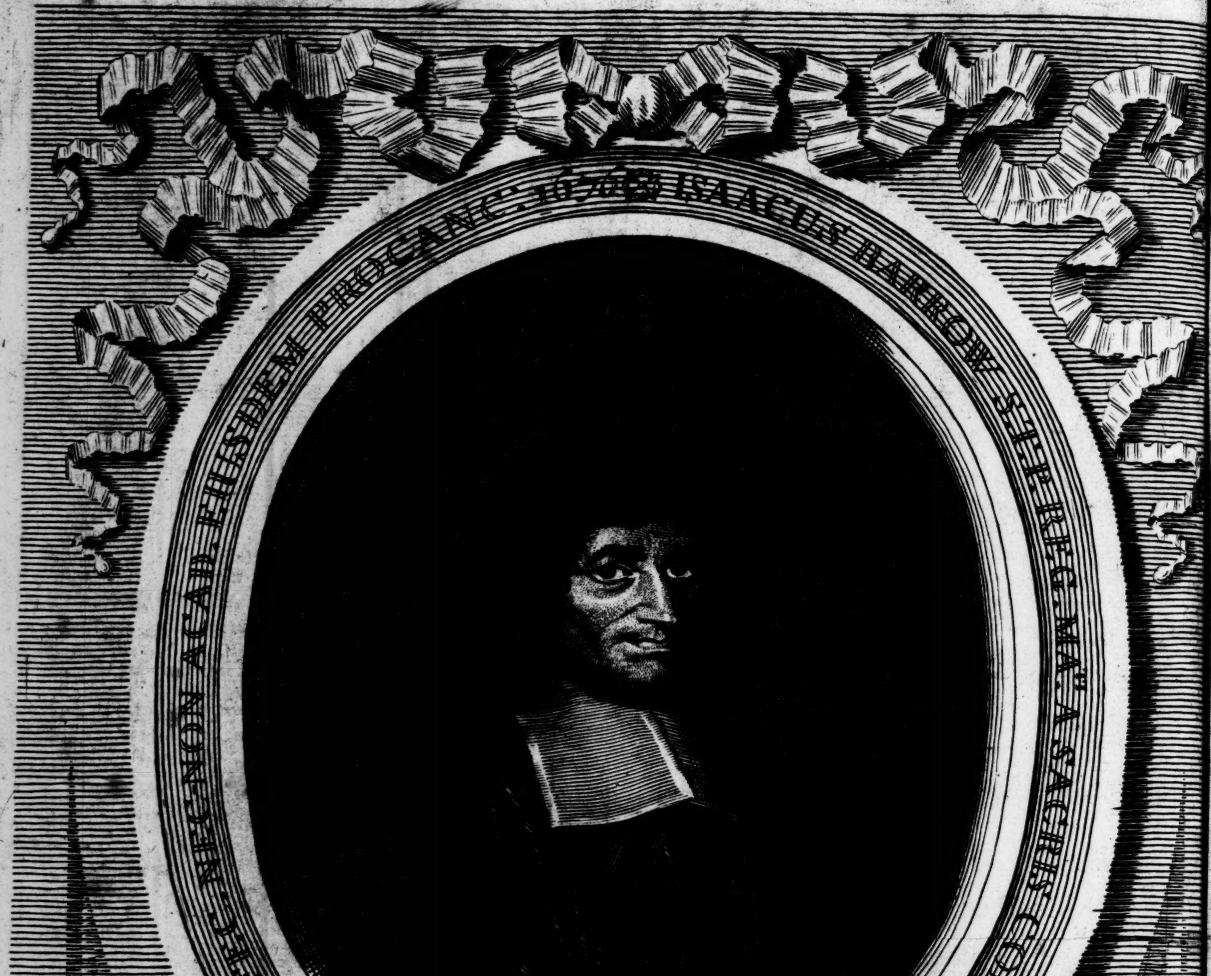
ISAACUS BARROW S.T.P. REG. MA^{tis} A SACRIS COLL. S.S. TRINI. CANTAB. PRÆFEC. NEC NON ACAD. EIUSDEM PROCANC: 1676
D. Loggan ad Vivum delin.

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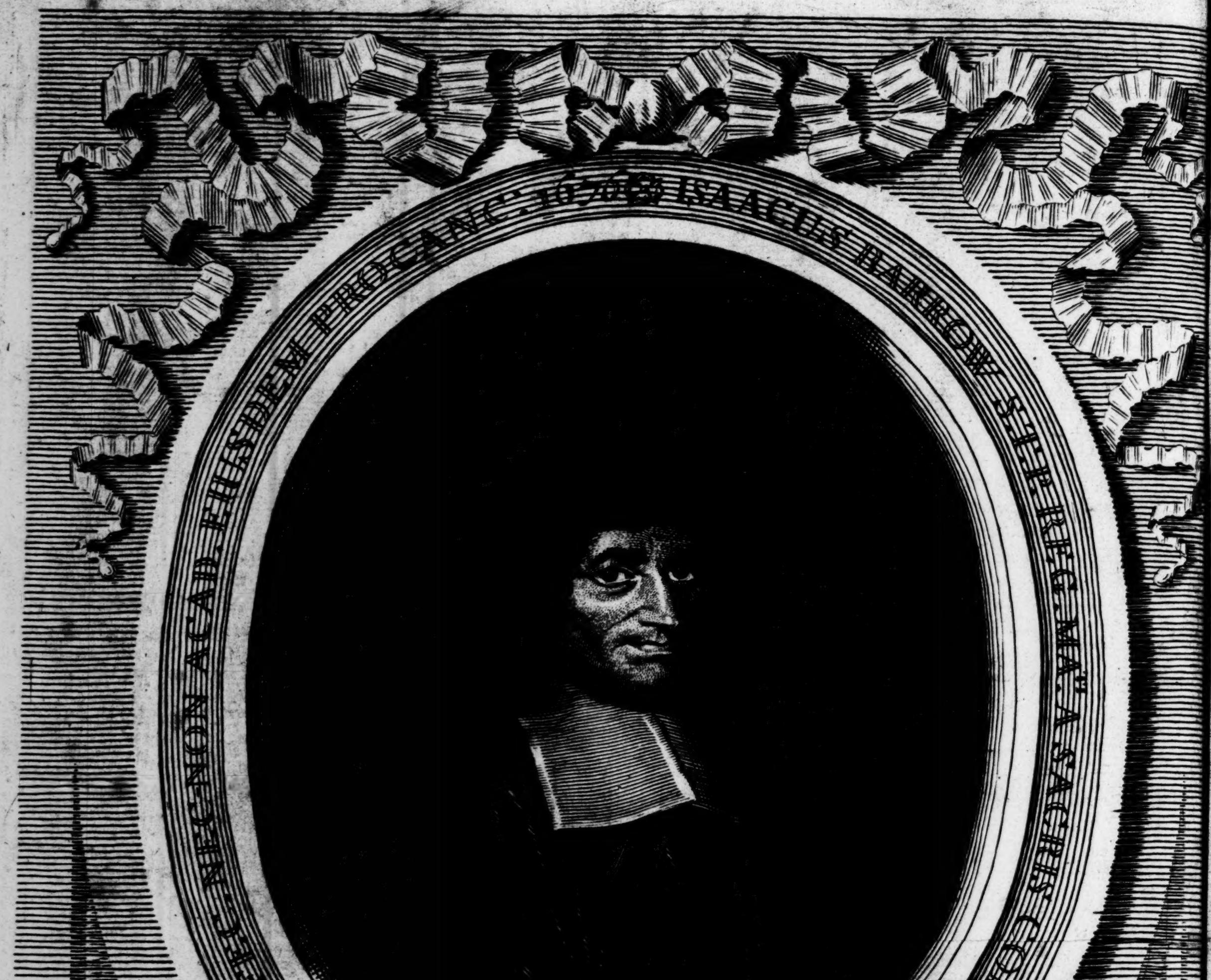
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THE WORKS

Of the Learned

Iſaac Barrow, D. D.

Late Maſter of *Trinity-College* in *Cambridge.*

(Being All his ENGLISH Works.)

In Three Volumes.

Publiſhed by His GRACE,
Dr. JOHN TILLOTSON,
Late Archbiſhop of *Canterbury.*

The Firſt Volume,

Containing
- Thirty two *Sermons* Preach'd upon ſeveral Occaſions.
- An *Expoſition* of the *Lord's-Prayer*, the *Creed*, &c.
- A Learned *Treatiſe* of the *Pope's Supremacy.*

LONDON:
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THE

WORKS

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([illegible] All his [illegible] Works.

In Three Volumes.

[illegible]

Dr. JOHN TILLOTSON,
Late Archbishop of Canterbury.

[illegible]

[illegible]

LONDON:
[illegible]
[illegible]

To the Right Honourable

HENEAGE
Earl of Nottingham,

Lord High Chancellor of *England*,

AND

One of His MAJESTY's moſt Honourable
PRIVY-COUNCIL.

MY LORD,

I Take the boldneſs to preſent your Lordſhip with ſome of the fruits of my deceaſed Son's Studies in Divinity. And ſince it hath pleaſed God, to my unſpeakable grief and loſs, to deprive me of ſo great a bleſſing, and comfort of my old age; it is no ſmall mitigation of my ſorrow, that whilſt he liv'd he was not unprofitable to the world, and that now he is dead, he hath left thoſe monuments of his piety and learning behind him, which I am told are generally thought not unworthy to be imparted to the publick.

If theſe *Sermons* be ſuch, I have no cauſe to doubt but they will eaſily obtain your Lordſhip's Patronage, who are ſo known a Favourer of all that is vertuous and worthy, eſpecially of Religion and the Miniſters of it. Of which I had particular experience upon the death of my good Son, when your Lordſhip was pleaſed, with ſo much humanity and condeſcenſion, to ſend to comfort me under that ſad loſs, and to expreſs your own reſentment of it.

But what-ever theſe *Sermons* be, ſince I have no other way to acknowledge my great obligations to your Lordſhip upon all occaſions, I hope your Lordſhip will pleaſe favourably to accept of this, how ſmall ſoever, yet ſincere teſtimony of my dutifull reſpects and gratitude. I am,

MY LORD,

Your Lordſhip's moſt obliged

and moſt obedient Servant,

THOMAS BARROW.

The

THE PUBLISHER TO THE READER.

THE Authour *of the following* SERMONS *was ſo publickly known, and ſo highly eſteemed by all Learned and Good men, that nothing either needs or can be ſaid more to his advantage. Not but that I think it very fit, that the Picture of this truly-great Man ſhould be drawn at full length, for the knowledge and imitation of poſterity; and it will, I hope, be done hereafter by ſome more ſkilfull hand: However I ſhall not within the narrow limits of a* Preface, *ſo much as attempt the Character of him; of whom, either not a little, or nothing at all ought to be ſaid.*

And the Sermons *themſelves do as little need commendation, as the* Authour; *their own excellency and eloquence will praiſe them beſt. I ſhall therefore only advertiſe the* Reader *of ſome few things concerning them.*

The Deſign of the Five *firſt is, to recommend Religion to our eſteem and practice, from the conſideration of the manifold excellencies and advantages of it. The* Four *next do treat of the two great Duties of Religion, and parts of Divine Worſhip,* Prayer *and* Thankſgiving; *and contain likewiſe a very powerfull perſuaſive to the practice of them. The* Three *following were preach'd upon three ſolemn Occaſions: The* Firſt *of them upon the* 29. *of* May, 1676.

the Anniverſary of His MAJESTY's happy Reſtoration: The Second upon the 5. of November, 1675. in commemoration of our great Deliverance from the Powder-Treaſon: both in the year of his Vice-Chancellourſhip: The Third at the Conſecration of the Biſhop of Man, (afterwards Lord Biſhop of S. Aſaph), his Uncle; in which he pleads for the due Reſpect and Revenue of the Clergy with ſo much modeſty, and yet with ſo great force of reaſon and eloquence, that the whole Profeſſion may juſtly think themſelves for ever indebted to him.

Some of theſe twelve Sermons were the very firſt that he made; by which we may judge with what preparation and furniture he entred upon this Sacred employment. The firſt of them was preach'd at St. Mary's in Cambridge, June 30. 1661. and was, I think, the firſt that he ever preach'd. Thoſe two excellent Sermons of Thankſgiving were, as I am inform'd the next. The fourth in order, was the firſt that he preach'd before the King's Majeſty. In the placing of them as they now ſtand, I had very little regard to the order of Time, but rather to ſome ſmall reaſon taken from the Subject matter of them, not worth the mentioning; any reaſon almoſt being good enough in a matter ſo indifferent, and where none is neceſſary.

The next ten Sermons are thought fit to be put together, becauſe of their affinity to one another, all of them relating to the ſame Argument, and tending to reform the ſeveral Vices of the Tongue. The two laſt of them indeed againſt Pragmaticalneſs and medling in the affairs of others, do not ſo properly belong to this Subject; but conſidering that this Vice is chiefly managed by the Tongue, and is almoſt ever attended with ſome irregularity and indiſcretion of Speech, they are not altogether ſo foreign and unſutable to it. And never were Diſcourſes of this kind more neceſſary than in this wicked and perverſe Generation; wherein the Vices here reprehended are ſo very rife, and out of the abundant impiety of mens hearts there proceeds ſo much Evil-ſpeaking of all kinds, in Atheiſtical Diſcourſes, and blaſphemous Railery, and prophane Swearing; and when Cenſoriouſneſs, Detraction and Slander are ſcarce accounted faults, even with thoſe who would ſeem to be moſt ſtrict in other parts and duties of Religion.

The Authour of them, as he was exemplary in all manner of converſation, ſo eſpecially in this part of it; being of all men I ever had the happineſs to know the cleareſt of this common guilt, and moſt *free from* Offending in Word; *coming as near as is poſſible for humane frailty to do*, *to the perfect Idea of* St. James *his* perfect man. *So that in theſe excellent Diſcourſes of his he hath only tranſcribed his own practice. All the Rules which he hath given he moſt religiouſly obſerv'd himſelf, and was very uneaſie when at any time he ſaw them tranſgreſſed by others in his company*

There is one thing in them needs excuſe, namely, That ſeveral things which are more briefly and ſummarily ſaid in the Firſt of theſe Sermons about Evil-ſpeaking *are repeated in ſome of the following Diſcourſes: which becauſe it could not well be avoided, but either by wholly leaving out the Firſt Sermon, or very much mangling ſome of the reſt, will, it is hoped, for that reaſon be eaſily pardoned.*

The eight *following* Sermons *are likewiſe ſorted together, becauſe they* explain *and* enforce *the* two *great Commandments of the Law, the* Love of God, *and* of our Neighbour.

The two *next were publiſhed by himſelf, and onely thoſe two. The* firſt *of them, about the* Duty and Reward of Bounty to the Poor, *was preach'd at the* Spital, *and publiſh'd at the deſire of the* Lord Mayor *and* Court of Aldermen. *This was received with univerſal approbation; and perhaps there is nothing exſtant in* Divinity *more perfect in its kind: it ſeems to have exhauſted the whole Argument, and to have left no conſideration belonging to it untouch'd. The other, on the* Paſſion of our Bleſſed Saviour, *was the laſt he preach'd, but one; and, I think, the occaſion of his death, by a Cold he then got, which, in all probability, was the cauſe of the Fever of which he died, to our unſpeakable loſs. This he ſent to the Preſs himſelf, but did not live to ſee it publiſh'd.*

The laſt part of this Firſt *Volume is his learned* Treatiſe *of the* Pope's Supremacy, *to which, becauſe there is prefix'd a* Preface *giving a ſhort account of it, I need not here to ſay any thing farther of it.*

The next part of this Volume *is a brief Explication of the* Lord's Prayer, *the* Creed, *the* Decalogue, *and the Doctrine of the* Sacraments.

The Creed *alſo he hath handled in a larger way, in a great many excellent* Sermons *upon the ſeveral* Articles *of it, wherein he hath* *not onely explain'd and confirm'd the great Doctrines of our Religion, but likewiſe ſhewn what influence every Article of our Faith ought to have upon our Practice. Which* Diſcourſes *make the* Second *Volume of his Works.*

Beſides theſe, the Authour *hath left many other excellent* Sermons, *upon ſeveral important and uſefull Subjects in* Divinity: *Which make the* Third *Volume, being All his* Engliſh *Works.*

Now I heartily recommend theſe Sermons *which are here publiſh'd to thy ſerious peruſal; and ſhall onely ſay this of them, That as they want no other kind of* excellency, *ſo particularly they are animated throughout with ſo genuine a ſpirit of true Piety and Goodneſs, that he muſt either be a perfectly-good, or prodigiouſly-bad man, that can read them over without being the better for them.*

JOHN TILLOTSON.

SOME

SOME ACCOUNT OF THE LIFE OF Dr. Iſaac Barrow:

TO THE

Reverend Dr. TILLOTSON, Dean of *Canterbury*.

SIR,

THE affection of Friends, or intereſt of the Bookſeller has made it uſual to prefix the Life of an Authour before his works; and ſometimes it is a care very neceſſary to give him a high and excellent character, the better to protect his Writings againſt that cenſoriouſneſs and miſconſtruction to which all are ſubject. What Dr. *Barrow* has left do as little as any need ſuch an advantage, ſtanding firm on their own worth; nay, his Works may ſupply the want of a Hiſtory of his Life, if the Reader take along with him this general remark, That his Sermons were the counterpart of his Actions; therein he has drawn the true Picture of himſelf, ſo that in them *being dead he yet ſpeaketh*,

or ra-

Heb. 11. 4. *Marg.* or rather, *is ſpoken of.* Yet we the Readers do gladly entertain any hopes of ſeeing his Example added to his Doctrine, and we think we expreſs ſome kind of gratitude for your reviewing, digeſting and publiſhing his Sermons, if we deſire from you his Life too. His Sermons have coſt you ſo much pains as would have produced many more of your own; if now his Life ſhould ask a farther part of your time, it were ſtill promoting the ſame ends, the Doctour's honour, and the publick good. What Memorials I can recollect, I here preſent you, that when you have refined this Ore, it may be admitted as my offering toward his Statue. What may be ſaid would have had a ſtronger impreſſion upon our Paſſions when they were moved upon the firſt news of ſo great a loſs; or perhaps 'twere beſt to forbear till the Publication of all his works, when the Reader will be farther prepared to admire him. But I proceed in the order of time, that the other particulars occurring to your memory or ſuggeſted by other friends may more readily find their proper place, and ſo give the better luſtre to one another: and this I think the fitter to be obſerved becauſe the harmonious, regular, conſtant tenour of his life is the moſt admirable thing in it. For though a life full of variety and even of contrariety were more eaſie to be writ, and to moſt more pleaſant to be read, it leſs deſerves to be imitated.

Dr. *Iſaac Barrow* was the ſon of Mr. *Thomas Barrow* (a Citizen of *London* of good reputation yet living, Brother to *Iſaac Barrow*, late L. Biſhop of St. *Aſaph*) Son of *Iſaac Barrow*, Eſq. of *Spiny Abby* in *Cambridge-ſhire* (where he was a Juſtice of Peace for 40 years) Son of *Philip Barrogh* who has in Print a Method of Phyſick, and had a brother *Iſaac Barrow* Doctour of Phyſick, a Benefactour to *Trinity College*, and there Tutour to *Robert Cecil* Earl of *Salisbury* and Lord Treaſurer.

He was born in *London* *October* 1630. his Mother was *Ann*, Daughter of *William Buggin* of *North Cray* in *Kent*, Eſq; whoſe tenderneſs he did not long enjoy, ſhe dying when he was about four years old.

His firſt ſchooling was at the *Charterhouſe* for two or three years when his greateſt recreation was in ſuch ſports as brought on fighting among the Boys; in his after-time a very great courage remained, whereof many inſtances might be ſet down, yet he had perfectly ſubdued all inclination to quarrelling, but a negligence of his Cloaths did always continue with him. For his Book he minded it not, and his Father had little hope of ſucceſs in the profeſſion of a Scholar, to which he had deſigned him. Nay, there was then ſo little appearance of that comfort which his Father afterward received from him, that he often ſolemnly wiſht, that if it pleaſed God to take away any of his Children, it might be his ſon *Iſaac*, ſo vain a thing is man's judgment, and our providence unfit to guide our own affairs

Removing thence to *Felſted* in *Eſſex*, he quickly made ſo great a progreſs in Learning and all things praiſe-worthy, that his Maſter appointed him a little Tutour to the Lord Viſcount *Fairfax* of *Emely* in *Ireland*. While he ſtay'd here he was admitted in *Peter-houſe* his Uncle the Biſhop's College; but when he removed to (and was fit for) the Univerſity of *Cambridge*, *Feb.* 1645. he was planted in *Trinity* College; His condition was very low, his Father having ſuffered much in his Eſtate on account of adhering to the King's Cauſe, and being gone away from *London* to *Oxford*, his chief ſupport at firſt was from the liberality of the famous and reverend Dr. *Hammond*, to whoſe memory he paid his thanks in an excellent Epitaph (among his Poems) wherein he deſcribes the Doctour and himſelf too; for the moſt, and moſt noble parts of the character do exactly agree to them both. Being now as it were without Relations, he abuſed not the opportunity to negligence in his ſtudies, or licentiouſneſs in his manners, but ſeaſoned his tender years with the principles and the exerciſe of diligence, learning and piety, the beſt preparatives for the ſucceeding varieties of life.

The Young-man continued ſuch a Royaliſt that he would never take the *Covenant*; yet carrying himſelf with fairneſs, candour and prudence he gained the good-will of the chief Governours of the Univerſity. One day Dr. *Hill*, Maſter of the College, laying his hand on his head, ſaid, *thou art a good Lad, 'tis pity thou art a Cavilier*: and when in an Oration on the *Gun-powder-*

treaſon

treaſon he had ſo celebrated the former times as to reflect much on the preſent, ſome Fellows were provok'd to move for his expulſion, but the Maſter ſilenced them with this; *Barrow is a better man than any of us.* Afterward when the *Ingagement* was impoſed, he ſubſcribed it, but upon ſecond thoughts, repenting of what he had done, he went back to the Commiſſioners and declared his diſſatisfaction, and got his name raſed out of the Liſt.

For the Juniours, he was always ready to give them his help and very freely, though for all the Exerciſes he made for them in verſe and proſe he never received any recompence but one pair of Gloves.

While he was yet a young Scholar his judgment was too great to reſt ſatisfied with the ſhallow and ſuperficial Phyſiology then commonly taught and received in the Univerſities, wherewith Students of meaner abilities contentedly took up, but he applied himſelf to the reading and conſidering the Writings of the Lord *Verulam*, *Monſieur des Cartes*, *Galileo*, and other the great Wits of the laſt Age, who ſeemed to offer ſomething more ſolid and ſubſtantial.

When the time came that he could be choſen Fellow of his College, *Ann. Dom.* 1649. he obtained by his merit, nothing elſe could recommend him who was accounted of the contrary Party. After his Election, finding the times not favourable to men of his opinion in the affairs of Church and State, to qualify him (as he then thought) to do moſt good, he deſigned the Profeſſion of Phyſick , and for ſome years bent his ſtudies that way, and particularly made a great progreſs in the knowledge of Anatomy, Botanicks and Chymiſtry. But afterward upon deliberation with himſelf and conference with his Uncle the late Lord Biſhop of St. *Aſaph*, thinking that Profeſſion not well conſiſtent with the Oath he had taken when admitted Fellow, to make Divinity the end of his ſtudies, he quitted Medicine and apply'd himſelf chiefly to what his Oath ſeemed to oblige him.

He was upon all opportunities ſo open and communicative, that many of his friends in that College (for out of it he had few acquaintance) can, and I hope ſome one will report frequent inſtances of his calm temper in a factious

ous time, his large charity in a mean eſtate, his facetious talk upon fit occaſions, his indefatigable induſtry in various ſtudies, his clear judgment on all arguments, his ſtedy vertue in all difficulties which they muſt often have obſerved and can better deſcribe.

Of his way of diſcourſe I ſhall here note one thing, that when his opinion was demanded, he did uſually ſpeak to the importance as well as to the truth of the queſtion; this was an excellent advantage, and to be met with in few mens converſation.

Tractare res multi norunt, æſtimare pauci. Cardan.

While he read *Scaliger* on *Euſebius* he perceived the dependence of Chronology on Aſtronomy, which put him on the ſtudy of *Ptolomy's Almageſt*, and finding that Book and all Aſtronomy to depend on Geometry, he applied himſelf to *Euclide*'s *Elements*, not ſatisfied till he had laid firm foundations; and ſo he made his firſt entry into the Mathematicks, having the Learned Mr. *John Ray* then for his *ſocius ſtudiorum*, and always for his eſteemed friend: he proceeded to the demonſtration of the other ancient Mathematicians, and publiſhed his *Euclide* in a leſs form and a clearer method than any one had done before him; at the end of his demonſtration of *Apollonius* he has writ *April 14. May 16. intra hæc temporis intervalla peractum hoc opus*; to ſo much diligence nothing was impoſſible: and in all his ſtudies his way was not to leave off his deſign till he brought it to effect, only in the Arabick Language he made an Eſſay for a little while and then deſerted it. In the ſame place having alſo writ, *Labore & conſtantiâ*, he adds, *Bonæ ſi conjungantur humilitati & ſubminiſtrent charitati.* With theſe ſpeculations the largeneſs of his mind could joyn Poetry, to which he was always addicted and very much valued that part thereof which conſiſts of deſcription, but the Hyperboles of ſome modern Poets he as much ſlighted; for our Plays he was an enemy to them as a principal cauſe of the debauchery of theſe times, (the other cauſes he thought to be the French education and the ill examples of great Perſons;) for Satyrs, he writ none; his Wit was pure and peaceable.

When Dr. *Duport* reſigned the Chair of Greek Profeſſour, he recommended this his Pupil for his Succeſſour, who juſtified his Tutour's opinion by an excellent performance of the Probation exerciſe, but being thought inclined to Arminianiſm he obtained it not; however he always acknowledged the favour which Dr. *Whichcote* ſhewed him on that as on all occaſions. The partiality of others againſt him in that affair ſome thought might help forward his deſire to ſee Foreign Countrys. I make no doubt, but that he, who in leſſer occurrences did very judiciouſly conſider all circumſtances, had on good grounds made this reſolution, and wiſh we now knew them; for the reaſons and counſels of action would take off from the drineſs of this Narration, and more ſtrongly recommend him to imitation.

To provide for his Voyage, *Ann. Dom.* 1654. he ſold his Books and went firſt into *France*; at *Paris* he found his Father attending the Engliſh Court, and out of his ſmall *viaticum* made him a ſeaſonable preſent; he gave his College an account of his Voyage thither, which will be found among his Poems; and ſome farther obſervations in a Letter, which will ſhew his piercing judgment in Political affairs when he applied his thoughts that way.

After ſome Months he went to *Italy*, and made a ſtay at *Florence*, where he had the favour and neglected not the advantage to peruſe many Books in the Great Duke's Library and ten thouſand of his Medals, and diſcourſe thereon with Mr. *Fitton*, the fame of whoſe extraordinary abilities in that ſort of learning had cauſed the Duke to invite him to the charge of that great treaſury of Antiquity.

Florence was too dear a place for him to remain in long, his deſire was to viſit *Rome* rather than any other place, but the Plague then raging there, he took ſhip at *Livorn* (*Nov.* 1657.) for *Smyrna*, where he made himſelf moſt welcome to Conſul *Bretton*, and the Merchants; and ſo at *Conſtantinople*, to Sir *Thomas Bendiſh* the Engliſh Embaſſadour, and Sir *Jonathan Daws*, from whoſe civility he received many favours, and there ever after continued between them an intimate friendſhip.

As he could preſently learn to play at all Games, ſo he could accommodate his Diſcourſe to all Capacities, that it ſhould be grateful and profitable; he could argue a point without arrogance or paſſion to convince the Learned, and could talk pleaſantly to the entertainment of eaſier minds, yet ſtill maintaining his own character, which had ſome ſuch authority as is inſinuated in theſe words of *Cicero* to *Atticus*; *Non te Bruti noſtri vulticulus ab iſta oratione deterret?* Ep.20.l.14.

At *Conſtantinople*, the See of St. *Chryſoſtome*, he read over all the Works of that Father, whom he much preferred before any of the others, and remained in *Turkey* above a year; returning thence to *Venice*, as ſoon as he was landed the Ship took fire, and with all the goods was burnt, but none of the People had any harm: he came thence home through *Germany* and *Holland*; and ſome part of theſe Travels and Obſervations are alſo related in his Poems.

The term of time was now ſomewhat paſt before which all Fellows of *Trinity* College are by the Oath obliged to take upon them prieſtly Orders, or quit the College; he had no reſt in his mind till he got himſelf ordained, notwithſtanding the times were then very unſetled, the Church of *England* at a very low ebb, and circumſtances much altered from what they were when he took the Oath wherewith others ſatisfied themſelves in the neglect of Orders. When the Church and ſtate flouriſhed upon the King's reſtauration, his Friends expected great things for him who had ſuffered and deſerved ſo much, yet nothing came, ſo that he was ſenſible enough to ſay, (which he has not left among his Poems)

Te magìs optavit rediturum, Carole nemo,
Et nemo ſenſit te rediiſſe minùs.

1660. He was without a Competitor choſen to the Greek Profeſſourſhip in *Cambridge*, of which I can only ſay, that ſome Friend (to himſelf I mean) thought fit to borrow and never to reſtore thoſe Lectures.

July 16. 1662. He was choſen to the Geometry Lecture at *Greſham College*, vacant by the death of Mr. *Laurence Rook*. Dr. *Wilkins*, who while *Trinity College* had the happineſs of his Maſterſhip, thoroughly obſerved and much eſteemed him, and was always zealous to promote worthy men and generous deſigns, did interpoſe vigorouſly for his aſſiſtence, well knowing that few others could fill the place of ſuch a Predeceſſour; he not only diſcharged the duty incumbent on him, but ſupplied the abſence of his learned Collegue Dr. *Pope*, Aſtronomy Profeſſour; and among other of his Lectures were divers of the Projections of the Sphere, which he lent out alſo, and many other Papers we hear no more of. He ſo well anſwered all expectation and performed what Dr. *Wilkins* had undertaken for him, that when (1663) Mr. *Lucas* founded a Mathematick Lecture at *Cambridge*, the ſame good and conſtant Friend recommended him to the Executours, Mr. *Raworth*, and Mr. *Buck*, who very readily conferr'd on him that employment; and the better to ſecure the end of ſo noble and uſeful a foundation, he took care that himſelf and Succeſſours ſhould be bound to leave yearly to the Univerſity 10 written Lectures; and thoſe of his which have been, and others yet to be printed, will beſt give an account how well he acquitted himſelf of that ſervice. But after that learned piece *Geometricæ Lectiones* had been ſome while in the world, he had heard only of two Perſons that had read it through; theſe two were Monſieur *Sluſius* of *Liege*, and Mr. *Gregory* of *Scotland*, two that might be reckoned inſtead of thouſands, yet the little reliſh that ſuch things met with did help to looſen him from theſe Speculations, and the more engage his inclination to the ſtudy of Morality and Divinity, which had always been ſo predominant that when he commented on *Archimedes*, he could not forbear to prefer and admire much more *Suarez* for his Book *de Legibus*; and before his *Apollonius* I find written this divine Ejaculation.

Ὁ Θεὸς γεωμετρεῖ.

Tu autem, Domine, quantus es Geometra? quum enim hæc Scientia nullos terminos habeat; cum in ſempiternum novorum theorematum inventioni locus relinquatur, etiam penes humanum ingenium, tu uno hæc omnia intuitu perſpecta habes, abſque catena conſequentiarum, abſque tædio demonſtrationum. Ad cætera penè nihil facere poteſt intellectus noſter; & tanquam brutorum phantaſia videtur non niſi incerta quædam ſomniare, unde in iis quot ſunt homines tot exiſtunt ferè ſententiæ: in his conſpi-

conſpiratur ab omnibus, in his humanum ingenium ſe poſſe aliquid, imo ingens aliquid & mirificum viſum eſt, ut nihil magìs mirum, quod enim in cæteris penè ineptum in hoc efficax, ſedulum, proſperum, &c. Te igitur vel ex hac re amare gaudeo, te ſuſpicor, atque illum diem deſiderare ſuſpiriis fortibus in quo purgatâ mente & claro oculo non hæc ſolum omnia abſque hac ſucceſſivà & laborioſa imaginandi cura verum multo plura & majora ex tua bonitate & immenſiſſima ſanctiſſimâque benignitate conſpicere & ſcire concedetur, &c.

The laſt kindneſs and honour he did to his Mathematick Chair was to reſign it (166 .) to ſo worthy a friend and ſucceſſour as Mr. *Iſaac Newton*, fixing his reſolution to apply himſelf intirely to Divinity; and he took a courſe very convenient for his publick perſon as a Preacher, and his private as a Chriſtian; for thoſe Subjects which he thought moſt important to be conſidered for his own uſe he caſt into the method of Sermons for the benefit of others, and herein was ſo exact as to write ſome of them four or five times over; and now he was onely a Fellow of *Trinity College*, till my L. Biſhop of St. *Aſaph* gave him a ſmall *Sine-cure* in *Wales*, and the R. Reverend *Seth* L. Biſhop of *Salisbury* (who very much valued his converſatian) a Prebend in his Church; the advantages of both which he beſtowed in a way of charity, and parted with them as ſoon as he was made Maſter of his College (1672.) he and his Relations being by that time out of a neceſſitous condition; the Patent for his Maſterſhip, being ſo drawn for him as it had been for ſome others, with permiſſion to marry, he cauſed to be altered, thinking it not agreeable with the Statutes, from which he deſired no diſpenſation.

He had hitherto poſſeſſed but a ſcanty Eſtate, which yet was made eaſie to him by a contented mind, and not made a trouble by envy at more plentifull fortunes; he could in patience poſſeſs his Soul when he had little elſe; and now with the ſame decency and moderation could maintain his character under the temptations of proſperity.

When the King advanced him to this dignity, he was pleaſed to ſay, *he had given it to the beſt Scholar in* England; his Majeſty had ſeveral times done him the honour to diſcourſe him, and this preferment was not at all obtained by faction or flattery; it was the King's own act though his deſert made thoſe of the greateſt power forward to contribute to it, particularly *Gilbert* Lord Archbiſhop of *Canterbury*, and the Duke of *Buckingham* then Chancelour of *Cambridge*, and formerly a Member of *Trinity College*.

It were a diſreſpect to his College to doubt, that where he had ſpent ſo much time and obliged ſo many Perſons, he ſhould not be moſt welcome; they knew as his power increaſed, the effects of his goodneſs would do ſo too; and the Seniour Fellows ſo well underſtood and eſteemed him, that with good will and joy they received a Maſter much younger than any of themſelves.

Beſides the particular aſſiſtance he gave to many in their ſtudie, he concerned himſelf in every thing that was for the intereſt of his College; upon the ſingle affair of building their Library, he writ out quires of Paper, chiefly to thoſe who had been of the College, firſt to engage them, and then to give them thanks, which he never omitted; theſe Letters he eſteemed not enough to keep Copies of, but by the generous returns they brought in, they appeared to be of no ſmall value; and thoſe Gentlemen that pleaſe to ſend back their Letters will deſerve to be accounted farther Benefactours to the Library. He had always been a conſtant and early man at the Chappel, and now continued to do the ſame; and was therein incouraged not only by his own devotion, but by the efficacy his example had upon many others of his College.

In this place ſeated to his eaſe and ſatisfaction, a ſtation wherein of all others in the world he could have been moſt uſefull, and which he meant not to make uſe of as a ſtep to aſcend higher, he abated nothing of his ſtudies, he yielded the day to his publick buſineſs, and took from his Morning ſleep many hours to encreaſe his ſtock of Sermons and write his Treatiſe of the *Pope's Supremacy*. He underſtood Popery both at home and abroad, he had narrowly obſerved it, militant in *England*, triumphant in *Italy*, diſguiſed in *France*, and had earlier apprehenſions than moſt others of the approaching danger, and would have appeared with the forwardeſt in a needfull time; for his ingagement in that Cauſe, and his place in your Friendſhip, I would (with the leave of the moſt worthy Dean of St. *Paul's*, his highly reſpected Friend) call him another Dr. *Stillingfleet.*

But ſo it pleaſed God, that being invited to preach the *Paſſion-Sermon*, *April* 13. 1677. at *Guildhall Chappel* (and it was the ſecond Sermon for which he received a pecuniary Recompence) he never preached but once more, falling ſick of a Fever; ſuch a diſtemper he had once or twice before, otherwiſe of a conſtant health; this fatally prevailed againſt the skill and diligence of many Phyſicians his good Friends.

I think not my ſelf competent to give an account of his life, much leſs of his ſickneſs and death; if great grief had not forced ſilence, you Sir, his deareſt and moſt worthy Friend, had perpetuated the remarkables of that ſad ſcene, in a Funeral Sermon.

Our Paſſions, which have hitherto been kept within the banks, ſhould now be permitted to overflow, and they even expect to be moved by a breath of Eloquence, but that is not my talent. In ſhort, his death was ſuitable to his life; not this imperfect ſlight life as I relate it, but that admirable heroick divine life which he lived.

He died the *4th*, of *May*, 1677. and had it not been too inconvenient to carry him to *Cambridge*, then Wit and Eloquence had paid their tribute for the honour he has done them.

Now he is laid in *Weſtminſter-Abby*, with a Monument erected by the contribution of his Friends, a piece of gratitude not uſual in this Age, and a reſpect peculiar to him among all the glories of that Church. I wiſh they would (as I have adventured) bring in their Symbols toward the Hiſtory of his Life: there are many which long before me had the advantage of his Converſation, and could offer more judicious obſervations, and in a ſtyle fit to ſpeak of Dr. *Barrow.*

In the Epitaph, Dr. *Mapletoft*, his much eſteemed Friend, doth truly deſcribe him; his Picture was never made from the life, and the Effigies on his Tomb doth little reſemble him. He was in perſon of the leſſer ſize and lean, of extraordinary ſtrength, of a fair and calm complexion, a thin Skin, very ſenſible of the cold; his Eyes gray, clear and ſomewhat ſhort-ſighted, his Hair of a light aubrun, very fine and curling. He is well repreſented by the Figure of *Marcus Brutus* on his *Denarii*, and I will transfer hither what is ſaid of that great Man.

Cowly.

Vertue was thy Life's centre, and from thence
Did ſilently and conſtantly diſpenſe
The gentle vigorous influence
To all the wide and fair circumference.

The Eſtate he left was Books; thoſe he bought, ſo well choſen as to be ſold for more than they coſt; and thoſe he made, whereof a Catalogue is annexed, and it were not improper to give a farther account of his Works than to name them: Beſide their number, variety, method, ſtyle, fullneſs and uſefulneſs, I might thence draw many proofs to confirm what I have before endeavoured to ſay to his advantage, and many more important reflections will be obvious to you than to ſuch a Reader as I am. I will only take leave to ſay, that for his little piece of *the Unity of the Church*, he has better deſerved of the Church and Religion than many who make a greater Figure in Eccleſiaſtick Hiſtory and Politicks. But ſuch Remarks will be more fitly placed in what we expect from his learned Friends of the Univerſity. And to them I muſt alſo refer for the Obſervables at the taking his ſeveral Degrees, and diſcharging the Office of Vice-chancelour.

There are beſide other particulars which are grateful to talk over among Friends, not ſo proper perhaps to appear in a publick Writing. For inſtance, One morning going out a Friend's Houſe before a huge and fierce Maſtiff was chained up (as he uſed to be all day) the Dog flew at him, and he had that preſent courage to take the Dog by the Throat, and after much ſtrugling bore him to the ground, and held him there till the People could riſe and part them, without any other hurt than the ſtreining of his Hands, which he felt ſome days after.

Some would excuſe me for noting that he ſeem'd intemperate in the love of Fruit, but it was to him Phyſick as well as Food; and he thought that if Fruit kill hundreds in Autumn, it preſerves thouſands; and he was very free too in the uſe of Tobacco, believing it did help to regulate his thinking.

I did at firſt mention the uniformity and conſtant tenour of his life, and proceeding on have noted ſeveral particulars of very different nature. I therefore explain my ſelf thus, that he was always one by his exact conformity to the rule in a vertuous and prudent converſation, he ſteered by the ſame compaſs to the ſame Port when the ſtorms forced him to ſhift his Sails. His fortune did in ſome occaſions partake of the unſettledneſs of the times wherein he lived; and to fit himſelf for the ſeveral works he was to do, he enter'd upon ſtudies of ſeveral kinds, whereby he could not totally devote himſelf to one, which would have been more for the publick benefit, according to his own opinion, which was, that general Scholars did more pleaſe themſelves, but they who proſecuted particular ſubjects did more ſervice to others.

Being thus engaged with variety of men and ſtudies, his mind became ſtored with a wonderful plenty of words wherewith to expreſs himſelf; and it happened that ſometime he let ſlip a word not commonly uſed, which upon reflexion he would doubtleſs have altered, for it was not out of affectation.

But his Life were a ſubject requiring other kind of Diſcourſes; and as he that acts another man, doth alſo act himſelf; ſo he that would give an account of the excellent qualities in Dr. *Barrow*, would have a fair field wherein to diſplay his own. Another *Camerarius* or *Gaſſendus* would make another Life of *Melanchthon* or *Piereskius.* What I am doing will not prevent them; I ſhall be well ſatisfied with my unskilfulneſs if I provoke them to take the argument into better hands.

All I have ſaid, or can ſay, is far ſhort of the Idea which Dr. *Barrow*'s Friends have formed of him, and that Character under which he ought to appear to them who knew him not. Beſide all the defects on my part, he had in himſelf this diſadvantage of wanting foils to augment his luſtre, and low places to give eminence to his heights; ſuch vertues as his, Contentment in all conditions, Candour in doubtful caſes, Moderation among differing Parties, Knowledge without oſtentation, are Subjects fitter for praiſe than narrative.

If I could hear of an accuſation, that I might vindicate our Friend's fame, it would take off from the flatneſs of my expreſſion; or a well-managed Faction, under the name of zeal, for or againſt the Church, would ſhew well in ſtory; but I have no ſhadows to ſet off my Piece. I have laid together a few ſticks for the Funeral-fire, dry Bones which can make but a Sceleton, till ſome other hand lay on the Fleſh and Sinews, and cauſe them to live and move. You will encourage others by pardoning me, which I promiſe my ſelf from that goodneſs wherewith Dr. *Barrow* and you have uſed to accept the ſmall ſervice with the great devotion of,

SIR,

Your obedient

London, 10. April 1683.

and humble Servant,

A. H.

Iſaacus Barrow.

S. T. P. Regi CAROLO II. A SACRIS.

VIR propè Divinus, & verè Magnus, ſi quid Magni habent
Pietas, Probitas, Fides, ſumma Eruditio, par Modeſtia,
Mores ſanctiſſimi undequaque, & ſuaviſſimi.
Geometriæ Profeſſor *Londini Greſhamenſis*,
Græcæ Linguæ, & Matheſeos apud *Cantabrigienſes* ſuos.
Cathedras omnes, Eccleſiam, Gentem ornavit.
Collegium S. S. *Trinitatis* Præſes illuſtravit,
Jactis Bibliothecæ verè Regiæ Fundamentis auxit.
Opes, Honores, & univerſum vitæ ambitum,
Ad majora natus, non contempſit, ſed reliquit ſeculo.
Deum, quem à teneris coluit, cum primis imitatus eſt
Pauciſſimis egendo, benefaciendo quam plurimis,
Etiam poſteris, quibus vel mortuus concionari non deſinit.
Cætera, & penè Majora ex ſcriptis peti poſſunt.

Abi, Lector, & æmulare.

Obiit IV. Die *Maii*, Ann. Dom. MDCLXXVII.

Ætat. ſuæ XLVII.

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VOL. I.

SERMON I.

The Pleaſantneſs of Religion.

PROV. III. 17.

Her ways are ways of pleaſantneſs, and all her paths are peace.

THE meaning of theſe words ſeem plain and obvious, and to need little explication. *Her ways*, that is, the ways of Wiſdom. What this Wiſdom is, I ſhall not undertake accurately to deſcribe. Briefly, I underſtand by it, An habitual skill or faculty of judging aright about matters of practice, and chuſing according to that right judgment, and conforming the actions to ſuch good choice. *Ways* and *paths* in Scripture-dialect are the courſes and manners of action. For *doing* there is commonly called *walking*; and the methods of doing are the *ways* in which we walk. By *pleaſantneſs* may be meant the joy and delight accompanying, and by *peace* the content and ſatisfaction enſuing ſuch a courſe of actions. So that, in ſhort, the ſenſe of theſe words ſeems ſimply to be this, That a courſe of life directed by wiſdom and good judgment is delightful in the practice, and brings content after it. The truth of which Propoſition it ſhall be my endeavour at this time to confirm by divers Reaſons, and illuſtrate by ſeveral inſtances.

I. Then, Wiſdom of it ſelf is delectable and ſatisfactory, as it implies a revelation of Truth, and a detection of Error to us. 'Tis like Light, pleaſant to behold, caſting a ſprightly luſtre, and diffuſing a benign influence all about; preſenting a goodly proſpect of things to the eyes of our mind; diſplaying objects in their due ſhapes, poſtures, magnitudes and colours; quickning our ſpirits with a comfortable warmth, and diſpoſing our minds to a chearful activity; diſpelling the darkneſs of ignorance, ſcattering the miſts of doubt, driving away the ſpectres of deluſive fancy; mitigating the cold of ſullen melancholy; diſcovering obſtacles, ſecuring progreſs, and making the paſſages of life clear, open and pleaſant. We are all naturally endowed with a ſtrong appetite to know, to ſee, to purſue Truth; and with a baſhful abhorrency from being deceived, and entangled in miſtake. And as ſucceſs in enquiry after Truth affords matter of joy and triumph; ſo being conſcious of Error, and miſcarriage therein, is attended with ſhame and ſorrow. Theſe deſires Wiſdom in the moſt perfect manner ſatisfies, not by entertaining us with dry, empty, fruitleſs theories, upon mean and vulgar ſubjects; but by enriching our minds with excellent and uſeful knowledge, directed to the nobleſt objects, and ſerviceable to the higheſt ends. Nor in its own nature only, but,

Veritatis luce menti hominis nihil dulcius. Cic. *Acad.* 2.

II. Much more in its worthy conſequences is Wiſdom exceedingly pleaſant and peaceable: in general, by diſpoſing us to acquire and to enjoy all the good, delight and happineſs we are capable of; and by freeing us from all the inconveniences, miſchiefs and infelicities our condition is ſubject to. For whatever good from clear underſtanding, deliberate advice, ſagacious foreſight, ſtable reſolution, dextrous addreſs, right intention and orderly proceeding doth naturally reſult, Wiſdom confers: whatever evil blind ignorance, falſe preſumption, unwary credulity, precipitate raſhneſs, unſteady purpoſe, ill contrivance, backwardneſs, inhability, unwieldineſs and confuſion of thought, beget, Wiſdom prevents. From a thouſand ſnares and treacherous allurements, from innumerable rocks and dangerous ſurprizes, from exceedingly many needleſs incumbrances and vexatious toils of fruitleſs endeavour, ſhe redeems and ſecures us. More particularly,

III. Wiſdom aſſures us we take the beſt courſe, and proceed as we ought. For by the ſame means we judge aright, and reflecting upon that judgment are aſſured we do ſo: as the ſame arguments by which we demonſtrate a theorem convince us we have demonſtrated it, and the ſame light by which we ſee an object makes us know we ſee it. And this aſſurance in the progreſs of the action exceedingly pleaſes, and in the ſequel of it infinitely contents us. He that judges amiſs, not perceiving clearly the rectitude of his proceſs, proceeds uſually with a dubious ſolicitude, and at length, diſcovering his error, condemns his own choice, and receives no other ſatisfaction but of repentance. Like a Traveller, who being uncertain whether he goes in the right way, wanders in continual perplexity, till he be informed, and then too late, underſtanding his miſtake, with regret ſeeks to recover himſelf into it. But he that knows his way, and is ſatisfied that it is the true one, makes on merrily and careleſly, not doubting he ſhall in good time arrive to his deſigned journey's end. Two troubleſome miſchiefs therefore Wiſdom frees us from, the company of anxious doubt in our actions, and the conſequence of bitter repentance, For no man can doubt of what he is ſure, nor repent of what he knows good.

IV. Wiſdom begets in us a hope of ſucceſs in our actions, and is uſually attended therewith. Now what is more delicious than hope? what more ſatisfactory than ſucceſs? That is like the purſuit of a flying enemy, this like gathering the ſpoil; that like viewing the ripe corn, this like the joy of harveſt it ſelf. And he that aims at a good end, and knows he uſes proper means to attain it, why ſhould he deſpair of ſucceſs, ſince effects naturally follow their cauſes, and the Divine providence is wont to afford its concourſe to ſuch proceedings? Beſide that ſuch well-grounded hope confirms reſolution, and quickens activity, which mainly conduce to the proſperous iſſue of deſigns. Farther,

V. Wiſdom prevents diſcouragement from the poſſibility of ill ſucceſs, yea and makes diſappointment it ſelf tolerable. For if either the foreſight of a poſſible miſcarriage ſhould diſcourage us from adventuring on action, or inculpable fruſtration were intolerable, we ſhould with no heart apply our ſelves to any thing; there being no deſigns in this world, though founded upon the moſt ſound advice, and proſecuted by the moſt diligent endeavour, which may not be defeated, as depending upon divers cauſes above our power, and circumſtances beyond our proſpect. The inconſtant opinions, uncertain reſolutions, mutable affections, and fallacious pretences of men, upon which the accompliſhment of moſt projects rely, may eaſily deceive and diſappoint us. The imperceptible courſe of nature exerting it ſelf in ſudden tempeſts, diſeaſes, and unlucky caſualties, may ſurprize us, and give an end to our buſineſſes and lives together. However, the irreſiſtible power of the Divine providence, guided by the unſearchable counſel of his will, we can never be aſſured that it will not interpoſe and hinder the effects of our endeavours. Yet notwithſtanding, when we act prudently, we have no reaſon to be diſheartened; becauſe, having good intentions, and uſing fit means, and having done our beſt, as no deſerved blame, ſo no conſiderable damage can arrive to us: and though we find Almighty God hath croſſed us, yet we are ſure he is not diſpleaſed with us. Which conſideration, wherewith Wiſdom furniſhes us, will make the worſt ſucceſs not only tolerable, but comfortable to us. For hence we have reaſon to hope, that the All-wiſe Goodneſs reſerves a better reward for us, and will ſometime recompence not only the good purpoſes we unhappily purſued, but alſo the unexpected diſappointment we patiently endured; and that however we ſhall be no loſers in the end. Which diſcourſe is mainly fortified by conſidering how the beſt and wiſeſt attempts have oft miſcarried. We ſee *Moſes*, authorized by God's command, directed by his counſel, and conducted by his hand, intended to bring the *Iſraelites* into the land of *Canaan*; yet by the unreaſonable incredulity and ſtubborn perverſeneſs of that people he had his purpoſe fruſtrated. The holy Prophets afterward earneſtly endeavoured to contain the ſame people within compaſs of obedience to the Divine commands, and to reduce them from their idolatrous and wicked courſes; yet without correſpondent effect. Our Saviour, by the example of his holy life, continual inſtruction, and vehement exhortations, aſſayed to procure a belief of and ſubmiſſion to his moſt excellent Doctrine; yet how few *believed his report*, and complied with his Diſcipline? Yea, Almighty God himſelf often complains, how in a manner his deſigns were defeated, his deſires thwarted, his offers refuſed, his counſels rejected, his expectations deceived. *Wherefore*, (ſaith he concerning his Vineyard) *when I looked it ſhould bring forth grapes, brought it forth wild grapes?* And again, *I have ſpread out my hands all the day to a rebellious people.* And again, *I have even ſent unto you all my prophets daily, riſing up early, and ſending them; yet they hearkened not unto me.* Wherefore there is no good cauſe we ſhould be diſheartened, or vexed, when ſucceſs is wanting to well-adviſed purpoſes. 'Tis fooliſh and ill-grounded intentions, and practices unwarrantable by good reaſon, that make the undertakers ſolicitous of ſucceſs, and being defeated leave them diſconſolate. Yea farther,

Iſa. 5. 4.
Iſa. 65. 2.
Jer. 7. 25, 26.

VI. Wiſdom makes all the troubles, griefs and pains incident to life, whether caſual adverſities, or natural afflictions, eaſy and ſupportable; by rightly valuing the importance, and moderating the influence of them. It ſuffers not buſy fancy to alter the nature, amplify the degree, or extend the duration of them, by repreſenting them more ſad, heavy and remedileſs than they truly are. It allows them no force beyond what naturally and neceſſarily they have, nor contributes nouriſhment to their increaſe. It keeps them at a due diſtance, not permitting them to encroach upon the Soul, or to propagate their influence beyond their proper ſphere. It will not let external miſchances, as poverty and diſgrace, to produce an inward ſenſe which is beyond their natural efficacy: nor corporeal affections of ſickneſs and pain to diſturb the mind, with which they have nothing to do. The region of theſe malignant diſtempers being at moſt but the habit of the body, Wiſdom by effectual antidotes repels them from the heart, and inward parts of the Soul. If any thing, ſin, and our unworthy miſcarriages toward God, ſhould vex and diſcompoſe us: yet this trouble Wiſdom, by repreſenting the Divine Goodneſs, and his tender mercies in our ever-Bleſſed Redeemer, doth perfectly allay. And as for all other adverſities, it abates their noxious power, by ſhewing us they are either merely imaginary, or very ſhort and temporary: that they admit of remedy, or at moſt do not exclude comfort, not wholly hindring the operations of the mind, nor extinguiſhing its joys; that they may have a profitable uſe, and pleaſant end; and, however, neither imply bad Conſcience, nor induce obligation to puniſhment. For,

VII. Wiſdom hath always a good Conſcience attending it, that pureſt delight and richeſt cordial of the Soul; that brazen wall, and impregnable fortreſs againſt both external aſſaults, and internal commotions; that *continual feaſt*, whereon the mind, deſtitute of all other repaſt, with a never-languiſhing appetite may entertain it ſelf; that faithful witneſs, and impartial judge, whoever accuſes, always acquitting the innocent Soul; that certain friend, in no ſtrait failing, in no adverſity deſerting; that ſure refuge in all ſtorms of fortune, and perſecutions of diſgrace. Which (as *Solomon* here notes) renders a man's *ſleep ſweet*, and undiſturbed with fearful phantaſms, his heart light, and his ſteps ſecure; and, if any thing, can make the Stoical paradox good, and cauſe the Wiſe man to ſmile in extremity of torment; arming his mind with an invincible courage, and infuſing a due confidence into it, whereby he bears up chearfully againſt malicious reproach, undauntedly ſuſtains adverſity, and triumphs over bad fortune. And this invaluable treaſure the Wiſe man is only capable of poſſeſſing; who certainly knows, and heartily approves the grounds upon which he proceeds; whenas the fool, building his choice upon blind chance, or violent paſſion, or giddy fancy, or uncertain example, not upon the ſteddy warrant of good reaſon, cannot avoid being perplexed with ſuſpicion of miſtake, and ſo neceſſarily is deprivd of the comfort of a good Conſcience.

VIII. Wiſdom confers a facility, expert readineſs, and dexterity in action; which is a very pleaſant and commodious quality, and exceedingly ſweetens activity. To do things with difficulty, ſtruggling and immoderate contention, diſheartens a man, quells his courage, blunts the edge of his reſolution, renders him ſluggiſh and averſe from buſineſs, though apprehended never ſo neceſſary, and of great moment. Theſe obſtructions Wiſdom removes, facilitating operations by directing the intention to ends poſſible and attainable, by ſuggeſting fit means and inſtruments to work by, by contriving right methods and courſes of proceſs; the mind by it being ſtored with variety of good principles, ſure rules, and happy expedients, repoſed in the memory, and ready upon all occaſions to be produced, and employed in practice.

IX. Wiſdom begets a ſound, healthful and harmonious complexion of the Soul, diſpoſing us with judgment to diſtinguiſh, and with pleaſure to reliſh ſavory and wholeſome things, but to nauſeate and reject ſuch as are ingrateful and noxious to us; thereby capacifying us to enjoy pleaſantly and innocently all thoſe good things the Divine Goodneſs hath provided for, and conſigned to us; whence to the Soul proceeds all that comfort, joy and vigour, which reſults to the Body from a good conſtitution, and perfect health.

X. Wiſdom acquaints us with our ſelves, our own temper and conſtitution, our propenſions and paſſions, our habitudes and capacities; a thing not only of mighty advantage, but of infinite pleaſure and content to us. No man in the world leſs knows a fool than himſelf; nay, he is more than ignorant, for he conſtantly errs in the point, taking himſelf for, and demeaning himſelf as toward another, a better, a wiſer and abler man than he is. He hath wonderful conceits of his own qualities and faculties; he affects commendations incompetent to him; he ſoars at employment ſurpaſſing his ability to manage. No Comedy can repreſent a miſtake more odd, and ridiculous, than his: for he wanders, and ſtares, and hunts after, but never can find nor diſcern himſelf; but always encounters with a falſe ſhadow inſtead thereof, which he paſſionately huggs and admires. But a Wiſe man, by conſtant obſervation, and impartial reflection upon himſelf, grows very familiar with himſelf: he perceives his own inclinations, which if bad, he ſtrives to alter and correct; if good, he cheriſhes and corroborates them: he apprehends the matter he is fitting for, and capable to manage, neither too mean and unworthy of him, nor too high and difficult for him; and thoſe applying his care to, he tranſacts eaſily, chearfully and ſucceſsfully. So being neither puft up with vain and over-weening opinion, nor dejected with heartleſs diffidence of himſelf; neither admiring, nor deſpiſing; neither irkſomely hating, nor fondly loving himſelf; he continues in good humour, maintains a ſure friendſhip and fair correſpondence with himſelf, and rejoices in the retirement and private converſation with his own thoughts: whence flows a pleaſure and ſatisfaction unexpreſſible.

XI. Wiſdom procures and preſerves a conſtant favour and fair reſpect of men, purchaſes a good name, and upholds reputation in the world: which things are naturally deſirable, commodious for life, encouragements to good, and preventive of many inconveniences. The compoſed frame of mind, uniform and comely demeanour, compliant and inoffenſive converſation, fair and punctual dealing, conſiderate motions and dextrous addreſſes of Wiſe men naturally beget eſteem and affection in thoſe that obſerve them. Neither than theſe things is there any thing more commendable to humane regard. As ſymmetry and harmony to the animal ſenſes, ſo delectable is an even temper of Soul and orderly tenour of actions to rational apprehenſions. Folly is freakiſh and humorous, impertinent and obſtreperous, inconſtant and inconſiſtent, peeviſh and exceptious; and conſequently faſtidious to ſociety, and productive of averſation and diſreſpect. But the Wiſe man is ſtable in his ways, conſonant to himſelf, ſuting his actions to his words, and thoſe to his principles, and all to the rule of right reaſon; ſo that you may know where to find him, and how to deal with him, and may eaſily pleaſe him, which makes his acquaintance acceptable, and his perſon valuable: beſide that real worth of it ſelf commands reſpect; and extorts veneration from men, and uſually proſperity waits upon his well-adviſed attempts, which exceedingly adorn, and advance the credit of the undertaker: however, if he fail ſometime, his uſual deportment ſalves his repute, and eaſily makes it credible it was no fault of his, but of his fortune. If a fool proſper, the honour is attributed to propitious chance; if he miſcarry, to his own ill management: but the entire glory of happy undertakings crowns the head of Wiſdom; while the diſgrace of unlucky events falls otherwhere. His light, like that of the Sun, cannot totally be eclipſed;

it may be dimmed, but never extinguiſhed, and always maintains a day, though over-clouded with misfortune. Who leſs eſteems the famous *African* Captain for being overthrown in that laſt fatal battel, wherein he is ſaid to have ſhewn the beſt skill, and yet endured the worſt of ſucceſs? Who contemns *Cato*, and other the grave Citizens of *Rome*, for embracing the juſt, but improſperous Cauſe of the Commonwealth? A Wiſe man's circumſtances may vary and fluctuate like the floods about a rock; but he perſiſts unmovably the ſame, and his reputation unſhaken: for he can always render a good account of his actions, and by reaſonable apology elude the aſſaults of reproach.

XII. Wiſdom inſtructs us to examine, compare, and rightly to value the objects that court our affections, and challenge our care; and thereby regulates our paſſions, and moderates our endeavours, which begets a pleaſant ſerenity and peaceable tranquility of mind. For when, being deluded with falſe ſhews, and relying upon ill-grounded preſumptions, we highly eſteem, paſſionately affect, and eagerly purſue things of little worth in themſelves, or concernment to us, as we unhandſomely proſtitute our affections, and prodigally miſ-ſpend our time, and vainly loſe our labour; ſo the event not anſwering our expectation, our minds thereby are confounded, diſturb'd and diſtempered. But when, guided by right reaſon, we conceive great eſteem of, and zealouſly are enamoured with, and vigorouſly ſtrive to attain things of excellent worth, and weighty conſequence, the conſcience of having well placed our affections, and well employed our pains, and the experience of fruits correſponding to our hopes raviſhes our mind with unexpreſſible content. And ſo it is; Preſent appearance and vulgar conceit ordinarily impoſe upon our fancies, diſguiſing things with a deceitful varniſh, and repreſenting thoſe that are vaineſt with the greateſt advantage; whilſt the nobleſt objects, being of a more ſubtile and ſpiritual nature, like faireſt Jewels encloſed in a homely Box, avoid the notice of groſs ſenſe, and paſs undiſcerned by us. But the light of Wiſdom, as it unmasks ſpecious impoſture, and bereaves it of its falſe colours; ſo it penetrates into the retirements of true Excellency, and reveals its genuine luſtre. For example, Corporeal Pleaſure, which ſo powerfully allures and enchants us, Wiſdom declares that it is but a preſent, momentany and tranſient ſatisfaction of brutiſh ſenſe, dimming the light, ſullying the beauty, impairing the vigour, and reſtraining the activity of the mind; diverting it from better operations, and indiſpoſing it to enjoy purer delights; leaving no comfortable reliſh or gladſome memory behind it, but often followed with bitterneſs, regret and diſgrace. That the Profit the World ſo greedily gapes after is but a poſſeſſion of trifles, not valuable in themſelves, nor rendring the Maſters of them ſo: accidentally obtained, and promiſcuouſly enjoyed by all ſorts, but commonly by the worſt of men; difficultly acquired, and eaſily loſt; however, to be uſed but for a very ſhort time, and then to be reſigned into uncertain hands. That the Honour men ſo dote upon is, ordinarily but the difference of a few petty circumſtances, a peculiar name or title, a determinate place, a diſtinguiſhing enſign; things of only imaginary excellence, derived from chance, and conferring no advantage, except from ſome little influence they have upon the arbitrary opinion and fickle humour of the people; complacence in which is vain, and reliance upon it dangerous. That Power and dominion, which men ſo impatiently ſtruggle for, are but neceſſary evils introduced to reſtrain the bad tempers of men; moſt evil to them that enjoy them; requiring tedious attendance, diſtracting care, and vexatious toil; attended with frequent diſappointment, opprobrious cenſure, and dangerous envy; having ſuch real burthens, and ſlaviſh encumbrances, ſweetned only by ſuperficial pomps, ſtrained obſequiouſneſs, ſome petty privileges and exemptions ſcarce worth the mentioning. That Wit and parts, of which men make ſuch oſtentation, are but natural endowments, commendable only in order to uſe, apt to engender pride and vanity, and hugely dangerous, if abuſed or miſemployed? What ſhould I mention Beauty, that fading toy; or bodily Strength and activity, qualities ſo palpably inconſiderable? Upon theſe and ſuch like flattering objects, ſo adored by vulgar opinion, Wiſdom exercising ſevere and impartial judgment, and perceiving in them no intrinſick excellence, no ſolid content ſpringing from them, no perfection thence accruing to the mind, no high reward allotted to them, no ſecurity to the future condition, or other durable advantages proceeding from them; it concludes they deſerve not any high opinion of the mind, nor any vehement paſſion of the Soul, nor any laborious care to be employed on them, and moderates our affections toward them: it frees us from anxious deſire of them; from being tranſported with exceſſive joy in the acquiſition of them; from being overwhelmed with diſconſolate ſorrow at the miſſing of them, or parting with them; from repining and envying at thoſe who have better ſucceſs than our ſelves in the procuring them; from immoderate toil in getting, and care in preſerving them: and ſo delivering us from all theſe unquiet anxieties of thought, tumultuous perturbations of paſſion, and tedious vexations of body, it maintains our minds in a chearful calm, quiet indifferency, and comfortable liberty. On the other ſide, things of real worth and high concernment, that produce great ſatisfaction to the mind, and are mainly conducible to our happineſs, ſuch as are a right underſtanding and ſtrong ſenſe of our obligations to Almighty God, and relations to men, a ſound temper and complexion of mind, a vertuous diſpoſition, a capacity to diſcharge the duties of our places, a due qualification to enjoy the happineſs of the other World; theſe and ſuch like things, by diſcovering their nature, and the effects reſulting from them, it engages us highly to eſteem, ardently to affect, and induſtriouſly to purſue; ſo preventing the inconveniences that follow the want of them, and conveying the benefits ariſing from the poſſeſſion of them.

XIII. Wiſdom diſtinguiſhes the circumſtances, limits the meaſures, determines the modes, appoints the fit ſeaſons of action; ſo preſerving *decorum* and order, the parent of peace, and preventing confuſion, the mother of iniquity, ſtrife and diſquiet. 'Tis in the buſineſs of human life as in a building: a due proportion of bigneſs, a fit ſituation of place, a correſpondency of ſhape, and ſutableneſs of colour, is to be obſerved between the parts thereof: a defect in any of which requiſites, though the materials hap to be choice and excellent, makes the whole fabrick deformed and ugly to judicious apprehenſion. The beſt actions, if they ſwell, and exceed their due meaſure, if they be unſkilfully miſplaced, if in uncouth manner performed, they loſe their quality, and turn both to the diſgrace and diſadvantage of life. 'Tis commendable to pray; but they that would always be performing that duty, by their abſurd devotion procured to themſelves the title of Hereticks: and they that will ſtand praying in places of publick concourſe, deſerved our Saviour's reprehenſions; and thoſe men who, againſt the cuſtom and ordinary uſe, would needs pray with their faces covered, you know S. *Paul* inſinuates of them, that they were fond and contentious perſons. Friendly admonition is very laudable, and of rare uſe; but being upon all occaſions immoderately uſed, or in publick ſociety ſo as to encroach upon modeſty, or endamage reputation; or when the perſon admoniſhed is otherwiſe employed, and attent upon his buſineſs; or being delivered in an imperiouſly-inſulting way, or in harſh and opprobrious language; it becomes unſavoury and odious, and both in ſhew and effect reſembles a froward malicious exceptiouſneſs. 'Twere infinite to compute in how many inſtances want of due order, meaſure and manner, do ſpoil and incommodate action. 'Tis Wiſdom that applies remedy to theſe miſchiefs. Things muſt be compared to, and arbitrated by, her ſtandard, or elſe they will contain ſomething of monſtrous enormity; either ſtrutting in unwieldy bulk, or ſinking in defective ſcantneſs. If ſhe do not faſhion and model circumſtances, they will ſit ugly on the things that wear them; if ſhe do not temper the colours, and deſcribe the lineaments, the draught of practice will be but rude and imperfect, and little reſemble the true patterns of duty: but if ſhe interpoſe, and perform her part, all things will appear conformable, neat and delicate.

XIV. Wiſdom diſcovers our relations, duties and concernments, in reſpect of men, with the natural grounds of them; thereby both qualifying and inclining us to the diſcharge of them: whence exceeding convenience, pleaſure and content enſues. By it we underſtand we are parts and members of the great Body, the Univerſe; and are therefore concerned in the good management of it, and are thereby obliged to procure its order and peace, and by no irregular undertaking to diſturb or diſcompoſe it; which makes us honeſt and peaceable men: that we proceed from the ſame primitive ſtock, are children of the ſame father, and partake of the ſame blood with all men; are endowed with like faculties of mind, paſſions of Soul, ſhape of body, and ſenſe of things: that we have equally implanted in our original conſtitution inclinations to love, pity, gratitude, ſociableneſs, quiet, joy, reputation: that we have an indiſpenſible need and impatient deſire of company, aſſiſtance, comfort and relief: that therefore it is according to the deſign of nature, and agreeable to reaſon, that to thoſe, to whom our natural condition by ſo many bands of cognation, ſimilitude and mutual neceſſitude, hath knit and conjoyned us, we ſhould bear a kind reſpect and tender affection; ſhould chearfully concur in undergoing the common burthens; ſhould heartily wiſh and induſtriouſly promote their good, aſſiſt them in accompliſhing their reaſonable deſires, thankfully requite the courteſies received from them, congratulate and rejoice with them in their proſperity, comfort them in their diſtreſſes, and, as we are able, relieve them; however, tenderly compaſſionate their diſappointments, miſeries and ſorrows. This renders us kind and courteous neighbours; ſweet and grateful companions. It repreſents unto us the dreadful effects and inſupportable miſchiefs ariſing from breach of faith, contravening the obligations of ſolemn pacts, infringing publick laws, deviating from the received rules of equity, violating promiſes, and interrupting good correſpondence among men: by which conſiderations it engages us to be good citizens, obedient ſubjects, juſt dealers, and faithful friends. It minds us of the blindneſs, impotence and levity, the proneneſs to miſtake, and misbehaviour that human nature neceſſarily is ſubject to; deſerving rather our commiſeration, than anger or hatred, which prompts us to bear the infirmities of our brethren, to be gentle in cenſure, to be inſenſible of petty affronts, to pardon injuries, to be patient, exorable and reconcileable to thoſe that give us greateſt cauſe of offence. It teaches us, the good may, but the evil of our neighbour can in no wiſe advantage us; that from the ſuffering of any man, ſimply conſidered, no benefit can accrue, nor natural ſatisfaction ariſe to us; and that therefore 'tis a vain, baſe, brutiſh and unreaſonable thing, for any cauſe whatſoever, to deſire or delight in the grief, pain or miſery of our neighbour, to hate or envy him, or inſult over him, or deviſe miſchief to him, or proſecute revenge upon him; which makes us civil, noble and placable enemies, or rather no enemies at all. So that Wiſdom is in effect the genuine parent of all moral and political vertue, juſtice and honeſty; as *Solomon* ſays in her perſon, *I lead in a way of righteouſneſs,* and *in the midſt of the paths of judgment.* And how ſweet theſe are in the practice, how comfortable in the conſequences, the teſtimony of continual experience, and the unanimous conſent of all wiſe men ſufficiently declare. But farther, Prov. 8. 20.

XV. The principal advantage of Wiſdom is, 'its acquainting us with the nature and reaſon of true Religion, and affording convictive arguments to perſuade to the practice of it; which is accompanied with the pureſt delight, and attended with the moſt ſolid content imaginable. I ſay, the Nature of Religion, wherein it conſiſts, and what it requires; the miſtake of which produceth daily ſo many miſchiefs and inconveniences in the world, and expoſes ſo good a name to ſo much reproach. It ſheweth it conſiſteth not in fair profeſſions and glorious pretences, but in real practice; not in a pertinacious adherence to any Sect or party, but in a ſincere love of goodneſs, and diſlike of naughtineſs, where-ever diſcovering it ſelf; not in vain oſtentations and flouriſhes of outward performance, but in an inward good complexion of mind, exerting it ſelf in works of true Devotion and Charity; not in a nice orthodoxy, or politick ſubjection of our judgments to the peremptory dictates of men, but in a ſincere love of Truth, in a hearty approbation of and compliance with the Doctrines fundamentally good, and neceſſary to be believed; not in harſh cenſuring and virulently inveighing againſt others, but in carefull amending our own ways; not in a peeviſh croſneſs and obſtinate repugnancy to received laws and cuſtoms, but in a quiet and peaceable ſubmiſſion to the expreſs Laws of God, and lawfull commands of man; not in a furious zeal for or againſt trivial circumſtances, but in a conſcionable practiſing the ſubſtantial parts of Religion: not in a frequent talking or contentious diſputing about it, but in a ready obſervance of the unqueſtionable rules and preſcripts of it. In a word, that Religion conſiſts in nothing elſe but doing what becomes our relation to God, in a conformity or ſimilitude to his Nature, and in a willing obedience to his holy Will: to which by potent incentives it allures and perſuades us; by repreſenting to us his tranſcendently-glorious Attributes, conſpicuouſly diſplayed in the frame, order and government of the World; that wonderful Power, which erected this great and goodly fabrick; that incomprehenſible Wiſedom, which preſerves it in a conſtant harmony; that immenſe Goodneſs, which hath ſo carefully provided for the various neceſſities, delights and comforts of its innumerable inhabitants. I ſay, by repreſenting thoſe infinitely-glorious Perfections, it engages us with higheſt reſpect to eſteem, reverence and honour him. Alſo, by minding us of our manifold obligations to him, our receiving being, life, reaſon, ſenſe, all the faculties, powers, excellencies, privileges and commodities of our natures from him; of his tender Care and loving Providence continually ſupporting and protecting us; of his liberal Beneficence, patient Indulgence, and earneſt deſire of our good and happineſs by manifold expreſſions evidently manifeſted toward us; it inflames us with ardent love, and obliges us to officious gratitude toward him. Alſo, by declaring the neceſſary and irreconcileable contrariety of his Nature to all impurity and perverſeneſs, his peerleſs Majeſty, his irreſiſtible Power, and his all-ſeeing Knowledge, it begets an awful dread and a devout fear of him. By diſcovering him from his infinite Benignity willing, and from his unlimited Power onely able to ſupply our needs, relieve us in diſtreſſes, protect us from dangers, and confer any valuable benefit upon us, it engenders faith, and encourages us to rely upon him. By revealing to us his ſupereminent Sovereignty, uncontrollable Dominion, and unqueſtionable Authority over us; together with the admirable excellency, wiſdom and equity of his Laws, ſo juſt and reaſonable in themſelves, ſo ſuitable to our nature, ſo conducible to our good, ſo eaſie and practicable, ſo ſweet and comfortable; it powerfully inclines, and by a gentle force as it were conſtrains us to obedience. By ſuch efficacious inducements Wiſdom urges us to all duties of Religion, and withall ſurely directs us (as I before ſaid) wherein it conſiſts; teaching us to have right and worthy apprehenſions of the Divine nature, to which our Devotion (if true and good) muſt be ſuited and conformed: And ſo it frees us, as from irreligion and profane neglect of God, ſo from fond ſuperſtitions, the ſources of ſo much evil to mankind. For he that wiſely hath conſidered the Wiſdom, Goodneſs and Power of God, cannot imagine God can with a regardleſs eye overlook his preſumptuous contempts of his Laws, or endure him to proceed in an outrageous defiance of Heaven, to continue hurting himſelf, or injuring his neighbour; nor can admit unreaſonable terrours, or entertain ſuſpicious conceits of God, as of an imperious Maſter, or implacable Tyrant over him, exacting impoſſible performances from, or delighting in the fatal miſeries of his Creatures; nor can ſuppoſe him pleaſed with hypocritical ſhews, and greatly taken with ſuperficial courtſhips of ceremonious addreſs; or that he can in any wiſe favour our fiery zeals, fierce paſſions, or unjuſt partialities about matter of opinion and ceremony; or can do otherwiſe than deteſt all factious, harſh, uncharitable and revengefull proceedings, of what nature, or upon what ground ſoever; or that he can be ſo inconſiſtent with himſelf, as to approve any thing but what is like himſelf, that is, Righteouſneſs, Sincerity and Beneficence.

Laſtly, Wiſdom attracts the Favour of God, purchaſeth a glorious
Wiſd. 7. 28. Reward, and ſecureth perpetual Felicity to us. *For God loveth none but*
3. 15. *him that dwelleth with wiſdom.* And, *glorious is the fruit of good la-*
bour: and the root of wiſdom ſhall never fall away. And, *Happy is the*
Prov. 3. 13. 8. 35. *man that findeth wiſdom:* and, *whoſo findeth* her, *findeth life, and ſhall*
obtain favour of the Lord. Theſe are the words of wiſe *Solomon*, in the Book of *Wiſdom*, and in the *Proverbs*. God loveth her, as moſt agreeable to his nature; as reſembling him; as an off-ſpring, beam and efflux of that Wiſdom which founded the earth, and eſtabliſhed the Heavens; as that which begetteth honour, love and obedience to his Commands, and truly glorifies him; and as that which promotes the good of his Creatures, which he earneſtly deſires. And the paths ſhe leads in are ſuch as directly tend to the promiſed Inheritance of joy and bliſs.

Thus have I ſimply and plainly preſented you with part of what my meditation ſuggeſted upon this Subject: It remains that we endeavour to obtain this excellent endowment of Soul, by the faithfull exerciſe of our Reaſon, carefull obſervation of things, diligent ſtudy of the Divine Law, watchfull reflexion upon our ſelves, vertuous and religious practice; but eſpecially, by imploring the Divine influence, the original ſpring of light, and fountain of all true knowledge, following S. *James* his advice, *If any man lack wiſdom, let him ask it of God, who giveth freely.* Therefore, O everlaſting Wiſdom, the Maker, Redeemer and Governour of all things, let ſome comfortable Beams from thy great Body of heavenly Light deſcend upon us, to illuminate our dark minds, and quicken our dead hearts; to enflame us with ardent love unto thee, and to direct our ſteps in obedience to thy Laws, through the gloomy ſhades of this world, into that region of eternal light and bliſs, where thou reigneſt in perfect Glory and Majeſty, one God ever-Bleſſed, world without end. *Amen.*

SERMON II.

The Profitableneſs of Godlineſs.

1 TIM. IV. 8.

----But Godlineſs is profitable for all things.

HOW generally men, with moſt unanimous conſent, are devoted to Profit, as to the immediate ſcope of their deſigns, and aim of their doings, if with the ſlighteſt attention we view what is acted upon this Theatre of human affairs, we cannot but diſcern. All that we ſee men ſo very ſerious and induſtrious about, which we call buſineſs; that which they trudge for in the Streets, which they work or wait for in the Shops, which they meet and croud for at the Exchange, which they ſue for in the Hall, and ſolicit for at the Court, which they plow and dig for, which they march and fight for in the Field, which they travel for at Land, and ſail for (among rocks and ſtorms) upon the Sea, which they plod for in the Cloſet, and diſpute for in the Schools, (yea, may we not adde, which they frequently pray for, and preach for in the Church?) what is it but Profit? Is it not this apparently for which men ſo eagerly conteſt and quarrel, ſo bitterly envy and emulate, ſo fiercely clamour and inveigh, ſo cunningly ſupplant and undermine one another; which ſtuffeth their Hearts with mutual hatred and ſpite, which tippeth their Tongues with ſlander and reproach, which often embrueth their Hands with bloud and ſlaughter; for which they expoſe their Lives and Lims to danger, for which they undergoe grievous Toils and Drudgeries, for which they diſtract their Mind with Cares, and *pierce their heart with ſorrows*; to which they ſacrifice their preſent Eaſe and Content, yea, to which commonly they proſtitute

Prov. 14. 23.
Φεῦ δύ' ὀβολὼ ὡς μέγα δύνασθον πανταχοῦ; Ariſtoph. Plut.

their Honour and Conſcience? This, if you mark it, is the great Miſtreſs, which is with ſo paſſionate rivality every where woed and courted; this the common Mark which all eyes aim, and all endeavours ſtrike at; this the Hire which men demand for all their Pains, the Prize they hope for all their Combats, the Harveſt they ſeek from all the year's aſſiduous Labour. This is the Bait, by which you may inviegle moſt men any-whither; and the moſt certain ſign, by which you may prognoſticate what any man will doe: for mark where his Profit is, there will he be. This ſome profeſſedly and with open face, others ſlily and under thin veils of pretence; (under guiſe of friendſhip, of love to publick good, of loyalty, of religious zeal;) ſome directly and in a plain track, others obliquely and by ſubtle trains; ſome by ſordid and baſe means, others in ways more cleanly and plauſible; ſome gravely and modeſtly, others wildly and furiouſly; all (very few excepted) in one manner or another, do clearly in moſt of their proceedings level and drive at.

Prima ferè vota, & cunctis notiſſima Templis Divitiæ ut creſcant, &c. Juv. Sat. 10. *Omnes ad affectum atque appetitum utilitatis ſuæ naturæ ipſius magiſterio atque impulſione ducuntur.* Salv. *ad Eccl. Cath.* 2.

This practice then being ſo general, and ſeeing that men are reaſonable creatures, that it is ſo cannot ſurely proceed from mere brutiſhneſs, or dotage; there muſt be ſome fair colour or ſemblance of reaſon, which draweth men into, and carrieth them forward in this way. The reaſon indeed is obvious and evident enough, the very name of Profit implieth it, ſignifying that which is uſeful, or conducible to purpoſes really or ſeemingly good. The gain of money, or of ſomewhat equivalent thereto, is therefore ſpecially termed Profit, becauſe it readily ſupplieth neceſſity, furniſheth convenience, feedeth pleaſure, ſatisfieth fancy and curioſity, promoteth eaſe and liberty, ſupporteth honour and dignity, procureth power, dependencies and friendſhips, rendreth a man ſome-body, conſiderable in the world; in fine, enableth to doe good, or to perform works of beneficence and charity. Profit is therefore ſo much affected and purſued, becauſe it is, or doth ſeem, apt to procure or promote ſome good deſirable to us.

If therefore a Project ſhould be propoſed to us very fecible and probable to ſucceed, in purſuance whereof aſſuredly we might obtain great Profit; methinks, in conſiſtence with our ſelves, and conformably to our uſual manner of acting, we ſhould be very ready to embrace and execute it. Such a Project it is which in my Text, by a very truſty Voucher, and skilfull Judge of ſuch things, and one who had himſelf fully experimented it, is propoſed; which in it ſelf is very practicable, ſo that any of us may, if we have a mind to it, and will be at the pains, throughly compaſs and carry it on: which will exceedingly turn to accompt, and bring in Gains unto us unſpeakably vaſt; in compariſon whereto all other deſigns, which men with ſo much care and toil do purſue, are very unprofitable, or detrimental, yielding but ſhadows of profit, or bringing real damage to us.

It is briefly this, to be religious or pious; that is, in our minds ſtedfaſtly to believe on God, (ſuch as nature in ſome meaſure, and revelation more clearly declareth him,) in our hearts earneſtly to love and reverence him, through all our practice ſincerely and diligently to obſerve his Laws. This is it which Saint *Paul* affirmeth to be *profitable for all things*, and which it is my intent, by God's help, to recommend unto you as ſuch; demonſtrating it really to be ſo, by repreſenting ſome of thoſe numberleſs benefits and advantages which accrue from it, extending to all conditions and capacities of men, to all ſtates, all ſeaſons, and in effect to all affairs of life.

It hath been ever a main obſtruction to the practice of Piety, that it hath been taken for no friend, or rather for an enemy, to Profit; as both unprofitable and prejudicial to its followers: and many ſemblances there are countenancing that opinion. For Religion ſeemeth to ſmother or to ſlacken the induſtry and alacrity of men in following Profit, many ways: by charging them to be content with a little, and carefull for nothing; by diverting their affections and cares from worldly affairs to matters of another nature, place and time, preſcribing in the firſt place to ſeek things ſpirirual, heavenly and future; by diſparaging all ſecular wealth, as a thing in compariſon to Vertue and ſpiritual goods, very mean and inconſiderable; by checking greedy deſires and aſpiring thoughts after it; by debarring the moſt ready ways of getting it, (violence, exaction, fraud and flattery,) yea, ſtreightning the beſt ways, eager care and diligence; by commending ſtrict Juſtice in all caſes, and always taking part with Conſcience when it claſheth with Intereſt; by paring away the largeſt uſes of Wealth, in the prohibition of its free enjoyment to pride or pleaſure; by enjoyning liberal communication thereof in ways of charity and mercy; by engaging men to expoſe their goods ſometimes to imminent hazard, ſometimes to certain loſs; obliging them to forſake all things, and to embrace Poverty for its ſake.

It favoureth this conceit, to obſerve, that often bad men by impious courſes do appear to thrive and proſper; while good men ſeem for their goodneſs to ſuffer, or to be no wiſe viſibly better for it, enduring much hardſhip and diſtreſs.

It furthereth the prejudice, that ſome perſons, void of true Piety, or imperfectly good, (ſome *Dabblers* in Religion,) do not from their lame, ſlight and ſuperficial performances feel ſatisfactory returns, ſuch as they did preſume to find; and thence, to the defamation of Piety, are apt
to ſay, with thoſe men in the Prophet, *It is vain to ſerve God, and* Mal. 3. 14.
what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hoaſts? Yea, that ſometimes very pious men, being out of humour, and ſomewhat diſcompoſed by the urgent preſſures of affliction, the diſappointments and croſſes incident to all men here in this region of trouble, are apt to complain and expreſs
themſelves diſſatisfied, ſaying with *Job*, *It profiteth a man nothing, that* Job. 34. 9.
he ſhould delight himſelf with God. What advantage will it be unto me,
and what profit ſhall I have, if I be cleanſed from my ſin? or, with *Da-* 35. 3.
vid, *Verily I have cleanſed my heart in vain, and waſhed my hands in in-* Pſ. 73. 13,14.
nocency: For all the day long I have been plagued, and chaſtned every morning.

To theſe conſiderations, diſadvantagious in this reſpect to Piety, may be added, that the conſtant and certain profits emergent from it (although incomparably more ſubſtantial, and to the mind more ſenſible than any other) are not yet ſo groſs and palpable, that men, who from being immerſed in earth and fleſh are blind in errour, dull of apprehenſion, vain and inconſiderate in their judgments, tainted and vitiated in their palates, can diſcern their worth, or reliſh their ſweetneſs. Hence it is, that ſo many follow the judgment and pactice of
thoſe in *Job*, *who ſay unto God, Depart from us, for we deſire not the* Job 21. 14, 15.
knowledge of thy ways. What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?

For voiding which prejudices, and the recommendation of S. *Paul's* project, I ſhall (as I ſaid) propoſe ſome of thoſe innumerable advantages, by conſidering which the immenſe profitableneſs of Piety will appear. And firſt, I ſhall mention thoſe Conſiderations which more plainly do import Univerſality; then ſhall touch ſome Benefits thereof, ſeeming more particular, yet in effect vaſtly large, and of a very diffuſive influence.

I. Firſt then we may conſider, that Piety is exceeding uſefull for all ſorts of men, in all capacities, all ſtates, all relations; fitting and diſpoſing them to manage all their reſpective concernments, to diſcharge all their peculiar duties, in a proper, juſt and decent manner.

Eph 6. 9.
Col. 4. 1.

It rendreth all ſuperiors equal and moderate in their adminiſtrations; mild, courteous and affable in their converſe; benign and condeſcenſive in all their demeanour toward their Inferiours.

Eph. 6. 5.
Col. 3. 22.
1 Pet. 2. 18.

Coreſpondently it diſpoſeth Inferiours to be ſincere and faithfull, modeſt, loving, reſpectfull, diligent, apt willingly to yield due ſubjection and ſervice.

It inclineth Princes to be juſt, gentle, benign, carefull for their Subjects good, apt to adminiſter Juſtice uprightly, to protect Right, to encourage Vertue, to check Wickedneſs.

Rom. 13. 1.
Tit. 3. 1.
1 Pet. 2. 13.

Anſwerably it rendreth Subjects loyal, ſubmiſſive, obedient, quiet and peaceable, ready to yield due Honour, to pay the Tributes and bear the Burthens impoſed, to diſcharge all Duties, and obſerve all Laws preſcribed by their Governours conſcionably, patiently, chearfully, without reluctancy, grudging or murmuring.

1 Pet. 4. 9.
Phil. 2. 14.
Eph. 6. 4.
Col. 3. 21.
1 Tim. 5. 8.
Eph. 6. 1.
Col. 3. 20.
Eph. 5. 25.
Col. 3. 19.
1 Pet. 3. 7.
Eph. 5. 22.
Col. 3. 18.
Tit. 2. 5.
1 Pet. 3. 5.

It maketh Parents loving, gentle, provident for their Childrens good education, and comfortable ſubſiſtence; Children again, dutifull, reſpectfull, gratefull, apt to requite their Parents.

Husbands from it become affectionate and compliant to their Wives; Wives ſubmiſſive and obedient to their Husbands.

It diſpoſeth Friends to be Friends indeed, full of cordial affection and good-will, entirely faithfull, firmly conſtant, induſtriouſly carefull and active in performing all good offices mutually.

It engageth men to be diligent in their Calling, faithfull to their Truſts, contented and peaceable in their Station, and thereby ſerviceable to Publick good.

Gal. 6. 2, 10.
Phil. 4. 8.
1 Theſ. 3. 12.
2 Cor. 9. 13.

It rendreth all men juſt and punctual in their Dealing, orderly and quiet in their Behaviour, courteous and complaiſant in their Converſation, friendly and charitable upon all occaſions, apt to aſſiſt, to relieve, to comfort one another.

It tieth all Relations more faſtly and ſtrongly, aſſureth and augmenteth all Endearments, enforceth and eſtabliſheth all Obligations by the firm bands of Conſcience; ſet aſide which, no Engagement can hold ſure againſt temptations of Intereſt, or Pleaſure. Much difference there is between performing theſe Duties out of natural temper, fear of puniſhment, hope of temporal reward, ſelfiſh deſign, regard to credit, or other the like Principles, and the diſcharging them out of religious Conſcience: this alone will keep men tight, uniform, reſolute and ſtable; whereas all other Principles are looſe and ſlippery, will ſoon be ſhaken and faulter.

In Conſequence to thoſe Practices ſpringing from it, Piety removeth oppreſſion, violence, faction, diſorders and murmurings, out of the State; ſchiſms and ſcandals out of the Church; pride and haughtineſs, ſloth and luxury, detraction and ſycophantry out of the Court; corruption and partiality out of Judicatures; clamours and tumults out of the Street; brawlings, grudges and jealouſies out of Families; extortion and cozenage out of Trade; ſtrifes, emulations, ſlanderous backbitings,

tings, bitter and foul language, out of Converſation: in all places in all Societies it produceth, it advanceth, it eſtabliſheth order, peace, ſafety, proſperity, all that is good, all that is lovely or handſome, all that is convenient or pleaſant for humane ſociety and common life. It is that which (as the *Wiſe man* ſaith) *exalteth a nation*; it is that which *eſtabliſheth a throne*.

Prov. 14. 34. & 16 12. & 20. 28. & 29. 14. & 8. 15. & 29. 8.

It is indeed the beſt prop and guard that can be of Government, and of the Commonweal: for it ſettleth the Body politick in a ſound conſtitution of health, it firmly cementeth the parts thereof; it putteth all things into a right order and ſteddy courſe. It procureth mutual reſpect and affection between Governours and Subjects, whence ariſeth ſafety, eaſe and pleaſure to both. It rendreth men truly good, (that is, juſt and honeſt, ſober and conſiderate, modeſt and peaceable,) and thence apt, without any conſtraint or ſtir, to yeild every one their due; not affected to needleſs change, not diſpoſed to raiſe any diſturbance. It putteth men in good humour, and keepeth them in it; whence things paſs ſmoothly and pleaſantly. It cheriſheth worth, and encourageth induſtry; whence Vertue flouriſheth, and Wealth is encreaſed; whence the occaſions and means of diſorder are ſtopt, the pretences for ſedition and faction are cut off. In fine, it certainly procureth the benediction of God, the ſource of all welfare and proſperity: whence, *When it goeth well with the righteous, the city rejoyceth*; and, *When the righteous are in authority, the people rejoyce*, ſaith the great Politician, *Solomon*.

Prov. 11. 10. 29. 2.

It is therefore the concernment of all men, who (as the Pſalmiſt ſpeaketh) *deſire to live well, and would fain ſee good days*; it is the ſpecial intereſt of great Perſons, (of the Magiſtracy, the Nobility, the Gentry, of all perſons that have any conſiderable intereſt in the world,) who would ſafely and ſweetly enjoy their dignity, power or wealth, by all means to protect and promote Piety, as the beſt inſtrument of their ſecurity, and undiſturbedly enjoying the accommodations of their ſtate. 'Tis in all reſpects their beſt wiſdom and policy; that which will as well preſerve their outward ſtate here, as ſatisfie their conſciences within, and ſave their Souls hereafter. All the *Machiavilian* arts and tricks, all the ſleights and fetches of wordly craft do ſignifie nothing in compariſon to this one plain and eaſie way of ſecuring and furthering their Intereſts.

Pſal. 34. 12. 1 Pet. 3. 10.

If then it be a groſs abſurdity to deſire the fruits, and not to take care of the root, not to cultivate the ſtock, whence they ſprout; if every Prince gladly would have his Subjects loyal and obedient, every Maſter would have his Servants honeſt, diligent and obſervant, every Parent would have his Children officious and gratefull, every man would have his Friend faithfull and kind, every one would have thoſe juſt and ſincere with whom he doth negotiate or converſe; if any one would chuſe to be related to ſuch, and would eſteem their relation a happineſs: then conſequently ſhould every man in reaſon ſtrive to further Piety, from whence alone thoſe good diſpoſitions and practices do proceed.

II. Piety doth fit a man for all conditions, qualifying him to paſs through them all with the beſt advantage, wiſely, chearfully and ſafely; ſo as to incurre no conſiderable harm or detriment by them.

Is a man proſperous, high, or wealthy in condition? Piety guardeth him from all the miſchiefs incident to that ſtate, and diſpoſeth him to enjoy the beſt advantages thereof. It keepeth him from being ſwelled and puffed up with vain conceit, from being tranſported with fond complacence or confidence therein; minding him, that it is purely the gift of God, that it abſolutely dependeth on his diſpoſal, ſo that it may ſoon be taken from him, and that he cannot otherwiſe than by humility, by gratitude, by the good uſe of it, be ſecure to retain it; minding him alſo, that he ſhall aſſuredly be forced to render a ſtrict accompt concerning the good management thereof. It preſerveth him from being perverted or corrupted with the temptations to which that condition is moſt liable; from luxury, from ſloth, from ſtupidity, from forgetfulneſs of God, and of himſelf; maintaining among the floods of plenty a ſober and ſteddy mind. It fenceth him from inſolence, and faſtuous contempt of others; rendereth him civil, condeſcenſive, kind and helpfull to thoſe who are in a meaner ſtate. It inſtructeth and inciteth him to apply his wealth and power to the beſt uſes, to the Service of God, to the benefit of his Neighbour, for his own beſt reputation, and moſt ſolid comfort. It is the right balaſt of proſperity, the onely antidote for all the inconveniences of wealth; that which ſecureth, ſweetneth and ſanctifieth all other goods: without it all apparent goods are very noxious, or extremely dangerous: riches, power, honour, eaſe, pleaſure, are ſo many poiſons, or ſo many ſnares, without it. Again, Is a man poor and low in the world? Piety doth improve and ſweeten even that ſtate: it keepeth his ſpirits up above dejection, deſperation and diſconſolateneſs; it freeth him from all grievous ſollicitude and anxiety; ſhewing him, that although he ſeemeth to have little, yet he may be aſſured to want nothing, he having a certain ſuccour and never-failing ſupply from God's good Providence; that notwithſtanding the preſent ſtraitneſs of his condition, or ſcantneſs of outward things, he hath a title to Goods infinitely more precious and more conſiderable. A pious man cannot but apprehend himſelf like the Child of a moſt wealthy, kind and carefull Father, who although he hath yet nothing in his own poſſeſſion, or paſſing under his name, yet is aſſured that he can never come into any want of what is needfull to him: the Lord of all things (who hath all things in Heaven and Earth at his diſpoſal, who is infinitely tender of his Childrens good, who doth inceſſantly watch over them) being his gracious Father, how can he fear to be left deſtitute, or not to be competently provided for, as is truly beſt for him?

This is the difference between a pious, and an impious man. Is the pious man in need? he hath then an inviſible refuge to fly to, an inviſible ſtore to furniſh him; he hath ſomewhat beyond all preſent things to hope in, to comfort himſelf with: whereas the impious perſon hath nothing beſide preſent appearances to ſupport or ſolace himſelf by; the which failing, down he ſinketh into dejection and deſpair. Is the good man in affliction; he knoweth that it cometh not on him without God's wiſe appointment, nor without good intention toward him, for probation, exerciſe and improvement of his Virtues, or for wholeſome correction of his bad diſpoſitions; that it is onely Phyſick and Diſcipline to him, which ſhall have a comfortable iſſue; that it ſhall laſt no longer than it is expedient for him that it ſhould: wherefore he patiently ſubmitteth to it, and undergoeth it chearfully, with the ſame mind wherewith a Patient ſwalloweth down an unſavoury Potion,

Scimus amicos Dei ab amantiſſimo, miſericordiſſimo Patre Deo mala iſta pœnalia recipere, non ut pœnam ſeu vindictam iracundiæ, ſed magis ut correctiones & medicamenta ſtultitiæ, & adjumenta virtutis, ut malleationes ſive fabricationes, & tunſiones, ſive ablutiones, & candidationes. Guil. Par. *de Sacram.*

which he preſumeth will conduce to his Health. Never, indeed, hath any man enjoyed more real content, or hath been more truly ſatisfied, than good men have been in a ſeeming depth of adverſity. What men ever upon earth have been more ſorely afflicted, have underwent greater loſſes, diſgraces, labours, troubles, diſtreſſes in any kind, than did the H. Apoſtles? yet did they moſt heartily rejoyce, exult and triumph in them all. Such a wondrous virtue hath Piety to change all things into matter of conſolation and joy. No condition in effect can be evil or ſad to a pious man: his very ſorrows are pleaſant, his infirmities are wholeſome, his wants enrich him, his diſgraces adorn him, his burthens eaſe him; his duties are priviledges, his falls are the grounds of advancement, his very ſins (as breeding contrition, humility, circumſpection and vigilance) do better and profit him: whereas Impiety doth ſpoil every condition, doth corrupt and embaſe all good things, doth embitter all the conveniences and comforts of life.

Ἐκείνους μὲν γὰρ ἐπεκούφιζεν ἡ χαρὰ τῆς μαρτυρίας, καὶ ἡ ἐλπὶς τῶν ἐπηγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν ἀγάπη καὶ τὸ πνεῦμα, τὸ πατρικόν. Euſeb. 5 1. *Mart. Lugd.*

III. Piety doth virtually compriſe within it all other profits, ſerving all the deſigns of them all: what-ever kind of deſirable good we can hope to find from any other profit, we may be aſſured to enjoy from it.

He that hath it is *ipſo facto* vaſtly rich, is entituled to immenſe treaſures of moſt precious Wealth; in compariſon whereto all the gold and all the jewels in the world are mere baubles. He hath intereſt in God, and can call him his, who is the *All*, and in regard to whom all things exiſtent are *leſs than nothing*. The infinite Power and Wiſdom of God belong to him, to be ever, upon all fit occaſions, employed for his benefit. All the ineſtimable treaſures of Heaven (a place infinitely more rich than the *Indies*) are his, after this moment of life, to have and to hold for ever: ſo that great reaſon had the *Wiſe man* to ſay, that *In the houſe of the righteous is much treaſure.* Piety therefore is profitable, as immediately inſtating in wealth: and whereas the deſired fruits of profit are chiefly theſe, honour, power, pleaſure, ſafety, liberty, eaſe, opportunity of getting knowledg, means of benefitting others; all theſe we ſhall ſee do abundantly accrue from Piety, and in truth onely from it.

Prov. 15. 6.

The Pious man is in truth moſt honourable. *Inter homines pro ſummo eſt optimus*, ſaith *Seneca*; whom *Solomon* tranſlated thus, *The righteous is more excellent than his neighbour.* He is dignified by the moſt illuſtrious titles, a Son of God, a Friend and Favourite to the Sovereign King of the World, an Heir of Heaven, a Denizon of the *Jeruſalem* above: Titles far ſurpaſſing all thoſe which worldly ſtate doth aſſume. He is approved by the beſt and moſt infallible judgments, wherein true Honour reſideth. He is reſpected by God himſelf, by the H. Angels, by the bleſſed Saints, by all good and all wiſe perſons; yea, commonly, by all men: for the effects of genuine Piety are ſo venerable and amiable, that ſcarce any man can do otherwiſe than in his heart much eſteem him that worketh them.

Sen. *Ep.* 90. Prov. 12 26. Καθ' ἀλήθειαν ὁ ἀγαθὸς μόνος τιμητός Ariſtot. *Eth.* 3. 3.

Prov. 12. 8, 4.

The Pious man is alſo the moſt potent man: he hath a kind of omnipotency, becauſe he can do what-ever he will, that is, what he ought to doe; and, becauſe the Divine Power is ever ready to aſſiſt him in his pious enterpriſes, ſo that *He can do all things by Chriſt that ſtrengthneth him.* He is able to combat and vanquiſh him that is ὁ ἰσχυρὸς, *the ſtout and mighty one*; to wage war with happy ſucceſs *againſt principalities and powers.* He conquereth and commandeth himſelf, which is the

Tantum quantum vult poteſt, qui ſe niſi quod debet non putat poſſe Senec. *Ep.* 90.

Prov. 16. 32. 2. 28.

braveſt victory, and nobleſt empire: he quelleth fleſhly luſts, ſubdueth inordinate paſſions, and repelleth ſtrong temptations. He, *by his faith, overcometh the world* with a conqueſt far more glorious than ever any *Alexander* or *Cæſar* could do. He, in fine, doth perform the moſt Worthy exploits, and deſerveth the moſt honourable triumphs that man can do.

Vide Sen *de Ben.* 5, 7.

The Pious man alſo doth enjoy the onely true Pleaſures; hearty, pure, ſolid, durable Pleaſures; ſuch Pleaſures as thoſe of which the divine Pſalmiſt ſingeth, *In thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.* That *all joy in believing*, that *gayety of hope*, that inceſſant *rejoycing in the Lord*, and *greatly delighting in his Law*, that continual feaſt of a good Conſcience, that *ſerving the Lord with gladneſs*, that *exceeding gladneſs with God's countenance*, that *comfort of the Holy Spirit*, that *joy unſpeakable and full of glory*; the ſatisfaction reſulting from the contemplation of Heavenly truth, from the ſenſe of God's favour, and the pardon of his ſins, from the influence of God's grace, from the hopes and anticipation of everlaſting bliſs; theſe are Pleaſures indeed, in compariſon whereto all other pleaſures are no more than brutiſh ſenſualities, ſordid impurities, ſuperficial touches, tranſient flaſhes of delight: ſuch as ſhould be inſipid and unſavoury to a rational appetite; ſuch as are tinctured with ſourneſs and bitterneſs, have painfull remorſes or qualms conſequent. All the Pious man's performances of duty and of devotion are full of pure ſatisfaction and delight here, they ſhall be rewarded with perfect and endleſs joy hereafter.

Pſal. 16. 11. Rom. 15. 13 Heb. 3. 6. Phil. 4. 4. Pſal. 43. 4. Pſal. 112. 1. & 1. 2. & 119. 16, 24, 47, 70, 77, 92, 143, 111. Pſal. 100 2 & 21. 6. & 94. 19. Iſa. 29. 19. Joh. 26. 20. &c. 1 Pet. 1. 8. Rom. 14. 17.

Quid enim jucundius, quàm Dei Patris & Domini reconciliatio, quàm veritatis revelatio, quàm errorum recognitio, quàm tot retrò criminum venia? quæ major voluptas, quàm faſtidium ipſius voluptatis, quàm ſeculi totius contemptus, quàm vera libertas, quàm conſcientia integra quàm vita ſufficiens, quàm mortis timor nullus? &c. Tert. *de Spectac.* 29.

As for ſafety, the Pious man hath it moſt abſolute and ſure: he being guarded by Almighty power and wiſdom: *reſting under the ſhadow of God's wings*; God *upholding him with his hand, ordering his ſteps, ſo that none of them ſhall ſlide, holding his ſoul in life, and ſuffering not his feet to be moved*; he being, by the grace and mercy of God, ſecured from the aſſaults and impreſſions of all enemies, from ſin and guilt, from the Devil, world and fleſh, from death and hell, which are our moſt formidable, and in effect only dangerous enemies.

Pſal. 17. 8. & 36. 7. & 57. 1. & 61. 4. & 91. 4. Pſal. 37. 24. & 119. 117. Pſal. 37. 23, 31. & 119. 133. Pſal. 66. 9.

As for Liberty, the Pious man moſt entirely and truly doth enjoy that; he alone is free from captivity to that cruel Tyrant, *Satan*, from the miſerable ſlavery to Sin, from the grievous dominion of luſt and paſſion. He can doe what he pleaſeth, having a mind to doe only what is good and fit. The Law he obſerveth is worthily called *the perfect law of liberty*; the Lord he ſerveth pretendeth only to command freemen and friends: *Ye are my friends*, ſaid he, *if ye doe whatever I command you*; and, *If the Son ſet you free, then are ye free indeed.*

Pſal. 119 45. Jam. 1. 25. Joh. 15. 14. Joh 8 36.

Οὐ γάρ ἐστιν, οὐκ ἔστιν ἐλεύθερος, ἀλλ᾽ ἢ μόνος ὁ Χριστῷ ζῶν. Chryſ. *ad* Theod.

And for Eaſe, 'tis he only that knoweth it; having his mind exempted from the diſtraction of care, from diſorder of paſſion, from anguiſh of Conſcience, from the drudgeries and troubles of the world, from the vexations and diſquiets which ſin produceth. He findeth it made good to him, which our Lord inviting him did promiſe, *Come unto me, all ye that labour and are heavy laden, and I will give you reſt:* he feeleth the truth of thoſe Divine aſſertions, *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee*; and, *Great peace have they which love thy Law, and nothing ſhall offend them.*

Matt. 11. 28. ſ. 26 3. Pſ 119 165.

As for Knowledge, the Pious man alone doth attain it conſiderably,
ſo as to become truly wiſe, and learned to purpoſe. *Evil men* (ſaith Prov. 28. 5, 7.
the *Wiſe man* himſelf, who knew well,) *underſtand not judgment : but
they that ſeek the Lord underſtand all things.* It is the Pious man that
employeth his mind upon the moſt proper and worthy objects, that
knoweth things which certainly beſt deſerve to be known, that hath
his Soul enriched with the choiceſt notions : he ſkilleth to aim at the
beſt ends, and to compaſs them by the fitteſt means ; he can aſſign to
each thing its due worth and value ; he can proſecute things by the beſt
methods, and order his affairs in the beſt manner : ſo that he is ſure not
to be defeated or diſappointed in his endeavours, nor to miſ-ſpend his
care and pains, without anſwerable fruit. He hath the beſt Maſter to
inſtruct him in his ſtudies, and the beſt rules to direct him in his pro-
ceedings : he cannot be miſtaken, ſeeing in his judgment and choice of
things he conſpireth with infallible Wiſdom. Therefore ὁ εὐσεβῶν ἄ- Triſmeg.
κρως φιλοσοφεῖ, *the pious man is the exquiſite philoſopher. The fear of the* Job 28. 28.
Lord that is wiſdom, and to depart from evil is underſtanding. The fear of Prov 9. 10.
the Lord (as is ſaid again and again in Scripture) *is the head* (or *top*) 1 7. Pſal. 111. 10.
of wiſdom. A good underſtanding have all they that keep his commandments. 119. 34. 99,

Farther, the Pious man is enabled and diſpoſed (hath the power and 104, 130.
the heart) moſt to benefit and oblige others. He doth it by his ſuccour and aſſiſtence, by his inſtruction and advice, which he is ever ready to yield to any man upon fit occaſion : he doth it by the direction and encouragement of his good Example : he doth it by his conſtant and earneſt Prayers for all men : he doth it by drawing down Bleſſings from Heaven on the place where he reſideth. He is upon all accounts the moſt true, the moſt common benefactour to mankind ; all his neighbours, his Country, the World are in ſome way or other obliged to him : at leaſt, he doeth all the good he can, and in wiſh doth benefit all men.

Thus all the fruits and conſequences of Profit, the which engage men ſo eagerly to purſue it, do in the beſt kind and higheſt degree reſult from Piety, and, indeed, onely from it. All the Philoſophical *Bravado's* concerning a Wiſe man being onely rich, onely honourable, onely happy, onely above fortune, are verified in the Pious man : to him alone, as ſuch, with a ſure foundation, without vanity, with evident reaſon thoſe Aphoriſms may be applied. They are Paradoxes and fictions abſtracting from Religion, or conſidering men onely under the light and power of nature : but ſuppoſing our Religion true, a good Chriſtian ſoberly, without arrogance, in proportion and according to the meaſure of his Piety, may aſſume them to himſelf, as the H. Apoſtles did ; *I poſſeſs all things, I can do all things,* he may in a ſort ſay after S. *Paul.*

As for all other Profits, ſecluding it, they are but imaginary and Sen. *Ep.* 59.
counterfeit, mere ſhadows and illuſions, yielding onely painted ſhows inſtead of ſubſtantial fruit.

If from bare worldly wealth (that which uſurpeth the name of Profit here) a man ſeeketh Honour, he is deluded, for he is not thereby truly honourable ; he is but a ſhining Earth-worm, a well-trapped Aſs, a gaudy Statue, a theatrical Grandee : with God, who judgeth moſt rightly, he is mean and deſpicable : no intelligent perſon can inwardly reſpect him. Even here (in this world of fallacy and dotage) the wiſeſt and ſobereſt men, whoſe judgment uſually doth ſway that of others, cannot but contemn him, as Maſter of no real good, nor fit for any good purpoſe ; as ſeeing that in the end he will prove moſt beggarly and wretched.

If a man affecteth Power thence, he is grievouſly miſtaken; for, inſtead thereof, he proveth exceedingly feeble and impotent, able to perform nothing worthy a man, ſubject to fond humours and paſſions, ſervant to divers luſts and pleaſures, *captivated by the Devil at his pleaſure*, overborn by temptation, hurried by the ſtream of the World, and liable to the ſtroaks of furtune.

If he propoundeth to himſelf thence the enjoyment of Pleaſure, he will alſo much fail therein: for in lieu thereof he ſhall find care and trouble, ſurfeiting and diſeaſe, weariſome ſatiety and bitter regret; being void of all true delight in his mind, and ſatisfaction in his Conſcience; nothing here being able to furniſh ſolid and ſtable pleaſure.

If he fanſieth Safety, he deludeth himſelf: for how can he be ſafe, who is deſtitute of God's protection and ſuccour: who is the object of Divine wrath and vengeance; who is aſſailed by many fierce and powerful enemies; whom the roaring Lion is ready to devour; whom Death and *ſudden deſtruction* are coming to ſeiſe upon; whom Guilt threatneth, and Hell gapeth for; who without any guard or fence ſtandeth expoſed to ſuch imminent, ſuch horrid and ghaſtly dangers? 1 Theſſ 5. 3. Prov. 10. 29

If he thirſt for Liberty, he will be fruſtrated: for he can be no otherwiſe than a ſlave, while he continueth impious; *ſervus tot dominorum, quot vitiorum, a ſlave to ſo many maſters as he keepeth vices:* a ſlave to himſelf, and his own Luſts: carrying about with him the fetters of unſatiable deſire, being hampered with inconſiſtent and irregular affections? Auguſt. Prov. 25. 28.

Eaſe he cannot obtain, being oppreſſed with unwieldy burthens of ſin, of care, of trouble; being toſſed with reſtleſs agitations of luſt and paſſion; being *like the troubled ſea, which cannot reſt, whoſe waters caſt up mire and dirt.* Iſa. 57. 20.

If he meaneth to get Wiſdom, he is out: for wiſdom and Impiety are incompatible things. All his knowledg is vain, all his ſpeculations are no better than dreams, ſeeing he erreth in the main point, and is *not wiſe to ſalvation.*

He is, in fine, extreamly miſtaken, and in all his projects will be lamentably diſappointed, whoever fanſieth any true profit without Piety: he never can attain to be ſo much as wealthy; but drudge and plod what he can, muſt be a begger, and a forlorn wretch. For how can he be any-wiſe rich, who doth want all the beſt things, the onely valuable things in the world, which any man may have, which any good man doth poſſeſs? How can he be rich, who is deſtitute of the moſt needful accommodations of life; who conſtantly feedeth on the courſeſt and moſt ſordid fare, (the duſt of pelf, the dung of ſenſuality;) who hath no faithful or conſtant friends, (nothing earthly can be ſuch;) who is maſter of nothing but dirt, or chaff, or ſmoak? Whereas alſo Riches do conſiſt, not in what one enjoyeth at preſent, (for that can be little) but in a preſumed ability to enjoy afterward what he may come to need or deſire; or in well-grounded hopes that he ſhall never fall into want or diſtreſs. How can that man be rich, who hath not any confidence in God, any intereſt in him, any reaſon to expect his Bleſſing? yea, who hath much ground to fear the diſpleaſure of him, in whoſe hand all things are, and who arbitrarily diſpoſeth of all? Piety therefore is the onely profitable thing, according to juſt eſteem. *She is more pretious than rubies, and all the things we can deſire are not to be compared to her.* Upon this accompt it is moſt true, what the *Pſalmiſt* affirmeth, *A little that the righteous hath, is better than great riches of the ungodly.* Prov. 3. 15. Pſal. 37. 16.

IV. That Commendation is not to be omitted which is neareſt at hand, and ſuggeſted by S. *Paul* himſelf to back this aſſertion concerning the univerſal profitableneſs of Piety; *For* (ſaith he) *it hath the promiſe of the life that now is, and of that which is to come*: that is, God hath promiſed to reward it with Bleſſings appertaining to this mortal life, and with thoſe which concern the future eternal ſtate.

As for the Bleſſings of this life, although God hath not promiſed to load the godly man with affluence of worldly things, not to put him into a ſplendid and pompous garb, not to diſpenſe to him that which may ſerve for pampering the fleſh, or gratifyinng wanton fancy, not to exempt him from all the inconveniences to which humane nature and this worldly ſtate are ſubject; yet hath he promiſed to furniſh him with what-ever is needfull or convenient for him, in due meaſure and ſeaſon, the which he doth beſt underſtand. There is no good thing which a man naturally deſireth, or reaſonably can wiſh for, which is not in expreſs terms propoſed as a reward, or a reſult of Piety.

In general, it is declared, that *Bleſſings are upon the head of the juſt*; that, *No good thing God will withhold from them that walk uprightly*; that, what-ever otherwiſe doth fall out, it *aſſuredly ſhall be well with them that fear God*; that, *Bleſſed is every one that feareth the Lord, that walketh in his ways: -- happy ſhalt thou be, and it ſhall be well with thee*; that, *There ſhall no evil happen to the juſt*; that, *All things work together for good to them that love God*.

Prov. 10. 6. Deut. 28. 8. 30. 9. Pſal. 84. 11. Eccles. 8. 12. Iſa. 3. 10. Pſ. 128. 1, 2. (Prov. 8. 35.) Prov. 12. 21. Rom. 8. 28.

Particularly, there are promiſed to the Pious man,

A Supply of all wants. *The Lord will not ſuffer the ſoul of the righteous to famiſh. The righteous eateth to the ſatiſfying of his ſoul. There is no want to them that fear God. The young Lions do lack, and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing.*

Prov. 10. 3. Prov. 13. 25. Pſ. 34. 9, 10, & 33. 19. & 36. 3, 19.

A Protection in all Dangers. *The eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive in famine. There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling: He ſhall give his Angels charge over thee to keep thee in all thy ways.*

Pſal. 33. 18. & 34. 20. & 112. 7. & 37. 28. Pſ. 91. 10, 11

Guidance in all his undertakings and proceedings. *The ſteps of a good man are ordered by the Lord —— none of his ſteps ſhall ſlide. —— In all thy ways acknowledge him, and he ſhall direct thy path.*

Pſ. 37, 23, &c. Prov. 3. 6. (Prov. 11. 3, 5. & 16. 3.)

Succeſs and proſperity in his Deſigns. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs. —— Whatſoever he doeth, it ſhall proſper. —— Thou ſhalt decree a thing, and it ſhall be eſtabliſhed; and the light ſhall ſhine upon thy ways. The Lord ſhall command a bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto. Thine expectations ſhall not be cut off.*

Pſal. 37. 5. Pſal. 1. 3. Job 22. 28. Deut. 28. 8, 12. Prov. 23. 18.

Comfortable enjoying the fruits of his induſtry. —— *Thou ſhalt eat the labour of thine hands.* ——

Pſal. 128. 2.

Satisfaction of all reaſonable Deſires. *The deſire of the righteous ſhall be granted. Delight thy ſelf in the Lord, and he ſhall give thee the deſires of thine heart. He will fulfill the deſire of them that fear him: he will hear their cry, and will ſave them.*

Prov. 10, 24. Pſal. 37. 4. 145. 19.

Firm Peace and quiet. *The work of righteouſneſs ſhall be peace; and the effect of righteouſneſs, quietneſs and aſſurance for ever. Great peace have they which love thy Law. The fruit of righteouſneſs is ſowed in peace.*

Iſa. 32. 17. Pſ. 119. 165. Jam. 3. 18.

Joy and alacrity. *Light is ſown for the righteous, and gladneſs for the upright in heart. In the tranſgreſſion of an evil man there is a ſnare: but the righteous doth ſing and rejoyce.*

Pſal. 97. 11. Prov. 29. 6.

Pſal. 147. 3. Support and comfort in afflictions. *He healeth the broken in heart,*
31. 24. *and bindeth up their wounds. Be of good courage, and he ſhall ſtrengthen*
27. 14. *your heart, all ye that hope in the Lord.*

34. 19. Deliverance from trouble. *Many are the afflictions of the righteous, but*
37. 39. *the Lord delivereth him out of all. He keepeth all his bones, not one of*
them is broken.

37. 24. Preſervation and recovery from miſ-haps, or miſcarriages. *Though he*
fall, he ſhall not be utterly caſt down: for the Lord upholdeth him with his
hand.

Preferment of all ſorts, to honour and dignity, to wealth and proſperity.
Pſal 37. 34. *Wait upon the Lord, and keep his way; and he ſhall exalt thee to*
Prov. 22. 4. *inherit the land. By humility and fear of the Lord are riches and honour.*
Pſal. 112. 1,3. *Bleſſed is the man that feareth the Lord —— wealth and riches are in his*
Prov. 28. 10 *houſe. The upright ſhall have good things in poſſeſſion. If they obey and*
(Job 36. 7.) *ſerve him, they ſhall ſpend their days in proſperity, and their years in pleaſure.*
Job. 36. 11. *The tabernacle of the righteous ſhall flouriſh.*

Prov. 14. 11. Long life. *The fear of the Lord prolongeth days. By me thy days ſhall*
10. 27. *be multiplyed, and the years of thy life ſhall be encreaſed. Let thine heart*
9. 11. *keep my commandments: For length of days, and long life, and peace ſhall*
Prov. 3. 1,2, 16. *they add unto thee.*

Prov. 10. 7, 25. A Good name enduring after death. *The memory of the juſt is bleſſed.*

Pſal. 37. 26. Bleſſings entailed on poſterity. *His ſeed ſhall be mighty upon earth;*
112. 2 *the generation of the upright ſhall be bleſſed. The root of the righteous*
(Exo. 20. 6.) Prov. 12. 3. *ſhall not be moved.*

Thus is a liberal diſpenſation even of temporal goods annexed by
God's infallible Word unto the practice of Piety. It is indeed more frequently,
abundantly and explicitly promiſed unto God's ancient People,
Prov. 11. 31. as being a conditional ingredient of the Covenant made with them, exhibited
Deut. 28. 1. in that as a recompence of their external performance of Religious
& 7. 12. & works preſcribed in their Law. The Goſpel doth not ſo clearly propound
11. 13. it, or ſo much inſiſt upon it, as not principally belonging to the
Evangelical Covenant, the which, in reward to the performance of its
conditions by us, peculiarly doth offer Bleſſings Spiritual, and relating
2 Cor. 4. 17. to the future ſtate; as alſo ſcarce deſerving to be mentioned in compariſon
Rom. 8. 18. to thoſe ſuperior Bleſſings. Yet as the celeſtial Benefits, although
not openly tendered in the *Jewiſh* Law, were yet myſtically couched
therein, and cloſely deſigned for the ſpiritual and hearty Practiſers of
Religion; ſo is the collation of temporal accommodations to be underſtood
to belong to all pious Chriſtians: there is a *Codicill* (as it were)
annexed to the New Teſtament, in which God ſignifieth his intention
to furniſh his Children with all that is needfull or convenient for them.
His Providence hath not ceaſed to watch over us, his Bounty doth not
fail toward us even in this reſpect; his care will not be wanting to feed
us and cloath us comfortably, to protect us from evil, to proſper our
good undertakings. Hence doth he command us to care for nothing,
1 Pet. 5. 7. but *to caſt our care upon him, to recommend our buſineſs to him, becauſe he*
Phil. 4. 6. *careth for us*; he *will never forſake us*; he will hear our Prayers and
Heb. 13. 5. help us. Hence we are enjoyned *not to truſt in uncertain riches, but in*
Matt. 6. 25. 1 Tim. 6. 17. *the living God, who giveth us richly all things to enjoy.* Hence it is ſaid,
2 Pet. 1. 3. that *The divine power hath given us all things pertaining unto life and godlineſs,*
through the knowledg of him that hath called us to glory and vertue.
Matt. 6. 33 Hence it it is promiſed by our Lord, that *If we ſeek firſt the Kingdom of*
God,

God, all things ſhall be added to us. Hence it is inferred as conſequential to the nature of the evangelical diſpenſation, that we cannot want any good thing; *He* (ſaith S. *Paul*) *that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* In fine, hence it is propoſed as notorious, that nothing is permitted to fall out otherwiſe than as conduceth to our good. *We know* (ſaith S. *Paul,*) *that all things work together for good unto thoſe that love God:* Nor *will God*, in any caſe, *ſuffer us to be tempted*, by any want or preſſure, *beyond what we are able to bear.* Thus is piety evidently profitable, as *having the promiſes of this Life*, or exhibiting all temporal bleſſings deſirable to the Practiſers thereof.

Rom. 8. 32.
Rom. 8. 28.
1 Cor. 10. 13.

But infinitely more profitable it is as *having the promiſes of the future life*, or as procuring a title to thoſe incomparably more excellent Bleſſings of the other world; thoſe *indefectible treaſures*; that *incorruptible, undefiled, and neverfading inheritance, reſerved in heaven for us*; that *exceeding weight of glory*; thoſe *ineffable joys of Paradice*, that lightſome Countenance and beatifying Preſence of God; that unconceivably and unexpreſſably joyfull, glorious, perfect and endleſs Bliſs; briefly, all that is compriſed and intimated in thoſe words of the Apoſtle, *Eye hath not ſeen, nor ear heard, neither have entred into the heart of man the things which god hath prepared for them that love him.* Infinitely profitable ſurely muſt that be which procureth thoſe things for us: and in theſe reſpects great reaſon had S. *Paul* to ſay, that *Godlineſs is profitable for all things.*

Luke 12. 33.
1 Pet. 1. 4.
2 Cor. 4. 17.
1 Pet. 1. 8.
4. 13.
1 Cor. 2. 9.

But farther to evidence and recommend this point, I might propound certain peculiar advantages ariſing from Piety, which have a very general influence upon our lives, and do afford unto them exceeding benefit: but this I muſt in regard to the time and your patience, at preſent forbear.

SERMON III.

The Profitableneſs of Godlineſs.

1 TIM. IV. 8.

----But Godlineſs is profitable for all things.

IN diſcourſing formerly upon theſe words, I did propound divers general Conſiderations, ſerving to confirm and recommend this Aſſertion of S. *Paul.* I ſhall now inſiſt upon ſome others more particular, which yet ſeem much conducible to the ſame purpoſe, declaring the vaſt Utility of Religion or Piety.

I. We may conſider, that Religion doth preſcribe the trueſt and beſt Rules of action; thence enlightning our mind, and rectifying our practice in all matters, and upon all occaſions, ſo that what-ever is performed according to it, is done well and wiſely, with a comely grace in regard to others, with a chearfull ſatisfaction in our own mind, with the beſt aſſurance, that things are here capable of, to find happy ſucceſs and beneficial fruit.

Of all things in the world there is nothing more generally profitable than Light: by it we converſe with the world, and have all things ſet before us; by it we truly and eaſily diſcern things in their right magnitude, ſhape and colour; by it we guide our ſteps ſafely in proſecution of what is good, and ſhunning what is noxious; by it our ſpirits are comfortably warmed and cheared, our life conſequently, our health, our vigour and activity are preſerved. The like benefits doth Religion, which is the Light of our Soul, yield to it. Pious men are *children of the light*; Pious works are works of Light *ſhining before men. God's word* (or true Religion) *is a lamp unto our feet, and a light unto our path*; enabling us to perceive things, and judge rightly of them; teaching us to walk ſtreightly and ſurely, without erring or ſtumbling; qualifying us to imbrace what is uſefull, and to avoid hurtfull things; preſerving our ſpiritual life, and diſpoſing us to act well with a vigorous alacrity: without it a man is ſtark blind, and utterly benighted, *gropeth* in doubt, wandreth in miſtake, trippeth upon all occaſions, and often falleth into miſchief. *The path of the juſt* (ſaith the *Wiſe man*) *is as the ſhining light ----The way of the wicked is as darkneſs, they know not at what they ſtumble. Righteouſneſs keepeth him that is upright in the way; but wickedneſs overthroweth the ſinner.*

Luk. 16. 8.
Eph 5. 8.
1 Theſſ. 5. 5.
Joh. 12. 36.
Matt. 5. 16.
Eph. 5. 11.
Pſ. 119. 105.

Iſ. 59. 10.
Job. 5. 14.
Deut. 28. 29.
Prov. 4. 18, 19
Prov. 13. 6. & 11. 3, 5.

Again, it is a fair ornament of a man, and a grand convenience both to himſelf, and to others with whom he converſeth or dealeth, to act regularly, uniformly and conſiſtently; freeing a man's ſelf from diſtraction and irreſolution in his mind, from change and confuſion in his proceedings; ſecuring others from deluſion and diſappointment in their tranſactions with him. *Even a bad rule conſtantly obſerved is therefore better than none: order and perſeverance in any way ſeemeth more convenient, than roveing and toſſing about in uncertainties. But, ſecluding a regard to the Precepts of Religion, there can hardly be any ſure or ſetled rule, which firmly can engage a man to, or effectually reſtrain a man from any thing.

* *Viâ eunti aliquid extremum eſt; error immenſus eſt.* Sen. *Ep* 16.

There is ſcarce in nature any thing ſo wild, ſo untractable, ſo unintelligible as a man who hath no bridle of Conſcience to guide or check him. A prophane man is like a Ship, without Anchor to ſtay him, or Rudder to ſteer him, or Compaſs to guide him; ſo that he is toſt with any wind, and driven with any wave none knoweth whither; whither bodily temper doth ſway him, or paſſion doth hurry him, or intereſt doth pull him, or example leadeth him, or company inveigleth and haleth him, or humour tranſporteth him; whither any ſuch variable and unaccountable cauſes determine him, or divers of them together diſtract him: whence he ſo rambleth and hovereth, that he can ſeldom himſelf tell what in any caſe he ſhould doe, nor can another gueſs it; ſo that you cannot at any time know where to find him, or how to deal with him: you cannot with reaſon ever rely upon him, ſo *unſtable he is in all his ways.* He is in effect a mere Child, all humour and giddineſs, ſomewhat worſe than a Beaſt, which, following the inſtinct of its nature, is conſtant and regular, and thence tractable; or at leaſt ſo untractable, that no man will be deceived in meddling with him. Nothing therefore can be more unmanly than ſuch a perſon, nothing can be more unpleaſant than to have to doe with him.

Nihil eſt tam occupatum, tam multiforme, tot ac tam variis affectibus conciſum atque laceratum, quàm mala mens. Quint 12. 1.

But a Pious man, being ſteddily governed by Conſcience, and a reguard to certain Principles, doth both underſtand himſelf, and is intelligible to others: he preſently deſcrieth what in any caſe he is to doe, and can render an account of his acting: you may know him clearly, and aſſuredly tell what he will doe, and may therefore fully confide in him.

What therefore Law and Government are to the publick, things neceſſary to preſerve the world in order, peace and ſafety, (that men may know what to doe, and diſtinguiſh what is their own,) that is Piety to each man's private ſtate, and to ordinary converſation: it freeth a man's own life from diſorder and diſtraction; it prompteth men how to behave themſelves towards one another with ſecurity and confidence.

Οἱ ἐπιεικεῖς ἑαυτοῖς ὁμονοοῦσι καὶ ἀλλήλοις, ἐπὶ τῶν αὐτῶν ὄντες, ὡς εἰπεῖν· τῶν τοιούτων μένει γὰρ τὰ βουλήματα, καὶ οὐ μεταῤῥεῖ, ὥσπερ εὔριπος. —Ariſt. *Eth.* 9. 6.

This it doth by confining our practice within ſetled bounds: but this advantage appeareth greater, conſidering that the Rules which it preſcribeth are the beſt that can be. Such they muſt needs be, as proceeding from infallible Wiſdom and immenſe Goodneſs; being indeed no other than Laws which the All-wiſe and moſt gracious Lord and Maker of the world, out of tender kindneſs to his ſubjects and creatures, with eſpecial reguard to our welfare, hath been pleaſed to enact and declare. What of old he ſaid to the *Iſraelites*, concerning their Laws, may with greater advantage be applied to thoſe which ſhould regulate our lives; *And now, Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and all thy ſoul; To keep the Commandments of the Lord, and his Statutes, which I command thee this day for thy good?* (For thy good, that was the deſign of their being commanded, thereto the obſervance of them did tend.) And that commendation which by the *Levites* in *Nehemiah* is given to that, doth more clearly and fully agree to the Chriſtian (general and perfect) inſtitution: *Thou cameſt down from mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments.* And, *The Law* (ſaith the Apoſtle *Paul*) *is holy, the commandment is holy, juſt and good:* as ſuch it is recommended to us by its Author, ſo we Chriſtians are by many great Arguments aſſured that it is, and that it is ſuch even our natural reaſon dictateth; ſo (as to the chief inſtances thereof) the moſt wiſe and ſober men always have acknowledged, ſo the general conſent doth avow, and ſo even common experience doth atteſt. For, heartily to love and reverence the Maker of all things, who by every thing apparent before us demonſtrateth himſelf incomprehenſibly powerfull, wiſe and good, to be kind and charitable to our neighbours, to be juſt and faithfull in our dealings, to be ſober and modeſt in our minds, to be meek and gentle in our demeanours, to be ſtaunch and temperate in our enjoyments, and the like principal rules of duty, are ſuch, that the common reaſon of men and continual experience do approve them, as hugely conducible to the publick good of men, and to each man's private welfare. So notoriouſly beneficial they appear, that for the juſtification of them we might appeal even to the judgment and conſcience of thoſe perſons who are moſt concerned to derogate from them. For hardly can any man be ſo ſenſeleſs or ſo lewd, as ſeriouſly to diſapprove or condemn them, as inwardly to blame or ſleight thoſe who truly act according to them. The Will of men ſometimes may be ſo depraved, that diſſolute perſons wantonly and heedleſly may ſcoff at, and ſeem to diſparage goodneſs; that good men by very bad men for doing well may be envied

Deut. 10. 12, 13.

Neh. 9. 13.

Rom. 7. 12.

and hated: (their being ſo treated is commonly an argument of the goodneſs of their perſons and of their ways:) but the Underſtanding of men can hardly be ſo corrupted, that Piety, Charity, Juſtice, Temperance, Meekneſs can in good earneſt conſiderately by any man be diſallowed, or that perſons apparently practiſing them can be deſpiſed; but rather, in ſpight of all contrary prejudice and diſaffections, ſuch things and ſuch perſons cannot but in judgment and heart be eſteemed by all men. The luſtre of them by a natural and neceſſary efficacy (like that of Heaven's glorious light) dazzleth the ſight and charmeth the ſpirits of all men living; the beauty of them irreſiſtibly conquereth and commandeth in the apprehenſions of men: the more they are obſerved, the more uſefull and needfull they appear for the good of men; all the fruits which grow from the obſervance of them being to all mens taſte very pleaſant, to all mens experience very wholeſome. Indeed, all the good whereby common life is adorned, is ſweetned, is rendred pleaſant and deſirable, doth ſpring thence; all the miſchiefs which infeſt particular men, and which diſturb the world, palpably do ariſe from the tranſgreſſion or neglect thereof.

If we look on a perſon ſticking to thoſe Rules, we ſhall perceive him to have a chearfull mind and compoſed paſſions, to be at peace within and ſatisfied with himſelf; to live in comely order, in good repute, in fair correſpondence and firm concord with his neighbours. If we mark what preſerveth the body ſound and luſty, what keepeth the mind vigorous and brisk, what ſaveth and improveth the eſtate, what upholdeth the good name, what guardeth and graceth a man's whole life; it is nothing elſe but proceeding in our demeanour and dealings according to the honeſt and wiſe Rules of Piety. If we view a place where theſe commonly in good meaſure are obſerved, we ſhall diſcern, that Peace and Proſperity do flouriſh there; that all things proceed on ſweetly and fairly; that men generally drive on converſation and commerce together contentedly, delightfully, advantageouſly, yielding friendly advice and aid, mutually ſtriving to render one another happy; that few clamours or complaints are heard there, few contentions or ſtirrs do appear, few diſaſters or tragedies do occur; that ſuch a place hath indeed much of the face, much of the ſubſtance of Paradiſe.

But if you mind a perſon who neglecteth them, you will find his mind galled with ſore remorſe, racked with anxious fears and doubts, agitated with ſtorms of paſſion and luſt, living in diſorder and diſgrace, jarring with others, and no leſs diſſatisfied with himſelf. If you obſerve what doth impair the health, doth weaken and fret the mind, doth waſte the eſtate, doth blemiſh the reputation, doth expoſe the whole life to danger and trouble; what is it but thwarting theſe good Rules? If you conſider a place where theſe are much neglected, it will appear like a wilderneſs of ſavage Beaſts, or a ſty of foul Swine, or a hell of curſed Fiends; full of roaring and tearing, of factions and fewds, of diſtractions and confuſions, of pittifull objects, of dolefull moans, of tragical events. Men are there wallowing in filth, wildly revelling, bickering and ſquabbling, defaming, circumventing, diſturbing and vexing one another; as if they affected nothing more than to render one another as miſerable as they can. It is from luſt and luxury, from ambition and avarice, from envy and ſpite, and the like diſpoſitions, which Religion chiefly doth interdict, that all ſuch horrid miſchiefs do ſpring.

In fine, the Precepts of Religion are no other, than ſuch as Phyſicians would preſcribe for the health of our Bodies, as Politicians would avow needfull for the peace of the State, as *Epicurean* Philoſophers do recommend for the tranquillity of our Mind, and pleaſure of our Lives; ſuch as common reaſon dictateth, and daily trial ſheweth conducible to our welfare in all reſpects: which conſequently, were there no law exacting them of us, we ſhould in wiſdom chuſe to obſerve, and voluntarily impoſe on our ſelves, confeſſing them to be fit matters of law, as moſt advantageous and requiſite to the good (general and particular) of mankind. So that what *Plutarch* reporteth *Solon* to have ſaid, that *he had ſo ſquared his Laws to the Citizens, that all of them might clearly perceive, that to obſerve them was more for their benefit and intereſt, than to violate them,* is far more true concerning the Divine Laws.

Plut. *in* Sol.

II. We may conſider more particularly, that Piety yieldeth to the practiſer all kind of interiour Content, Peace and Joy; freeth him from all kinds of diſſatisfaction, regret and diſquiet; which is an ineſtimable great advantage: for certainly the Happineſs and Miſery of men are wholly or chiefly ſeated and founded in the Mind. If that is in a good ſtate of health, reſt and chearfulneſs, what-ever the perſon's outward condition or circumſtances be, he cannot be wretched: if that be diſtempered or diſturbed, he cannot be happy. For what if a man ſeem very poor; if he be abundantly ſatisfied in his own poſſeſſions and enjoyments? What if he taſteth not the pleaſures of ſenſe; if he enjoyeth purer and ſweeter delights of mind? What if tempeſts of fortune ſurround him; if his mind be calm and ſerene? What if he have few or no friends; if he yet be throughly in peace and amity with himſelf, and can delightfully converſe with his own thoughts? What if men ſlight, cenſure, or revile him; if he doth value his own ſtate, doth approve his own actions, doth acquit himſelf of blame in his own conſcience? Such external contingencies can ſurely no more prejudice a man's real Happineſs, than winds bluſtring abroad can harm or trouble him that abideth in a good room within doors, than ſtorms and fluctuations at ſea can moleſt him who ſtandeth firm upon the ſhore. On the other hand, the greateſt affluence of ſeeming goods will avail nothing, if real content of mind be wanting. For what will the higheſt eminence of outward ſtate import to him that is dejected in his own conceit? What if the world court and bleſs him, or if all people do admire and applaud him; if he be diſpleaſed with, if he condemneth, if he deſpiſeth himſelf? What if the weather look fair and bright without, if ſtorms rage in his breaſt, if black clouds do overcaſt his Soul? What if he do abound with friends, and enjoy peace abroad: if he find diſtraction at home, and is at cruel variance with himſelf? How can a man enjoy any ſatisfaction, or reliſh any pleaſure, while ſore remorſe doth ſting him, or ſolicitous doubts and fears do rack him?

Prov. 18. 4.

Chryſoſt. *in Rom.* 1 *Or.* 1. Εὐθυμίαν γὰρ καὶ χαρὰν οὐκ ἀρχῆς μέγεθος, οὐ χρημάτων πλῆθος, οὐ δυναστείας ὄγκος, οὐκ ἰσχὺς σώματος, οὐ πολυτέλεια τραπέζης, οὐχ ἱματίων κόσμος, οὐκ ἄλλο τι τῶν ἀνθρωπίνων ποιεῖν εἴωθεν, ἀλλ' ἢ κατόρθωμα μόνον πνευματικὸν, καὶ συνειδὸς ἀγαθόν.

Now that from the practice of Religion, and from it alone, ſuch inward content and pleaſure do ſpring; that it only miniſtreth reaſon of content, and diſpoſeth the mind to enjoy it; that it extirpateth the grounds and roots of diſcontent: that it is the onely mother of true, ſober alacrity and tranquillity of mind, will, upon conſidering things, be manifeſt.

There is no other thing here in this world that can yield any ſolid or Prov. 27. 24. ſtable content to our mind. For all preſent enjoyments are tranſient and evanid; and of any future thing, in this kingdom of change and con- Prov. 27. 20. tingency, there can be no aſſurance. There is nothing below large enough to fill our vaſt capacities, or to ſatiate our boundleſs deſires, or to appeaſe our ſqueamiſh delicacy. There is nothing whoſe ſweetneſs we do not preſently exhauſt and ſuck dry; whereof thence we do not ſoon grow weary, quite loathing, or faintly liking it. There is not any thing which is not ſlippery and fleeting; ſo that we can for a long time hope to poſſeſs it, or for any time can enjoy it, without reſtleſs care in keeping it, and anxious fear of loſing it. Nothing there is, in the purſuance, the cuſtody, the defence and maintenance whereof we are not liable to diſappointments and croſſes. Nothing conſequently there is productive of any ſound content to the faſtidious, impatient, greedy and reſtleſs heart of man. The greateſt confluence of preſent, corporeal, ſecular things (of all the health, the riches, the dignity, the power, the friendſhips and dependences, the wit, the learning and wiſdom, the reputation and renown in this world) will not afford much of it: which yet is but an imaginary ſuppoſition; for in effect hardly do all ſuch accommodations of life concurre in any ſtate. There is ever Eccles 10. 2. ſome *dead fly* in our box, which marreth our *ointment*; ſome adherent inconvenience, which ſoureth the guſt of our enjoyments: there is always ſome good thing abſent, which we do want or long for; ſome ill thing preſent, or in proſpect, which we abhorre, would avoid, do fear may come. If therefore we would find content, we muſt not ſeek it here; we muſt want it, or have it from another world: it muſt come hither from Heaven, and thence onely Piety can fetch it down. This, inſtead of theſe unſatisfying, uncertain and unſtable things, ſupplieth Θησαυρὸν ἀνέκλειπτον, κληρονομίαν ἄφθαρτον, βασιλείαν ἀσάλευτον. us with goods adequate to our moſt outſtretched wiſhes, infallibly ſure, inceſſantly durable; *an indefectible treaſure, an incorruptible inheritance, an unſhakeable Kingdom,* a perfect and endleſs joy, capable to repleniſh the vaſteſt heart: which he that hath a good title to, or a confident hope of, how can he be otherwiſe than extreamly pleaſed, than fully content? It aſſureth the favour and friendſhip of God, of him that is abſolute Lord and diſpoſer of all things: the which he that hath, and confideth in, what can he want or wiſh more? what can he fear? what can annoy or diſmay him? what can hap to him worthy to be deemed evil or ſad? What is Poverty to him, for whom God is concerned to provide? What is Diſgrace to him, that hath the regard and approbation of God? What is danger to him, whom God continually protecteth? What can any Diſtreſs work on him, whom God doth comfort, and will relieve? What is any thing to him, who is ſenſible that all things are purpoſely diſpoſed to him by that Wiſdom which perfectly knoweth what is beſt, by that Goodneſs which entirely loveth him? In fine, he that is conſcious to himſelf of being well-affected in mind, and acting the beſt way, who is ſatisfied in the ſtate of his Soul, ſecure from God's diſpleaſure, and hopefull of his favour, what can make any grievous impreſſion on him? What other affections than ſuch as are moſt gratefull and pleaſant can lodge in his Soul? Joy and Peace have natural ſeeds in ſuch a mind, and neceſſarily muſt ſpring up there: (in proportion, I mean, and according to the degrees of Piety reſident therein.)

The *Epicureans* did conceit and boaſt, that having by their Atheiſtical explications of natural effects, and common events here, diſcarded the belief and dread of Religion, they had laid a ſtrong foundation for tranquility of mind, had driven away all the cauſes of grief and fear, ſo that nothing then remained troubleſome or terrible unto us; and conſequently, what, ſaid they could forbid, but that we ſhould be entirely contented, glad and happy? —— *Nos exæquat victoria cœlo*; No God then ſurely could be more happy than we. But their attempt in many reſpects was vain and lame. They preſumed of a victory which it is impoſſible to obtain: and ſuppoſing they had got it, their triumph would not have been ſo glorious, their ſucceſs would not have been ſo great, as they pretended. For ſeeing no *Epicurean* Diſcourſe can baffle the potent arguments which perſuade Religion; (thoſe arguments which the viſible conſtitution of Nature, the current Tradition of all Ages, the general Conſent of men, the pregnant atteſtations of Hiſtory and Experience concerning ſupernatural and miraculous events do afford;) ſince the Being and Providence of God have proofs ſo clear and valid, that no ſubtlety of man can ſo far evade them, as not to be ſhaken with them, as wholly to be freed from doubt and ſuſpicion of their truth; ſince there can be no means of evincing the negative part in thoſe queſtions to be true or probable; it is impoſſible that any conſidering man, in this cauſe againſt Religion, ſhould ſuppoſe himſelf to have acquired an abſolute and ſecure victory: or that he ſhould reap ſubſtantial fruit of comfort thence. It cannot be, that any man ſhould enjoy any perfect quiet, without acting ſo as to get ſome good hope of avoiding thoſe dreadfull miſchiefs, which Religion threatneth to the tranſgreſſours of its Precepts. Were there indeed but reaſon enough to ſtir, if not to ſtagger, an Infidel; were it ſomewhat dubious whether, yea, were it great odds that there are not reſerved any puniſhments for impiety, as indeed there is, if not the perfecteſt aſſurance imaginable, yet vaſt advantage on the contrary ſide; were there but any ſmall reaſon for a Judgment to come, as there are apparently very many and great ones; had moſt men conſpired in denying Providence, as ever generally they have conſented in avowing it; were there a pretence of miracles for eſtabliſhing the Mortality and Impunity of Souls, as there have been numberleſs, ſtrongly teſtified by good witneſſes and great events, to confirm the oppoſite doctrines; did moſt wiſe and ſober men judge in favour of Irreligion, as commonly they ever did and ſtill do otherwiſe: yet wiſdom would require that men ſhould chooſe to be pious, ſince otherwiſe no man can be throughly ſecure. It is a wildneſs, not to dread the leaſt poſſibility of incurring ſuch horrible miſchiefs: any hazzard of ſuch importance cannot but ſtartle a man in his wits. To be in the leaſt obnoxious to eternal Torments, if men would think upon it as men, (that is, as rational and provident creatures,) could not but diſturb them. And indeed ſo it is in experience; for what-ever they ſay or ſeem, all Atheiſts and profane men are inwardly ſuſpicious and fearfull; they care not to die, and would gladly ſcape the trial of what ſhall follow death. But let us grant or imagine the *Epicurean* ſucceſsfull as he could wiſh in this enterprize of ſubduing Religion: yet except therewith he can alſo trample down Reaſon, new mould humane nature, ſubjugate all natural appetites and paſſions, alter the ſtate of things here, and transform the world, he will yet in greateſt part fail of his conceited advantages; very ſhort he will fall of triumphing in a contented and quiet mind. That which accrueth thence will at moſt be no more than ſome negative content, or a partial indolency, ariſing from his being reſcued from ſome particular cares and fears; which exceedeth not the tranquility of a beaſt, or the ſtupidity of one that is out of his ſenſes: that is all he can claim, which yet is more than he can ever compaſs. For he cannot be as a Beaſt, or a mere Sot, if he would: Reaſon, reflecting on preſent evils, and boding others future, will afflict him; his own unſatiable deſires, unavoidable fears and untameable paſſions will diſquiet him. Were the other world quite out of his faith or his thought, yet this world would yield trouble ſufficient to render him void of any ſteddy reſt, or ſolid joy. All men ever have, and ever will complain, that the burthens, croſſes, ſatieties of this life, do much ſurpaſs the conveniences and comforts of it. So that, were no other to be expected or feared, this of it ſelf would become grievous and nauſeous; we ſhould ſoon have enough or too much of it, without a ſupport and ſupply from other-where. In the largeſt affluence of things, in the deepeſt calm of our ſtate, we are apt to nauſeate, and are weary even of our proſperity it ſelf; the which indeed commonly hath ingredients not only ſomewhat unſavoury, but very bitter and loathſome. We may adde, that had thoſe profane attempters quite baniſhed Religion, they with it muſt have driven away all the benefits and comforts of it: which, even ſuppoſing them but imaginary, are yet the greateſt which common life doth need, or can deſire: with it they would ſend packing Juſtice, Fidelity, Charity, Sobriety, and all ſolid Vertue, things which cannot firmly ſubſiſt without Conſcience: which being gone, humane life would be the moſt diſorderly, moſt unſafe, moſt wretched and contemptible thing that can be; nothing but inſipid and flaſhy ſenſualities would be left behind to comfort a man with; and thoſe hardly any man (by reaſon of competitions and contentions for them, no-wiſe reſtrainable) could enjoy quietly, or ſafely. It is therefore Piety alone, which, by raiſing hopes of bleſſings and joys incomparably ſuperior to any here, that cannot be taken from us, can lay any ground of true content, of ſubſtantial and poſitive content; ſuch as conſiſteth not onely in removing the objects and cauſes of vexatious paſſions, but in employing the moſt pleaſant affections (love, hope, joy,) with a delightfull complacence upon their proper and moſt noble objects. *The Kingdom of God* (and that onely, no other Kingdom hath that privilege) *conſiſteth in righteouſneſs* (firſt, then in) *peace and ſpiritual joy.* No Philoſopher, with truth and reaſon, can make that overture to us which our Lord doth; *Come unto me, all ye that are weary and heavy laden, and ye ſhall find reſt to your ſouls.* Out of Religion there can be no Aphoriſm pretended like to that of the Prophet, *Thou ſhalt keep him in perfect peace, whoſe mind is ſtayed on thee.*

Non tempeſtate vexor, ſed nauſeâ Senec. *de Tranq. an* 1.

Rom. 14 17.

Matt. 11. 28.

Iſa 26. 3.

If indeed we diſtinctly ſurvey all the grounds and ſources of Content, it will appear that Religion onely can afford it.

Doth it reſult from a well governing and ordering our Paſſions? Then it is plain, that onely a pious man is capable thereof; for Piety onely can effect that: it alone, with the powerfull aid of Divine Grace, doth guide our paſſions by exact rules, doth ſet them upon worthy objects, doth temper and tune them in juſt harmony, doth ſeaſonably curb and check them, doth rightly correct and reform them.

Mala mens --- cùm inſidiatur, ſpe, curis, labore diſtingitur & jam cùm ſceleris compos fuerit, ſolicitudine, pœnitentia, pœnarum omnium expectatione torquetur. Quint. 12. 1.

This no bare reaſon (which naturally is ſo dimm and ſo feeble in man) can atchieve: much leſs can Unreaſonableneſs do it, which is ever prevalent in irreligious perſons. Their Paſſions do ever run wildly and at randome, in no good pace, within no good compaſs, toward the meaneſt and baſeſt objects; whence they can have no reſt or quiet in their minds. As they are conſtantly offending, ſo will they ever be puniſhing themſelves, with inteſtine broils and conflicts, with diſſatisfactions and regrets. Hence, *There is no peace to the wicked. He is like the troubled ſea, which cannot reſt. God* (as S. *Auſtine* ſpeaketh) *hath ſaid it, and ſo it is, Every inordinate mind is a puniſhment to it ſelf.*

Nulla major pœna nequitiæ eſt, quàm quòd ſibi ac ſuis diſplicet. Sen. *Ep.* 42.
Τιμωρεία πάσης ἀδικίας ἀκόλουθος. Plat. *de Leg.* 5.
Iſa. 48. 22. 57. 20.
Deus juſſit, & ità eſt, Sibi pœna eſt omnis inordinatus animus. Aug. *Conf.*

Doth Content ſpring from a hearty approbation of, or a complacence in a man's own actions; from reflection that he conſtantly doth act according to reaſon and wiſdom, to juſtice and duty? Then can the pious man alone pretend to it, who knoweth that he walketh *inoffenſively toward God and man*; that he conſulteth his own beſt intereſt and welfare; that aſſuredly no bad conſequence can attend his unblameable behaviour; that moſt wiſe men have declared their approbation of his proceedings; that if he prove in his chief deſign miſtaken, yet no miſchief can thence befall him; yea, that he is not thereby quite diſappointed, ſeeing even much preſent ſatisfaction and convenience do ariſe up to him from his practice.

Niſi ſapienti ſua non placent: omnis ſtultitia laborat faſtidio ſui. Sen. *Ep.* 9.

Doth content grow from a ſound and healthfull conſtitution of Soul? It is the pious man alone that hath that, whoſe mind is clear from diſtempers of vice and paſſion. The impious man is infirm, out of order, full of diſeaſe and pain, according to the Prophet's deſcription of him; —— *The whole head is ſick, and the whole heart faint: from the ſole of the foot even unto the head there is no ſoundneſs in it, but wounds, and bruiſes, and putrefying ſores.* Iſa. 1. 5, 6.

Doth Content ariſe ſpecially from good ſucceſs in our attempts, or from proſperous events befalling us? Then it is the pious man who is moſt capable thereof: for he only is ſecure, that what ſeemeth good and proſperous is really ſuch to him, as meant for his good by the Divine Goodneſs, as tending thereto by the guidance of infallible Wiſdom. As he only hath ground to hope for ſucceſs, becauſe he confideth in God: becauſe he dutifully ſeeketh God's help, becauſe God is favourably diſpoſed toward him, becauſe God *ordereth his ſteps*, becauſe God is by promiſe engaged to bleſs him, becauſe he is conſcious of intentions to render God thanks and praiſe for it, to employ his ſucceſs to God's honour and ſervice: ſo he onely can be ſatisfied with the appearance of ſucceſs, being able with aſſurance to ſay after *S. Paul*, *We know that to thoſe who love God all things co-operate for good.* Rom. 8. 28.

Is ſecurity from danger, from trouble, from want, from all evil, a ſource or matter of Content? It certainly doth attend the pious man; God being his eſpecial Protector, his Comforter, his Purveyour. *There ſhall no evil befall the juſt: There ſhall no plague come near his dwelling. God keepeth all his bones, not one of them is broken. He delivereth the righteous out of their troubles. The deſire of the righteous ſhall be granted. There is no want to them that fear God.* So do the Holy Oracles aſſure us.

Prov. 12 21.
Pſal. 91. 10.
34. 20, 17.
Prov. 10. 24.
Pſal. 34. 9.

Doth contentedneſs ſpring from ſufficiency, real or apprehended? This appertaineth peculiarly to the pious man: for, having God, the Maſter of all, for *his portion*, he hath the richeſt eſtate that can be; he hath all that he can deſire, he cannot but take himſelf to have enough. Hence *Godlineſs with contentedneſs* (μετ᾽ αὐταρκείας, *with ſufficiency*) is (as

1 Tim. 6. 6.

(as S. *Paul* ſaith) *μέγας πορισμὸς, the great way of gaining.* He ſaith it not, as ſuppoſing Godlineſs and Contentedneſs to be ſeparable; but rather, as implying Godlineſs therefore to be moſt gainfull, becauſe Sufficiency and Contentedneſs do ever attend it. In fine, if that ſaying of *Seneca* be true, that, *If to any man the things he poſſeſſeth do not ſeem moſt ample, although he be Maſter of the whole World, he is yet miſerable*; then aſſuredly the pious man onely can be happy; for to him alone his poſſeſſions can ſeem the largeſt and beſt, ſuch as there can be no poſſible acceſſion to, or amendment of. For nothing can be greater or better than God, in whom he hath a ſtedſaſt propriety, whoſe infinite power and wiſdom are engaged to doe him the utmoſt good that he is capable of. And farther,

Si cui ſua non videntur ampliſſima, licèt totius Mundi Dominus ſit, tamen miſer eſt. Sen. *Ep.* 9.

III. Seeing we have mentioned Happineſs, or the *Summum bonum*, the utmoſt ſcope of humane deſire, we do adde, that Piety doth ſurely confer it. Happineſs, whatever it be, hath certainly an eſſential coherence with Piety. Theſe are reciprocal Propoſitions, both of them infallibly true, He that is pious is happy; and, He that is happpy is pious. No man doth undertake or proſecute any thing, which he doth not apprehend in ſome order or degree conducing to that which all men under a confuſed notion reguard and tend to, which they call Happineſs, the higheſt Good, the chiefeſt deſirable thing. But in their judgments about this thing, or the means of attaining it, as men diſſent much: ſo of neceſſity moſt of them muſt be miſtaken. Moſt, indeed, do aim and ſhoot at a mere ſhadow of profit, or at that which is very little conſiderable, and in compariſon nothing at all; which little conduceth to the perfection of their nature, or the ſatisfaction of their deſire. If they miſs the mark, they are diſappointed; if they hit it, they are no leſs, and in effect hit nothing. But whatever this grand matter is, in what-ever it conſiſteth, however it be procured; be it the poſſeſſion and fruition of ſome ſpecial choice goods, or an agreegation an affluence of all goods; Piety ſurely is the main ingredient, and principal cauſe thereof. All other goods without it are inſignificant and unuſefull thereto; and it cannot be wanting, where Piety is. Be a man never ſo rich, ſo powerfull, ſo learned and knowing, ſo proſperous in his affairs, ſo honourable in the opinions and affections of men: yet no-wiſe happy can he be, if he is not pious; being he wanteth the beſt goods, and is ſubject to the worſt evils; being he wanteth the love and favour of God, he wanteth peace and ſatisfaction of Conſcience, he wanteth a right enjoyment of preſent things, he wanteth ſecurity concerning his final welfare. Be he never ſo poor, ſo low in the eyes of men, ſo forlorn and deſtitute of worldly conveniencies; yet if he be pious, he cannot be wretched: for he hath an intereſt in goods incomparably moſt precious, and is ſafe from all conſiderable evils; he hath a free reſort to the inexhauſtible fountain of all Happineſs, he hath a right to immenſe and endleſs Felicity, the which eminently containeth all the goods we are capable of; he is poſſeſſed thereof in hope, and certain reverſion, there is but a moment to paſs before his complete fruition of it. The want of all other petty things no more can maim the integrity of his felicity, than cutting the hair, or pairing the nails, do mutilate a man: all other things are but ſuperfluities or excreſences in regard to the conſtitution of Happineſs. What-ever happeneth, that will aſſuredly be true, which is ſo much inculcated in H. Scripture, *Bleſſed is every one that feareth the Lord, that walketh in his ways*; *Happy ſhall he*

Pſ 128. 1, 2.
112 1.

he be, and it ſhall be well with him. Piety is indeed fraught with Beatitudes, every part thereof yieldeth peculiar Bleſſedneſs. To the love of God, to charity toward our neighbour, to purity of heart, to meekneſs, to humility, to patience, to mercifulneſs, to peaceableneſs Beatitude is aſcribed by our Lord, (the great Judge and Diſpenſer of it.) Each religious performance hath happy fruits growing from it, and bliſsfull rewards aſſigned thereto. All pious diſpoſitions are fountains of pleaſant ſtreams, which by their confluence do make up a full Sea of Felicity. Matt. 5.

IV. It is a peculiar advantage of Piety, that it furniſheth employment fit for us, worthy of us, hugely gratefull, and highly beneficial to us. Man is a very buſie and active creature, which cannot live and doe nothing, whoſe thoughts are in reſtleſs motion, whoſe deſires are ever ſtretching at ſomewhat, who perpetually will be working either good or evil to himſelf: wherefore greatly profitable muſt that thing be, which determineth him to act well, to ſpend his care and pain on that which is truly advantageous to him; and that is Religion onely. It alone faſtneth our thoughts, affections and endeavours, upon occupations worthy the dignity of our nature, ſuting the excellency of our natural capacities and endowments, tending to the perfection and advancement of our Reaſon, to the enriching and ennobling of our Souls. Secluding that, we have nothing in the world to ſtudy, to affect, to purſue, not very mean and below us, not very baſe and misbecoming us, as men of reaſon and judgment. What have we to doe but to eat and drink, like horſes or like ſwine; but to ſport and play, like children or apes; but to bicker and ſcuffle about trifles and impertinences, like idiots? what, but ſcrape or ſcramble for uſeleſs pelf; to hunt after empty ſhews and ſhadows of honour, or the vain fancies and dreams of men? what, but to allow or bask in ſordid pleaſures, the which ſoon degenerate into remorſe and bitterneſs? To which ſort of employments were a man confined, what a pittifull thing would he be, and how inconſiderable were his life? Were a man deſigned onely, like a flie, to buzz about here for a time, ſucking in the air, and licking the dew, then ſoon to vaniſh back into nothing, or to be transformed into worms; how ſorry and deſpicable a thing were he? And ſuch without Religion we ſhould be. But it ſupplieth us with buſineſs of a moſt worthy nature, and lofty importance; it ſetteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and cleanſe our hearts from all corrupt affections; to curb our brutiſh appetites, to tame our wild paſſions, to correct our perverſe inclinations, to conform the diſpoſitions of our Soul and the actions of our life to the eternal laws of righteouſneſs and goodneſs: it putteth us upon the imitation of God, and aiming at the reſemblance of his perfections; upon obtaining a friendſhip, and maintaining a correſpondence with the High and Holy one; upon fitting our minds for converſation and ſociety with the wiſeſt and pureſt Spirits above; upon providing for an immortal ſtate; upon the acquiſt of joy and glory everlaſting. It employeth us in the divineſt actions, of promoting Vertue, of performing beneficence, of ſerving the publick, and doing good to all: the being exerciſed in which things doth indeed render a man highly conſiderable, and his life excellently valuable.

'Tis an employment moſt proper to us as reaſonable men. For what more proper entertainments can our mind have, than to be purifying and beautifying it ſelf, to be keeping it ſelf and its ſubordinate faculties in order, to be attending upon the management of thoughts, of paſſions, of words, of actions depending upon its governance?

'Tis an employment moſt beneficial to us: in purſuing which we greatly better our ſelves, and improve our condition; we benefit and oblige others; we procure ſound reputation and ſteddy friendſhips; we decline many irkſome miſchiefs and annoyances; *we do* not (like thoſe in the Prophet) *ſpend our labour for that which ſatisfieth not, nor ſpend our money for that which is not bread:* for both temporal proſperity and eternal felicity are the wages of the labour which we take herein.

Iſa. 55. 2.

Tis an employment moſt conſtant, never allowing ſloth or liſtleſneſs to creep in, inceſſantly buſying all our faculties with earneſt contention; according to that profeſſion of S. *Paul*, declaring the nature thereof, *Herein always do I exerciſe my ſelf, to have a conſcience void of offence toward God and toward man.* Whence it is called a *Fight*, and a *Race*, implying the continual earneſtneſs of attention and activity which is to be ſpent thereon.

Acts 4 16.

It is withall a ſweet and gratefull buſineſs: for it is a pious man's character, that *he delighteth greatly in God's commandments*; that *the commandments are not grievous to him*; that it is *his meat and drink to doe God's will*; that *God's words* (or precepts) *are ſweeter than hony to his taſte*; that *the ways of* religious *wiſedom are ways of pleaſantneſs, and all her paths are peace.* Whereas all other employments are weariſome, and ſoon become loathſome: this, the farther we proceed in it, the more pleaſant and ſatisfactory it groweth. There is perpetual matter of victory over bad inclinations peſtering us within, and ſtrong temptations aſſailing us without: which to combat hath much delight; to maſter, breedeth unexpreſſible content. The ſenſe alſo of God's love, the influences of his grace and comfort communicated in the performances of devotion and all duty, the ſatisfaction of good Conſcience, the aſſured hope of reward, the foretaſts of future bliſs, do ſeaſon and ſweeten all the labours taken, and all the difficulties undergone therein.

Pſal. 112 1.
1 Joh. 5. 3.
Joh. 4. 34.
Pſ. 119. 103.
Prov. 3. 17.
Non poteſt cuiquam ſemper idem placere, niſi rectum.
Sen. 20.
Dedit hoc providentia hominibus munus, ut honeſta magis juvarent.
Quint. 1. 12.

In fine, the bare light of Nature hath diſcerned, that were it not for ſuch matters as theſe to ſpend a man's care and pains upon, this would be a lementable world to live in. There was, for inſtance, an Emperour great and mighty as ever did wield ſceptre upon earth, whoſe excellent Vertue, coupled with wiſedome, (inferiour, perhaps, to none that any man ever without ſpecial inſpiration hath been endowed with) did qualifie him with moſt advantage to examine, and rightly to judge of things here; who, notwithſtanding all the conveniences which his Royal eſtate and well-ſetled proſperity might afford, (the which ſurely he had fully taſted and tried,) did yet thus expreſs his thoughts; Τί μοι ζῆν ἐν κόσμῳ κενῷ θεῶν, ἢ προνοίας κενῷ; *What doth it concern me to live in a world void of God, or void of Providence?* To govern the greateſt Empire that ever was, in the deepeſt calm; to enjoy the largeſt affluences of wealth, of ſplendour, of reſpect, of pleaſure; to be loved, to be dreaded, to be ſerved, to be adored by ſo many nations; to have the whole civil World obſequious to his will and nod; all theſe things ſeemed vain and idle, not worthy of a man's regard, affection, or choice, in caſe there were no God to worſhip, no Providence to obſerve, no Piety to be exerciſed. So little worth the while common ſenſe hath adjudged it to live without Religion.

M. Ant. II. 11. & VI. 10.

V. It is a conſiderable benefit of Piety, that it affordeth the beſt Friendſhips and ſweeteſt Society. Man is framed for Society, and cannot

Nullius boni ſine ſocio jucunda poſſeſſio eſt. Sen. *Ep.* 6.

not live well without it: many of his faculties would be uſeleſs, many of his appetites would reſt unſatisfied in ſolitude. To have a friend wiſe and able, honeſt and good, unto whom upon all occaſions we may have recourſe for advice, for aſſiſtence, for conſolation, is a great convenience of life: and this benefit we owe to Religion, which ſupplieth us with various Friendſhips of the beſt kind, moſt beneficial and moſt ſweet unto us.

Ut aliarum rerum nobis innata dulcedo eſt, ſic amicitiæ. Sen. *Ep.* 9.

It maketh God our Friend, a Friend infinitely better than all friends, moſt affectionate and kind, moſt faithfull and ſure, moſt able, moſt willing, and ever moſt ready to perform all friendly offices, to yield advice in all our doubts, ſuccour in all our needs, comfort in all our troubles, ſatisfaction to all our deſires. Unto him it miniſtreth a free addreſs upon all occaſions; with him it alloweth us continually a moſt ſweet and pleaſant intercourſe. The pious man hath always the All-wiſe God to counſel him, to guide his actions and order his ſteps; he hath the Almighty to protect, ſupport and relieve him; he hath the immenſe Goodneſs to commiſerate and comfort him; unto him he is not onely encouraged, but obliged to reſort in need: upon him he may, he ought to diſcharge all his cares and burthens.

Prov. 12. 2.
Pſal. 34. 15. & 33. 18 & 145 19. & 37. 28.
Job 36. 7.

It conſequently doth engage all creatures in the world to be our friends, or inſtruments of good to us, according to their ſeveral capacities, by the direction and diſpoſal of God. All the ſervants of our great Friend will, in compliance to him, be ſerviceable to us, *Thou ſhalt be in league with the ſtones of the field, and the beaſts of the field ſhall be at peace with thee:* So *Job*'s friend promiſeth him upon condition of Piety. And God himſelf confirmeth that promiſe, *In that day* (ſaith he in the Prophet) *will I make a covenant for them with the beaſts of the field, and with the fouls of heaven, and with the creeping things of the ground.* And again, *When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee.* And, *The ſun ſhall not ſmite thee by day, nor the moon by night. Thou ſhalt tread upon the lion and adder, the young lion and the dragon ſhalt thou trample under foot. They ſhall take up ſcorpions; and if they drink any deadly thing, it ſhall not hurt them:* (ſo our Lord promiſed to his Diſciples.) Not onely the Heavens ſhall diſpenſe their kindly influences, and the Earth yield their plentifull ſtores, and all the Elements diſcharge their natural and ordinary good offices; nor onely the tame and ſociable creatures ſhall upon this condition faithfully ſerve us; but even the moſt wild, moſt fierce, moſt ravenous, moſt venomous creatures ſhall, if there be need, prove friendly and helpfull, or at leaſt harmleſs to us: as were the Ravens to *Elias*, the Lions to *Daniel*, the Viper to S. *Paul*, the Fire to the *Three Children*.

Job 5. 23.
Hoſ. 2. 18.
Iſa. 43. 2.
Pſal. 121. 6.
Pſal. 91. 13.
Mark 16. 18.
Deut. 28. 12.
1 King. 17. 6.

But eſpecially Piety doth procure the friendſhip of the good Angels, that puiſſant hoaſt of glorious and happy Spirits: they all do tenderly love the pious perſon; they are ever ready to ſerve and doe him good, to protect him from danger, to aid him in his undertakings, to reſcue him from miſchiefs. What an honour, what a bleſſing is this, to have ſuch an innumerable company of noble Friends (the Courtiers and Favourites of Heaven) deeply concerned and conſtantly vigilant for our welfare?

Pſal. 34. 7.
91. 11.
Heb. 1. 14.

It alſo engageth the bleſſed Saints in glory, *the Spirits of men perfected, the Church of the firſt-born*, to bear deareſt affection to us, to further our proſperity with their good wiſhes and earneſt prayers, mightily prevalent with God.

It rendreth all ſorts of men our friends. To goodmen it uniteth us in holy communion; the communion of brotherly charity and hearty good will, attended with all the good offices they are able to perform: to other men it reconcileth and endeareth us; for that innocent and inoffenſive, courteous and benign, charitable and beneficent demeanour, (ſuch as Piety doth require and produce) are apt to conciliate reſpect and affection from the worſt men. For, *Vincit malos pertinax bonitas*; men hardly can perſiſt enemies to him whom they perceive to be their friend: and ſuch the pious man in diſpoſition of mind, and in effect when occaſion ſerveth, is toward all men; being ſenſible of his obligation to love all men, and, *as he hath opportunity, to do good to all men.* It aſſureth, and more ſtrictly endeareth our friends to us. For, as it maketh us hearty, faithfull, conſtant friends to others; ſo it reciprocally tieth others to us in the like ſincerity and faſtneſs of good will.

Sen. *de Benef.* 7. 21.

Qui ſibi amicus eſt, ſcito hunc amicum omnibus eſſe. Sen. *Ep.* 6.

Gal. 6. 1.

Οἱ ἀγαθοὶ ἡδεῖς ἀλλήλοις. Ariſt. *Eth.* 8. 4.

It reconcileth enemies. For, *when a man's ways do pleaſe the Lord, he maketh his enemies to be at peace with him.* It hath a natural efficacy to that purpoſe, and Divine bleſſing promoteth it.

Prov. 16. 7.

By it all converſation becometh tolerable, gratefull and uſefull. For a pious man is not eaſily diſturbed with any croſneſs or perverſeneſs, any infirmity or impertinency of thoſe he converſeth with: he can bear the weakneſſes and the failings of his company; he can by wholeſome reflections upon all occurrences advantage and pleaſe himſelf.

Συνδιάγειν τε ὁ τοιοῦτος ἑαυτῷ βούλεται, ἡδέως γὰρ αὐτὸ ποιεῖ.—(Ariſt. *Eth.* 9. 4.) τῶν τε γὰρ πεπραγμένων ἐπιτερπεῖς αἱ μνῆμαι, καὶ τῶν μελλόντων ἐλπίδες ἀγαθαί.

In fine, Piety rendreth a man a true friend and a good companion to himſelf; ſatisfied in himſelf, able to converſe freely and pleaſantly with his own thoughts. It is for the want of pious inclinations and diſpoſitions, that ſolitude (a thing which ſometimes cannot be avoided, which often ſhould be embraced) is to moſt men ſo irkſome and tedious; that men do carefully ſhun themſelves, and fly from their own thoughts; that they decline all converſe with their own Souls, and hardly dare look upon their own hearts and Conſciences: whence they become aliens from home, wholly unacquainted with themſelves, moſt ignorant of their own neareſt concernments, no faithfull friends or pleaſant companions to themſelves: ſo for refuge and eaſe they unſeaſonably run into idle or lewd converſation, where they diſorder and defile themſelves. But the pious man is (like *Scipio*) *never leſs alone, than when alone:* his ſolitude and retirement is not onely tolerable, but commonly the moſt gratefull and fruitfull part of his life: he can ever with much pleaſure, and more advantage, converſe with himſelf; digeſting and marſhalling his thoughts, his affections, his purpoſes into good order; ſearching and diſcuſſing his heart, reflecting on his paſt ways, enforcing his former good reſolutions, and framing new ones; enquiring after edifying truths; ſtretching his meditations toward the beſt and ſublimeſt objects, raiſing his hopes and warming his affections toward ſpiritual and heavenly things; asking himſelf pertinent queſtions, and reſolving incident doubts concerning his practice; in fine, converſing with his beſt Friend in devotion; with admiration and love contemplating the Divine

Quæris quid profecerim? amicus eſſe mihi cæpi. Sen. *Ep.* 6.

Nemo eſt, cui non ſatius ſit cum quolibet eſſe, quàm ſecum. Sen *Ep.* 25.

Ἔνιοι τὸν ἴδιον βίον, ὡς ἀτερπέστατον θέαμα, προσιδεῖν οὐχ ὑπομένουσιν, &c. Plut. περὶ Πολυπρ. *p.* 916.

Ζητοῦσιν οἱ μοχθηροὶ μεθ' ὧν συνημερεύθουσιν, ἑαυτοὺς δὲ φεύγουσιν — Ariſt. 9. 4.

Nunquam minùs ſolus, quàm cùm ſolus.

Acquieſcit ſibi, cogitationibus ſuis traditus. Sen. *Ep.* 9.

Sapiens nunquam ſolus eſſe poteſt, habet ſecum omnes qui ſunt, quique unquam fuerunt boni; & animum liberum quocunque vult transfert: quod corpore non poteſt, cogitatione complectitur; & ſi hominum inops fuerit, loquitur cum Deo. Nunquam minùs ſolus erit, quàm cùm ſolus fuerit. Hier. *adv.* Jovin. 1. 28.

Divine perfections, diſplayed in the works of nature, of providence, of grace; praiſing God for his excellent benefits and mercies; confeſſing his defects and offences; deprecating wrath, and imploring pardon, with grace and ability to amend: praying for the ſupply of all his wants. All which performances yield both unconceivable benefit and unexpreſſible comfort. So that Solitude (that which is to common nature ſo offenſive, to corrupt nature ſo abominable) is to the pious man extremely commodious and comfortable: which is a great advantage peculiar to Piety, and the laſt which I ſhall mention.

So many, and many more that I can expreſs, vaſtly great and precious advantages do accrue from Piety; ſo that well may we conclude with S. *Paul*, that *Godlineſs is profitable for all things*.

It remaineth that, if we be wiſe, we ſhould, if we yet have it not ingraffed in us, labour to acquire it; if we have it, that we ſhould endeavour to improve it, by conſtant exerciſe, to the praiſe of God, the good of our neighbour, and our own comfort. Which that we may effectually perform, Almighty God in mercy vouchſafe, by his grace, through *Jeſus Chriſt* our Lord; to whom for ever be all glory and praiſe. *Amen.*

SERMON IV.

The Reward of Honouring God.

1 SAM. II. 30.

For them that honour me, I will honour.

THE words are in the ſtricteſt ſenſe the word of God, uttered immediately by God himſelf; and may thence command from us an eſpecial attention and regard. The Hiſtory of that which occaſioned them is, I preſume, well known, neither ſhall I make any deſcant or reflection thereon; but do take the words ſeparately, as a propoſition of it ſelf, affording a compleat inſtruction, and ample matter of diſcourſe. And as ſuch, they plainly imply two things: a Duty required of us, to *honour God*; and a Reward profered to us, upon performance of that Duty, being *honoured by God*. It is natural for us, before we are willing to undertake any work, to conſider the reward or benefit accruing from it; and it is neceſſary, before we can perform any duty, to underſtand the nature thereof. To this our method of action I ſhall ſuit the method of my Diſcourſe; firſt endeavouring to eſtimate the Reward, then to explain the Duty. Afterward I mean to ſhew briefly why in reaſon the Duty is injoyned; how in effect the Reward is conferred.

I. The Reward may be conſidered either abſolutely, (as what it is in it ſelf;) or relatively, (as to its riſe, and whence it comes.)

1. For it ſelf, it is Honour; a thing, if valued according to the rate it bears in the common market, of higheſt price among all the objects of humane deſire; the chief reward which the greateſt actions and which the beſt actions do pretend unto, or are capable of; that which uſually bears moſt ſway in the hearts, and hath ſtrongeſt influence upon the lives of men; the deſire of obtaining and maintaining which doth commonly overbear other moſt potent inclinations. The love of Pleaſure ſtoops thereto: for men, to get or keep Reputation, will decline the moſt pleaſant enjoyments, will embrace the hardeſt pains. Yea, it often prevails over the love of life it ſelf, which men do not onely frequently expoſe to danger, but ſometimes devote to certain loſs, for its ſake. If we obſerve what is done in the world, we may diſcern it to be the ſource of moſt undertakings therein: that it not onely moveth the wheels of publick action, (that not onely for it great Princes contend, great armies march, great battles are fought;) but that from it moſt private buſineſs derives its life and vigour: that for Honour eſpecially the Souldier undergoes hardſhip, toil and hazzard; the Scholar plods and beats his brains; the Merchant runs about ſo buſily, and adventures ſo far; yea, that for its ſake the meaneſt Labourer and Artificer doth ſpend his ſweat, and ſtretch his ſinews. The principal drift of all this care and induſtry (the great reaſon of all this ſcuffling for Power, this ſearching for Knowledge, this ſcraping and ſcrambling for wealth) doth ſeem to be, that men would live in ſome credit, would raiſe themſelves above contempt.

Ἴδοις δ' ἂν καὶ τῶν ἰδιωτῶν τοὺς ἐπιεικεστάτους ὑπὲρ ἄλλου μὲν οὐδενὸς ἂν τὸ ζῆν ἀντικαταλλαξαμένους, ὑπὲρ δὲ τοῦ τυχεῖν καλῆς δόξης ἀποθνήσκειν ἐθέλοντας. Iſocr. *Orat. ad* Philip.

Mors tum æquiſſimo animo appetitur, cùm ſuis ſe laudibus vita occidens conſolari poteſt. Cic. 1. *Tuſc.*

— *Laudis avidi pecuniæ liberales erant, gloriam ingentem divitias honeſtas volebant; hanc ardentiſſimè dilexerunt, propter hanc vivere voluerunt, pro hac & mori non dubitaverunt. Cæteras cupiditates hujus unius ingenti cupiditate preſſerunt.* Aug. *de civ. D.* 5. 12.

Αἱ γὰρ δυναστεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμήν ἐστιν αἱρετά. Ariſt. *Eth. IV.* 3.

Honos alit artes, omneſque incenduntur ad ſtudia gloriâ, &c. Cic. *Tuſc. Qu.* 1.

In ſuch requeſt, of ſuch force doth Honour appear to be. If we examine why, we may find more than mere faſhion (or mutual imitation and conſent) to ground the experiment upon. There is one obvious reaſon, why no mean regard ſhould be had thereto, its great convenience and uſefulneſs: for that a man cannot himſelf live ſafely, quietly or pleaſantly, without ſome competent meaſure thereof; cannot well ſerve the publick, perform offices of duty to his relations, of kindneſs to his friends, of charity to his neighbours, but under its protection, and with its aid: it being an engine very requiſite for the managing any buſineſs, for the compaſſing any deſign, at leaſt ſweetly and ſmoothly; it procuring to us many furtherances in our proceedings, removing divers obſtacles out of our way, guarding a man's perſon from offences, adding weight to his words, putting an edge upon his endeavours: for every one allows a favourable ear to his diſcourſe, lends an aſſiſting hand to his attempts, grants a ready credence to his teſtimony, and makes a fair conſtruction of his doings, whom he eſteems and reſpects. So is Honour plainly valuable among the *bona utilia*, as no ſmall accommodation of life; and as ſuch, reaſon approves it to our judgment.

Vide Hier. *Ep. ad* Celant.

Conſcientia nobis neceſſaria eſt, fama proxima. Qui conſcientiâ fidens, famam negligit, crudelis eſt. Aug.

Πρὸς χρείας ἐπιτήδειον ὄργανον ἡ δόξα. Galen.

Nec verò negligenda fama eſt; nec mediocre telum ad res gerendas exiſtimare oportet benevolentiam civium. Cic. *de Amic.*

Vide Chryſ. *Tom.* 6. *Orat.* 17.

But ſearching farther, we ſhall find the appetite of Honour to have a deeper ground, and that it is rooted even in our Nature it ſelf. For we may deſcry it budding forth in mens firſt Infancy (before the uſe of reaſon, or ſpeech ;) even little Children being ambitious to be made much of, maintaining among themſelves petty emulations and competitions, as it were, about punctilio's of Honour. We may obſerve it growing with Age, waxing bigger and ſtronger together with the encreaſe of wit and knowledge, of civil culture and experience: that the matureſt age doth moſt reſent and reliſh it; that it prevails moſt in civilized nations ; that men of the beſt parts, of the higheſt improvements, of the weightieſt employments, do moſt zealouſly affect it and ſtand upon it ; that they who moſt ſtruggle with it, do moſt feel its might, how difficult it is to reſiſt or reſtrain it, how impoſſible it is to ſtifle or extinguiſh it. For the Philoſopher with all his reaſons and conſiderations cannot diſpute it down, or perſuade it away ; the Anchoret cannot with all his auſterities ſtarve it, or by his retirements ſhun it: no affliction, no poverty, no wretchedneſs of condition can totally ſuppreſs it. 'Tis a ſpirit that not onely haunts our Courts and Palaces, but frequents our Schools and Cloiſters, yea creeps into Cottages, into Hoſpitals, into Priſons, and even doggs men into Deſarts and Solitudes: ſo cloſe it ſticks to our nature. *Plato* ſays it is the laſt coat which a wiſe man doth put off. But I queſtion whether he could ſhew us that wiſe man who had done it, or could tell us where he dwelt, except perhaps in his own *Utopian* Republick. For they who moſt pretend to have done it, (who in their diſcourſe moſt vilifie Honour ; who talk like *Chryſippus*, that a wiſe man for Reputation ſake will not ſo much as ſtretch out his finger, or like *Seneca*, that we ſhould doe every thing purely for conſcience ſake, without any regard to mens opinion ; who make harangues and write volumes againſt Glory,) do yet appear by their practice, ſometimes, by ſo doing, to aim at it : even as men do uſually complain of and eagerly quarrel with that which they moſt affect and woe. *Chryſippus* wrote, as we are * told, above 700 books, moſt of them concerning Logical quirks, and ſuch as one can hardly imagine what other drift he could have in compoſing them, beſides oſtentation of his ſubtility and ſharpneſs of wit. *Seneca*, if Hiſtory do not wrong him, and the face of his actions do not miſrepreſent him, was not in his heart exempt from a ſpice of Ambition. Yea, that excellent Emperour *M. Aurelius*, who would often ſpeak like a *Stoick*, could not but commonly act like a Man, more by his practice commending Honour, than he diſparaged it in his words. For Story repreſents him very carefull and jealous of his credit, very diligent to preſerve it and to repair it. * *Tertullian* calls ſuch Philoſophers *negotiatores famæ*, (Merchants for fame :) and it is perchance ſome part of their cunning in that trade, which makes them ſtrive to beat down the price of this commodity, that they may more eaſily engroſs it to themſelves. However, experience proves that ſuch words are but words ; (words ſpoken out of affectation and pretence, rather than in good earneſt and according to truth ;) that endeavours to baniſh or to extirpate this deſire are but fond and fruitleſs attempts. The reaſon why is clear : for tis as if one ſhould diſpute againſt eating and drinking, or ſhould labour to free himſelf from hunger and thirſt ; the appetite of Honour being indeed, as that of Food, innate unto us, ſo as not to be quenched or ſmothered, except by ſome violent diſtemper or indiſpoſition of mind ; even by the wiſe Authour of our nature originally implanted therein, for

Vidi ego & expertus ſum zelantem parvulum, &c. Aug

In ſolitudine ſitis, ſubrepit ſuperbia. Hier.

Cic. *de Fin.* 3.

Nihil opinionis cauſâ, omnia conſcientiæ faciam. Sen. *de V. B.*

Nil ſit illi cum ambitione famâq; commune, ſibi placeat. Epiſt. 113.

Juſtum eſſe gratìs oportet. ib.

Id. de Ira. 3. 41.

* Laert.

Erat famæ ſuæ curioſiſſimus, & malè loquentium dictis vel literis vel ſermone reſpondebat. Capit.

* Tert. *Apol.*

Ut quidam morbo aliquo & ſenſûs ſtupore ſuavitatem cibi non ſentiunt ; ſic libidinoſi, avari, facinoroſi veræ laudis guſtum non habent. Cic. *Philipp.* 2.

very good ends and uſes, reſpecting both the private and publick benefit of men; as an engagement to Vertue, and a reſtraint from Vice; as an excitement of induſtry, an incentive of courage, a ſupport of conſtancy in the proſecution of worthy enterpriſes; as a ſerviceable inſtrument for the conſtitution, conſervation and improvement of humane ſociety. For did not ſome love of Honour glow in mens breaſts, were that noble ſpark quite extinct, few men probably would ſtudy for honourable qualities, or perform laudable deeds; there would be nothing to keep ſome men within bounds of modeſty and decency, to deterre them from doing odious and ugly things; men, not caring what others thought of them, would not regard what they did themſelves; a barbarous ſloth or brutiſh ſtupidity would overſpread the world, withdrawing from common life moſt of its ornaments, much of its convenience; men generally would, if not altogether ſhun ſociety, yet at leaſt decline the cares and burthens requiſite to the promoting its welfare, for the ſuſtaining which uſually the chief encouragement, the main recompence, is this of Honour. That men therefore have ſo tender and delicate a ſenſe of their Reputation, (ſo that touching it is like pricking a nerve, as ſoon felt, and as ſmartly offenſive,) is an excellent proviſion in nature; in regard whereto Honour may paſs among the *bona naturalia*, as a Good neceſſary for the ſatisfaction of nature, and for ſecuring the accompliſhment of its beſt deſigns.

Αἰδὼς δ' οἰχομένη πάντων γένετ' ἐργ. κακίστων. Naz *Carm.* 56.

A moderate regard to Honour is alſo commendable as an inſtance of humanity or good will to men, yea, as an argument of humility, or a ſober conceit of our ſelves. For to deſire another man's eſteem, and conſequently his love, (which in ſome kind or degree is an inſeparable companion of eſteem) doth imply ſomewhat of reciprocal eſteem and affection toward him; and to prize the judgment of other men concerning us, doth ſignifie, that we are not overſatisfied with our own.

Negligere quid de ſe quiſque ſentiat arrogantis eſt & diſſoluti. Cic. *de Offic.* 1.

We might for its farther commendation alledge the authority of the more cool and candid ſort of Philoſophers, (ſuch as grounded their judgment of things upon notions agreeable to common ſenſe and experience; who adapted their rules of practice to the nature of man, ſuch as they found in the world, not ſuch as they framed it in their own fancies,) who have ranked Honour among the principal of things deſireable, and adorned it with faireſt elogies; terming it a divine thing, the beſt of exteriour goods, the moſt honeſt fruit and moſt ample reward of true Vertue; adjudging, that to neglect the opinions of men (eſpecially of perſons worthy and laudable) is a ſign of ſtupid baſeneſs, that to contemn them is an effect of unreaſonable haughtineſs; repreſenting the love of Honour (rightly grounded and duely moderated) not onely as the parent and guardian (as productive and preſervative) of other Vertues, but as a vertue it ſelf, of no ſmall magnitude and luſtre in the Conſtellation of Vertues, the Vertue of Generoſity. A Vertue which next to the ſpirit of true Religion, (next to a hearty reverence toward the ſupreme Bleſſed Goodneſs, and that holy Charity toward men which ſpringeth thence,) doth lift a man up neareſt to Heaven; doth raiſe his mind above the ſordid deſires, the ſorry cares, the fond humours, the perverſe and froward paſſions, with which men commonly are poſſeſſed and acted: that Vertue,

Θεῖον τι ἡ τιμή. Plat. *de Leg. IV.*

Καλὸν γὰρ πολλαῖς πόλεσι τὸ παρακέλευσμά ἐστι, προτιμᾶν εὐδοξίαν παρὰ τῶν πολλῶν. *Idem de Rep. XII.*

Μέγιστον γὰρ ἐκτὸς ἀγαθῶν ἡ τιμή. Ariſt. *Eth. IV.* 3.

Levis eſt animi, juſtam gloriam, qui eſt fructus virtutis honeſtiſſimus, repudiare. Cic. *in* Piſ.

Ex omnibus præmiis virtutis ampliſſimum eſt præmium gloria. Idem, pro. Mil.

Vertue, which enflames a man with Courage, ſo that he dares perform what reaſon and duty require of him, that he diſdains to doe what is bad or baſe; which inſpires him with Sincerity, that he values his honeſty before all other intereſts and reſpects, that he abhors to wrong or deceive, to flatter or abuſe any man, that he cannot endure to ſeem otherwiſe than he is, to ſpeak otherwiſe than he means, to act otherwiſe than he promiſes and profeſſes; which endows him with Courteſie, that he is ready to yield every man his due reſpect, to afford any man what help and ſuccour he is able: that Vertue, which renders a man upright in all his dealings, and correſpondent to all his obligations; a loyal Subject to his Prince, and a true lover of his Country, a candid judge of perſons and things, an earneſt favourer of whatever is good and commendable, a faithfull and hearty friend, a beneficial and uſefull neighbour, a gratefull reſenter and requiter of courteſies, hoſpitable to the ſtranger, bountifull to the poor, kind and good to all the world: that Vertue, in fine, which conſtitutes a man of honour, who ſurely is the beſt man next to a man of conſcience. Thus may Honour be valued from natural light, and according to common ſenſe.

Trahimur omnes laudis ſtudio, & optimus quiſque maximè gloriâ ducitur. Cic. *pro Arch.*

But beyond all this, the Holy Scripture (that moſt certain ſtandard by which we may examine and determine the true worth of things) doth not teach us to ſlight Honour, but rather in its fit order and juſt meaſure to love and prize it. It indeed inſtructs us to ground it well: (not upon bad qualities or wicked deeds, that's villainous madneſs; not upon things of a mean and indifferent nature, that vanity; not upon counterfeit ſhews and pretences, that's hypocriſie; but upon real worth and goodneſs, that may conſiſt with modeſty and ſobriety:) it enjoyns us not to be immoderate in our deſires thereof, or complacences therein, not to be irregular in the purſuit or acquiſt of it; (to be ſo is pride and ambition;) but to affect it calmly, to purchaſe it fairly: it directs us not to make a regard thereto our chief principle, not to propound it as our main end of action: it charges us to bear contentedly the want or loſs thereof, (as of other temporal goods:) yea, in ſome caſes, for Conſcience ſake or for God's ſervice, (that is, for a good incomparably better than it,) it obliges us willingly to proſtitute and ſacrifice it, chuſing rather to be infamous than impious, (to be in diſgrace with men, rather than in disfavour with God:) it, in fine, commands us to ſeek and embrace it onely in ſubordination and with final reference to God's honour. Which diſtinctions and cautions being provided, Honour is repreſented in Holy Scripture, as a thing conſiderably good, which may be regarded without blame, which ſometimes in duty muſt be regarded. It is there preferred before other good things, in themſelves not deſpicable. For, *A good name is better than precious ointment*; yea, *A good name is rather to be choſen than great riches*, (ſaith the *Wiſe man.*) 'Tis called a Gift of God: for, *There is a man* (ſaith the *Preacher*) *to whom God hath given riches and honour.* Yea, not onely a ſimple gift, but a Bleſſing, conferr'd in kindneſs, as a reward and encouragement of goodneſs: for, *By humility and the fear of the Lord*, ſaith he again, *are riches and honour.* Whence it is to be acknowledged as an eſpecial benefit, and a fit ground of thankſgiving; as is practiſed by the Pſalmiſt in his royal Hymn: *Honour* (ſaith he) *and Majeſty haſt thou laid upon him.* Wiſdom alſo is deſcribed unto us bearing *in her left hand riches and honour*: and Wiſdom ſurely will not take into any hand of hers, or hold therein, what is worth nothing. No, we are therefore moved to

Οἱ χαρίεντες ϗ πρακτικοὶ, *plauſible and active men do* (*ſaith* Ariſtot) *place Happineſs in Honour.* (*Eth.* 1. 4.)

Non vis eſſe juſtus ſine gloria? at mehercule ſæpe juſtus eſſe debes cum infamia. Sen. *Epiſt.* 113.

Eccles 7. 1.
Prov. 22. 1.

Eccles 6. 2.

Prov. 22. 4.

Pſal. 21 5.

Prov. 3. 16.

Prov. 4. 8, 9. procure her becauſe, *exalting her, ſhe ſhall promote us.* —— *She ſhall give unto our head an ornament of grace, a crown of glory ſhall ſhe deliver to us.* We are alſo enjoyned to render Honour as the beſt expreſſion of good-will and gratitude toward them who beſt deſerve in themſelves, or moſt deſerve of us; to our Prince, to our Parents, to our Prieſts, 1 Pet. 2. 17. (eſpecially to ſuch of them *as govern and teach well,* to all good men, 1 Tim. 5. 3, 17. (*Have ſuch in reputation,* ſays the Apoſtle.) And were not Honour a Phil. 2. 29. good thing, ſuch injunctions would be unreaſonable. Yea, becauſe we 1 Pet. 2. 17. are obliged to bear good will toward all men, S. *Peter* bids us to *honour all men.* From hence alſo, that we are eſpecially bound to render Ho- Ariſtot. *Eth.* IV. 3. nour unto God himſelf, we may well infer with *Ariſtotle,* that *Honour is the beſt thing in our power to offer.* To theſe conſiderations may be Rom. 13. 13. added, that we are commanded to walk εὐσχημόνως, (*decently,* or ſpeci- Rom. 12. 17. ouſly, which implies a regard to mens opinion ;) to *provide things honeſt in the ſight of all men,* (τὰ καλὰ, that is, not onely things good in 1 Pet. 2. 12. ſubſtance, but goodly in appearance ;) to *have our converſation honeſt before the Gentiles,* (καλὴν, again, that is, fair, or comely, and plauſible, ſuch as may commend us and our profeſſion to the judgment of Phil. 4. 8. them who obſerve us.) S. *Paul* alſo exhorts us to *mind,* not onely *what things are true, are juſt, are pure;* but alſo ὅσα σεμνὰ, (*what-ever things are venerable,* or apt to beget reſpect,) ὅσα προσφιλῆ, (*what-ever things are lovely,* or gracious in mens eyes and eſteem,) ὅσα εὔφημα, (*what-ever things are well reported,* or *well reputed of.*) He requires us not onely, *if there be any vertue,* (any thing very good in it ſelf,) but, *if there be any praiſe,* (any thing much approved in common eſteem,) that we ſhould *mind ſuch things.* Laſtly, the bleſſed ſtate hereafter (the higheſt inſtance of Divine bounty, the compleat reward of goodneſs) is repreſented and recommended to us as a ſtate of Honour and Rom. 2. 7. Glory; to be ambitious whereof is the character of a good man. *To every man* (ſaith S. *Paul*) *ſhall God render according to his works: to them who by patient continuance in well doing ſeek for glory, and honour, and immortality, Eternal life.*

Such is the Reward propounded to us in it ſelf; no vile or contemptible thing, but upon various accompts much valuable; that which the common apprehenſions of men, plain dictates of reaſon, a predominant inſtinct of nature, the judgments of very wiſe men, and Divine atteſtation it ſelf conſpire to commend unto us as very conſiderable and precious. Such a Reward our Text preſcribes us the certain, the onely way of attaining.

2. Such a benefit is here tendred to us (that which yet more highly commends it, and exceedingly enhances its worth) by God himſelf: *I* (ſaith he) *will honour.* 'Tis ſanctified by coming from his holy hand; 'tis dignified by following his moſt wiſe and juſt diſpoſal; 'tis fortified and aſſured by depending on his unqueſtionable word, and uncontrollable power: who as he is the prime Author of all good, ſo he is in eſpecial manner the ſovereign diſpenſer of Honour. *The King* (we ſay) *is the fountain of Honour.* What any King, as the Repreſentative and Delegate of God, is in his particular Kingdom, that is Almighty God ab- 1 Chron. 29. 12. ſolutely and independently, in all the world. *Both riches and Honour* (ſaid good King *David*) *come of thee, for thou ruleſt over all: in thine hand is power and might; in thine hand it is to make great, and to give ſtrength unto all.* He whoſe grants are in effect onely ſure and valid, whoſe favours onely do in the end turn to good account, he freely offers us moſt deſirable preferment: he doth himſelf graciouſly hold forth

moſt authentick patents, by virtue of which we may all become *right honourable*, and *perſons of quality* indeed; having not onely the names and titles, the outward enſigns and badges of dignity, (ſuch as earthly Princes confer,) but the ſubſtantial reality, the aſſured enjoyment thereof. (For man can onely impoſe law upon tongues and geſtures; God alone commandeth and enclineth hearts, wherein Honour chiefly reſideth.) He offers it, I ſay, moſt freely indeed, yet not abſolutely: he doth not goe to ſell it for a price, yet he propounds it under a condition; as a moſt juſt and equal, ſo a very gentle and eaſie condition. 'Tis but an exchange of Honour for Honour; of honour from God, which is a free gift, for honour from us, which is a juſt duty; of honour from him our ſovereign Lord, for honour from us his poor vaſſals; of honour from the moſt high Majeſty of Heaven, for honour from us vile worms creeping upon the earth. Such an overture one would think it not onely reaſonable to accept, but impoſſible to refuſe. For can any man dare not to honour invincible Power, infallible Wiſedom, inflexible juſtice? will any man forbear to honour immenſe Goodneſs and Bounty? Yes, it ſeems there are men ſo mad as to reject ſo fair an offer, ſo bad as to neglect ſo equal a duty. Let us therefore conſider what it is that is here required of us, or wherein this honouring of God conſiſts, that we may thereby diſcern when we perform this duty, when we are deficient therein.

II. There are ſeveral ways of honouring God, or ſeveral parts and degrees of this Duty: all which we may referr to two ſorts, conceiving the Duty as a compound made up of two main ingredients, (correſpondent to thoſe two parts in which they reſide, and of which our nature conſiſts; which diſtinction S. *Paul* ſuggeſteth, when he ſaith, *Glorifie God in your body, and in your ſpirit, which are God's*,) one of them being, as it were, the form and Soul, the other as the matter and Body of the Duty. 1 Cor. 6. 20.

1. The Soul of that Honour which is required of us toward God, is that internal eſteem and reverence which we ſhould bear in our hearts towards him; importing that we have impreſſed upon our minds ſuch conceptions about him as are worthy of him, ſutable to the perfection of his nature, to the eminency of his ſtate, to the juſt quality of his works and actions: that we apprehend him to be, what he really is, in his nature, ſuperlatively good, wiſe, powerfull, holy and juſt: that we aſcribe unto him the production and conſervation of all beings, together with an intire ſuperintendency over and abſolute diſpoſal of all events: that we conceive our ſelves obliged to ſubmit unto and acquieſce in all his diſpenſations of Providence, as moſt wiſe and moſt righteous; to rely upon the declarations of his mind, (whether in way of aſſertion, or promiſe,) as infallibly true and certain. In ſuch acts of mind the honouring of God doth primarily conſiſt. In acts, I ſay: not in ſpeculative Opinions concerning the Divine Excellences, (ſuch as all men have, who are not downright Atheiſts or Infidels,) floating in the fancy, or dormant in the mind; but in continually-preſent, lively, effectual acts of apprehenſion and judgment, ſinking down into the heart and affections, and quickning them to a congruous real performance. Such an apprehenſion of God's Power, as ſhall make us to dread his irreſiſtible hand, ſhall cauſe us to deſpair of proſpering in bad courſes, ſhall diſpoſe us to confide in him, as able to perform what-ever he wills us to expect from him: ſuch an opinion of his Wiſedom, as ſhall keep us from

queſtioning whether that is beſt which God declares to be ſo: as ſhall hinder us from preſuming (in compliance with our own ſhallow reaſon, or vain fancy) to doe any thing againſt God's judgment and advice: ſuch a conceit of God's Juſtice, as ſhall render us carefull to perform what his Law promiſes to reward, and fearfull to commit what it threatens to puniſh: ſuch a perſuaſion concerning God's Goodneſs, as ſhall kindle in us an hearty affection toward him, ſhall make us very ſenſible of his bounty, and ready to yield returns of duty and gratitude unto him; as ſhall preſerve us from being diſtruſtfull of his Providence, or doubtfull in our need and diſtreſs of finding relief from him: ſuch a vigorous and fruitfull eſteem of God in all reſpects, as ſhall produce in us diſpoſitions of mind, and actions of life, agreeable to our various relations and obligations to him; becoming us as his creatures and children, as his ſubjects and ſervants. This is indeed the Soul of the duty, which being abſent, all exteriour (how ſpecious ſoever) either profeſſions or performances are but as pictures, having in them ſomewhat of reſemblance in ſhape and colour, nothing of life: yea rather, as carcaſes, not onely dead and ſenſeleſs, but rotten and filthy in God's ſight. Matt. 15. 8. *This people* (ſaith God) *do honour me with their lips, but their heart is far from me.* Such honour is indeed no honour at all, but impudent abuſe and profane mockery: for what can be more abominably vain, than for a man to court and cajoul him who knows his whole heart, who ſees that he either minds not, or means not what he ſays? It behoves us therefore by all proper means (by contemplating the Works and Actions of God, (his admirable works of nature, the wiſe proceedings of his Providence, the glorious diſpenſations of his Grace) by meditating on his Word, by praying for his Grace, by obſerving his Law and Will) to raiſe up in our hearts, to foment and cheriſh this internal Reverence, which is the true ſpring of all Piety, the principle which forms and actuates that other ſort, coming next to be touched on, being the Body of our due Honour to God; concurring in its order to the integrity thereof, as without which the interiour part would be a kind of Ghoſt, too thin in ſubſtance, too remote from ſenſe, too deſtitute of good fruit and uſe.

2. This Bodily part conſiſts in outward expreſſions and performances, whereby we declare our eſteem and reverence of God, and produce or promote the like in others. For our thus honouring God reſpects thoſe two ends and effects, the uttering our own, the exciting in others a reverence toward him. And it we may firſt view in the general, or groſs bulk thereof; then ſurvey its principal members.

Firſt, in general, God is honoured by a willing and carefull practice of all Piety and Vertue for conſcience ſake, or in avowed obedience to his holy will. This is the moſt natural expreſſion of our Reverence toward him, and the moſt effectual way of promoting the ſame in others. A Subject cannot better demonſtrate the Reverence he bears toward his Prince, than by (with a chearfull diligence) obſerving his Laws: for by ſo doing he declares that he acknowledgeth the Authority, and revereth the Majeſty which enacted them; that he approves the Wiſdom which deviſed them, and the Goodneſs which deſigned them for publick benefit; that he dreads his Prince's Power, which can maintain them, and his Juſtice, which will vindicate them; that he relies upon his Fidelity, in making good what of protection or of recompence he propounds to the obſervers of them. No leſs pregnant a ſignification of our Reverence toward God, do we yield in our gladly and ſtrictly obeying

ing his Laws; thereby evidencing our ſubmiſſion to God's ſovereign Authority, our eſteem of his Wiſdom and Goodneſs, our awfull regard to his Power and Juſtice, our confidence in him, and dependence upon his word. As alſo the practice of wholeſome Laws, viſibly producing good fruits, (peace and proſperity in the commonwealth,) doth conciliate reſpect unto the Prince, he thereby appearing wiſe and good, able to diſcern, and willing to chuſe what conferrs to publick benefit: ſo actions conformable to the Divine Law, being (by God's wiſe and gracious diſpoſal) both in themſelves comely and lovely, and in effect (as S. *Paul* ſaith) *good and profitable to men*, conducing indeed not Tit. 3. 8. onely to private, but alſo to publick welfare, to the rendring humane Neh. 9. 13. Society comfortable, to the ſettling and ſecuring common tranquillity,) Deut 10. 13. the performance of them muſt needs bring great commendation to the author and ordainer of them. By obſerving them we ſhall (as S. *Peter* ſpeaks) *ſet forth the vertues of him that called us* to ſuch a practice. 1 Pet. 2. 9. The light and luſtre of good works, done in regard to Divine command, will cauſe men to ſee clearly the Excellences of our moſt wiſe and gracious Lord; will conſequently induce and excite them *to glorifie our Father which is in Heaven. In this* (ſaith our Saviour) *is my* Matt. 5. 16. *Father glorified, if you bear much fruit.* The goodlineſs to the ſight, Joh. 15. 8. the pleaſantneſs to the taſte, which is ever perceptible in thoſe fruits which genuine Piety beareth, the beauty men ſee in a calm mind and a ſober converſation, the ſweetneſs they taſte from works of juſtice and charity, will certainly produce veneration to the Doctrine which teacheth ſuch things, and to the Authority which enjoyns them. It is an aggravation of Impiety, often inſiſted upon in Scripture, that it ſlurrs Rom. 2. 23. (as it were) and defames God, brings reproach and obloquy upon him, Tit. 2. 5. cauſes his Name to be profaned, to be curſed, to be blaſphemed: and 2 Sam. 12. 14. Iſa. 52. 5. 'tis anſwerably a commendation of Piety, that by the practice thereof Ezek. 36. 20. we (not onely procure many great advantages to our ſelves, many bleſſings and comforts here, all joys and felicities hereafter; but do alſo thereby) beget eſteem to God himſelf, and ſanctifie his ever-bleſſed Eph. 4. 1. Name; cauſe him to be regarded and reverenced, his name to be praiſed Phil. 1. 27. Coloſ. 1. 10. and bleſſed among men. It is by exemplary Piety, by * *providing* 1 Theſ. 2. 12. *things honeſt in the ſight of all men*, by doing things honourable and laudable, * Rom. 12. 17. (ſuch are all things which God hath been pleaſed to command us,) that we ſhall be ſure to fulfill that precept of S. *Paul*, of *doing all* 1 Cor. 10. 31. *things to the glory of God*; which is the Body of that duty we ſpeak of.

Secondly, But there are, deſerving a particular inſpection, ſome members thereof, which in a peculiar and eminent manner do conſtitute this Honour; ſome acts which more ſignally conduce to the illuſtration of God's glory. Such are,

1. The frequent and conſtant performance (in a ſerious and reverent manner) of all religious Duties, or Devotions immediately addreſſed to God, or converſant about him: that which the Pſalmiſt ſtyles, *Giving the Lord the honour due to his Name, worſhipping the Lord in the beauty* Pſal. 29. 2. *of Holineſs.*

2. Uſing all things peculiarly related unto God his holy Name, his holy Word, his holy Places, (the places *where his honour dwelleth,*) his Pſal. 26. 8. holy Times, religious Faſts and Feſtivities) with eſpecial reſpect. Iſa. 58. 13.

3. Yielding due obſervance to the Deputies and Miniſters of God Rom. 13. 4. (both Civil and Eccleſiaſtical) as ſuch, or becauſe of their relation to Mal. 2. 7. 1 Sam. 8. 7. God: the doing of which God declares that he interprets and accepts Matt. 10. 40. as done unto himſelf. Joh. 13. 20.

4. Freely ſpending what God hath given us (out of reſpect unto 2 Cor 9 13. him) in works of Piety, Charity and Mercy; that which the *Wiſe man* Prov. 3 9. calls *Honouring the Lord with our Subſtance.*

14 31. 5. All penitential Acts, by which we ſubmit unto God, and humble Joſh. 7. 19 our ſelves before him. (As *Achan*, by confeſſing of his ſin, is ſaid to Apoc. 16. 9. *give glory to the Lord God of Iſrael.*)

6. Chearfull undergoing afflictions, loſſes, diſgraces, for the profeſ- Joh. 21. 19. ſion of God's truth, or for obedience to God's commands. (As S. *Peter* is ſaid *by his death*, ſuffered upon ſuch accompts, *to glorifie God.*)

Theſe ſignal inſtances of this duty (repreſented as ſuch in Holy Scripture) for brevitie's ſake I paſs over; craving leave onely to conſider one, moſt pertinent to our preſent buſineſs, and indeed a very comprehenſive one; which is this:

7. We ſhall eſpecially honour God, by diſcharging faithfully thoſe offices which God hath intruſted us with; by improving diligently thoſe talents which God hath committed to us; by uſing carefully thoſe means and opportunities, which God hath vouchſafed us, of doing him ſervice, and promoting his glory. Thus he to whom God hath given Wealth, if he expend it (not to the nouriſhment of pride and luxury, not onely to the gratifying his own pleaſure or humour, but) to the furtherance of God's honour, or to the ſuccour of his indigent neighbour, (in any pious or charitable way,) he doth thereby in eſpecial manner honour God. He alſo on whom God hath beſtowed Wit and parts, if he employ them (not ſo much in contriving projects to advance his own petty intereſts, or in procuring vain applauſe to himſelf, as) in advantageouſly ſetting forth God's praiſe, handſomely recommending goodneſs, dexterouſly engaging men in ways of vertue, (doing which things is true wit and excellent policy indeed,) he doth thereby remarkably honour God. He likewiſe that hath Honour conferr'd upon him, if he ſubordinate it to God's honour, if he uſe his own credit as an inſtrument of bringing credit to goodneſs, thereby adorning and illuſtrating Piety, he by ſo doing doth eminently practiſe this duty. The like may be ſaid of any other good quality, any capacity or advantage of doing good; by the right uſe thereof we honour God: for that men, beholding the worth of ſuch good gifts, and feeling the benefit emergent from them, will be apt to bleſs the donour of them; as did they in the Goſpel, who, ſeeing our Saviour cure the Paralitick man, did preſently Matt. 9. 8. *glorifie God, who had given ſuch power unto men.* but eſpecially they to whom Power and Authority is committed, as they have the chief capacity, ſo they are under an eſpecial obligation thus to honour God: they are particularly concerned to hear and obſerve that Royall proclamation, *Give unto the Lord, O ye mighty, give unto the Lord glory and ſtrength;* Pſal. 29. 1, 2. *Give unto the Lord the honour due unto his name.* When ſuch perſons (like King *Nebuchadnezzar* returned to his right ſenſes) do ſeriouſly Dan. 4. 34. *I bleſſed the moſt High, and praiſed and honoured him,* &c. acknowledg their power and eminency derived from God alone; when they profeſs ſubjection unto him, and expreſs it in their practice, not onely driving others by their power, but drawing them by their example, to piety and goodneſs; when they cauſe God's Name to be duly worſhipped, and his Laws to be ſtrictly obſerved; when they favour and encourage Vertue, diſcourage and chaſtiſe wickedneſs; when they take care that juſtice be impartially adminiſtred, innocence protected, neceſſity relieved, all iniquity and oppreſſion, all violence and diſorder, yea, (ſo much as may be) all affliction and wretchedneſs be prevented, or removed; when they by all means ſtrive to promote

both the ſervice of God, and the happineſs of men; (*diſpenſing* equally Matt. 24. 45. and benignly, to the family over which their Lord hath ſet them, *their meat in due ſeaſon*; providing that men under them *may live a peaceable* 1 Tim. 2. 2. *and quiet life in all godlineſs and honeſty*; doing which is the buſineſs allotted to them, the intereſt (as it were) of God, which he declares himſelf concernedly to tender, and by their miniſtry to proſecute:) when they carefully do ſuch things, then do they indeed approve themſelves worthy honourers of their High Maſter, and Heavenly King; then do they truly act God's part, and repreſent his perſon decently. When the actions of theſe viſible Gods are ſo divinely good and beneficial, men will be eaſily induced, yea, can hardly forbear to reverence and magnifie the inviſible Founder of their Authority. By ſo doing, as they will ſet before mens eyes the beſt pattern of Loyalty; as they will impreſs upon mens hearts the ſtrongeſt Argument for Obedience and reſpect toward themſelves; as they ſhall both more plainly inform, and more effectually perſuade people to the performance of their duty unto them, than by all the law and all the force in the world; as they will thereby conſequently beſt ſecure and maintain their own honour, and their own welfare: (for men will never be heartily loyal, and ſubmiſſive to Authority, till they become really good; nor will they ever be very good, till they ſee their Leaders ſuch:) ſo they will together greatly advance the praiſe and glory of Him in whoſe name they rule, to whoſe favour they owe their power and dignity; *in whoſe hand* (as Dan. 5. 23. the Prophet ſaith) *is their breath, and whoſe are all their ways.* For all men will be ready moſt awfully to dread Him, unto whom they ſee Princes themſelves humbly to ſtoop and bow: no man will be aſhamed or unwilling to ſerve Him, whom he ſhall obſerve that his Lords and Governours do concern themſelves to worſhip: the world cannot but have a good opinion of Him, a participation of whoſe power and majeſty yields ſuch excellent fruits; it will not fail to adore him, whoſe ſhadows and images are ſo venerable. 'Tis a moſt notorious thing, both to reaſon and in experience, what extreme advantage Great perſons have, eſpeciall by the influence of their practice, to bring God himſelf, as it were, into credit: how much it is in their power eaſily to render Piety a thing in faſhion and requeſt. For in what they doe, they never are alone, or are ill attended; whither they goe, they carry the world along with them: they lead crowds of people after them, as well when they goe in the right way, as when they run aſtray. The cuſtom of living well, no leſs than other modes and garbs, will be ſoon convey'd and propagated from the Court; the City and Country will readily draw good manners thence, (good manners truly ſo called, not onely ſuperficial forms of civility, but real practices of goodneſs.) For the main body of men goeth not *quà eundum, ſed quà itur*, not according to rules and reaſons, but after examples and authorities; eſpecially of great perſons, who are like ſtars, ſhining in high and conſpicuous places, by which men ſteer their courſe: their actions are to be reckon'd not as ſingle or ſolitary ones, but are, like their perſons, of a publick and repreſentative nature, involving the practice of others, who are by them awed, or ſhamed into compliance. Their good example eſpecially hath this advantage, that men can find no excuſe, can have no pretence why they ſhould not follow it. Piety is not onely beautified, but fortified by their dignity; it not onely ſhines in them with a clear luſtre, but with a mightier force and influence: a word, a look (the leaſt intimation) from them will doe more good, than others beſt eloquence, cleareſt reaſon, moſt earneſt endeavours. For it is in them, if they would apply themſelves to it, as the wiſeſt Prince implies, to *ſcatter iniquity with their eyes.* (Prov. 20 8.) A ſmile of theirs were able to enliven Vertue, and diffuſe it all about; a frown might ſuffice to mortifie and diſſipate wickedneſs. Such apparently is their power of honouring God; and in proportion thereto ſurely great is their obligation to doe it: of them peculiarly God expects it, and all equity exacts it. What the meaner rank of ſervants (who are employ'd in baſer drudgeries, whoſe fare is more courſe, whoſe wages are more ſcant, who ſtand at greater diſtance from their Lord, and receive no ſuch ample or expreſs marks of his favour, what theſe) doe is of ſome conſequence indeed, but doth not import ſo much to the Maſter's reputation; their good word concerning him, their good carriage toward him doth not credit him ſo much. But thoſe whom he employs in matters of higheſt truſt, and importance to his affairs, whom he places in the neareſt degree to himſelf, (ſeats even in his own throne, upon his own tribunal,) whom he feeds plentifully and daintily, maintains in a handſome garb, allows largely, as their deportment doth much reflect on their Lord's eſteem, as they are highly capable of advancing his repute; ſo all the rules of ingenuity and gratitude, all the laws of juſtice and equity do oblige them earneſtly to endeavour it. And it is indeed no leſs their concernment to doe ſo. For if there be diſorders, prejudicial to the Maſter's honour and intereſt, frequently committed in the family, 'tis thoſe ſervants muſt be reſponſible: if due order be there kept to his glory and advantage, they ſhall chiefly be commended, and peculiarly hear the *Euge, bone ſerve.* (Matt. 25. 23. Luk. 12. 48.) They muſt be loaded with other mens faults, or crowned for other mens vertues, as their behaviour hath reſpectively contributed to them. Thoſe univerſal Rules of equity, propoſed in the Goſpel, will, in God's reckoning with and requiting men, be punctually obſerved: *To whomſoever much is given, of him much ſhall be required:* anſwerable to the improvement of what is delivered in truſt, ſhall the acceptance be.

I have inſiſted ſomewhat more largely on this point, becauſe our Text hath a particular aſpect thereon; the words being uttered upon occaſion of *Eli*, then Judge in *Iſrael*, his not uſing authority to theſe purpoſes; his forbearing to redreſs a grievous abuſe, committed by his own Sons, to the diſſervice and diſhonour of God. Whence to perſons of his rank is this Law eſpecially directed; upon them is this duty chiefly incumbent; on them aſſuredly, (as ſure as God is true,) if they will obſerve the Duty, the Reward ſhall be conferred. God will certainly not onely preſerve the honour they have already, but will accumulate more Honours on them.

Theſe are general Truths; the particular application of them is ours. God, I pray, vouchſafe his grace and bleſſing, that it may be made to our benefit and comfort.

III. I ſhould now ſhew why the Duty is required of us, or how reaſonable it is. I muſt not (and the matter is ſo palpable that I need not) ſpend many words on that. God ſurely doth not exact Honour from us becauſe he needs it, becauſe he is the better for it, becauſe he (for its ſelf) delights therein. For (beſide that he cannot want any thing without himſelf, that he cannot anywiſe need mortal breath to praiſe him, or hands of fleſh to ſerve him, who hath millions of better creatures than we abſolutely at his devotion, and can with

Ἀκήρατος γὰρ αὐτοῦ ἡ οὐσία καὶ ἀνενδεὴς οὖσα, οὐδενὸς ἑτέρου προσδεῖται· οἱ δὲ αἰνοῦντες αὐτὸν λαμπρότεροι γίνονται. Chryſ. *in Pſal.* 144. & *vide in Pſ.* 103.

with a word create millions of millions more fitter than we to honour him) the beſt eſtimation we can have of him is much below him; the beſt expreſſion we can make is very unworthy of him. He is infinitely excellent beyond what we can imagine or declare: his *Name is exalted* Nehem. 9. 5. *above all bleſſing and praiſe; his glory is above the earth and heaven.* Pſal. 148. 13. So Ecclus 43. 30. that all our endeavours to honour him are, in compariſon to what is due, but defects, and in a manner diſparagements to him. 'Tis onely then (which ſhould effect our ingenuity to conſider) his pure goodneſs, that moves him, for our benefit and advantage, to demand it of us.

1. For that to honour God is the moſt proper work of Reaſon; that for which primarily we were deſign'd and framed: (for as other things were made to afford the matter and occaſion, ſo Man was deſigned to exerciſe the act of glorifying God:) whence the performance thereof doth preſerve and perfect our nature; to neglect it being unnatural and Sen. *Ep.* 76. monſtrous.

2. For that alſo it is a moſt pleaſant duty. He is not a man (hath loſt all natural ingenuity and humanity) who doth not delight to make ſome returns thither, where he hath found much good will, whence he hath felt great kindneſs. Since then all the good we have, we have received from God's favour, it cannot but be very pleaſant to render ſomewhat of requital (as it were) unto him; and we can render no other but this. We cannot make God more rich, more joyfull, more happy than he is: all that we can do is, to expreſs our reverence toward him.

3. For that likewiſe our honouring God diſpoſes us to the imitation of him, (for what we do reverence we would reſemble,) that is, to the doing thoſe things wherein our chief perfection and happineſs conſiſts, whence our beſt content and joy doth ſpring.

4. In fine, for that the practice of this duty is moſt profitable and beneficial to us; unto it by an eternal rule of juſtice our final welfare and proſperity being annexed: whence God hath declared it to be the way and condition of our attaining that thing which we ſo like and prize, Honour to our ſelves; the which by promiſe he hath engaged himſelf to confer on thoſe who honour him. And,

IV. This promiſe he makes good ſeveral ways: Some of them I ſhall briefly ſuggeſt.

1. The honouring God is of it ſelf an honourable thing; the employment which ennobles Heaven it ſelf, wherein the higheſt Angels do rejoyce and glory. 'Tis the greateſt honour of a Servant to bring credit to his Maſter, of a Subject to ſpread his Prince's renown, and (upon grounds vaſtly more obliging) of a Creature to glorifie his Maker: that we may doe ſo is an honour we ſhould be glad, may be proud of.

2. By honouring God we are immediately inſtated in great Honour; we enter into moſt noble relations, acquire moſt illuſtrious titles, enjoy moſt glorious priviledges: we become the friends and favourites of Heaven, are adopted into God's family, and are ſtyled his Children; do obtain a free acceſs unto him, a ſure protection under him, a ready aſſiſtence from him in all our needs. And what honour can exceed, can equal this?

3. God hath ſo ordered it, that Honour is naturally conſequent upon the honouring him. God hath made Goodneſs a noble and a ſtately thing; hath impreſſed upon it that beauty and majeſty which commands an univerſal love and veneration, which ſtrikes preſently both a kindly and an awfull reſpect into the minds of all men. * *The righteous is* (not onely in himſelf, but in common eſteem) *more excellent than his neighbour.* Power may be dreaded, Riches may be courted, Wit and Knowledge may be admired; but onely Goodneſs is truly eſteemed and honoured. Not onely men of goodneſs and diſcretion, but even the vulgar ſort of men (yea, as *Plato* hath well obſerved, the worſt men) do paſs this judgment, do prefer true Goodneſs above all things.

Γίνου τοῦ πλησίον τιμιώτερος ἐκ τοῦ φανῆναι χρηστότερος, *&c.* Naz *Orat. de Paup.*

Is gloriâ maximè excellit, qui virtute plurimùm præſtat. Cic.

Κατ' ἀλήθειαν ὁ ἀγαθὸς μόνος τιμητός. Ariſtot. *Eth.* 4. 3.

* Prov. 12. 26.

Adeo gratioſa virtus eſt, ut inſitum ſit etiam malis probare meliora. Sen de *Benef* 4. 17.

Θεῖόν τι καὶ εὔστοχόν ἐστι καὶ τοῖς κακοῖς· ὥστε πάμπολλοι τῶν σφόδρα κακῶν εὖ τοῖς λόγοις καὶ ταῖς δόξαις διαιρεῖν.) τοὺς ἀμείνους τῶν ἀνθρώπων, καὶ τοὺς χείρους. Plat. *de Repub. XII.*

4. God by his extraordinary providence, as there is reaſon and occaſion, doth interpoſe, ſo as to procure Honour to them, to maintain and further their reputation, who honour him. God *faſhioneth the hearts of men: The hearts* of the greateſt men *are in his hand; he turneth them as the rivers of waters, whitherſoever he will:* he conſequently raiſeth or depreſſeth us, as he pleaſes, in the judgments and affections of men. *When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him,* ſaith the *Wiſeman*; that is, he diſpoſeth the moſt averſe minds to love and honour him. No envy can ſupplant, no ſlander can deface the credit of ſuch a perſon; ſince God hath taken it into his charge and care, ſince he hath ſaid it, that *he will bring forth his righteouſneſs as the light, and his judgment as the noon-day.* God alſo by ſecret methods, and undiſcernible trains, ordereth all events, managing our thoughts and deſigns, our enterprizes and actions ſo, that the reſult of them ſhall be matter of benefit, comfort and reputation, or of diſaſter, regret and diſgrace, as he thinks good. Victory and ſucceſs he abſolutely diſpoſeth of, and conſequently of the Honour that follows them; and they do uſually attend the honourers of God: for (as it is in the Pſalm) *A good ſucceſs have they who keep his commandments.* Many are the inſtances of perſons (ſuch as *Abrahan*, *Joſeph*, *Moſes*, *David*, *Job* and *Daniel*) who, for their ſignal honouring of God, from a baſe and obſcure, or from an afflicted and forlorn condition, have, in ways ſtrange and wonderfull, been advanced to eminent dignity, have been rendred moſt illuſtrious, by the providence of him, who *raiſeth the poor out of the duſt, and lifteth the begger out of the dunghill, to ſet them among Princes, and to make them inherit the throne of glory.* He doeth it in an evident manner, and eminent degree, to ſome; he doth it in a convenient way, and competent meaſure, to all that honour him.

Pſal. 33. 15.
Prov. 21. 1.
Prov. 16 7.
Pſal 37. 6.
Pſal. 30. 7. & 90. 17.
Pſ. 111. 10.
Prov. 3. 4.
1 Sam. 2. 8.
Pſ. 107. 41.

5. Whereas men are naturally inclined to bear much regard to the judgment of Poſterity concerning them, are deſirous to leave a Good name behind them, and to have their memory retained in eſteem: God ſo diſpoſes things, that *the memory of the juſt ſhall be bleſſed*; that *his righteouſneſs ſhall be had in everlaſting remembrance*; that *his light ſhall rejoyce*, (or burn clearly and pleaſantly, even when his life is put out here.) No ſpices can ſo embalm a man, no monument can ſo preſerve his name and memory, as a pious converſation, whereby God hath been honoured, and men benefited. The fame of ſuch a perſon is, in the beſt judgments, far more precious

Cic. *Tuſc.* 1.
Prov. 10. 7.
Pſal 112. 6.
Prov. 13. 9.

Ἀνάγκη, ὡς ἔοικε, μέλειν ἡμῖν καὶ τοῦ ἔπειτα χρόνου· ἐπειδὴ καὶ τυγχάνουσι κατά τινα φύσιν, οἱ μὲν ἀνδραποδωδέστατοι, οὐδὲν φροντίζοντες αὐτοῦ. οἱ δ' ἐπιεικέστατοι, πᾶν ποιοῦντες ὅπως ἂν εἰς τὸν ἔπειτα χρόνον εὖ ἀκούωσιν. Plat. *Epiſt.* 2.

precious and truly glorious, than is the fame of thoſe who have excelled in any other deeds or qualities. For what ſober man doth not in his thoughts afford a more high and hearty reſpect to thoſe poor Fiſhermen, who by their heroical activity and patience did honour God in the propagation of his heavenly Truth, than to all thoſe *Hectors* in Chivalry, thoſe Conquerors and atchievers of mighty exploits, (thoſe *Alexanders* and *Cæſars*) who have been renowned for doing things which ſeemed great, rather than for performing what was truly good? To the honour of thoſe excellent poor men conſpicuous monuments have been erected every-where; anniverſary memorials of their names and vertues are celebrated; they are never mentioned or thought of without reſpect; their commendations are interwoven with the praiſes of their great Lord and Maker, whom they honoured.

Τῶν δὲ δούλων τοῦ Χριστοῦ καὶ τὰ σήματα λαμπρὰ, καὶ ἡμέραι καταφανεῖς, ἑορτὴν τῇ οἰκουμένῃ ποιοῦσαι, *&c.* Chryſ. *in* 2 *Cor. Or.* 27.

6. Laſtly, to thoſe who honour God here, God hath reſerved an Honour infinitely great and excellent, in compariſon whereto all Honours here are but dreams, the loudeſt acclamations of mortal men are but empty ſounds, the brighteſt glories of this world are but duskiſh and fleeting ſhadows; an honour moſt ſolid, moſt durable; *an eternal weight of glory.* They ſhall in the face of all the world be approved by the moſt righteous Judge his unqueſtionable Sentence; they ſhall be eſteemed in the unanimous opinion of Angels and Saints; they ſhall be applauded by the general voice and atteſtation of Heaven; they ſhall then be ſeated upon unmovable Thrones, their heads encircled with unfading Crowns, their faces ſhining with rays of unconceivable Glory and Majeſty. The leſs of Honour they have received here, in this tranſitory moment of life, the more thereof they ſhall enjoy in that future eternal ſtate: where, with him who, through the whole courſe of his life, *ſought not his own honour, but the honour of him that ſent him*; who, *for the ſuffering of death*, *was crowned with glory and honour*; who, *for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet at the right hand of God*; with thoſe who conſecrated all their endeavours, and who ſacrificed their lives to the promoting of God's Honour, they ſhall poſſeſs everlaſting glory. Which, together with them, God Almighty of his infinite mercy grant unto us all, through *Jeſus Chriſt* our Lord; to whom, with God the Father, and God the Holy Ghoſt, be for ever all Honour and Praiſe. *Amen.*

2 Cor. 4. 17.

Joh. 8. 49, 50.
Heb. 2. 9.
12. 2.

SERMON V.

Upright walking Sure walking.

PROV. X. 9.

He that walketh uprightly, walketh ſurely.

THE world is much addicted to the Politicks; the heads of men are very buſie in contrivance, and their mouths are full of talk about the ways of conſulting our ſafety, and ſecuring our intereſts. May we not therefore preſume, that an infallible Maxim of Policy, propoſing the moſt expedient and certain method of ſecurity in all our tranſactions, will be entertained with acceptance? Such an one the greateſt Politician and wiſeſt man for buſineſs (if we may take God's own word for it) that ever was or will be, doth here ſuggeſt to us. For the practice couched in our Text he otherwhere voucheth for a point of Policy, telling us, that *A man of underſtanding walketh uprightly:* and here he recommendeth it as a method of Security, *He that walketh uprightly, walketh ſurely.*

1 King. 3. 12.

Prov. 15. 21.

Treating upon which *Aphoriſm*, I ſhall, by God's help, Endeavour, firſt, in way of Explication, briefly to deſcribe the practice it ſelf; then, in way of Proof, by ſome Conſiderations to declare, that Security doth attend it.

For Explication. *To walk* (as well in the ſtyle of Holy Scripture, as in other Writings, and even in common ſpeech) doth ſignifie our uſual courſe of dealing, or the conſtant tenour of our practice.

Uprightly, according to the original, might be rendred, *in perfection*, or, *with integrity:* and by the *Greek* Tranſlators in ſeveral places is ſuppoſed chiefly to denote Sincerity and Purity of intention.

בתום

In effect, the Phraſe, *He that walketh uprightly*, doth import, One who is conſtantly diſpoſed in his deſigns and dealings to bear a principal regard to the rules of his duty, and the dictates of his Conſcience; who in every caſe emergent is ready to perform that, which upon good deliberation doth appear moſt juſt and fit, in conformity to God's Law and ſound Reaſon, without being ſwayed by any appetite, any paſſion, any ſiniſter reſpect to his own private intereſt of profit, credit, or pleaſure, to the commiſſion of any unlawfull, irregular, unworthy, or baſe act; who generally doth act out of good principles; (namely, reverence to God, charity to men, ſober regard to his own true welfare;) who doth aim at good ends, that is, at God's honour, publick benefit, his own Salvation, other good things ſubordinate to thoſe, or well conſiſtent with them; who doth proſecute his deſigns by lawfull means, in fair ways, ſuch as honeſt providence and induſtry, veracity and fidelity, dependence upon God's help, and prayer for his bleſſing: In ſhort, One who never adviſedly doth undertake any bad thing, nor any good thing to ill purpoſes; nor doth uſe any foul means to compaſs his intents.

He that walketh in his uprightneſs, feareth the Lord. Prov. 14. 2.

For Proof. That ſuch an one doth ever proceed with much ſecurity, from the following Conſiderations may appear.

I. An upright walker is ſecure of eaſily finding his way. For it commonly requireth no reach of wit or depth of judgment, no laborious diligence of enquiry, no curious intentneſs of obſervation, no ſolicitous care, or plodding ſtudy, to diſcern in any caſe what is juſt; we need not much trouble our heads about it, for we can hardly be to ſeek for it. If we will but open our eyes, it lieth in view before us, being the plain, ſtreight, obvious road, which common Reaſon prompteth, or which ordinary Inſtruction pointeth out to us: ſo that uſually that direction of *Solomon* is ſufficient, *Let thine eyes look right on, and let thine eye-lids look ſtreight before thee —— Turn not to the right hand, nor to the left.*

Prov. 4. 25, 27. & 17. 24. & 14. 6.

The ways of iniquity and vanity, (if we may call them *ways*, which indeed are but exorbitances and ſeductions from the way,) ill deſigns and bad means of executing deſigns, are very unintelligible, very obſcure, abſtruſe and intricate; being infinitely various, and utterly uncertain: ſo that out of them to pick and fix on this or that, may puzzle our heads, and perplex our hearts; as to purſue any of them, may involve us in great difficulty and trouble. But the ways of Truth, of Right, of Vertue, are ſo very ſimple and uniform, ſo fixed and permanent, ſo clear and notorious, that we can hardly miſs them, or (except wilfully) ſwerve from them. For they by Divine wiſdom were chalked out, not onely for ingenious and ſubtle perſons, (men of great parts, of refined wits, of long experience,) but rather for the vulgar community of men, the great Body of God's ſubjects, conſiſting in perſons of meaneſt capacity, and ſmalleſt improvement: being deſigned to *make wiſe the ſimple*, to *give the young man knowledge and diſcretion*; to direct all ſorts of people in their duty, toward their happineſs; according to that in the Prophet, *A high way ſhall be there, and it ſhall be called the way of Holineſs---- the way-faring men, though fools, ſhall not erre therein.*

Pſal. 19. 7. & 119. 130. Prov. 8. 5. 1. 4. Pſal. 119. 9. Iſa. 35. 8. Ὁδὸς καθαρά. LXX.

They are in very legible characters graven by the finger of God upon our hearts and conſciences, ſo that by any conſiderate reflection inwards we may eaſily read them: or they are extant in God's Word, there written as with a Sun-beam, ſo perſpicuouſly expreſſed, ſo frequently inculcated, that without groſs negligence or ſtrange dulneſs we cannot but deſcry them. For who with half an eye may not ſee, that the practice of pious love and reverence toward God, of entire juſtice and charity toward our neighbour, of ſober temperance and purity toward our ſelves, is approved by Reaſon, is preſcribed by God to us?

Rom. 2. 15. Iſa. 30. 21. Pſal. 37. 31.

Hence in the Holy Scriptures, as bad ways are called dark, crooked, rough, ſlippery ways; ſo the good ways are ſaid to be * clear, plain, direct, even ways. || *The path of the juſt* (ſay they) *is as a ſhining light. All the words of my mouth are plain to him that underſtandeth*, (or, *that conſidereth* them.) *My foot ſtandeth in an even place. The Law of his God is in his heart: none of his ſteps ſhall ſlide.*

Prov. 4. 19 & 2. 13, 15. Joh. 8 12. Pſal. 82. 5. & 125. 5. & 35. 6. & 73. 18. Jer. 23. 12.
* Heb. 12. 13. Pſal. 5. 8. Luke 3. 5. Prov. 3. 23 Deut. 5. 32, & 28. 14.
|| Prov. 4 18.
Prov. 8. 8, 9. & 14. 6.
Πάντα ἐνώπια τοῖς συνιοῦσι, LXX.
Pſal. 26. 12. & 37. 31 & 26. 1. & 17. 5. & 18. 36.

Hence it is affirmed, that an upright man doth hardly need any conduct beſide his own honeſty. For, *the integrity* (ſaith *Solomon*) *of the upright ſhall guide them*; and, *The righteouſneſs of the perfect ſhall direct his way.*

Prov. 11. 3. 11. 5.

But in caſe ſuch an one ſhould ever be at a ſtand or at a loſs, in doubt of his courſe, he hath always at hand a moſt ſure guide to conduct or direct him. It is but asking the way of him, or ſaying, with the Pſalmiſt, *Shew me thy ways, O Lord, teach me thy paths; Teach me to doe thy will,* and, *Lead me in the way everlaſting; O let me not wander from thy commandments:* and then * *his ears* (as the Prophet ſaith) *ſhall hear a word behind him ſaying, This is the way, walk ye in it;* then the Words of the Pſalmiſt ſhall be verified, *What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe. The meek will he guide in judgment, and the meek he will teach his way.*

Pſal. 25. 4. &
16.11.& 17.5.
Pſal. 143. 10.
& 139. 24.
& 119. 27.
Pſal. 119. 10.
27,33,35,&c.
*Iſa 30. 21.
Pſal. 25. 9.
12. & 37. 23.

Hence is the upright man happily ſecured from tiring pains in the ſearch, from racking anxieties in the choice, from grating ſcruples and galling regrets in the purſuit of his way.

(Prov. 12. 5.)

II. The upright walker doth tread upon firm ground. He doth build his practice, not upon the perillous bogs, the treacherous quagmires, the devouring quick-ſands of uncouth, bold, impious Paradoxes, (ſuch as have been vented by *Epicurus*, by *Machiavel*, by others more lately, whoſe infamous names are too well known, as the effects of their peſtilent notions are too much felt;) but upon ſolid, ſafe, approved, and well-tried principles; *viz.* theſe, and the like coherent with them: That there is an eternal God, incomprehenſibly powerfull, wiſe, juſt and good; who is always preſent with us, and ever intent upon us; viewing not onely all our external actions, (open and ſecret,) but our inmoſt cogitations, deſires and intentions, by the which our actions chiefly are to be eſtimated: That He, as Governour of the world, and Judge of men, doth concern himſelf in all humane affairs, diſpoſing and managing all events according to his righteous pleaſure; exacting punctual obedience to his laws, and diſpenſing recompences anſwerable thereto; with impartial juſtice rewarding each man according to the purpoſes of his heart, and the practices of his life: That all our good and happineſs doth abſolutely depend on God's favour; ſo that to pleaſe him can onely be true wiſdom, and to offend him the great folly: That vertue is incomparably the beſt endowment whereof we are capable, and Sin the worſt miſchief to which we are liable: That no worldly good or evil is conſiderable in compariſon with goods or evils ſpiritual: That nothing can be really profitable or advantageous, to us, which doth not conſiſt with our duty to God, doth not ſomewiſe conduce to our ſpiritual intereſt, and eternal welfare: yea, That every thing not ſerviceable to thoſe purpoſes is either a frivolous trifle, or a dangerous ſnare, or a notable damage, or a wofull bane to us: That content of mind, ſpringing from innocence of life, from the faithfull diſcharge of our duty, from ſatisfaction of Conſcience, from a good hope in regard to God and our future ſtate, is in our eſteem and choice much to be preferred before all the delights which any temporal poſſeſſion or fruition can afford; and, That a bad mind is the soreſt adverſity which can befall us. Such are the grounds of upright practice, more firm than any rock, more unſhakeable than the foundations of heaven and earth; the which are aſſured by the Sacred Oracles, and atteſted by many remarkable Providences; have ever been avowed by the wiſer ſort, and admitted by the general conſent of men, as for their truth, moſt agreeable to Reaſon, and for their uſefulneſs, approved by conſtant experience. The belief of them having apparently moſt wholſome influence upon all the concerns of life, both publick and private;

indeed, being abſolutely needfull for upholding Government, and preſerving humane Society; no obligation, no faith or confidence between men, no friendſhip or peace being able to ſubſiſt without it. Whence the practice built on ſuch foundations muſt be very ſecure. And if God ſhall not ceaſe to be, if he will not let go the reins, if his Word cannot deceive, if the wiſeſt men are not infatuated, if the common ſenſe of mankind do not prove extravagant, if the main props of life and pillars of Society do not fail; he that walketh uprightly, doth proceed on ſure grounds.

III. The upright perſon doth walk ſteddily, maintaining his principal reſolutions, and holding his main courſe, through all occaſions, without flinching or wavering, or deſolutory inconſiſtence and fickleneſs; his integrity being an excellent ballaſt, holding him tight and well-poiſed in his deportment; ſo that waves of temptation daſhing on him do not make him roll in uncertainty, or topple over into unworthy practices.

Luſt, paſſion, humour, intereſt, are things very mutable, as depending upon temper of body, caſualties of time, the winds and tides of this vertiginous world: whence he that is guided or moved by them muſt needs be *many-minded*, and *unſtable in all his ways*; will *real to and fro like a drunken man, and be at his wits ends*; never enjoying any ſettled reſt of mind, or obſerving a ſmooth tenour of action. But good Conſcience is very ſtable, and perſiſteth unvaried through all circumſtances of time, in all viciſſitudes of fortune. For it ſteereth by immovable pole-ſtars, the inviolable rules of duty; it aimeth at marks which no force can ſtir out of their place; its objects of mind and affection are not tranſitory; its hopes and confidences are fixed on the *rock of ages*. Whence an upright perſon in all caſes, and all conditions, (proſperous or adverſe,) is the ſame man, and goeth the ſame way. Contingences of affairs do not unhinge his mind from its good purpoſes, or divert his foot from the right courſe. Let the weather be fair or foul, let the world ſmile or frown, let him get or loſe by it, let him be favoured or croſſed, commended or reproached, (*by honour and diſhonour, by evil report and good report,*) he will doe what his duty requireth: the external ſtate of things muſt not alter the moral reaſon of things with him. This is that which the Pſalmiſt obſerveth of him; *He ſhall not be afraid of evil tidings, for his heart ſtandeth faſt, and believeth in the Lord. His heart is ſtabliſhed, and will not ſhrink.* And this the *Wiſe man* promiſeth to him; *Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.*

Jam. 1. 8.
Pſal 107. 27.

Τετράγωνος.
Juſtum & tenacem propoſiti virum, &c.
Hor.

2 Cor 6. 8.

Pſal 112. 7 8.
Prov. 3 25.

Prov. 16. 3.

Hence a man is ſecured from diffidence in himſelf, and diſtraction in his mind, from frequently being off the hooks, from leading an unequal life, claſhing with it ſelf, from deluding and diſappointing thoſe with whom he converſeth or dealeth, and conſequently from the inconveniences iſſuing thence,

IV. The way of Uprightneſs is the ſureſt for diſpatch, and the ſhorteſt cut toward the execution or attainment of any good purpoſe; ſecuring a man from irkſome expectations and tedious delays, the which (as the *Wiſe man* ſaith) *do make the heart ſick.*

Prov. 13. 12.

It in Scripture is called *the ſtreight and the plain way*. And as in Geometry, of all lines or ſurfaces contained within the ſame bounds, the ſtreight line and the plain ſurface are the ſhorteſt: ſo it is alſo in Morality:

Luke 3. 5.

lity: by the right line of Juſtice, upon the plain ground of Vertue, a man ſooneſt will arrive to any well-choſen end.

Prov. 4. 27. Deut. 5. 32. & 28. 14.

In this way there are no bewildring intrigues and mazes, no crooked windings and turnings, no occaſions forcing men to dance hither and thither, to skip backward and forward, to doe and undoe; which courſes do protract buſineſs, and commonly do hinder from ever diſpatching it. But a man acting juſtly and fairly, doth continually proceed on in the direct open road, without retreat, excurſion, or deflection; *not turning aſide* (as the phraſe is in Holy Writ) *to the right hand, or to the left.*

Eccles 10. 8.

(Prov. 23. 10, 11.) Prov. 13. 11. & 22. 16. & 28. 22. 20. & 13. 11. & 21. 6. Jer. 17. 11.

Prov. 10. 4. & 28 19. & 13. 11. & 22. 4 Pſal. 112 3.

To clamber over fences of Duty, to break through hedges of Right, to treſpaſs upon hallowed encloſures, may ſeem the moſt ſhort and compendious ways of getting thither where one would be: But doth not a man venture breaking his neck, or ſcratching his face, incurring miſchief and trouble thereby? Is he not liable to the fate to which the Preacher doometh him, *He that diggeth a pit ſhall fall into it: and whoſo breaketh a hedge, a ſerpent ſhall bite him?* For inſtance, to grow rich, fraud, extortion, corruption, oppreſſion, over-reaching and ſupplanting may ſeem the readieſt and moſt expedite ways; but in truth they are the fartheſt ways about, or rather no ways at all: for that which is got by thoſe means is not our own; nor is the poſſeſſion of it truly wealth, but uſurpation, or detention of ſpoil and rapine, which we ought to diſgorge. And however, to the getting it there are often mighty difficulties occurring from men, there are commonly inſuperable obſtacles interpoſed by God; who hath expreſly condemned and curſed thoſe ways, declaring, that *Wealth gotten by vanity* (or cozenage) *ſhall be diminiſhed*; that *He that oppreſſeth to encreaſe his riches, ſhall ſurely come to want*; that; *He who* (thus) *haſteth to be rich, hath an evil eye, and conſidereth not that poverty ſhall come upon him*; that, *As the partridge ſitteth on eggs, and hatcheth them not: ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.* Whereas the plain way of honeſt harmleſs induſtry, (joyned with a pious regard to him who is the diſpenſer of all good things,) how ſlow ſoever it may ſeem, is the moſt ſpeedy, becauſe the onely ſafe, way to thrive; having, beſide all ſecondary advantages, the ſecurity of thoſe Oracles; *The hand of the diligent ſhall make rich: He that gathereth by labour, ſhall increaſe: By humility and the fear of the Lord are riches, and honour, and life.*

Prov. 28 18. & 16. 17. & 13. 6. & 10. 29. & 12 21, 28.

V. The way of Uprightneſs is in it ſelf very ſafe, free of danger, tending to no miſchief; according to thoſe ſayings of the *Wiſe man*; *There ſhall no evil happen to the juſt: In the way of righteouſneſs is life; and in the path thereof there is no death.*

Pſal 37. 24.

He who deſigneth onely that which is juſt and reaſonable, who innocently and fairly proſecuteth his intent, can run no great hazzard, cannot fall into any extreme diſaſter, cannot irrecoverably ſink into miſerable diſappointment.

He probably will not receive much harm from men, or trouble from the world: for, as he meaneth innocently, as he dealeth inoffenſively, (not violently aſſailing, not fraudulently circumventing, not any-wiſe injuriouſly or maliciouſly abuſing any man,) as he doth yield no juſt provocation or urgent temptation to oppoſe him; ſo he is not very likely to meet with obſtructions or croſſes thwarting his deſigns. He can hardly raiſe up adverſaries; at leaſt ſuch as will prove very formidable, or very fierce and implacable toward him.

He may be ſure that few wiſe men, and no good men will trouble him; but that ſuch rather will afford their countenance and furtherance to his undertakings.

But aſſuredly he ſhall have the favourable protection of Almighty God, who throughly knowing his heart, and obſerving the righteouſneſs of his intentions and proceedings, will not ſuffer him to incurr any notable, deſtructive, remedileſs calamity. His prayer, dictated by good conſcience, *Let integrity and uprightneſs preſerve me*, will certainly be heard; God having paſſed his word for it in numberleſs places of Scripture; particularly in thoſe remarkable words of *Iſaiah:* * *He that walketh righteouſly and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of bloud, and ſhutteth his eyes from ſeeing evil; He ſhall dwell on high, his place of defence ſhall be the munitions of rocks, his bread ſhall be given him, his water ſhall be ſure.* That is, A man who is conſtantly uprightly in his dealings, ſhall by the Divine Providence be infallibly and impregnably preſerved from any grievous miſchief, from any ſore want, from any extreme diſtreſs.

Pſal. 25. 21. (Prov. 13. 6. & 11. 6.) Prov. 2. 7. & 18. 10. & 28. 18 & 29 25. Pſal. 18 2, 30. 35. & 23. 4. & 24. 4, 5. Job 11. 14, 15. * Iſa. 33. 15, 16.

The way of Uprightneſs is ever guarded with Angels, ready to promote the affairs of the honeſt perſon, or at leaſt to protect him from evil. He may hopefully ſay to himſelf, as *Abraham* did to his Servant, *The Lord, before whom I walk, will ſend his Angel with thee, and proſper thy way:* or he confidently may apply to himſelf that of the Pſalmiſt, *He ſhall give his Angels charge over thee, to keep thee in all thy ways: They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.*

Gen 24. 40.

Pſ. 91 11, 12.

However, the ſequel will be tolerable: what-ever the ſucceſs of his undertaking be, it can be no ruin, no ſlurr, no heart-breaking to him. His Conſcience is ſafe, his credit is entire, his hopes are good; he is perfectly ſecure from being tainted with foul guilt, from being expoſed to due reproach, from being ſtung with vexatious remorſe, from being plunged into a gulf of deſperation or diſconſolateneſs. For,

VI. The way of Uprightneſs is fair and pleaſant. He that walketh in it hath good weather, and a clear skie about him; a hopefull confidence and a chearfull ſatisfaction do ever wait upon him. *It is joy* (as the *Wiſe man* ſaith) *to the juſt to do judgment.*

Prov. 21. 15.

Being conſcious to himſelf of an honeſt meaning, and a due courſe of proſecuting it, he feeleth no check or ſtrugling of mind, no regret or ſting of heart; being throughly ſatisfied and pleaſed with what he is about, his judgment approving, and his will acquieſcing in his procedure, as worthy of himſelf, agreeable to reaſon, and conformable to his duty.

(Prov. 23. 17, 18.)

He therefore briskly moveth forward with alacrity and courage; there being within him nothing to controll or countermand him, to pull him back, to make him halt, to diſtract or diſturb him.

Nor hardly can any thing abroad diſmay or diſcourage him. For he may reaſonably hope for the good will of men, and cannot hugely dread their oppoſition. He may ſtrongly preſume upon the propitious aſpect and favourable ſuccour of Heaven, which always ſmileth and caſteth benign influences on honeſt undertakings.

Prov. 11. 20.

He that hath choſen a good way, may with aſſurance commend his way to God's providence; he may depend upon God for his concurrent benediction; he with an humble boldneſs may addreſs prayers to God

Jer. 32. 19.
Prov. 24. 14.
Heb. 4 16.

Pſal. 37. 5. & 55. 22.
Prov. 16. 3.
Ecclus 2. 10.
Pſal. 34. 22. & 26. 1. & 33. 21.
Prov. 10. 24.
Pſal. 145. 18, 19. & 34. 15. & 26. 11.

for his protection and aid. He ſo doing hath intereſt in divers clear declarations and expreſs promiſes of good ſucceſs; ſuch as thoſe; *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs. The Lord is nigh unto all that call upon him in truth: he will fulfill the deſire of them that fear him; he will hear their cry, and will ſave them.*

Job 22. 27.
Job 31. 6.
Pſal. 7. 8. & 26. 1.

He may dare to refer his caſe to the ſevereſt examination, ſaying with *Job, Let me be weighed in an even balance, that God may know mine integrity;* and with the Pſalmiſt, *Judge me, O Lord, according to my righteouſneſs, and according to mine integrity, that is in me.*

2 King 20. 3.

He with an humble confidence can appeal to God, borrowing the words of *Hezekiah, I beſeech thee, O Lord, remember how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy ſight.*

Prov. 10. 28.

Hence, *The hope of the righteous* (as the *Wiſe man* telleth us) *is gladneſs.* He conſidering the goodneſs, the juſtice, the fidelity of God, whereof his integrity doth render him capable and a proper object, cannot but conceive a comfortable hope of a good iſſue.

Pſal. 18. 20, 21.

And obtaining ſucceſs, he doth not onely enjoy the material pleaſure thereof, but the formal ſatisfaction that it is indeed good ſucceſs, or a bleſſing indulged to him by ſpecial favour of God; enabling him to ſay with the Pſalmiſt, *The Lord rewarded me according to my righteouſneſs; according to the cleanneſs of my hands hath he recompenſed me. For I have kept the ways of the Lord, and have not wickedly departed from my God.*

(Prov. 24. 16.)
Job 27. 5, 6.

However, an upright dealer hath this comfortable reſerve, that whatever doth befall him, however the buſineſs goeth, he ſhall not condemn, and puniſh himſelf with remorſe; he ſhall not want a conſolation able to ſupport and to erect his mind. He ſhall triumph, if not in the felicity of his ſucceſs, yet in the integrity of his heart, and the innocence of his deportment; even as Bleſſed *Job* did under all the preſſures of his adverſity: for, *Till I die,* (ſaid he) *I will not remove my integrity from me. My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach me ſo long as I live.*

Pſal. 97. 11.

So true it is upon all accompts, that, according to that aſſertion in the Pſalm, *Light is ſown for the righteous, and joyfull gladneſs for the upright in heart.*

VII. He that walketh uprightly is ſecure as to his honour and credit. He is ſure not to come off diſgracefully, either at home in his own apprehenſions, or abroad in the eſtimations of men. He doth not bluſh at what he is doing, nor doth reproach himſelf for what he hath done. No blemiſh or blame can ſtick upon his proceeding.

By pure Integrity a man firſt maintaineth a due reſpect and eſteem for himſelf, then preſerveth an entire reputation with others: he reflecteth on his own heart with complacence, and looketh upon the world with confidence. He hath no fear of being detected, or care to ſmother his intents. He is content that his thoughts ſhould be ſounded, and his actions ſifted to the bottom. He could even wiſh, that his breaſt had windows, that his heart were tranſparent, that all the world might ſee through him, and deſcry the clearneſs of his intentions. The more curiouſly his ways are marked, the more exactly his dealings are ſcann'd, the more throughly his deſigns are penetrated and known; the greater approbation he is ſure to receive.

The iſſue of things aſſuredly will be creditable to him; and when the day-light hath ſcattered all miſts, hath cleared all miſpriſions and miſtakes, his reputation will ſhine moſt brightly: the event declaring, that he had no corrupt ends; the courſe of his proceedings being juſtified by the very light of things.

God himſelf will be concerned to vindicate his reputation, not ſuffering him to be conſiderably defamed; according to that promiſe, *He ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.* That in *Job* will be made good to him, *Then ſhalt thou lift up thy face without ſpot:* and he may confidently averre with the Pſalmiſt, *Then ſhall I not be aſhamed, when I have reſpect to all thy commandments.*

Pſal. 37. 6, 19. & 34. 5. 1 Pet. 2. 6.
Job 11. 15.
Pſal. 119 6, 39, 46.

If he findeth good ſucceſs, it will not be invidious, appearing well deſerved, and fairly procured: it will be truly honourable as a fruit and recompence of Vertue, as a mark and pledge of the Divine favour toward him.

Pſal. 91. 15.

If he ſeemeth diſappointed, yet he will not be diſparaged: wiſe and candid men will excuſe him; good men will patronize his cauſe; no man of ſenſe and ingenuity will inſult on his misfortune. *He ſhall not* (as the Pſalmiſt aſſureth) *be aſhamed in an evil time.* Yea, often his repute from under a cloud will ſhine, if not with ſo glaring ſplendour, yet with a pleaſant luſtre; Uprightneſs diſpoſing him to bear adverſe events with a gracefull decency.

Pſal 37. 19.

VIII. The particular methods of acting which Uprightneſs diſpoſeth to obſerve, do yield great ſecurity from troubles and croſſes in their tranſactions.

What is the conduct of the upright man? He is clear, frank, candid, harmleſs, conſiſtent in all his behaviour, his diſcourſe, his dealing. His heart commonly may be ſeen in his face, his mind doth ever ſute with his ſpeech, his deeds have a juſt correſpondence with his profeſſions: he never faileth to perform what he doth promiſe, and to ſatisfie the expectations which he hath raiſed.

Prov. 13. 5. Pſal 36. 3, 4. & 3. 13. & 15. 2.

He doth not wrap himſelf in clouds, that none may ſee where he is, or know how to find him; may diſcern what he is about, or whither he tendeth.

He diſguiſeth not his intents with fallacious pretences of conſcience, of publick good, of ſpecial friendſhip and reſpect.

Prov. 10 18.

He doth uſe no diſingenuous, ſpitefull unjuſt tricks or ſleights to ſerve the preſent turn.

He laieth no baits or ſnares *to catch men*, alluring them into miſchief or inconvenience.

As he doth not affect any poor baſe ends, ſo he will not defile his fair intentions by ſordid means of compaſſing them; ſuch as are illuſive ſimulations and ſubdolous artifices, treacherous colluſions, ſlie inſinuations and ſycophantick detractions, verſatile whifflings and dodgings, flattering colloguings and glozings, ſervile crouchings and fawnings, and the like.

Jer. 5. 26. (Pſal. 64 5. & 56. 6 & 9 15. & 7. 15. & 10. 2. & 57. 6. & 35. 7. & 140. 5. Prov. 26. 27. Eccles 10. 8) Pſal. 10 7. & 55 21. & 64. 6. & 10 9, 10. & 56. 5.

He hath little of the Serpent, (none of its lurking inſidiouſneſs, of its ſurprizing violence, of its rancorous venom, of its keen mordacity,) but much of the Dove, (all its ſimplicity, its gentleneſs, its fidelity, its innocence,) in his converſation and commerce.

Rom. 16. 18. Ecclus 19 26. 2 Sam. 15. 5. Prov. 11. 9. & 26. 25.

His wiſedom is ever tempered with ſincerity, and ſeaſoned with humanity, with meekneſs, with charity; being *the wiſedom which is from*

Jam. 3. 17.

above, firſt pure, then peaceable, gentle, eaſie to be entreated, full of good fruits, without partiality, and without hypocriſie.

Prov. 14 33. & 29 11. & 13. 16. & 13. 3. & 21. 23. & 12. 23. Ecclus 20. 7. Prov. 22. 3. & 27. 12. & 14. 8. & 14. 15, 16. Eccles 8. 5. Prov. 12. 16. 19. 11.

He ſometime may prudently reſerve his mind, not venting it by fooliſh loquacity: but his words do never claſh with his meaning, ſo as to deceive or diſappoint any man.

He may warily prevent harm and decline perils: but it is without hurtfull countermining, or deriving miſchief on his neighbour.

He may diſcreetly pick out ſeaſons and embrace opportunities of righting or benefitting himſelf: but he never will will ſeek or lay hold of advantages to prejudice others.

He ſometimes may repreſs inſurrections of anger or diſguſt: but he never doth allow them to bake into rancour or malice.

He may be apt to uſe courteous, affable, obliging demeanour, ſerving to breed friendſhips, and to ſtifle enmities: but he never thereby meaneth to gull, inveigle and entrap men; or to procure inſtruments and aids of any perverſe deſign.

He is no enemy to himſelf, but (according to the obligations of reaſon and conſcience) he hath always a regard to the good of others; nor is ever ſo ſelfiſh, as to be unjuſt or uncharitable to any man.

The principal engines he doth employ for atchieving his enterpriſes are, a carefull and cautious providence in contriving, a ſedulous and ſteddy diligence in acting, a circumſpect heedfulneſs not to provoke any man by offenſive carriage, by injury, by diſcourteſie, to obſtruct him, but rather by kind demonſtrations and real beneficence to engage men to further him in his proceedings: but eſpecially his main inſtrument, wherein he moſt confideth, is devout ſupplication to God for his ſuccour and bleſſing.

Now is not this conduct the moſt ſecure that can be? doth it not afford many great commodities and advantages? doth it not exempt from manifold fears, and cares, and croſſes, and ſlaveries?

Prov. 12. 22. (Pro. 12. 19.)

It cannot but derive bleſſings from the God of truth, the great friend of ſimplicity and ſincerity, the hater of falſhood and guile.

Prov. 26. 25. 10. 18. 21. 6. Pſal. 26. 4.

And humanely regarding things, he that uſeth theſe methods, doth from them obtain many conveniences. He doth not lie under perpetual conſtraint, engaged to keep a conſtant guard upon himſelf, to watch his memory, to curb his tongue, to manage his very looks and geſtures, leſt they betray his intentions, and diſcloſe his plots. He is not at the trouble of ſtopping holes, of mending flaws, of patching up repugnances in his actions, that his mind do not break through them. He is not afraid of the diſappointment and ſhame which attend the detection of unworthy deſigns. He is not at pains to obviate the jealouſies, the ſurmiſes, the diffidences, the counterplots, the preventive oppoſitions and aſſaults, which gloomy cloſeneſs and crafty diſſimulation ever do raiſe againſt the practiſers of them. In fine, men do not ſhun the converſation and the commerce of an upright perſon, but gladly do conſort and deal with him; do ſeek his acquaintance and alliance: they are not apt to diſtruſt him, to ſuſpect him, to be ſhy and reſerved in their intercourſe with him; but readily do place an entire confidence in him, and uſe a clear frankneſs toward him. No man doth fear him as dangerous, or will croſs him as an adverſary. Whence as he ſeldom hath cauſe to fear, or occaſion to conteſt with others; ſo he doth undiſturbedly enjoy the benefits of Society with great ſafety, eaſe and comfort.

IX. Laſtly, An upright walker hath perfect ſecurity, as to the final reſult of affairs, that he ſhall not be quite baffled in his expectations and deſires. And if proſperity doth conſiſt in a ſatisfaction of mind concerning events, he cannot fail of moſt proſperous ſucceſs. *Whatſoever he doeth* (ſaith the Pſalmiſt of him) *it ſhall proſper.* How is that? Doth he, if he warreth, always get the victory? is he perpetually, when he tradeth, a conſiderable gainer? will he certainly after ſowing reap a plentifull crop? Probably yes; and perhaps no: Yet aſſuredly he ſhall proſper, in the true notion of proſperity, explained by thoſe Divine ſayings; *Mark the perfect man, and behold the upright; for the end of that man is peace. The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs quietneſs and aſſurance for ever. Surely I know it ſhall be well with them that fear God.*

Pſal. 1. 3.
Prov. 12. 21.
Pſal. 37. 37.
Iſa. 32. 17.
Eccles 8. 12.

He cannot be much defeated in his purpoſes: for, as to his general, principal, abſolute deſigns, (that is, his deſign of pleaſing God, and procuring his favour; his deſign of ſatisfying himſelf, and diſcharging his Conſcience; his deſign of promoting his own ſpiritual intereſt, and ſaving his Soul; his deſign of doing good, of exerciſing charity to his neighbour, of ſerving the publick, of obliging the world by vertuous example, and by real beneficence,) theſe he cannot fail thoroughly to accompliſh; nothing can obſtruct him in the proſecution, nothing can debarre him from the execution of theſe undertakings; in ſpite of all the world, by the ſuccour of that Divine grace which ever doth favour and further ſuch deſigns, he moſt happily will atchieve them. And for other inferiour deſigns, he can hardly be croſſed in regard to them: for it is an eſſential part of integrity, not otherwiſe to affect or aim at private ſecular intereſts, than under condition, and with a reſervation, if it be God's pleaſure, if it ſeem good to Divine Wiſedom. He knoweth that his pains employed on any honeſt purpoſe, in a fair way, (be it to procure ſome worldly advantage for himſelf, for his relations, for his friend,) are not loſt, if they have the fruit of ſubmiſſion to God's will, and acquieſcence in the event diſpoſed by him. He is aſſured that it is good luck to have his project blaſted, and that miſſing is better than getting, when by Sovereign Wiſedom it is ſo determined. He therefore could not ſo fix his heart, or engage his affection in any ſuch concern, that his mind is ſurpriſed, or his paſſions diſcompoſed by a ſeeming adverſneſs of events to his endeavours. So that in effect he can have no bad ſucceſs. For how can that occurrence be deemed bad, which plain reaſon dictateth in certain judgment to be moſt expedient for him; about which he ever was very indifferent, and with which at preſent he is not heartily diſpleaſed? How can it be taken for diſappointment and misfortune, which one was prepared to embrace with ſatisfaction and complacence?

Yea, to a perſon ſo diſpoſed, that ſucceſs which ſeemeth moſt adverſe, juſtly may be reputed the beſt and moſt happy, as promoting ends incomparably more excellent than any worldly gain; as producing fruits exceedingly more wholeſome and more ſavoury than any temporal commodity; as exerciſing and improving the divineſt Vertues, (Humility, Patience, Meekneſs, Moderation, Contentedneſs) a grain whereof is worth all the wealth, all the preferment, all that is deſirable in the world.

Wherefore let the worſt that can arrive, (or that which humane blindneſs and fondneſs do count the worſt,) yet upright perſons do not come off ill, or ſo (matters being rightly ſtated) as to be loſers upon the foot of the accompt.

Pſal. 35. 27.
Prov. 11. 20.
15. 9
Prov. 14. 2.
Deut. 28 2, &c. & 30. 9.
Pſ. 128 1, 2.
& 91. 1——
& 34. 9, 10.
& 84. 11.
Matt. 6. 33.
Eccleſ. 8. 5.
Prov 28. 10, 20. & 10. 6.

If this do not ſatisfie groſſer apprehenſions, we may adde, that even in theſe meaner concerns Almighty God is pleaſed commonly to reward and encourage upright perſons by the beſt ſucceſs. For He hath as it were a natural inclination to gratifie thoſe who deſire to pleaſe him; and (as the Pſalmiſt expreſſeth it) *hath pleaſure in the proſperity of his ſervants.* He may ſeem concerned in honour to countenance thoſe who have regard to his will, and who repoſe confidence in his aid; diſcriminating them from ſuch as preſume to act againſt or without him, in defiance to his will, with no deference to his Providence. As they do render him his due reſpect, by ſubmitting to his authority, and avowing his power; ſo he will acknowledge them by ſignally favouring their concerns. Even his truth and fidelity are engaged in their behalf; ſeeing he very often hath declared and promiſed, that in all matters, and upon all occaſions, he will be ready to bleſs them.

(Prov. 11. 18.)
Rom. 2. 16.
1 Cor. 3. 13.
1 Cor. 4 5.
1 Tim. 1. 17.

X. To conclude; It is an infinite advantage of upright dealing, that at the laſt iſſue, when all things ſhall be moſt accurately tried and impartially decided, a man is aſſured to be fully juſtified in it, and plentifully rewarded for it. As then all the deceits, which now paſs under ſpecious masks, ſhall be laid bare; all varniſh of pretence ſhall be wiped off; all perverſe intrigues ſhall be unravelled; all wicked and baſe intentions ſhall be quite ſtripp'd of the veils which now enfold them; all ſhrewd contrivers and engineers of miſchief, all practiſers of unjuſt and malicious guile, ſhall be expoſed to ſhame, *ſhall lie down in ſorrow:* So then *The righteous man ſhall ſtand in great boldneſs*; his caſe will be rightly ſtated, and fully cleared from ſlanderous aſperſions, from odious ſurmiſes, from unluckey prejudices and miſtakes: what he hath done, ſhall be approved; what he hath ſuffered, ſhall be repaired. So that it then evidently will appear; that upright ſimplicity is the deepeſt wiſedom, and perverſe craft the meereſt ſhallowneſs: that he who is true and juſt to others, is moſt faithfull and friendly to himſelf: that who-ever doth abuſe his neighbour, is his own greateſt cheater and foe. For, *In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, every man's work ſhall be made manifeſt. The Lord will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God.* Unto which our upright Judge, *the King eternal, immortal, inviſible, the onely wiſe God, be honour and glory for ever and ever.* Amen.

SERMON VI.

Of the Duty of Prayer.

1 THES. V. 17.

Pray without ceaſing.

IT is the manner of S. *Paul* in his Epiſtles, after that he hath diſcuſſed ſome main Points of doctrine or diſcipline, (which occaſion required that he ſhould clear and ſettle,) to propoſe ſeveral good advices and rules, in the obſervance whereof the life of Chriſtian practice doth conſiſt. So that he thereby hath furniſhed us with ſo rich a variety of moral and ſpiritual precepts, concerning ſpecial matters, ſubordinate to the general laws of Piety and Vertue; that out of them might well be compiled a Body of Ethicks, or Syſtem of Precepts *de officiis*, in truth and in compleatneſs far excelling thoſe which any Philoſophy hath been able to deviſe, or deliver. Theſe he rangeth not in any formal method, nor linketh together with ſtrict connexion, but freely ſcattereth them ſo as from his mind (as out of a fertile ſoil, impregnated with all ſeeds of wiſdom and goodneſs) they did haply ſpring up, or as they were ſuggeſted by that Holy Spirit which continually guided and governed him,

Among divers ſuch delivered here, this is one, which ſhall be the Subject of my preſent Diſcourſe; the which, having no other plain coherence (except by affinity of matter) with the reſt encloſing it, I ſhall conſider abſolutely by it ſelf, endeavouring ſomewhat to explain it, and to urge its practice.

Pray without ceaſing. For underſtanding theſe words, let us firſt conſider what is meant by the act enjoyned, *Praying*; then, what the qualification or circumſtance adjoyned, *without ceaſing*, doth import.

1. The word *Prayer* doth in its uſual latitude of acception comprehend all ſorts of Devotion, or all that part of Religious practice wherein we do immediately addreſs our ſelves to God, having by ſpeech (oral or mental) a kind of intercourſe and converſation with him. So it includeth that Praiſe which we ſhould yield to God, implying our due eſteem of his moſt excellent Perfections, moſt glorious Works, moſt juſt and wiſe diſpenſations of Providence and Grace; that Thankſgiving whereby we ſhould expreſs an affectionate reſentment of our obligation to him for the numberleſs great benefits we receive from him; that Acknowledgment of our entire dependence upon him, or our total ſubjection to his power and pleaſure; together with that Profeſſion of Faith in him, and avowing of ſervice to him, which we doe owe as his natural creatures and ſubjects; that humble Confeſſion of our infirmity, our vileneſs, our guilt, our miſery, (joyned with deprecation of wrath and vengeance,) which is due from us as wretched men, and grievous ſinners; that Petition of things needfull or convenient for us,

(of ſupply in our wants, of ſuccour and comfort in our diſtreſſes, of direction and aſſiſtence in our undertakings, of mercy and pardon for our offences,) which our natural ſtate (our poor, weak, ſad and ſinfull ſtate) doth engage us to ſeek; that Interceſſion for others, which general charity, or ſpecial relation do require from us, as concerned or obliged to deſire and promote their good. All theſe Religious performances Prayer in its larger notion doth compriſe; according whereto in common uſe the whole Body of Divine Service, containing all ſuch acts, is termed *Prayer*; and Temples, conſecrated to the performance of all holy duties, are ſtyled *Houſes of prayer*; and that Brief Directory, or pregnant Form of all Devotion, which our Lord dictated, is called *his Prayer*: and in numberleſs places of Scripture it is ſo taken.

In a ſtricter ſenſe, it doth onely ſignifie one particular act among thoſe, the Petition of things needfull or uſefull for us.

But according to the former more comprehenſive meaning I chuſe to underſtand it here; both becauſe it is moſt commonly ſo uſed, (then, eſpecially, when no diſtinctive limitation is annexed, or the nature of the ſubject matter doth not reſtrain it,) and becauſe general reaſons do equally oblige to performance of all theſe duties in the manner here preſcribed: nor is there any ground to exclude any part of Devotion from continual uſe; we being obliged no leſs inceſſantly to praiſe God for his excellences, and thank him for his benefits, to avow his Sovereign Majeſty and Authority, to confeſs our infirmities and miſcarriages, than to beg help and mercy from God. All Devotion therefore, all ſorts of
Eph. 6. 18. proper and due addreſs to God (that πᾶσα προσευχὴ, *all prayer and ſupplication*, which S. *Paul* otherwhere ſpeaketh of) are here injoyned, according to the manner adjoyned, *without ceaſing*, ἀδιαλείπτως, that is, indeſinently, or continually.

2. For the meaning of which expreſſion, we muſt ſuppoſe, that it muſt not be underſtood as if we were obliged in every inſtant or ſingular point of time actually to apply our minds to this practice: for to doe thus is in it ſelf impoſſible, and therefore can be no matter of duty; it is inconſiſtent with other duties, and therefore muſt not be practiſed; yea, will not conſiſt with it ſelf; for, that we may pray, we muſt live, that we may live, we muſt eat, that we may eat, we muſt work, and muſt therefore attend other matters: ſo that actual Devotion neither muſt, nor can ſwallow up all our time and care. The deliberate operations of our mind are ſometimes interrupted by ſleep, ſometimes will be taken up in ſatisfying our natural appetites, ſometimes muſt be ſpent in attendence upon other reaſonable employments, commanded or allowed by God; whence there can be no obligation to this practice according to that unlimited interpretation. This Precept therefore (as divers others of a like general purport and expreſſion) muſt be underſtood, not in a natural, but moral ſenſe, according as the exigence of things permitteth, or as the reaſon of the caſe requireth; ſo far as it is conveniently practicable, or as it is reaſonably compatible with other duties and needs. But we muſt not ſo reſtrain it as to wrong it, by pinching it within too narrow bounds. How then it may be underſtood, and how
Adoro Scripturæ plenitudinem. Tertull. far it ſhould extend, we ſhall endeavour to declare by propounding divers ſenſes whereof it is capable, grounded upon plain teſtimonies of Scripture, and enforcible by good Reaſon; according to which ſenſes we ſhall together preſs the obſervance thereof.

I. Firſt then, *Praying inceſſantly*, may import the maintaning in our Souls a ready diſpoſition or habitual inclination to Devotion; that which in Scripture is termed *the ſpirit of ſupplication.* This in moral eſteem, and according to current language, derived thence, amounteth to a continual practice; a man being reckoned and ſaid to doe that, to which he is ever prompt and propenſe: as it is ſaid of the righteous man, that *he is ever mercifull, and lendeth,* becauſe he is conſtantly diſpoſed to ſupply his neighbour with needfull relief; although he doth not ever actually diſpenſe alms, or furniſh his neighbour with ſupplies for his neceſſity. The words may ſignifie this; they do at leaſt by conſequence imply ſo much: for if we do not in this, we can hardly perform the duty in any ſenſe; without a good temper fitting, and a good appetite prompting to Devotion, we ſcarce can, or will ever apply our ſelves thereto. If there be not in our heart a root of Devotion, whence ſhould it ſpring? how can it live, or thrive? If the organs of Prayer are out of kelter, or out of tune, how can we pray? If we be not *accincti,* have not *the loins of our mind girt,* and *our feet ſhod in preparation* to the ſervice, when ſhall we ſet forward thereto? *My heart* (ſaid *David*) *is fixed, I will ſing and give praiſe*: fixed, that is, readily *prepared,* and ſteddily inclined to devotion. So ſhould ours conſtantly be. As a true friend is ever ready to entertain his friend with a frank courteſie and complacency; as he ever is apt upon occaſion for advice and aſſiſtence to have recourſe to him: ſo ſhould we be always diſpoſed chearfully and decently to converſe with God, when he freely cometh to us, or we have need to apply our ſelves to him. If there be (from ſtupidity of mind, from coldneſs of affection, from ſluggiſhneſs of ſpirit, from worldly diſtraction) any indiſpoſition or averſeneſs thereto, we ſhoul by ſerious conſideration and induſtrious care labour to remove them; rouſing our ſpirits, and kindling in our affections ſome fervency of deſire toward ſpiritual things: otherwiſe we ſhall be apt to ſhun, or to ſlip the opportunities inviting to Devotion; our hearts will be ſo reſty, or liſtleſs, that hardly we ſhall be induced to perform it, when it is moſt neceſſary or uſefull for us.

Zech. 12. 10.

Pſal. 37. 26.

Ut quamvis tacet Hermogenes, cantor tamen æquè eſt, &c. Hor.

1 Pet. 1. 13.
Luke 12. 35.
Eph. 6 14.
Pſal. 108. 1.
(2 Chr. 30. 19 Ezr. 7. 10)

II. *Praying inceſſantly* may denote a vigilant attendence (with earneſt regard, and firm purpoſe) employed upon Devotion: ſuch attendence as men uſually beſtow on their affairs, whereof although the actual proſecution ſometime doth ſtick, yet the deſign continually proceedeth; the mind ever ſo directing its eye toward them, as quickly to eſpy, and readily to ſnatch any advantages of promoting them. This is a kind of continuance in practice, and is commonly ſo termed: as we ſay that ſuch an one is building a houſe, is writing a book, is occupying ſuch land, although he be at preſent ſleeping, or eating, or following any other buſineſs; becauſe his main deſign never ſleepeth, and his purpoſe continues uninterrupted. This is that which is ſo often injoyned under the phraſe of *watching* about Prayer. *Watch ye therefore, and pray always,* ſaith our Lord. *Continue in prayer, and watch in the ſame,* ſaith S. *Paul.* *Be ye ſober, and watch unto prayer,* ſaith S. *Peter.* Which expreſſions import a moſt conſtant and carefull attendance upon this duty: that we do not make it a πάρεργον, or by-buſineſs in our life, (a matter of ſmall conſideration or indifference, of curioſity, of chance,) to be tranſacted drowzily or faintly, with a deſultorious and ſlight endeavour, by fits, as the humour taketh us; but that, accounting it a buſineſs of the choiceſt nature and weightieſt moment, we do adhere thereto with unmoveable purpoſe, regard it with undiſtracted attention, purſue it with unwearied diligence, being always upon the guard, wakefull and expedite, intent upon and apt to cloſe with any

Luke 21. 36.
Col. 4. 2.
Eph. 6 18.
1 Pet. 4. 7.
Matt. 24. 42.
25. 13.

K occaſion

occaſion ſuggeſting matter thereof. That we ſhould doe thus reaſon alſo doth oblige: for that, as in truth no buſineſs doth better deſerve our utmoſt reſolution and care, ſo none doth more need them; nature being ſo backward, and occaſion ſo ſlippery, that if we doe not ever mind it, we ſhall ſeldome practiſe it.

2 Pet. 1 12. ἀεὶ ὑπομιμν. Gal. 4 18. πάντοτε ζηλοῦσθαι.

III. *Praying inceſſantly* may ſignifie, that we do actually embrace all fit ſeaſons, and emergent occaſions of Devotion. This in moral computation doth paſs for continual performance: as a tree is ſaid to bear that fruit, which it produceth in the ſeaſon; and a man is accounted to work in that trade, which he exerciſeth whenever he is called thereto. This ſenſe is in ſeveral Precepts parallel to that in hand plainly expreſſed.

Eph. 6. 18. Luke 21. 36.

Pray (ſaith S. *Paul*) *with all prayer and ſupplication* ἐν παντὶ καιρῷ· and, *Watch* (ſaith our Lord) ἐν παντὶ καιρῷ δεόμενοι, *praying in every ſeaſon*, or upon every opportunity. Devotion indeed is rarely unſeaſonable, or impertinent; we may offer it εὐκαίρως, ἀκαίρως, *in ſeaſon, and out of ſeaſon*; that is, not onely taking opportunities preſented for it, or urgently requiring it, but catching at them and creating them to our ſelves, when there is no ſuch apparent and preſſing need of it. But there are ſome ſpecial occaſions, which more importunately and indiſpenſably do exact it: ſome ſeaſons there are (either miniſtred by extrinſecal accidents, or ſpringing from internal diſpoſitions) when, without both great blame, and much damage to our ſelves, we cannot neglect it: times there be moſt proper, and acceptable, when we do eſpecially need to pray, and when we are likely to ſpeed well therein.

2 Tim. 4 2.

Pſal. 32. 6. Pſal 69. 13. 2 Cor. 6. 2. Iſa. 49 8.

Every one (ſaith the Pſalmiſt) *that is godly will pray unto thee in a time when thou mayeſt be found:* and, *My prayer* (ſaith he again) *is unto thee in an acceptable time.*

Thus, when we have received any ſingular bleſſing or notable favour from God, when proſperous ſucceſs hath attended our honeſt enterpriſes, when we have been happily reſcued from imminent dangers, when we have been ſupported in difficulties, or relieved in wants and ſtraits; then it is ſeaſonable to render ſacrifices of Thankſgiving and praiſe to the God of victory, help and mercy; to admire and celebrate him, who is our *ſtrength, and* our *deliverer*, our *faithfull refuge in trouble*, our *fortreſs, and the rock of* our *ſalvation*. To omit this piece of Devotion then, is vile ingratitude, or ſtupid negligence and ſloth.

Pſal. 18 1, 2. & 71. 3, &c.

When any rare object or remarkable occurrence doth upon this theatre of the world preſent it ſelf to our view, in ſurveying the glorious works of Nature, or the ſtrange events of Providence; then is a proper occaſion ſuggeſted to ſend up hymns of Praiſe to the power, the wiſdom, the goodneſs of the World's great Creatour and Governour.

Δεῖ πάσης πράξεως προηγεῖσθαι προσευχήν. Marc. Erem.

When we undertake any buſineſs of ſpecial moment and difficulty; then it is expedient (wiſdom prompting it) to ſue for God's aid, to commit our affairs into his hand, to recommend our endeavours to the bleſſing of him, by whoſe guidance all things are ordered, without whoſe concourſe nothing can be effected, upon whoſe arbitrary diſpoſal all ſucceſs dependeth.

The beginning of any deſign or buſineſs (although ordinary, if conſiderable) is a proper ſeaſon of Prayer unto him, to whoſe bounty and favour we owe our ability to act, ſupport in our proceedings, any comfortable iſſue of what we doe: (for *All our ſufficiency is of him: Without him we can doe nothing.*) Whence we can never apply our ſelves to any buſineſs or work, not go to eat, to ſleep, to travel, to trade, to ſtudy, with any true content, and reaſonable ſecurity, any ſatisfactory hope, if we doe not firſt humbly implore the favourable protection, guidance and aſſiſtence of God.

2 Cor. 3. 5. John 15. 5.

When we do fall into doubts, or darkneſſes, (in the courſe either of our ſpiritual or ſecular affairs,) not knowing what courſe to ſteer, or which way to turn our ſelves; (a caſe which to ſo blind and ſilly creatures, as we are, muſt often happen;) then doth the time bid us to conſult the great Oracle of truth, *the mighty Counſeller, the Father of lights,* ſeeking reſolution and ſatisfaction, light and wiſdom from him; ſaying with the Pſalmiſt, *Shew me thy ways, O Lord, lead me in thy truth, and teach me; for thou art the God of my ſalvation: Order my ſteps in thy word, and let not any iniquity have dominion over me;* following the advice of S. *James, If any man lack wiſedom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.*

Jer 10. 23.
Prov. 20. 24. 16. 9.
Iſa 9 6.
Jam. 1. 17.
Pſal. 25. 4, 5, 8 & 27. 11. & 86. 11 & 143. 10. & 32. 8. & 119. 125.
Pſa 119 133.
Jam 1. 5.
Prov. 2. 6.

When any ſtorm of danger bluſtereth about us, perillouſly threatning, or furiouſly aſſailing us with miſchief, (ſo that hardly by our own ſtrength or wit we can hope to evade) then with the wings of ardent Devotion we ſhould fly unto God for ſhelter, and for relief.

Iſa. 30. 1.
Pſal. 56. 3.
& 34 4.
& 18 3.

When any anxious care diſtracteth, or any heavy burthen preſſeth our minds, we ſhould by Prayer eaſe our ſelves of them, and diſcharge them upon God, committing the matter of them to his care and providence; according to that direction of S. *Paul, Be carefull for nothing: but in every thing by prayer and ſupplication with thanksgiving, let your requeſts be made known to God.*

Phil. 4. 6.

When we do lie under any irkſome trouble, or ſore diſtreſs, (of want, pain, diſgrace;) then, for ſuccour and ſupport, for eaſe and comfort, we ſhould have recourſe to *the Father of pities, and God of all conſolation;* who *is nigh to all that call upon him, will alſo hear their cry, and will ſave them;* who, when *the righteous cry, doth hear them, and delivereth them out of all their troubles;* who is ſo often ſtyled *the hiding-place from troubles, the help and ſtrength, the ſhield and buckler, the rock, the fortreſs, the high tower, the horn of ſalvation,* to all good and diſtreſſed people. To him we ſhould in ſuch a condition have recourſe, imitating the pious Pſalmiſt, whoſe practice was this: *In the day of my trouble I ſought the Lord: I poured out my complaint before him, I ſhewed before him my trouble: I called unto the Lord in my diſtreſs: the Lord anſwered me, and ſet me in a large place.*

2 Cor. 1. 3.
Pſal. 145. 18, 19. & 147. 3.
Pſal. 34. 17.
Pſal. 18. 1, 2. & 56. 3. & 84. 9 & 32. 7. & 33. 20. & 71. 3.
Pſal. 77. 2 & 18. 6 & 142. 2. & 118. 5.

When any ſtrong temptation doth invade us, with which by our own ſtrength we cannot grapple, but are like to ſink and faulter under it; then is it opportune and needfull that we ſhould ſeek to God for a ſupply of ſpiritual forces, and the ſuccour of his Almighty grace, as S. *Paul* did: when *there was given to him a thorn in the fleſh, a meſſenger of Satan to buffet him;* then *he beſought the Lord thrice that it might depart from him:* and he had this return from God, *My grace is ſufficient for thee.*

2 Cor. 12. 7, 8, 9.

When alſo (from ignorance, or miſtake, from inadvertency, negligence, or raſhneſs, from weakneſs, from wantonneſs, from preſumption) we have tranſgreſſed our duty, and incurred ſinfull guilt; then, (for avoiding the conſequent danger and vengeance, for unloading our Conſciences of the burthen and diſcomfort thereof,) with humble Confeſſion in our mouths, and ſerious contrition in our hearts, we ſhould apply our ſelves to the God of mercy, deprecating his wrath, and imploring pardon from him; remembring that promiſe of S. *John, If we confeſs our ſins, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all iniquity;* and that declaration of the *Wiſe* man, *He that covereth his ſins ſhall not proſper: but he that confeſſeth and forſaketh them ſhall have mercy.*

1 Joh. 1. 9.
Prov. 28. 13.
Pſal. 32. 5. & 51. 1, &c.
Job 7 20.

Heb. 4. 16.
* πρὸς εὔκαιρον βοήθειαν.

In theſe and the like caſes God by our neceſſities doth invite and ſummon us to come unto him; and no leſs fooliſh than impious we are, if we do then ſlink away, or fly from him. Then we ſhould (as the Apoſtle to the *Hebrews* exhorteth) *come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*, (or, * for ſeaſonable relief.)

Jer. 35. 15.
Prov. 1. 24.
Iſa. 50. 2. & 65. 12. & 66. 4.

And beſide thoſe outwardly prompting and urging us, there be other opportunities, ſpringing from within us, which we are no leſs obliged and concerned to embrace. When God by his gentle whiſpers calleth us, or by his ſoft impulſes draweth us into his preſence; we ſhould then take heed of ſtopping our ears, or turning our hearts from him, refuſing to hearken, or to comply. We muſt not any-wiſe quench or damp any ſparks of devout affection kindled in us by the Divine Spirit; we muſt not repell or reſiſt any of his kindly ſuggeſtions or motions.

When-ever we find our ſelves well affected to, or well framed for Devotion; that we have a lively ſenſe of, and a coming appetite to ſpiritual things; that our ſpirits are briſk and pure, our fancy calm and clear, our hearts tender and ſupple, our affections warm and nimble; then a fair ſeaſon offereth it ſelf; and when the iron is ſo hot, we ſhould ſtrike.

If at any time we feel any forward inclinations or good diſpoſitions to the practice of this duty, we ſhould never check or curb them, but rather ſhould promote and advance them; puſhing our ſelves forward in this hopefull career; letting out the ſtream of our affections into this right channel, that it may run freely therein, that it may overflow and diffuſe it ſelf in exuberance of Devotion. Farther,

Luke 18. 1.

Luke 18. 1.
Col. 1. 9.
Eph. 1. 16.
Rom. 12. 12.
Col. 4. 2, 12.
1 Tim. 5. 5.
Eph. 6. 18.

IV. *Praying inceſſantly* may ſignifie, that we ſhould with aſſiduous urgency drive on the intent of our Prayers, never quitting it, or deſiſting, till our requeſts are granted, or our deſires are accompliſhed. Thus doing, we may be ſaid to pray continually: as he that goeth forward in his journey, (although he ſometime doth bait, ſometime doth reſt and repoſe himſelf,) is ſaid yet to be in travel; or as he that doth not wave the proſecution of his cauſe, (although ſome demurrs intervene) is deemed ſtill to be in ſuit. This is that which our Lord did in the Goſpel preſcribe and perſuade, where 'tis recorded of him, that *He ſpake a parable unto them, that men ought always to pray, and not to faint.* That *praying always* the enſuing diſcourſe ſheweth to import reſtleſs importunity, and perſeverance in prayer: the ſame which ſo often is commended to us by the phraſes of μὴ ἐκκακεῖν, *not to faint* or *faulter*; μὴ παύεσθαι, *not to ceaſe*, or give over; προσκαρτερεῖν, *to continue inſtant*, or hold out ſtoutly; ἀγωνίζεσθαι, *to ſtrive earneſtly*, or conteſt and ſtruggle *in prayers*; προσμένειν ταῖς δεήσεσι, *to abide at ſupplications*; ἀγρυπνεῖν ἐν πάσῃ προσκαρτερήσει, *to watch with all perſeverance.*

* Pſal. 10. 4. & 9. 10. & 14 2. &. 24. 6. & 63. 1. & 69. 6, 32. & 70. 4. & 83. 16. Job 8. 5. Deut. 4. 29. Prov. 8. 17. Pſal. 77. 6.

* Pſal. 123. 2. &. 69. 3. & 130. 5. & 37. 7. & 25. 5. & 27. 14 & 37. 34. & 25. 21. & 52. 9. & 59. 9. & 145. 15. Iſa. 8. 17. & 40 31. & 49. 23 Hoſ. 12. 6. Lam. 3. 25, 26. Prov. 20, 22.

That which alſo is implied by thoſe terms, which in Scriptural ſtyle do commonly expreſs Devotion: by * *ſeeking God*: which implieth, that God doth not preſently, upon any ſlight addreſs, diſcover himſelf in beneficial effects anſwerable to our deſires, but after a carefull and painfull continuance in our applications to him: by * *waiting upon God*; which ſignifieth, that if God do not preſently appear granting our requeſts, we ſhould patiently ſtay, expecting till he be pleaſed to doe it in his own beſt time, according to that in the Pſalm, *Our eyes wait upon the Lord* *our God, untill he have mercy upon us*: by *knocking*; which intimateth, that the door of grace doth not ever ſtand open, or that we can have an effectual acceſs to God, untill he, warned and (as it were) excited by our earneſt importunity, pleaſeth to liſten, to diſcloſe himſelf, to come forth unto us.

Pſal. 123. 2. Luke 12. 36. Mat. 7. 7.

And this practiſe Reaſon alſo doth enforce. For there are ſome good things abſolutely neceſſary for our ſpiritual life and welfare, (ſuch as are freedom from bad inclinations, diſorderly affections, vicious habits, and noxious errours; the ſanctifying preſence and influence of God's Holy Spirit, with the bleſſed Graces and ſweet fruits thereof; growth in Vertue, delight in ſpiritual things, the ſenſe of God's love and favour, with the like,) which good reaſon engageth us ſo perſeveringly to ſeek, as never to reſt, or be ſatisfied, till we have acquired them in perfect degree; ſince we cannot ever doe well without them, or ever get enough of them. In begging other inferior things, it may become us to be reſerved, indifferent and modeſt; but about theſe matters (wherein all our felicity is extreamly concerned) it were a folly to be ſlack or timorous: as we cannot be ſaid immoderately to deſire them, ſo we cannot be ſuppoſed immodeſtly to ſeek them there, where onely they can be found, in God's preſence and hand. The caſe doth bear, yea doth require, that we ſhould be eager and hot, reſolute and ſtiff, free and bold, yea, in a manner peremptory and impudent ſolicitours with God for them. So our Saviour intimateth, where, comparing the manner of God's proceeding with that of men, he repreſenteth one friend yielding needfull ſuccour to another, not barely upon the ſcore of friendſhip, but *διὰ τὴν ἀναίδειαν*, *for his impudence*; that is, for his confident and continued urgency, admitting no refuſal or excuſe. So doth God in ſuch caſes allow, and oblige us to deal with him, being inſtant and pertinacious in our requeſts, *giving him no reſt*, (as the phraſe is in the Prophet;) not enduring to be put off, or brooking any repulſe: never being diſcouraged, or caſt into deſpair, by any delay, or ſemblance of neglect. We may *wraſtle with God*, like *Jacob*, and with *Jacob* may ſay, *I will not let thee go, except thou bleſs me*. Thus God ſuffereth himſelf to be prevailed upon, and is willingly overcome: thus Omnipotence may be maſtered, and a happy victory may be gained over Invincibility it ſelf. Heaven ſometime may be forced by ſtorm; (or by the aſſaults of extremely-fervent prayer;) it aſſuredly will yield to a long ſiege. God will not ever hold out againſt the attempts of an obſtinate ſuppliant. So *the Kingdom of Heaven ſuffereth violence, and the violent take it by force.* We read in S. *John*'s Goſpel of a man, that, being thirty eight years diſeaſed, did wait at the pool of *Betheſda* ſeeking relief: him our Lord pitied and helped, crowning his patience with miraculous relief, and propoſing it for an example to us of perſeverance. It is ſaid of the Patriarch *Iſaac*, that *he intreated the Lord for his wife, becauſe ſhe was barren; and the Lord was intreated of him, and Rebekah his wife conceived.* Whereupon S. * *Chryſoſtome* doth obſerve, that he had perſevered twenty years in that petition.

Vid. Chryſ. *Tom.* 6. *Orat.* 8. *ad Theod.* 2.

Αἰδὼς οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ προΐκτῃ.

Luke 11. 8.

Iſa. 62. 7.

Gen. 32. 26.

Matt. 11. 12.

Joh. 5. 5.

Vid. Chryſ. *Tom* 5. *Orat.* 40. *& in Joh. Or.* 36.

Gen. 25. 21.

* *Vid. Tom.* 5. *Orat.* 68.

Of good ſucceſs to this practice we have many aſſurances in Holy Scripture. *The Lord is good unto them that wait for him, to the ſoul that ſeeketh him. Bleſſed are all they that wait for him. None that wait on him ſhall be aſhamed.* * *They that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as eagles; they ſhall run, and not be weary; they ſhall walk, and not faint.* So hath God aſſured by his

Lam. 3. 25. Iſa. 30. 18. & 49 23. Pſal. 25. 3. & 37. 9. * Iſa. 40. 31. 1 Chr. 28. 9. Ezr. 8. 22.

Amos 5. 4. 2 Chr. 15. 12. Pſal. 9 10. *Seeking God* the periphraſis of a religious man. Pſal. 14. 2. & 24. 6. & 69. 6. & 70. 4. & 119 2 & 10. 4

Word, and engaged himſelf by promiſe, that he will yield unto conſtant and patient Devotion: ſo that it ſhall never want good ſucceſs.

Without this practice we cannot indeed hope to obtain thoſe precious things; they will not come at an eaſie rate, or be given for a ſong; a lazy wiſh or two cannot fetch them down from Heaven. God will not beſtow them at firſt asking, or deal them out in one lump: but it is upon aſſiduous ſoliciting, and by gradual communication, that he diſpenſeth them. So his wiſe good will for many ſpecial reaſons diſpoſeth him to proceed: that we may (as it becometh and behoveth us) abide under a continual ſenſe of ournatural impotency and penury; of our dependence upon God, and obligation to him for the free collation of thoſe beſt gifts: that by ſome difficulty of procuring them we may be minded of their worth, and induced the more to prize them: that by earneſtly ſeeking them we may improve our ſpiritual appetites, and excite holy affections: that by much converſing with Heaven, our minds may be raiſed above earthly things, and our hearts purified from ſordid deſires: that we may have a conſtant employment anſwerable to the beſt capacities of our Souls, worthy our care and pain, yielding moſt ſolid profit and pure delight unto us: that, in fine, by our greater endeavour in religious practice we may obtain a more ample reward thereof.

For the ſame reaſon indeed that we pray at all, we ſhould pray thus, with continued inſtance. We do not pray to inſtruct or adviſe God; not to tell him news, or inform him of our wants: (*He knows them* as our Saviour telleth us, *before we ask*:) nor do we pray by dint of argument to perſuade God, and bring him to our bent; nor that by fair ſpeech we may cajoul him, or move his affections toward us by pathetical orations: not for any ſuch purpoſe are we obliged to pray. But for that it becometh, and behoveth us ſo to doe; becauſe it is a proper inſtrument of bettering, ennobling and perfecting our Souls; becauſe it breedeth moſt holy affections, and pure ſatisfactions, and worthy reſolutions; becauſe it fitteth us for the enjoyment of happineſs, and leadeth us thither: for ſuch ends Devotion is preſcribed; and conſtant perſeverance therein being needfull to thoſe purpoſes, (praying by fits and ſtarts not ſufficing to accompliſh them,) therefore ſuch perſeverance is required of us. Farther,

Matt. 6. 8

V. *Praying inceſſantly* may import, that we do with all our occupations and all occurrences interlace devout ejaculations of prayer and praiſe; lifting up our hearts to God, and breathing forth expreſſions of devotion, ſutable to the objects and occaſions which preſent themſelves. This as it nearly doth approach to the punctual accompliſhment of what our Text preſcribeth; ſo it ſeemeth required by S. *Paul*, when he biddeth us *pray always* ἐν πνεύματι, *in ſpirit*, and to ſing ἐν τῇ καρδίᾳ, *in the heart*: that is, with very frequent elevations of ſpirit in holy thoughts, and deſires toward Heaven; with opportune reſentments of heart, directing thanks and praiſe to God. We cannot ever be framing or venting long Prayers with our lips, but almoſt ever our mind can throw pious glances, our heart may dart good wiſhes upwards; ſo that hardly any moment (any conſiderable ſpace of time) ſhall paſs without ſome lightſome flaſhes of Devotion. As bodily reſpiration, without intermiſſion or impediment, doth concurr with all our actions: ſo may that breathing of Soul, which preſerveth our ſpiritual life, and ventilateth that holy flame within us, well

Eph. 6. 18.
& 5. 19.
Col. 3. 16.

Sed non ſatis perſpiciunt quantum natura humani ingenii valeat, quæ ità eſt agilis & velox. ſic in omnem partem, (ut ità dixerim) ſpectat, ut nè poſſit quidem aliquid agere tantùm unum; in plura verò non eodem die modo, ſed eodem temporis momento, vim ſuam impendat. Quint *l.* 12.

Μνημονευτέον γὰρ Θεοῦ μᾶλλον ἢ ἀναπνευστέον· καὶ εἰ οἷόν τε τοῦτο εἰπεῖν, μηδὲ ἄλλο τι ἢ τοῦτο πρακτέον. Naz. Or. 33.

well conſpire with all other occupations. For Devotion is of a nature ſo ſpiritual, ſo ſubtile and penetrant, that no matter can exclude or obſtruct it. Our minds are ſo exceedingly nimble and active, that no buſineſs can hold pace with them, or exhauſt their attention and activity. We can never be ſo fully poſſeſſed by any employment, but that divers vacuities of time do intercurr, wherein our thoughts and affections will be diverted to other matters. As a Covetous man, what-ever beſide he is doing, will be carking about his bags and treaſures: an Ambitious man will be diviſing on his plots and projects; a Voluptuous man will have his mind in his diſhes; a Laſcivious man will be doting on his amours; a Studious man will be muſing on his notions; every man, according to his particular inclination, will lard his buſineſs, and beſprinkle all his actions with cares and wiſhes tending to the enjoyment of what he moſt eſteemeth and affecteth: ſo may a good Chriſtian, through all his undertakings, wind in devout reflexions and pious motions of Soul toward the chief object of his mind and affection. Moſt buſineſſes have wide gaps, all have ſome chinks, at which Devotion may ſlip in. Be we never ſo urgently ſet, or cloſely intent upon any work, (be we feeding, be we travelling, be we trading, be we ſtudying,) nothing yet can forbid, but that we may together wedge in a thought concerning God's Goodneſs, and bolt forth a word of praiſe for it; but that we may reflect on our ſins, and ſpend a penitential ſigh on them; but that we may deſcry our need of God's help, and diſpatch a brief petition for it: a *God be praiſed*, a *Lord have mercy*, a *God bleſs* or *God help me*, will no wiſe interrupt or diſturb our proceedings. As worldly cares and deſires do often intrude and creep into our Devotions, diſtracting and defiling them: ſo may ſpiritual thoughts and holy affections inſinuate themſelves into, and hallow our ſecular tranſactions. This practice is very poſſible, and it is no leſs expedient: for that if our employments be not thus ſeaſoned, they can have no true life or ſavour in them; they will in themſelves be dead and putrid, they will be foul and noiſome, or at leaſt flat and inſipid unto us.

Vid. Chryſ. *Orat.* 5. *in Annam. Tom.* V. p. 78, 79.

Εἰπὲ κατὰ διάνοιαν, Ἐλέησόν με, ὁ Θεὸς, καὶ ἀπήρτισταί σου ἡ εὐχή. Chryſ. *ibid.*

There are ſome other good meanings of this Precept, according to which Holy Scripture, (back'd with good Reaſon) obligeth us to obſerve it: but thoſe (together with the general Inducements to the practice of this Duty,) that I may not farther now treſpaſs on your patience I ſhall reſerve to another opportunity.

SER-

SERMON VII.

Of the Duty of Prayer.

1 THES. V. 17.

Pray without ceaſing.

WHAT the *Prayer* here enjoyned by S. *Paul* doth import, and how by it univerſally all ſorts of Devotion ſhould be underſtood, we did formerly diſcourſe. How alſo according to divers ſenſes (grounded in Holy Scripture, and enforced by good Reaſon) we may perform this duty *inceſſantly*, we did then declare; five ſuch ſenſes we did mention and proſecute: I ſhall now adde two or three more, and preſs them.

VI. *Praying* then *inceſſantly* may imply, that we do appoint certain times conveniently diſtant for the practice of Devotion, and carefully obſerve them. To keep the *Jews* in a conſtant exerciſe of Divine worſhip, God did conſtitute a Sacrifice, which was called *Tamidh*, (ἡ διαπαντὸς θυσία) *the continual ſacrifice*. And as that Sacrifice being conſtantly offered at ſet times, was thence denominated *continual*; ſo may we, by punctually obſerving fit returns of Devotion, be ſaid to pray *inceſſantly*.

Dan. 8. 11.
Heb. 13. 5.
Neh. 10. 33.

And great reaſon there is that we ſhould doe ſo. For we know that all perſons who would not lead a looſe and ſlattering life, but deſign with good aſſurance and advantage to proſecute an orderly courſe of action, are wont to diſtribute their time into ſeveral parcels; aſſigning ſome part thereof to the neceſſary reflection of their bodies, ſome to the convenient relaxation of their minds, ſome to the diſpatch of their ordinary affairs, ſome alſo to familiar converſation, and interchanging good offices with their friends; conſidering, that otherwiſe they ſhall be uncertain, and *unſtable in all their ways*. And in this diſtribution of time Devotion ſurely ſhould not lack its ſhare: it rather juſtly claimeth the choiceſt portion to be allotted thereto; as being incomparably the nobleſt part of our duty, and manifeſt concernment of our lives. The feeding our Souls and nouriſhing our ſpiritual life, the refreſhing our ſpirits with thoſe no leſs pleaſant than wholeſome exerciſes, the driving on our correſpondence and commerce with Heaven, the improveing our friendſhip and intereſt with God, are affairs which above all others do beſt deſerve, and moſt need being ſecured. They muſt not therefore be left at random, to be done by the bye, as it hitteth by chance, or as the fancy taketh us. If we do not depute vacant ſeaſons, and fix periodical returns for Devotion, engaging our ſelves by firm reſolution, and inuring our minds by conſtant uſage to the ſtrict obſervance of them, ſecluding from them, as from ſacred encloſures, all other buſineſſes; we ſhall often be dangerouſly tempted to neglect, we ſhall be commonly liſtleſs to it, prone to defer it, eaſily ſeduced from it by the encroachment of other affairs, or enticement of other pleaſures. It is requiſite

that

Cur ipſi aliquid forenſibus negotiis, aliquid deſideriis amicorum, aliquid rationibus domeſticis, aliquid curæ corporis, nonnihil voluptati quotidie damus? Quint. *I.* 12.

that our Souls alſo (no leſs than our Bodies) ſhould have their meals, ſettled at ſuch intervals as the maintenance of their life, their health, their ſtrength and vigour do require; that they may not periſh or languiſh for want of timely repaſts; that a good appetite may duly ſpring up, prompting and inſtigating to them; that a ſound temper and robuſt conſtitution of Soul may be preſerved by them.

Prayers are the bulwarks of Piety and good Conſcience, the which ought to be placed ſo as to flank and relieve one another, together with the interjacent ſpaces of our life; that the enemy (*the ſin which doth ſo* Heb. 12. 1. *eaſily beſet us*) may not come on between, or at any time aſſault us, without a force ſufficiently near to reach and repell him.

In determining theſe ſeaſons and meaſures of time according to juſt proportion, honeſt prudence (weighing the ſeveral conditions, capacities and circumſtances of each perſon) muſt arbitrate. For ſome difference is to be made between a Merchant and a Monk; between thoſe who follow a Court, and thoſe who reſide in a Cloiſter or a College. Some men having great encumbrances of buſineſs and duty, by neceſſity impoſed on them, which conſume much of their time, and engage their thoughts; of them in reaſon neither ſo frequent recourſes to, nor ſo long continuance in prayer can be demanded, as from thoſe who enjoy more abundant leiſure, and free ſcope of thoughts. But ſome fit times all may, and muſt allow, which no avocation of buſineſs, no diſtraction of care ſhould purloin from them.

Certain ſeaſons and periods of this kind Nature it ſelf (in correſpondence to her unalterable revolutions) doth ſeem to define and preſcribe: thoſe which the Royal Prophet recommendeth, when he ſaith, *It is a good* Pſal. 92. 1. *thing to give thanks unto the Lord, and to ſing praiſes unto thy Name, O thou* 55. 17. *moſt high: To ſhew forth thy loving-kindneſs every-morning, and thy faithfulneſs every night.* Every day we doe recover and receive a new life from God; every Morning we doe commence buſineſs, or revive it; from our bed of reſt and ſecurity we then iſſue forth, expoſing our ſelves to the cares and toils, to the dangers, troubles and temptations of the world: then eſpecially therefore it is reaſonable, that we ſhould ſacrifice thanks to the gracious Preſerver of our life, and the faithfull Reſtorer of its ſupports and comforts; that we ſhould crave his direction and help in the purſuit of our honeſt undertakings; that to his protection from ſin and miſchief we ſhould recommend our ſelves and our affairs; that by offering up to him the firſt-fruits of our diurnal labours, we ſhould conſecrate and conſign them all to his bleſſing; that as we are then wont to ſalute all the world, ſo then chiefly with humble obeiſance we ſhould accoſt him, who is ever preſent with us, and continually watchfull over us. Then alſo peculiarly Devotion is moſt ſeaſonable, becauſe then our minds being leſs prepoſſeſſed and peſtered with other cares, our fancies becomeing lively and gay, our memories freſh and prompt, our ſpirits copious and brisk, we are better diſpoſed for it.

Every Night alſo reaſon calleth for theſe Duties; requiring that we ſhould cloſe our buſineſs, and wind up all our cares in Devotion; that we ſhould then bleſs God for his gracious preſervation of us from the manifold hazzards and the ſins to which we ſtood obnoxious; that we ſhould implore his mercy for the manifold neglects and tranſgreſſions of our duty, which through the day paſt we have incurred; that our minds being then ſo tired with ſtudy and care, our ſpirits ſo waſted with labour and toil, that we cannot any longer ſuſtain our ſelves, but do of our own accord ſink down into a poſture of death; we ſhould, as dying men, reſign our Souls into God's hand, depoſiting our ſelves and our concernments into his cuſtody, who alone *doth never ſleep nor ſlumber*; praying that he would guard us from all the dangers and diſturbances incident to us in that ſtate of forgetfulneſs, and *interregnum* of our Reaſon; that he would grant us a happy reſurrection in ſafety and health, with a good and chearfull mind, enabling us thereafter comfortably to enjoy our ſelves, and delightfully to ſerve him.

Thus if we do conſtantly bound and circumſcribe our days, dedicating thoſe moſt remarkable breaks of time unto God's ſervice, ſince beginning and end do comprehend the whole, ſeeing in the computation and ſtyle of *Moſes Evening and Morning* do conſtitute a Day; we may with ſome good congruity be ſaid to pray inceſſantly.

Eſpecially if at the middle diſtance between thoſe extreams we are wont to interpoſe ſomewhat of Devotion. For as then uſually our ſpirits, being ſomewhat ſhattered and ſpent, do need a recruit, enabling us to paſs through the reſidue of the day with its incumbent buſineſs: ſo then it would do well, and may be requiſite, in a meal of Devotion to refreſh our Souls with ſpiritual ſuſtenance, drawn from the never-failing ſtore-houſe of Divine grace; which may ſo fortifie us, that with due vigour and alacrity we may perform the enſuing duties to God's honour, and our own comfort. Thus to practiſe was the reſolution of the Pſal. 55. 17. Pſalmiſt, that great Maſter of Devotion; *Evening* (ſaid he) *and morning, and at noon will I pray, and cry aloud.* And this was the cuſtom of the noble *Daniel*, from which no occaſion could divert, no hazzard Dan. 6. 10. could deterr him: *He kneeled*, ſaid the ſtory, *upon his knees three times a day, and prayed, and gave thanks before his God.*

Theſe are times which it is neceſſary, or very expedient, that all men (even perſons of higheſt rank, and greateſt employment) ſhould obſerve. Theſe even of old were the practices of Religious perſons, not expreſly preſcribed by God's Law, but aſſumed by themſelves; good reaſon ſuggeſting them to the firſt practiſers, and the conſenting example of pious men afterward enforcing them.

God indeed did himſelf in his Law, or by his Prophets, appoint publick and ſolemn celebrations of worſhip to himſelf, in Sacrifices (involving Prayer, and accompanied therewith) conſtantly to be offered 2 Chron. 2. 4. 1 Chron. 16, 40, 41. & 23. 30. Ezr. 3 3. every morning and evening; religious Princes alſo did inſtitute ſervices of thankſgiving and praiſe to be performed at thoſe times: but there doth not appear any direct inſtitution of private Devotion, or its circumſtances; but the practice thereof ſeemeth originally to have been purely voluntary, managed and meaſured according to the reaſon, by the choice of each perſon: yet ſo, that the practice of eminently-good men leading, and others following, it grew into a kind of common law, or ſtanding rule, (ſeeming to carry an obligation with it,) to obſerve the times ſpecified.

Beſides thoſe three times, there were farther other middle times obſerved by devout people, who had leiſure, and diſpoſition of mind thereto; once between morning and noon, and once between noon and evening were ſequeſtred to that purpoſe: whence in the *Acts* the ninth hour of the day (that is, the middle interval between noon and evening) Act. 3. 1. is called *the hour of prayer.* Yea, ſome did impoſe on themſelves the obſervation of two other times, one between evening and midnight, the other between midnight and morn. To which practice Pſal. 63. 5, 6. thoſe places in the *Pſalms* do ſeem to allude; *My mouth ſhall praiſe thee with joyfull lips, when I remember thee on my bed, and meditate on thee* *in the night watches. I prevented the dawning of the morning, and cried: Mine eyes prevent the night-watches, that I may meditate on thy word.* And plainly the whole number of thoſe times, which the Pſalmiſt obſerved, is expreſſed in thoſe words, *Seven times a day will I praiſe thee, becauſe of thy righteous judgments.* Which examples whoever ſhall chuſe to follow, (in any meaſure) he ſhall doe wiſely and commendably; he ſhall certainly have no cauſe to repent; he will find it richly worth his while; great benefit and comfort will thence accrue unto him.

Pſ. 119. 147, 148.

Pſ. 119. 164.

If indeed *Jews* were ſo liberal in aſſigning, ſo punctual in affording ſuch portions of time for yielding praiſe and offering ſupplications unto God; how much more free and ready, more carefull and diligent ſhould we be in this way of practice? we who have a Religion ſo far more ſpiritual, and exempt from corporeal incumbrances; Precepts ſo more expreſs and clear; ſo much higher obligations and ſtronger encouragements to this duty; whom God in eſpecial manner ſo graciouſly doth invite, ſo powerfully doth attract unto himſelf? But farther,

VII. More eſpecially this Precept may be ſuppoſed to exact from us a compliance in carefully obſerving the times of Devotion ordained by publick Authority, or ſettled by general Cuſtom. This in a popular and legal ſenſe is doing a thing indeſinently, when we perform it ſo often as is required by law or cuſtom. So the Apoſtle to the *Hebrews* ſaith of *the Prieſts*, that *they went always into the Tabernacle, accompliſhing the ſervice of God*: *always*, that is, at all the ſolemn times appointed. And thus of the Apoſtles it is affirmed by S. *Luke*, that *they were continually in the Temple, bleſſing and praiſing God*; that is, they conſtantly reſorted thither at the ſtated times of concourſe for prayer. This good Reaſon alſo plainly doth injoyn: For that the neglecting it is not onely a diſorderly behaviour in a matter of high conſequence; a criminal diſregard and diſobedience to Authority; a ſcandalous contempt of our neighbours, from whoſe laudable faſhion we diſcoſt; a wrongfull deſerting the publick, to whoſe good, mainly promoted by the publick worſhip of God, we do owe the contribution of our endeavour: but a hainous affront to Almighty God, who thereby is plainly diſhonoured, and in a manner openly diſavowed; a huge prejudice to Religion, the credit and power whereof, without viſible profeſſion, exemplary compliance, mutual conſent and encouragement, cannot be upheld. Were there times by law or cuſtom defined, (as in ſome places indeed there are,) when all men ſhould be required in perſon ſolemnly to attend on their Prince, for profeſſing their Allegeance, or deferring any Homage to him; would not thoſe who ſhould wilfully refuſe or decline appearance, be juſtly chargeable as guilty of diſhonouring and wronging him? would not their ſuch defailance paſs for ſufficient proof, that they do not acknowledge him, that at leaſt they do not much regard or value him? So by not joyning at ſtated times in celebration of Divine worſhip, we may be well conceived wholly to diſclaim God, or greatly to diſeſteem him; to ſlight Religion, as a thing inſignificant and unprofitable. Do we not indeed thereby more than intimate, that we little believe God to be our Sovereign Lord and Governour; that we ſtand in no great awe or dread of him; that we are not much ſenſible of his benefits and mercies; that we repoſe ſmall truſt or hope in him; that we doe not take our ſelves much to want his protection, his guidance, his aſſiſtence, his favour and mercy? Are we not in effect like unto thoſe in *Job*, who *ſay unto God, depart from us, for we deſire not the knowledge of thy ways. What is the Almighty, that we ſhould ſerve him? or what profit ſhall*

Levit. 19. 30. & 26. 2 *Ye ſhall keep my Sabbaths, and reverence my Sanctuary.*

Heb 9. 6.

Luke 24. 53.

Job 21. 14, 15.

we have, if we pray unto him? Thus the ſtanders by commonly (ſome ſo as to be much offended at, others ſo as to be corrupted by our bad example) will interpret this neglect: and ſo aſſuredly God himſelf will take it from us, and accordingly deal with us. As he claimeth this publick attendance on him for his due: (*Give*, proclaimeth he by the Pſal. 29. 1, 2. 66. 2. mouth of one of his great Heraulds, *Give unto the Lord, O ye mighty give unto the Lord glory and ſtrength: Give unto the Lord the glory due to his Name; worſhip the Lord in the beauty of holineſs:*) ſo if we to his wrong and diſgrace refuſe to yield it, we ſhall certainly find anſwerable reſentment and recompence from him; that as we are careleſs to ſerve him, ſo he will be unmindfull to bleſs us; as we are backward to avow and glorifie him, so he will not be forward to own and grace us; as 2 Tim. 2. 12. Matt. 10. 33. Luke 9 26. 12. 9. we do ſo *deny him before men*, ſo *he will deny us before them alſo*. What other meaſure indeed can we imagine, or expect to receive? Will God, think we, be ſo partial and fond to us, ſo diſregardfull and injurious toward himſelf, that he will vouchſafe to appear in favour to us, when we deign not to appear in reſpect to him? that he will openly tender our repute, when we apparently diſregard his honour? that he will employ his wiſdom, or exert his power in our behalf, when we ſcarce will think a thought, or ſtir a ſtep for his ſervice? Can we hope, that he will freely diſpenſe proſperous ſucceſs to our enterpriſes, when we either care not, or ſcorn to implore his help? that he will reach forth undeſerved bleſſings to us, when we ſubtract due praiſes from him? that he will any-wiſe ſhew himſelf bountifull and mercifull toward us, when we Prov. 3. 34. 1 Sam. 2. 30. ſo palpably are injuſt and ingratefull toward him? No, *Surely he ſcorneth the ſcorners*; and, *Whoſoever deſpiſeth him, ſhall be lightly eſteemed:* ſo he expreſſely hath threatned; and ſeeing he is both infallibly true, and invincibly able, we may reaſonably preſume that he will accompliſh his word.

VIII. Laſtly, *Praying inceſſantly* may import at large a frequency in Devotion. This the words at leaſt do exact, or neceſſarily imply, however expounded. For doing *inceſſantly* cannot imply leſs than doing *frequently*: in no tolerable ſenſe can we be ſaid to doe that continually, which we doe ſeldome; but it is an ordinary ſcheme of ſpeech to ſay that a man doth that always, which he is wont to doe, and performeth Act. 10. 2. often. As of the pious ſouldier *Cornelius* it is ſaid, that he *gave much alms to the people, and prayed to God always*; and of *Anna* the Propheteſs, Luk. 2. 37. that ſhe *departed not from the Temple, but ſerved God with prayers and faſtings night and day*; that is, ſhe frequently reſorted to the Temple, and ſerved God with an aſſiduous conſtancy. As the words may bear, and doe involve this ſenſe, ſo doth the reaſon of the caſe inforce it: for very juſt, very fit, very needfull it is to practiſe thus. There is ever at hand abundant reaſon for, and appoſite matter of Devotion; therefore no longer ſpace of time ſhould paſs without it: there be perpetually depending many cauſes thereof; whence there is not to be allowed any long vacation from it. As every moment we from God's mercy and bounty partake great favours: ſo ſhould we often render thanks and praiſe for them: for perpetually to receive courteſies, and rarely to return acknowledgments, is notorious ingratitude and iniquity. We frequently (and in a manner continually) do fall into ſins; often therefore we are obliged to confeſs ſins, we are concerned to deprecate Wrath, and beg mercy: otherwiſe we muſt long crouch under the ſore burthen of guilt, the ſad dread of puniſhment, the bitter pangs of remorſe, or the deſperate hazzard of ſtupid obduration. What-ever we deſign or undertake, toward the good management and happy ſucceſs thereof we (being ignorant and impotent creatures) do need the guidance, the aſſiſtence and the bleſſing of God: ſo often therefore it is requiſite that we ſhould be ſeeking and ſuing for them: if not, we do not onely tranſgreſs our duties, but fondly neglect, or foully betray our own concernments. The Cauſes therefore of Devotion being ſo conſtant, the Effects in ſome correſpondence ſhould be frequent.

Such frequency is indeed neceſſary for the breeding, the nouriſhment, the growth and improvement of all Piety. Devotion is that holy and heavenly fire, which darteth into our minds the light of ſpiritual knowledge, which kindleth in our hearts the warmth of holy deſires: if therefore we do continue long abſent from it, a night of darkneſs will overſpread our minds, a deadning coldneſs will ſeiſe upon our affections. It is the beſt food of our Souls, which preſerveth their life and health, which repaireth their ſtrength and vigour, which rendreth them luſty and active: if we therefore long abſtain from it, we ſhall ſtarve, or pine away; we ſhall be faint and feeble in all religious performances; we ſhall have none at all, or a very languid and meager Piety.

To maintain in us a conſtant and ſteddy diſpoſition to obedience, to correct our perverſe inclinations, to curb our unruly paſſions, to ſtrengthen us againſt temptations, to comfort us in anxieties and diſtreſſes, we do need continual ſupplies of grace from God; the which ordinarily are communicated in Devotion, as the channel which conveyeth, or the inſtrument which helpeth to procure it, or the condition upon which it is granted. Faith, Hope, Love, ſpiritual Comfort and Joy, all Divine Graces are chiefly elicited, expreſſed, exerciſed therein and thereby: it is therefore needfull that it ſhould frequently be uſed; ſeeing otherwiſe we ſhall be in danger to fail in diſcharging our chief Duties, and to want the beſt Graces.

It is frequency of Devotion alſo which maintaineth that Friendſhip with God, which is the ſoul of Piety. As familiar converſation (wherein men do expreſs their minds and affections mutually) breedeth acquaintance, and cheriſheth good will of men to one another; but long forbearance thereof diſſolveth, or ſlackneth the bonds of amity, breaking their intimacy, and cooling their kindneſs: ſo is it in reſpect to God; it is frequent converſe with him which begetteth a particular acquaintance with him, a mindfull regard of him, a hearty liking to him, a delightfull taſte of his goodneſs, and conſequently a ſincere and ſolid good will toward him; but intermiſſion thereof produceth eſtrangement, or enmity toward him. If we ſeldome come at God, we ſhall little know him, not much care for him, ſcarce remember him, reſt inſenſible of his love, and regardleſs of his favour; a coldneſs, a ſhyneſs, a diſtaſt, an antipathy toward him will by degrees creep upon us. Abſtinence from his company and preſence will caſt us into converſations deſtructive, or prejudicial to our friendſhip with him; wherein ſoon we ſhall contract familiarity and friendſhip with his enemies, (the World and the Fleſh,) which are inconſiſtent with love to him, which will diſpoſe us to forget him, or to diſlike and loath him.

It is, in fine the frequency of Devotion which alone can ſecure any practice thereof, at leaſt any practice thereof duly qualified; ſo hearty, ſo eaſy, ſo ſweet and delightfull as it ſhould be. We have all a natural averſeneſs or indiſpoſition thereto, as requiring an abſtraction of thoughts and affections from ſenſible things, and a faſtning them upon objects purely ſpiritual; a rearing our heavy ſpirits above their common pitch; a ſtaying and ſettling our roving fancies; a compoſing our vain hearts in a ſober and ſteddy frame, agreeable to Devotion: to effect which things is a matter of no ſmall difficulty and pain; which therefore without much uſe and exerciſe cannot be accompliſhed; but with it, may; ſo that by frequent practice the bent of our heart being turned, the ſtrangeneſs of the thing ceaſing, the difficulty of the work being ſurmounted, we ſhall obtain a good propenſion to the duty, and a great ſatisfaction therein.

This will render the way into God's preſence ſmooth and paſſable;
removing, as all other obſtacles, ſo particularly thoſe of fear and doubt
in reſpect to God, which may deterre or diſcourage us from approach-
ing to him. God being moſt holy and pure, moſt great and glorious,
we, ſenſible of our corruption and vileneſs, may be fearfull and ſhy of
comimg near unto him. But when, comeing into his preſence, we do
Pſal. 34. 8. find, that *ſuch as his Majeſty is, ſuch is his Mercy*; when we do *taſte and*
Pſal 16. 11. *ſee that the Lord is good*; when by experience we feel, that *in his pre-*
Pſal. 36. 8. *ſence there is fulneſs of joy*; being *abundantly ſatisfied with the fatneſs of*
63. 5. *his houſe*; having our Souls there *ſatisfied as with marrow and fatneſs*;
84. 10. finding, that *a day in his courts is better that a thouſand* ſpent other-
where; perceiving that he biddeth us welcome, that he treateth us
kindly, that he ſendeth us away refreſhed with ſweeteſt comforts, and
rewarded with moſt excellent benefits: this will not onely reconcile our
hearts to Devotion, but draw us into a cordial liking, and earneſt deſire
84. 2. thereof; ſuch as the Pſalmiſt expreſſeth, when he ſaith, *My ſoul longeth,*
yea even fainteth for the courts of the Lord: my heart and my fleſh crieth
out for the living God. This will engage us into ſtrong reſolutions of
conſtantly practiſing it; ſuch as the ſame Holy perſon again declareth in
116. 1. thoſe words, *I love the Lord, becauſe he hath heard my voice and my*
138. 2. *ſupplications: Becauſe he hath inclined his ear unto me, therefore will I*
call upon him as long as I live. Hence, inſtead of a ſuſpicious enſtranged-
neſs, a ſervile dread, or an hoſtile diſaffection toward God, there will
ſpring up an humble confidence, a kindly reverence, a hearty love toward
him; which will upon all occaſions drive us to him, hoping for his
friendly ſuccour, longing after his kind embraces. So will the frequency
of Devotion render it facil and pleaſant. Whereas, on the contrary, diſ-
uſe thereof will make it at any time hard and irkſome; ſtrengthening
and encreaſing our natural averſeneſs thereto: performing it ſeldome, we
ſhall never perform it well; with that attention, that affection, that
promptitude, that willingneſs and alacrity, which are due thereto.

According to ſo many ſenſes, in ſo many reſpects, may we, and ſhould we obſerve this Precept. From thus praying continually there can be no good exception, or juſt excuſe. The moſt common pleas that will be alledged for the omiſſion thereof are two; one drawn from external avocations, the other from internal indiſpoſitions, obſtructing it: both of which are ſo far from being good, that, being ſcanned, they will ſoon appear ſerving rather to aggravate, than to excuſe or abate the neglect.

I. I cannot (ſaith one) now attend to Prayers, becauſe I am not at liberty, or at leiſure, being urgently called away, and otherwiſe engaged by important affairs. How much a flamme this Apology is, we ſhall preſently deſcry, by asking a few Queſtions about it.

1. Do we take Devotion it ſelf to be no buſineſs, or a buſineſs of no conſideration? Do we conceit, when we pay God his debts, or diſcharge our duties toward him, when we crave his aid or mercy, when we ſolicit the main concernments of our Soul, (yea of our body alſo, and its

eſtate,) that we are idle, or miſemployed? that we laviſh our time, or loſe our pains?

2. What other affairs can we have of greater moment or neceſſity than this? Can there be any obligation more indiſpenſable, than is that of yielding due reſpect and ſervice to our Maker, our great Patron, our moſt liberal Benefactour? Can there be any intereſt more cloſe or weighty than this, of providing for our Souls eternal health and happineſs? Is not this indeed the great work, *the onely necessary matter*, in compariſon whereto all other occupations are mere trifling, or unprofitable fidling about nothing? What will all other buſineſs ſignifie, what will come of it, if this be neglected? Buſie we may be, we may plod, we may drudge eternally; but all to no end. All our care is in effect improvidence, all our induſtry may be well reckoned idleneſs, if God be not ſerved, if our Souls are not ſecured.

Luk. 10. 24.
Job 23. 12.
Αἱ τέχναι
τῶν πιστῶν ἐπ-
έργειά εἰσιν·
ἔργον δὲ ἡ
θεοσέβεια.
Conſt. Apoſt.
2. 61.

3. If we ſurvey and prize all worldly buſineſſes, which among them will appear ſo importunate as to demand, ſo greedy as to devour, ſo worthy at leaſt as to deſerve all our time, that we cannot ſpare a few minutes for maintaining our moſt pleaſant intercourſe, and moſt gainfull commerce with Heaven? What are the great buſineſſes of the world? what but ſcraping and ſcrambling for pelf, contriving and compaſſing deſigns of ambition, courting the favour and reſpect of men, making proviſion for carnal pleaſure, gratifying fond curioſity or vain humour? And do any of theſe deſerve to be put into the ſcale againſt, ſhall all of them together be able to ſway down our ſpiritual employments? Shall theſe images, theſe ſhadows of buſineſs ſupplant or croud out Devotion; that which procureth wealth ineſtimably precious, pleaſure infinitely ſatiſfactory, honour incomparably noble above all this world can afford? If the expence of time be (as the Philoſopher ſaid) πολυτελέστατον ἀνάλωμα, *the moſt precious expence* that can be; how can it better be laid out, than upon the worthieſt things, ſuch as Devotion alone can afford the purchaſe and poſſeſſion of? True Vertue, ſound Wiſdom, a quiet Conſcience, and ſteddy tranquility of mind, the love and favour of God, a title unto endleſs joy and bliſs, are purely the gifts of Heaven; and thence they will not deſcend of themſelves, but Prayer muſt fetch them down. If nothing then in the world be comparable to thoſe things, how can any time be ſo well ſpent as in Prayer, which acquireth them; which alſo beſt ſecureth what-ever we have, and is the readieſt way to procure what-ever we want?

Theophr.

4. Should we not farther honeſtly comparing things, eaſily diſcern, that it is no ſuch indiſpenſable buſineſs, but rather indeed ſome baſe dotage on lucre, ſome inveigling bate of pleaſure, ſome bewitching tranſport of fancy, that croſſeth our Devotion? Is it not often a complemental viſit, an appointment to tattle or tipple, a match for ſport, a wild ramble in vice or folly, that ſo deeply engageth us to put off our duty?

5. Yea, is it not commonly ſloth rather than activity, an averſeneſs from this rather than an inclination to any other employment, which diverteth us from our Prayers? Is not, I ſay, the true reaſon why we pray ſo ſeldome, not becauſe we are very buſie, but becauſe we are extremely idle; ſo idle, that we cannot willingly take the pains to unſcrew our affections from ſenſible things, to reduce our wandring thoughts, to compoſe our hearts into a right frame, to bend our untoward inclinations to a compliance with our duty? Is it not becauſe we do not feel that ſavour and ſatiſfaction in theſe, which we do in other trivial and worthleſs employments, nor will be at the trouble to work ſuch diſpoſitions in our

Souls? Do we not betake our ſelves to other converſations and commerces merely for refuge, ſhunning this intercourſe with God, and with our ſelves? Theſe, I fear, are oftner the real cauſes of our neglecting Devotion, than any ſuch mighty avocations which we pretend.

6. But were there indeed not onely a counterfeit or imaginary, but a real competition between Devotion and other lawfull buſineſs; which, in reaſon, ſhould carry it? in conſcience, which of the two ſhould be forborn or ſuſpended? Is it not evidently better, that the purſuit of our temporal intereſts, what-ever they be, ſhould be a little checked, than that our affairs of everlaſting conſequence ſhould be quite laid aſide? that we ſhould venture a ſmall impairing of our eſtate, than ſurely endamage our Souls? that we hazzard to diſappoint or diſpleaſe a man, than dare to affront and offend the Almighty God?

7. Were it not ſtrangely abſurd and unhandſome to ſay, I cannot wait on God, becauſe I muſt ſpeak with a friend; I cannot go to Church, although God calleth me thither, becauſe I muſt haſte to market; I cannot ſtand to pray, becauſe I am to receive money, or to make up a bargain; I cannot diſcharge my duty to God, becauſe a greater obligation than that doth lie upon me? How unconceivable an honour, how unvaluable a benefit is it, that the incomprehenſibly-great and glorious Majeſty of Heaven doth vouchſafe us the liberty to approach ſo near unto him, to converſe ſo freely with him, to demand and derive from his hand the ſupply of all our needs, and ſatisfaction of all our reaſonable deſires? and is it then juſt or ſeemly, by ſuch compariſons to diſparage his favour, by ſuch pretences to baffle with his goodneſs?

Put the caſe our Prince ſhould call for us to ſpeak with him about matters nearly touching his ſervice, and our welfare; would it be according unto duty, diſcretion, or decency, to reply, that we are at preſent buſie, and have no leiſure, and muſt therefore hold our ſelves excuſed; but that if he will ſtay a while, at another time, when we have leſs to doe, we ſhall be perhaps diſpoſed to wait upon him? The caſe is propounded by our Lord in that Parable, wherein God is repreſented as a great man, that had prepared a feaſt, and invited many gueſts thereto; but they excuſed themſelves: *One ſaid, that he had purchaſed land, and muſt needs go out to ſee it; another had bought five yoak of oxen, and muſt go to prove them; another had married a wife, and therefore could not come.* Theſe indeed were affairs very conſiderable, as this world hath any; but yet the excuſes did not ſatisfie: for, notwithſtanding, the great perſon was angry, and took the neglect in huge diſdain.

Matt. 22. 2, &c.
Luk. 14 16, &c.
Ἔπειτα ὅτι σκῆψις ταῦτα ϗ πρόφασις, &c. Chryſ. *in* Joh. *Orat.* 11.

8. Moreover, if we reflect what vaſt portions of time we ſquander away upon our petty matters, upon voluptuous enjoyments, upon fruitleſs paſs-times, upon impertinent talk; how can we ſatisfie our ſelves in not allotting competent time upon God's Service, our own ſalvation, and the future everlaſting ſtate? Doth not he, who with the continuance of our life beſtoweth on us all our time, deſerve that a pittance of it ſhould be reſerved for himſelf? Can all the world duly claim ſo great an allowance thereof? May not our ſoul (which is far our nobleſt part, which indeed is all our ſelves) juſtly challengeth a good ſhare of our time to be expended on it? or ſhall this mortal husk engroſs it all? Muſt Eternity, which comprehendeth all Time, have no time belonging to it, or allotted for its concernments?

9. Again, is it not great imprudence ſo to lay our buſineſs, that any other matter ſhall thwart or thruſt out Devotion? Eaſily with a little

providenc

providence may things be ſo ordered, that it, without interfering or juſtling, may well conſiſt with all other, both needfull buſineſs, and convenient divertiſement; ſo that it ſhall neither obſtruct them, nor they extrude it: and are we not very culpable, if we do not uſe ſo much providence?

Πρῶτον μὲν, αὐτὸ τοῦτο ἔγκλημα οὐ μικρὸν, τὸ κωλύεσθαι τούτων πραγμάτων πλήθει, καὶ τοῖς βιωτικοῖς οὕτω προσηλῶσθαι διὰ παντὸς, ὡς μηδὲ μικρὸν εἰς τὰ πάντων ἀναγκαιότερα ἄγειν σχολήν. Chryſ. *in* Joh. 1. 14. (*Or.*)

10. In truth, attending upon Devotion can be no obſtacle, but will be great furtherance to all other good buſineſs. It is the moſt ſure, moſt pleaſant, moſt advantageous and compendious way of tranſacting affairs, to mix Prayers and Praiſes with them, it is the beſt oil that can be, to make the wheels of action go on ſmoothly and ſpeedily: it not onely ſanctifieth our undertakings, but much promoteth and exceedingly ſweetneth the management of them. For the conſcience of having rendred unto God his due reſpect and ſervice, of having intruſted our affairs to his care, of having conſequently engaged his protection and aſſiſtence for us, will diſpoſe us to do things with a couragious alacrity and comfortable ſatisfaction; will fill us with a good hope of proſpering; will prepare us however to be ſatisfied with the event, what-ever it ſhall be; will in effect procure a bleſſing and happy ſucceſs, ſuch as we may truly rejoyce and triumph in, as conferred by God in favour to us. Whereas neglecting theſe duties, we can have no ſolid content or ſavoury complacence in any thing we undertake: reflecting on ſuch misbehaviour (if we be not downright infidels, or obdurate reprobates in impiety) will quaſh or damp our courage: having thence forfeited all pretence to God's ſuccour, and provoked him to croſs us, we muſt needs ſuſpect diſappointment: as we have no reaſonable ground to hope for ſucceſs; ſo we cannot, if ſucceſs arriveth, be heartily ſatisfied therein, or take it for a bleſſing.

He therefore that is ſuch a niggard of his time, that he grudgeth to withhold any part thereof from his worldly occaſions, deeming all time caſt away, that is laid out in waiting upon God, is really moſt unthrifty and prodigal thereof: by ſparing a little, he waſteth all his time to no purpoſe; by ſo eagerly purſuing, he effectually ſetteth back his deſigns; by prepoſterouſly affecting to diſpatch his affairs, he rendreth them endleſs, or, which is the ſame, altogether unprofitable.

In fine, we may be ſure that no time is ſpent even ſo prudently and politickly, with ſo great advantage, and ſo real fruit to our ſelves, as that which is employed upon devotion. In ſacrificing his time, his pains, his ſubſtance, any thing he hath or can doe, to God's ſervice, no man can be a loſer.

We have alſo many examples plainly demonſtrating the conſiſtency of this practice with all other buiſineſs. Who ever had more or greater affairs to manage, and who ever managed them with greater ſucceſs, than *David*; upon whom did lie the burthen of Royal eſtate, and the care over a moſt populous nation; the which *he fed with a faithful and true heart, and ruled prudently with all his power*; who waged great wars, vanquiſhed mighty enemies, atchieved many glorious exploits, underwent many grievous troubles? Yet could not ſuch engagements diſtract or depreſs his mind from a conſtant attendance on Devotion. *I will bleſs the Lord at all times, his praiſe ſhall be continually in my mouth. My mouth ſhall ſhew forth thy righteouſneſs, and thy ſalvation all the day. I will abide in thy tabernacle for ever.* So he declareth his reſolution and his practice. Who is more preſſingly employed than was *Daniel*, firſt Preſident over ſo vaſt a Kingdom, chief Miniſter of

Pſal. 78. 73.

Pſal. 34. 1. & 71. 6. & 145. 2. & 35. 28. & 61. 4.

Dan. 6. 10.

2 Cor. 11. 28.

2 Theſſ, 3. 8.

Καιροῖς ἑκάστης ἡμέρας τακτοῖς ἑαυτὸν ἐγκλείων, μόνος μόνῳ τῷ αὐτῷ προσωμίλει Θεῷ. Euſeb. *de Vita* Conſt. 4. 22.

State to the greateſt Monarch on earth? Yet conſtantly *thrice a day did he pray, and give thanks unto his God.* Who can be more entangled in varieties and intricacies of care, of pains, of trouble, than was he that preſcribeth unto us this rule of Praying continually? Upon him did lie *the care of all the Churches*; *Night and day with labour and toil did he work* for the ſuſtenance of his life, *that he might not* (to the diſparagement of the Goſpel) *burthen any man*; perpetually he was engaged in all ſorts of labour and travail, ever conflicting with perils, with wants, with inconveniences numberleſs: yet did he exactly conform his practice to his rule, being no leſs indefatigable and inceſſant in his Devotion than he was in his buſineſs. Who ever managed a greater Empire than *Conſtantine*? Yet *every day* (as *Euſebius* reporteth) *at ſtated times, ſhutting himſelf up, he alone privately did converſe with his God.* The moſt pious men indeed have never been idle or careleſs men, but always moſt buiſie and active, moſt induſtrious in their callings, moſt provident for their families, moſt officious towards their friends, moſt ready to ſerve their country, moſt abundant in all good works: yet have they always been moſt conſtant in Devotion. So that experience clearly doth evidence, how reconcileable moſt Devotion is to much buſineſs; and that conſequently, the proſecution of the one cannot well palliate the neglect of the other.

II. No better can any man ward himſelf from blame, by imputing the neglect of Devotion to ſome indiſpoſition within him thereto. For this is onely cover one fault with another, or to lay on a patch more ugly than the ſore. 'Tis, in effect, to ſay we may ſin, becauſe we have a mind to it, or care not to do otherwiſe. Our indiſpoſition it ſelf is criminal; and, as ſignifying ſomewhat habitual or ſettled, is worſe than a ſingle omiſſion: it ought therefore to be corrected and cured; and the way to doe it is, by ſetting preſently upon the practice of the Duty, and perſiſting reſolutely therein: otherwiſe how is it poſſible that it ſhould ever be removed? The longer we forbear it, the more ſeldom we perform it, the ſtronger ſurely will our indiſpoſition grow, and the more difficult it will be to remove it. But if (with any degree of ſerioushneſs and good intention) we come indiſpoſed to Prayer, we may thereby be formed into better diſpoſition, and by continual attendance thereon, we ſhall (God's grace co-operating, which never is wanting to ſerious and honeſt intentions) grow toward a perfect fitneſs for it: Prayer by degrees will become natural and delightfull to us.

SER-

SERMON VIII.

The Duty of Thankſgiving.

EPHES. V. 20.

Giving thanks always for all things unto God.

THESE words, although (as the very Syntax doth immediately diſcover) they bear a relation to, and have a fit coherence with thoſe that precede, may yet (eſpecially conſidering *S. Paul's* ſtyle, and manner of expreſſion in the preceptive and exhortative part of his Epiſtles) without any violence, or prejudice on either hand, be ſevered from the Context, and conſidered diſtinctly by themſelves. And (to avoid encumbrance by farther compariſon) ſo taking them, we may obſerve, that every ſingle word among them carries with it ſomething of notable emphaſis, and eſpecial ſignificancy. The firſt [*Giving thanks*] expreſſes the ſubſtance of a Duty, to which we are exhorted. The next (I mean, in order of conſtruction) [*to God*] denotes the Object, or Term to which it is directed. The following [*always*] determines the main Circumſtance of this and all other Duties, the Time of performance. The laſt [*for all things*] declares the adequate Matter of the Duty, and how far it ſhould extend. Theſe particulars I ſhall conſider ſeverally, and in order.

Vid. Rom. 12.
Epheſ. 6, *&c.*

I. Firſt then, concerning the Duty it ſelf, *to give thanks*, or rather, *to be thankfull*; (for εὐχαριστεῖν doth not onely ſignifie *gratias agere, reddere, dicere*, to *give*, *render*, or *declare thanks*, but alſo *gratias habere, gratè affectum eſſe*, to be *thankfully diſpoſed*, to entertain a gratefull affection, ſenſe, or memory: in which more comprehenſive notion I mean to conſider it, as including the whole Duty or Vertue of Gratitude due to Almighty God for all his benefits, favours and mercies:) I ſay, concerning this Duty it ſelf, (abſtractedly conſidered,) as it involves a reſpect to benefits or good things received; ſo in its employment about them it imports, requires, or ſuppoſes theſe following particulars.

1. It implies a right Apprehenſion of, and conſequently a conſiderate Attention unto Benefits conferred. For he that is either wholly ignorant of his obligations, or miſtakes them, or paſſes them over with a ſlight and ſuperficial view, can no-wiſe be grate-full. *Whoſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving-kindneſs of the Lord. Men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doings. The works of the Lord are great, ſought out of all that have pleaſure therein. O taſte* (firſt, and then) *ſee that the Lord is good.*

Pſal. 107. 43.
Pſal 64. 9.
Pſal. 111. 2.
34 8.

This is the method that great Maſter of Thankſgiving preſcribes; firſt experimental notice, then wiſe conſideration, then gratefull ſenſe, then publick acknowledgment. And thoſe we find both by him, and by the Prophet *Iſaias* (in the very ſame words) reprehended, as wickedly ingratefull perſons, who *regarded not the work of the Lord, nor conſidered the operation of his hands.* 'Tis part therefore of this Duty incumbent on us, to take notice of diligently, and carefully to conſider the Divine Benefits; not to let them paſs undiſcerned, and unregarded by us, as perſons either wofully blind, or ſtupidly drowzy, or totally unconcerned.

Pſal. 28. 5.
Iſa. 5. 12.

'Tis a general fault, that the moſt common and frequent, the moſt obvious and conſpicuous Favours of God, (like the ordinary *Phænomena* of Nature, which, as *Ariſtotle* obſerves, though in themſelves moſt admirable, are yet leaſt admired,) the conſtant riſing of the Sun upon us, the deſcent of fruitfull Showrs, the recourſe of temperate Seaſons, the continuance of our Life, the enjoyment of Health, the providential diſpenſation of Wealth, and competent means of livelyhood, the daily Protection from incident dangers, the helps of improving Knowledge, obtaining Vertue, becoming happy, and ſuch like moſt excellent Benefits, we commonly little mind or regard; and conſequently ſeldom return the thanks due for them. Poſſibly ſome rare accidents of Providence, ſome extraordinary Judgment, ſome miraculous deliverance may rouze and awaken our attention: (as it is ſaid of the *Iſraelites, When he ſlew them, then they ſought him, and remembred that God was their Rock, and the high God their Redeemer:*) but ſuch advertency is not the effect ſo much of Gratitude, as of curioſity, or of neceſſity: the notable rarity invites, or ſome powerfull impulſe commands our notice. But the truly gratefull induſtriouſly deſign, and are ſtudious to know throughly their obligations, that they may be able to render anſwerable returns for them.

Pſ. 78. 34, 35.

2. This Duty requires a faithfull Retention of Benefits in memory, and conſequently frequent Reflections upon them. For, he that is no longer affected with a Benefit than it incurs the ſenſe, and ſuffers not it ſelf to be diſregarded, is far from being gratefull; nay, if we believe the Philoſopher, is ingratefull in the worſt kind, and higheſt degree. For, *Ingratus eſt,* (ſaith he) *qui beneficium accepiſſe ſe negat, quod accepit; ingratus eſt, qui diſſimulat; ingratus, qui non reddit: ingratiſſimus omnium, qui oblitus eſt. He that falſly denies the reception of a Benefit, and he that diſſembles it, and he that doth not repay it, is ingratefull; but moſt ingratefull of all is he that forgets it.* It is a ſign the Benefit made no deep impreſſion on his mind, ſince it left no diſcernible footſtep there; that he hardly ever thought of making recompence, ſince he hath ſuffered himſelf to become altogether uncapable of doing it: neither is there any hope of his amending the paſt neglect; no ſhame, no repentance, no fair occaſion can redeem him from Ingratitude, in whom the very remembrance of his obligation is extinguiſhed.

Ἀχάριστος ὅστις εὖ παθὼν ἀμνημονεῖ.

Sen. 3. *de Benef. cap.* 1.

If to be ſenſible of a preſent good turn, deſerved the title of Gratitude, all men certainly would be gratefull: the *Jews* queſtionleſs were ſo. When Almighty God, by his wonderfull power, in extraordinary ways, delivered them from the tyranny and oppreſſion of their prevalent enemies; when he cauſed ſtreams to guſh forth from the bowels of a hard rock, to refreſh their thirſt; when bread deſcended from Heaven in ſhowrs, and the winds were winged with fleſh, to ſatisfie their greedy deſires; then ſurely they were not altogether unſenſible of the Divine goodneſs; then could they acknowledge his power, and be forward enough to engage themſelves in promiſes of correſpondent obſervance toward him for the future. But the miſchief was, immediately after, as the *Pſalmiſt* complains, *They forgat his works, and the wonders he had ſhewed them: They remembred not his hand, nor the day when he delivered them from the enemy.* They *refuſed to obey, neither were mindfull of the wonders that God did among them*; as *Nehemiah* confeſſes in their behalf. *Of the Rock that begat them they were unmindfull, and forgot the God that formed them*; as it is in *Deuteronomy.* They diſtruſted his Promiſes, repined at his dealings, diſobeyed his Laws, and treacherouſly apoſtatized from his Covenant. Such were the fruits of their ingratefull forgetfulneſs; which therefore that people is ſo often charged with, and ſo ſharply reproved for by the Prophets.

Pſ. 78. 11 42.
Neh. 9. 17.
Deut. 32. 18.

On the contrary, we find that great pattern of Gratitude, the Royal Prophet *David*, continually revolving in his thoughts, imprinting upon his fancy, ſtudying and meditating upon, recollecting and renewing in his memory the reſults of Divine favour. *I will remember*, ſaith he, *thy wonders of old*; *I will meditate of all thy works, and talk of thy doings:* and *I remember the days of old*; *I will meditate on all thy works, I muſe on the works of thy hands:* and, *Bleſs the Lord O my ſoul, and forget not all his benefits:* and *my mouth ſhall praiſe thee with joyfull lips, when I remember thee upon my bed, and meditate on thee in the night-watches, becauſe thou haſt been my help.* No place unfit, it ſeems, no time unſeaſonable, for the practice of this Duty; not the place deſigned for reſt, not the time due to ſleep, but, as *David* thought, more due to a wakeful contemplation of the Divine goodneſs. Whoſe vigilant Gratitude we ſhould ſtrive to imitate, devoting our moſt ſolitary and retired, our moſt ſad and ſerious thoughts (not the ſtudies only of our cloſet, but the conſultations alſo of our pillow) to the preſervation of thoſe bleſſed Idea's; that neither length of time may deface them in our fancy, nor other care thruſt them out thence.

Thy loving-kindneſs is ever before mine eyes. Pſal. 26. 3.
& 77. 11, 12.
Pſal. 143. 5.
103. 2.
63. 5, 6, 7.

It was a ſatyrical anſwer, (that of *Ariſtotle*,) and highly opprobrious to mankind; who being asked, Τί τάχιστον γηράσκει; *What doth the ſooneſt grow old?* replied, Χάρις, *Thanks:* and ſo was that adagial verſe, Ἅμ' ἠλέηται, καὶ τέθνηκεν ἡ χάρις· *No ſooner the courteſie born, than the reſentment thereof dead.* Such reproachfull Aphoriſms we ſhould labour to confute, eſpecially as they are applicable to the Divine favours, by ſo maintaining and cheriſhing our thanks for them, that they neither decay with Age, nor prematurely die, nor be buried in oblivion; but may reſemble the pictures and poetical deſcriptions of the Graces, thoſe goodly Daughters of Heaven, ſmiling always with a never-fading ſerenity of countenance, and flouriſhing in an immortal youth.

The middle, we may obſerve, and the ſafeſt, and the faireſt, and the moſt conſpicuous places in Cities are uſually deputed for the erections of Statues and Monuments dedicated to the memory of worthy men, who have nobly deſerved of their Countries. In like manner ſhould we in the heart and centre of our Soul, in the beſt and higheſt apartments thereof, in the places moſt expoſed to ordinary obſervation, and moſt ſecure from the invaſions of worldly care, erect lively repreſentations of, and laſting memorials unto the Divine bounty; conſtantly attending to which we may be diſpoſed to Gratitude. Not one bleſſing, not the leaſt favourable paſſage of Providence ought to periſh with us, though long ſince paſt, and removed out of the ſphere of preſent ſenſe.

We muſt not in our Old age forget who formed us in the Womb, who brought us into the light, who ſuckled our Infancy, who educated our Childhood, who governed our Youth, who conducted our Manhood through the manifold hazzards, troubles and diſaſters of life.

Pſal 71. 6.

Nor in our Proſperity, our affluence of good things, our poſſeſſion of *Canaan*, Deut. 6 12. 8. 11. ſhould we be unmindfull of him who relieved us in our ſtraits, who ſupplied our wants, ſuſtained our adverſity, who redeemed us from *Egypt*, and led us through the wilderneſs. A ſucceſſion of new and freſh Benefits ſhould not (as among ſome Savages the manner is for the young to make away the old) ſupplant and expunge ancient ones, but make them rather more dear and venerable to us. Time ſhould not weaken or diminiſh, but rather confirm and radicate in us the remembrance of God's goodneſs; to render it, as it doth gold and wine, more precious, and more ſtrong. We have uſually a memory more than enough tenacious of injuries and ill turns done us: let it never be ſaid, to the diſgrace of that noble faculty, that we can hardly forget the diſcourteſies of man, but not eaſily remember the favours of God. But farther,

3. This Duty implies a due eſteem and valuation of Benefits; that the nature and quality, the meaſure and quantity, the circumſtances and conſequences of them be well expended; elſe the Gratitude is like to be none, or very defective. For we commenſurate our thankfulneſs, not ſo much to the intrinſick excellency of things, as to our peculiar eſtimations of them. A *Cynick*, perhaps, would not return more thanks for a diamond, than for a pebble; nor more gratefully receive a talent of gold, than an ounce of copper; becauſe he equally values, or rather alike contemns both.

Wherefore we find our (never to-be-forgotten) example, the devout Thankſgiver *David*, continually declaring the great price he ſet upon the Divine favours; admiring and diſplaying their tranſcendent perfections, their wonderfull greatneſs, their boundleſs extenſion, their exceſſive multitude, their endleſs duration, their advantageous circumſtances, (the excellent needfulneſs, convenience and ſeaſonableſs of them; together with the admirable freeneſs, wiſdom and power of the Benefactour ſhining forth in and by them.) Pſ. 108. 3, 4. *I will praiſe thee, O Lord,* (ſaith he) *among the people, I will ſing unto thee among the nations: For thy mercy is great unto the heavens, and thy faithfulneſs reacheth unto the clouds:* and, Pſ. 105. 5, 7 *Remember the marvellous works that he hath done, his wonders, and the judgments of his mouth. He is the Lord our God, his judgments are in all the earth:* and again, Pſ 36. 5, 6, 7. *Thy mercy, O Lord, is in the heavens, thy faithfulneſs reacheth unto the clouds. Thy righteouſneſs is like the great mountains; thy judgments are a great deep: O Lord, thou preſerveſt man and beaſt. How excellent is thy loving kindneſs, O God!* and, Pſ. 139. 17, 18. *How precious are thy thoughts unto me, O Lord! O how great is the ſum of them! If I ſhould count them, they are more in number than the ſand:* and again, Pſ 111. *His work is honourable and glorious, his righteouſneſs endureth for ever:* and, Pſal. 145. 9. *The Lord is good to all, and his tender mercies are over all his works:* and, Pſal. 68. 19. *Bleſſed be the Lord, who daily loadeth us with his benefits.*

In ſuch manner ought we diligently to ſurvey, and judiciouſly to eſtimate the effects of Divine beneficence, examining every part, and deſcanting upon every circumſtance thereof: like thoſe that contemplate ſome rare beauty, or ſome excellent picture; ſome commending the exact proportions, ſome the gracefull features, ſome the lively colours diſcernible therein. There is not the leaſt of the Divine favours, which, if we conſider the condeſcenſive tenderneſs, the clear intention, the undeſerved frankneſs, the chearfull debonairity expreſſed therein, hath not dimenſions larger than our comprehenſion, colours too fair, and lineaments too comely for our weak ſight throughly to diſcern; requiring therefore our higheſt eſteem, and our utmoſt thanks.

'Tis, perhaps, ſomewhat dangerous to affix a determinate value upon any of God's Benefits: (for to value them ſeems to undervalue them, they being really ineſtimable:) what then is it to extenuate, to vilifie, to deſpiſe the greateſt? We ſhould eſteem them, as we meaſure the Heavens with our eye, as we compute the ſands upon the ſhore, as we would prize inexhauſtible mines of gold, and treaſures of pearl; that is, by confeſſing heartily their worth ſurpaſſes the ſtrength of our imagination to conceive, and of our ſpeech to utter; that they are immenſe, innumerable, unconceivable and unexpreſſible. But ſtill,

4. *Giving thanks* imports, that benefits be received with a willing mind, a hearty ſenſe, a vehement affection. The forementioned particulars are indeed neceſſary properties, inſeparable concomitants, or prerequiſite conditions to; but a chearfull and cordial acceptance of Benefits is the form (as it were) and ſoul, the life and ſpirit, the principal and moſt eſſential ingredient of this Duty.

It was not altogether unreaſonable, though it went for a Paradox, that dictate of the *Stoicks*, That *animus ſufficit animo*, and, That *qui libenter accepit, beneficium reddidit:* that he, who with a willing and well-affected mind receives a courteſie, hath fully diſcharged the duty of Gratitude; that other endeavours of return and compenſation are rather handſome acceſſions to it, than indiſpenſably requiſite to the completion thereof. For as in the Collation, 'tis not the gold or the ſilver, the food or the apparel, in which the Benefit conſiſts, but the will and benevolent intention of him that beſtows them; ſo reciprocally 'tis the good acceptance, the ſenſibleneſs of, and acquieſcence in the Benefactour's goodneſs, that conſtitutes the Gratitude; which who affords, though he be neveur capable of yielding other ſatisfaction, *voluntate voluntati ſatiſſecit*; and, *Regnum æquavit opes animo* ——. 'Tis ingenuity that conſtitutes (reſpectively) both a bountifull Giver, and a thankfull Receiver. A truly noble Benefactour purely aimeth at not any material reward, or advantage to himſelf; (it were trading this, not beneficence;) but the good, profit, and content of him to whom he diſpenſeth his favour: of which being aſſured, he reſts ſatisfied, and accounts himſelf royally recompenſed.

Quoties quod propoſuit quis conſequitur, capit operis ſui fructum. Qui beneficium dat, quid proponit ſibi? prodeſſe ei cui dat, & ſibi voluptati eſſe: Non ſibi invicem reddi voluit; aut non fuit beneficium, ſed negotiation. Beneficii proprium eſt, nihil de reditu cogitare. Senec.

Nec eſt dubium quin is qui liberalis benignuſque dicitur, officium, non fructum, ſequatur. Cic. *de Leg.* I.

Such a Benefactour is Almighty God, and ſuch a tribute he requires of us; a ready embracement of, and a joyfull complacency in his kindneſs; even ſuch as he expreſſed, who ſaid, *Becauſe thy loving-kindneſs is better than life, my lips ſhall praiſe thee:* and, *My ſoul ſhall be filled as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyfull lips:* and, *I will praiſe thee with my whole heart; I will be glad and rejoyce in thee:* and, *Bleſs the Lord, O my ſoul; and all that is within me, praiſe his holy Name.* Pſal. 63. 3. & 104. 33. & 71. 22. & 63. 5. & 9 1, 2. & 103. 1.

No Holocauſt is ſo acceptable to God, as a Heart enflamed with the ſenſe of his Goodneſs. He loves not onely ἱλαρὸν δότην, (*a merry giver*) 2 Cor. 9. 7. but ἱλαρὸν δέκτην, (*a chearfull receiver*) alſo. He would have us, as to deſire his favour with a greedy appetite, ſo to taſte it with a ſavoury reliſh. He deſigns not onely to *fill* our mouths with *food*, but *our hearts* alſo *with gladneſs*. Acts 14. 17.

We muſt not ſeem to grudge or repine, to murmur or diſdain, that we are neceſſitated to be beholden to him; leſt it happen to us as it did to them of whom 'tis ſaid, *While the meat was yet in their mouths, the wrath of God came upon them, and ſlew the fatteſt of them.* Pſal 78. 30, 31 Yea, 'tis our duty not to be contented only, but to be delighted, to be tranſported, to be raviſhed with the emanations of his love: to entertain them with ſuch a diſpoſition of mind, as the dry and parched ground imbibes the ſoft due and gentle ſhowrs: as the chill and darkſome air admits the benign influences of heavenly light; as the thirſty ſoul takes in the ſweet and cooling ſtream. He that with a ſullen look, a dead heart; a faint ſenſe, a cold hand, embraces the gifts of Heaven, is really unthankfull, though with deluges of wine and oil he makes the altars to o'erflow, and clouds the sky with the ſteam of his ſacrifices. But yet farther,

5. This Duty requires due Acknowledgment of our oblation, ſignifications of our notice, declarations of our eſteem and good acceptance of favours conferr'd. 'Tis the worſt and moſt deteſtable of ingratitudes, that which proceeds from pride and ſcorn: and ſuch is he guilty of, who is either unwilling, or aſhamed to confeſs himſelf obliged; who purpoſely diſſembles a Benefit, or diſavows the Benefactour; who refuſes to render thoſe moſt manifeſtly due, and moſt † eaſily diſcharged, thoſe neither toilſome, nor expenſive oblations of praiſe and acknowledgment. This part of our duty requires, that we offer to God, not coſtly Hecatombs, but the *calves* onely *of our lips*, (as the Prophet *Hoſea* ſpeaks;) not the fruit of our lands, but *καρπὸν χειλέων* onely, (as the Apoſtle to the *Hebrews* ſtyles it,) *the fruit of our lips*, * *confeſſing to his name:* that we employ ſome few blaſts of the breath he gave us, on the celebration of his goodneſs, and advancement of his repute. *I will praiſe the name of God with a ſong, and will magnifie him with thankſgiving. This ſhall pleaſe the Lord better than an oxe or bullock that hath horns and hoofs*, ſaith *David*.

† Οὐδὲ γὰρ βαρύ τι καὶ ἐπαχθὲς ἐπιζητεῖ παρ' ἡμῶν, ἀλλ' ἢ τὸ ὁμολογεῖν μόνον τὰς τοσαύτας εὐεργεσίας, καὶ τὰς ὑπὲρ τούτων αὐτῷ εὐχαριστίας ἀναφέρειν. Chryſ. *Tom. I pag.* 54.

Hoſ. 14. 2.

Heb. 13. 15.

* ὁμολογούντων.

Pſal. 69. 30, 31.

And ſurely 'tis the leaſt homage we in gratitude owe, and can pay to Almighty God, to avow our dependence upon and obligation to him for the good things we enjoy, to acknowledge that his favours do deſerve thanks, to publiſh to the world our experience of his goodneſs, to proclaim ſolemnly with the voice of thankſgiving his moſt deſerved
Pſal. 89. 1. praiſe; reſembling him who abounds in ſuch expreſſions as theſe: *I will ſing of the mercies of the Lord for ever, with my mouth will I make known*
26. 7 *his faithfulneſs to all generations. I will publiſh with the voice of thankſ-*
145. 5 *giving, and tell of all his wondrous works. I will ſpeak of the glorious ho-*
40. 10. *nour of thy Majeſty, and of thy wondrous works. I have not hid thy righteouſneſs in my heart, I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving-kindneſs and thy truth from the great congregation.*

Vid. Pſ. 66 5. *O come hither, and behold the works of God,* &c.

Thus if a gratefull affection live in our hearts, it will reſpire through our mouths, and diſcover it ſelf in the motion of our lips. There will be a conſpiracy and faithfull correſpondence between our mind and our tongue: if the one be ſenſible, the other will not be ſilent; as if the ſpring works, the wheels will turn about, and the bell not fail to ſpeak. Neither ſhall we content our ſelves in loneſome tunes, and private ſoliloquies, to whiſper out the Divine praiſes; but ſhall loudly excite and provoke others to a melodious conſonance with us. We ſhall, with the ſweet Singer of *Iſrael*, cite and invoke Heaven and Earth; the celeſtial quire of Angels; the ſeveral eſtates and generations of Men, the numberleſs company of all the Creatures, to aſſiſt and joyn in conſort with us, in celebrating the worthy deeds, and magnifying the glorious name of our moſt mighty Creatour, of our moſt bountifull Benefactour.

Gratitude is of a fruitfull and diffuſive nature, of a free and communicative diſpoſition, of an open and ſociable temper: it will be imparting, diſcovering and propagating it ſelf; it affects light, company and liberty; it cannot endure to be ſmothered in privacy and obſcurity. Its beſt inſtrument therefore is Speech, that moſt natural proper and eaſie mean of converſation, of ſignifying our conceptions, of conveying, and, as it were transfunding our thoughts and our paſſions into each other. This therefore *glory of ours*, and beſt *organ* that we have, (as the Pſalmiſt ſeems to call it,) our Tongue, we ſhould in all reaſon devote to the honour, and conſecrate to the praiſe of him who made it, and who conſerves it ſtill in tune.

Ψυχὴ γὰρ οἶμαι ψυχῇ καὶ πνεῦμα πνεύματι συναπτόμενα κατὰ τὴν τοῦ λόγου σπορὰν, &c. Clem. Alexan. *Strom I. pag.* 270.

Pſal. 57. 8.

And the farther to provoke us, we may conſider, that it hath been the manner, prompted by Nature, and authorized by general practice, for men of all nations, and all times, and all ways, by compoſed Hymns and panegyrical Elogies, to expreſs their gratitude for the gifts of Nature, and for the Benefits indulged by Providence; in their publick Sacrifices and ſolemn Feſtivities extolling the excellent qualities of their imaginary Deities; and reciting the famous atchievments of their Heroes, and ſuppoſed Benefactours: to whoſe favourable help and bleſſing, in their conceit, they owed the fruits of the earth, the comforts of life, the defence and patronage of their countries: being indeed miſtaken in the object, but not tranſgreſſing in the ſubſtance of the Duty; paying a due debt, though to falſe creditours. And I wiſh we were as ready to imitate them in the one, as we are, perhaps, prone to blame them for the other. For, certainly, acknowledgments of the Divine Goodneſs, and ſolemn teſtifications of our thankfull ſenſe thereof, (whatever the abuſed world may now imagine,) was always, is now, and ever will be the principal and moſt noble part of all Religion immediately addreſſed to God. But moreover,

6. This Duty requires endeavours of real Compenſation, and a ſatiſfactory Requital of Benefits, according to the ability and opportunity of the receiver: that we doe not onely verbally *dicere*, and *agnoſcere*; but really *agere*, and *referre gratias*: that to him who hath by his beneficence obliged us, we miniſter reciprocal aſſiſtence, comfort and relief, if he need them, and be capable to receive them; however, by evident teſtimonies to diſcover our ready diſpoſition to make ſuch real returns; and withall, to ſute our actions to his good liking, and in our carriage to comply with his reaſonable deſires. For, as *the earth which drinketh the rain often coming upon it, and* having been by great labour tilled, and manured with expence, *yieldeth* yet no * *meet herbage*, or *fruit agreeable to the expectation of him that dreſſeth it*, but is either wholly barren, or *produceth* onely *thorns and briars, is* (as the Apoſtle to the *Hebrews* tells us) *to be reprobated, and nigh unto curſing*; that is, deſerves no farther care or culture to be employed on it, and is to be reputed deſperately worthleſs: ſo is he, (that we may apply an *Apodoſis* to the Apoſtle's compariſon) who, daily partaking the influences of Divine Providence and Bounty, affords no anſwerable return, to be accounted execrably unthankfull, and unworthy of any farther favour to be ſhewed toward him.

1 Sam. 12. 24 *Onely fear the Lord, and ſerve him in truth, with all your heart: for conſider how great things he hath done for you*

Heb. 6. 7, 8.

* *εὔθετον βοτάνην.*

Pſal. 16. 2. 'Tis true, our *righteouſneſs* (or *beneficence*, ſo the word there ſignifies) *doth not extend unto God*: His Benefits exceed all poſſibility of any proportionable requital: He doth not need, nor can ever immediately receive any advantage from us: we cannot enrich him with our gifts, who by unqueſtionable right, and in unalterable poſſeſſion, is Lord and Maſter of all things that do actually, or can poſſibly exiſt; nor advance him by our weak commendations, who already enjoyeth the ſupreme pitch of glory; nor any-way contribute to his in it ſelf compleat and indefectible Beatitude. Yet we may by appoſite ſignifications declare our willingneſs to ſerve and exalt him: we may by our obſequious demeanour highly pleaſe and content him: we may, by our charity and benignity to thoſe whoſe good he tenders, yield (though not an adequate, yet) an acceptable return to his Benefits. Pſal. 116. 12. *What ſhall I render unto the Lord for all his benefits?* ſaith *David*, in way of counſel and deliberation: and thereupon reſolves, Verſ. 13, 14. *I will take the cup of ſalvation, and call upon the Name of the Lord: I will pay my vows unto the Lord.* Seaſonable benedictions, officious addreſſes, and faithfull performances of vows, he intimates to bear ſome ſhadow at leaſt, ſome reſemblance of compenſation. And ſo did his wiſe Son likewiſe, when he thus adviſed, Prov 3. 9. *Honour the Lord with thy ſubſtance, and with the firſt-fruits of thy encreaſe.*

Almighty God though he really doth, and cannot otherwiſe doe, yet will not ſeem to beſtow his favours altogether *gratis*, but to expect ſome competent return, ſome ſmall uſe and income from them. He will aſſert his rightfull title, and be acknowledged the chief proprietary, by ſignal expreſſions of our fealty, and the payment of ſome, though inconſiderable, quit-rent, for our poſſeſſions derived from him: he will rather himſelf be ſeemingly indigent, than permit us to be really ingratefull. For, knowing well that our performance of duty and reſpect toward him greatly conduceth to our comfort and happineſs, he requireth of us ſuch demonſtrations of them, as we conveniently are able to exhibit; he appoints ſervices expreſſive of thankfulneſs, exacts tributes and cuſtoms, demands loans and benevolences, encourages and accepts free-will-offerings from us. Exod. 23 15 *Thou ſhalt not appear empty before the Lord*, was a Statute to the *Jews*, qualified and moderated by certain meaſures: The Firſt-fruits of their Lands, the Firſt-born of their Cattle and of themſelves, the tenths of their annual encreaſe, and a certain allotment from the Spoils acquired in wars, did God challenge to himſelf, as fitting recompences due for his bounty to and care over them.

Ἀκήρατος γὰρ αὐτοῦ ἡ οὐσία καὶ ἀνενδεὴς ἐστι, οὐδενὸς ἑτέρου προσδεῖται· οἱ δὲ αἰνοῦντες αὐτὸν, αὐτοὶ λαμπρότεροι γίνονται. S. Chryſ. *in Pſal.* 144 *p.* 885. Savil.

Neither did the Gentiles conceive themſelves exempted from the like obligation. For the ἀκροθίνια, the *top* or *chief of their Corn-heaps*, they were wont to conſecrate unto him who had bleſſed their fields with encreaſe; and the ἀκρόλεια, *the firſt* and *beſt of the prey*, they dedicated to the adornment of his temple by whoſe favourable diſpoſal they had obtained the victory. Neither would they ſooner begin their meal, and partake of their neceſſary refreſhment, than, by pouring forth their gratulatory libation, they had performed ſome homage to Heaven for it.

—— ——οὐδέ τις ἔτλη
Πρὶν πιέειν πρὶν λεῖψαι ὑπερμενέϊ Κρονίωνι, Hom. *Il.* η'. *ad finem.*

was the cuſtom, it ſeems, in *Homer*'s time. I ſhall not inſiſt upon their ἀναθήματα, their anniverſary or their caſual Sacrifices; but onely obſerve, (what, if ſeaſonable, might by many ſufficient teſtimonies be evinced,)

ced,) that thoſe men (at leaſt the moſt intelligent of them) were not ſo ſenſeleſs as to imagine, that the Gods to whom they performed thoſe ſervices, and Devoted thoſe oblations, did any-wiſe need, or were truly benefited by them; but that they eſteemed it a comely thing, by the moſt ſignificant means they could invent, to declare their gratefull ſenſe of the Divine goodneſs and indulgence toward them.

Vid. Platonis *Alcib.* II. pag, 459. Οὐ γὰρ, οἶμαι, τοιοῦτόν ἐστι τὸ τῶν θεῶν, ὥστε ὑπὸ δώρων παράγεσθαι, οἷον κακὸν τοκιστὴν, &c.

And though we are, perhaps, diſobliged now from the circumſtantial manner, yet are we no-wiſe freed from (but rather more ſtrongly engaged to) the ſubſtantial performance of this ſort of Gratitude. We are to offer ſtill, not dead *bulls and goats*, but (as S. *Paul* ſaith) *our own bodies, living ſacrifices, holy and acceptable to God.* We are excuſed from material, but are yet bound to yield πνευματικὰς θυσίας, *ſpiritual ſacrifices* unto God, as S. *Peter* tells us. We muſt burn incenſe ſtill, that of frequent Devotion; and ſend up continually to Heaven θυσίαν τῆς αἰνέσεως, that *thank-offering of praiſe*, which the Apoſtle to the *Hebrews* mentions. We muſt conſecrate the firſt-born of our Souls, (pure and holy Thoughts,) and the firſt-fruits of our ſtrength, (our moſt active Endeavours,) to God's Service. We muſt ſlay our impure deſires, mortifie our corrupt affections, and abandon our ſelfiſh reſpects for his ſake. We muſt give him our hearts, and preſent our wills entirely to his diſpoſal. We muſt vow to him, and pay the daily oblation of ſincere Obedience. We muſt officiouſly attend his pleaſure, and labour to content him by an innocent and unblemiſhed converſation. With theſe things Almighty God is effectually gratified; he approves of and accepts theſe, as real teſtimonies of our Thankfulneſs, and competent returns of his Benefits.

Rom. 12. 1.

1 Pet. 2. 5.

Heb. 13. 15.

Μία ἀμοιβὴ κυριωτάτη παρὰ ἀνθρώπων, ταῦτα δρᾶν ἅπερ ἀρεστὰ τῷ Θεῷ. Clem. Alex. *Strom.* 7. *p.* 511.

Eſpecially our Charity and Beneficence, our exhibiting love and reſpect to good men, (his faithful ſervants and near relations,) our affording help and ſuccour to perſons in need and diſtreſs, he accounts a ſuitable retaliation of his kindneſs, acknowledges to be an obligation laid upon himſelf, and hath by ſettled rules and indiſpenſable promiſes obliged himſelf to requite them. For, *He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, he will pay him again:* and, *God is not unrighteous, to forget your work, and labour of love, which ye have ſhewed toward his Name, in that ye have miniſtred to the Saints, and do miniſter:* and, *To do good and to communicate, forget not; for with ſuch ſacrifices God is well pleaſed:* and, *I deſire fruit* (ſaith S. *Paul* to the *Philippians*) *that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were ſent from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.* And, *Inaſmuch as ye have done it to* (that is, fed, and clothed, and comforted) *the leaſt of theſe my brethren, ye have done it unto me*, ſaith our Saviour; manifeſtly declaring, that the good we doe, and the reſpect we ſhew unto good and needy men, God reckons it done unto himſelf.

Prov. 19. 17.

Heb. 6. 10.

Heb. 13. 16.

Phil. 4 17, 18.

Matt. 25. 40.

And this point I ſhall conclude with the ſayings of the wiſe *Hebrew* Philoſopher *Ben-Sirach*, *He that keepeth the Law, bringeth offerings enough: He that taketh heed to the Commandment, offereth a peace-offering. He that requiteth a good turn, offereth fine flower: and he that giveth alms, ſacrificeth praiſe. To depart from wickedneſs, is a thing pleaſing to the Lord: and to forſake unrighteouſneſs, is a propitiation.* To theſe I ſhall onely adde this one particular.

Ecclus 35. 1, 2, 3.

7. That true Gratitude for Benefits is always attended with the Eſteem, Veneration and Love of the Benefactour. Beneficence is a Roy-

al and God-like thing, an argument of eminent Goodneſs and Power conſpiring; and neceſſarily therefore, as in them that perceive, and duly conſider it, it begets Reſpect and Reverence, ſo peculiarly in thoſe that feel its benign influence, it produces Love and Affection: like the heavenly Light, which to all that behold it appears glorious; but more powerfully warms thoſe that are directly ſubject to its rays, and is by them more vigorouſly reflected.

And as to thoſe that are immediately concerned therein, it imports more particular Regard and Good will; ſo, if they be duly ſenſible thereof, it engages them in mutual correſpondence, to an extraordinary Eſteem and Benevolence: ſuch as *David* upon this account profeſſes to
Pſal 18. 1. have been in himſelf toward God, and frequently excites others to. *I*
Verſe 3. *will love thee, O Lord my ſtrength. I will call upon the Lord, who is*
Verſe 46. *worthy to be praiſed. The Lord liveth, and bleſſed be my rock; and let*
the God of my ſalvation be exalted.
Pſal. 116. 1. *I love the Lord, becauſe he hath*
heard my voice, and my ſupplications. And, (in the Goſpel)
Luk. 7. 47. *Becauſe*
Ἔστιν χάρις γὰρ ἡ χάριν τίκτουσ' ἀεί. Soph. *her ſins, being many, were forgiven, therefore ſhe loved much.* So true
it is, that ſenſe of favour indulged is naturally productive of love.

Thus have I plainly and ſimply preſented you with what my meditations ſuggeſted concerning the Nature and Subſtance of this Duty, with the ſeveral branches ſprouting from the main ſtock thereof: I proceed now to that which will exceedingly enlarge the worth, and engage to the performance thereof.

II. The Object and Term to which it is to be directed; we are to give thanks *to God. To God*, I ſay; that is, *to Him* unto whom we are obliged, not for ſome ſmall and inconſiderable trifles, but for the moſt weighty and valuable Benefits: from whom we receive, not few or ſome, but all good things; what-ever is neceſſary for our ſuſtenance, convenient for our uſe, pleaſant for our enjoyment; not onely thoſe that come immediately from his hand, but what we obtain from others, who from him receive both the will and the power, the means and the opportunities of doing us good: to whom we owe, not onely what we ever did, or doe at preſent poſſeſs, or can hereafter hope for of good; but that we were, are, or ſhall ever be in capacity to receive any: to the Authour, Upholder and Preſerver of our being; without whoſe goodneſs we had never been, and without whoſe care we cannot ſubſiſt one moment.

To Him who is the Lord and true owner of all things we partake of; whoſe air we breathe, whoſe ground we tread on, whoſe food ſuſtains us; whoſe wholly we are our ſelves, both the Bodies we carry about us, (which is *the work of his hands*,) and the Soul we think with, which was breathed from his mouth.

To Him who hath created a whole World to ſerve us, a ſpacious, a beautifull, a ſtately World for us to inhabit, and to diſport in: who hath ſubjected ſo fair a territory to our dominion, and conſigned to our uſe ſo numerous a progeny of goodly creatures, to be managed, to be governed, to be enjoyed by us.

So that where-ever we direct our eyes, whether we reflect them inward upon our ſelves, we behold his Goodneſs to occupy and penetrate the very root and centre of our beings; or extend them abroad toward the things about us, we may perceive our ſelves encloſed wholly, and ſurrounded with his Benefits. At home we find a comely body framed by his curious artifice, various Organs fitly proportioned, ſituated and tempered for ſtrength, ornament and motion, actuated by a gentle heat, and invigorated with lively ſpirits, diſpoſed to health, and qualified for a long endurance; ſubſervient to a Soul endued with divers Senſes, Faculties and Powers, apt to enquire after, purſue and perceive various delights and contents. To the ſatisfaction of which all extrinſecal things do miniſter matter and help; by his kind diſpoal, who furniſhes our Palats with variety of delicious fare, entertains our Eyes with pleaſant ſpectacles, raviſhes our Ears with harmonious ſounds, perfumes our Noſtrils with fragrant odours, chears our Spirits with comfortable gales, *fills our Hearts with food and gladneſs*, ſupplies our manifold needs, and protects us from innumerable dangers.

To Him who hath inſpired us with immortal Minds, and impreſſed upon them perſpicuous characters of his own Divine Eſſence; hath made us, not in ſome ſuperficial lineaments, but in our moſt intimate conſtitution, to reſemble himſelf, and to partake of his moſt excellent Perfections; an extenſive Knowledge of truth, a vehement Complacency in good, a forward Capacity of being compleatly happy, (according to our degree, and within our ſphere.) To which bleſſed end by all ſutable means (of external miniſtry and interiour aſſiſtence) he faithfully conducts us; revealing to us the way, urging us in our proceſs, reclaiming us when we deviate; engaging us by his Commands, ſoliciting us by gentle Advices, encouraging us by gracious Promiſes; inſtructing us by his holy Word, and admoniſhing us by his loving Spirit.

To him who vouchſafes to grant us a free acceſs unto, a conſtant intercourſe and a familiar acquaintance with Himſelf; to eſteem and ſtyle us his *Friends* and *Children*; to invite us frequently, and entertain us kindly with thoſe moſt pleaſant delicacies of ſpiritual repaſt; yea, to viſit us often at our home, and (if we admit) to abide and dwell with us; indulging us the enjoyment of that Preſence, wherein the life of all joy and comfort conſiſts, and to behold the light of his all-chearing countenance.

Is there any thing more? Yes: *To Him* who, to redeem us from Miſery, and to advance our eſtate, hath infinitely debaſed Himſelf, and eclipſed the brightneſs of his glorious Majeſty; not diſdaining to aſſume us into a near affinity, yea, into a perfect union with himſelf; to inhabit our frail and mortal nature, to undergo the laws and conditions of Humanity, to appear in our ſhape, and converſe, as it were, upon equal terms with us, and at laſt to taſte the bitter Cup of a moſt painfull and diſgracefull Death for us.

Yea, *To Him* who not only deſcended from his Imperial Throne, became a Subject, and (which is more) a Servant for our ſake; but deſigned thereby to exalt us to a participation of his Royal dignity, his Divine nature, his eternal glory and bliſs; ſubmitting Crowns and Sceptres to our choice; Crowns that cannot fade, and Sceptres that can never be extorted from us.

Farther yet, *To him*, the excellent quality, the noble end, the moſt obliging manner of whoſe Beneficence doth ſurpaſs the matter thereof, and hugely augment the Benefits: who, not compelled by any neceſſity, not obliged by any law, (or previous compact) not induced by any extrinſick arguments, not inclined by our merits, not wearied with our importunities, not inſtigated by troubleſome paſſions of pity, ſhame, or fear, (as we are wont to be,) not flattered with promiſes of recompence, nor bribed with expectation of emoulment thence to accrue unto himſelf; but being abſolute Maſter of his own actions, onely both Law-giver and Counſellour to himſelf, all-ſufficient, and incapable of admitting any acceſſion to his perfect bliſsfulneſs ; moſt willingly and freely, out of pure bounty and good will, is our friend and benefactour ; preventing not only our deſires, but our knowledge ; ſurpaſſing not our deſerts onely, but our wiſhes, yea, even our conceits, in the diſpenſation of his ineſtimable, and unrequitable benefits ; having no other drift in the collation of them, beſide our real good and welfare, our profit and advantage, our pleaſure and content.

Tho Him who not lately began, or ſuddenly will ceaſe, that is either uncertain or mutable in his intentions, but from everlaſting deſigned, continues daily, and will (if we ſuffer him) to all eternity perſevere unmoveable in his reſolutions to doe us good.

To him whom no ingratitude, no undutifull carriage, no rebellious diſobedience of ours could for one minute wholly remove, or divert from his ſteddy purpoſe of caring for us : who regards us, though we do not attend to him ; procures our welfare, though we neglect his concernments ; employs his reſtleſs thought, extends his watchful eye, exerts his powerfull arm, is always mindfull, and always buſie to doe us good ; watching over us, when we ſleep, and remembring us, when we forget our ſelves : in whom yet 'tis infinite condeſcenſion to think of us, who are placed ſo far beneath his thoughts ; to value us, who art but duſt and dirt ; not to deſpiſe and hate us, who are really ſo deſpicable and Pſ. 113. 5, 6. unworthy. For *though he dwelleth on high,* (ſaith the Pſalmiſt truly and emphatically,) *he humbleth himſelf to behold the things that are done in heaven and earth.*

To Him that is as mercifull and gracious, as liberal and munificent toward us : that not onely beſtows on us more gifts, but pardons us more debts, and forgives us more ſins, than we live minutes : that with infinite patience endures, not only our manifold infirmities and imperfections, but our petulant follies, our obſtinate perverſeneſſes, our treacherous infidelities ; overlooks our careleſs neglects, and our wilfull miſcarriages ; puts up the exceedingly-many outragious affronts, injuries and contumelies continually offered to his Supreme Majeſty by us baſe worms, whom he hath always under his feet, and can cruſh to nothing at his pleaſure.

Jam 1. 5. *To Him* yet who (as S. *James* ſaith) *giveth freely and upbraideth no man* : who calls us neither very frequently, nor over ſtrictly to accounts : who exacts of us no impoſſible, no very difficult, no greatly-burthenſome or coſtly returns ; being ſatisfied with the chearfull acceptance of his favours, the hearty acknowledgments of his goodneſs, the ſincere performance of ſuch duties to which our own welfare, comfort and advantage (rightly apprehended) would otherwiſe abundantly diſpoſe us.

To him, laſtly, whoſe Benefits to acknowledge is the greateſt benefit of all ; to be enabled to thank whom deſerves our greateſt thanks ; to be ſenſible of whoſe Beneficence, to meditate on whoſe Goodneſs, to admire whoſe Excellency, to celebrate whoſe Praiſe, is Heaven it ſelf and Paradiſe, the life of Angels, the quinteſſence of joy, the ſupreme degree of Felicity.

Pſal. 106. 2. In a word, *To Him* whoſe Benefits are immenſely great, innumerably many, unexpreſſibly good and precious. For, *Who can utter the mighty acts of the Lord? who can ſhew forth all his praiſe?* ſaid he, who had employed often his moſt active thoughts, and his utmoſt endeavours thereupon, and was incomparably better able to doe it.

To this God, to this great, to this onely Benefactour of ours, we owe this moſt natural and eaſie, this moſt juſt and equal, this moſt ſweet and pleaſant Duty of giving Thanks. To whom if we wilfully refuſe, if we careleſly neglect to pay it, I ſhall onely ſay thus much, that we are not onely monſtrouſly ingratefull, and horribly wicked; but abominably fooliſh, and deplorably miſerable. I ſhall repeat this ſentence once again, and wiſh it may have its due effect upon us: To this great, to this onely Patron and Benefactour of ours, if we doe not in ſome meaſure diſcharge our due debt of Gratitude, for his ineſtimable Benefits and Mercies, we are to be adjudged not onely moſt prodigiouſly unthankfull, moſt deteſtably impious; but moſt wofully ſtupid alſo and ſenſeleſs, moſt deſperately wretched and unhappy.

I ſhould now proceed to conſider the Circumſtance of Time, determined in the word *Always*; and the Extenſion of the Matter, implied in thoſe words, *for all things*: and then to ſubjoyn ſome farther inducements, or arguments perſuaſive to the practice of this Duty. But the time (and, I fear, your patience,) failing, I ſhall reſerve them to ſome other opportunity.

SERMON IX.

The Duty of Thankſgiving.

EPHES. V. 20.

Giving thanks always for all things unto God.

HAving formerly diſcourſed upon theſe words, I obſerved in them Four Particulars conſiderable: 1. the ſubſtance of a Duty, to which we are exhorted, to *give thanks*; 2. the Term unto which it is directed, *to God*; 3. the Circumſtance of time, determined in that word, *always*; 4. the Extent of the Matter about which the Duty is employed, *for all things*. Concerning the Two former Particulars, wherein the Duty conſiſted, and wherefore eſpecially related unto God, I then repreſented what did occur to my meditation.

III. I proceed now to the Third, the Circumſtance of Time allotted to the performance of this Duty, expreſſed by that univerſal and unlimited term, *Always*.

Which yet is not ſo to be underſtood, as if thereby we were obliged in every inſtant (or ſingular point of time) actually to remember, to conſider, to be affected with, and to acknowledge the Divine Benefits: for the deliberate operations of our minds being ſometimes wholly interrupted by ſleep, otherwhile preoccupied by the indiſpenſable care of ſerving our natural neceſſities, and with attendance upon other reaſonable employments,) it were impoſſible to comply with an obligation to the performance of this Duty ſo interpreted. And thoſe Maxims of Law, *Impoſſibilium nulla eſt obligatio*, and, *Quæ rerum naturâ prohibentur,*

tur, nullà lege confirmata ſunt, (that is, *No law or precept can oblige to impoſſibilities*,) being evidently grounded upon natural equity, ſeem yet more valid in relation to his Laws, who is the Judge of all the world, and in his diſpenſations moſt tranſcendently juſt and equal.

We may therefore obſerve, that the *Hebrews* are wont (in way of *Synecdoche*, or grammatical *Hyperbole*) ſo to uſe words of this kind, that their univerſal importance ought to be reſtrained by the quality or circumſtances of the matter about which they converſe. As when our Matt. 10. 22. Saviour ſaith, *Ye ſhall be hated by all men for my ſake*; *All* is not to be taken for every ſingular perſon, (ſince there were ſome that loved our Saviour, and embraced the Evangelical Doctrine,) but for many, or Pſal. 14. 1. the moſt. And when *David* ſaith, *There is none that doeth good*; he ſeemeth onely to mean, that in the general corruption of his times there were few righteous perſons to be found. And ſo *for ever* is often uſed, not for a perpetual and endleſs, but for a long and laſting duration; and *always*, not for a continual (unintermitted) ſtate of being, or action, but for ſuch a perſeverance as agrees to the condition of the thing to which it is applied.

Exod. 28. 30. 'Tis (for inſtance) preſcribed in *Exodus*, that *Aaron* ſhould *bear the judgment of the children of Iſrael* (the *Urim* and *Thummim*) *upon his heart before the Lord continually*; that is, (not in abſolute and rigorous acception continually, but) conſtantly ever when he went into the Holy place to diſcharge the Pontifical function, as the context declares. Joh. 18. 20. And our Saviour in the Goſpel ſaith of himſelf, Ἐγὼ πάντοτε ἐδίδαξα, *I always taught in the temple*; that is, very often, and ever when fit occaſion was preſented. And the Apoſtles, immediately after *Chriſt*'s aſ- Luk. 24. 53. cenſion, ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, *were* (as S. *Luke* tells us) *continually in the temple, praiſing and bleſſing God*; that is, they reſorted thither conſtantly at the uſual times, or canonical hours of prayer. In like 1 Theſſ. 5. 16, 18 manner thoſe injunctions (of neareſt affinity) of *rejoycing*, of *giving* Eph. 6. 18. *thanks always*, and particularly of *praying without ceaſing*, (as I have Luke 18. 1. ſhewn more largely in another Diſcourſe,) are to be taken in a ſenſe ſo 1 Theſ. 5. 17. qualified, that the obſervance of them may be at leaſt morally poſſible.

Thus far warrantably we may limit the extenſion, and mollifie the rigour of this ſeemingly-boundleſs term; but we can hardly allow any farther reſtriction, without deſtroying the natural ſignification, or diminiſhing the due emphaſis thereof. As far therefore as 'tis poſſible for us, we muſt endeavour always to perform this duty of Gratitude to Almighty God: and conſequently,

1. Hereby is required a Frequent performance thereof; that we doe often actually meditate upon, be ſenſible of, confeſs and celebrate the Divine Beneficence. For what is done but ſeldome or never (as we commonly ſay) cannot be underſtood done always, without a *Catachreſis*, or abuſe of words too enormous. As therefore no moment of our life wants ſufficient matter, and every conſiderable portion of time miniſters notable occaſion of bleſſing God; as he allows himſelf no ſpacious intervals or diſcontinuances of doing us good: ſo ought we not to ſuffer any of thoſe many days (vouchſafed by his goodneſs) to flow beſide us, void of the ſignal expreſſions of our dutifull thankfulneſs to him; not to admit in our courſe of life any long vacations from this Duty. If God inceſſantly, and through every minute, demonſtrates himſelf gracious unto us; we in all reaſon are obliged frequently and daily to declare our ſelves gratefull unto him.

So at leaſt did *David*, (that moſt eminent example in this kind, and therefore moſt appoſite to illuſtrate our Doctrine, and to enforce the practice thereof;) for, *Every day*, ſaith he, *I will bleſs thee*; *I will praiſe thy Name for ever and ever. Every day.* The Heavenly bodies did not more conſtantly obſerve their courſe, than he his diurnal revolutions of praiſe: Every day in his Kalendar was as it were Feſtival, and conſecrated to Thankſgiving. Neither did he adjudge it ſufficient to devote ſome ſmall parcels of each day to this ſervice: for, *My tongue* (ſaith he) *ſhall ſpeak of thy righteouſneſs, and of thy praiſe all the day long:* and again, *My mouth ſhall ſhew forth thy righteouſneſs, and thy ſalvation all the day, for I know not the numbers thereof.* The Benefits of God he apprehended ſo great and numerous, that no definite ſpace of time would ſerve to conſider and commemorate them. He reſolves therefore otherwhere to beſtow his whole life upon that employment: *While I live, I will praiſe the Lord; I will ſing praiſes unto my God, while I have any being:* and, *I will bleſs the Lord at all times; his praiſe ſhall continually be in my mouth.* No man can reaſonably pretend greater impediments, or oftner avocations from the practice of this duty, than he, upon whom the burthen of a royal eſtate, and the care of governing a populous nation were incumbent: yet could not they thruſt out of his memory, nor extinguiſh in his heart the lively ſenſe of Divine goodneſs; which (notwithſtanding the company of other ſecular encumbrances) was always preſent to his mind, and like a ſpirit, (excluded from no place by any corporeal reſiſtence,) did mingle with and penetrate all his thoughts, and affections, and actions. So that he ſeems to have approached very near to the compleat performance of this Duty, according to the extremity of a litteral interpretation; and to have been always without any intermiſſion employed in giving thanks to God. The conſideration (methinks) of ſo noble a pattern, adjoyned to the evident reaſonableneſs of the Duty, ſhould engage us to the frequent practice thereof.

Pſal 145. 2.

Pſal 35. 28.

Pſal 71. 8, 15. 24.

Pſal 146. 2. & 104. 33. Pſal. 34. 1. & Pſ. 71. 6.

Εἰ δὲ βασιλεὺς ἀνὴρ μυρίαις βαπτιζόμενος φροντίσι καὶ πανταχόθεν περιελκόμενος, τοσαυτάκις παρεκάλει τὸν Θεόν· τίνα ἂν ἔχοιμεν ἀπολογίαν ἢ συγγνώμην ἡμεῖς τοσαύτην σχολὴν ἄγοντες, καὶ μὴ συνεχῶς αὐτὸν ἱκετεύοντες, &c. Chryſ. *Tom. V. pag.* 76.

But if the conſideration of this excellent example doe not, yet certainly that may both provoke us to emulation, and confound us with ſhame, of *Epictetus*, a Heathen man, whoſe words to this purpoſe ſeem very remarkable: Εἰ γὰρ νοῦν εἴχομεν, ſaith he in *Arrian*'s *Diſſert.*) ἄλλο τι ἔδει ἡμᾶς ποιεῖν καὶ κοινῇ, καὶ ἰδίᾳ, ἢ ὑμνεῖν τὸ θεῖον, καὶ εὐφημεῖν, καὶ ἐπεξέρχεσθαι τὰς χάριτας; οὐκ ἔδει καὶ σκάπτοντας, καὶ ἀροῦντας, καὶ ἐσθίοντας ᾄδειν τὸν ὕμνον τὸν εἰς τὸν Θεόν; Μέγας ὁ Θεός, &c. that is, in our language, *If we underſtood our ſelves, what other thing ſhould we doe, either publickly, or privately, than ſing Hymns to, and ſpeak well of God, and perform Thanks unto him? Ought we not, when we were digging, or plowing, or eating, to ſing a* (ſutable) *Hymn to him? Great is God, in that he hath beſtowed on us thoſe inſtruments wherewith we till the ground: Great is God, becauſe he hath given us hands, a throat, a belly; that we grow inſenſibly, that ſleeping we breathe. Thus* (proceeds he) *ſhould we upon every occurrence celebrate God, and ſuperadde of all the moſt excellent and moſt Divine Hymn, for that he hath given us the faculty of apprehending and uſing theſe things orderly. Wherefore ſince moſt men are blind and ignorant of this, ſhould there not be ſome one, who ſhould diſcharge this office, and who ſhould for the reſt utter this Hymn to God? And what can I, a lame* (*and decrepit*)

Lib 1 *cap.* 17.

Πάντα τοίνυν τὸν βίον ἑορτὴν ἄγοντες, πάντῃ πάντοθεν παρεῖναι τὸν Θεὸν πεπεισμένοι, γεωργοῦμεν αἰνοῦντες, πλέομεν ὑμνοῦντες, κατὰ τὴν ἄλλην πολιτείαν ἐντέχνως ἀναστρεφόμεθα. Clem. Alex. *Strom. VII* p 517.

old man doe elſe, than celebrate God? Were I indeed a Nightingale, I would doe what belongs to a Nightingale; if a Swan, what becomes a Swan: but ſince now I am endued with Reaſon, I ought to praiſe God. This is my duty and concernment, and ſo I doe; neither will I deſert this employment, while it is in my power: and to the ſame ſong I exhort you all. Thus that worthy Philoſopher, not inſtructing us onely, and exhorting with pathetical diſcourſe, but by his practice inciting us to be continually expreſſing our Gratitude to God.

And although neither the admonition of Prophets, nor Precepts of Philoſophers, nor the examples of both, ſhould prevail; yet the precedents (methinks) of dumb and ſenſeleſs creatures ſhould animate us thereto; which never ceaſe to obey the law impoſed on them by their
Pſal. 19. 1, 2, 3. Maker, and without intermiſſion glorifie him. For, *The Heavens declare the glory of God, and the Firmament ſheweth his handy-work. Day unto day uttereth ſpeech, and Night unto night ſheweth knowledge. There is no ſpeech nor language, where their voice is not heard.* 'Tis S. *Chryſo-*
In Pſal. 144. *ſtom*'s argumentation. Καὶ γὰρ αἰσχρὸν ἂν εἴη, ſaith he, τὸν λογικὸν ἄνθρωπον, καὶ τῶν ὁρωμένων ἁπάντων τιμιώτερον, ἔλαττον τῆς κτίσεως φέρειν κατὰ τὸν τῆς εὐφημίας λόγον· οὐκ αἰσχρὸν δὲ μόνον, ἀλλὰ καὶ ἄτοπον, &c. *'Twere an ugly thing, that Man, endued with Reaſon, and the moſt honourable of all things viſible, ſhould in rendring thanks and praiſe be exceeded by other creatures: neither is it onely baſe, but abſurd. For how can it be otherwiſe, ſince other creatures every day and every hour ſend up a doxology to their Lord and Maker? For*, The Heavens declare the glory of God, &c.

If the buſie Heavens are always at leiſure, and the ſtupid Earth is perpetually active in manifeſting the wiſdom, power and goodneſs of their Creatour; how ſhamefull is it, that we (the flower of his creation, the moſt obliged, and moſt capable of doing it) ſhould commonly be either too buſie, or too idle to doe it; ſhould ſeldome or never be diſpoſed to contribute our endeavours to the advancement of his glory? But,

2. *Giving thanks always* may import our Appointing, and punctually Obſerving certain convenient times of performing this Duty; that is, of ſerious meditation upon, and affectionate acknowledgment of the Divine Bounty. We know that all perſons, who deſign with advantage to proſecute an orderly courſe of action, and would not lead a tumultuary life, are wont to diſtinguiſh their portions of time, aſſigning ſome to the neceſſary reflections of their body, others to the divertiſement of their minds, and a great part to the diſpatch of their ordinary buſineſs:
Jam. 1. 8. otherwiſe (like S. *James* his *double-minded man*) they would be *unſtable in all their ways*; they would ever fluctuate in their reſolutions, and be uncertain when, and how, and to what they ſhould apply themſelves. And ſo, this main concernment of ours, this moſt excellent part of our duty, if we doe not depute ſome vacant ſeaſons for it, and obſerve ſome periodical recourſes thereof, we ſhall be tempted often to omit it; we ſhall be liſtleſs to doe it, apt to defer it, and eaſily diverted from it by the encroachments of other leſs-behoving affairs.

The *Jews*, to preſerve them in the conſtant exerciſe of this Duty, had
Dan. 8. 11. inſtituted by God a ſacrifice called תמיד (*Judge*,) rendred by the *Greek* Tranſlatours ἡ διαπαντὸς θυσία, *the continual ſacrifice*; to which the divine Author of the Epiſtle to the *Hebrews* ſeems to allude, when in
Heb. 13. 15. theſe words he exhorts: Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ· *By him therefore let us offer the ſacrifice of praiſe to God continually* (or the continual ſacrifice of praiſe,) *the fruit of our lips, giving*

thanks to his Name. As that ſacrifice therefore, being offered conſtantly at a ſet time, was thence denominated *continual*: ſo perhaps may we, by conſtantly obſerving ſome fit returns of praiſe and thankſgiving, be ſaid *always* to *give thanks*.

In determining the ſeaſons and proportions of which, what other rule or ſtandard can we better conform to, than that of the Royal Prophet; I ſhall not urge his example ſo much; (according to which we ſhould be obliged to a greater frequency;) for, *Seven times a day* Pſal. 119 64.
(ſaith he) *do I praiſe thee, becauſe of thy righteous judgments:* but rather alledge his general direction and opinion, propoſed to us in thoſe words of his; *It is a good thing to give thanks unto the Lord, and to ſing* Pſal 92. 1, 2
praiſes unto thy Name, O though Moſt high; to ſhew forth thy loving-kindneſs Pſal. 55. 17.
every morning and thy faithfulneſs every night. It is a good thing; that is, a ſeemly, a convenient, a commendable, a due performance: *every morning*: that is, when our ſpirits, being recreated with ſleep, are become more vigorous, our memories more freſh, our fancies more quick and active: *to ſhew forth thy loving-kindneſs*; that is, from a hearty ſenſe of our obligation, to acknowledge the free bounty of him, who, in purſuance of his former kindneſs, hath been pleaſed to accumulate new favours on us: to guard us by his watchfull care, when we were buried, as it were, in a ſenſeleſs ignorance, and total neglect of our own welfare; to raiſe us from that temporary death, and to confer a new life upon us, reſtoring us to our health, to our means of ſubſiſtence, to all the neceſſary ſupports, and the deſirable comforts of life: *every night* alſo; that is, when our ſpirits are exhauſted with action, and our minds tired with thoughtfulneſs; when we are become weary, not of doing onely, but almoſt of being; we ſhould conclude our toils, and wrap up our cares in the ſweet ſenſe, and gratefull memory of his goodneſs, who hath protected us ſo many hours from the manifold dangers, and more ſins, to which by our weakneſs, and our folly, and our bad inclinations, we are through every minute expoſed; and withall hath provided us ſo eaſie, and ſo delightfull a means of recovering our ſpent activity, of repairing our decayed ſtrength.

Thus if we conſtantly begin, and thus cloſe up, thus bound and circumſcribe our days, dedicating thoſe moſt remarkable periods of time to bleſſing God, and *making* (as the Pſalmiſt ſpeaks) *the out-goings of* Pſal. 65. 8.
the morning and evening to rejoyce in him; (ſince beginning and ending doe in a manner comprehend the whole; and the morning and evening, in *Moſes* his computation and ſtyle, doe conſtitute a day;) we may (not incongruouſly) be ſuppoſed and ſaid to *give thanks always*. But yet farther this may import,

3. A Vigilant attendance upon this Duty, ſuch as men beſtow on their employments, whereof though the actual proſecution ceaſes, yet the deſign continually proceeds. As we ſay, ſuch a one is writing a book, building a houſe, occupying a piece of land, though he be at that preſent peradventure ſleeping, or eating, or ſatisfying ſome other deſire; becauſe his deſign never ſleeps, and his purpoſe perſiſts uninterrupted. And thus it ſeems we are to underſtand our Saviour, and the Apoſtles, when they exhort us προσκαρτερεῖν, to *continue instant in prayer and* Rom. 12 12.
thankſgiving; and ἀγρυπνεῖν ἐν πάσῃ προσκαρτερήσει to *watch with all* Eph. 6. 18
perſeverance; and γρηγορεῖν, to *wake in thankſgiving*; and μὴ παύεσθαι, Coloſſ 4. 2.
not to give over giving thanks: and, to perform theſe duties ἀδιαλείπτως, Eph. 1 16.
inceſſantly, or *without giving off*; μὴ ἐκκακεῖν, *not to grow worſe, faint,* 1 Theſſ 5. 17.
or *faulter*: (which is, in that place, made equivalent to, and explica- Luk. 18. 1.

tory of doing duty always.) Which expreſſions denote a moſt diligent attendance on theſe Duties: that we make them not a πάρεργον, a diverſion or by-buſineſs of our lives, allowing onely a perfunctory and deſultorious endeavour on them; but eſteem them a weighty buſineſs, to be purſued with ſtedfaſt reſolution, and unwearied induſtry.

As our beings and powers did proceed from the Goodneſs, ſo the reſults of them naturally tend to the Glory of God; and the deliberations of our Will ought to conſpire with the inſtincts of our Nature; it ſhould be the principal deſign which our intention ſhould aim at, and our endeavour always drive on, to glorifie our Maker. Which doing, we may be reputed to diſcharge this Duty, and in ſome ſenſe ſaid *always* to *give thanks.* But farther,

4. This term [*always*] doth neceſſarily imply a Ready diſpoſition, or habitual inclination to give Thanks, ever permanent in us: that our *Hearts*, as *David*'s was, be *fixed* always (that is, fittingly prepared, and ſteddily reſolved) to thank and *praiſe* God; that our Affections be like tinder, though not always inflamed, yet eaſily inflamable by the ſenſe of his Goodneſs.) Pſal. 108. 1.

Pſal. 37. 26. 'Tis ſaid of the righteous man, that *he is ever merciful, and lendeth*: not for that he doth ever actually diſpenſe alms, or furniſh his poor neighbour with ſupplies; but becauſe his mind is ever inclinable to doe it, when need requires. So a gratefull man doth *always give thanks*, by being diſpoſed to doe it upon all fit occaſions. 'Tis the habit that qualifies and denominates a man ſuch or ſuch in any kind or degree of morality. A good man is in Scripture frequently compared to a *Tree bringing forth fruit in due ſeaſon*; and the root thereof is this habitual diſpoſition, which being nouriſhed by the dew of heaven, and quickned by the benign influence of Divine grace, ſprouts forth opportunely, and yields a plentifull encreaſe of good fruit. Though we cannot always ſing, our organs may be always rightly tuned for praiſe; at leaſt they ſhould never be unſtrung, (and wholly out of kelter..

We ſhould maintain in our ſelves a conſtant good temper of mind, that no opportunity ſurpriſe, and find us unprepared to entertain worthily the effects of Divine favour: otherwiſe we ſhall as well loſe the benefit, as God the thanks and glory due to them. That we be always thus diſpoſed, is not impoſſible, and therefore requiſite. But moreover,

5. Laſtly, ***Giving thanks always*** imports, that we Readily embrace every opportunity of actually expreſſing our thankfulneſs! For ſo, what in ſome places of Scripture is injoyned to be done *continually*, and *without ceaſing*, is in others onely required to be done upon all opportunities. Which ſhews, that πάντοτε is to be expounded, not ſo much ἐν παντὶ χρόνῳ, *at all times*, as ἐν παντὶ καιρῷ, *in every ſeaſon.* So προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, *praying upon every opportunity in your ſpirit:* and, Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, *Be watchfull, praying in every ſeaſon.* And this ſenſe ſeems probably to be chiefly intended by this Apoſtle, whenever he hath (as he hath often) this expreſſion, πάντοτε εὐχαριστεῖν, that we embrace every overture, or fit occaſion of giving thanks. Epheſ. 6. 18. Luk. 21. 36.

'Tis true, no time is unſeaſonable to doe it; every moment we receive favours, and therefore every minute we owe Thanks: yet there are ſome eſpecial ſeaſons, that do more importunately require them. We ſhould be like thoſe trees, that bear fruit (more or leſs) continually; but then more kindly, and more abundantly, when more powerfully cheriſhed by the heavenly warmth.

When any freſh, any rare, any remarkable Benefit happens to us; when proſperous ſucceſs attends our honeſt endeavours; when unexpected favours fall as it were of their own accord into our boſoms; (like the grain in the Golden age ſpringing up ἀσπαρτα ϗ ἀνήροτα, without our care, or our toil, for our uſe and enjoyment;) when we are delivered from ſtraits in our apprehenſion inextricable, ſurmount difficulties ſeeming inſuperable, eſcape hazzards (as we ſuſpected) inevitable: Then is a ſpecial ſeaſon preſented us of offering up the ſacrifice of praiſe to the God of mercy, help and victory.

When we revolve in our minds (as we ſhould often doe) the favourrable paſſages of Providence, that in the whole courſe of our lives have befallen us: how in our extreme poverty and diſtreſs (when, perhaps no help appeared, and all hopes ſeemed to fail us) God hath raiſed us up friends, who have commiſerated, comforted and ſuccoured us; and not onely ſo, but hath changed our ſorrowfull condition into a ſtate of joy; hath (to uſe the Pſalmiſt's expreſſions) *turned our mourning into* Pſal. 30. 11.
dancing; hath *put off our ſackcloth, and girdeth us with gladneſs*; hath *conſidered our trouble, and known our ſoul in adverſity*; hath *ſet our* Pſal 31. 7, 8.
feet in a large room, and furniſhed us with plentifull means of ſubſiſtence: how in the various changes, and adventures, and travels of our life, upon ſea and land, at home and abroad, among friends and ſtrangers and enemies, he hath protected us from wants and dangers; from devouring diſeaſes, and the diſtemperatures of infectious air; from the aſſaults of bloody thieves, and barbarous pirates; from the rage of fire, and fury of tempeſts; from diſaſtrous caſualties; from treacherous ſurpriſes; from open miſchiefs, that with a dreadfull face approached and threatned our deſtruction: Then moſt opportunely ſhould we with all thankfull exultation of mind admire and celebrate *our ſtrength, and our deliverer*; our faithfull *refuge in trouble*, and *the rock of our ſalvation*.

Alſo when the ordinary effects of Divine Providence doe in any advantageous manner preſent themſelves to our view; when we peruſe the volumes of ſtory, and therein obſerve the various events of humane action; eſpecially the ſeaſonable rewards of Vertue, the notable protections and deliverances of Innocence, and the unexpected puniſhments of malicious Wickedneſs: Then we ſhould with thankfull acclamations celebrate the Divine Goodneſs and Juſtice; joyning in conſort with that Heavenly quire, and ſaying, *Allelujah; Salvation, and glory, and honour,* Apoc. 19. 1, 2.
and power unto the Lord our God: for true and righteous are his judgements.

Or, when we contemplate the wonderfull works of Nature, and, walking about at our leiſure, gaze upon this ample theatre of the world, conſidering the ſtately beauty, conſtant order, and ſumptuous furniture thereof; the glorious ſplendour, and uniform motion of the Heavens; the pleaſant fertility of the Earth; the curious figure and fragrant ſweetneſs of Plants; the exquiſite frame of Animals; and all other amazing miracles of Nature, wherein the glorious Attributes of God (eſpecially his tranſcendent Goodneſs) are moſt conſpicuouſly diſplayed; (ſo that by them not onely large acknowledgments, but even gratulatory Hymns, as it were, of praiſe have been extorted from the mouths of *Ariſtotle*, *Pliny*, *Galen*, and ſuch like men, never ſuſpected guilty of an exceſſive devotion:) Then ſhould our hearts be affected with thankfull ſenſe, and our lips break forth into his praiſe.

Yea, from every object of Senſe, from every event of Providence, from every common occurrence we may extract fit matter of Thankſgiving:

giving: as did our Saviour, when, conſidering the ſtupid infidelity of thoſe proud people of *Chorazim*, *Bethſaida* and *Capernaum*, (who were not at all affected by his miraculous Works, nor moved to repentance by his pathetical Diſcourſes,) and comparing it with the pious credulity of his meaner Diſciples, he brake forth into that Divine ejaculation; Luk. 10. 21. *I thank thee, O Father, Lord of heaven and earth, that thouſt haſt concealed theſe things from the wiſe and prudent, and haſt revealed them unto babes.* Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς Ἰησοῦς εἶπε, ſaith the Evangelical narration; *Upon that occaſion Jeſus thus ſpake:* he embraced that convenient opportunity of thankfully acknowledging God's wiſe and gracious diſpenſation. And frequent occaſion is afforded us daily (were our minds ſutably diſpoſed) of doing the like.

But ſo much concerning the Time of performing this Duty.

IV. We proceed to the Matter thereof, *For all things:* S. *Chryſoſtome* (in his Commentary upon the 145. Pſalm) having enumerated ſeveral particulars for which we are bound to thank God; " Becauſe (I recite his words punctually rendred) " Becauſe (ſaith he) he hath made us, " who before had no being, and made us ſuch as we are; becauſe he " upholds us being made, and takes care of us continually, both pub- " lickly and privately, ſecretly and openly, with and without our know- " ledge; for all viſible things created for our ſake, the miniſtery of them " afforded to us; the conformation of our Bodies, the nobleneſs of our " Souls; his daily Diſpenſations by miracles, by laws, by puniſhments; " his various and incomprehenſible Providence; for the chief of all, " that he hath not ſpared his onely-begotten Son for our ſake; the Be- " nefits conferred on us by Baptiſm, and the other holy Myſteries, (or " Sacraments;) the ineffable good things to be beſtowed on us hereafter, " the Kingdom of heaven, the Reſurrection, the enjoyment of perfect " Bliſs; having, I ſay, in theſe words compriſed the things for which we are obliged to thank and praiſe God, he thus deſpondently concludes: (Ἂν γὰρ ἕκαστόν τις τούτων καταλέγῃ, εἰς πέλαγος ἄφατον ἐμπεσεῖται εὐεργεσιῶν, καὶ εἴσεται πόσων ἐστὶν ὑπεύθυνος τῷ Θεῷ.) " If any one " ſhall endeavour to recount particularly every one of theſe things, he " will but plunge himſelf into an unexpreſſible deep of Benefits, and " then perceive for how unexpreſſibly and inconceivably many good " things he ſtands engaged to God. And to the like *Non plus* doth the Pſal. 139. 17, 18. Pſ. 36. 5, 6, 7. devout Pſalmiſt ſeem to be reduced, when he thus exclaims, *How precious are thy thoughts unto me, O God? how great is the ſumme of them? If I ſhould count them, they are more in number than the ſand.*

I ſhall not therefore confound my ſelf, by launching too far into this immenſe Ocean; nor ſtrive minutely to compute the incomprehenſible ſumme of the Divine Benefits: but onely obſerve, that in groſs, according to our Apoſtle's calculation, all things, which how-ever happen to us, are ingredients thereof. No occurrence (great or ſmall, common or particular, preſent or paſt, pleaſant or ſad, perpetual or tranſitory) is excluded from being the ſubject of our Thankſgiving: each one may prove beneficial to us; and we are with a chearfull contentedneſs, and a gratefull reſentment, to receive them all from God's hand. But to obſerve ſome little diſtinction: I ſay,

1. We are to give thanks, not onely for great and noble Benefits, but for the leaſt and moſt ordinary Favours of God: though indeed none of God's Favour's are in themſelves ſmall and inconſiderable. Men are wont to bleſs themſelves, if they receive but a tranſient glance from a Prince's eye; a ſmile from a great perſonage; any ſlender intimation

mation of regard from him that is in capacity to doe them good: what is it then to receive the leaſt teſtimony of his good will, from whom alone every good thing can be expected; upon whoſe diſpoſal all happy ſucceſs of our wiſhes, our hopes and our endeavours do entirely depend? We repute him injuſt, who withholds the leaſt part of what is due from the true owner: and is not he ingratefull then, that omits to render thanks for the leaſt of Divine mercies?

There is one glory of the Sun, another of the Moon, another of the Stars, ſaith S. *Paul.* Some works of God indeed excell in luſtre; yet all are glorious, all are to be diſcerned, all to be eſteemed, and thankfully entertained by us. The brightneſs of the one ſhould not wholly obſcure the other; if it doe, it argues the weakneſs of our ſenſe, the dulneſs of our ſpiritual faculty. For every beam of light that delights our eye, for every breath of air that chears our ſpirits, for every drop of pleaſant liquor that cools our thirſt, for every minute of comfortable repoſe, for every ſtep we ſafely take, for the happy iſſue of the leaſt undertaking, for eſcaping the vengeance due to an idle word, or a wanton thought, we owe a Hymn of praiſe to God. But, 1 Cor. 15. 41.

2. We are to render thanks, not onely for new and preſent Benefits, but for all we have formerly, all that we may hereafter receive. We find *David* not onely frequently acknowledging the gracious diſpenſations of Providence toward him through the whole courſe of his life, but looking back in his thankfull Devotions as far as his very original being, and praiſing God for favours conferred on him beyond his memory, yea before his life. *I will praiſe thee,* ſaith he, *for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well. My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the lower parts of the earth. Thine eyes did ſee my ſubſtance yet being imperfect, and in thy book all my members were written, which in continuance were faſhioned, whenas yet there was none of them.* And S. *Paul,* yet farther reflecting his gratefull conſideration, bleſſes God for his favour commenced before the beginning of things. *Bleſſed* (ſaith he) *be God and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in the heavenly places in Chriſt, according as he hath choſen us before the foundation of the world.* Pſal. 139. 14, 15, 16. Epheſ. 1. 3, 4.

Neither doth the memory only of former, and the enjoyment of preſent, but the hope and foreſight alſo of future Bleſſings worthily claim our thanks. For, (ſaith S. *Peter*) *Bleſſed be God and the Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead: to an inheritance incorruptible and undefiled, reſerved in heaven for you.* Beaſts onely, and men not much better than they, are affected with preſent good turns: but men of honeſt and generous temper reſent indifferently the obligations of all times. Senſe doth not confine their Gratitude, nor abſence remove, nor age wear it out. What once is done, is ever done to them; and what of courteſie is purpoſed, ſeems to them performed. But having before diſcourſed ſomewhat largely concerning the remembrance of Benefits, I leave this point. Furthermore, 1 Pet. 1. 3, 4.

3. We ſhould bleſs God, not onely for new, rare, extraordinary accidents of Providence, but for the common and daily benefits and indulgences thereof. Theſe Favours are uſually the greateſt, and moſt valuable in their own nature. (For what can be imagined of higher conſequence to us, than the preſervation of our Lives, and of our Eſtates,

Quem verò aſtrorum ordines, quem dierum noctiúmque viciſſitudines, quem menſium temperatio, quémque ea quæ nobis gignuntur ad fruendum non gratum eſſe cogant; hunc hominem omnino numerare quî decet? Cic. *de Leg. II.*

Eſtates, by which they are comfortably maintained; than the continuance of our Bodies in good health, and our Minds in their right wits; than the knowledge of heavenly Truth, the encouragements to Vertue and Piety, the aſſiſtences of Divine Grace, and the Promiſes of eternal Bliſs continually exhibited to us?) Shall the commonneſs and continuance of theſe exceeding Favours, that they are not given us once onely, and tranſitorily, but continued (that is, given us ſo often as time hath inſtants,) and with an uninterrupted perſeverance renewed unto us; ſhall this abate and enervate our Gratitude, which in all reaſon ſhould mainly encreaſe and confirm it? But this point I alſo touched before, and therefore forbearing to inſiſt thereon, I proceed.

4. We ſhould give thanks, not onely for private and particular, but 1 Tim. 2. 1. for publick Benefits alſo, and for ſuch as befall others. *I exhort therefore* (ſaith S. *Paul*) *before all things, that ſupplications, prayers, interceſſions and thanksgivings be made for all men*: not *prayers* onely, for good things to be beſtowed on others; but *thanksgivings* alſo, for the Benefits received by others. (And ὑπὲρ πάντων in our Text, however otherwiſe commonly interpreted, may well admit this ſenſe alſo; and be taken indifferently, *pro omnibus, for all perſons*, and *propter omnia, for all things.*)

Vid Chryſ. *in* 2 Cor. *Or.* 2. We are all Citizens of the World, and concerned in its good conſtitution; and thence obliged thankfully to adore the mighty Upholder and wiſe Governour thereof, praiſing him for all the general Benefits liberally poured forth upon mankind. We partake in the commodities of Civil Society; and therefore ſhould heartily thank him, by whoſe gracious diſpoſal Order is maintained, Peace continued, Juſtice adminiſtred, Plenty provided, our Lives made ſafe and ſweet to us therein. We are Members of a Church, and highly intereſted in the proſperous eſtate and well-being thereof: when unity therefore is preſerved, and Charity abounds; when knowledg is encreaſed, and Vertue encouraged; when Piety flouriſhes, and truth triumphs therein; we are bound to render all poſſible thanks to the gracious Beſtower of thoſe ineſtimable Bleſſings.

We are much miſtaken in our account, if we either determine our own concernments, or meaſure this Duty, by the narrow rule of our private advantage: for ſubducting either the Benefits commonly indulged to mankind, or thoſe which accrue from the welfare of publick ſociety, what poſſibility will remain of ſubſiſtence, of ſafety, of content unto us? what but confuſion, want, violence and diſquiet?

As we are concerned with our utmoſt endeavours to promote, to wiſh and pray for, to delight and rejoyce in the publick good of mankind, the peace of our Country, the proſperity of *Sion*; ſo we are to bleſs and thank him, by whoſe gracious help and furtherance they are attained.

If we conſult all Hiſtory, (Sacred and civil,) we ſhall find it to contain hardly any thing elſe conſiderable, but the earneſt endeavours of good men for publick benefit, and their thankfull acknowledgments to the Divine goodneſs for it. *Moſes, David, Nehemiah*, S. *Paul*, all the Prophets, and all the Apoſtles, what other things memorable did they doe, but ſerve God in procuring publick Good, and bleſs God for conferring it?

Neither onely as we are combined with others in common intereſt, but without ſelfiſh reſpects, purely out of charity and humanity, and ingenuous pity, are we obliged to thank God for the Benefits he is pleaſed to impart to others. If upon theſe accounts we are commanded to *doe good to all men*; to *rejoyce with thoſe that rejoyce*; to *love even thoſe that hate us*, and *bleſs thoſe that curſe us*; 'tis (by fair conſequence) ſurely intended, that we ſhould alſo bleſs God for the good iſſue of our honeſt endeavours, or of our good wiſhes for them.

Gal. 6. 10.
Rom. 12. 15.
Matt. 5. 44.

And verily could we become endowed with this excellent quality of delighting in others good, and heartily thanking God for it, we needed not to envy the wealth and ſplendour of the greateſt Princes, not the wiſdom of the profoundeſt Doctors, not the religion of the devouteſt Anchorets, no, nor the happineſs of the higheſt Angels: for upon this ſuppoſition, as the glory of all is God's, ſo the content in all would be ours. All the fruit they can perceive of their happy condition (of what kind ſoever) is to rejoyce in it themſelves, and to praiſe God for it: and this ſhould we then doe as well as they. My neighbour's good Succeſs is mine, if I equally triumph therein: his Riches are mine, if I delight to ſee him enjoy them: his health is mine, if it refreſh my ſpirits: his Vertue mine, if I by it am better'd, and have hearty complacence therein. By this means a man derives a confluence of all joy upon himſelf, and makes himſelf, as it were, the centre of all Felicity, enriches himſelf with the plenty, and ſatiates himſelf with the pleaſure of the whole world: reſerving to God the praiſe, he enjoys the ſatisfaction of all good that happens to any.

Thus we ſee *David* frequently thanking God, not for his Favour onely and mercy ſhewed particularly to himſelf, but for his common munificence toward all; for (to uſe his own phraſes) *his goodneſs to all, and his tender mercies over all his works*; for *executing judgment in behalf of the oppreſſed*; for *feeding the hungry*; for *looſening the priſoners*; for *opening the eyes of the blind*; for *raiſing them that are bowed down*; for *preſerving the ſtrangers*, and *relieving the fatherleſs and widow*; for *lifting up the meek*; *for loving, and caring for, and defending the righteous*; for *opening his hand, and ſatisfying the deſire of every living thing*; for *giving to the beaſt his food, and to the young ravens when they cry unto him*; in a word, for his goodneſs to every particular creature, not excluding the moſt contemptible, nor the moſt ſavage of all. And how affectionately doth S. *Paul* every-where thank God for the growth in grace and ſpiritual wiſdom, for the patience in affliction, and perſeverance in faith, of thoſe good Chriſtians he writes unto? So ſhould, with an unreſtrained exuberance, both our Charity to men, and our Gratitude to God abound. But moreover,

Pſal. 145. 9.
Pſal. 146. 7, 8, 9.
Pſal 147. 6.
1 Pet. 5. 7.
Pſal 5. 11.
Pſal. 104. 28.
& 145. 16.
& 147. 9.

5. We are obliged to give thanks, not onely for pleaſant and proſperous occurrences of Providence, but for thoſe alſo which are adverſe to our deſire, and diſtaſtfull unto our natural ſenſe; for Poverty, Sickneſs, Diſgrace; for all the Sorrows and Troubles, the Diſaſters and Diſappointments that befall us. We are bound to pay thanks, not for our Food onely, but for our Phyſick alſo: (which though ingratefull to our palate, is profitable to our health:) We are obliged, in the School of Providence, not onely for the good Inſtructions, but for the ſeaſonable Corrections alſo vouchſafed unto us, (whereby though our ſenſes are offended, our manners are bettered.) What-ever proceeds from good purpoſe, and tends to a happy end, that is graciouſly deſigned, and effectually conduces to our good; is a fit ſubject of Thankſgiving: and ſuch may all Adverſities prove unto us. They proceed uſually from love and kind intention toward us: for, *Whom God loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth*:

Τὸν Θεὸν ὁμοίως ἀνυμνεῖν χρὴ, καὶ κολάζοντα, καὶ ἀνιέντα κολάσεως· ἀμφότερα γὰρ κηδεμονίας, ἀμφότερα ἀγαθότητος, &c. Chryſoſt. *in Pſal* 148.

Heb. 12. 6.

Pſ. 119. 75. *ceiveth:* and, *I know, O Lord,* (ſaith *David*) *that thy judgments are right, and that thou in faithfulneſs haſt afflicted me: in faithfulneſs,* that is, with a ſincere intention of doing me good.

God throughly knows our conſtitution, what is noxious to our health, and what may remedy our diſtempers; and therefore accordingly diſpoſeth to us

——— *pro jucundis aptiſſima quæque* ——— ;

inſtead of pleaſant hony, he ſometimes preſcribes wholeſome wormwood for us. We are our ſelves greatly ignorant of what is conducible to our real good, and, were the choice of our condition wholly permitted to us, ſhould make very fooliſh, very diſadvantageous elections.

We ſhould (be ſure) all of us embrace a rich and plentifull Eſtate: when as, God knows, that would make us ſlothfull and luxurious, ſwell us with pride and haughty thoughts, encumber us with anxious cares, and expoſe us to dangerous temptations; would render us forgetfull of our ſelves, and neglectfull of him. Therefore he wiſely diſpoſeth Poverty unto us; Poverty the mother of Sobriety, the nurſe of Induſtry, the miſtreſs of Wiſdom; which will make us underſtand our ſelves, and our dependence on him, and force us to have recourſe unto his help. And is there not reaſon we ſhould be thankfull for the means by which we are delivered from thoſe deſperate miſchiefs, and obtain theſe excellent advantages?

We ſhould all (certainly) chuſe) the Favour and Applauſe of men: but this, God alſo knows, would corrupt our minds with vain conceit, would intoxicate our fancies with ſpurious pleaſure, would tempt us to aſcribe immoderately to our ſelves, and ſacrilegiouſly to deprive God of his due honour. Therefore he adviſedly ſuffers us to incurr the Diſgrace and Diſpleaſure, the Hatred and Contempt of men; that ſo we may place our glory onely in the hopes of his Favour, and may purſue more earneſtly the pure delights of a good Conſcience. And doth not this part of Divine Providence highly merit our thanks?

We would all climb into high Places not conſidering the precipices on which they ſtand, nor the vertiginouſneſs of our own brains: but God keeps us ſafe in the humble valleys, allotting to us employments which we are more capable to manage.

We ſhould perhaps inſolently abuſe Power, were it committed to us: we ſhould employ great Parts on unweildy Projects, as many doe, to the diſturbance of others, and their own ruine: vaſt Knowledge would cauſe us to overvalue our ſelves, and contemn others: enjoying continual Health, we ſhould not perceive the benefit thereof, nor be mindfull of him that gave it. A ſutable mediocrity therefore of theſe things the Divine Goodneſs allotteth unto us, that we may neither ſtarve for want, nor ſurfeit with plenty.

In fine, the advantages ariſing from Afflictions are ſo many, and ſo great, that (had I time, and were it ſeaſonable to inſiſt largely on this ſubject) it were eaſie to demonſtrate, that we have great reaſon, not onely to be contented with, but to rejoyce in, and to be very thankfull for all the croſſes and vexations we meet with: to receive them chearfully at God's hand, as the medicines of our Soul, and the condiments of our fortune; as the arguments of his Good will, and the inſtruments of Vertue; as ſolid grounds of Hope, and comfortable preſages of future Joy unto us.

6. Laſtly, we are obliged to thank God, not onely for Corporeal and temporal Benefits, but alſo (and that principally) for Spiritual and eternal Bleſſings. We are apt, as to deſire more vehemently, to rejoyce

more heartily in the fruition, and more paſſionately to bewail the loſs of temporal good things; ſo more ſincerely and ſeriouſly to expreſs our gratitude for the reception of them, than for others relating to our ſpiritual good, to our everlaſting welfare. Wherein we miſjudge and miſbehave our ſelves extremely. For, as much as the reaſonable Soul (that goodly image of the Divine Eſſence, breathed from the mouth of God) doth in dignity of nature, and purity of ſubſtance, excell this feculent lump of organized clay, our Body; as the bliſsfull raviſhments of Spirit ſurpaſs the dull ſatisfactions of Senſe; as the bottomleſs depth of Eternity exceeds that ſhallow ſurface of Time, which terminates this tranſitory life: in ſuch proportion ſhould our appetite unto, our complacence in, our gratitude for ſpiritual Bleſſings tranſcend the affections (reſpectively) engaged about theſe corporeal accommodations.

Luk. 10. 20. Conſider that injunction of our Saviour to his Diſciples; *in this rejoyce, not, that the ſpirits are ſubject unto you: but rather rejoyce, becauſe your names are written in heaven. Rejoyce not*, that is, be not at all affected with this (although in it ſelf very rare accompliſhment, eminent privilege, glorious power of working that indeed greateſt of miracles, ſubjecting Devils; that is, baffling the ſhrewdeſt craft, and ſubduing the ſtrongeſt force in nature,) in compariſon of that delight, which the conſideration of the Divine Favour in order to your eternal Felicity doth afford.

We are, 'tis true, greatly indebted to God for our Creation, for that he hath extracted us from nothing, and placed us in ſo lofty a rank among his creatures; for the excellent faculties of Soul and Body, wherewith he hath endued us; and for many moſt admirable prerogatives of our outward Eſtate: but much more for our Redemption, and the wonderfull circumſtances of unexpreſſible love and grace therein declared; for his deſcending to a conjunction with our Nature, and elevating us to a participation of his; for dignifying us with more illuſtrious titles, and inſtating us in a ſure capacity of a much ſuperiour Happineſs. Our daily Food deſerves well a Grace to be ſaid before and after it: but how much more that conſtant proviſion of Heavenly Manna, the Evangelical Verity; thoſe ſavoury delicacies of Devotion, whereby our Souls are nouriſhed to eternal life? 'Tis a laudable cuſtom, when we are demanded concerning our health, to anſwer, *Well, I thank God*: but much more reaſon have we to ſay ſo, if our Conſcience can atteſt concerning that ſound conſtitution of Mind, whereby we are diſpoſed vigorouſly to perform thoſe vertuous functions, due from reaſonable nature, and conformable to the Divine Law. If for the proſperous ſucceſs of our worldly attempts; for avoiding dangers, that threatned corporal pain and damage to us; for defeating the adverſaries of our ſecular quiet, we make *Te Deum laudamus* our ἐπινίκιον, (our ſong for victory:) how much more for the happy progreſs of our Spiritual affairs; (affairs of incomparably-higheſt conſequence;) for eſcaping thoſe dreadfull hazzards of utter ruine, of endleſs torture; for vanquiſhing Sin and Hell, thoſe irreconcileable enemies to our everlaſting peace; are we obliged to utter triumphal *Anthymns* of joy and thankfulneſs?

Pſ. 103. 1, &c. This is the order obſerved by the Pſalmiſt: inciting his *Soul* to *bleſs God* for *all his benefits*, he begins with the conſideration of God's mercy in pardoning his Sins; then proceeds to his goodneſs in beſtowing temporal Favours. *Who forgiveth all thy ſins*, leads the van; *Who ſatisfieth thy mouth with good things*, brings up the rere in the enumeration and acknowledgment of God's Benefits. That our minds are illuſtrated with the knowledge of God and his glorious Attributes, of *Chriſt* and his bleſſed Goſpel, of that ſtreight path which conducteth to true Happineſs; that by Divine aſſiſtence we are enabled to elude the allurements, to withſtand the violence of temptation, to aſſwage immoderate deſires, to bridle exorbitant paſſions, to correct vitious inclinations of mind; requires more our hearty thanks, than for that we were able by our natural wit to penetrate the abſtruſeſt myſteries; or to ſubjugate Empires by our bodily ſtrength. The forgiveneſs of our Sins doth more oblige us to a gratefull acknowledgement of the Divine Goodneſs, than ſhould God enrich us with all the treaſures contained in the bowels of the Earth, or bottom of the Ocean. One glimpſe of his favourable countenance ſhould more enflame our affections, than being inveſted with all the imaginable ſplendour of worldly glory.

Of theſe ineſtimable Benefits, and all the advantageous circumſtances wherewith they are attended, we ought to maintain in our hearts conſtant reſentments; to excite our thankfulneſs, to kindle our love, to quicken our obedience, by the frequent contemplation of them.

Thus have I (though, I confeſs, much more ſlightly than ſo worthy a ſubject did require) proſecuted the ſeveral particulars obſervable in theſe words. I ſhould conclude with certain Inducements perſuaſive to the practice of this Duty; whereof I have in the tenour both of the former and preſent Diſcourſe inſinuated divers, and could propound many more: but (in compliance with the time) I ſhall content my ſelf briefly to conſider onely theſe three very obvious ones.

I. Firſt therefore, We may conſider, that there is no diſpoſition whatever more deeply radicated in the original conſtitution of all Souls endued with any kind of perception or paſſion, than being ſenſible of Benefits received; being kindly affected with love and reſpect toward them that exhibit them; being ready with ſutable expreſſions to acknowledge them, and to endeavour competent recompences for them. The worſt of men, the moſt devoid of all not onely piety, but humanity and common ingenuity, the moſt barbarous and moſt wicked, (whom neither ſenſe of equity nor reſpect to law, no promiſe of reward or fear of vengeance can any-wiſe engage to doe things juſt and fitting, or reſtrain from enormous actions,) retain notwithſtanding ſomething of this natural inclination, and are uſually ſenſible of good turns done unto them. Experience teaches us thus much; and ſo doth that ſure oracle of our Saviour: *If* (ſaith he) *you doe good to thoſe who doe good to you, what thanks is it? for even ſinners* (that is, men of apparently leud and diſſolute converſation) *doe the ſame.* Luk. 6. 33.

Yea even Beaſts, and thoſe not onely the moſt gentle and ſociable of them, (the officious Dog, the tractable Horſe, the docile Elephant,) but the wildeſt alſo and fierceſt of them (the untameable Lion, the cruel Tiger, and ravenous Bear, as ſtories tell us, and experience atteſts) bear ſome kindneſs, ſhew ſome gratefull affection to thoſe that provide for them. *Vid.* Gell. *lib. V. c.* 14.

Neither wild beaſts onely, but even inanimate creatures ſeem not altogether inſenſible of Benefits, and lively repreſent unto us a natural abhorrence of Ingratitude. The Rivers openly diſcharge into the ſea thoſe waters, which by indiſcernible conduits they derive thence: the Heavens remit in bountifull ſhowrs what from the Earth they had exhaled in vapour: and the Earth by a fruitfull encreaſe repays the culture beſtowed thereon; if not, (as the Apoſtle to the *Hebrews* doth pronounce,) it deſerves *curſing* and *reprobation.* So monſtrous a thing, and Heb. 6. 8.

and univerſally abominable to nature, is all ingratitude. And how execrable a prodigy is it then toward God, from whom alone we receive what-ever we enjoy, what-ever we can expect of good?

II. The Second Obligation to this Duty is moſt juſt and equal. For, (as * he ſaid well, *Beneficium qui dare neſcit, injuſtè petit*; *He injuſtly requires* (much more injuſtly receives) *a benefit, who is not minded to requite it.* In all reaſon we are indebted for what is freely given, as well as for what is lent unto us. For the freeneſs of the giver, his not exacting ſecurity, nor expreſſing conditions of return, doth not diminiſh, but rather encreaſe the debt. He that gives, indeed, according to humane (or political) law, (which, in order to preſervation of publick peace, requires onely a punctual performance of contracts,) transfers his right, and alienates his poſſeſſion: but according to that more noble and perfect rule of ingenuity, (the Law which God and Angels and good men chiefly obſerve, and govern themſelves by,) what is given is but committed to the faith, depoſited in the hand, treaſured up in the cuſtody of him that receives it: and what more palpable iniquity is there, than to betray the truſt, or to detain the pledge, not of ſome inconſiderable trifle, but of ineſtimable good will? *Exceptâ Macedonum gente,* (ſaith *Seneca*) *non eſt ulla data adverſus ingratum actio: In no nation* (*excepting the* Macedonians) *an action could be preferred againſt ingratefull perſons, as ſo.* (Though *Xenophon*, no mean Author, reports, that among the *Perſians* alſo there were judgments aſſigned, and puniſhments appointed for Ingratitude.) However, in the court of Heaven, and at the Tribunal of Conſcience, no offender is more conſtantly arraigned, none more ſurely condemned, none more ſeverely puniſhed, than the ingratefull man.

* Liberius.

Καλὸν γὰρ θησαύρισμα κειμένη χάρις.

De Benef. lib. 8. cap 6.

Since therefore we have received all from the Divine bounty; if God ſhould in requital exact, that we ſacrifice our lives to the Teſtimony of his Truth; that we employ our utmoſt pains, expend our whole eſtate, adventure our health, and proſtitute all our earthly contents to his ſervice; ſince he did but revoke his own, 'twere great injuſtice to refuſe compliance with his demands: how much more, when he onely expects from us and requires ſome few acknowledgments of our obligation to him, ſome little portions of our ſubſtance, for the relief of them that need, ſome eaſie obſervances of his moſt reaſonable commands?

III. Thirdly, This is a moſt ſweet and delightfull Duty. *Praiſe the Lord* (ſaith the moſt experienced Pſalmiſt) *for the Lord is good; ſing praiſes to his Name, for it is pleaſant*: and otherwhere, *Praiſe the Lord, for it is good to ſing praiſes to our God; for it is pleaſant, and praiſe is comely.* The performance of this Duty, as it eſpecially proceeds from good humour, and a chearfull diſpoſition of mind; ſo it feeds and foments them; both root and fruit thereof are hugely ſweet and ſapid. Whence S. *James*; *If any man be afflicted, let him pray; is any merry, let him ſing Pſalms.* (*Pſalms*, the proper matter of which is praiſe and thankſgiving.)

Pſal. 135 3.
Pſal. 147. 1.
Vid. Pſal. 9. 1.

Jam. 5. 13.

Other Duties of Devotion have ſomething laborious in them, ſomething diſguſtfull to our ſenſe. Prayer minds us of our wants and imperfections; Confeſſion induces a ſad remembrance of our miſdeeds and bad deſerts: but thankſgiving includes nothing uneaſie or unpleaſant; nothing but the memory and ſenſe of exceeding Goodneſs.

All Love is ſweet; but that eſpecially which ariſes, not from a bare apprehenſion onely of the objects worth and dignity, but from a feeling of its ſingular beneficence and uſefulneſs unto us. And what thought can enter into the heart of man more comfortable and delicious than this, That the great Maſter of all things, the moſt wiſe and mighty King of Heaven and earth hath entertained a gracious regard, hath expreſſed a real kindneſs towards us? that we are in capacity to honour, to pleaſe, to preſent an acceptable ſacrifice to him, who can render us perfectly happy? that we are admitted to the practice of that wherein the ſupreme joy of Paradiſe, and the perfection of Angelical bliſs conſiſts? For Praiſe and Thankſgiving are the moſt delectable buſineſs of Heaven; and God grant they may be our greateſt delight, our moſt frequent employment upon earth.

Vid. Pſal. 69. 30, 31. Pſal. 50 13, 14, 23.

Vid. diviniſſ. Chryſoſt. *locum Tom. V. pag.* 76.

Plin. *Epiſt.*

To theſe I might adde ſuch farther conſiderations. That this Duty is of all moſt acceptable to God, and moſt profitable to us. That Gratitude for Benefits procures more, diſpoſing God to beſtow, and qualifying us to receive them. That the ſerious performance of this Duty efficaciouſly promotes, and facilitates the practice of other Duties; ſince the more we are ſenſible of our obligations to God, the more ready we ſhall be to pleaſe him, by obedience to his Commandments. What S. *Chryſoſtom* ſaith of Prayer, It is impoſſible that he who with competent promptitude of mind doth conſtantly apply himſelf thereto, ſhould ever ſin, is moſt eſpecially true of this part of Devotion: for how can we at the ſame time be ſenſible of God's Goodneſs to us, and willingly offend him? That the memory of paſt Benefits, and ſenſe of preſent, confirms our Faith, and nouriſhes our Hope of future. That the circumſtances of the Divine Beneficence mightily ſtrengthen the obligation to this Duty; eſpecially his abſolute freeneſs in giving, and our total unworthineſs to receive; our very Ingratitude it ſelf affording ſtrong inducements to Gratitude. That giving thanks hath *de facto* been always the principal part of all Religion; (whether inſtituted by Divine Command, or prompted by natural Reaſon, or propagated by general Tradition;) the Ethnick devotion conſiſting (as it were totally) in the praiſe of their gods, and acknowledgment of their Benefits; the *Jewiſh* more than half in Euchariſtical oblations, and in ſolemn commemorations of providential favours; and that of the ancient Chriſtians ſo far forth, that by-ſtanders could hardly diſcern any other thing in their religious practice, than that they ſang Hymns to *Chriſt*, and by mutual ſacraments obliged themſelves to abſtain from all villany. But I will rather wholly omit the proſecution of theſe pregnant Arguments, than be farther offenſive to your patience.

Pſal. 72. 18, 19.

Pſal 106. 48.

Now the Bleſſed Fountain of all Goodneſs and Mercy inſpire our hearts with his heavenly Grace, and thereby enable us, rightly to apprehend, diligently to conſider, faithfully to remember, worthily to eſteem, to be heartily affected with, to render all due acknowledgment, praiſe, love, and thankfull obedience for all his (infinitely-great and innumerably-many) Favours, Mercies and Benefits freely conferr'd upon us: and let us ſay with David, *Bleſſed be the Lord God of Iſrael, who onely doeth wondrous things: and bleſſed be his glorious Name for ever, and let the whole earth be filled with his glory. Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen.*

SERMON X.

A Sermon on the King's Happy Return.

1 TIM. II. 1, 2.

1. *I exhort therefore, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men:*
2. *For Kings, and for all that are in authority.*

SAint *Paul* in his preceding diſcourſe having inſinuated directions to his Scholar and Spiritual Son, *Timothy*, concerning the diſcharge of his office, of inſtructing men in their Duty according to the Evangelical Doctrine; (the main deſign whereof he teacheth to conſiſt, not (as ſome men conceited) in fond ſtories, or *vain ſpeculations*, but in practice of ſubſtantial Duties, holding a *ſincere Faith*, maintaining a *good Conſcience*, performing offices of *pure* and *hearty Charity*;) in purſuance of ſuch general Duty, and as a principal inſtance thereof, he doth here *firſt of all exhort* or, doth *exhort that firſt of all* all kinds of Devotion ſhould be offered to God, as for *all men* generally, ſo particularly for *Kings* and *Magiſtrates*. From whence we may collect two particulars. 1. That the making of *Prayers for Kings* is a Chriſtian Duty of great importance. (S. *Paul* judging fit to *exhort* thereto πρῶτον πάντων, *before all other things*; or, to *exhort that before all things* it ſhould be performed.) 2. That it is incumbent on the Paſtours of the Church, (ſuch as S. *Timothy* was,) to take ſpecial care, that this Duty ſhould be performed in the Church; both publickly in the Congregations, and privately in the Retirements of each Chriſtian: according to what the Apoſtle, after the propoſing divers enforcements of this Duty, ſubſumeth in the 8. verſe, *I will therefore, that men pray every-where, lifting up holy hands, without wrath or doubting.*

1 Tim. 1. 3.

Verſe 6.

Verſe 5, 19.

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι —

The Firſt of theſe particulars, That it is a Duty of great importance *to pray for Kings*, I ſhall inſiſt upon: it being indeed now very fit and ſeaſonable to urge the practice of it, when it is perhaps commonly not much conſidered, or not well obſerved; and when there is moſt need of it, in regard to the effects and conſequences which may proceed from the conſcionable diſcharge of it.

My endeavour therefore ſhall be to preſs it by divers Conſiderations, diſcovering our obligation thereto, and ſerving to induce us to its obſervance: ſome whereof ſhall be general, or common to all times; ſome particular, or ſutable to the preſent circumſtances of things.

I. The Apoſtle exhorteth Chriſtians to *pray for Kings* with all ſorts of Prayer: with δεήσεις, or *deprecations*, for averting evils from them; with προσευχαὶ, or *petitions*, for obtaining good things to them, with ἐντεύξεις,, or *occaſional interceſſions*, for needfull gifts and graces to be collated

Aug. *Ep.* 59. Beza, Grotius, *&c.* collated on them: as, after S. *Auſtin,* Interpreters in expounding S. *Paul's* words, commonly diſtinguiſh; how accurately, I ſhall not diſcuſs; it ſufficing, that aſſuredly the Apoſtle meaneth, under this variety of expreſſion, to comprehend all kinds of Prayer. And to this I ſay we are obliged upon divers accounts.

1. Common Charity ſhould diſpoſe us to pray for Kings. This Chriſtian diſpoſition inclineth to univerſal benevolence and beneficence; according to that Apoſtolical precept, *as we have opportunity, let us doe good unto all men:* Gal. 6. 10. it conſequently will excite us to pray for all men; ſeeing this is a way of exerting good will, and exerciſing beneficence, which any man at any time, if he hath the will and heart, may have opportunity and ability to purſue.

No man indeed otherwiſe can benefit all; few men otherwiſe can benefit many; ſome men otherwiſe can benefit none: but in this way any man is able to benefit all, or unconfinedly to oblige mankind, deriving on any ſomewhat of God's immenſe beneficence. By performing this good office, at the expence of a few good wiſhes addreſſed to the Sovereign Goodneſs, the pooreſt may prove benefactours to the richeſt, the meaneſt to the higheſt, the weakeſt to the mightieſt of men: ſo we may benefit even thoſe who are moſt remote from us, moſt ſtrangers and quite unknown to us. Our Prayers can reach the utmoſt ends of the earth; and by them our Charity may embrace all the world.

And from them ſurely *Kings* muſt not be excluded. For if becauſe all men are our Fellow-creatures, and brethren by the ſame Heavenly Father, becauſe all men are allied to us by cognation and ſimilitude of nature, becauſe all men are the objects of God's particular favour and care; if becauſe all men are partakers of the common Redemption, by the undertakings of him who is the common Mediatour and Saviour of all men; and becauſe all men, according to the gracious intent and deſire of God, are deſigned for a conſortſhip in the ſame bleſſed Inheritance; (which enforcements S. *Paul* in the context doth intimate;) 1 Tim. 2. 4, 5, 6. if, in fine, becauſe all men doe need Prayers, and are capable of benefit from them, we ſhould be charitably diſpoſed to pray for them: then muſt we alſo pray for *Kings,* who even in their perſonal capacity, as men, doe ſhare in all thoſe conditions. Thus may we conceive S. *Paul* here to argue: *For all men,* ſaith he, *for Kings;* that is, conſequently *for Kings,* or, particularly *for Kings;* to pray for whom, at leaſt no leſs than for other men, univerſal Charity ſhould diſpoſe us.

Indeed, even on this account we may ſay, eſpecially *for Kings;* the law of general Charity with peculiar advantage being applicable to them: for that law commonly is expreſſed with reference to our neighbour, that is, to perſons with whom we have to doe, who come under our particular notice, who by any intercourſe are approximated to us; and ſuch are *Kings* eſpecially. For whereas the greateſt part of men (by reaſon of their diſtance from us, from the obſcurity of their condition, or for want of opportunity to converſe with them) muſt needs ſlip beſide us, ſo that we cannot employ any diſtinct thought or affection toward them: it is not ſo with Kings, who by their eminent and illuſtrious Station become very obſervable by us; with whom we have frequent tranſactions, and mutual concerns; who therefore in the ſtricteſt acception are our neighbours, whom we are charged to love as our ſelves; to whom conſequently we muſt perform this moſt charitable office of Praying for them.

2. To impreſs which conſideration, we may reflect, that commonly we have onely this way granted us of exerciſing our Charity toward Princes; they being ſituated aloft above the reach of private beneficence: ſo that we cannot enrich them, or relieve them by our alms; we cannot help to exalt or prefer them to a better ſtate; we can hardly come to impart good advice, ſeaſonable conſolation, or wholeſome reproof to them; we cannot profit or pleaſe them by familiar converſation. For as in divers other reſpects they reſemble the Divinity; ſo in this they are like it, that we may ſay to them, as the Pſalmiſt to God, *thou art my Lord; my goodneſs extendeth not to thee.* Yet this caſe may be reſerved, wherein the pooreſt Soul may benefit the greateſt Prince, imparting the richeſt and choiceſt goods to him: He may be indebted for his ſafety, for the proſperity of his affairs, for God's mercy and favour toward him, to the Prayers of his meaneſt vaſſal. And thus to oblige Princes, methinks, we ſhould be very deſirous; we ſhould be glad to uſe ſuch an advantage, we ſhould be ambitious of ſuch an honour.

Privatorum iſta copia eſt, inter ſe eſſe munificos. Auſon. *ad* Gratian.

Abſit, Auguſte, & iſtud Sancta Divinitas omen avertat, ut tu à quoquam mortalium expectes vicem beneficii. Mamert. *ad* Julian.

Pſal. 16. 2.

3. We are bound to pray for Kings out of charity to the Publick; becauſe their Good is a general Good, and the Communities of men (both Church and State) are greatly concerned in the Bleſſings by Prayer derived on them.

The Safety of a Prince is a great part of the common welfare; the Commonwealth, as it were, living and breathing in him: his fall, like that of a tall Cedar, (to which he is compared,) ſhaking the earth, and diſcompoſing the State; putting things out of courſe, and drawing them into new chanels; tranſlating the adminiſtration of affairs into untried hands, and an uncertain condition. Hence, *Let the King live*, (which our Tranſlatours render, *God ſave the King*,) was an uſual form of ſalutation, or prayer: and, *O King live for ever*, was a cuſtomary addreſs to Princes, whereto the beſt men did conform, even in application to none of the beſt Princes; as *Nehemiah* to King *Artaxerxes*, and *Daniel* to King *Darius*. Hence not onely good King *David* is called *the light of Iſrael*; (*Thou ſhalt not*, ſaid *Abiſhai*, *any more go out with us to battle, that thou quench not the light of Iſrael*;) but even the wicked and perverſe King *Zedekiah* is by the Prophet *Jeremiah* himſelf (who had been ſo miſuſed by him) ſtyled *the breath of our noſtrils*. (*The breath*, ſaith he, *of our noſtrils, the anointed of the Lord, was taken in their pits.*) Hence not onely the fall of good King *Joſiah* was ſo grievouſly lamented; but a ſolemn mourning was due to that of *Saul*; and *Ye daughters of Jeruſalem, weep for Saul*, was a ſtrain becoming the mouth of his great Succeſſour King *David*. Hence the Primitive Chriſtians, who could not be conſtrained to ſwear by the *Genius* of *Cæſar*, did not yet, in compliance with the uſual practice, ſcruple to ſwear by their *health*, or *ſafety*; that is, to expreſs their wiſhing it, with appeal to God's teſtimony of their ſincerity therein; as *Joſeph* may be conceived to have ſworn * *by the life of Pharaoh*, Hence well might the people tell King *David*, *Thou art worth ten thouſand of us*; ſeeing the publick was ſo much intereſted in his ſafety, and had ſuffered more in the loſs of him, than if a myriad of others had miſcarried.

Iſa. 2. 13.
1 King. 1. 25.
2 King. 11. 12
2 Chr. 23. 11.
1 King. 1. 31.
Dan. 2. 4 & 3. 9 & 5. 10. & 6. 6.
Neh. 2. 3.
Dan. 6. 21.
2 Sam. 21. 17.
2 King. 24. 19.
Jer. 32. 3.
Lam. 4. 20.
Zech. 12. 11.
2 Chr. 35. 24.
2 Sam. 1. 12, 24.

Sed & juramus, ſicut non per genios Cæſarum, ità per ſalutem eorum, quæ eſt auguſtior omnibus geniis. Tert. *Apol.* c. 32.

* Gen. 42. 15, 16.
2 Sam. 18. 3.

This Honour likewiſe of a Prince is the glory of his people; ſeeing it is founded on qualities or deeds tending to their advantage; ſeeing it can hardly be ſuppoſed that he ſhould acquire honour without their aid and concurrence, or that he ſhould retain it without their ſupport and their ſatisfaction. And as the chief grace and beauty of a body is in the head, and the faireſt ornaments of the whole are placed there; ſo is any Commonwealth moſt dignified and beautified by the reputation of its Prince.

Prov. 4. 9.

The Wealth and Power of a Prince are the ſupports and ſecurities of a State: he thereby being enabled to uphold and defend its ſafety, its order, its peace; to protect his people from foreign injuries and invaſions; to ſecure them from inteſtine broils and factions; to repreſs outrages and oppreſſions annoying them.

Pſ. 72. 4 —.

The Proſperity of a Prince is inſeparable from the proſperity of his people; they ever partaking of his fortunes, and thriving or ſuffering with him. For as when the Sun ſhineth brightly, there is a clear day, and fair weather over the world: ſo when a Prince is not overclouded with adverſity, or diſaſtrous occurrences, the publick State muſt be ſerene, and a pleaſant ſtate of things will appear. Then is the Ship in a good condition, when the Pilot in open Sea, with full ſails and a briſk gale, chearfully ſteereth on toward his deſigned port.

Eſpecially the Piety and Goodneſs of a Prince is of vaſt conſequence, and yieldeth infinite benefit to his Country. For, *Vita Principis Cenſura eſt,* The life of a Prince is a calling of other mens lives to an account. His * Example hath an unſpeakable influence on the manners of his people, who are apt in all his garb, and every faſhion to imitate him. His Practice is more powerfull than his Commands, and often doth controll them. His Authority hath the great ſtroke in encouraging Vertue, and checking Vice, if it bendeth that way; the diſpenſation of honours and rewards, with the infliction of ignominies and corrections, being in his hand, and paſſing from it according to his inclinations. His Power is the ſhield of innocence, the fence of right, the ſhelter of weakneſs and ſimplicity againſt violences and frauds. His very Look (a ſmile or a frown of his countenance) is ſufficient to advance goodneſs, and ſuppreſs wickedneſs; according to that of *Solomon*, *A King ſitting in the throne of judgment ſcattereth away all evil with his eyes.* His Goodneſs pleaſing God procureth his favour, and therewith deduceth from Heaven all kinds of bleſſings on his people. And if thoſe politick Aphoriſms of the *Wiſe man* be true, That *righteouſneſs exalteth a nation, and eſtabliſheth a throne*; That *when it goeth well with the righteous, the city rejoyceth*; and *the ſame by the bleſſing of the upright is exalted*: then upon his inclinations to Vertue the advancement and ſtability of publick welfare do mainly depend. So for inſtance, how did Piety flouriſh in the times of *David*, who loved, favoured and practiſed it? and what abundance of proſperity did attend it? What ſhowrs of bleſſings (what peace, what wealth, what credit and glory) did God then pour down upon *Iſrael*? How did the goodneſs of that Prince tranſmit favours and mercies on his Country till a long time after his deceaſe? How often did God profeſs *for his ſervant David's ſake* to preſerve *Judah* from deſtruction? ſo that even in the days of *Hezekiah*, when the King of *Aſſyria* did invade that Country, God by the mouth of *Iſaiah* declared, *I will defend this city to ſave it for mine own ſake, and for my ſervant David's ſake.*

Flexibiles in quamcunque partem ducimur à Principe, atque, ut ità dicam, ſequaces ſumus. Huic enim chari, huic probati eſſe cupimus; quod fruſtrà ſperaverint diſſimiles. Eóque obſequii continuatione pervenimus, ut propè omnes homines unius moribus vivamus. Plin. *Paneg.*

Vita Principis cenſura eſt, eáque perpetua, ad hanc dirigimur, ad hanc convertimur; nec tam imperio nobis opus eſt, quàm exemplo. Ibid.

* Ecclus 10. 2.

Prov. 20 8.

Prov. 14. 3 4.
& 16. 12.
2 Sam. 7. 16.
Prov. 11. 10, 11.

2 Sam. 7 9.
(Pſal. 72. 7.)

(2 Sam. 7. 16.
1 King. 11. 13
Jer. 33 21.
Pſal. 89 29.
& 132. 10—.)
Iſa. 37. 35.
(1 King. 11. 32, 34)

We may indeed obſerve, that, according to the repreſentation of things in Holy Scripture, there is a kind of moral connexion, or a communication of merit and guilt, between Prince and people; ſo that mutually each of them is rewarded for the Vertues, each is puniſhed for the Vices of the other. As for the iniquities of a people, God withdraweth from their Prince the free communications of his Grace and of his Favour, (ſuffering him to incurre ſin, or to fall into misfortune, which was the caſe of that incomparably-good King *Joſiah*, and hath 2 King. 23. 25. been the fate of divers excellent Princes, whom God hath ſnatched Iſa. 3. 1, &c. away from people unworthy of them, or involved with ſuch a people in common calamities; according to the rule propounded in the Law, Deut. 28. 36. of God's dealing with the *Iſraelites* in the caſe of their diſobedience; and according to that of *Samuel*, *If ye ſhall doe wickedly, ye ſhall be conſumed, both ye and your King*:) 1 Sam. 12. 25. ſo reciprocally, for the miſdemeanours (Prov. 28. 2) of Princes, (or in them, and by them,) God doth chaſtiſe their people. For what confuſions in *Iſrael* did the offences of *Solomon* create? 1 King. 11. 33. what miſchiefs did iſſue thereon from *Jeroboam*'s wicked behaviour? How did the ſins of *Manaſſeh* ſtick to his Country, 1 King. 15 30. ſince that even after that notable Reformation wrought by *Joſiah*, it is ſaid, 2 King. 17. 21. *Notwithſtanding the Lord turned not from the fierceneſs of his great wrath, wherewith his* 2 King. 23. 26. *anger was kindled againſt Judah, becauſe of all the provocations wherewith Manaſſes had provoked him?* And how ſorely, by a tedious three years 2 Sam. 21. 1. famine, did God avenge *Saul*'s cruelty toward the *Gibeonites*?

Nor are onely the ſins of bad Princes affixed to people conſpiring (Jer. 32. 32.) with them in impiety; for even of King *Hezekiah* it is ſaid, 2 Chr. 32. 25. *But Hezekiah rendred not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jeruſalem.* So the pride and ingratitude of an excellent Prince were avenged on his Subjects. And when good King *David* (God averting his Grace from him) did fall into that arrogant tranſgreſſion of counting his forces, that, as *Joab* prudently foretold, became *a cauſe of treſpaſs to Iſrael*: 1 Chr. 21. 3, 7. and *God* (ſaith the Text) *was diſpleaſed with this thing, therefore he ſmote Iſrael.*

David indeed ſeems to apprehend ſome iniquity in this proceeding, expoſtulating thus, *Is it not I that commanded the people to be numbred?* 1 Chr. 21. 17. *even I it is that have ſinned, and done evil indeed: but as for theſe ſheep, what have they done?* But God had no regard to his plea, nor returned any anſwer to it: for indeed God's wrath began with the people, and their King's ſin was but a judgment executed on them: for, *The anger* 2 Sam. 24. 1. (it is ſaid) *of the Lord was kindled againſt Iſrael*, (by their ſin ſurely, which is the onely incentive of Divine wrath,) *and he moved David againſt them, to ſay, Goe number Iſrael and Judah.*

So indeed it is, that Princes are bad, that they incurre great errours, or commit notable treſpaſſes, is commonly imputable to the fault of Subjects; and is a juſt judgment by Divine Providence laid on them, as for other provocations, ſo eſpecially for their want of Devotion, and neglecting duly to pray for them. For if they conſtantly with hearty ſincerity and earneſt fervency would in their behalf ſue to God, who *faſhioneth all the hearts of men*, Pſal. 33. 15. who eſpecially holdeth *the hearts of Kings* Prov. 21 1. *in his hand, and turneth them whitherſoever he will*; we reaſonably might preſume, that God by his Grace would direct them into the right way, and incline their hearts to goodneſs; that he would accompliſh his own word in the Prophet, *I will make thy officers peace, and thine exactours righteouſneſs*; Iſa. 60 17. that we might have occaſion to pay thankſgivings like that of *Ezra*, *Bleſſed be the Lord God of our fathers, who hath put* Ezr. 7. 27. *ſuch things as this in the King's heart, to beautifie the houſe of the Lord, which is in Jeruſalem.*

We are apt to impute the ill management of things, and the bad ſucceſs waiting on it, unto Princes, being in appearance the immediate Agents and Inſtruments of it: but we commonly doe therein miſtake, not conſidering that our ſelves are moſt guilty, and blamable for it; that it is an impious people, which maketh an unhappy Prince; that their offences doe pervert his counſels, and blaſt his undertakings; that their prophaneneſs and indevotion doe incenſe God's diſpleaſure, and cauſe him to deſert Princes, withdrawing his gracious conduct from them, and permitting them to be miſs-led by temptation, by ill advice, by their own infirmities, luſts and paſſions, into courſes fit to puniſh a naughty Pſal. 106. 32, 33. Exod. 32. Deut. 9. people. So theſe were the cauſes of *Moſes* his *ſpeaking unadviſedly with his lips*, and that *it went ill with him for their ſakes*: of *Aaron*'s forming the molten calf; of *David*'s numbring the people; of *Joſiah*'s unadviſed enterpriſe againſt *Pharaoh Neco*; of *Zedekiah*'s rebellion againſt the *Aſſyrians*, (notwithſtanding the ſtrong diſſuaſions of the Prophet *Jeremy*;) 2 King 24. 20. concerning which it is ſaid, *For through the anger of the Lord it came to paſs in Jeruſalem and Judah, untill he had caſt them out from his preſence, that Zedekiah rebelled againſt the King of Babylon.*

Conſidering which things, it is apparent, that Prayer for our Prince is a great office of Charity to the Publick; and that in praying for his Safety, for his Honour, for his Wealth, for his Proſperity, for his Vertue, we doe in effect pray for the ſame Benefits reſpectively to our Country; that in praying for his Welfare, we doe in conſequence pray for the good of all our neighbours, our friends, our relations, our families, whoſe good is wrapped in his welfare, doth flow from it, doth hang upon it.

We are bound, and it is a very noble piece of Charity, to love our Country, ſincerely to deſire and earneſtly to further its happineſs, and therefore to pray for it; according to the advice and practice of the Pſal. 122. 6. (128. 5.) Pſal. 122. 7. Pſalmiſt, O *pray for the peace of Jeruſalem*; *they ſhall proſper that love thee. Peace be within thy walls, and proſperity within thy palaces.* We are obliged more eſpecially upon the higheſt accounts, with deareſt affection to love the Church, (our Heavenly Commonwealth, the Society of our Spiritual Brethren,) moſt ardently to tender its good and ſeek its advantages; and therefore moſt urgently to ſue for God's favour Pſal. 51. 18. Pſal. 102. 13, 16. (Iſa 61. 1--) toward it: being ready to ſay after *David, Doe good, O God, in thy good pleaſure to Sion, build the walls of Jeruſalem. Ariſe, O Lord, and have mercy upon Sion, for the time to favour her, yea the ſet time is come.* Now theſe duties we cannot more eaſily, more compendiouſly, or more effectually diſcharge, than by earneſtly praying for our Prince; ſeeing that if we doe by our Prayers procure God's favour to him, we doe certainly draw it on the State, and the Church. If God, moved by our devout importunities, ſhall pleaſe to guard his perſon from dangers, and Pſal. 21. 4. to *grant him a long life*; to endue his Heart with Grace, with the love and fear of himſelf, with a zeal of furthering publick good, of favouring piety, of diſcountenancing ſin; if God ſhall vouchſafe to inſpire him with Wiſdom, and to guide his counſels, to bleſs his proceedings, and to crown his undertakings with good ſucceſs: then aſſuredly we have much promoted the publick intereſt: then infallibly, together with theſe, all other bleſſings ſhall deſcend on us, all good will flouriſh in our land. This was the ancient practice of Chriſtians, and directed to this end. For, * *We* (ſaith *Lactantius* to *Conſtantine*) *with daily prayers doe ſupplicate God, that he would*

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* *Cui nos quotidianis precibus ſupplicamus, ut te imprimis, quem rerum cuſtodem voluit eſſe, cuſtodiat; deinde inſpiret tibi voluntatem, quâ ſemper in amore Divini nominis perſeveres; quod eſt omnibus ſalutare, & tibi ad felicitatem, & nobis ad quietem.* Lact. 7. 26.

would firſt of all keep thee, whom he hath willed to be the keeper of things; then that he would inſpire into thee a will, whereby thou mayeſt ever perſevere in the love of God's name; which is ſalutary to all, both to thee for thy happineſs, and to us for our quiet.

4. Wherefore conſequently our own intereſt, and Charity to our ſelves ſhould diſpoſe us to pray for our Prince. We being nearly concerned in his welfare, as parts of the publick, and as enjoying many private advantages thereby; we cannot but partake of his good, we cannot but ſuffer with him. We cannot live quietly if our Prince is diſturbed; we cannot live happily, if he be unfortunate; we can hardly live vertuouſly, if Divine Grace doe not incline him to favour us therein, or at leaſt reſtrain him from hindring us. This is S. *Paul's* own conſideration: *I exhort you,* ſaith he, *to make prayers for Kings —— that we may lead a quiet and peaceable life in all godlineſs and honeſty.* Upon ſuch an account God did command the *Jews* to pray for the welfare of that Heathen State, under which they lived in Captivity: *And ſeek,* ſaid he, *the peace of the city whither I have cauſed you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ye ſhall have peace.* And for the like cauſe the Chriſtians of old deemed themſelves bound to pray for the Gentile Magiſtrates; according to that of *Tertullian, We pray for you, becauſe with you the Empire is ſhaken: and the other members of it being ſhaken, aſſuredly even we, how far ſoever we may be thought from troubles, are found in ſome place of the fall.* Farther,

Neſcio an plus moribus conferat Princeps, qui bonos eſſe patitur, quàm qui cogit. Plin. *Panegyr.*

Jer. 29. 7.

Vobiſcum enim concutitur imperium: concuſſis etiam cæteris membris ejus, utique & nos, licèt extranei à turbis æſtimemur, in aliquo loco caſûs invenimur. Tert. *Apol. c.* 32.

5. Let us conſider, that Subjects are obliged in gratitude and ingenuity, yea in equity and juſtice, to pray for their Princes. For

They are moſt nearly related to us, and allied by the moſt ſacred bands; being conſtituted by God, in his own room, the Parents and Guardians of their Country; being alſo avowed and accepted for ſuch by ſolemn Vows, and moſt holy Sacraments of Allegeance: whence unto them as ſuch we owe an humble piety, a very reſpectfull affection, a moſt dutifull obſervance; the which we cannot better expreſs or exerciſe, than in our heartieſt Prayers for their welfare.

Quem ſciens (Chriſtianus) à Deo ſuo conſtitui; neceſſe eſt, ut & ipſum diligat, & revereatur, & honoret, & ſalvum velit. — Tert. *ad Scap.* 2.

Jurant per Deum, & per Chriſtum, & per Spiritum S. & per Majeſtatem Imperatoris, quæ ſecundùm Deum generi humano diligenda eſt, & colenda. Veget. 2. 5.

They by God are deſtined to be the Protectours of the Church, the Patrons of Religion, the Foſterers and Cheriſhers of Truth, of Vertue, of Piety: for of the Church in the Evangelical times it was propheſied, *Kings ſhall be thy nurſing Fathers; Thou ſhalt ſuck the breaſts of Kings; Kings ſhall miniſter to thee:* wherefore to them, not onely as men and citizens, but peculiarly as Chriſtians, we owe the higheſt duty; and conſequently we muſt pay the beſt Devotion for them.

Iſa. 49. 23. & 60. 16, 10.

To them we ſtand indebted for the greateſt Benefits of common life: they neceſſarily doe take much care, they undergoe great trouble, they are expoſed to many hazzards for our advantage; that *under their ſhadow* we may enjoy ſafety and quiet, we may reap the fruits of our induſtry, we may poſſeſs the comforts and conveniencies of our life, with ſecurity from rapine, from contention, from ſolicitude, from the continual fears of wrong and outrage.

Lam. 4. 20.

To their induſtry and vigilancy under God we owe the fair adminiſtration of Juſtice, the protection of Right and Innocence, the preſervation of Order and Peace, the encouragement of Goodneſs, and correction

Rom. 13. 6.

of Wickedneſs: for they, as the Apoſtle telleth us, *are God's Miniſters, attending continually on theſe very things.* They indeed ſo attend, as to deny themſelves, as to foregoe much of their own eaſe, their pleaſure, their ſatisfaction; being frequently perplexed with cares, continually enſlaved to buſineſs, and ſubject to various inconveniences, rendring their life to conſiderate Spectatours very little deſirable.

Luk. 22. 25.

Οὐ κολακεία ἐστὶ τὸ πρᾶγμα, ἀλλὰ κατὰ τὸν τοῦ δικαίου γίνεται λόγον. Chryſ. *in* 1 Tim. 2. 1.

Act. 24 2. 3.

As therefore, according to our Lord's obſervation, they are uſually ſtyled *Benefactours*, ſo they really are; even the worſt of them (ſuch as *Claudius*, or *Nero*, of whom our Apoſtles ſpeak) in conſiderable meaſure; at leaſt in compariſon of Anarchy: and conſidering the miſchiefs iſſuing from want of Government. Οὐ κολακεία ἐστὶ τὸ πρᾶγμα· *The matter is not flattery*; (ſaith S. *Chryſoſtom*, himſelf of all men fartheſt from a flatterer;) *but according to the reaſon of the caſe* we muſt eſteem our ſelves much obliged to them for the pains they ſuſtain in our behalf, and for the benefits we receive from them. For he indeed muſt be a very bad Governour, to whom that Speech of the Oratour *Tertullus* may not without glozing be accommodated; *Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, moſt noble Felix, with all thankfulneſs.*

However, what *Seneca* ſaith of Philoſophers, that *they of all men are moſt obliged, and moſt gratefull to Kings and Magiſtrates, becauſe from their care they enjoy the leiſure, quiet and ſecurity of contemplating and practiſing the beſt things; upon which account*, ſaith he, *they could not but reverence the authors of ſo great a good, as Parents*; that is, or ſhould be far more true of Chriſtians. *That leiſure* (to uſe his words) *which is ſpent with God*, and *which rendreth us like to God*; the liberty of ſtudying Divine truth, and of ſerving God with ſecurity and quiet; are ineſtimable benefits, for the which they are indebted to the protection of Magiſtrates: Therefore in all reaſon a gratefull retribution of good will, and of all good offices, particularly of our Prayers, is to be payed to them. *Is it not very abſurd*, ſaith S. *Chryſoſtome*, *that they ſhould labour and venture for us, and we not pray for them?*

Nulli adverſus Magiſtratus ac Reges gratiores ſunt; nec immeritò, nullis enim plus præſtant, quàm quibus frui tranquillo otio licet. Itaque hi quibus ad propoſitum bene vivendi confert ſecuritas publica, neceſſe eſt auctorem hujus boni ut parentem colant ——— Sen. *Ep.* 73.

Quanti æſtimamus hoc otium, quod inter Deos agitur, quod Deos facit? Ibid.

Πῶς οὖν οὐκ ἄτοπον αὐτοὺς, &c. Chryſ. *ubi ſupra.*

1 Pet. 2. 13, 17.
Rom. 13. 1.
Tit. 3. 1
Prov. 24. 21.

6. Whereas we are by Divine command frequently injoyned to fear and reverence, to honour, to obey Kings, we ſhould look on Prayer for them as a principal branch, and the neglect thereof as a notable breach of thoſe duties. For

As to *Honour* and *Reverence*, it is plain, that no exteriour ſignification, in ceremonious unveiling or cringing to them, can ſo demonſtrate it, as doth the wiſhing them well in our hearts, and from thence framing particular addreſſes to the Divine Majeſty for their welfare. Than which practice there can be no ſure argument, that we hold them in great account and conſideration. And how indeed can we much honour them, for whom we doe not vouchſafe ſo much as to offer our good wiſhes, or to mention them in our interceſſions unto him, who requireth us to make them for all men, and particularly for thoſe for whom we are concerned? Doth not this omiſſion evidently place them in the loweſt rank, beneath the meaneſt of our friends and relations? doth it not imply a very ſlender regard had to them?

And as for *Obedience*, Prayer for Princes is clearly an inſtance thereof; ſeeing it may be ſuppoſed, that all Princes doe require it from their Subjects. Not onely Chriſtian Princes, who believe God the ſole Diſpenſer of all good things, and the great efficacy of Devotion in procuring them from him, may be deemed to exact this beneficial office from us; but even Heathens and Infidels, from their dimme notion of a Sovereign Providence, (which hath ever been common in the world,) have made an account of this practice: as we may ſee by that Decree of the *Perſian* King in *Ezra*, charging his Officers to furniſh the *Jewiſh* Elders with ſacrifices, *that*, ſaid he, *they may offer ſacrifices of ſweet ſavour unto the God of Heaven, and pray for the life of the King, and of his Sons.* And that ſuch was the practice of the *Romans* even in their Heatheniſh State, doth appear from thoſe words of *Pliny*; *We have*, ſaith he, *been wont to make vows for the eternity of the Empire, and for the welfare of the Citizens, yea for the welfare of the Princes, and in their behalf for the eternity of the Empire.*

Ezr. 6. 10.

Nuncupare vota & pro æternitate Imperii, & pro ſalute Civium, imo pro ſalute Principum, ac propter illos pro æternitate Imperii, ſolebamus. Plin. *Paneg.*

Not onely pious Princes with a ſerious deſire will expect this Duty from us; but even profane ones in policy will demand it, as a decent teſtimony of reſpect to them, and a proper means of upholding their State: that they may ſeem to have place in the moſt ſerious regards and ſolemn performances of their Subjects. So that to neglect this Duty, is ever a violation of our due obedience, and a kind of diſloyalty to them. Again,

7. The Praying for Princes is a ſervice peculiarly honourable, and very acceptable to God; which he will interpret as a great reſpect done to himſelf; for that thereby we honour his image and character in them, yielding in his preſence this ſpecial reſpect to them as his Repreſentatives; for that thereby we avow his Government of the world by them as his Miniſters and Deputies; for that thereby we acknowledge all Power derived from him, and depending on his pleaſure; we aſcribe to him an Authority paramount above all earthly Potentates; we imply our perſuaſion, that he alone is abſolute Sovereign of the world, *the King of Kings, and Lord of Lords*, ſo that Princes are nothing otherwiſe than in ſubordination to him, can doe nothing without his ſuccour, doe owe to him all their power, their ſafety, their proſperity and welfare; for that, in fine, thereby, diſclaiming all other confidences *in any ſon of man*, we ſignifie our entire ſubmiſſion to God's will, and ſole confidence in his Providence. This ſervice therefore is a very gratefull kind of adoring our Almighty Lord; and as ſuch S. *Paul* recommendeth it in the words immediately ſubjoyned to our Text, *For this* (ſaith he) *is good, and acceptable in the ſight of God, our Saviour.*

Deo vel privatus, vel militans ſervit, cùm fideliter eum diligit, qui Deo regnat autore. Veget. 2. 5.

1 Tim. 6. 15.

Temperans Majeſtatem Cæſaris infra Deum, magis illum commendo Deo. Tert. *Apol.* c. 33.

Pſal. 146. 3. & 118. 8, 9.

1 Tim. 2. 3.

8. Let us conſider, that whereas wiſdom guiding our Piety and Charity, will eſpecially incline us to place our Devotion there where it will be moſt needfull and uſefull, we therefore chiefly muſt pray for Kings, becauſe they doe moſt need our Prayers.

Their Office is moſt high, and hard to diſcharge well or happily: wherefore they need extraordinary ſupplies of Gifts and Graces from the Divine bounty.

Their Affairs are of greateſt weight and importance, requiring anſwerable skill, and ſtrength to ſteer and weild them: wherefore they need from the Fountain of wiſdom and power ſpecial communications of light, of courage, of ability to conduct, to ſupport, to fortifie them in their managements; they need that God ſhould *uphold them* πνεύμα-

Pſal. 51. 12.

τι ἡγεμονικῷ, with *that Princely Spirit*, for which King *David* prayed.

Iſa. 11 2. & 28. 6.
9 6.
Pſal. 7. 11.
1 King 3. 9.
Sap. 9. 4. —
(Pſal. 72 1)
Prov. 16 10.
2 Sam. 14. 17.

They often are to deliberate about matters of dark and uncertain conſequence; they are to judge in caſes of dubious and intricate nature; the which to reſolve prudently, or to determine uprightly, no humane wiſdom ſufficiently can enable; wherefore they need *the ſpirit of counſel*, and *the ſpirit of judgment*, from the ſole diſpenſer of them, the great *Counſellour* and moſt *righteous Judge*. The wiſeſt and ableſt of them hath reaſon to pray with *Solomon*, *Give thy ſervant an underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people?* That ſo what the *Wiſe man* ſaith may be verified, *A divine ſentence is in the lips of the King, his mouth tranſgreſſeth not in judgment:* and that of the wiſe woman, *As an Angel of God, ſo is my Lord the King to diſcern good and bad.*

1 Sam. 2. 9.
Eccles 9 11.
Pſal. 33 16.

They commonly are engaged in enterpriſes of greateſt difficulty, inſuperable by the might or induſtry of man; in regard to which we may ſay with *Hannah*, *By ſtrength ſhall no man prevail*; with the *Preacher*, *the race is not to the ſwift, nor the battle to the ſtrong*; with the *Pſalmiſt*, *There is no King ſaved by the multitude of an hoaſt*: wherefore they need aid and ſuccour from the Almighty, to carry them through, and bleſs their deſigns with ſucceſs.

Pſal. 21 4.
& 91. 1. —
& 127. 1.
Pſal. 33. 16.

They are moſt expoſed to Dangers and Diſaſters; (ſtanding like high towers, moſt obnoxious to the winds and tempeſts of fortune;) having uſually many envious ill-willers, many diſaffected malecontents, many both open enemies and cloſe inſidiatours; from whoſe force or treachery no humane providence can ſufficiently guard them: they doe therefore need the protection of the ever-vigilant *Keeper of Iſrael*, to ſecure them: for, *Except the Lord keepeth the city, the watchman waketh but in vain*; Except the Lord preſerve the King, his guards, his armies ſurround him to no purpoſe.

Zech. 3. 1.
Eccles 8. 4.

They have the natural Infirmities of other men, and far beyond other men are ſubject to external Temptations. The malicious Spirit (as in the caſe of *Job*, of *David*, of *Ahab*, of *Joſhua* the High Prieſt is expreſſed) is ever waiting for occaſion, ever craving permiſſion of God to ſeduce and pervert them; ſucceſs therein being extremely conducible to his villainous deſigns. The World continually doth aſſault them with all its advantages; with all its baits of pleaſure, with all its enticements to pride and vanity, to oppreſſion and injuſtice, to ſloth, to luxury, to exorbitant ſelf-will and ſelf-conceit, to every ſort of vicious practice. Their eminency of ſtate, their affluence of wealth, their uncontrollable power, their exemption from common reſtraints, their continual diſtractions and encumbrances by varieties of care and buſineſs, their multitude of obſequious followers, and ſcarcity of faithfull friends, to adviſe, or reprove them, their having no obſtacles before them to check their wills, to croſs their humours, to curb their luſts and paſſions, are ſo many dangerous ſnares unto them: wherefore they doe need plentifull meaſures of Grace, and mighty aſſiſtences from God, to preſerve them from the worſt errours and ſins; into which otherwiſe 'tis almoſt a miracle if they are not plunged.

Ὁ πλεῖστα πράττων, πλεῖστ' ἁμαρτάνει βροτῶν.

And being they are ſo liable to ſin, they muſt conſequently ſtand often in need of God's mercy to bear with them, and to pardon them.

They therefore upon ſo many accounts needing ſpecial help and grace from Heaven, doe moſt need Prayers to derive it thence for them.

All Princes indeed doe need them. Good Princes need many Prayers for God's help, to uphold and confirm them in their Vertue: Bad Princes

ces need deprecations of God's wrath and judgment toward them, for offending his Majeſty; together with ſupplications for God's grace to convert and reform them: the moſt deſperate and incorrigible need Prayers, that God would over-rule and reſtrain them from doing miſchief to themſeles and others. All Princes having many avocations, and temptations; hindring them to pray enough for themſelves, doe need ſupplemental aids from the Devotions of others.

Wherefore if we love Them, if we love our Country, if we love our Selves, if we tender the intereſts of Truth, of Piety, of common Good, we, conſidering their caſe, and manifold need of Prayers, will not fail earneſtly to ſue for them; that God would afford needfull aſſiſtence to them in the adminiſtration of their high Office, in the improvement of their great talents, in the conduct and management of their arduous Affairs; that he graciouſly would direct them in their perplexed Counſels, would back them in their difficult Undertakings, would protect their Perſons from dangers, would keep their Hearts from the prevalency of temptations, would pardon their Failings and Treſpaſſes. Again,

9. Whereas God hath declared, that he hath ſpecial regard to Princes, and a more than ordinary care over them, becauſe they have a peculiar relation to him, as his Repreſentatives, the *Miniſters of his Kingdom*, the main inſtruments of his Providence, whereby he conveyeth his favours, and diſpenſeth his juſtice to men; becauſe alſo the good of mankind, which he eſpecially tendereth, is mainly concerned in their welfare; whereas, I ſay, *it is he that giveth ſalvation unto Kings*; that *giveth great deliverance to his King, and ſheweth mercy to his anointed*; that hath *the King's heart and his breath*, and *all his ways in his hand*: even upon this account our Prayers for them are the more required. For it is a method of God, and an eſtabliſhed rule of Divine Providence, not to diſpenſe ſpecial Bleſſings without particular Conditions, and the concurrence of our Duty in obſervance of what he preſcribeth in reſpect to them. Seeing then He hath enjoyned, that in order to our obtaining thoſe great benefits, which iſſue from his ſpecial care over Princes, we ſhould pray for it, and ſeek it from his hands; the omiſſion of this duty will intercept it, or bereave us of its advantages; nor in that caſe may we expect any bleſſings of that kind. As without praying for our ſelves, we muſt not expect private favours from Heaven; ſo without praying for our Prince, we cannot well hope for publick bleſſings. For, as a profane perſon (who in effect diſavoweth God, by not regarding to ſeek his favour and aid) is not qualified to receive any good from him: ſo a profane Nation (which diſclaimeth God's Government of the world, by not invoking his Benediction on thoſe who moderate it under him) is not well capable of common benefits. It is upon all accounts true which *Ezra* ſaid, *The hand of our God is upon all them for good that ſeek him: but his power and his wrath is againſt all them that forſake him.* If therefore we deſire that our Prince ſhould not loſe God's ſpecial regard, if we would not forfeit the benefitst hereof to our ſelves, we muſt conſpire in hearty Prayers for him.

Sap. 6. 4.
Pſal. 144. 10. & 21. 1.
Pſal. 18. 50. (63. 11.)
2 Sam. 22. 51.
Prov. 21. 1.
Dan. 5. 23.
Ezr. 8. 22.
Liv. 5. 51.
Hor. Od. 3. 6.

10. To engage and encourage us in which practice, we may farther conſider, that ſuch Prayers, offered duly, (with frequency and conſtancy, with ſincerity and zeal,) doe always turn to good account, and never want good effect: the which if it be not always eaſily diſcernible, yet it is certainly real; if it be not perfect as we may deſire, yet it is competent, as expediency requireth, or as the condition of things will bear.

There may be impediments to a full ſucceſs of the beſt Prayers; they may not ever prevail to render Princes compleatly good, or extremely proſperous: for ſome concurrence of their own will is requiſite to produce their Vertue, God rarely working with irreſiſtible power, or fatal efficacy; and the ſtate of things, or capacities of perſons, are not always fitly ſuted for proſperity. Yet are not ſuch Prayers ever wholly vain or fruitleſs: for God never preſcribeth means unavailable to the end; he never would have commanded us particularly to pray for Kings, if he did not mean to beſtow a good iſſue to that practice.

1 Joh. 5. 14.

And, ſurely, he that hath promiſed to hear all requeſts with faith and ſincerity, and inceſſant earneſtneſs preſented to him, cannot fail to hear thoſe which are of ſuch conſequence, which are ſo agreeable to his will, which doe include ſo much honeſty and charity. In this caſe, ſurely, we may have ſome confidence, according to that of S. *John*, *This is the confidence we have in him, that if we ask any thing according to his will, he heareth us.*

Fieri non poteſt, ut filius iſtarum lacrymarum pereat. Aug, *Conf.* 4. 12.

As the good Biſhop, obſerving S. *Auſtin*'s Mother, with what conſtancy and paſſionateneſs ſhe did pray for her Son, being then ingaged in ways of errour and vanity, did encourage her, ſaying, *It is impoſſible that a Son of thoſe devotions ſhould periſh:* ſo may we hopefully preſume, and encourage our ſelves, that a Prince will not miſcarry, for whoſe welfare many good people doe earneſtly ſolicit; *Fieri non poteſt, ut Princeps iſtarum lacrymarum pereat.*

Jam. 5. 16.
Matt. 21. 22.
Matt. 7. 8.
Gen. 20. 17.
Num. 11. 2. & 21. 7. —
(Pſ. 105. 30. O T)
Joſh. 10. 12.
1 Sam. 1. 30. —
Luk. 4. 25.
Jam. 5. 17, 18
1 King 17. 21, 22
2 Kin. 4. 33 --
1 King. 13 6.
Deut. 4 29 --
Neh. 9. 27.
Pſal. 106. 44. & 107. 6, 13, 19, 28
Jud. 3. 15 & 4 3. & 6. 7 & 10 12.
* 2 Chr. 14. 11. —
2 Chr 20. 3, — 12, 23.
2 Chr 32. 20, 21.
2 Chron. 33. 12, 13. Eſth. 4. 16 Neh. 1. 11. & 2. 4. Dan. chap. 2. 4. 5. 7. 8 9. 10. 11. 12. † Ezek. 14. 14.
Jer. 15. 1.

You know in general the mighty efficacy of Prayer, what pregnant aſſurances there are, and how wonderfull inſtances thereof occurre in Holy Scripture, both in relation to publick and private bleſſings: How it is often promiſed, that *All things, whatſoever we ſhall ask in prayer, believing, we ſhall receive*; and that *whoever asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened* How the prayer of *Abraham* did heal *Abimelech*, and his family of barrenneſs; how the prayers of *Moſes* did quench the fire, and cure the bitings of the fiery Serpents; how the prayer of *Joſhua* did arreſt the Sun; how the prayer of *Hannah* did procure *Samuel* to her, as his name doth import; how *Elias* his prayers did open and ſhut the heavens; how the ſame Holy Prophet's prayer did reduce a departed Soul, and that of *Eliſha* did effect the ſame, and that of another Prophet did reſtore *Jeroboam*'s withered hand; how the prayers of God's people frequently did *raiſe them up Saviours*, and *when they cried unto the Lord in their trouble, he delivered them out of their diſtreſſes*; how the prayers of * *Aſa* diſcomfited a million of *Arabians*, and thoſe of *Jehoſhaphat* deſtroyed a numerous army of his enemies by their own hands, and thoſe of *Hezekiah* brought down an Angel from heaven to cut off the *Aſſyrians*, and thoſe of *Manaſſes* reſtored him to his Kingdom, and thoſe of *Eſther* ſaved her people from the brink of ruine, and thoſe of *Nehemiah* inclined a Pagan King's heart to favour his pious deſign for re-edifying *Jeruſalem*, and thoſe of *Daniel* obtainined ſtrange viſions and diſcoveries; how † *Noah*, *Job*, *Daniel*, *Moſes* and *Samuel* are repreſented as powerfull interceſſours with God, and conſequently it is intimated, that the great things atchieved by them were chiefly done by the force of their prayers.

And ſeeing Prayers in ſo many caſes are ſo effectual, and work ſuch miracles; what may we hope from them in this, wherein God ſo expreſly and particularly directeth us to uſe them? If our Prayers can ſo much avail to our perſonal and private advantage, if they may be very helpfull to our friends; how much ſhall the Devotions of many good men, all levelled at one mark, and aiming at a publick moſt conſiderable good, be prevalent with the Divine goodneſs? However, if God be not moved by Prayers to convert a Prince from all ſin, to make him doe all the good he might, to bleſs him in all matters; yet he may thence be induced to reſtrain him from much evil, to keep him from being worſe, or from doing worſe than otherwiſe would be; he may diſpoſe him to doe many things well, or better than of himſelf he would doe; he may preſerve him from many diſaſters otherwiſe incident to him: which will be conſiderable effects of Prayer.

11. I ſhall adde but one general Conſideration more, which is this, That Prayer is the onely allowable way of redreſſing our caſe, if we doe ſuffer by, or for Princes.

Are they bad, or doe they miſdemean themſelves in their adminiſtration of government and juſtice? we may not by any violent or rough way attempt to reclaim them; for they are not accountable to us, or liable to our correction. *Where the word of a King is, there is power: and who ſhall ſay to him, What doeſt thou?* was the *Preacher*'s doctrine.

Eccles 8. 4.

Doe they oppreſs us, or abuſe us? doe they treat us harſhy, or cruelly perſecute us? we muſt not kick againſt them, or ſtrive to right our ſelves by reſiſtence. For, *Againſt a King* (ſaith the *Wiſe man*) *there is no riſing up:* and *Who* (ſaid *David*) *can ſtretch out his hand againſt the Lord*'s *anointed, and be guiltleſs?* and, *They* (ſaith S. *Paul*) *that reſiſt, ſhall receive to themſelves damnation.*

Prov. 30 31.
1 Sam. 26. 9.
Rom. 13. 2.

We muſt not ſo much as eaſe our ſtomach, or diſcharge our paſſion, by railing or inveighing againſt them. For, *Thou ſhalt not ſpeak evil of the ruler of thy people*, is a Divine law; and, to * *blaſpheme*, or revile *dignities*, is by S. *Peter* and S. *Jude* reprehended as a notable crime.

Exod. 22. 28.
Act. 23. 5.
* 2 Pet. 2. 10.
Jude 8.

We muſt not be bold or free in taxing their actions. For *Is it fit*, ſaith *Elihu*, *to ſay to a King, Thou are wicked, and to Princes, Ye are ungodly?* and, to *reproach the footſteps of God's Anointed*, is implied to be an impious practice.

Job 34. 18.
Pſal. 89 51.

We muſt forbear even complaining and murmuring againſt them. For, *Murmurers* are condemned as no mean ſort of offenders; and the *Jews* in the wilderneſs were ſorely puniſhed for ſuch behaviour.

Jude 16.

We muſt not (according to the *Preacher*'s advice) ſo much as *curſe them in our thoughts*; or not entertain ill conceits, and ill wiſhes in our minds toward them.

Eccles 10. 20.
(Iſa. 8 21.)

To doe theſe things is not onely high preſumption in regard to them, (inconſiſtent with the dutifull affection and reſpect which we owe to them,) but it is flat impiety toward God, and an invaſion of his Authority; who alone is *King of Kings*, and hath reſerved to himſelf the prerogative of judging, of rebuking, of puniſhing Kings, when he findeth cauſe.

Theſe were the miſdemeanours of thoſe in the Late Times, who in ſtead of Praying for their Sovereign, did clamour and rail at him, did aſperſe him with foul Imputations, did accuſe his proceedings, did raiſe Tumults, and levy War againſt him, pretending by rude force to reduce him unto his Duty; ſo uſurping on their Prince, or rather on God himſelf, aſſuming his right, and taking his work out of his hands; diſcovering alſo therein great profaneneſs of mind, and diſtruſt of God's Providence, as if God, being implored by Prayer, could not, or would not, had it been needfull, without ſuch irregular courſes, have redreſſed thoſe evils in Church or State, which they pretended to feel, or fear.

Nothing therefore in ſuch caſes is left to us for our remedy or eaſe, but having recourſe to God himſelf, and ſeeking relief from his hand in his good time, by converting our Prince, or directing him into a good courſe; however comforting our ſelves in the conſcience of ſubmitting to God's will.

Abſit enim ut indignè feramus ea nos pati quæ optamus, aut ultionem à nobis aliquam machinemur, quam à Deo exſpectamus. Tert. *ad Scap.* 2.

This is the onely method S. *Paul* did preſcribe, even when *Nero*, a moſt vile, flagitious man, a ſorry and naughty Governour as could be, a monſtrous Tyrant, and moſt bloudy Perſecutour, (the very inventer of Perſecution,) did ſway the Empire. He did not adviſe Chriſtians to ſtand upon their guard, to contrive plots, to provide arms, to raiſe mutinies and inſurrections againſt him; but to offer ſuplications, prayers and interceſſions for him, as the beſt means of their ſecurity and comfort. And this was the courſe of the Primitive Chriſtians, during their hard condition under the domination of Heathen Princes, impugners of their Religion: *Prayers and Tears were* then the onely *Arms of the Church*; whereby they long defended it from ruine, and at laſt advanced it to moſt glorious proſperity.

Qui non dicam Regum, ſed omnium hominum, & vel beſtiarum ſordidiſſimus, dignus exſtitit qui perſecutionem in Chriſtianos primus inciperet. Sulp Sev. 2. 40.

Ità nos magìs oramus pro ſalute Imperatoris, ab eo eam poſtulantes qui præſtare poteſt. Et utique ex diſciplina patientiæ Divinæ agere nos, ſatìs manifeſtum eſſe vobis poteſt, cùm tanta hominum multitudo, pars penè major civitatis cujuſque, in ſilentio & modeſtia agimus. Tert. *ad Scap.* 2.

Fundendo ſanguinem, & patiendo magìs quàm faciendo contumelias, Chriſti fundata eſt Eccleſia; perſecutionibus crevit, &c. Hier. *Ep.* 62.

Indeed, if, not aſſuming the liberty to find fault with Princes, we would practiſe the duty of ſeeking God for his bleſſing on their proceedings; if, forbearing to ſcan and cenſure Acts of State, we would earneſtly implore God's direction of them; if, leaving to conceive diſguſts, and vent complaints about the ſtate of things, we would aſſiduouſly petition God for the ſettlement of them in good order; if, inſtead of being ſhrewd Politicians, or ſmart Judges in ſuch matters, we would be devout Oratours and humble Solicitours at the Throne of grace; our endeavours ſurely would find much better effect toward publick advantage: we certainly might doe more good in our cloſets by a few hearty wiſhes uttered there, than by all our tattling or jangling Politicks in corners.

There are great contrivances to ſettle things; every one hath his model of State, or method of Policy, to communicate for ordering the State; each is zealous for his own conceit, and apt to be diſpleaſed with thoſe who diſſent from him: but it is, as the faireſt and juſteſt, ſo the ſureſt and likelieſt way of reducing things to a firm compoſure, (without more a-doe, letting the world alone to move on its own hinges, and not impertinently troubling our ſelves or others with the conduct of it,) ſimply to requeſt of Almighty God, the Sovereign Governour and ſole diſpoſer of things, that he would lead his own Vicegerents in the management of the charge by himſelf committed to them. *Be carefull for nothing; but in every thing, by prayer and ſupplication with thankſgiving, let your requeſts be made known to God*, is a rule very applicable to this caſe.

Phil. 4. 6.

As God's Providence is the onely ſure ground of our confidence, or hope for the preſervation of Church and State, or for the reſtitution of things into a ſtable quiet: ſo it is onely our hearty Prayers, joyned with a conſcientious obſervance of God's Laws, whereby we can incline Providence to favour us. By them alone we may hope to ſave things from ſinking into diſorder, we may aſſwage the factions, we may defeat the machinations againſt the publick welfare.

12. Seeing then we have ſo many good arguments and motives inducing to pray for Kings, it is no wonder, that to back them, we may alſo alledge the practice of the Church, continually in all times performing this duty in its moſt Sacred Offices, eſpecially in the celebration of the Holy Communion.

Conſt. Apoſt. 8, 13. 2. 57.

S. *Paul* indeed, when he ſaith, *I exhort firſt of all, that prayers be made*, doth chiefly impoſe this Duty on *Timothy*, or ſuppoſeth it incumbent on the Paſtours of the Church, to take ſpecial care, that Prayers be made for this purpoſe, and offered up in the Church joyntly by all Chriſtians: and accordingly, the ancient Chriſtians, as *Tertullian* doth aſſure us, did *always pray for all the Emperours, that God would grant them a long life, a ſecure reign, a ſafe family, valiant armies, a faithfull ſenate, a loyal people, a quiet world, and what-ever they as Men, or as Emperours, could wiſh.* Thus (addeth he) even for their Perſecutours, and in the very pangs of their ſufferings, they did not fail to practiſe. Likewiſe of the Church in his time S. *Chryſoſtome* telleth us, that *all Communicants did know how every day, both at even and morning, they did make ſupplication for all the world, and for the Emperour, and for all that are in authority.*

1 Tim. 2. 8.

Polycarp. *ad Philip. c.* 12.

Precantes ſumus ſemper pro omnibus Imperatoribus vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum, quæcunque hominis & Cæſaris vota ſunt. Tert. *Apol. cap.* 30.

Hoc agite, boni Præſules, extorquete animam Deo ſupplicantem pro Imperatore. Ibid.

Καὶ τοῦτο ἴσασιν οἱ μύσται, πῶς καθ' ἑκάστην ἡμέραν γίνεται καὶ ἐν ἑσπέρᾳ καὶ ἐν πρωΐᾳ· πῶς ὑπὲρ παντὸς τοῦ κόσμου, καὶ βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ποιούμεθα τὴν δέησιν. Chryſ. *in* 1 *Tim.* 2. 1.

And in the *Greek* Liturgies, (the compoſure whereof is fathered on S. *Chryſoſtome*,) there are divers Prayers interſperſed for the Emperours, couched in terms very pregnant and reſpectfull.

If the Offices of the *Roman* Church, and of the Churches truckling under it, in latter times, ſhall ſeem more defective or ſparing in this point of ſervice; the reaſon may be, for that a ſuperlative regard to the *Solar* or *Pontifical* Authority (as Pope *Innocent* III. diſtinguiſhed) did obſcure their devotion for the *Lunar* or *Regal* Majeſty. But our Church hath been abundantly carefull, that we ſhould in moſt ample manner diſcharge this Duty; having in each of her Holy Offices directed us to pray for our King in expreſſions moſt full, hearty and lively.

She hath indeed been charged as ſomewhat laviſh or over liberal of her Devotions in this caſe. But it is a good fault, and we little need fear over-doing in obſervance of a Precept ſo very reaſonable, and ſo important; ſuppoſing that we have a due care to joyn our heart with the Church's words, and to the frequency of Prayers for our Prince doe confer a ſutable fervency. If we be not dead, or merely formal, we can hardly be too copious in this kind of Devotion; reiteration of words can doe no harm, being accompanied with renovation of our deſires. Our Text it ſelf will bear us out in ſuch a practice; the Apoſtle therein by variety of expreſſion appearing ſolicitous, that abundance of Prayers for Kings ſhould be offered in Church, and no ſort of them omitted.

There are ſo many General Inducements to this Duty at all times; and there are beſide divers Particular Reaſons enforcing it now, in the preſent ſtate and poſture of things.

Times of trouble, of danger, of fear, of darkneſs and perplexity, of diſtraction and diſtreſs, of guilt, and deſerved wrath, are moſt ſeaſonable for recourſe to the Divine help and mercy in Prayer.

Pſal. 145. 18 —— & 18. 6. & 77. 2. & 86. 7. & 118. 5. & 142. 1. — & 107. 6. —Jam. 5. 13. 2 Chr. 6. 36.-- *Inops Senatus auxilii humani ad deos populum ac vota vertit.*- Liv. 3. 7. & 5. 16.

Pſal 82. 5. And are not ours ſuch? are they not much like to thoſe of which the *Pſalmiſt* ſaith, *They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe?* or like thoſe Luk. 21. 25, 26. (2 King. 19. 3.) of which our Lord ſpake, when there was *upon the earth diſtreſs of nations, with perplexity; mens hearts failing them for fear, and for looking after thoſe things which were coming on the earth?*

Are not the days gloomy, ſo that no humane providence can ſee far, no wiſdom can deſcry the iſſue of things?

Pſal 107. 27. Is it not a very unſettled world, wherein all the publick frames are ſhaken almoſt off the hinges, and the minds of men extremely diſcompoſed with various paſſions; with fear, ſuſpicion, anger, diſcontent and impatience? How from diſſentions in Opinion doe violent factions and feuds rage; the hearts of men boiling with fierce animoſities, and being exaſperated againſt one another, beyond any hopes or viſible means of reconcilement?

Are not the fences of Diſcipline caſt down? is there any conſcience made of violating Laws? is not the dread of Authority exceedingly abated, and all Government overborn by unbridled licentiouſneſs?

Pſal. 129 5. & 83. 5 — How many Adverſaries are there, *bearing ill will to our Sion?* how many turbulent, malicious, crafty ſpirits, eagerly bent, and watching for occaſion to ſubvert the Church, to diſturb the State, to introduce confuſion in all things? how many *Edomites*, who ſay of *Jeruſalem*, Pſal. 137. 7. (both Eccleſiaſtical and Civil,) *Down with it, down with it even to the ground?*

Have we not great reaſon to be fearfull of God's juſt diſpleaſure, and that heavy judgments will be poured on us for our manifold hainous provocations, and crying ſins; for the prodigious growth of Atheiſm, Infidelity and Profaneneſs; for the riſe practice of all Impieties, Iniquities and Impurities, with moſt impudent boldneſs, or rather with outrageous inſolence; for the extreme Diſſoluteneſs in manners, the groſs Neglect or contempt of all Duties, the great Stupidity and coldneſs of people generally as to all concerns of Religion; for the want of Religious Awe toward God, of Charity toward our neighbour, of Reſpect to our Superiours, of Sobriety in our converſation; for our Ingratitude for many great Mercies, and Incorrigibleneſs under many ſore Chaſtiſements, our Inſenſibleneſs of many plain Warnings, loudly calling us to repentance?

Is not all the world about us in combuſtion, cruel Wars raging every-where, and Chriſtendom weltring in bloud? and although at preſent, by God's mercy, we are free, who knows but that ſoon, by God's juſtice, the neighbouring flames may catch our houſes?

In fine, is not our caſe palpably ſuch, that for any good compoſure or re-inſtatement of things in good order, for upholding Truth and ſound Doctrine, for reducing Charity and Peace, for reviving the ſpirit of Piety, and bringing Vertue again into requeſt, for preſerving State and Church from ruine, we can have no confidence or reaſonable hope, Iſa 43. 11. Hoſ 13 4. Jer. 14 8. but in the good Providence and mercifull ſuccour of Almighty God; *beſide whom there is no Saviour*; who alone is *the hope of Iſrael, and Saviour thereof in time of trouble?* we now having great cauſe to pray Matt 8. 25. with our Lord's Diſciples in the ſtorm, *Lord, ſave us, we periſh.*

Upon ſuch Conſiderations, and others whereof I ſuppoſe you are ſufficiently apprehenſive, we now eſpecially are obliged earneſtly to pray for our King, that God in mercy would preſerve his Royal Perſon, and inſpire his Mind with Light, and endue his Heart with Grace, and in all things bleſs him to us, to be *a repairer of our breaches, and a reſtorer of paths to dwell in*; ſo that *under him we may lead a quiet life in all godlineſs and honeſty*. Iſa. 58. 12.

I have done with the Firſt Duty, (*Prayer for Kings,*) upon which I have the rather ſo largely inſiſted, becauſe it is very ſeaſonable to our preſent condition.

II. The Other (*Thanksgiving*) I ſhall but touch, and need not perhaps to doe more. For,

1. As to general Inducements, they are the ſame, or very like to thoſe which are for Prayer; it being plain, that what-ever we are concerned to pray for, when we want it, that we are bound to thank God for, when he vouchſafeth to beſtow it. And if common Charity ſhould diſpoſe us to reſent the Good of Princes with complacence; if their welfare be a publick benefit; if our ſelves are intereſted in it, and partake great advantages thereby; if in equity and ingenuity we are bound to ſeek it; then, ſurely, we are much engaged to thank God, the bountifull donour of it, for his goodneſs in conferring it.

2. As for particular Motives, ſuting the preſent Occaſion, I need not by information or impreſſion of them farther to ſtretch your patience; ſeeing you cannot be ignorant or inſenſible of the grand Benefits by the Divine Goodneſs beſtowed on our King, and on our ſelves, which this day we are bound with all gratefull acknowledgment to commemorate. Wherefore inſtead of reciting trite ſtories, and urging obvious reaſons, (which a ſmall recollection will ſuggeſt to you,) I ſhall onely requeſt you to joyn with me in the practice of the Duty, and in acclamation of praiſe to God. Even ſo

Bleſſed be God, who hath given to us ſo Gracious and Benign a Prince, (the experiments of whoſe Clemency and Goodneſs no hiſtory can parallel,) to ſit on the throne of his Bleſſed Father, and renowned Anceſtours. 1 King. 1. 48.

Bleſſed be God, who hath protected him in ſo many encounters, hath ſaved him from ſo many dangers and ſnares, hath delivered him from ſo great troubles. Pſal. 18. 46.— 89. 22, 23.

Bleſſed be God, who in ſo wonderfull a manner, by ſuch miraculous trains of Providence, did reduce him to his Country, and re-inſtate him in the poſſeſſion of his Rights; thereby vindicating his own juſt Providence, *declaring his ſalvation, and openly ſhewing his righteouſneſs in the ſight of all people.* Pſal 98. 2.

Bleſſed be God, who in Him, and with Him did reſtore to us our ancient good conſtitution of Government, our Laws and Liberties, our Peace and Quiet; reſcuing us from lawleſs Uſurpations and tyrannical Yoaks, from the inſultings of Errour and Iniquity, from horrible Diſtractions and Confuſions.

Ever bleſſed be God, who hath *turned the captivity of Sion*; hath raiſed our Church from the duſt, and re-eſtabliſhed the ſound Doctrine, the decent Order, the wholeſome Diſcipline thereof; hath reſtored true Religion with its ſupports, advantages and encouragements. Pſal. 126. 1. (Iſ. 30. 20 —)

Bleſſed be the Lord, who hath granted us to continue theſe fixteen years in the peaceable fruition of thoſe Bleſſings.

Praiſed be God, who hath not caſt out our prayer, nor turned his mercy from us. Pſal. 66. 20.

Praiſed be God, who *hath turned our heavineſs into joy, hath put off our ſackcloath, and girded us with gladneſs.* 30. 11.

Let

145. 21. *Let our mouth ſpeak the praiſe of the Lord; and let all fleſh bleſs his holy Name for ever and ever.*

18. 46. *The Lord liveth, and bleſſed be our Rock; and let the God of our ſalvation be exalted.*

Pſ. 72 18, 19. *Bleſſed be the Lord God of Iſrael, who onely doeth wondrous things; and bleſſed be his glorious Name for ever; and let the whole earth be filled with his glory. Amen and Amen.*

Pſal. 106. 48. & 41. 13. & 89. 52. & 68. 34. —— 1 Chron. 16. 8 —— 36. *Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the Lord.*

SERMON XI.

A Sermon on the Gunpowder-Treaſon

On Novemb. 5. 1673.

PSAL. LXIV. 9, 10.

And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.

The righteous ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.

IF we ſhould ſearch about for a Caſe parallel to that which we doe now commemorate, we ſhould, perhaps, hardly find one more patly ſuch, than is that which is implied in this Pſalm: and if we would know the Duties incumbent on us in reference to ſuch an Occaſion, we could ſcarce better learn them other-where than in our Text.

With attention peruſing the Pſalm, we may therein obſerve, That its great Author was apprehenſive of a deſperate Plot by a confederacy of wicked and ſpitefull enemies, with great craft and ſecrecy, contrived againſt his ſafety. Pſal. 64. 5. *They*, ſaith he, *encourage themſelves in an evil matter; they commune of laying ſnares privily; they ſay, Who ſhall ſee them?* That for preventing the blow threatned by this deſign, (whereof he had ſome glimpſe, or ſome preſumption, grounded upon the knowledge of their implacable and active malice,) he doth implore Pſal. 64. 2. Divine protection: *Hide me*, ſaith he, *from the ſecret counſell of the wicked, from the inſurrection of the workers of iniquity.* That he did confide in God's mercy and juſtice for the ſeaſonable defeating, for the fit Verſ 7. avenging their machination: *God*, ſaith he, *ſhall ſhoot at them with an arrow; ſuddenly ſhall they be wounded.* That they ſhould themſelves become the detectours of their crime, and the inſtruments of the exempla- Verſ. 8 ry puniſhment due thereto: *They*, addeth he, *ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flee away.*

Such was the Caſe; the which unto what paſſage in the hiſtory it doth relate, or whether it belongeth to any we have recorded, it may not be eaſie to determine. Expoſitours commonly doe refer it to the deſigns of *Saul* upon *David*'s life. But this ſeeming purely conjecture,

cture, not founded upon any expreſs words, or pregnant intimations in the Text, I ſhall leave that inquiry in its own uncertainty. It ſufficeth to make good its pertinency, that there was ſuch a miſchievous conſpiracy, deeply projected againſt *David*; (a very great perſonage, in whoſe ſafety the publick ſtate of God's people was principally concerned; he being then King of *Iſrael*, at leaſt in deſignation, and therefore in the precedent Pſalm, endited in *Saul's* time, is ſo ſtyled;) from the peril whereof he by the ſpecial Providence of God was reſcued, with the notable diſappointment and grievous confuſion of thoſe who managed it. The which Caſe (at leaſt in kind, if not in degree) beareth a plain reſemblance to that which lieth before us. Pſal. 63. 11.

And the Duties which upon that occaſion are ſignified to concern people then, doe no leſs now ſort to us; the which, as they lie couched in our Text, are theſe: 1. *wiſely* to *conſider God's doing*; 2. to *fear*; 3. to *declare God's work*; 4. to *be glad in the Lord*; 5. to *truſt in God*; 6. to *glory*. Of which the Firſt Three are repreſented as more generally concerning men; the others as appertaining more peculiarly to righteous and upright perſons.

Theſe Duties it ſhall be my endeavour ſomewhat to explain and preſs, in a manner applicable to the preſent caſe. I call them Duties; and to warrant the doing ſo, it is requiſite to conſider, that all theſe particulars may be underſtood in a double manner, either as declarative of event, or as directive of practice upon ſuch emergences.

When God doth ſo interpoſe his hand, as ſignally to check and confound miſchievous enterpriſes; it will be apt to ſtir up in the minds of men an apprehenſion of God's ſpecial Providence, to ſtrike into their hearts a dread of his Power and Juſtice, to wring from their mouths ſutable declarations and acknowledgments; and particularly then good men will be affected with pious joy, they will be encouraged to confide in God, they will be moved to glory, or to expreſs a triumphant ſatisfaction in God's proceedings. Theſe events naturally doe reſult from ſuch providential occurrences; for production of theſe events ſuch occurrences are purpoſely deſigned; and accordingly (where men are not by prophane opinions or affections much indiſpoſed) they doe commonly follow.

But yet they are not propoſed ſimply as Events, but alſo as matters of Duty: for men are obliged readily to admit ſuch impreſſions upon their minds, hearts and lives, from the ſpecial works of Providence; they are bound not to croſs thoſe natural tendencies, not to fruſtrate thoſe wiſe intents of God, aiming at the production of ſuch good diſpoſitions and good practices: whence if thoſe effects doe not ariſe, as often notoriouſly they doe not in ſome perſons, men thereby doe incurre much guilt and blame.

It is indeed ordinary to repreſent matter of duty in this way, expreſſing thoſe practices conſequent in effect, which in obligation ſhould follow, according to God's purpoſe, and the nature of cauſes ordered by him. As when, for inſtance, God in the Law had preſcribed Duty, and threatned ſore puniſhment on the diſobedient, it is ſubjoyned, *And all the people ſhall hear, and fear, and doe no more preſumptuouſly*: the meaning is, that ſuch exemplary puniſhment is in its nature apt, and its deſign tendeth to produce ſuch effects, although not ever, queſtionleſs, with due ſucceſs, ſo as to prevent all tranſgreſſion of thoſe laws. So alſo, *when* (ſaith the Prophet) *thy judgments are in the land, the inhabitants of the world will learn righteouſneſs*: the ſenſe is, that Divine Deut. 17. 13. & 13. 11. & 19. 20. Iſa. 26. 9.

S judg-

judgments in themſelves are inſtructive of Duty, it is their drift to inform men therein, and men ought to learn that leſſon from them; although in effect divers there be, whom no judgments can make wiſer or better; ſuch as thoſe of whom in the ſame Prophet it is ſaid, *The people turneth not unto him that ſmiteth them*; and in another, *In vain have I ſmitten your children, they received no correction.* As therefore frequently otherwhere, ſo alſo here this kind of expreſſion may be taken chiefly to import Duty. To begin then with the Firſt of theſe Duties.

Iſa. 9. 13. Jer. 2. 30. & 5. 3. Neh. 9. 29.

ומעשהו השכילו συνῆκαν τὰ ποιήματα.

I. We are upon ſuch occaſions obliged *wiſely to conſider* (or, as the *Greek* rendreth it, συνιέναι, *to underſtand*, or *to perceive*, as our Old Tranſlation hath it) *God's doing*. This I put in the firſt place, as previous in nature, and influential upon the reſt: whence (although in the *Hebrew* it be knit to the reſt, as they all are to one another, by the conjunctive particle, *ve*, *and*, yet) we doe tranſlate it cauſally, *for they ſhall wiſely conſider, for they ſhall perceive*; becauſe indeed without duly conſidering and rightly underſtanding ſuch occurrences to proceed from God, none of the other acts can, or will be performed: attentive conſideration is needfull to beget knowledge and perſuaſion, theſe to breed affection and practice.

There are many who, in ſuch caſes, are no-wiſe apprehenſive of God's ſpecial Providence, or affected with it; becauſe they doe not conſider, or doe not conſider wiſely and intelligently.

Some are very inobſervant and careleſs in regard to things of this nature; ſo drowzy and heedleſs, as not to attend to what-ever paſſeth, or to mind what God acteth in the world: ſuch as thoſe of whom the Prophet ſaith, *The harp and the viol, the tabret and pipe, and wine are in their feaſts; but they regard not the work of the Lord, nor the operation of his hands:* that is, their minds are ſo amuſed by wanton divertiſements, their hearts are ſo immerſed in ſenſual enjoyments, as no-wiſe to obſerve the moſt notable occurrences of Providence.

Iſa. 5. 12. Pſal. 28. 5. & 10. 4.

Others, (although they doe ken and regard what is done, as matter of news, or ſtory, entertaining curioſity and talk; yet) out of ſloth or ſtupidity, doe little conſider it, or ſtudy whence it ſpringeth; contenting themſelves with none, or with any ſuperficial account, which ſancy or appearance ſuggeſteth: like beaſts, they doe take in things obvious to their ſenſe, and perhaps ſtand gazing on them; but doe not make any carefull reflection, or inquiry into their original cauſes and reaſons; taking (as a dog, when he biteth the ſtone flung at him, or as a child that is angry with the log he falleth on) what-ever appeareth next, to be the principal cauſe: ſuch as the Pſalmiſt again toucheth, when he ſaith, *A brutiſh man knoweth not, neither doth a fool underſtand this*: and as he doth acknowledge himſelf on one occaſion to have been; *So fooliſh was I, and ignorant; I was as a beaſt before thee.*

Pſal. 92. 6. & 73. 22.

Others pretend to conſider much, and ſeem very inquiſitive; yet (being miſguided by vain prejudices or foul affections) doe not conſider wiſely, or well underſtand theſe matters; the reſult of their care and ſtudy about them being to father them on wrong cauſes, aſcribing them to the mere conduct and agency of viſible cauſes, hurried by a neceſſary ſwinge, or rolling on by a caſual fluctuation of things; not deſcrying God's hand in them, but profanely diſcharging and diſclaiming it: ſuch as thoſe in the Pſalms, who ſo reflected on Providence, as to ſay; *How doth God know? and is there knowledge in the Moſt high? The Lord doth not ſee, neither doth the God of Jacob regard it:* ſuch as hath been the brood of *Epicurean* and profane conſiderations in all times, who have

Pſal. 73. 11. & 94. 7. & 10. 11.

have earneſtly plodded, and ſtrained their wits to exclude God from any inſpection or influence upon our affairs.

Some indeed there have been ſo very dull and ſtupid, or ſo perverſe and profane, as not to diſcern God's Hand, when it was *made bare, raiſed up*, and *ſtretched out* in the atchievement of moſt prodigious works; not to read Providence, when ſet forth in the largeſt and faireſt print: ſuch as thoſe of whom 'tis ſaid in the Pſalm, * *Our fathers underſtood not: thy wonders in Egypt*; and thoſe of whom 'tis obſerved in the Goſpel, || *Though he had done ſo many miracles before them, yet they believed not* ſuch as the mutinous people, who, although they beheld † *the earth ſwallowing up Corah with his complices*, and *a fire from the Lord conſuming the men that offered incenſe*; yet preſently did fall a-charging *Moſes* and *Aaron*, ſaying, *Ye have killed the people of the Lord.* No wonder then, if many doe not perceive the ſame Hand, when it is wrapp'd up in a complication with inferiour cauſes; when it is not lifted up ſo high, or ſo far extended in miraculous performances.

Iſa. 52. 10.
Exod. 14. 8.
Deut. 26 8.
Iſa. 26. 11.
Lord, when thy hand is lifted up, they will not ſee, &c.
* Pſal. 106. 7.
|| Joh. 12. 37.
† Num. 16. 32, 35, 41.

The ſpecial Providence of God in events here effected or ordered by him, is indeed commonly not diſcernible without good judgment and great care; it is not commonly impreſſed upon events in characters ſo big and clear, as to be legible to every eye, or to any eye not endued with a ſharp perſpicacy, not applying an induſtrious heedfulneſs: the tracts thereof are too fine and ſubtile to be deſcribed by a dimme ſight, with a tranſient glance, or upon a groſs view: it is ſeldome ſo very conſpicuous, that perſons incredulous, or any-wiſe indiſpoſed to admit it, can eaſily be convinced thereof, or conſtrained to acknowledge it: it is often (upon many accounts, from many cauſes) very obſcure, and not eaſily diſcernible to the moſt ſagacious, moſt watchfull, moſt willing obſervers. For, the inſtruments of Providence being free agents, acting with unaccountable variety, nothing can happen which may not be imputed to them, with ſome colourable pretence. Divine and humane influences are ſo twiſted and knit together, that it is hard to ſever them. The manner of Divine efficacy is ſo very ſoft and gentle, that we cannot eaſily trace its footſteps. God deſigneth not commonly to exert his hand in a notorious way, but often purpoſely doth conceal it. Whereas alſo it is not fit to charge upon God's ſpecial hand of Providence any event, wherein ſpecial ends of wiſdom or goodneſs doe not ſhine; it is often hard to diſcover ſuch ends, which uſually are wrapp'd in perplexities; becauſe God acteth variouſly, (according to the circumſtances of things, and the diſpoſition, capacity or ſtate of objects,) ſo as to doe the ſame thing for different ends, and different things for the ſame end: becauſe there are different ends, unto which Providence in various order and meaſure hath regard, which our ſhort and narrow proſpect cannot reach: becauſe God, in proſecution of his ends, is not wont to proceed in the moſt direct and compendious way; but windeth about in a large circuit, enfolding many concurrent and ſubordinate deſigns: becauſe the expediency of things to be permitted or performed doth not conſiſt in ſingle acts or events, but in many conſpiring to one common end: becauſe we cannot apprehend the conſequences, nor balance the conveniences of things in order to good ends: becauſe we are apt to meaſure things by their congruity to our opinions, expectations and affections: becauſe many proceedings of God depend upon grounds inacceſſible to our apprehenſion; ſuch as his own ſecret Decrees, the knowledge of mens thoughts, cloſe purpoſes, clandeſtine deſigns, true qualifications and merits; his preſcience of contingent events, and what the reſult will be from the combination of numberleſs cauſes: becauſe ſometimes he doth act in methods of wiſdom, and by rules of juſtice, ſurpaſſing our capacity to know, either from the meanneſs of our nature, or the feebleneſs of our reaſon, or the fitneſs of our ſtate and circumſtances here: becauſe alſo the Divine adminiſtration of affairs hath no compleat determination or final iſſue here; that being reſerved to the great day of reckoning and judgment. It is farther alſo expedient that many occurrences ſhould be puzzling to us, to quaſh our preſumption, to exerciſe our faith, to quicken our induſtry, to engage us upon adoring that wiſdom which we cannot comprehend. Upon ſuch accounts, for ſuch cauſes, (which time will not give me leave to explain and exemplifie) the ſpecial Providence of God is often cloudy, is ſeldome ſo clear, that without great heed and conſideration we can perceive it. But however to doe ſo is plainly our duty; and therefore poſſible.

For our Reaſon was not given us to be idle upon ſo important occaſions; or that we ſhould be as brute Spectatours of what God doeth. He, ſurely, in the Governance of his nobleſt creature here diſcovereth his Being, and diſplayeth his Attributes: we therefore carefully ſhould obſerve it. He thereby (and no otherwiſe in a publick way) doth continually *ſpeak*, and ſignifie to us his mind: Pſal. 50. 1. & 60. 6. & 62. 11. and fit it is, that we his ſubjects ſhould hear, ſhould attend to the leaſt intimations of his pleaſure. To him thence glory ſhould accrue, the which who but we can render? and that we may render it, we muſt know the grounds of it. In fine, for the ſupport of God's Kingdom, for upholding the reverence due to his adminiſtration of juſtice among us, it is requiſite, that by apparent diſpenſation of recompences Duty ſhould be encouraged, and diſobedience checked: very fooliſh therefore we muſt be, if we regard not ſuch diſpenſations.

So Reaſon dictateth, and Holy Scripture more plainly declareth our obligation to conſider and perceive God's doings. To doe ſo is recommended to us as a ſingular point of wiſdom: Pſal. 107. 43. *Whoſo is wiſe, and will obſerve theſe things, they ſhall underſtand the loving-kindneſs of the Lord.* Jer 9 24. *Let him that glorieth glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe loving-kindneſs, judgment and righteouſneſs in the earth.* Hoſ. 14. 9. *Who is wiſe? and he ſhall underſtand theſe things; prudent? and he ſhall know them. For the ways of the Lord are right*, &c. Pſal. 94 8. We are vehemently provoked thereto: *Underſtand, ye brutiſh among the people; and, ye fools, when will ye be wiſe?* They are reproved for Pſal. 28. 5. & 10. 4. Iſa 5. 12. neglect and defailance, *who doe not regard the work of the Lord, nor the operation of his hand.* The not diſcerning Providence is reproached as Pſal. 92. 6. (Iſa. 26. 11.) *Lord, when thy hand is lifted up they will not ſee.* a piece of ſhamefull folly; *A brutiſh man knoweth not, neither doth a fool underſtand:* and of wofull pravity; * *O ye hypocrites, ye can diſcern the face of the skie; but how is it that ye cannot diſcern this time?* * Luk. 12. 56. Matt 16. 3. To contemplate and ſtudy Providence is the practice of Good men. Pſal 77 12. & 143. 5. *I will meditate on all thy works*, ſaith the Pſalmiſt, chiefly reſpecting works of this kind: and, Pſal 111 2 *The works of the Lord are great, ſought out of all them that have pleaſure therein.* It is a fit matter of Devotion, warranted by the practice of good men, to implore God's manifeſtation of his Juſtice and Power this way. 94. 1, 2 *O Lord God, to whom vengeance belongeth, ſhew thy ſelf; lift up thy ſelf, thou Judge of the earth.* It is God's manner hereby to notifie himſelf. Pſal 9. 16. *The Lord is known by the judgment that he executeth.* He for this very purpoſe doth interpoſe his Pſal. 109. 27. Hand, *that men may know that it is his Hand, and that the Lord hath* *done it*; that (as it is in *Eſay*) *they may ſee, and know, and conſide nd underſtand together, that the hand of the Lord hath done this, and the Holy one of Iſrael hath created it.* He manageth things ſo, that men may be brought to know, may be induced to acknowledge his authority, and his equity in the management thereof; that *they may know that he whoſe Name is Jehovah, is the moſt High over all the earth*; that *they may ſay, Verily there is a reward for the righteous, verily there is a God that judgeth the earth.* In fine, the knowledge of God's ſpecial Providence is frequently repreſented as a mean of nouriſhing our faith and hope in him, as a ground of thankfulneſs and praiſe to him, as an incentive of the beſt affections (of holy joy, and humble fear, and hearty love) toward him: wherefore we ought to ſeek it, and we may attain it.

Iſa. 41. 20. (Ezek. 7. 27.)

God thereby doth ſupport and encourage good men.

He doth thereby convince and confound ill men. *Pſal.* 9. 19, 20.

He thereby doth inſtruct all men. *Iſa* 26. 9.

Pſal. 59. 13. & 83. 18. & 67. 2.
Pſal. 58. 11.

There are conſequently ſome diſtinctive marks or characters, by which we may perceive God's Hand: and ſuch may theſe be which follow, (drawn from the ſpecial nature, manner, adjuncts and conſequences of events:) upon which may be grounded Rules declarative of ſpecial Providence, ſuch as commonly will hold: although ſometimes they may admit exceptions, and ſhould be warily applied.

1. The wonderfull Strangeneſs of Events, compared with the ordinary courſe of things, or the natural influence of cauſes: when effects are performed by no viſible means; or by means diſproportionate, unſutable, repugnant to the effect. Sometimes great exploits are atchieved, mighty forces are diſcomfited, huge ſtructures are demoliſhed, deſigns backed with all advantages of wit and ſtrength are confounded none knows how, by no conſiderable means that appear; Nature riſing up in arms againſt them; panick fears ſeiſing on the abetters of them; diſſentions and treacheries ſpringing up among the actours; ſudden deaths ſnatching away the principal inſtruments of them. As, when *the ſtars in their courſes fought againſt Siſera:* when the winds and skies became auxiliaries to *Theodoſius*: when, *the Lord thundred with a great thunder upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael:* when *the Lord made the hoaſt of Syrians to hear a noiſe of chariots, of horſes of a great hoaſt*; —— whence *they aroſe and fled*: when *the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy them; and when they had made an end of the inhabitans of Seir, every one helped to deſtroy another*: when *the Angel of the Lord went out, and ſmote in the camp of the Aſſyrians 185000 men; and when they aroſe early in the morning, behold they were all dead corpſes*: when the mighty power of *Antiochus* was, as it is ſaid, to be *broken without hands:* and when, as it is foretold, *a ſtone cut out of the mountain without hands, ſhould break in pieces the iron, the braſs, the clay, the ſilver, and the gold.* Such Events doe ſpeak God to be their cauſe, by his inviſible efficacy ſupplying the defect of apparent means.

Judg. 5. 20.
Aug *de Civ. D.* 5. 26.
1 Sam 7. 10.
2 Sam. 22 14, 15.
2 King. 7. 6.
Pſal. 53. 5. & 48. 6.
2 Chr. 20. 23.
2 King. 19. 35.
Dan. 8. 25. & 2. 45.

So likewiſe, when by weak forces great feats are accompliſhed, and impotency triumpheth over might: when (as the Prophet ſaith) * *the captives of the mighty are taken away, and the prey of the terrible is delivered*: when *One man* (as is promiſed) *doth chaſe a thouſand, and two put ten thouſand to flight:* when || a ſtripling, furniſhed onely with faith and a pebble, ſhall knock down a monſtrous Giant, armed with a helmet of braſs and a coat of mail, with a huge target, ſword and ſpear: when ſucceſſes arrive like thoſe recorded in Scripture under the conduct

Vid. Artabani *Orat. apud* Herod. *Polymn. pag.* 246.
Hom. *Il.* π′ 688.
* Iſa. 49. 25.
Joſh. 23. 10.
Lev. 26. 8.
Deut 32. 30.
|| 1 Sam. 17. 5, 40.

Judg. 7. 7. 1 Sam 14. 6 — 2 Chron. 14. 11 — & 20, 12. 17. † 2 Chron. 14. 11. 1 Sam. 14 6. 2 Cor. 12 9. Job 12. 21. & 38. 15. Pſal 10 15. & 37 17. & 35. 10. (Pſal 76. 5.)

conduct of *Joſhua*, *Gideon*, *Jonathan*, *Aſa*, *Jehoſaphat*; wherein very ſmall forces, by uncouth means, did ſubdue formidable powers: This doth argue that God doth interpoſe, † *with whom* (as it is ſaid) *it is all one to ſave by many, or by few, and thoſe that have no power*; whoſe *power is perfected in weakneſs*; who *breaketh the arm of the wicked*, and *weakneth the ſtrength of the mighty*, and *delivereth the poor from him that is too ſtrong from him.*

Hom. Od. Ψ'. *verſ.* 11.

2 Sam. 15. 31.

Ruffinus, S Paul, d' Ancre, de Luna, *&c.*

Alſo when great policy and craſt doe effect nothing, but are blaſted of themſelves, or baffled by ſimplicity: when cunningly-laid deſigns are ſoon thwarted and overturned: when moſt perſpicacious and profound counſellours are ſo blinded, or ſo infatuated, as to miſtake in plain caſes, to overſee things moſt obvious and palpable: when profane, malicious, ſubtle, treacherous Politicians (ſuch as *Abimelech*, *Achitophel*, *Aman*, *Sejanus*, *Stilico*, *Borgia*, with many like occurring in ſtory) are not onely ſupplanted in their wicked contrivances, but diſmally chaſtiſed for them: Theſe occurrences doe more than inſinuate Divine wiſdome to intervene, countermining and confounding ſuch devices.

Iſa. 44. 25.

Job 5. 12, 13. (Pſ. 33. 10) βουλὰς πολυπλόκων ἐξέστησεν.

For he it is who (as the Scripture telleth us) *maketh the Diviners mad; turneth wiſe men backward, and maketh their knowledge fooliſh; diſappointeth the devices of the crafty; ſo that their hands cannot perform their enterprize; taketh the wiſe in their own craftineſs, and turneth down the counſell of the froward headlong.*

1 Cor. 1. 27, 28.

When-ever a juſt cauſe, or honeſt deſign, without any ſupport or ſuccour of worldly means, (without authority, power, wit, learning, eloquence,) doth againſt all oppoſition of violence and art prevail: this ſignifieth him to yield a ſpecial countenance and aid thereto, who (to depreſs humane pride, and advance his own glory) *hath choſen the fooliſh things of the world, to confound the wiſe; and the weak things of the world, to confound the things that are mighty; and baſe things of the world, and things which are deſpiſed, and things that are not: to bring to nought things that are*: (that are with us in moſt requeſt and eſteem.)

Eccles 10. 20 Hab. 2. 11.

Again, when plots, with extreme caution and ſecrecy contrived in darkneſs, are by improbable means, by unaccountable accidents diſcloſed and brought to light: *a bird of the air* (as the *Wiſeman* ſpeaketh) *telling the matter*; *the ſtones in the wall* (as it is in the Prophet) *crying out* Treaſon. The King cannot ſleep; to divert him the Chronicle is called for; *Mordecai*'s ſervice is there pitched on; and inquiry is made concerning his recompence; honour is decreed him: ſo doth *Aman*'s cruel device come out. Pity ſeiſeth on a pitileſs heart toward one among a huge number of innocents devoted to ſlaughter; that he may be ſaved, a Letter muſt be ſent: in that, words inſerted ſuggeſting the manner of execution; that carried to the wiſe King, who preſently ſmelleth it out: ſo This day's Plot was diſcovered. Such events, whence can they well proceed, but from the all-piercing and ever-watchfull care of him, *whoſe eyes* (as *Elihu* ſaid) *are upon the ways of man, and he ſeeth all his goings? There is no darkneſs, nor ſhadow of death, where the workers of iniquity ſhall hide themſelves*: For *Hell is naked before him, and deſtruction hath no covering.*

(Pſ 121. 4) Job 34 21. Job 34 22. Job 26. 6. Pſal. 132 2, &c. Heb. 4. 13. Am. 9 2.

1 Sam. 18 25.

Alſo, when ill men by their perverſe wilineſs doe notably beſool and enſnare themſelves, laying trains to blow up their own deſigns, involving themſelves in that ruine and miſchief into which they ſtudied to draw others; as when *Saul*, expoſing *David*'s life to hazzard, encreaſeth

ſeth his honour; when the *Perſian* Nobles, incenſing the King againſt *Daniel*, doe occaſion his growth in favour, with their own deſtruction; when *Aman*, by contriving to deſtroy God's people, doth advance them, and rearing a gallows for *Mordecai*, doth prepare it for himſelf: when it happeneth according to thoſe paſſages in the Pſalms, *the wicked are taken in the devices that they imagined; In the net which they hid is their own foot taken; He made a pit and digged it, and is fallen into the ditch which he made; His miſchief ſhall return upon his own head, and his violent dealings ſhall come upon his own pate:* Theſe are pregnant evidences of God's juſt and wiſe Providence: for, *The Lord is known by the judgment that he executeth; the wicked is ſnared in the work of his own hand.*

Dan. 6. 24.
Pſal. 10. 2. & 9. 15. & 35. 8. & 140. 5.
Pſal. 7. 15. & 57. 6.
Pſal. 7. 16. 5. 10.
Pſal. 9. 2.

All ſuch occurrences, containing in them ſomewhat, if not downrightly miraculous, yet very admirable, in like manner deflecting from the ſtream of humane affairs, as miracles doe ſurmount the courſe of nature, moſt reaſonably may, moſt juſtly ſhould be aſcribed to the ſpecial operation of him, who *onely doeth wonderfull things.*

Pſal. 72. 18. & 86. 10.

2. Another character of ſpecial Providence is, the Seaſonableneſs, and Suddenneſs of Events. When that which in it ſelf is not ordinary, nor could well be expected, doth fall out happily, in the nick of an exigency, for the relief of innocence, the encouragement of goodneſs, the ſupport of a good cauſe, the furtherance of any good purpoſe; (ſo that there is occaſion to acknowledge with the Prophet, *Thou didſt terrible things, that we looked not for*: This is a ſhrewd indication, that God's Hand is then concerned; not onely the event being notable, but the connexion thereof with circumſtances of need being more admirable.

Iſa. 64. 3.

Thus in time of diſtreſs and deſpondency, when a man is utterly forlorn, and deſtitute of all viſible relief, when (as the Pſalmiſt ſpeaketh) *refuge faileth him, and no man careth for his ſoul*; if then * εὔκαιρος βοήθεια, *an opportune ſuccour* doth arrive; he is then unreaſonable, and ingratefull if he doth not avow a ſpecial Providence, and thankfully aſcribe that event unto him who is *our refuge and ſtrength, a very preſent help in trouble*; || *a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat*; † *the hope of Iſrael, and the Saviour thereof in time of trouble.* This is that, for which in the * 107. *Pſalm* the Divine Goodneſs is ſo magnificently celebrated; this is the burthen of that pathetical rapture, wherein we by repeated wiſhes and exhortations are inſtigated to bleſs God; his wonderfully relieving the children of men in their need and diſtreſs: this is that, which God himſelf in the Prophet repreſenteth as a moſt ſatisfactory demonſtration of his Providence. *When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt; I the Lord will hear them, I the God of Jacob will not forſake them: I will open rivers in high places, and fountains in the midſt of the valleys,* &c. *That they may ſee, and know, and conſider, and underſtand together, that the Hand of the Lord hath done this, and the Holy one of Iſrael hath created it.*

Pſal. 142. 4.
(Pſal. 44. 25. & 108. 12.)
* Heb. 4. 16.
Pſal. 46. 1. & 9. 9. & 44. 24 —— & 37. 39. & 27. 5. & 69. 14. —— & 18. 6.
|| Iſa. 25. 4. & 33. 2.
† Jer. 14. 8.
Job 33. 18.
* Pſal. 107. 8, 15, 21, 31.
Iſa. 41. 17, &c.

So alſo, when peſtilent enterpriſes (managed by cloſe fraud, or by impetuous violence) are brought to a head, and come near to the point of being executed; the ſudden detection, or ſeaſonable obſtruction of them, doe argue the ever vigilant Eye, and the all-powerfull Hand to be engaged. God ever doth ſee thoſe deceitfull workers of iniquity, laying their miſchief in the dark; he is always preſent at their cabals, and clandeſtine meetings, wherein they brood upon it. He often doth ſuffer it to grow on to a pitch of maturity, till it be throughly formed, till it be ready to be hatched, and break forth in its miſchievous effects; then in a trice he ſnappeth and cruſheth it to nothing. God beholdeth violent men ſitting out in their unjuſt attempts, he letteth them proceed on in a full career, untill they reach the edge of their deſign; then inſtantly he checketh, putteth in a ſpoak, he ſtoppeth, he tumbleth them down, or turneth them backward. Thus was *Amon*'s plot daſhed, when he had procured a Royal Decree, when he had fixed a time, when he had iſſued forth letters to deſtroy God's people. Thus was *Pharoah* overwhelmed, when he had juſt overtaken the children of *Iſrael*. Thus were the deſigns of *Abimilech*, of *Abſalom*, of *Adonijah*, of *Sanballat* nipped. Thus when *Sennacherib* with an unmatchable hoaſt had encamped againſt *Jeruſalem*, and had to appearance ſwallowed it; God did *put a hook into his noſe, and turned him back into his own land*. Thus when *Antiochus* was marching on furiouſly, to accompliſh his threat of turning *Jeruſalem* into a charnel, a noiſome diſeaſe did intercept his progreſs. Thus when the profane *Caligula* did mean to diſcharge his bloudy rage on the *Jews*, for refuſing to worſhip him, a domeſtick ſword did preſently give vent to his revengefull breath. Thus alſo, when *Julian* had by his policy and his authority projected to overthrow our Religion, his plot ſoon was quaſhed, and his life ſnapped away by an unknown hand. Thus, *when-ever the enemy doth come in like a floud*, (threatning immediately to overflow, and overturn all things,) *the Spirit of the Lord doth lift up a ſtandard againſt him*; that is, God's ſecret efficacy doth ſuddenly reſtrain and repreſs his outrage. This uſually is the method of Divine Providence. God could prevent the * beginnings of wicked deſigns; he could ſupplant them in their firſt onſets; he could any-where ſufflaminate and ſubvert them: but he rather winketh for a time, and ſuffereth the deſigners to go on, till they are || mounted to the top of confidence, and good people are caſt on the brink of ruine; then † ἀπὸ μηχανῆς, ſurpriſingly, unexpectedly he ſtriketh in with effectual ſuccour: ſo declaring how vain the preſumption is of impious undertakers; how needfull and ſure his protection is over innocent people; how much reaſon the one hath to dread him, and the other to confide in him. Then is God ſeen, then his care and power will be acknowledged, when he ſnatcheth us from the jaws of danger, when *our Soul doth ſcape as a bird out of the ſnare of the fowler.*

Eſth. 3.
Exod. 14.
2 King. 19. 28.
2 Mac. 9. 4.
Joſep. 18. 12.
Chryſoſt. *in Babylam, Orat.* 2.
Naz *Orat.* 4.
Iſa. 59. 19.
(Job 38. 11.)
* Εἰ δὲ μὴ ἐκ προοιμίων, μηδὲ εὐθέως, ἔθος αὐτῷ τοῦτον, &c. *Vi*. Chryſ. *ad Olymp.*
|| ὅταν κορυφωθῇ, ὅταν αὐξηθῇ, &c Ibid.
† *Nec Deus interſit, niſi dignus vindice nodus Inciderit.*
Pſal. 12. 7.

3. Another character of ſpecial Providence is, the great Utility and Beneficialneſs of Occurrences, eſpecially in regard to the publick ſtate of things, and to great perſonages, in whoſe welfare the publick is much concerned. To entitle every petty chance that arriveth to ſpecial Providence, may ſignifie lightneſs; to father on God the miſchiefs iſſuing from our ſin and folly, may ſavour of profaneneſs: but to aſcribe every || grand and beneficial event unto his good Hand, hath ever been reputed wiſdom and juſtice. * *It hath been* (ſaith *Balbus* in *Cicero*) *a common opinion among the ancients, that what-ever did bring great benefit to mankind, was never done without Divine goodneſs toward men.* And well might they deem ſo, ſeeing to doe ſo is moſt agreeable to his nature, and appertaining to his charge; and may appear to be ſo by good argumentation *à priori*. For, that God doth govern our affairs, may be deduced from his eſſential Attributes; and, conſequently, that he doth in eſpecial manner order theſe things, which are the moſt proper and worthy objects of his governance. God indeed doth not diſregard any thing; he watcheth over the leaſt things by his general and ordinary Providence; ſo that nothing in

|| *Magna dii curant, parva negligunt.* Cic. 2. *de N. D*

* *Quicquid magnam utilitatem generi adferret humano, id non ſine Divina bonitate erga homines fieri arbitrabantur.* Cic. *de Nat. Deor. lib.* 2.

in nature may deviate from its courſe, or tranſgreſs the bounds preſcribed to it. He thereby *cloatheth the graſs of the field: He provideth for the raven his food, and the young lions ſeek their meat from him*; without his care * *a ſparrow doth not fall to the ground*; by it *all the hairs of our head are numbred.* But his more ſpecial hand of Providence is chiefly employed in managing affairs of great moment and benefit to mankind; and peculiarly thoſe which concern his people, who doe profeſs to worſhip and ſerve him; whoſe welfare he tendreth with more than ordinary care and affection. He therefore hath a main ſtroke in all revolutions and changes of State: he preſideth in all great counſels and undertakings; in the waging of war, in the ſettlement of peace; in the diſpenſation of victory and good ſucceſs. He is peculiarly intereſted in the protection of Princes, the chief *Miniſters of his Kingdom*; and in preſervation of his people, the choice object of his care, from violent invaſions, and treacherous ſurpriſes; ſo as to prevent diſaſters incident, or to deliver from them. *It is he that* (as the Pſalmiſt ſaith) *doth give ſalvation unto Kings; who delivereth David his ſervant from the hurtfull ſword.* It is he that continually * *keepeth Iſrael without ever ſleeping, or ſlumbring*; who is *the hope of Iſrael, and the Saviour thereof*; who *is in the midſt of her, that ſhe ſhall not be moved*; who hath declared, that *he will help her, and that right early*; that *he will not caſt off his people, nor forſake his inheritance*; that *no weapon formed againſt* his Church *ſhall proſper*; that *ſalvation belongeth to the Lord, and his bleſſing is upon his people.* When therefore any remarkable event, highly conducing to the publick good of Church or State, (ſupporting them in a good condition, or reſcuing them from imminent danger,) doth appear, it is moſt reaſonable and moſt juſt, to aſcribe the accompliſhment thereof to God's Hand. When any pernicious enterprize, levelled againſt the ſafety of Prince and people, is diſappointed, it is fit we ſhould profeſs and ſay, *The righteous Lord hath hewen the ſnares of the ungodly in pieces.*

Matt. 6. 30.
Pſal. 104 14.
& 147. 9.
Job 38. 39.
Pſal. 104. 21.
* Matt. 10.
29, 30.
Dan. 4. 25.
Pſal. 75. 7.
Pſal. 46. 9
Prov. 21. 31.
1 Chron. 29.
11.
Sap. 6. 4.
Pſal. 144. 10.
Ecclus 10. 20.
Pſal. 18. 50.
& 21. 1. &
33. 16.
*Pſal. 121. 4.
Jer. 14. 8.
Pſal. 46. 5.
Pſal. 94. 14.
Iſa. 54. 17.
Pſal. 3. 8.
Pſal. 129 4.
(O. T.)

4. Another like mark of ſpecial Providence is, the Righteouſneſs of the caſe, or the Advantage ſpringing from Events unto the maintenance of Right, the vindication of Innocence, the defence of Truth, the encouragement of Piety and Vertue. God naturally is the Judge of right, the Guardian of innocence, the Patron of truth, and Promoter of goodneſs. *The Lord is a refuge to the oppreſſed: He is a Father of the fatherleſs, and a Judge of the widow: He will maintain the cauſe of the afflicted, and the right of the poor:* * *He executeth righteouſneſs, and judgment for all that are oppreſſed: He bleſſeth the righteous, and compaſſeth him with favour as with a ſhield: He preſerveth the ſouls of the righteous, and delivereth them out of the hand of the ungodly: All his paths are mercy and truth, unto ſuch as keep his covenant and his teſtimonies.* When-ever therefore Right is oppreſſed, or perillouſly invaded; when Innocence is groſsly abuſed, or ſorely beſet; when Piety is fiercely oppoſed, or cunningly undermined; when good men for the profeſſion of Truth, or the practice of Vertue, are perſecuted: or grievouſly threatned with miſchief: then may we preſume that God is not unconcerned, nor will prove backward to reach forth his ſuccour. And when accordingly we find that ſignal aid or deliverance doe then arrive; it is moſt reaſonable to ſuppoſe, that God particularly hath ingaged himſelf, and exerted his power in their behalf. For, ſeeing it is his proper and peculiar work, ſeeing it moſt becometh and behoveth him to appear in ſuch caſes, affording his helpfull countenance; when he doth it, we

Pſal. 9. 9.
& 68. 5.
& 10. 14.
Job 36. 15.
Pſal. 140. 12.
* Pſal 103. 6.
& 9. 8.
Pſal. 5. 12.
Pſal. 97. 10.
& 37. 12.—
Pſal. 25. 10.
146. 6.

Iſa. 66. 14.

ſhould be ready to acknowledge it. In ſuch a caſe, *The hand of the Lord ſhall be known toward his ſervants, and his indignation toward his enemies*, ſaith the Prophet.

Pſ. 69. 13 — & 102. 1, 2. & 140 6. & 60. 10. & 56. 1. —
Jam. 5. 16.
Pſal. 56. 9.
Pſal. 34. 15. & 91. 15 & 145. 18.

2 Chron. 14. 11. & 20. 9. & 32. 20. 2 King. 19 15 1 King. 17. 1, &c.

Πόσαι μυριάδες ἀνδρῶν καὶ φάλαγγες, ὅσας ἱκετεύοντες μόνον ἡμεῖς, καὶ Θεὸς βουληθεὶς κατειργάσατο; Naz. Or. 4. *How many myriads and ſquadrons of men were there, whom we onely praying, and God willing, diſcomfited?* ſaith Nazianzene *in reference to the defeating of* Julian's *deſign.*

Pſal. 20. 6.

Pſal. 21. 1, 2.
Pſal. 30. 2 & 66. 17 — & 118. 5.

5. Another character is, the Correſpondence of Events to the Prayers and Deſires of good men. For ſeeing it is the duty, and conſtant practice of good men, in all exigencies to implore God's help; ſeeing ſuch Prayers have, as S. *James* telleth us, a mighty energy, it being God's property, by them to be moved to impart his powerfull aſſiſtence; ſeeing God moſt plainly and frequently hath declared, and obliged himſelf by promiſe, that he will hear them, ſo as to perform what-ever is expedient in their behalf; ſeeing we have many notable experiments recorded in Scripture (as thoſe of *Aſa*, *Jehoſaphat*, *Hezekiah*, *Elias*, *Daniel*, and the like) of Prayers bringing down wonderfull effects from Heaven, with which the teſtimonies of all times, and the daily experience of good men doe conſpire; ſeeing the preſumption of ſuch efficacy is the main ground and encouragement of Devotion: we have great reaſon, when-ever Events are anſwerable to ſuch Prayers, to aſcribe the performance of them to God's Hand: great reaſon we have in ſuch caſes to cry out with *David*, *Now know I that the Lord ſaveth his anointed; he will hear him from his Holy heaven, with the ſaving ſtrength of his right hand*: juſt cauſe have we, according to his pattern, thankfully to acknowledge God's favour in anſwering our petitions; *The King* (ſaith he) *ſhall joy in thy ſtrength, O Lord, and in thy ſalvation how greatly ſhall he rejoyce? For thou haſt given him his heart's deſire, and haſt not withholden the requeſts of his lips.*

Ἑκουσίων κακῶν ἀκούσια ἔκγονα. Damaſc.

Τῆς κολάσεως ὁ τρόπος τῆς ἁμαρτίας τὸν τρόπον μιμεῖται. Chryſ. ἀνδρ. 19.

Pſal. 12. 3.
Rev. 16. 6.
Judg 1. 7.
1 Sam 15. 33.

6. Again, The proceedings of God (eſpecially in way of judgment, or of diſpenſing rewards and puniſhments) diſcover their original by their Kind and countenance, which uſually doe bear a near reſemblance, or ſome ſignificant correſpondence to the actions upon which they are grounded. *Puniſhments* (ſaith a Father) *are the forced offſprings of willing faults:* and anſwerably, Rewards are the children of good deeds: and God, who formeth both, doth commonly order it ſo, that the children in their complexion and features ſhall reſemble their parents. So that the deſerts of men ſhall often be legible in the recompences conferred, or inflicted on them: not according to the natural reſult of their practice, but with a comely reference thereto; apt to raiſe in them a ſenſe of God's Hand, and to wring from them an acknowledgment of his Equity in ſo dealing with them. So when humble Modeſty is advanced to honour, and ambitious Confidence is thrown into diſgrace; when Liberality is bleſſed with encreaſe, and Avarice is curſed with decay of eſtate; when Craft incurreth diſappointment, and Simplicity findeth good ſucceſs; when haughty Might is ſhattered, and helpleſs Innocence is preſerved; when the Calumnious tongue is bliſtered, the *Flattering lips are cut off*, the Blaſphemous throat is torn out; when bloudy Oppreſſours have *bloud given them to drink*, and come to welter in their own gore; an accident which almoſt continually doth happen;) when Treacherous men by their own confidents, or by themſelves are betrayed; when Retaliations of vengeance are miniſtred, extorting confeſſions like to that of *Adoni-bezek*, *As I have done, ſo God hath requited me*; deſerving ſuch exprobrations, as that of *Samuel* to *Agag*, *as thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs*

childleſs among women; grounding ſuch reflections as that concerning *Antiochus*, *Thus the murtherer and blaſphemer having ſuffered moſt grievouſly, as he entreated other men, ſo died he a miſerable death*: By ſuch Occurrences the finger of God doth point out and indicate it ſelf; they ſpeak themſelves immediately to come from that juſt God, who doth ἀνταποδιδόναι, render to men aſwerably to their doings; who payeth men their due, ſometimes in value, often *in ſpecie*, according to the ſtricteſt way of reckoning. *He* (as the Prophet ſaith) *is great in counſel, and mighty in work: for his eyes are open to all the ways of the ſons of men, to give every one according to his ways, and according to the fruits of his doings*. This indeed is a ſort of adminiſtration moſt conformable to God's exact juſtice, and moſt conducible to his holy deſigns of inſtructing and correcting offenders. He therefore hath declared it to be his way. *It is* (ſaith the Prophet, directing his ſpeech to the inſtruments of Divine vengeance upon *Babylon*) *the vengeance of the Lord: take vengeance upon her; as ſhe hath done, doe unto her*. And, *The day of the Lord* (ſaith another Prophet concerning the like judgment upon *Edom*) *is near upon all the heathen*: (*as thou haſt done, it ſhall be done unto thee*; (*thy reward ſhall return upon thine own head*. Thereby doth God mean to declare himſelf the Judge, and Governour of men: For, *I will*, ſaith he in *Ezekiel*, *doe unto them after their way, and according to their deſerts will I judge them; and they ſhall know that I am the Lord*. Farther,

2 Macc. 9. 28.
Luk 14. 11.
Rom. 12 19.
Jer. 32. 19.
Pſal. 62. 12.
Jer 50 15.
51. 49.
Obad. 15.
Ezek. 35. 15.
Ezek. 7. 27.
Job 34 11.

7. Another argument of ſpecial Providence is, the Harmonious conſpiracy of various Accidents to one end or effect. If that one thing ſhould hit advantageouſly to the production of ſome conſiderable Event, it may with ſome plauſibility be attributed to Fortune, or common Providence: yet that divers things, having no dependence, or coherence one with the other, in divers places, through ſeveral times, ſhould all joyn their forces to compaſs it, cannot well otherwiſe than be aſcribed to God's ſpecial Care wiſely directing, to his own Hand powerfully wielding thoſe concurrent inſtruments to one good purpoſe. For it is beſide the nature, it is beyond the reach of Fortune, to range various cauſes in ſuch order. Blind Fortune cannot apprehend or catch the ſeaſons and junctures of things, which ariſe from the motions of cauſes in their nature indifferent and arbitrary: to it therefore no ſuch event can reaſonably be imputed. So to the bringing about our Lord's Paſſion, (that great Event, which is ſo particularly aſſigned to God's Hand,) we may obſerve the monſtrous Treachery of *Judas*, the ſtrange Malignity of the *Jewiſh* Rulers, the prodigious Levity of the people, the wonderfull Eaſineſs of *Pilate*, with other notable accidents, to have jumped in order thereto. So alſo that a malicious Traitour ſhould conceive kindneſs toward any, that he ſhould be miſtaken in the object of his favour, that he ſhould expreſs his mind in a way ſubject to deliberate examination, in terms apt to breed ſuſpicion where the Plot was laid; that the Counſellours ſhould deſpiſe it, and yet not ſmother it; that the King inſtantly, by a light darted into his mind, ſhould deſcry it: theſe things ſo happily meeting, may argue God (who mouldeth the hearts, who guideth the hands, who enlightneth the minds of men) to have been engaged in the detection of This day's black Conſpiracy.

— ἃ κατὰ τῶν τοῦ Θεοῦ μαρτύρων πρῶτος ἐξεῦρε κολαστήρια, ταῦθ' ὑπομείναντα δικαιοτάτῃ ψήφῳ Euſeb. *lib. I. de Vit. Conſt. de Maximino* (*ſub finem.*) *Is oculos qui eruerat Chriſtianis, ipſe viſu orbatus.*

Such are ſome characters of ſpecial Providence: each of which ſingly appearing in any occurrence, would in a conſiderate man breed an opinion thereof; each of them being very congruous to the ſuppoſition of it; no ſuch appearances being otherwiſe ſo clearly and cleverly explicable, as by aſſigning the Divine Hand for their principal cauſe. But the connexion of them all in one Event (when divers odde accidents doe befall at a ſeaſonable time, according to exigency for the publick benefit, the preſervation of Princes, the ſecurity of God's people, the protection of right, the maintenance of truth and piety, according to the wiſhes and prayers of good men, with proper retribution and vengeance upon the wretched deſigners of miſchief; ſuch a complication, I ſay, of theſe marks in one Event) may throughly ſuffice to raiſe a firm perſuaſion, to force a confident acknowledgment concerning God's Providence, in any conſiderate and ingenuous perſon: it readily will diſpoſe ſuch perſons upon any ſuch occaſion to ſay, *This is the Lord's doing, and it is marvellous in our eyes.*

Vid Diod. Sic. *lib.* 15. *p* 482.

Pſal. 118. 23.

Notwithſtanding therefore any obſcurity or intricacy that ſometime may appear in the courſe of Providence, notwithſtanding any general exceptions that may by perverſe incredulity be alledged againſt the conduct of things, there are good marks obſervable, whereby (if we are not very blockiſh, drowzy, ſupine, lazy, or froward; if we will conſider wiſely, with induſtrious attention and care, with minds pure from vain prejudices, and corrupt affections) we may diſcern and underſtand God's doing. Which to doe is the Firſt Duty ſpecified in my Text: upon which having inſiſted ſo largely, I ſhall (hoping you will favour me with a little patience) briefly touch the reſt.

Εἰ μὴ σημεῖα ϗ θαύματα, ἀλλ' ἐοικότα σημείοις πράγματα, δείγματα τῆς τοῦ Θεοῦ προνοίας, ϗ ἀντιλήψεως ἀφάτου. Chryſ. *ad Olymp. Ep.* 1.

II. It is the Duty of us all, upon ſuch remarkable occurrences of Providence, to *fear* God: *All men*, 'tis ſaid, *ſhall fear.* It is our Duty in ſuch caſes to be affected with all ſorts of fear; with a fear of awfull dread, with a fear of hearty reverence, with a fear of ſober caution; yea, ſometimes with a fear of dejecting conſternation. When God doth appear *clad with his robes of vengeance and zeal*, denouncing and diſcharging judgment; when he repreſenteth himſelf *fearfull in praiſes, terrible in his doings toward the children of men, working terrible things in righteouſneſs*; it ſhould ſtrike into our hearts a dread of his glorious Majeſty, of his mighty Power, of his ſevere Juſtice, of *his glorious and fearfull Name:* it ſhould inſtill into our minds a reverence of his excellent Wiſdom, his exceeding Goodneſs, his perfect Holineſs: it ſhould breed in our Souls a ſolicitous care of diſpleaſing and provoking him: it ſhould cauſe us in our hearts to ſhake and tremble before him. Then is that of the Pſalmiſt to be put in practice, *Let all the earth fear the Lord, let all inhabitants of the world ſtand in awe of him. Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.* Such diſpenſations are in their nature declarative of thoſe Divine Attributes which doe require ſuch affections: they are ſet before our eyes to caſt us into a very ſerious and ſolemn frame; to abaſh, and deterr us from offending, by obſerving the danger of incurring puniſhments like to thoſe which we behold inflicted upon preſumptuous tranſgreſſours; upon thoſe who doe hainouſly violate Right, or furiouſly impugn Truth, or profanely deſpiſe Piety; who earneſtly proſecute wicked enterpriſes; who perſecute the friends of God with outrageous violence, or treacherous ſubtlety. Upon infliction of ſuch puniſhments, *All the people ſhall hear, and fear, and doe no more preſumptuouſly*, ſaith God himſelf, declaring the nature and drift of them. They doe plainly demonſtrate, that there is no preſuming to eſcape being detected in our cloſe machinations by God's All-ſeeing Eye; being defeated in our bold attempts by God's All-mighty Hand; being ſorely chaſtiſed for our iniquity

Job 37. 22.
& 13. 11.
Pſal. 52. 6.
& 68. 35.
Dan. 6. 26.
Iſa. 59. 17.
Exod 15. 11.
Pſal. 66. 3. 5.
& 65. 5.
(130. 3.)
Deut. 28. 58.
& 10. 17.

Iſa. 66. 2.
Pſal. 33. 8.
114. 7.

Deut. 17. 13.
& 13. 11.
& 19. 20.

quity by God's impartial Judgment. Extremely blind and ſtupid therefore muſt we be, or monſtrouſly ſturdy and profane, if ſuch experiments of Divine Power and Juſtice doe not awe us, and fright us from ſin. *When the Lion roareth, who will not fear? when the trumpet is blown in the city, ſhall not the people be afraid?* Shall he *at* whom *the mountains quake, and the hills melt*; whoſe *indignation the nations are not able to abide*; *at* whoſe *wrath the earth doth ſhake and tremble*; *at* whoſe *reproof the pillars of heaven are aſtoniſhed*; ſhall he viſibly frown, ſhall his wrath flame out, ſhall he ſhake his rod of exemplary vengeance over us, and we ſtand void of ſenſe or fear? If ſo, then ſurely a brutiſh dotage, or a Gigantick ſtoutneſs doth poſſeſs us.

Hoſ. 11. 10.
Amos 3. 6, 8.
Nah 1. 5.
Jer 10. 10.
Pſal. 104. 32.
& 18. 7 & 76.
8 & 143. 2.
Job 26. 11.
(Iſa 64. 3.
Ezek. 21 10.
Iſa. 25. 3.
& 59. 18, 19)

III. We are in ſuch caſes obliged to *declare God's work*: that is, openly to acknowledge and avow, to applaud and celebrate the ſpecial Providence of God, with his adorable perfections diſplayed in ſuch Events; to the glory of God's Name, in expreſſion of our reverence and gratitude toward him, for the common edification of men; for which uſes they greatly ſerve, to which purpoſes they are deſigned. We ſhould not view ſuch providential occurrences, like dumb beaſts, with a dull or careleſs ſilence, as if we did not mind them, or were not concerned in them: we ſhould not ſuppreſs or ſtifle the knowledge of them in our breaſts, as if they were barely matters of private conſideration and uſe: we ſhould not let our obſervation and reſentment of them be fruitleſs, ſo as to yield no honour to God, no benefit to man. But we ſhould propagate and convey them into others: in ſo loud a tone, in ſo lively a ſtrain we ſhould vent them, as thereby to excite the notice, to enflame the affections of all men within the reach of our voice; provoking them to conſpire with us in acknowledgment of Gods Power and Wiſdom, in acclamation to his Juſtice and Goodneſs. This is the due improvement of our *Glory*; that peculiar excellency, wherein chiefly (except in our Reaſon) we doe ſurpaſs all creatures; that without which our Reaſon it ſelf is more than half unprofitable; that whereby we put our beſt Member to its beſt uſe. For this we have the devout Pſalmiſt his pious Reſolutions, his exemplary Performances, his zealous Wiſhes, his earneſt Exhortations to guide and move us. *I will ſpeak of the glorious honour of thy Majeſty, and of thy wondrous works. Men ſhall ſpeak of the might of thy terrible acts; and I will declare thy greatneſs. They ſhall ſpeak of the glory of thy Kingdom, and talk of thy power.* So did he ſignifie his Reſolution. *I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving-kindneſs and thy truth from the great congregation.* So his conſcience teſtified of his Practice. *O that men would praiſe the Lord for his goodneſs, and for his wonderfull works to the children of men: that they would offer the ſacrifice of thankſgiving and declare his works with gladneſs.* So doth he pour forth his Deſire. *O clap your hands all ye people, ſhout unto God with the voice of triumph. Sing unto the Lord, bleſs his Name: ſhew forth his ſalvation from day to day. Declare his glory among the heathen, his wonders among all people. Come and ſee the works of God —— Sing forth the honour of his Name, make his praiſe glorious. O give thanks unto the Lord, call upon his Name; make known his deeds among the people.* So doth he ſummon, ſo doth he urge us to this practice; and in his deportment we may ſee our Duty.

Pſal. 57. 8.

Pſal 145. 5, 6. 11.
(& 77. 12.
& 9. 14.)

Pſal 40 10.

Pſal 107. 8, 15, 21, 22, 31.

Pſal. 47. 1.
95. 2, 3.
96. 3.
105. 2.
66. 5, 2.
(Pſal. 66. 16.)
Pſal. 105. 1.

IV. It is peculiarly the Duty and practice of good men upon ſuch occaſions to feel, and to expreſs religious Joy. *The righteous ſhall be glad in the Lord.* Good men indeed then have great matter, and much cauſe, on many accounts, to be glad.

It becometh them to rejoyce, as having an univerſal complacence
in God's proceedings, as gratefully reliſhing all diſpenſations of Provi-
dence. They, as pious, are diſpoſed to bleſs and praiſe God for all
things incident, and cannot therefore but rejoyce; Joy being an inſe-
parable companion of Gratitude and Praiſe. Hence, *Light is ſown for*
Pſal. 97. 11. *the righteous, and gladneſs for the upright in heart.* Hence *The voice of*
118. 15. *ſalvation and rejoycing is in the tabernacles of the righteous.* Hence,
Pſal. 33. 1. *Rejoyce in the Lord, O ye righteous: for praiſe is comely for the upright;*
is an exhortation backed with a very good reaſon,

They cannot but find ſatisfaction in obſerving God's Providence nota-
bly diſcovered, to the confirmation of their faith, and cheriſhing their
hopes; together with the conviction of infidelity, and confuſion of
Pſal. 33. 21. profaneneſs. *Our heart* (ſaith the Pſalmiſt) *ſhall rejoyce in him; be-*
Pſal. 13. 5. *cauſe we have truſted in his Holy Name. I have truſted in thy mercy,*
& 107. 42. *my heart ſhall rejoyce in thy ſalvation. The righteous ſhall ſee it, and re-*
joyce; and all iniquity ſhall ſtop her mouth.

It is to them no ſmall pleaſure, to behold God's holy Perfections il-
luſtriouſly ſhining forth; and the Glory of him (who is the principal
object of their love, their reverence, their hope and confidence) to be
Pſal 97. 12. conſpicuouſly advanced. (*Rejoyce,* ſaith the Pſalmiſt) *O ye righteous,*
& 30. 4. *and give thanks at the remembrance of his holineſs. Zion heard, and was*
Pſal 97. 8, 9 *glad, and the daughters of Judah rejoyced, becauſe of thy judgments, O*
& 48. 11. *Lord. For thou, Lord, art high above all the earth.*

It is to them ground of exceeding comfort, to receive ſo clear pledg-
es of God's Love and Favour, his Truth and Fidelity, his Bounty and
Munificence toward them, expreſſed in ſuch watchfull care over them,
ſuch protection in dangers, ſuch aid in needs, ſuch deliverance from miſ-
chiefs vouchſafed to them. Such benefits they can-
not receive from God's hand, without that chear-
fulneſs which always doth adhere to gratitude. *I*
Pſal. 13 6. *will* (ſaith *David*) *ſing unto the Lord, becauſe he*
Pſal. 63. 7. *hath dealt bountifully with me. Becauſe thou haſt been my helper, there-*
Pſal. 71. 23. *fore in the ſhadow of thy wings I will rejoyce. My lips ſhall greatly re-*
31. 7 *joyce in thee, and my Soul, which thou haſt redeemed. I will be glad,*
and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt
126. 3. *known my Soul in adverſities. The Lord hath done great things for us,*
5. 11 *wherefore we are glad. Let all thoſe that put their truſt in thee rejoyce:*
let them ever ſhout for joy, becauſe thou defendeſt them ———

Sen. *de Benef.* 2. 22. *Cùm accipiendum judicaverimus, hilares accipiamus, profitentes gaudium,* &c. *Vid. ib.* 30.

They are alſo greatly refreſhed with apprehenſion of the happy fruits
ſprouting from ſuch diſpenſations of Providence: ſuch as are the Bene-
fit of mankind, the Peace and Proſperity of the Civil State, the Pre-
ſervation, ſettlement, enlargement, advancement of God's Church,
the ſupport of Right, the ſuccour of Innocence, the maintenance of
Truth, the encouragement and furtherance of Piety; the reſtraint of
Violence, the diſcountenance of Errour, the correction of Vice and
Impiety. In theſe things they, as faithfull ſervants of God, and real
friends of goodneſs, as bearing hearty good will and compaſſion to man-
kind, as true lovers of their Country, as living and ſenſible members
of the Church, cannot but rejoyce. Seeing by theſe things their own
beſt intereſt, (which is no other than the advantage of Goodneſs,) their
chief honour, (which conſiſts in the promotion of Divine Glory,)
Pſal. 122. 6. their trueſt content, (which is placed in the proſperity of *Sion,*) are
(1 Cor. 12. 26) highly furthered: how can they look on them ſpringing up without
Pſal. 98. 1, 3. great delight and complacence? O ſaith the Pſalmiſt) *ſing unto the*
Lord

Lord — *for he hath done marvellous things* — *He hath remembred his mercy and truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.* And, *Sing, O heavens,* (crieth the Prophet) Iſa 49. 13. *and be joyful, O earth, and break forth into ſinging, O ye mountains: for the Lord hath comforted his people, and will have mercy on his* Pſ 96 11, 13. *afflicted.* And, *When* (ſaith he) *ye ſhall ſee this,* (the comfort of Iſa. 66 14. God's people,) *your heart ſhall rejoyce, and your bones ſhall flouriſh like an herb: and the hand of the Lord ſhall be known toward his ſervants, and his indignation toward his enemies.*

Even in the fruſtration of wicked deſigns, attended with ſevere execution of vengeance on the contrivers and abettours of them, they may have a pleaſant ſatisfaction; they muſt then yield a chearfull applauſe to Divine Juſtice. *The righteous* (ſaith the Pſalmiſt) *ſhall rejoyce when* Pſal 58 10. *he ſeeth the vengeance*: and, *Let the wicked* (ſaith he) *periſh at the* Job 22 19. *preſence of God; but let the righteous be glad, let them rejoyce before* Pſal. 68. 2, 3. *God, yea let them exceedingly rejoyce.* Whence at God's infliction of judgment upon *Babylon*, it is ſaid in *Jeremy*, *then the heaven, and the* Jer. 51. 48. *earth, and all that is therein, ſhall ſing for Babylon*: and at the fall of myſtical *Babylon* in the *Apocalyps* 'tis likewiſe ſaid, *Rejoyce over her,* Apoc. 18. 20. *thou heaven, and ye holy Apoſtles and Prophets; for God hath avenged you on her.* Farther,

V. The next Duty preſcribed to good men in ſuch caſe is, to *truſt in God*, that is, to have their affiance in God (upon all ſuch like occaſions, in all urgencies of need) ſettled, improved and corroborated thereby. This indeed is the proper end, immediately regarding us, of God's ſpecial Providence, diſcloſing it ſelf in any miraculous, or in any remarkable way; to nouriſh in well diſpoſed minds that Faith in God, (Pſal. 78. 7.) which is the root of all Piety, and ground of Devotion. Such experiments are ſound arguments to perſuade good men, that God doth govern and order things for their beſt advantage; they are powerfull incentives, driving them in all exigencies to ſeek God's help; they are moſt convincing evidences, that God is abundantly able, very willing, and ever ready to ſuccour them. They, ſaith the Pſalmiſt, *that know thy* Pſal. 9. 10. *Name, will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee.* And, *I* (ſaith he) *will abide in thy tabernacle for ever;* Pſ. 61. 3, 4, 5. *I will truſt in the covert of thy wings: For thou, O God, haſt heard my* & 115. 9, &c. *vows; thou haſt been a ſhelter for me, and a ſtrong tower from the enemy.* & 130. 7. It is, indeed, a great aggravation of diffidence in God, that having *taſted and ſeen that the Lord is good;* having felt ſo manifeſt experience & 34. 8. of Divine goodneſs; having received ſo notable pledges of God's favourable inclination to help us; we yet will not rely upon him. As a friend, who by ſignal inſtances of kindneſs hath aſſured his good will, hath great cauſe of offence, if he be ſuſpected of unwillingneſs in a needfull ſeaſon to afford his relief: ſo may God moſt juſtly be diſpleaſed, when we, (notwithſtanding ſo palpable demonſtrations of his kindneſs) by diſtruſting him, doe in effect queſtion the ſincerity of his friendſhip, or Ecclus 2. 10. the conſtancy of his goodneſs toward us.

VI. Good men upon ſuch occaſions ſhould *glory: All the upright in heart ſhall glory.* Should *glory*, that is, in contemplation of ſuch Providences feeling ſprightly elevations of mind and tranſports of affection, they ſhould exhibit triumphant demonſtrations of ſatisfaction and alacrity. It becometh them not in ſuch caſes to be dumpiſh or demure; but jocund and crank in their humour, brisk and gay in their looks, pleaſantly flippant and free in their ſpeech; jolly and debonair in their behaviour;

haviour; every way ſignifying the extreme complacency they take in Pſ. 126. 1, &c. God's doing, and the full content they taſte in their ſtate. They with ſolemn exultation ſhould triumph in ſuch events, as in victories atchieved by the glorious Hand of god in their behalf, in approbation of their cauſe, in favour toward their perſons, for their great benefit and comfort. They may (not as proudly aſſuming to themſelves the glory due to God, but as gratefully ſenſible of their felicity ſpringing from God's favour) *ſe jactare, ſe laudibus efferre*, (as the *Hebrew* word doth ſignifie;) that is, in a ſort boaſt, and commend themſelves as very happy in their relation to God, by virtue of his protection and aid. They may (not with a haughty inſolence, or wanton arrogance, but with a ſober confidence and chearfulneſs) inſult upon baffled impiety, by their expreſſions and demeanour upbraiding the folly, the baſeneſs, the impotency and wretchedneſs thereof, in competition with the wiſdom, in oppoſition to the power of God, their friend and patron.

Pſal. 52. 6, 7. *The righteous ſhall—laugh at him*, or, *deride him*, in this manner; *Loe, this is the man that made not God his ſtrength*——

For ſuch carriage in ſuch caſes we have the practice and the advice of the Pſal. 44. 8. Pſalmiſt, to warrant and direct us. *In God*, ſaith he, *we boaſt all the* 92. 4. *day long, and praiſe thy Name for ever. Thou, Lord, haſt made me* 20. 5. *glad through thy work; and I will triumph in the works of thy hands. We will rejoyce in thy ſalvation; and in the Name of our God we will ſet up our* 105. 3, 2. *banners. Glory ye in his holy Name: let the heart of them rejoyce that* 106. 47. *ſeek the Lord. Sing unto him, ſing Pſalms unto him; talk ye of all his wondrous works. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy Name, and to triumph in thy praiſe.* Such ſhould be the reſult (upon us) of God's mercifull Diſpenſations toward his people.

I ſhall onely farthre remark, that the word here uſed is by the *Greek* rendred ἐπαινεθήσονται, *they ſhall be praiſed*: which ſenſe the Original will bear, and the reaſon of the caſe may admit. For ſuch Diſpenſations ever doe adorn integrity, and yield commendation to good men. They declare the wiſdom of ſuch perſons, in adhering to God, in repoſing upon God's help, in embracing ſuch courſes which God doth approve and bleſs: they plainly tell how dear ſuch perſons are to God; Pſal. 126. 3. how incomparably happy in his favour, how impregnably ſafe under & 125. 1, &c. his protection: as having his infallible wiſdom, and his invincible pow- & 138. 1, &c. er engaged on their ſide. This cannot but render them admirable, and their ſtate glorious in the eyes of all men; inducing them to profeſs Pſal. 144. 15. with the Pſalmiſt, *Happy is the people which is in ſuch a caſe; yea, happy* & 33. 12. *is that people, whoſe God is the Lord.* And of ſuch a people, that decla- Pſal. 89. 16, ration from the ſame mouth is verified, *In thy Name ſhall they rejoyce* 17. *all the day long, and in thy righteouſneſs ſhall they be exalted: For thou art the glory of their ſtrength, and in thy favour their horn ſhall be exalted.*

Such are the Duties ſuggeſted in our Text, as ſuting theſe occaſions, when God in eſpecial manner hath vouchſafed to protect his people, or to reſcue them from imminent miſchiefs, by violent aſſault or by fraudulent contrivance levelled againſt them. I ſhould apply theſe particulars to the preſent caſe ſolemnized by us: But I ſhall rather recommend the application to your ſagacity, than farther infringe your patience, by ſpending thereon ſo many words as it would exact. You doe well know the Story, which by ſo many years repetition hath been impreſſed on your minds: and by reflecting thereon.

You will eaſily diſcern, how God, in the ſeaſonable diſcovery of this execrable Plot, (the maſter-piece of wicked machinations ever conceived in humane brain, or deviſed on this ſide Hell, ſince the foundation of things,) in the happy deliverance of our Nation and Church from the deſperate miſchiefs intended toward them, in the remarkable protection of Right and Truth, did ſignalize his Providence.

You will be affected with hearty reverence toward the gracious Authour of our Salvation, and with humble dread toward the juſt awarder of vengeance upon thoſe miſcreant wretches, who *digged this pit, and fell into it themſelves.*

You will be ready with pious acknowledgment and admiration of God's Mercy, his Juſtice, his Wiſdom, to declare and magnifie this notable Work done by him among us.

You muſt needs feel devout reſentments of Joy for the Glory ariſing to God, and the Benefits accruing to us, in the preſervation of God's Anointed, our juſt Sovereign, with his Royal poſterity: in the freeing our Country from civil Broils, Diſorders and Confuſions; from the yoaks of Uſurpation and Slavery; from grievous Extorſions and Rapines; from bloudy Perſecutions and Trials, with the like ſpawn of diſaſtrous and tragical conſequences, by this Deſign threatned upon it: in upholding our Church (which was ſo happily ſettled, and had ſo long glorioſly flouriſhed) from utter ruine: in ſecuring our profeſſion of God's Holy Truth, the truly Catholick Faith of *Chriſt*, (refined from thoſe droſſy alloys, wherewith the rudeneſs and ſloth of blind Times, the fraud of ambitious and covetous deſigners, the pravity of ſenſual and profane men had embaſed and corrupted it,) together with a pure Worſhip of God, an edifying adminiſtration of God's Word and Sacraments, a comely, wholeſome and moderate Diſcipline, conformable to Divine preſcription and Primitive example; in reſcuing us from having impious Errours, ſcandalous Practices and ſuperſtitious Rites, with mercileſs violence obtruded upon us: in continuing therefore to us the moſt deſirable comforts and conveniences of our lives.

You farther conſidering this ſignal teſtimony of Divine Goodneſs, will thereby be moved to hope and confide in God for his gracious preſervation from the like pernicious attempts, againſt the ſafety of our Prince and welfare of our Country, againſt our Peace, our Laws, our Religion; eſpecially from *Romiſh* Zeal and Bigottry, (that mint of wofull factions and combuſtions, of treaſonable conſpiracies, of barbarous maſſacres, of horrid aſſaſſinations, of inteſtine rebellions, of foreign invaſions, of ſavage tortures and butcheries, of *holy Leagues* and *pious Frauds*, through Chriſtendom, and particularly among us,) which as it without reaſon damneth, ſo it would by any means deſtroy all that will not crouch thereto.

You will, in fine, with joyous feſtivity glory and triumph in this illuſtrious demonſtration of God's Favour toward us; ſo as heartily to joyn in thoſe due acclamations of bleſſing and praiſe.

Bleſſed be the Lord, who hath not given us a prey to their teeth. Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped. Pſal. 124. 6. (68. 32.)

Allelujah; Salvation, and glory, and power unto the Lord our God: For true and righteous are his judgments. Apoc. 19. 1, 2.

Great and marvellous are thy works, O Lord God Almighty; juſt and true are thy ways, O thou King of Saints. Apoc. 15. 3.

Bleſſed be the Lord God of Iſrael, who onely doth wondrous things: And bleſſed be his glorious Name for ever: and let the whole earth be filled with his glory. Amen, and Amen. Pſ. 72. 18, 19.

Henry the 7ths. Chapel, *July* 4. 1663. at the Biſhop of *Man* his Conſecration.

SERMON XII.

A Conſecration Sermon.

PSAL. CXXXII. 16.

I will alſo cloath her Prieſts with ſalvation.

THE context runs thus: *The Lord hath ſworn in truth unto David, he will not turn from it, Of the fruit of thy body I will ſet upon thy throne. If thy children will keep my covenant, and the teſtimony that I ſhall teach them; their children alſo ſhall ſit upon thy throne for evermore. For the Lord hath choſen Sion; he hath deſired it for his habitation. This is my reſt for ever: here will I dwell, for I have deſired it. I will abundantly bleſs her proviſion; I will ſatisfie her poor with bread. I WILL ALSO CLOATH HER PRIESTS WITH SALVATION, and her Saints ſhall ſhout aloud for joy. There will I make the horn of David to bud,* &c.

If all, not onely Inaugurations of perſons, but Dedications even of inanimate things to ſome extraordinary uſe, hath been uſually attended with eſpecial ſignifications of joy and feſtival ſolemnity; with great reaſon the Conſecration of a perſon to ſo high and ſacred a Function, as that of a Chriſtian Biſhop, (that is, of a Prince, or Principal Paſtour in God's Church,) requires moſt peculiar teſtimonies of our gratulation and content: the face of things ought then to be ſerene and chearfull; the thoughts of men benign and favourable; the words comfortable and auſpicious, that are uttered upon ſuch occaſion. And that ours at preſent ſhould be ſuch, the ſubject as well as the ſeaſon of our Diſcourſe doth require. Words few, but pregnant, and affording ample matter for our beſt affections to work upon: and which more particularly will engage us, both to a hearty thankfulneſs for paſt Benefits, and to a confident expectation of future Bleſſings; while they acquaint us with the ancient exhibition of a gracious Promiſe, re-mind us of the faithfull performance thereof hitherto, and aſſure us of its certain accompliſhment for the future. The occaſion whereof was this.

King *David*, moved by a devout inclination to promote God's Honour, and benefit the Church, had vowed to build a magnificent Temple, imploring God's propitious concurrence with, and approbation of his deſign. Whereupon Almighty God not onely declares his acceptance of that pious reſolution, but rewards it with a bountifull Promiſe, conſiſting of two parts; one conditional, relating to *David*'s Children and poſterity, that they in an uninterrupted ſucceſſion ſhould for ever enjoy the Royal dignity, in caſe they did conſtantly perſiſt in obſerving his Covenant, and the Teſtimonies that he ſhould teach them; the other more abſolute, that however, what he chiefly intended concerning God's eſtabliſhed Worſhip and the perpetual welfare of the Church, God would have an eſpecial care that it ſhould fully and certainly be accompliſhed: that he would for ever fix his reſidence in *Sion*; that he would protect and proſper it, and all that did belong thereto; eſpecially thoſe that did moſt need his favour and aſſiſtence, the Poor, the Prieſts and the Saints, (or *gentle ones.*) חסידי This is briefly the importance of the general Promiſe wherein is comprehended that particular one whereon we are to treat: and in which we may obſerve,

1. The Promiſer, *I.*
2. The Perſons who are eſpecially concerned in the promiſe, *her Prieſts.*
3. The Thing promiſed, *cloathing with ſalvation.*

I. I ſay, the Promiſer, *I*: that is, the Lord; the moſt true, the moſt conſtant, the moſt powerfull God; moſt true and ſincere in the declaration of his purpoſe, moſt conſtant and immutable in the proſecution, moſt powerfull and uncontrollable in the perfect execution thereof: whoſe *words are right, and all* whoſe *works are done in truth:* who *will* Pſal. 33. 4. *not break his covenant, nor alter the thing that is gone out of his lips:* Pſal. 89. 34. whoſe *counſel ſhall ſtand, and* who *will doe all his pleaſure.* Iſa. 46. 10. Theſe glorious Attributes and Perfections of his (ſo often celebrated in Holy Writ) doe ground our reliance upon all God's promiſes, and doe oblige us (notwithſtanding the greateſt improbabilities or difficulties objected) to believe the infallible performance of this.

II. The Perſons whom the Promiſe mainly regards, *her Prieſts. Prieſts,* that is, perſons peculiarly devoted to, and employed in Sacred matters; diſtinguiſhed expreſsly from the *Poor*, (that is, other meek and humble perſons;) and from the *Saints*, (that is, all other good and religious men.) And, *her* Prieſts; that is, the Prieſts of *Sion*: of that *Sion* which *the Lord hath choſen*; which *he hath deſired for his* permanent *habitation*; which he hath reſolved to *reſt*, and *reſide in for ever.* *Contrà*, 2 Chro. 7. 21. Whence it plainly enough follows, that the Prieſts and Paſtours of the Chriſtian Church are hereby, if not ſolely, yet principally deſigned. Which interpretation, becauſe it is in a manner the foundation of our ſubſequent Diſcourſe, and by ſome it may perhaps not be readily admitted, I ſhall endeavour farther to confirm by theſe few Arguments.

1. Becauſe the Covenant here mentioned is not (as to the main pa thereof) of a conditional or temporary nature, but abſolute and perpetual; and muſt therefore be underſtood to reſpect the Chriſtian Church; *Vide* 2 Chron. 7. 16. (that of the *Jews* being long ſince rejected, their Temple demoliſhed, their *Sion* utterly forſaken.) For although one particular contained therein, concerning the continual ſucceſſion of *David's* poſterity in the Regal authority over *Iſrael*, hath a condition explicitly annexed; (and, conſequently, the effects depending upon the performance of that condition were contingent and mutable;) yet all the reſt of this Covenant (or Promiſe) is conceived in terms peremptory, and expreſsly imimporting perpetuity. *This is my reſt for ever,* עדי עד that is, (as the *Greek* Tranſlatours render it,) εἰς αἰῶνα τοῦ αἰῶνος, (*in ſeculum ſeculi,*) that is, to the end of this world; as εἰς αἰῶνας τῶν αἰώνων denotes the end of all worlds, or the moſt perfect ſempiternity. And that it doth really in this caſe denote a proper and unlimited perpetuity, is alſo evident by thoſe explications thereof in the 89th. Pſalm, (where the very ſame Covenant is, as to ſome parts thereof, more largely recorded.) *Once* Verſe 35, 36, 37. *have I ſworn by my Holineſs, that I will not lie unto David: His ſeed ſhall endure for ever, and his throne as the Sun before me: It ſhall be eſtabliſhed for ever as the Moon, and as a faithfull witneſs in heaven.* No words can expreſs more fully a perpetual duration, or at leaſt one co-extended

with the duration of the world, than thoſe doe. And the Prophet *Jeremy*, referring alſo to this very Covenant, and particularly to this very clauſe thereof, thus expreſſes the matter: *Thus ſaith the Lord; If you can break my covenant of the day, and my covenant of the night; and that there ſhould not be day and night in their ſeaſon: Then may alſo my Covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne; and with the Levites the Prieſts, my Miniſters.* But farther,

Jer. 33. 20, 21
Vid. 2 Chro. 7. 16.

2. The completion of the individual Promiſe is both by the Prophets foretold, and expreſſed by the Evangeliſts, to appertain to the times of the Goſpel. Ye heard even now the words of *Jeremy*, which are by him applied to thoſe times, when God would cauſe *the Branch of righteouſneſs* (that is, *Jeſus* of *Nazareth*, our bleſſed Saviour) *to grow up unto David; who ſhould execute judgment and righteouſneſs in the land. In thoſe days* (ſaith he farther) *ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this is the Name wherewith ſhe ſhall be called,* (or rather, *which he ſhall be called*, as not onely the Vulgar *Latine* and the *Greek* Interpreters, but the *Chaldee* alſo reade it,) *THE LORD OUR RIGHTEOUSNESS.* Likewiſe in the 55. of *Iſaiah* God thus invites the Gentiles; *Incline your ear, and come unto me; hear, and your ſoul ſhall live: and I will make an everlaſting covenant with you, even the ſure mercies of David:* that is, I will ratifie that everlaſting Covenant, which, in your behalf, I once made with *David*, and will conferr on you thoſe favours which I faithfully promiſed him; relating to this very Promiſe alſo. For both in *Solomon*'s Prayer, (2 *Chron.* 6.) which in all probability was indited about the ſame time, and upon the ſame occaſion with this Pſalm, and in the 89. Pſalm, the benefits of this ſame covenant are called *the mercies of David. O Lord God, turn not away the face of thine anointed, remember the mercies of David thy ſervant*, ſaith *Solomon:* and *My mercy* (ſaith God) *will I keep with him for evermore, and my covenant ſhall ſtand faſt with him:* and, *My faithfulneſs and my mercy ſhall be with him*; that is, *my faithfull* (or *ſure*) *mercy*; τὰ ὅσια πιστὰ as the *LXX* and S. *Paul* with them in the *Acts*, render this place of *Iſaiah*. And in the Song of *Zachary* we have one paſſage of this Promiſe cited, and applied to the times of the Goſpel: *Bleſſed be the Lord God of Iſrael, who hath viſited and redeemed his people; and hath raiſed up a horn of ſalvation in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets*: viz. by the mouth of this prophetical Pſalmiſt here, where 'tis ſaid, *There will I make the horn of David to bud*; and in the parallel *Pſ.* 89. *In my Name ſhall his horn be exalted.* To omit thoſe many places where our Saviour, in correſpondence to this promiſe, is affirmed to *poſſeſs the throne of his father David*, and *to rule over the houſe of Jacob for ever.* Moreover,

Jer. 33. 15.
Ver. 16.
Iſa. 55. 3.
2 Chro. 6. 42.
Pſal. 89. 28.
Verſe 24.
Acts 13. 34.
Luke 1. 68, 69, 70.
Verſe 24.
Vid. Luc. 1. 32. *edit. Curcel.*

3. That by the *Sion* here mentioned is not chiefly meant that material Mountain in *Judea*, but rather that myſtical Rock of Divine Grace and Evangelical Truth, upon which the Chriſtian Church, the onely everlaſting Temple of God, is unmovably ſeated, is very probable, (or rather manifeſtly certain,) by the Prophets conſtant acception thereof in this ſenſe, when they aſſign the character of perpetual durability thereto. As in *Iſa.* 60. where he thus propheſies of the Chriſtian Church; *The ſons alſo of them that afflicted thee ſhall come bending unto thee, and all they that deſpiſe thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee The City of the Lord, the Sion of the Holy one of Iſrael. Whereas thou haſt been forſaken, and hated, ſo that no man went through*

Iſa. 60. 14, 15, 16.

through thee ; I will make thee an eternal excellency, a joy of many generations. Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſts of Kings, &c. And the Prophet *Micah*, ſpeaking of *the laſt days*, Mic 4. 1. (that is, of the Evangelical times, *when the mountain of the Houſe of the Lord ſhould be eſtabliſhed in the top of the mountains*,) ſaith thus ; *And* Verſe 7. *I will make her that halted, a remnant, and her that was caſt far off, a ſtrong nation: and the Lord ſhall reign over them in mount Sion from henceforth even for ever.* And the Prophet *Joel*, ſpeaking of the ſame times, (when God *would pour out his ſpirit upon all fleſh*,) hath theſe Joel 2. 28. words*: So ſhall ye know, that I am the Lord your God, dwelling in Sion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no* 3. 16. *ſtrangers paſs through her any more.* All which places no man can reaſonably doubt, and all Chriſtians doe firmly conſent to reſpect the Chriſtian Church. To which we may adde that paſſage of the Author to the *Hebrews*, ch. 12. v. 22. *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem*; that is, to the Chriſtian Church.

4. The manner of this Covenant's delivery, and confirmation by the Divine Oath, argues the inconditionate, irreverſible and perpetual conſtitution thereof: for to God's moſt abſolute and immutable Decrees this moſt auguſt and ſolemn confirmation doth peculiarly agree. So the Apoſtle to the *Hebrews* ſeems to intimate: *Wherein* (ſaith he) Heb. 6. 17. *God willing more abundantly to demonſtrate the immutability of his counſel*, (ἐπιδεῖξαι τὸ ἀμετάθετον τῆς βουλῆς) *interpoſed an oath.*

We may therefore (I ſuppoſe) upon theſe grounds ſolidly and ſafely conclude, that this Promiſe doth principally belong, and ſhall therefore infallibly be made good to the Chriſtian Prieſthood to thoſe who in the Chriſtian Church, by offering ſpiritual Sacrifices of praiſe and thankſgiving, by directing and inſtructing the people in the knowledge of the Evangelical Law, by imploring for and pronouncing upon them the Divine benedictions, doe bear analogy with, and ſupply the room of the *Jewiſh* Prieſthood.

From which diſcourſe we may by the way deduce this Corollary; That the title of *Prieſt*, although it did (as moſt certainly it doth not) properly and primarily ſignifie a *Jewiſh* Sacrificer, (or Slaughterer of beaſts,) doth yet no-wiſe deſerve that reproach which is by ſome inconſiderately, (not to ſay, prophanely,) upon that miſtaken ground, commonly, caſt upon it: ſince the Holy Scripture it ſelf, we ſee, doth here, even in that ſenſe (moſt obnoxious to exception) aſcribe it to the Chriſtian Paſtours. And ſo likewiſe doth the Prophet *Iſaiah*; *and* Iſa 66. 21. *I will alſo take of them for Prieſts and for Levites, ſaith the Lord:* ſpeaking (as the context plainly declares) of the Gentiles, which ſhould be converted and aggregated to God's Church. And the Prophet *Jeremiah*; *Neither ſhall the Prieſts the Levites want a man before me to offer burnt-* Jer. 33 18 *offerings, and to doe ſacrifice continually*. Which prophecy alſo evidently concerns the ſame time and ſtate of things; of which the Prophet *Malachi* thus foretells*: For from the riſing of the Sun to the going down of the* Mal. 1. 11. *ſame, my Name ſhall be great among the Gentiles*; *and in every place incenſe ſhall be offered to my Name , and a pure offering.* It were deſireable therefore, that men would better conſider, before they entertain ſuch groundleſs offences, or paſs ſo uncharitable cenſures upon either words, or perſons, or things. But I proceed to the

III. Particular, which is the Matter of the Promiſe, *Cloathing with ſalvation.* Where we may obſerve,

Firſt, That the uſual metaphor of being *cloathed* doth in the Sacred
dialect denote a compleat endowment with, a plentifull enjoyment of,
or an entire application to, that thing, or quality, with which a per-
Pſal. 93. 1. ſon is ſaid to be cloathed. So is God himſelf ſaid to be *cloathed with*
Pſal. 35. 26. *majeſty and ſtrength.* And *David* prays, that they might be *cloathed*
& 109. 29. *with ſhame and diſhonour, that did magnifie themſelves againſt him.* And
Ezek 26. 16. in *Ezekiel*, *The Princes of the Iſles*, being amazed by the ruine of *Tyre*,
are ſaid *to cloath themſelves with trembling.* And that bitter adverſary
Verſ 18. of *David* (in *Pſalm* 109.) did *cloath himſelf with curſing, as with a*
Job 29. 14. *garment.* And *Job* avoucheth of himſelf, *I put on righteouſneſs, and it*
cloathed me; my judgment was a robe, and a diadem. And St. *Peter*
adviſes us to *put on*, or to *be cloathed with*, *humility.* Finally, *Iſaiah*
1 Pet. 5. 5. introduces our Saviour ſpeaking thus: *I will greatly rejoyce in the Lord,*
Iſa. 61. 10. *my ſoul ſhall be joyfull in my God: for he hath cloathed me with the gar-*
ments of ſalvation, he hath covered me with the robe of righteouſneſs; as
Iſa. 59. 17. *a bridegroom decketh himſelf with ornaments, and as a bride adorneth her*
ſelf with her jewels. So that, (as by theſe inſtances we may diſcern)
to be cloathed with ſalvation, is, to be perfectly endowed therewith;
to be inveſted with it as with a garment, which wholly encloſeth and
covereth the body, ſo that no part is left ungarded and unadorned
thereby.

Secondly, but now what is that *Salvation*, with which the *Prieſts* of *Sion* ſhall be thus cloathed? I anſwer: *Salvation*, when it is put abſolutely, and not conjoyned with any particular object, (or term from which,) doth in the *Hebrew* language properly ſignifie a Deliverance from, or remotion of all ſorts of inconvenience; and, conſequently, an Affluence of all good things; and, in effect, the ſame which other languages call Felicity and Proſperity, or deſign by terms equivalent to thoſe: the *Hebrews* having hardly any other word ſo properly correſpondent to thoſe, as this word, *Salvation.* Whence that title of *Saviour*, and *the God of Salvation*, ſo often attributed to Almighty God, imports as much as, the Diſpenſer of all good gifts: the great Benefactour, Aſſiſter and Protectour of men: And to *Save* is promiſcuouſly uſed for, to relieve the needy, to comfort the ſorrowfull; to reſtore the ſick to his health, the priſoner to his liberty, the captive to his country; to defend the weak from injury, and the humble from contempt; to deliver the diſtreſſed from imminent danger, the innocent from unjuſt condemnation, the ſlandered from undeſerved reproach: in a word, all the effects of God's Goodneſs and Power, the whole work of the Divine Providence and Beneficence, are hereby expreſſed.

Deus Σωτὴρ, *ſæpe* Platoni.

We will recite one or two of thoſe many places which confirm this notion. *Pſalm* 85. 9. *Surely his Salvation is nigh them that fear him, that glory may dwell in our land: his Salvation is nigh*, that is, his loving care attends upon them, to aſſiſt and preſerve them: which in *Pſal.* 145. v. 19. is thus otherwiſe expreſſed; *He will fulfill the deſire of them that fear him; he will hear their cry, and will ſave them.* And again *Pſalm* 149. 4. *The Lord taketh pleaſure in his people; he will beautifie the meek with Salvation:* that is, he will by his good Providence diſpoſe them into a convenient and decent condition of life. And again, *Pſalm* 144. v. 10. *It is he that giveth Salvation unto Kings*; that is, by whoſe gracious diſpoſal they proſper, and are preſerved in dignity, plenty and ſafety.

I will not, by citation of places, labour to confirm ſo obvious a Notion: it may ſuffice for that purpoſe, that the ſupreme accompliſhment of all Happineſs, the enjoyment of perfect Bliſs in Heaven, is, in agreement with this *Jewiſh* acception of the word, moſt commonly ſtyled *Salvation.* But I muſt adde, that whereas Salvation may relate either to the outward eſtate of a man's body, life and fortunes , or to the internal diſpoſitions of the mind; to our preſent condition in this world, or to our future and eternal eſtate: it doth ſeem here (I ſay not, to exclude the latter altogether, yet) more directly and principally to reſpect the former, *viz.* that external and temporal welfare, which is conſpicuous and viſible in this world. My reaſon is, Becauſe the other parts of this Prophetical Promiſe doe, in their moſt natural acception, ſignifie that outward proſperity wherewith God would vouchſafe to bleſs his Church: that abundant *benediction of her ſtore*; that *ſatisfying her poor with bread*, that *joyfull exultation of her Saints*, that *cloathing her enemies with ſhame*, being expreſſions properly denoting a ſtate of external good weal and comfort; and in conſonance to them require, that we thus likewiſe underſtand this phraſe; the Prieſts being alſo queſtionleſs deſigned to partake in this glorious Felicity of the Church. Which is alſo confirmed by other Propheſies of the ſame tenour and intention: as particularly that in *Jer.* 31. concerning the recollection of *Iſrael*, and redemption of the Spiritual *Sion*, 'tis ſaid , *I will ſatiate the ſoul of the Prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs*, &c. Verſ. 14.

Now, although we may adventure ſafely to interpret the declarations of Divine favour according to the moſt comprehenſive ſenſe of which the words are capable, where they are conceived: (it being the manner of the immenſely-good God to exceed rather, than to be deficient, in the performance of his word; and to ſurpaſs the expectations he hath raiſed in us, than any-wiſe to diſappoint them:) yet however, the leaſt we can imagine here promiſed to the *Prieſts of Sion*, will comprehend theſe three things.

1. A Free and Safe condition of life: that they be not expoſed to continual dangers of ruine; of miſerable ſufferance, or remedileſs injury: that the benefits of peace, and law, and publick protection, ſhall particularly appertain to them; ſo that their adverſaries (if any they happen to have) ſhall not be incited, by hope of reward or impunity, to hurt their perſons, rifle their goods, diſturb their quiet; but that they ſhall enjoy good degrees of ſecurity, liberty and tranquillity in this world.

2. A Proviſion of competent ſubſiſtence for them: that their condition of life be not wholly neceſſitous, or very penurious, deſtitute of convenient accommodations, or depending altogether for them upon the arbitrary benevolences of men, which is, at beſt, but a more plauſible kind of beggery; but that they ſhall be furniſhed with ſuch reaſonable ſupplies, as are requiſite to encourage them in the chearfull performance of their duty.

3. A Sutable degree of reſpect, and ſo high a ſtation among men, as may commend them to general eſteem, and vindicate them from contempt: that they be not reputed among the dregs and refuſe of the people; that their perſons be not baſe and deſpicable, their names made the objects of vulgar obloquy, their functions become proſtitute to profane irriſion; but that ſome conſiderable authority, ſome more than ordinary regard and veneration accrue unto them from the high relations which they bear, and from the ſacred buſineſs which they manage.

All this at leaſt (according to the moſt moderate interpretation of the phraſe) that abundant *Salvation* doth imply, wherewith God hath promiſed to *inveſt the Prieſts of Sion.*

We may therefore preſume, or rather not preſume, but confidently rely upon, and comfort our ſelves in the expectation of God's faithfull continuance to fulfill this Promiſe. We may aſſure our ſelves, that neither the ſecret envy of them who repine at thoſe encouragements which God's Providence hath conferred on his Prieſts, nor the open malice of thoſe that furiouſly oppugn their welfare, ſhall ever prevail to overwhelm them with extreme miſery, penury, or diſgrace; ſince no endeavour of earth or hell can ever be able to reverſe this everlaſting decree of Heaven, or to defeat that irreſiſtible power which is engaged to its execution. No inferiour force can ſtrip them naked of that Salvation, wherewith the Supreme Truth hath promiſed to cloath them.

Which confidence of ours may be improved, by conſidering the Reaſons that might induce Almighty God to reſolve, and promiſe thus favourably in behalf of his *Prieſts*. (For though we cannot penetrate the incomprehenſible depths of the Divine Counſel, nor ſhould ever peremptorily conclude concerning the determinate Reaſons of his Actions: yet when the wiſdom of his proceedings doth clearly approve it ſelf to our underſtandings, we ought readily to acknowledg it, and humbly to praiſe him for it.) Now the Reaſons why Divine Providence ſhould undertake to preſerve the Prieſthood in ſafety, to procure for them liberal maintenance, and to raiſe them above a ſtate of ſcorn and infamy, may be eſpecially theſe three.

1. It concerns God's Honour.
2. The Good of the Church requires ſo.
3. Equity and the reaſon of the caſe exacts it.

In proſecuting which Heads of diſcourſe, I ſhall not ſeem to you (I hope) to tranſgreſs the rules of modeſty, or decency. There be certain ſeaſons, wherein confeſſedly it is not onely excuſable, but expedient alſo, to commend one's Self; as when a man is falſly accuſed, or unjuſtly afflicted. And with greater reaſon ſometime men are allowed to praiſe the Country where they were born and bread, the Family to which they are allied, the Society to which they are more eſpecially related. And if at this time I aſſume the like liberty, the occaſion (I hope) will apologize for me. It becomes not me to be an adviſer, much leſs a reprover, in this Audience: May I therefore, with your favourable permiſſion, preſume to be a commender, or (if you pleaſe) a pleader for the welfare of this Sacred Order, although my ſelf an unworthy and inconſiderable Member thereof. I ſay therefore,

I. God's Honour is concerned in the ſafe, comfortable and honourable eſtate of his Prieſts: and that upon account of thoſe manifold relations, whereby they ſtand allied, appropriated and devoted to himſelf.

Joel 2. 17. They are in a peculiar manner his Servants. *The ſervant of the Lord* 2 Tim. 2. 24. (ſaith S. *Paul*) *muſt not ſtrive, but be gentle unto all men, apt to teach. The ſervant of the Lord*, who's that? are not all men God's ſervants? is not he Lord of all? Yes; but a Chriſtian Prieſt, ſuch as *Timothy* was, is by way of excellency ſo ſtyled. All men owe ſubjection, obedience 1 Cor. 4. 1. and homage to God: but the Prieſts are (his Ὑπηρέται, his Λειτουργοὶ) Rom. 15. 16. his Miniſters, his Officers, his immediate Attendents, his Domeſticks as it were, and menial Servants; that approach his perſon, that tread the courts of his houſe, that wear his proper badges, that are employed in his particular buſineſs. And is it then for God's honour, to ſuffer them to be abuſed, to want convenient ſuſtenance, to live in a mean and diſgracefull dondition? Would it not redound to the diſcredit of an earthly Prince, to permit, that the attendants on his Perſon, the officers of his Court, the executers of his Edicts ſhould have the leaſt injury offered them, ſhould fare ſcantly or courſely, ſhould appear in a ſordid garb? are they not therefore by eſpecial priviledges guarded from ſuch inconveniences? And ſhall the Great King and Lord of all the world be deemed leſs provident for, leſs indulgent (not to ſay leſs juſt) unto his Servants? Servants, I ſay, and thoſe not of the loweſt rank, nor appointed to the vileſt drudgeries; but ſuch as are employed in the moſt honourable charges, and are intruſted with his moſt eſpecial concernments.

They are his Stewards. (*A Biſhop*, ſaith S. *Paul*, *muſt be blameleſs, as the Steward of God.*) Tit. 1. 7. If the Church be Οἶκος Θεοῦ, *God's houſe*, or family, * as 'tis called, and the Prieſts the Οἰκονόμοι, the Stewards of * 1 Tim. 3. 15. that houſe, the Comptrollers of that family; 'tis ſurely no mean ſtation they obtain therein. The diſtribution of his bread, (the Bread of *Vid.* Matt. 24. 45. life, his holy Word,) and the diſpenſation of his moſt pretious Goods, 1 Cor. 4. 1. (the holy *Myſteries*,) are committed to their care and prudence. *Who* Luk. 12. 42. *then* (ſaith our Saviour) *is that faithfull and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold, to give them their portion of meat in due ſeaſon?* Who but the Prieſts, who are therefore ſtyled both Προεστῶτες, Ἡγούμενοι, Κυβερνήτεις, (*Preſidents*, *Guids*, *Rulers*,) and Ποιμένες (*Feeders* or *Paſtours*) of the Church?

Yea they are Οἰκοδόμοι alſo, the Builders of that houſe, founding it by initial converſion, rearing it by continued inſtruction, covering and finiſhing it by ſacramental obſignation of Divine grace. *As a wiſe ar-* 1 Cor. 3. 10. *chitect*, (ſaith S. *Paul*) *I have laid the foundation, and another builds upon it.*

They are Συνεργοὶ Θεοῦ, *Co-operatours with God*; that manage his bu- 1 Cor. 3. 9. ſineſs, and drive on his deſigns: the Solicitours of his affairs; the Maſters of his requeſts: * his Heralds, that publiſh his Decrees, denounce * Κήρυκες. his Judgment, proclaim his Pardons, and acts of grace unto his ſubjects; that blazon his titles, and defend his rightfull authority in the world: yea, his Miniſters of State; the Miniſters (I ſay, *abſit invidia*,) of his moſt glorious Spiritual Kingdom; (which is peculiarly denominated *the Kingdom of God*;) the orderly adminiſtration of which, its advancement, its preſervation, and its enlargement, are eſpecially commended to their diligence and fidelity.

They are, laſtly, God's * *Embaſſadours*, delegated by him to treat of peace, and ſolicit a fair correſpondence between heaven and earth. *Now then* (ſaith S. *Paul*) *we are Embaſſadours for Chriſt, as though God did beſeech you by us: we pray you in Chriſt's ſtead, be reconciled to God.* 2 Cor. 5. 20. *As though God did beſeech you by us*; ſee, they manage God's concernments, and in a manner repreſent his perſon. At leaſt, if the Apoſtles were more properly God's Embaſſadours, the preſent Miniſters of Religion are his Agents, and Reſidents here among men, deſigned to purſue the ſame negotiations commenced by them. Now you know by the law of Nations, and common conſent of all men, all manner of ſecurity, good entertainment, and civil reſpect hath been ever acknowledged due to Embaſſadours, (and publick Miniſters:) their employment hath been eſteemed honourable, their perſons held ſacred and inviolable; and whatſoever diſcourteſie hath been ſhewed unto, or outrage committed upon them, hath been interpreted done to him from whom they derive their commiſſion, whoſe

* *Vide* Mal. 2. 7. *For the Prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he is the Meſſenger of the Lord of hoaſts.*

Joh. 13. 20. *What you have done to theſe,* &c. Matt. 10. 40. & 25. 40. *He that receiveth you receiveth him that ſent you.*

perſon they repreſent. And ſo truly the bad uſage of God's Prieſts, if not directly and immediately, does yet really and truly, according to moral eſtimation, terminate on God himſelf, and reflect on his Honour, and prejudice his Religion; a due regard to which cannot be maintained, without proportionable reſpect to the Miniſters thereof. The baſeſt of the people may ſerve to be Prieſts to *Jeroboam*'s Calves, but not become the Miniſtery of the God of *Iſrael*.

Doe we not ſee the reverence of Civil Government upheld more by the ſpecious circumſtances, than by the real neceſſity thereof; by the magnificent retinue, and ſplendid ornaments of Princely dignity, than by the eminent benefits of peace and juſtice ſpringing thence? Shall not (not onely the greateſt inward worth, but) the higheſt Nobility, if baſely attired, badly attended, ſlenderly accommodated, paſs unregarded, yea diſregarded by us? men being generally either unable to diſcern, or unwilling to acknowledge excellency deveſted of ſenſible luſtre. Religion therefore muſt be well habited, or it will be ill reſpected: the Prieſts muſt wear a comely (if not a coſtly) livery, or God their Maſter's reputation will be impaired in popular fancy.

1 Chron. 17. 1.

Conſider *David*'s reaſoning; *Loe, I dwell in a houſe of Cedars, but the Ark of the covenant of the Lord remaineth under Curtains*; and compare ſuch diſcourſe therewith as this; and judge candidly, whether they have not ſome parity: Loe, my Attendants are clad with the fineſt purple, God's Miniſters are covered with the courſeſt ſackcloath; my People ſurfeit with dainties, his Servants pine away for ſcarcity; my Courtiers are reſpectfully ſaluted, his Prieſts ſcornfully derided; no man dare offend mine, every one may trample on his Officers.

Mal. 1. 8.

And leſt we ſhould imagine God himſelf altogether void of ſuch reſentments, or ſuch compariſons impertinent, conſider that diſdainfull expreſſion of his; *If ye offer the blind for ſacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? Offer it now to thy governour; will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoaſts.* The ſame teſtimonies of reſpect that we ſhew our Governours, God, it ſeems, expects from us in all kinds, and may reaſonably much greater.

Deut 18. 1. 2.

Deut. 17. 8, 9, 10, 11, 12.

Nor is it a matter of ſlight conſideration, how plentifull proviſion, in the policy deviſed and conſtituted by God himſelf, was made for the Prieſts; how God aſſumes the immediate patronage of them, and appropriates the matter of their ſuſtenance unto himſelf. *The Prieſts* (ſaith the Law) *the Levites, and all the tribe of Levi ſhall have no part nor inheritance with Iſrael; they ſhall eat the offerings of the Lord made by fire, and his inheritance. Therefore they ſhall have no inheritance among their brethren: the Lord is their inheritance.* So that *then* (it ſeems) no man could withhold any part of the Prieſts maintenance, without ſacrilegious encroachment on God's own right, and robbing him of his due: (which is the greateſt ſecurity of an eſtate imaginable.) How likewiſe (next to the Prince) the higheſt dignity and authority was then conferr'd on the Prieſts: to them the interpretation of law, to them the deciſion of doubtfull caſes did appertain; with ſevere injunctions to comply with their determinations. See how the buſineſs is inculcated. *If there ariſe a matter too hard for thee, between bloud and bloud, between plea and plea, between ſtroke and ſtroke, being matters of controverſie within thy gates; then ſhalt thou ariſe, and get thee up unto the place which the Lord thy God ſhall chuſe: And thou ſhalt come unto the Prieſts the Levites, and unto the Judge that ſhall be in thoſe days,*

days, and enquire; and they ſhall ſhew thee the ſentence of judgment. And thou ſhalt doe according to the ſentence which they of that place, which the Lord ſhall chuſe, ſhall ſhew thee; and thou ſhalt obſerve to doe according to all that they inform thee. According to the ſentence of the Law which they ſhall teach thee, and according to the judgment which they ſhall tell thee, thou ſhalt doe: thou ſhalt not decline from the ſentence, which they ſhall ſhew thee, to the right hand, nor to the left. And the man that will doe preſumptuouſly, and will not hearken to the Prieſt, that ſtandeth to miniſter there before the Lord thy God, even that man ſhall die and thou ſhalt put away evil from Iſrael. Obſerve with how eminent a power God then thought fit to endow his Prieſts *.

* Καὶ γὰρ ἐπιστάται πάντων, καὶ δικασταὶ τῶν ἀμφισβητουμένων, καὶ κολασταὶ τῶν κατεγνωσμένων οἱ ἱερεῖς ἐτάχθησαν, ſaith *Joſephus*: The Prieſts were conſtituted ſupraviſours of all things, and Judges of controverſies, and Puniſhers of offences. 2 *in* Apionem

And though we are not in all caſes obliged punctually to follow thoſe political preſcriptions; yet is the reaſon of them perpetual, and the example venerable: eſpecially ſince the cuſtom of all Times, and the reaſon of all the World doth in a ſort conſpire to back it.

The firſt *Prieſt* we meet with in Scripture is *Melchizedek*; a *King* alſo; and ſuch a one, as the Patriarch *Abraham*, (a Prince alſo himſelf, and, what is ſomewhat more, juſt then a Conquerour,) in the midſt of his triumphal heights, was not aſhamed to acknowledge his ſuperiour, to honour him with a tribute of his ſpoils, and to receive a benediction from him. The next (If I miſtake not) is *Potipherah*, Prieſt of *On*, whoſe daughter was not thought by the King of *Egypt* an unequal match for *Joſeph*, his chief Favourite, and the next in dignity to himſelf in that flouriſhing Kingdom. (Though ſuch an alliance would perhaps be thought derogatory to the Worſhips of our days.) The third is *Revel*, or *Jethro*, Prieſt of *Midian*, the Father-in-law likewiſe of the illuſtrious *Moſes*; a man as of approved wiſdom, ſo doubtleſs of conſiderable dignity too. And the next to him (in order of ſtory) is the venerable *Aaron*, no meaner a man, than the Brother of him who was *King in Jeſurun*. Thus all Nations, wiſe and ignorant, civil and barbarous, were by one common inſtinct (as it were) of natural reaſon promoted, by conferring extraordinary priviledges of honour and convenience on their Prieſts, to expreſs their reverence of the Deity, and their affection to Religion.

Gen. 14.

Gen. 41. 45.

Deut. 33. 5.

Vid. Ariſtot. *Pol. VII.* 9. Οὔτε γὰρ γεωργὸν, οὔτε βάναυσον ἱερέα καταστατέον· ὑπὸ γὰρ τῶν πολιτῶν πρέπει τιμᾶσθαι τοὺς θεούς.

I will not ranſack the cloſets of Antiquity, nor with needleſs oſtentation produce the *Egyptian Hierophantæ*, the *Perſian Magi*, the *Gauliſh Druids*, the *Caliphs* and *Mufti's* of other Nations, to ſhew what preeminences of reſpect they enjoyed, what powerfull ſway they bore in their reſpective Countries; how the moſt weighty affairs, both of peace and war, were commonly directed by their oracular dictates. It ſhall ſuffice to obſerve, that the gallant *Romans*, (whoſe devout zeal to religion *Polybius* himſelf, no eſpecial friend of theirs, could not forbear to admire and applaud,) I ſay, that the moſt wiſe and valiant *Romans* did ſet ſo high a value upon the Prieſtly order, that if their principal Magiſtrates (the Prætors, and Conſuls themſelves,) did caſually meet with one of *Veſta*'s Prieſts, they cauſed immediately thoſe dreadfull Rods, the enſigns of their Authority, to ſubmit; and they themſelves reſpectfully gave place, as if they meant to confeſs thoſe Prieſts in a manner their betters. Nor did they among them of the moſt noble extraction, and of the Higheſt dignity in the Commonwealth,

* Porph. περὶ ἀποχ. *lib. IV.* §. 16.
Cæſ. *de bell. Gall. L. VI.*

Lib. 6.

Πάντα τὰ πράγματα Ῥωμαίοις εἰς τὸν θεὸν ἀνήγετο. Plut. *in Marcello.*

Sen. *in Controv.*

(even after many glorious exploits atchieved by them,) ſcornfully diſdain, but did rather ambitiouſly affect to be admitted into the College of Prieſts: inſomuch that, after the diſſolution of the Republick, the Emperours thought good to aſſume the *Pontifical* dignity to themſelves, ſuppoſing the Office too honourable, the title too magnificent for a Subject. For they wiſely, it ſeems, and honeſtly adjudged it no debaſement of their quality, no diminution to their perſonal excellency, to be employed in the ſervice of the immortal Gods; whom they acknowledged the Patrons of their Country, the Protectours of their ſafety: Nor that they leſs deſerved of the publick, who rightly ordered their religious Devotions, than they who prudently adviſed in the Senate, or fought valiantly in the Field: for that the good ſucceſs of publick undertakings did as much, or more, depend upon the favourable diſpoſition of Divine Providence, as upon the carefull endeavour of humane induſtry.

I cannot forbear to alledge that ſo grave and pertinent ſpeech of *Cicero*, which is the *Exordium* of his Oration *ad Pontifices:* " *Cùm multa* " *divinitùs, Pontifices, à majoribus noſtris inventa atque inſtituta ſunt;* " *tum nihil præclariùs, quàm quod vos eoſdem & Religionibus Deorum im-* " *mortalium, & ſummæ Reip. præeſſe voluerunt: ut ampliſſimi & clariſſi-* " *mi Cives Rempubl. bene gerendo, Religiones ſapienter interpretando,* " *Remp. conſervarent.* A wholeſome and politick inſtitution he thought it, conducing to the publick good and ſafety, that the Civil and Sacred Authority ſhould be united in the ſame perſons; that it was as well for the intereſt of the State, as for the credit of Religion, that the Prieſts ſhould be men of honour, or (which is all one) honourable men Prieſts.

All which evinces plainly, that it is in no wiſe the reſult of a generous heart, (for what Nation ever produced ſo many brave ſpirits as that?) but rather proceeds from an inconſiderate delicacy of humour, (or from a profane haughtineſs of mind,) to loath, as now men doe, and deſpiſe that employment, which in its own nature is of all moſt noble and moſt beneficial to mankind. For if to be a Courtier in a particular Country, is of all others the moſt honourable relation; and to wait upon a mortal King, is accounted a moſt worthy function: to be peculiarly God's Servant, and in Religious addreſſes immediately to attend on him, muſt conſequently be the moſt excellent preferment in the World, which is God's Kingdom. And if to ſupply a man's bodily needs, to reſtore his liberty, to ſave his life, be works of generous beneficence: how much more is it ſo, by good conduct and inſtruction of men, to adorn their Souls with Vertue, to free them from the bondage of Sin, to reſcue them from eternal ruine?

Itáne plùs decet hominis, quàm Dei famulum nominari? ac terreni quàm cæleſtis Regis officialem, altioris ducitur dignitatis? Qui Clero militiam, forum anteponit Eccleſiæ, divinis profectò humana, cæleſtibus præferre terrena convincitur. Bern. *Epiſt.* 78.

Our magnanimous Anceſtours, who erected as well trophees of their invincible courage abroad, as monuments of their incomparable piety at home, and equally by both did purchaſe immortal renown to their ingratefull poſterity, (for not to imitate good example, is the greateſt ingratitude,) they, I ſay, were otherwiſe diſpoſed; to whoſe honeſt Devotion we owe thoſe handſome priviledges, and thoſe competent revenues which the Prieſthood ſtill enjoys; and which are ſo maligned by this untoward age, not leſs degenerate in ſpirit, than corrupt in manners: when all Wiſdom, and Vertue, and Religion, are almoſt in moſt places grown ridiculous: when the ſerious uſe of Reaſon is become (in vulgar opinion) the moſt impertinent and inſignificant thing in the world: when Innocence is reputed a mere defect of Wit and weakneſs of Judgment; Integrity a fond pertinacity of humour; Conſtancy of mind and Gravity of demeanour, a kind of ſullen moroſity or uncouth affectation of ſingularity; and all ſtrict practice of Chriſtian Duty incurrs the imputation of ſome new-found opprobrious name, one or other. No wonder then, when Religion it ſelf hath ſo much decayed in its love and eſteem, if the Prieſts, its profeſſed Guardians, doe partake in its Fortune. Nor is it to be feared, but that, when the predominant vanities of the Age are ſomewhat decocted, and men grow weary of their own inconvenient follies; when-ever (not a fierce zeal for ſome whimſical Model, or ſome paradoxical Opinion, but) a ſober eſteem of, and a cordial affection to Vertue and genuine Piety doe begin to revive in the breaſts of men; the love and reverence of the *Clergy* will return. For it will be ever true, what was once ſaid, (though dictated onely from the reaſon and experience of a Heathen) *Qui bonâ fide colit Deos, amat & Sacerdotes; He that ſincerely worſhips God, will heartily love his Prieſts.* But not to inſiſt longer on this Reaſon.

Statius, *Epiſt. Dedic. in V. lib. Sylvarum.*

II. The Good of the Church requires, that the Prieſthood be well protected, well provided for, and well regarded. That men be converted from iniquity, and induced to the ſincere practice of Vertue, is the chief Good of the Church, that to which the Favour of God is annexed, and upon which the Salvation of Souls doth rely. And this Good mainly depends, partly upon the due execution of the Prieſtly office, partly upon the fit diſpoſition of the people to comply therewith: and to both thoſe effects the comfortable eſtate of the Prieſthood is conducible and requiſite. The Prieſt muſt be capable to inſtruct with advantage; and the people diſpoſed to learn with readineſs: He muſt lead, and they follow chearfully in the paths of righteouſneſs. Which alacrity how can he be Maſter of, whoſe mind care and grief, the inſeparable companions of a needy eſtate, doe continually diſtract and diſcompoſe? whoſe ſpirit is dejected with conſtant regret and frequent diſappointments? Can he be free and expedient in the diſcharge of his duty, who is perplexed with the difficulties, and encumbred with the varieties of ſecular buſineſs, (ſuch as the exigencies of a narrow condition doe neceſſarily induce?) No: few there be, that, with *Epictetus*, can philoſophate in ſlavery; or, like *Cleanthes*, can draw water all the day, and ſtudy moſt of the night.

The Prieſts are bound, (for the propagation of truth and right, and for the reclaiming of men from errour and ſin, that is, for the moſt important good of the Church,) as the Apoſtles are often related to have done, παῤῥησιάζεσθαι, *to ſpeak all out*; (or to uſe an unconfined liberty of ſpeech;) to exhort to the practice of Vertue, as our Saviour did, μετ' ἐξουσίας, *with licence* and *authority*; to deterr from Vice, as S. *Paul* injoyns *Titus*, μετὰ πάσης ἐπιταγῆς, *with an all-commanding* and imperious *ſtrain*; and, (as thoſe faithfull brethren did, encouraged by S. *Paul's* example) τολμᾶν ἀφόβως λαλεῖν τὸν λόγον, *to dare undauntedly to utter the word* of truth: they are obliged to deal impartially with all, to flatter no man; to admoniſh, yea and (with prudence ſeaſonably) to reprove the greateſt of men; not to reſpect the perſons of the rich, nor to dread the faces of the moſt terrible among men. And how ſhall this neceſſary courage be engendred, be cheriſhed, be preſerved in the breaſt of him who grovels upon the ground, and crouches under the depreſſing loads of want and diſgrace? What engines are able to raiſe the ſpirits of men above the ordinary fountains from which they ſpring,

Acts 9. 27. & 14 3. & 19. 8.
Epheſ. 6. 19. &c.
Luk. 4. 32.
Tit. 2. 15.
Phil. 1. 14.

——plurima ſunt quæ
Non audent homines pertuſâ dicere lænâ.
Juven. *Sat.* 5.

Αἰδώς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὄλβῳ. Heſ. 1. 317.

Πρὸς ἅπαντα δειλὸς ὁ πένης ἐστὶ πράγματα,
Καὶ πάντας αὑτοῦ καταφρονεῖν ὑπολαμβάνει. Menand.

their fortunes? what props can ſuſtain them at that due pitch, deſtitute of ſolid ſtrength, wealth and reſpect? With what face ſhall a pittiful underling encounter the ſolemn looks of an oppreſſing Grandee? with what hope of ſucceſs in his forlorn habit ſhall he adventure to check the vicious extravagancies of a ruffling gallant? Will he dare to contradict the opinion, or to diſallow the practice of that wealthy, or this powerfull neighbour, by whoſe alms, it may be, he is relieved, and ſupported by his favour?

But admit it poſſible a man may be both extreamly indigent, and ſufficiently reſolute: (that is, ſtrong without food, and fat by digeſting the thin air:) with what regard then ſhall his free and faithfull advice be entertained? Shall not his moderate confidence be accounted impudence; his open ſincerity of ſpeech be ſtyled unmannerly preſumption; his minding others of their duty adjudged a forgetfulneſs of his own condition, or a diſorderly tranſgreſſing the due limits thereof? If he be not aſhamed of the truth, will not the truth be aſhamed of him? Shall he not prejudice more by the meanneſs of his garb, than further by the force of his reaſon, that good cauſe which he maintains? Will men reſpect his words, whoſe perſon they deſpiſe? will they be willingly counſelled, or patiently reproved by him, whom they eſteem, yea, whom they plainly ſee, ſo much their inferiour? No: the ſame words, which proceed from the mouths of men in eminent dignity, are not the ſame whem they are uttered by thoſe of baſe degree. Weak and ineffectual are the moſt eloquent harangues of beggarly Oratours; obſcure like themſelves and unobſerved the moſt notable dictates of poor mercenary pedants. The authority of the ſpeaker doth uſually more incline, than the weight of the matter. It was the obſervation of the wiſe Son of *Sirach*: *When a rich man ſlips, he hath many helpers; he ſpeaketh things not to be ſpoken, and yet men juſtifie him: the poor man miſcarried, and they farther rebuked him; he ſpake diſcretely, and yet could have no place. When a rich man ſpeaketh, every man holdeth his tongue; and his words they extoll to the clouds: but if the poor man ſpeak, they ſay, Who is this? and if he ſtumble, they will help to overthrow him.* And *Solomon* himſelf notes the ſame: *The poor man's wiſedom is deſpiſed, and his words are not heard.* Not onely thoſe that ſwell with pride, and ſwim in plenty, but even the meaneſt of the people will be apt to contemn his inſtructions, whom they perceive in few or no circumſtances of life to excell them. If the Preacher's condition be not, as well as his pulpit, ſomewhat elevated above the loweſt ſtation, few will hear him, fewer mind his words, very few obey him. *Job*'s caſe deſerves well to be conſidered. While he flouriſhed in wealth and reputation, all men attended to his counſell, and admired his diſcourſe. *The Princes* (ſaith he) *refrained talking, and laid their hand on their mouth: The Nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me. Unto me men gave ear, and waited, and kept ſilence at my counſell. After my words they ſpake not again, and my ſpeech dropped upon them.* So officiouſly attentive were all men to *Job* in his proſperity. But when the ſcale was turn'd, and he became depreſſed in eſtate, no man minded either him or his diſcourſe; except it were to deſpiſe and ſcorn both. *But now* (ſaith he) *they that are younger than I have me in deriſion, whoſe fathers I would have diſdained to*

Τὸ δ' ἀξίωμα, κἂν κακῶς λέγῃ, τὸ σὸν πείσει; λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν, κἀκ τῶν δοξούντων, αὐτὸς, οὐ ταυτὸν σθένει. Eurip. *in Hecuba.*

Ecclus 13. 22, 23.

Κάλλιστα Μουσῶν φθέγγεται πλουτῶν ἀνήρ. Eccles 9. 16.

Job 29 9, 10. 11, 21, 22.

Job 30. 1, 9. 10. 11.

to have ſet with the dogs of my flock. I am their ſong, yea, I am their by-word. They abhor me, they fly far from me, and ſpare not to ſpit in my face: Becauſe he hath looſed my cord, and afflicted me. If *Job*, a perſon who ſo equally and moderately, yea, * ſo humbly and courteouſly and bountifully uſed his proſperity, as we find he did, was notwithſtanding in his adverſity ſo generally ſlighted and abhorred; what ſhall their lot be who never enjoyed thoſe advantages? what regard ſhall their wholeſome advice find? what efficacy their moſt pathetical exhortations obtain? what paſſion their faint breath raiſe in mens benummed hearts? No more, certainly, than their mean condition ſhall procure among men either of friendſhip or eſteem.

Prov. 14. 20. *The poor is hated even of his own neighbour: but the rich hath many friends.*

* c. 30. 25.

We ſee therefore how Almighty God, that he might conciliate credit unto, and infuſe a perſuaſive energy into the words of his Prophets and Apoſtles, was pleaſed to dignifie them with extraordinary gifts of foretelling future events, and doing miraculous works: their Doctrine, it ſeems, (though of it ſelf moſt reaſonable and plauſible,) being not ſufficient to convince the hearers, without ſome remarkable excellency in the Teachers, challenging the people's awfull regard, and exciting their attention. Otherwiſe how pittifully-ſcant a draught thoſe poor fiſhers of men had caught by the common allurements onely of innocent life and rational diſcourſe, I leave you to imagine. And where ſuch extraordinary commendations are wanting, is it not reaſonable that the need of them ſhould be ſupplied by ordinary and probable expedients?

I might farther adde, how a neceſſitous and deſpicable eſtate doth commonly not onely diſturb the minds and deject the ſpirits of men; but diſtempereth alſo their Souls and vitiateth their manners; rendring them not onely ſad and anxious, ſlaviſh and timorous, but greedy alſo and covetous, peeviſh and mutinous, rude and ignorant: engages them in ſordid company, and tempts them to unworthy courſes. From which one cauſe how ſcandalous effects, and how prejudicial to the Church's both honour and ſafety, have proceeded, I need not for to ſay, ſince wofull experience too loudly proclaims it.

I might adde moreover, that the Prieſts doe confer to the good of the State; which is ſecured and advanced by the ſincere inſtruction of men in duties of Obedience, Juſtice and Fidelity; and by maintenance of good Conſcience among men. So that if things be rightly conſidered, it will be hard to find a better Commonwealths-man, than a good Miniſter.

Seeing therefore the good of the Church, upon various accounts, is ſo much concerned in the Prieſts encouragement, welfare and reſpect; 'tis very fitting they ſhould have them. Which conſideration I conclude with that ſerious admonition of the Apoſtle to the *Hebrews*; wherein the ſubſtance of what hath been ſpoken on this point is contained: *Obey your rulers,* (or *guides,*) *and ſubmit to them; for they watch for your ſouls, as they that are to give an account: that they may doe it with joy, and not with complaint; for this is unprofitable for you.* Ἀλυσιτελὲς γὰρ τοῦτο· that is, *for this pays no taxes, quits no ſcores; turns to no account, is nowiſe advantageous for you;* but rather (for there is a μείωσις in thoſe words) is hurtfull and detrimental to you. But farther,

Heb. 13. 17.

μὴ στενάζοντες.

III. Common Equity, and the Reaſon of the caſe exacts, that ſafety, competent ſubſiſtence, and fitting reſpect be allowed to the Prieſts. If you conſider their Perſonal qualities; who, I pray, doe [commonly] better deſerve thoſe advantages than they? Thoſe qualities, I ſay which reſult from a liberal, a ſober, a modeſt education, in the Schools of Wiſdom,

dom, and under the influences of good diſcipline. If Birth (that is, at beſt, an imaginary relation to the gallantry of an Anceſtour) entitle men to honour; if the cheap favours of Fortune be ſo highly prized and admired; if Riches (that is, the happy reſults of induſtry in trivial matters) doe eaſily purchaſe reſpect: what may not they pretend to, whoſe conſtant (and not always unſucceſsfull) endeavour it hath been to deſerve well, to cultivate their minds, and regulate their manners?

Vide Orig. *contra* Celſ. *l.* 3. *pag.* 129.
Mal. 2. 7.

True worth indeed is not confined to any particular order of men; yet I ſhould wrong none, by ſaying it is no where more plentifully to be found than in this. What is it that doth advance men's nature, that adorns their minds, that commends their perſons to eſpecial regard? Is it Knowledge? *The Prieſts lips preſerve it*; their diſcourſe doth diffuſe it. Is it Vertue? Whence have more or greater examples thereof proceeded than from them? Is it Piety? It is their proper buſineſs, it hath been always (in ſome meaſure) their care to promote it: That ignorance and barbarity, diſſoluteneſs and irreligion have not long ſince, like a deluge, overſpread the face of the world, none, I ſuppoſe, will be ſo unjuſt, as to deny in greateſt part due to their vigilant endeavours. Even thoſe improvements of Wit and Eloquence, which are employed to their diſgrace and diſadvantage, muſt be acknowledged originally derived from them.

Epiſt. 82.

Faults they have had, and will always have; for they are Men, and ſubject to the common imperfections of mortal nature: but that, perhaps, leſs and fewer than any other diſtinct ſort of men; that as it is their duty, ſo it hath been their practice, to excell in Vertue; and that they have commonly in effect made good S. *Ambroſe* his words, *Debet præponderare vita ſacerdotis, ſicut præponderat gratia*; were not difficult to demonſtrate, if ſeemly to make compariſons, or to inſiſt upon ſo invidious a ſubject, Nor, were they greater than ever really they have been, or than ever malice could miſrepreſent them, ſhould it be therefore equal, that the miſcarriages of ſome ſhould derogate from the reputation, or prejudice the welfare of the whold Order.

Heb. 13 17.

But to wave this plea; conſider their Employment. Is there any office more laborious, more vexatious than theirs; accompanied with more weariſome toil, more ſolicitous care, more tedious attendence? They are deſervedly called *Watchmen*, being conſtrained to ſtand always on the gard, to be always wakefull, attentive, and ready to warn the people of approaching dangers: and *Shepherds* likewiſe, being forced to endure the various hardſhips of that uneaſie life, the inconveniences of all weathers, the nipping froſts, and ſweltry heats, and all diverſities of irkſome travels; they muſt feed, they muſt guide, they muſt defend; they muſt ſeek the loſt, and reduce the ſtraying ſheep. What aſſiduity of ſtudy, what earneſt contention of Soul are they obliged to uſe, in the continual inſtruction, exhortation and reprehenſion of the people; in rectifying their judgments, ſatisfying their ſcruples, removing the prejudices, bearing their infirmities, and ſympathizing with their afflictions? 'Tis they that are engaged with all their might to withſtand the prevailing encroachments of Iniquity, to ſtop the progreſs of pernicious Errours, to detect the falſe pretences of Impoſtours, to confute the falacies of Sophiſters, to repell the aſſaults of all Adverſaries to the truth; yea, if need be, to expoſe, not onely their deareſt contents of life, but even their lives themſelves, in the defence thereof.

Lib. VI.

Euſebius reports thus of *Maximinus*, Τοὺς τῶν ἐκκλησιῶν ἄρχοντας μόνους, ὡς αἰτίους τῆς κατὰ τὸ εὐαγγέλιον διδασκαλίας, ἀναιρεῖσθαι προστάττει. *He commanded*

manded that only the Governours of the Church (that is, *the Biſhops*) *ſhould be ſlaughtered, as the Authors of the growth and prevalence of Evangelical Doctrine.* Neither was it a ſingular practice of that bloody Tyrant, but as a thing of courſe it conſtantly follows, that where-ever Righteouſneſs and Truth are violently impugned, the Prieſts are ſure to taſte deepeſt of that bitter cup; that their Goods be in the firſt place ſequeſtred and ſpoiled, their Reputation ſtained, their Perſons miſuſed, their Lives ſacrificed to the Perſecutors outrageous malice.

Is it not reaſonable then, and equal, that they who, for the ſervice of God, and benefit of the Church, undergo ſuch difficulties, and are objected to ſo great hazards, ſhould be ſuſtained, ſhould be refreſhed by proportionable encouragements? Is it not barbarous uſage, to expect ſo hard duties from them, to impoſe ſuch heavy burthens on them, and yet to grudge any ſutable comforts, any ſatisfactory rewards to them? Good King *Hezekiah* ſurely was not ſo minded, of whom 'tis ſaid, *He*
commanded the people that dwelt in Hieruſalem, to give the portion of the 2 Chr. 31. 4.
Prieſts and Levites, that they might be encouraged in the Law of the Lord: that is, that they might be heartned to ſtudy, to teach, to perform the duties required of them by the Divine Law. And St. *Paul* thus
rationally expoſtulates in the Prieſts behalf: *Whoever goeth to war at* 1 Cor. 9. 7, 11.
his own charges? who planteth a vineyard, and eateth not of the fruit there-
of; or who feedeth a flock, and eateth not of the milk of the flock? If we *Vid.* Rom. 15. 27.
have ſown unto you ſpiritual things; is it a great thing, if we ſhall reap your carnal things? Is it a great thing? do you think much of it? If you do, you are unreaſonable, you are unjuſt, you are ingrateful. And
otherwhere he thus very Emphatically admoniſhes; *We beſeech you,* 1 Theſ. 5. 12, 13.
*Brethren, to * mind them which labour among you, and || preſide over you in* * Εἰδέναι.
the Lord, and that admoniſh you; and to eſteem them more than exceeding- || καὶ προϊσταμένους.
ly (ὑπερεκπερισσοῦ) *in love, for their work* (or, *for their office*) *ſake:* (ſo ἔργον frequently ſignifies in ſuch caſes.) And again, *Let the Elders*
(or *Prieſts,* οἱ πρεσβύτεροι,) *which rule well be counted worthy of double ho-* 1 Tim. 5. 17.
nour: (or *of double recompence:* ſo τιμὴ alſo imports.) Prieſts as ſo, for their office ſake, have honour and reward due to them; which, according to the good management of that office, are proportionably to be augmented and multiplied.

But farther yet, abſtracting from both their Perſonal worth, and the merit of their ſervice, conſider their Condition in this world, and ſee whether it doth not in equity challenge ſome reaſonable proviſion to be made for them. Are they not, by the nature of their profeſſion, ſecluded from all ordinary means of temporal advancement? Be not thoſe uſual inlets of Wealth, the Court, the Camp, and the Exchange, ſhut upon them, yea barr'd againſt them, by thoſe inſuperable obſtacles of Law and Cuſtom? Can they grow rich by trade, or famous by feats of arms? May they plead for others? 'tis well if they be allowed to do it for themſelves before equal Judges. Yet are they not Men, endued with humane paſſions and reſentments? Are they not Citizens, partaking in the common intereſts of the weal publick? Are they not ſenſible of the inconveniences, and capable of enjoying the benefits of this life? Are they not equally obliged, and would they not be glad, as well as others, to be in a capacity to requite courteſies, to help relations, to gratifie friends, to relieve the poor, to expreſs reſpectively their humanity, and their gratitude? Skill they not to uſe the goods of Fortune (or rather the gifts of Providence) with as much diſcretion, as much ſobriety, as much honour, as others? Compare things righteouſly,

ouſly, and let Reaſon judge; let Experience be examined; let thoſe eternal monuments of their Piety, their Charity, their Hoſpitality, declare and teſtifie. Shall, laſtly, the fruits of painful ſtudy, the improvement of hopeful parts, the flower of vigorous age and ſtrength ſpent in the publick ſervice, tend only hither, to put a man into a ſtate of ſtruggling with extreme contempt and penury? If this be not, what, I pray you, is monſtrous iniquity?

Since therefore it appears (upon ſo many ſeveral ſcores) reaſonable, that Almighty God ſhould undertake the protection, and aſſert the honour of his Prieſts; we may not only praiſe the goodneſs, but approve alſo the wiſdom of this promiſe; and by the contemplation thereof ſtrengthen our faith in reliance thereon. To which purpoſe one Conſideration more may very much conduce, and withall may provoke our gratitude to celebrate his truth and faithfulneſs, in making good, as well as his goodneſs and wiſdom, in making this Promiſe; *viz.* the conſidering how continually hitherto God hath been pleaſed effectually to *cloath* his *Prieſts with Salvation*, to provide abundantly for their ſafety, their accommodation, their reſpect in this world; and to deliver them from the oppoſite inconveniences.

If we reflect our thoughts on the firſt Ages of Chriſtianity, (not more diſmal for Suffering, than glorious for Piety,) 'tis admirable to ſee how ſincerely and paſſionately the Chriſtian people did then love their Prieſts and Paſtors; how liberally, out of their ſlender ſtock, and the ſhipwrecks of their ſpoiled fortunes, they contributed to their maintenance; what exceeding veneration they bore them; with what incredible alacrity they ſubmitted to the moſt ſevere Diſciplines injoyned by them; how willingly they followed them, though leading into the jaws of death and cruel torture: ſo that, although it was then neceſſary for the Chriſtian Prieſts to undergo the greateſt hardſhips; according to the deſign of Chriſtian Religion; (which was to be propagated, not by terror of Power, nor by politick Artifice, but by the invincible Faith, Reſolution and Patience of the Profeſſors and Teachers thereof;) yet never more may they have ſeemed to thrive and proſper, than in that juncture of time, when they enjoyed the univerſal good will and applauſe of good people, when they unconſtrainedly embraced affliction for righteouſneſs ſake, and acquired thereby the certain fruition of a more excellent Salvation.

But in the ſucceeding Times, when Chriſtianity, breaking out of the clouds of Perſecution, began to ſhine over all with brighteſt luſtre; of the glories and happy fruits of that illuſtrious triumph none did partake more fully, than they, who had ſuſtained the hardeſt brunts of the foregoing conflict, and had been the principal cauſes of the ſucceſs. Then the joyful acclamations of the faithful people reſounded in the praiſe of their victorious Champions: then did the Emperours themſelves, with arms out-ſtretched, and hearts enlarged, with affection embrace the Authors of their happy Converſion; then all Laws prejudicial to their welfare were reſcinded, and new ones were ſubſtituted, abundantly providing for their ſecurity, honeſt livelihood and due reverence; which in progreſs of time, not in the *Roman* Empire only, but in all other Nations (that afterwards did entertain Chriſtianity) were no wiſe impaired, but were rather ampliated and fortified by the pious favour of Princes: The barbarous *Goths*, and *Vandals*, and *Lombards*, being no ſooner endued with any degree of Civility, or any ſenſe of Religion, than poſſeſſed with a hearty reverence of their Biſhops and Prieſts.

And ever ſince, (which is not to be imputed, as ſome raſhly, if not impiouſly, averr, to the prevalence of Antichriſtian iniquity,but rather to the Providence of Divine Benignity; ever ſince, I ſay) till the late Commotions and Alterations in Chriſtendom, they have been the Guardians of others ſafety, not themſelves deprived of protection; have abounded with wealth, rather than wanted ſuſtenance; have been the objects of envy, more than of contempt. Princes have loved and cheriſhed them, have relied upon their advice, and intruſted them with their higheſt concernments. Nobles have not been aſhamed to yield them place. The Sacerdotal Robe hath been often dyed with purple; and the Sons of mighty Monarchs have not thought themſelves degraded by entring into their Order. And if in ſome particular places (before or ſince thoſe Changes) their condition hath not been ſo high and plentiful; yet hath it been (almoſt ever) tolerable; the countenance of Authority, and the reſpect of the people being in good degree vouchſafed them. Even in thoſe Churches which till this day groan under the oppreſſion of Infidel Princes, the Prieſts (by the free permiſſion of thoſe Princes) retain their Juriſdiction in a manner as great as ever; and withal enjoy a maintenance not altogether inconſiderable.

So favourable hitherto hath God been unto his Prieſts, ſo faithful to his Promiſe: which doth oblige us to thank him; which may encourage us to hope in him; which may arm us with confidence againſt the preſent ill will of thoſe that wiſh,and againſt the practices of thoſe that deſign our ruin.

'Tis true, This Promiſe is not affixed to all parts of time, to all particularities of place, to all determinate circumſtances of things. The Prieſts may now and then, here and there,in this or that ſuffer highly; they may be ejected, be plundered, be degraded, as experience hath ſhewed us. But they may be alſo ſoon reſtored, repoſſeſſed, readvanced, and (I had almoſt ſaid) revenged too; as the like experience doth aſſure us. 'Tis not impoſſible, I confeſs, we may relapſe into the ſame, or into a more calamitous eſtate; the obſtinate diſaffections of men threaten it,and our own miſcarriages more dangerouſly; yet the moſt offenſive of theſe (which many honeſt men diſlike, and moſt men exclaim againſt) have been in as bitter terms complained of in almoſt the firſt Ages. “*Inhiant poſſeſſionibus, prædia excolunt, auro incubant, quæſtui per omnia ſtudent*, ſaid a devout Writer of Eccleſiaſtical Hiſtory about 1300 years ago. And ſo much no man (without extreme uncharitableneſs and falſhood) can in ſo general terms impute to the preſent Clergy: notwithſtanding which, God did continue to vouchſafe his protection to them. They were ſometimes, (by the Inundations of barbarous people,) and we may again (by national concuſſions) be ſeverely chaſtiſed for our faults: Yet were not they, nor ſhall we be (at leaſt every where, and for ever) utterly rejected. God may *viſit our tranſgreſſions with the rod, and our iniquity with ſtripes: Neverthele*ſ*s his loving kindneſs will he not utterly take from us, nor ſuffer his faithfulneſs to fail. His Covenant he will not break,nor alter the thing that is gone out of his lips.* God may for a time hide his face from us; but he will not for ever turn his back upon us: the honour of the Prieſthood may for a while be overclouded in ſome part of the world; but ſhall never totally be eclipſed, nor ſwallowed up in a perpetual

Sulp. Sev. *Lib.* 1. *c.*43.

Pſal. 89. 32, 33, 34.

night. While God continues his reſidence in *Sion*, and defends his Church againſt *the gates of Hell*, and *powers of darkneſs*; while Religion retains any ſway in the hearts of men, and Truth poſſeſſes any room upon earth; the Prieſts ſhall not be left deſtitute and naked, but everlaſtingly be *cloathed with ſalvation.* Which that it may (to the Glory of God, and good of his Church) more ſurely come to 2 Chron. 6. 41. paſs, let us convert this Promiſe into a Prayer, and ſay with *Solomon*, *Now therefore ariſe, O Lord God, thou and the ark of thy ſtrength: Let thy Prieſts, O Lord God, be cloathed with Salvation, and let thy Saints rejoyce in goodneſs.* Amen.

SERMON XIII.

Not to Offend in Word, an Evidence of a High Pitch of Vertue.

St. JAM. III. 2.

If any man offend not in word, he is a perfect man.

THIS Sentence ſtands in the head of a Diſcourſe concerning the Tongue, (that doubtful Engin of good and evil,) wherein how excellent benefits, and how grievous miſchiefs, it, as rightly or perverſly wielded, is apt to produce, how it is both a ſweet inſtrument of all goodneſs, and a ſharp weapon of all iniquity, is poſitively laid down, and by fit compariſons illuſtrated. But ſecluding all relation to the Context, the words may well be conſidered ſingly by themſelves; and as ſuch they inſtruct us, aſſerting a certain Truth; they direct us, implying a good Duty. They aſſert that man to be perfect, who offends not in Speech; and they conſequently imply, that we Deut. 18. 13. ſhould ſtrive to avoid offending therein: for *to be perfect*, and to *go on* Luk. 6. 40. *to perfection*, are precepts, the obſervance whereof is incumbent on us. Mat. 5. 48. & 19. 21. We ſhall firſt briefly explain the Aſſertion, and then declare its truth; 2 Cor. 13. 11. afterwards we ſhall preſs ſomewhat couched in the Duty. Heb. 6. 1.

To *OFFEND* originally ſignifies to *impinge*, that is, to ſtumble, or Εἴ τις ἐν λόγῳ ȣ̓ πταίει. hit dangerouſly upon ſomewhat lying croſs our way, ſo as thereby to be caſt down, or at leaſt to be diſordered in our poſture, and ſtopt in our progreſs: whence it is well transferr'd to denote our being through any incident temptation brought into ſin, whereby a man is thrown down, or bowed from his upright ſtate, and interrupted from proſecuting a ſteddy courſe of Piety and Vertue. By an uſual and appoſite Pſal. 37. 23, 24. manner of ſpeaking, our tenour of life is called *a Way*, our converſation *Walking*, our actions *Steps*, our obſerving good Laws, *Uprightneſs*, our tranſgreſſion of them *Tripping*, *Faultring*, *Falling*.

By *NOT OFFENDING IN WORD*, we may eaſily then conceive to be underſtood ſuch a conſtant reſtraint, and ſuch a careful guidance of our Tongue, that it doth not tranſgreſs the rules preſcribed unto it by Divine Law, or by good Reaſon; that it thwarteth not the natural ends and proper uſes for which it was framed, to which it is fitted; ſuch as chiefly are promoting God's glory, our Neighbours benefit, and our own true welfare.

By *A PERFECT MAN* is meant a Perſon accompliſhed and compleat in goodneſs, one of ſingular worth and integrity, a brave and excellent man, who, as to the continual tenour of his life, is free from all notorious defects, and heinous faults; like *David, fulfilling all God's will*, and *having reſpect to all God's commandments*; like *Zachary* and *Elizabeth, walking in all the commandments and ordinances of the Lord blameleſs.* Thus was *Noah*, thus was *Abraham*, thus was *Job* perfect. This is the notion of *Perfection* in Holy Scripture: Not an abſolute exemption from all blemiſh of Soul, or blame in life; for ſuch a Perfection is inconſiſtent with the nature and ſtate of Man here, where none with modeſty or with truth can ſay, *I have made my heart clean, I am pure from my ſin*; where every man muſt confeſs with *Job, If I juſtifie my ſelf, mine own mouth ſhall condemn me; if I ſay, I am perfect, it ſhall prove me perverſe.* For, *There is not* (as the Preacher aſſures) *a juſt man upon earth, that doth good, and ſinneth not*; and, *In many things we offend all*, is our Apoſtle's aſſertion, immediately preceding my Text; which words may ſerve to expound theſe. *In many things*, ſaith he, *we offend all*, that is, there is no man abſolutely perfect: but *if any man offend not in word*, (that is, if a man conſtantly govern his Tongue well,) *that man is perfect*; perfect in ſuch a kind and degree as humane frailty doth admit; he is eminently good; he may be reaſonably preſumed upright and blameleſs in all the courſe of his practice; *able* (as it follows) *to bridle the whole body*, that is, qualified to order all his actions juſtly and wiſely. So that in effect the words import this, That a conſtant governance of our Speech according to duty and reaſon is a high inſtance, and a ſpecial argument of a throughly ſincere and ſolid goodneſs.

Jam. 1. 4.
Act. 13. 22.
Pſal. 119. 6.
Luk. 1. 6.
Gen. 6. 9. & 17. 1.
Job 1. 1.
Prov. 20. 9.
Job 9. 20.
Eccleſ. 7. 20.

The truth of which Aphoriſm may from ſeveral Conſiderations appear.

1. A good Governance of Speech is a ſtrong evidence of a good Mind; of a mind pure from vicious deſires, calm from diſorderly paſſions, void of diſhoneſt intentions. For ſince Speech is a child of Thought, which the mind always travaileth and teemeth with, and which after its birth is wont in features to reſemble its parent; ſince every man naturally is ambitious to propagate his conceits, and without a painful force cannot ſmother his reſentments; ſince eſpecially bad affections (like ſtumme or poiſon) are impetuous and turgid, ſo agitating all the ſpirits, and ſo ſwelling the heart, that it cannot eaſily compoſe, or contain them; ſince a diſtempered conſtitution of mind, as of body, is wont to weaken the retentive faculty, and to force an evacuation of bad humours; ſince he that wanteth the principal wiſdom of well ordering his Thoughts, and maſtering his Paſſions, can hardly be conceived ſo prudent, as long to refrain, or to regulate their dependence, Speech; conſidering theſe things, I ſay, it is ſcarce poſſible, that he which commonly thinks ill, ſhould conſtantly either be well ſilent, or ſpeak well. To conceal fire, to check lightning, to confine a whirlwind, may perhaps be no leſs fecible, than to keep within due compaſs the exorbitant motions of a Soul, wherein Reaſon hath loſt its command, ſo that *quà data porta*, where the next paſſage occurs, they ſhould not ruſh forth, and vent themſelves. A vain Mind naturally will bubble forth or fly out in frothy expreſſions; Wrath burning in the breaſt will flame out, or at leaſt ſmoak through the mouth; rancorous Impoſtumes of Spite and Malice will at length diſcharge purulent matter; Luſt boiling within will ſoon foam out in

Eccluſ. 19. 11. *A fool travaileth with a word, as a woman in labour of a child.*

lewd diſcourſe. If the fountain it ſelf is polluted, or infected, how can Mat. 12. 34. the ſtreams be clear, or wholſome; *How can ye, being evil, ſpeak good things?* (ſaith our Lord) *for from the abundance of the heart the mouth ſpeaketh. A good man* (addeth he) *out of the good treaſure of the heart bringeth forth good things; and an evil man out of the evil treaſure bringeth forth evil things:* ἐκβάλλει πονηρά, *he caſteth forth ill things*, as a fountain doth its waters by a natural and neceſſary ebullition. It is true, that in ſome particular caſes, or at ſome times, a foul heart may be diſguiſed by fair words, or covered by demure reſervedneſs: Shame, or Fear, or crafty Deſign, may often repreſs the declaration of ill thoughts and purpoſes. But ſuch fits of diſſimulation cannot hold; men cannot abide quiet under ſo violent conſtraints; the inteſtine jars, or unkindly truces, between Heart and Tongue (thoſe natural friends) cannot be perpetual, or very durable: No man can hold his breath long, or live without evaporating through his mouth thoſe ſteams of paſſion which Pſal. 39. 3. ariſe from fleſh and blood. *My heart was hot within me, while I was muſing, the fire burned; then ſpake I with my tongue*, ſaith *David*, expreſſing the difficulty of obſtructing the eruption of our Affections into Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται Language. Hence it is, that Speech is commonly judged the trueſt character of the mind, and the ſureſt teſt of inward worth; as that which diſcloſeth the *hidden man of the heart*, which unlocketh the cloſets of 1 Pet. 3. 4. the breaſt, which draws the Soul out of her dark receſſes into open light and view, which rendreth our thoughts viſible, and our intentions palpable. Hence, *Loquere, ut te videam*, Speak, that I may ſee you, or know what kind of man you are, is a ſaying which all men, at firſt meeting, do in their hearts direct one to another: neither commonly doth any man require more to ground a judgment upon concerning the worth or ability of another, than opportunity of hearing him to diſcourſe for a competent time: yea often, before a man hath ſpoken ten words, his mind is caught, and a formal ſentence is paſſed upon it. Such a ſtrict affinity and connexion do all men ſuppoſe between Thoughts and Words.

2. From hence, that the uſe of Speech is it ſelf a great ingredient into our Practice, and hath a very general influence upon whatever we do, may be inferred, that whoever governeth it well, cannot alſo but well order his whole life. The extent of Speech muſt needs be vaſt, ſince it is nearly commenſurate to Thought it ſelf, which it ever cloſely traceth, widely ranging through all the immenſe variety of objects; ſo that men almoſt as often ſpeak incogitantly, as they think ſilently. Speech is indeed the Rudder that ſteereth humane affairs, the Spring that ſetteth the wheels of action on going; the Hands work, the Feet walk, all the Members and all the Senſes act by its direction and impulſe; yea, moſt Thoughts are begotten, and moſt Affections ſtirred up thereby: it is it ſelf moſt of our employment, and what we do beſide it, is however guided and moved by it. It is the profeſſion and trade of many, it is the practice of all men, to be in a manner continually talking. The chief and moſt conſiderable ſort of men manage all their concernments merely by Words; by them Princes rule their Subjects, Generals command their Armies, Senators deliberate and debate about the great matters of State: by them Advocates plead cauſes, and Judges decide them; Divines perform their offices, and miniſter their inſtructions; Merchants ſtrike up their bargains, and drive on all their Traffick. Whatever almoſt great or ſmall is done in the Court or in the Hall, in the Church, or at the Exchange, in the School, or in the Shop, it is the Tongue alone

that doth it: 'tis the force of this little Machine, that turneth all the human World about. It is indeed the uſe of this ſtrange organ which rendreth human life, beyond the ſimple life of other creatures, ſo exceedingly various and compounded; which creates ſuch a multiplicity of buſineſs,and which tranſacts it; while by it we communicate our ſecret conceptions, transfuſing them into others; while therewith we inſtruct and adviſe one another; while we conſult about what is to be done, conteſt about right, diſpute about truth; while the whole buſineſs of Converſation,of Commerce,of Government,and adminiſtration of Juſtice, of Learning, and of Religion, is managed thereby; yea, while it ſtoppeth the gaps of time, and filleth up the wide intervals of Buſineſs, our recreations and divertiſements (the which do conſtitute a great portion of our life) mainly conſiſting therein: ſo that, in compariſon thereof,the execution of what we determine and all other action do take up ſmall room; and even all that uſually dependeth upon foregoing Speech, which perſuadeth, or counſelleth, or commandeth it. Whence the Province of Speech being ſo very large, it being ſo univerſally concerned, either immediately as the matter, or by conſequence as the ſource of our actions, he that conſtantly governeth it well, may juſtly be eſteemed to live very excellently.

3. To govern the Tongue well is a matter of exceeding difficulty, requiring not only hearty goodneſs, but great judgment and art, together with much vigilance and circumſpection; whence the doing it argues a high pitch of Vertue. For ſince the Tongue is a very looſe and verſatile engine, which the leaſt breath of thought doth ſtir, and ſet on going any way,it cannot but need much attention to keep it either in a ſteddy reſt, or in a right motion. Since numberleſs ſwarms of things roving in the fancy do thence inceſſantly obtrude themſelves upon the Tongue,very much application of mind and great judgment are requiſite to ſelect out of them thoſe few which are good and fit,rejecting all that is bad, and improper to be ſpoken. Since continually temptations occur provoking or alluring to miſcarriage in this kind, (for beſide internal propenſions and commotions of Soul, every object we behold, every company we are engaged in, every accident befalling us doth ſuggeſt ſomewhat inviting thereto; the condition of our neighbour moving us,if high,to flatter; if low,to inſult; our own fortune prompting, if proſperous, to boaſt, if croſs, to murmur; any action drawing from us, if it pleaſeth us,fond admiration,if it diſliketh, harſh cenſure: ſince, I ſay, we are thus at every turn obnoxious to ſpeak amiſs,) it muſt be a matter of huge skill and caution, of mighty induſtry and reſolution, to decline it. We for that purpoſe need to imitate that earneſt and watchful care of the Holy *Pſalmiſt*, which he thus expreſſeth; *I have* (ſaith he) *purpoſed that my mouth ſhall not offend*: and, *I ſaid* (ſaith he again) *I will take heed to my ways, that I ſin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me.* And thus to maintain a conſtant guard over his heart and ways, thus in conſequence thereof to curb and rule his Speech well,muſt aſſuredly be the mark of a very good perſon. Eſpecially conſidering, that, Pſal. 17. 3. Pſal. 39. 1.

4. Irregular Speech hath commonly divers more advantages for it, and fewer checks upon it, than other bad Practice hath. A man is apt (I mean) to ſpeak ill with leſs diſſatisfaction and regret from within; he may do it with leſs controll and leſs hazard from without, than he can act ill. Bad Actions are groſs and bulky, taking up much time, and having much force ſpent on them,whence men eaſily obſerve and con-

ſider them in themſelves and others: but ill Words are ſubtile and tranſient, ſoon born, and as ſoon deceaſed; whence men raſhly utter them without much heed before them, or much reflexion after them. Bad actions have alſo uſually viſible effects, immediately conſequent on them: but Words operate inſenſibly and at diſtance; ſo that men hardly diſcern what will follow them, or what they have effected. There are alſo frequent occaſions of ſpeaking ill upon preſumption of ſecrecy, and thence of indiſturbance and impunity; yea, doing ſo is often entertained with complacence, and encouraged with applauſe: the vileſt abuſes of ſpeech (even Blaſphemy, Treaſon and Slander themſelves) may be ſafely whiſpered into ears, which will receive them with pleaſure and commendation. Bad Language alſo in moſt caſes is neither ſtrictly prohibited, nor ſeverely chaſtiſed by humane Laws, as bad Action is. Whence ordinarily the guilt of this miſbehaviour ſeems little or none; and perſons much practiſing it, both in their own conceit, & in the opinion of others, do often paſs for innocent. Men indeed here will hardly diſcern any rule, or acknowledg any obligation: the Tongue they deem is free, and any words may be diſpenſed with: it is ſufficient if they abſtain from doing groſs wrong or miſchief, they have a right and liberty to ſay any thing.
Pſal. 12. 4. *Our Lips are our own; who is Lord over us?* ſo are men commonly prone
to ſay, with thoſe in the *Pſalm.* Hence whoſoever, notwithſtanding ſuch encouragements to offend herein, and ſo few reſtraints from it, doth yet carefully forbear it, governing his Tongue according to rules of duty and reaſon, may juſtly be reputed a very good man. Furthermore,

5. Whereas moſt of the enormities, the miſchiefs and the troubles whereby the Souls of men are defiled, their minds diſcompoſed, and their lives diſquieted, are the fruits of ill-governed Speech; it being that chiefly which perverteth juſtice, which ſoweth diſſentions, which raiſeth all bad paſſions and animoſities, which embroileth the world in ſeditions and factions, by which men wrong and abuſe, deceive and ſeduce, defame and diſgrace one another, whereby conſequently innumerable vexations and diſturbances are created among men; he that by well-governing his Speech preſerveth himſelf from the guilt, diſengageth his mind and life from the inconveniences of all ſuch evils, (from the diſcreet and honeſt management thereof enjoying both innocence and peace,) muſt neceſſarily be as a very wiſe and happy, ſo a very good and worthy perſon.

6. His Tongue alſo ſo ruled cannot but produce very good fruits of honour to God, of benefit to his Neighbour, of comfort to himſelf: it will be ſweet and pleaſant, it will be wholſome and uſeful; endearing converſation, cementing peaceful ſociety, breeding and nouriſhing love, inſtructing and edifying, or chearing and comforting the hearers.
Prov. 12. 18. His *tongue is health*; His *mouth is a well* and *tree of life*; His *lips diſ-*
10. 11. *perſe knowledge*; He *ſhall be ſatisfied with good by the fruit of his mouth*;
& 15. 4. *Every man ſhall kiſs his lips:* Such (as the Wiſe-man telleth us) are the
Prov. 15. 7. effects of innocent, ſober and well-ordered diſcourſe; the which do
Prov. 12. 14. & 13.2,3. & 15.23. much commend their author, and declare the excellent virtue of that
Prov. 24.26. Tree from which ſuch fruits do grow.

7. Laſtly, The obſervation how unuſual this practice is, (in any good degree) may ſtrongly aſſure the excellency thereof. For the rarer (eſpecially in omrals) any good thing is, the more noble and worthy it is; that rarity arguing ſomewhat of peculiar difficulty in the attainment or the atchievement thereof. Nothing is more obvious to common experience, than that perſons, who in the reſt of their demeanour

nour and dealings appear blameleſs, yea who in regard to other points of duty would ſeem nice and preciſe, are extremely peccant in this kind. We may ſee divers, otherwiſe much reſtraining and much denying themſelves, who yet indulge themſelves a ſtrange licentiouſneſs in ſpeaking whatever their humour or their paſſion dictates. Many, in other reſpects harmleſs, (who would not for any thing ſmite or ſlay folks,) we may obſerve with their Tongue to commit horrible outrages upon any man that comes in their way. Frequently perſons very punctual in their dealings, are very unjuſt in their language, cheating and robbing their neighbour of his reputation by envious detraction and hard cenſure. They who abhor ſhedding a man's blood, will yet without any ſcruple or remorſe, by calumnious tales and virulent reproaches, aſſaſſinate his credit, and murther his good name, although to him perhaps far more dear and pretious than his life. Commonly ſuch as are greatly ſtaunch in other enjoyments of pleaſure, are enormouſly intemperate in ſpeaking, and very incontinent of their Tongue: men in all other parts of morality rigorouſly ſober, are often in this very wild and diſſolute. Yea, not ſeldom we may obſerve, that even mighty pretenders to godlineſs, and zealous practiſers of devotion, cannot forbear ſpeaking things plainly repugnant to God's Law, and very prejudicial to his honour. Thus it is obſervable to be now; and thus we may ſuppoſe that it always hath been. So of his time S. *Hierome* (or rather S. *Paulinus*, in his excellent Epiſtle to *Celantia*) teſtifies: * *Such a luſt* (ſaith he, concerning the ill-governance of Speech) *of this evil hath invaded the minds of men, that even thoſe who have far receded from other vices, do yet fall into this, as into the laſt ſnare of the Devil.* So it appears, that among all ſorts of good Practice, the ſtrict Governance of the Tongue is leaſt ordinary, and conſequently, that it is moſt admirable, and excellent. And this is all I ſhall ſay for Confirmation of the Point aſſerted.

* *Tanta hujus mali libido mentes hominum invaſit, ut etiam qui procul ab aliis vitiis receſſerunt, in iſtud tamen, quaſi in extremum Diaboli laqueum, incidant.* Ad Celant.

NOW then, as it is our duty to aim at perfection, or to endeavour the attainment of integrity in Heart and Life, ſo we ſhould eſpecially labour to govern our Tongue, and guard it from offence. To which purpoſe it is requiſite, that we ſhould well underſtand and conſider the nature of thoſe ſeveral Offences to which Speech is liable, together with the ſpecial pravity, deformity and inconvenience of each: for did we know and weigh them, we ſhould not ſurely either like, or dare to incurr them.

The Offences of Speech are many and various in kind; ſo many as there be of Thought and of Action, unto which they do run parallel: accordingly they well may be diſtinguiſhed from the difference of objects which they do ſpecially reſpect. Whence, 1. ſome of them are committed againſt God, and confront Piety; 2. others againſt our Neighbour, and violate Juſtice, or Charity, or Peace; 3. others againſt our Selves, infringing Sobriety, Diſcretion, or Modeſty; or, 4. ſome are of a more general and abſtracted nature, rambling through all matters, and croſſing all the heads of Duty. It is true, that in moſt, or in all Offences of Speech, there is a complication of Impiety, Iniquity and Imprudence; for that by all ſorts of ill Speaking we ſin againſt God, and break his Commandment; we injure our Neighbour, at leaſt by contagion and bad example: we abuſe our Selves, contracting guilt, and expoſing our ſelves to puniſhment: alſo the general vices of Speech (unadviſedneſs and vanity) do conſtantly adhere to every bad word: Yet commonly each evil Speech hath a more direct and immediate aſpect upon ſome one of thoſe objects, (God, our Neighbour, or our Selves,) and is peculiarly repugnant to one of thoſe capital Vertues (Piety, Charity and Sobriety) unto which all our Duty is reduced. Now according to this diſtinction, I ſhould, If time would give leave, deſcribe, and diſſuade particularly all theſe ſorts of Offence: but (ſince I muſt be reſpectful to patience, and careful my ſelf not to offend in Speech) I ſhall confine the reſt of my preſent Diſcourſe to the firſt ſort, the Offences againſt Piety; and even of them I ſhall (waving the reſt) only touch two or three, inſinuating ſome reaſons why we ſhould eſchew them. Theſe are,

(Pſal. 78. 19. Num. 21. 5. Job 34. 37.)

Pſal. 73. 8, 9.

Iſa. 37. 23. 2 Chron. 32. 19.

Dan. 11. 36.

Iſa. 54. 17.

I. Speaking blaſphemouſly againſt God, or reproachfully concerning Religion, or to the diſgrace of Piety, with intent to ſubvert mens faith in God, or to impair their reverence of him. There hath been a race of men (and would to God that race were not even till now continued) concerning whom the *Pſalmiſt* ſaid, *They ſpeak loftily, they ſet their mouth againſt the heavens*; who, like the proud *Senacherib, lift up their eyes, and exalt their voice againſt the Holy One of Iſrael*; who, with the profane *Antiochus, ſpeak marvellous things againſt the God of Gods.* This of all impieties is the moſt prodigiouſly Gigantick, the moſt ſignal practice of enmity towards God, and down-right waging of war againſt Heaven. Of all *weapons formed againſt God*, the Tongue moſt notoriouſly doth impugn him: for we cannot reach Heaven with our hands, or immediately aſſault God by our actions: other ill practice indeed obliquely, or by conſequence diſhonoureth God, and defameth goodneſs; but profane Diſcourſe is directly levelled at them, and doth immediately touch them, as its formal objects. Now doing thus argueth an extremity both of folly and naughtineſs: for he that doth it, either believeth the exiſtence of God, and the truth of Religion; or he diſtruſts them. If he doth believe them, what a deſperate madneſs is it in him, adviſedly to invite certain miſchief to his home, and pull down heavieſt vengeance on his own head, by oppoſing the irreſiſtible power, and provoking the inflexible Juſtice of God? What an abominable villany and baſeneſs is it, thus to abuſe God's immenſe goodneſs and mercy, offering ſuch deſpight to the Author of his being, and free Donour of all the good he enjoys? What a monſtrous conſpiracy is it of ſtupidity and perverſeneſs in him, thus wilfully to defie his own welfare, to forfeit all capacity of happineſs; to precipitate and plunge himſelf into a double Hell, that of bitter remorſe here, that of endleſs pain hereafter? But if he that reproacheth God and Religion be ſuppoſed diſtruſtful of their being and reality, neither ſo is he excuſable from like degrees of folly and pravity: for, beſide the wild extravagance of ſuch disbelief, againſt legions of cogent arguments and pregnant teſtimonies, againſt all the voice of nature and faith of hiſtory, againſt the ſettled judgment of wiſe and ſober perſons, who have ſtudied and conſidered the point, againſt the current tradition of all Ages, and general conſent of mankind; all which to withſtand, no leſs demonſtrateth high indiſcretion than arrogance; beſide alſo the palpable ſillineſs which he diſplays, in cauſeleſly (or for no other cauſe than ſoothing a phantaſtick humour) drawing upon himſelf the anger and hatred of all men, who are concerned for the intereſts of their Religion, thruſting himſelf into great dangers and miſchiefs thence imminent to him both from private zeal, and publick law; beſide (I ſay) theſe evident follies, there is an unſufferable inſolence and horrible malice apparent in this practice; for 'tis no leſs than the height of inſolence, thus to affront mankind in matters of higheſt conſideration, and deepeſt reſentment with it; not only thwarting its common notions, but vilifying the chief objects of its higheſt reſpect and affection, of its main care and concernment; ſo making the fierceſt invaſion that can be on its credit, and charging it with greateſt fondneſs. Who can endure,that He,whom he apprehends to be his grand Parent,his beſt Friend and Benefactour, his great Patron and Sovereign,ſhould in down-right terms be defamed or diſparaged? Who can patiently bear, that wherein he placeth his utmoſt hopes, and ſupreme felicity, to be expreſly ſlighted or ſcorned? Who can take the offering to do this, otherwiſe than for a moſt injurious reflexion upon his judgment and his practice?If he cannot believe in God, he may let them alone who do: if he will not practiſe Religion, he may forbear to perſecute it. He cannot pretend any zeal; 'tis therefore only pride that moves him to diſturb us. So may every man with all the reaſon in the world complain againſt the profane Talker. Seeing alſo it is moſt evident, that hearty reverence of God, and a conſcientious regard to Religion, do produce great benefits to mankind, being indeed the main ſupports of common honeſty and ſobriety, the ſole curbs, effectually reſtraining men from unjuſt fraud and violence, from brutiſh luſts and paſſions; ſince apparently Religion preſcribeth the beſt rules, and impoſeth the ſtrongeſt engagements to the performance of thoſe actions, whereby not only mens private welfare is promoted,and ordinary converſation is ſweetned,and common life is adorned, but alſo whereby publick order and peace are maintained; ſince (as *Cicero* with good reaſon judged) *Piety being removed, 'tis probable that Juſtice it ſelf* (of all Vertues the beſt guarded and fortified by humane power) *could not ſubſiſt, no faith could be ſecured, no ſociety could be preſerved among men*; it being manifeſtly vain to fancy, that aſſuredly without Religious conſcience any one will be a good Subject, a true Friend,or an Honeſt man; or that any other conſideration can induce men to prefer duty to their Prince, the proſperity of their Country, fidelity toward their Friends or Neighbours, before their own preſent intereſts and pleaſure: Since, I ſay, the credit of Religion is ſo very beneficial and uſeful to mankind, 'tis plain, that he muſt be exceedingly ſpiteful and malicious, who ſhall by profane Diſcourſe endeavour to ſupplant or ſhake it. He that ſpeaketh againſt God or Providence,hath aſſuredly a pique at Goodneſs, and would not have it predominant in the hearts of men. He that diſparages Religion, doth certainly take his aim againſt Vertue, and would not have it practiſed in the world: his meaning plainly is, to effect, if he can, that Men ſhould live like Beaſts in foul impurities, or like Fiends in miſchievous iniquities. Such an one therefore is not to be taken as a ſimple embracer of Errour, but as a ſpiteful deſigner againſt common Good. For indeed, were any man aſſured (as none can upon ſo much as probable grounds think it) that Religion had been only deviſed by men, as a ſupplemental aid to Reaſon and Force, (drawing them, whom the one could not perſuade, nor the other compell, to the practice of things conducible to the publick weal;) that it were merely an implement of policy,or a knack to make people loyal to their Prince, upright in their dealings, ſober in their converſations, moderate in their paſſions, vertuous in all their doings; it were yet a moſt barbarous naughtineſs and inhumanity in him to aſſay the overthrow thereof, with the defeating ſo excellent purpoſes: he that ſhould attempt it, juſtly would deſerve to be reputed an enemy to the welfare of mankind, to be treated as a peſtilent diſturber of the world.

Haud ſcio an, pietate adverſus Deos ſublatâ, fides etiam, & ſocietas humani generis, & unà excellentiſſima virtus juſtitia tollatur. Cic.

Ut quos ratio non poſſet, eos ad officium religio duceret. Cic.

II. Another like Offence againſt Piety is, to ſpeak looſely and wantonly about Holy things, (things nearly related to God or to Religion,) to make ſuch things the matter of ſport and mockery, to play and trifle with them. But of this I ſhall have occaſion to ſpeak in another Diſcourſe.

III. Another grand Offence againſt Piety is, raſh and vain Swearing in common diſcourſe; an Offence which now ſtrangely reigns and rages in the world, paſſing about in a ſpecious garb, and under glorious titles, as a gentile and graceful quality, a mark of fine breeding, and a point of high gallantry. Who, forſooth, now is the brave Spark, and complete Gentleman, but he that hath the skill and confidence (O Heavens! how mean a skill! how mad a confidence!) to lard every ſentence with an Oath or a Curſe; making bold at every turn to ſalute God, fetching him down from Heaven to avouch any idle prattle, to ſecond any giddy paſſion, to concern himſelf in any trivial affair of his; yea, calling and challenging the Almighty to damn and deſtroy him? But ſomewhat to repreſs theſe fond conceits and vile practices, let us, I pray, conſider,

1. That Swearing thus is moſt expreſsly and ſtrictly prohibited to us. *I ſay unto you, Swear not at all: But let your converſation be Yea, yea, Nay, nay; for whatſoever is more than theſe, cometh of evil:* ſo our Lord forbids it. *But above all things, my brethren, ſwear not---leſt you enter into condemnation:* ſo doth Saint *James* warn againſt it. And is it not then prodigious, that in Chriſtendom any man ſhould affect to break laws ſo plain and ſo ſevere; that it ſhould paſs here not only for a tolerable, but even for a commendable practice, to violate ſo manifeſt and ſo important a Duty; that ſo directly to thwart our Lord himſelf ſhould be a thing not in uſe only, but in credit and requeſt among Chriſtians? What more palpable affront could be offered to our Religion, and to all that is Sacred among us? For, what reſpect or force can we imagin reſerved to Religion, while a practice ſo indiſputably oppoſite thereto, in a high degree, is ſo current and prevalent?

Mat. 5. 34, 37.
Jam. 5. 12.

2. Again, according to the very nature and reaſon of things, it is evidently an intolerable Profaneneſs, thus unadviſedly to make addreſſes and appeals to God, invoking his teſtimony, and demanding his judgment about trifles; far more ſuch, than it were a high preſumption and encroachment upon the Majeſty of a Prince, on every petty occaſion to break into his preſence, and to aſſail his ears, dragging him to hear and determin concerning it. Whence the very light of Nature condemns this practice, and even Heathens have loudly declared againſt it, as derogatory to the reverence of the Duty, and unſutable to the gravity of a worthy man.

3. Swearing indeed is by our Holy Oracles worthily repreſented to us, as an eſpecial piece of Worſhip and Devotion toward God; wherein, duly performed, we piouſly acknowledge his chief Attributes, and ſingular Prerogatives: (his being every-where preſent, and conſcious of all we ſay or do; his Goodneſs, and Fidelity, in favouring truth, and protecting right; his Juſtice, in rewarding veracity and equity, in avenging falſhood and iniquity; his being the Supreme Lord of all perſons, and laſt Judge in all cauſes: to ſignifie and avow theſe things to God's glory, Swearing was inſtituted, and naturally ſerveth:) wherefore, as all other acts of Devotion, ſo this grand one eſpecially ſhould never be performed without all ſerious conſideration and humble reverence; the cauſe ſhould be certainly juſt and true, the matter worthy

and weighty, the manner grave and ſolemn, the mind framed to earneſt attention, and furniſhed with devout affections. Thoſe conditions are always carefully to be obſerved, which the Prophet intimates, when he chargeth thus; *Thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs.* It is therefore horrible mockery and profanation of a moſt ſacred ordinance, when men preſume to uſe it without any care or conſideration, without any reſpect or awe, upon any ſlight or vain occaſion.

Jer. 4. 2.

4. The doing ſo is alſo very prejudicial to humane Society; for the deciſion of Right, the ſecurity of Government, and the preſervation of Peace, do much depend upon an awful regard to Oaths; and therefore upon their being only uſed in due manner, and ſeaſon; the ſame do greatly ſuffer by the contempt or diſregard of them, and conſequently by their common and careleſs uſe. They are the ſureſt bonds by which the Conſciences of men are tied to the atteſtation of truth, and obſervance of faith; the which as by rare and reverent uſe they are kept firm and faſt, ſo by frequent and negligent application of them (by their proſtitution to every light and toyiſh matter) they are quite diſſolved, or much ſlackned. Whence the publick ſeems much concerned, that this enormity ſhould be retrenched. For if Oaths generally become cheap and vile, what will that of Allegeance ſignifie? if men are wont to dally with Swearing every-where, can they be expected to be ſtrict and ſerious therein at the Bar, or in the Church? Will they regard the teſtimony of God, or dread his judgment, in one place, or at one time, when as every-where continually (upon any, upon no occaſion) they dare to confront and contemn them?

5. This way of Swearing is alſo a very uncivil and unmannerly practice. It is not only a groſs rudeneſs toward the main body of men, who juſtly reverence the Name of God, and loath ſuch abuſes thereof; not only an inſolent defiance to the common Profeſſion and Law of our Country, which diſallows and condemns it; but it is very odious and offenſive to any particular Society, if at leaſt there be one ſober perſon therein; for to any ſuch perſon (who retains a ſenſe of goodneſs, or is any wiſe concerned for God's honour) no language or behaviour can be more diſguſtful; nothing can more grate the ears, or fret the heart of ſuch an one, than this kind of talk: to give him the Lie were a complement, to ſpit in his face were an obligation, in compariſon thereto. Wherefore 'tis a wonder, that any perſon, having in him a ſpark of ingenuity, or at all pretending to good manners, ſhould find in his heart or deign to uſe it.

6. This practice alſo much derogateth from the credit of him that uſeth it, rendring the truth of whatever he ſays in reaſon and juſtice ſuſpected. For he that is ſo void of Conſcience, as to ſwear vainly, what can engage him to ſpeak truly? He that is ſo looſe in one ſuch point of obedience to God and Reaſon, why ſhould we conceive him ſtrict in regard to another?

7. It can be ſurely no wrong to diſtruſt him, ſince he implies himſelf not to be, even in his own opinion, a credible perſon; ſince he judges not his own bare affirmation to deſerve belief. For why, if he takes his word to be competently good, doth he back it with ſuch Aſſeverations? why unprovoked calls he God to witneſs, if he thinks his own honeſty ſufficient to aſſure the truth of what he ſays? An honeſt man, methinks, ſhould ſcorn thus to invalidate his own credit, or to detract from the authority of his word, which ſhould ſtand firm upon it ſelf, and not want an Oath ſupport it.

Tantus in te ſit veri amor, ut quicquid dixeris, juratum putes. Hier.

8. To excuſe this, the Swearer muſt be forced to confeſs another ugly fault in ſpeaking, that is, impertinence, or uſing of waſte and inſignificant words; to be charged wherewith he is indeed however unavoidably liable. For Oaths, as they paſs commonly, are mere excreſcences of Speech, which do nothing elſe but encumber and deform it: they embelliſh diſcourſe, juſt as a wen or a ſcab does beautifie a face; as a ſpot or a patch does adorn a garment. For to what purpoſe (I pray) is God's Name haled into our idle talk? why ſhould we ſo often mention him, when we never mean any thing about him? Into every ſentence to foiſt a dog, or a horſe, would altogether be as proper and pertinent. Theſe ſuperfluous words ſignify nothing, but that the ſpeaker little ſkilleth the uſe of ſpeech, or the rule of converſation, but meaneth to prate any thing without wit or judgment; that his fancy is very beggarly, and craves the aid of any impertinency to relieve it. One would think, that a man of ſenſe ſhould grutch to lend his ears, or incline his attention to ſuch putid ſtuff; that without nauſeating he ſhould not endure to ſee men laviſh time, and ſquander breath ſo frivolouſly.

Πρὸς ἀναπλήρωσιν λόγου. Hier.

9. In fine, this Offence is particularly moſt inexcuſable, in that it ſcarce hath any temptation to it, or bringeth with it any advantage; ſo that it is unaccountable what (beſide mere vanity or perverſeneſs) ſhould diſpoſe men thereto. It gratifieth no ſenſe, it yieldeth no profit, it procureth no honour: for the ſound of it is not very melodious, nor ſurely was any man ever preferred for it, or got an eſtate thereby; it rather to any good ear maketh a horrid and jarring noiſe, it rather produceth diſpleaſure, damage and diſgrace. Wherefore of all dealers in ſin the Swearer is apparently the ſillieſt, and maketh the worſt bargains for himſelf; for he ſinneth *gratis*, and (like thoſe in the Prophet) *ſelleth his Soul for nothing*. An *Epicure* hath ſome reaſon, and an Extortioner is a man of wiſdom, if compared to him; for they enjoy ſome pleaſure, or acquire ſome gain here, in lieu of their Salvation hereafter. But he offends Heaven, and abandons happineſs, he knows not why, nor for what; a fond humour poſſeſſes him, he inconſiderately follows a herd of fopps, he affects to play the Ape; that is all he can ſay for himſelf. Let me be pardoned, if juſt indignation againſt a wickedneſs ſo contemptible, ſo hainous, and ſo ſenſeleſs, and withall ſo notorious, and ſo riſe among us, doth extort from me language ſomewhat tart and vehement.

Iſa. 52. 3.

If men would then but a little conſider things, ſurely this ſcurvy faſhion would be ſoon diſcarded, much fitter for the ſcum of the people, than for the flower of the Gentry; yea rather, much below any man endued with a ſcrap of Reaſon, not to ſay with a grain of Religion. Could we bethink our ſelves, certainly modeſt, ſober and pertinent Diſcourſe would appear far more generous and manly, than ſuch wild Hectoring God Almighty, ſuch rude inſulting over the received Laws, ſuch ruffianly ſwaggering againſt ſobriety and goodneſs. If Gentlemen would regard the Vertues of their Anceſtours, (that gallant Courage, that ſolid Wiſdom, that noble Courteſie, which firſt advanced their Families, and ſevered them from the vulgar,) this degenerate wantonneſs and dirtineſs of Speech would return to the dunghill, or rather (which God grant) would be quite baniſhed from the world

Finally, as to this whole Point, about not offending in our Speech againſt Piety, we ſhould conſider, that as we our ſelves, with all our members and powers, were chiefly deſigned and framed to ſerve and glorify our Maker; (it being withall the greateſt perfection of our nature, and the nobleſt privilege thereof ſo to do;) ſo eſpecially our Tongue and Speaking faculty were given us to declare our admiration and reverence of him, to expreſs our love and gratitude toward him, to celebrate his praiſes, to acknowledge his benefits, to promote his honour and ſervice. This conſequently is the moſt proper and worthy uſe thereof; from this it becomes in effect what the Pſalmiſt ſo often terms it, our *glory*, and the beſt member we have; as that whereby we far excell all creatures here below; that whereby we conſort with the bleſſed Angels above, in diſtinct utterance of praiſe to our Creatour. Wherefore applying it to any impious diſcourſe, (tending any-wiſe to the diſhonour of God, or diſparagement of Religion,) is a moſt unnatural abuſe thereof, and a vile ingratitude toward him that gave it to us. From which, and from all other offences, God in his mercy preſerve us all, through *Jeſus Chriſt* our Lord, unto whom for ever with heart and tongue let us ſtrive to render all glory and praiſe. *Amen.*

Pſal. 16. 9. & 30. 12. & 57. 8. & 108. 1.

SERMON XIV.

Againſt Fooliſh Talking and Jeſting.

EPHES. V. 4.

----*Nor fooliſh talking, nor jeſting, which are not convenient.*

MOral and political Aphoriſms are ſeldom couched in ſuch terms, that they ſhould be taken as they ſound preciſely, or according to the wideſt extent of ſignification; but do commonly need expoſition, and admit exception: otherwiſe frequently they would not only claſh with reaſon and experience, but interfere, thwart and ſupplant one another. The beſt Maſters of ſuch wiſdom are wont to interdict things, apt by unſeaſonable or exceſſive uſe to be perverted, in general forms of ſpeech, leaving the reſtrictions, which the caſe may require or bear, to be made by the hearers or interpreters diſcretion: whence many ſeemingly-formal prohibitions are to be received only as ſober cautions. This obſervation may be particularly ſuppoſed applicable to this precept of S. *Paul*, which ſeemeth univerſally to forbid a practice commended (in ſome caſes and degrees) by Philoſophers as vertuous, not diſallowed by Reaſon, commonly affected by men, often uſed by wiſe and good perſons; from which conſequently if our Religion did wholly debar us, it would ſeem chargeable with ſomewhat too uncouth auſterity and ſourneſs: from imputations of which kind as in its temper and frame it is really moſt free, (it never quenching natural light, or cancelling the dictates of ſound Reaſon, but confirming and improving them ;) ſo it carefully declineth them, injoyning us, that * *if there be any things* προσφιλῆ, (*lovely*, or grateful to men,) *any things* εὔφημα, (*of good report* and repute,) *if there be any vertue and any praiſe*, (any thing in the common apprehenſions of men held worthy and laudable,) we ſhould *mind thoſe things*, that is, ſhould yield them a regard anſwerable to the eſteem they carry among rational and ſober perſons.

Οἱ μήτ' εἰπόντες μηδὲν γελοῖον, τοῖς τε λέγουσι δυσχεραίνοντες, ἄγροικοι καὶ σκληροὶ δοκοῦσιν εἶναι. Ariſt. *Eth.* 4. 8.

* Phil. 4. 8.

Whence it may ſeem requiſite ſo to interpret and determine S. *Paul's* meaning here concerning *Eutrapelia*, (that is, facetious ſpeech, or raillery, by our Tranſlatours rendred *Jeſting*,) that he may conſiſt with himſelf, and be reconciled to *Ariſtotle*, who placeth this practice in the rank of Vertues; or that Religion and Reaſon may well accord in the caſe; ſuppoſing, that if there be any kind of Facetiouſneſs innocent and reaſonable, conformable to good manners, (regulated by common ſenſe, and conſiſtent with the tenour of Chriſtian Duty, that is, not tranſgreſſing the bounds of Piety, Charity and Sobriety,) Saint *Paul* did not intend to diſcountenance or prohibit that kind.

For thus expounding and limiting his intent, we have ſome warrant from himſelf, ſome fair intimations in the words here. For firſt, what ſort of facetious ſpeech he aimeth at, he doth imply by the fellow he coupleth therewith; μωρολογία, (ſaith he) ἢ εὐτραπελία, *fooliſh talking, or facetiouſneſs:* ſuch Facetiouſneſs therefore he toucheth as doth include Folly, in the matter or manner thereof. Then he farther determineth it by adjoyning a peculiar quality thereof, unprofitableneſs, or impertinency; τὰ μὴ ἀνήκοντα, *which are not pertinent*, or conducible to any good purpoſe: whence may be collected, that it is a frivolous and idle ſort of Facetiouſneſs which he condemneth.

But however manifeſt it is, that ſome kind thereof he doth earneſtly forbid: whence, in order to the guidance of our practice, it is needful to diſtinguiſh the kinds, ſevering that which is allowable from that which is unlawful; that ſo we may be ſatisfied in the caſe, and not on the one hand ignorantly tranſgreſs our duty, nor on the other trouble our ſelves with ſcruples, others with cenſures, upon the uſe of warrantable liberty therein.

And ſuch a reſolution ſeemeth indeed eſpecially needful in this our Age, (this pleaſant and jocular Age,) which is ſo infinitely addicted to this ſort of ſpeaking, that it ſcarce doth affect or prize any thing near ſo much; all reputation appearing now to vail and ſtoop to that of being a Wit: to be learned, to be wiſe, to be good, are nothing in compariſon thereto; even to be noble and rich are inferiour things, and afford no ſuch glory. Many at leaſt, (to purchaſe this glory, to be deemed conſiderable in this faculty, and enrolled among the Wits,) do not only *make ſhipwreck of conſcience*, abandon Vertue, and forfeit all pretences to wiſdom; but neglect their eſtates, and proſtitute their honour: ſo to the private damage of many particular perſons, and with no ſmall prejudice to the publick, are our times poſſeſſed and tranſported with this humour. To repreſs the exceſs and extravagance whereof, nothing in way of diſcourſe can ſerve better, than a plain declaration when and how ſuch a practice is allowable or tolerable; when it is wicked and vain, unworthy of a man endued with Reaſon, and pretended to honeſty or honour.

This I ſhall in ſome meaſure endeavour to perform.

But firſt it may be demanded what the thing we ſpeak of is, or what this Facetiouſneſs doth import? To which queſtion I might reply as

Democritus did to him that asked the definition of a Man, *'Tis that which we all ſee and know*: any one better apprehends what it is by acquaintance, than I can inform him by deſcription. It is indeed a thing ſo verſatile and multiform, appearing in ſo many ſhapes, ſo many poſtures, ſo many garbs, ſo variouſly apprehended by ſeveral eyes and judgments, that it ſeemeth no leſs hard to ſettle a clear and certain notion thereof, than to make a pourtraict of *Proteus*, or to define the figure of the fleeting Air. Sometimes it lieth in pat alluſion to a known ſtory, or in ſeaſonable application of a trivial ſaying, or in forging an appoſite tale: ſometimes it playeth in words and phraſes, taking advantage from the ambiguity of their ſenſe, or the affinity of their ſound: ſometimes it is wrapped in a dreſs of humorous expreſſion; ſometimes it lurketh under an odd ſimilitude; ſometimes it is lodged in a ſly queſtion, in a ſmart anſwer, in a quirkiſh reaſon, in a ſhrewd intimation, in cunningly diverting, or cleverly retorting an objection: ſometimes it is couched in a bold ſcheme of ſpeech, in a tart Irony, in a luſty Hyperbole, in a ſtartling Metaphor, in a plauſible reconciling of contradictions, or in acute Nonſenſe: ſometimes a ſcenical repreſentation of perſons or things, a counterfeit ſpeech, a mimical look or geſture paſſeth for it: ſometimes an affected ſimplicity, ſometimes a preſumptuous bluntneſs giveth it being: ſometimes it riſeth only from a lucky hitting upon what is ſtrange, ſometimes from a crafty wreſting obvious matter to the purpoſe: often it conſiſteth in one knows not what, and ſpringeth up one can hardly tell how. Its ways are unaccountable and inexplicable; being anſwerable to the numberleſs rovings of fancy and windings of language. It is, in ſhort, a manner of ſpeaking out of the ſimple and plain way, (ſuch as Reaſon teacheth and proveth things by,) which by a pretty ſurprizing uncouthneſs in conceit or expreſſion doth affect and amuſe the fancy, ſtirring in it ſome wonder, and breeding ſome delight thereto. It raiſeth Admiration, as ſignifying a nimble ſagacity of apprehenſion, a ſpecial felicity of invention, a vivacity of ſpirit, and reach of wit more than vulgar: it ſeeming to argue a rare quickneſs of parts, that one can fetch in remote conceits applicable; a notable skill, that he can dexterouſly accommodate them to the purpoſe before him, together with a lively briskneſs of humour, not apt to damp thoſe ſportful flaſhes of imagination. (Whence in *Ariſtotle* ſuch perſons are termed ἐπιδέξιοι, *dexterous* men; and εὐτράπελοι, men of facil or verſatile manners, who can *eaſily turn* themſelves to all things, or turn all things to themſelves.) It alſo procureth Delight, by gratifying curioſity with its rareneſs, or ſemblance of difficulty; (as monſters, not for their beauty, but their rarity; as jugling tricks, not for their uſe, but their abſtruſeneſs, are beheld with pleaſure;) by diverting the mind from its road of ſerious thoughts; by inſtilling gayety and airineſs of ſpirit; by provoking to ſuch diſpoſitions of ſpirit in way of emulation or complaiſance; and by ſeaſoning matters, otherwiſe diſtaſtful or inſipid, with an unuſual, and thence grateful tang.

Eadem quæ, ſi imprudentibus excidunt, ſtulta ſunt, ſi ſimulamus, venuſta creduntur. Quint. 6. 3.

Et hercle omnis falſè dicendi ratio in eo eſt, ut aliter quàm eſt rectum verúmque dicatur. Quint.

Eth. 4. 8.

Εὐτράπελος λέγεται ὁ ποικίλος, ὁ παντοδαπὸς, ὁ ἄστατος, ὁ εὔκολος, ὁ πάντα γινόμενος. Chryſ. *in Eph. Or.* 17.

But ſaying no more concerning what it is, and leaving it to your imagination and experience to ſupply the defect of ſuch explication, I ſhall addreſs my ſelf to ſhew, firſt, when and how ſuch a manner of ſpeaking may be allowed; then, in what matters and ways it ſhould be condemned.

I. Such Facetiouſneſs is not abſolutely unreaſonable or unlawful, which miniſtreth harmleſs divertiſement, and delight to converſation: (harmleſs, I ſay, that is, not intrenching upon Piety, not infringing

Δοκεῖ δὲ ἡ ἀνάπαυσις καὶ ἡ παιδιὰ ἐν τῷ βίῳ εἶναι ἀναγκαῖον. Ariſt. *Eth.* 4. 8.

Charity or Juſtice, not diſturbing Peace.) For Chriſtianity is not ſo tetrical, ſo harſh, ſo envious, as to bar us continually from innocent, much leſs from wholſome and uſeful pleaſure, ſuch as humane life doth need or require. And if jocular diſcourſe may ſerve to good purpoſes of this kind; if it may be apt to raiſe our drooping ſpirits, to allay our irkſome cares, to whet our blunted induſtry, to recreate our minds being tired and cloyed with graver occupations; if it may breed alacrity, or maintain good humour among us; if it may conduce to ſweeten converſation and endear ſociety; then is it not inconvenient, or unprofitable. If for thoſe ends we may uſe other recreations, employing on them our ears and eyes, our hands and feet, our other inſtruments of ſenſe and motion; why may we not as well to them accommodate our organs of ſpeech, and interiour ſenſe? Why ſhould thoſe games which excite our wits and fancies be leſs reaſonable, than thoſe whereby our groſſer parts and faculties are exerciſed? Yea, why are not thoſe more reaſonable, ſince they are performed in a manly way, and have in them a ſmack of Reaſon; ſeeing alſo they may be ſo managed, as not only to divert and pleaſe, but to improve and profit the mind, rouzing and quickning it, yea ſometimes enlightning and inſtructing it, by good ſenſe conveyed in jocular expreſſion?

Danda eſt remiſſio animis; meliores acriórésque requieti ſurgent, &c. Sen. *de Tranq.* 15.

---ridentem dicere verum Quid vetat?

It would ſurely be hard, that we ſhould be tied ever to knit the brow, and ſqueeze the brain, (to be always ſadly dumpiſh; or ſeriouſly penſive,) that all divertiſement of mirth and pleaſantneſs ſhould be ſhut out of converſation: and how can we better relieve our minds, or relax our thoughts, how can we be more ingenuouſly chearful, in what more kindly way can we exhilarate our ſelves and others, than by thus *ſacrificing to the Graces*, as the Ancients call'd it? Are not ſome perſons always, and all perſons ſometimes, uncapable otherwiſe to divert themſelves, than by ſuch diſcourſe? Shall we, I ſay, have no recreation: or muſt our recreations be ever clowniſh, or childiſh, conſiſting merely in ruſtical efforts, or in petty ſleights of bodily ſtrength and activity? Were we in fine obliged ever to talk like Philoſophers, aſſigning dry reaſons for every thing, and dropping grave ſentences upon all occaſions, would it not much deaden humane life, and make ordinary converſation exceedingly to languiſh? Facetiouſneſs therefore in ſuch caſes, and to ſuch purpoſes, may be allowable.

Θῦε ταῖς χάρισι· *ità* Plato *Xenocratem moroſiorem monuit.*

2. Facetiouſneſs is allowable, when it is the moſt proper inſtrument of expoſing things apparently baſe and vile to due contempt. It is many times expedient, that things really ridiculous ſhould appear ſuch, that they may be ſufficiently loathed and ſhunned; and to render them ſuch is the part of a facetious wit, and uſually can only be compaſſed thereby. When to impugn them with down-right reaſon, or to check them by ſerious diſcourſe, would ſignify nothing; then repreſenting them in a ſhape ſtrangely-ugly to the fancy, and thereby raiſing deriſion at them, may effectually diſcountenance them. Thus did the Prophet *Elias* expoſe the wicked ſuperſtition of thoſe who worſhipped *Baal: Elias* (ſaith the Text) *mocked them, and ſaid, Cry aloud; for he is a God, either he is talking, or he is purſuing, or he is in a journey, or peradventure he ſleeps, and muſt be awaked.* By which one pregnant inſtance, it appeareth, that reaſoning pleaſantly-abuſive in ſome caſes may be uſeful. The Holy Scripture doth not indeed uſe it frequently; (it not ſuting the Divine ſimplicity and ſtately gravity thereof to do ſo;) yet its condeſcenſion thereto at any time ſufficiently doth authorize a cautious uſe thereof. When ſarcaſtical twitches are needful to pierce the thick skins of men,

1 King. 18. 27.

men to correct their lethargick ſtupidity, to rouze them out of their drouzy negligence; then may they well be applied: when plain declarations will not enlighten people, to diſcern the truth and weight of things, and blunt arguments will not penetrate,to convince or perſuade them to their duty; then doth Reaſon freely reſign its place to Wit, allowing it to undertake its work of inſtruction and reproof.

3. Facetious diſcourſe particularly may be commodious for reproving ſome vices, and reclaiming ſome perſons; (as Salt for cleanſing and curing ſome ſores.) It commonly procureth a more eaſie acceſs to the ears of men, and worketh a ſtronger impreſſion on their hearts, than other diſcourſe could do. Many who will not ſtand a direct reproof, and cannot abide to be plainly admoniſhed of their fault, will yet endure to be pleaſantly rubb'd, and will patiently bear a jocund wipe; though they abominate all language purely bitter or ſour, yet they can reliſh diſcourſe having in it a pleaſant tartneſs: you muſt not chide them as their maſter, but you may gibe with them as their companion: if you do that, they will take you for pragmatical and haughty; this they may interpret friendſhip and freedom. Moſt men are of that temper; and particularly the Genius of divers perſons, whoſe opinions and practices we ſhould ſtrive to correct, doth require not a grave and ſevere, but a free and merry way of treating them. For what can be more unſutable and unpromiſing, than to ſeem ſerious with thoſe who are not ſo themſelves, or demure with the ſcornful? If we deſign either to pleaſe or vex them into better manners, we muſt be as ſportful in a manner, or as contemptuous as themſelves. If we mean to be heard by them, we muſt talk in their own faſhion, with humour and jollity: if we will inſtruct them, we muſt withal ſomewhat divert them: we muſt ſeem to play with them, if we think to convey any ſober thoughts into them. They ſcorn to be formally adviſed or taught; but they may perhaps be ſlily laughed and lured into a better mind. If by ſuch complaiſance we can inveigle thoſe Dottrels to hearken to us, we may induce them to conſider farther, and give Reaſon ſome competent ſcope, ſome fair play with them. Good Reaſon may be apparelled in the garb of Wit, and therein will ſecurely paſs, whither in its native homelineſs it could never arrive: and being come thither, it with eſpecial advantage may impreſs good advice; making an offender more clearly to ſee, and more deeply to feel his miſcarriage; being repreſented to his fancy in a ſtrain ſomewhat rare and remarkable, yet not ſo fierce and frightful. The ſeverity of reproof is tempered,and the reprover's anger diſguiſed thereby. The guilty perſon cannot but obſerve, that he who thus reprehends him is not diſturb'd or out of humour,and that he rather pitieth than hateth him;which breedeth a veneration to him,and imparteth no ſmall efficacy to his wholſome ſuggeſtions.Such a Reprehenſion,while it forceth a ſmile without,doth work remorſe within; while it ſeemeth to tickle the ear,doth ſting the heart. In fine, many whoſe foreheads are brazed and hearts ſteeled againſt all blame,are yet not of proof againſt deriſion;divers who never will be reaſoned,may be raillied into better order: in which caſes Raillery,as an inſtrument of ſo important good, as a ſervant of the beſt Charity may be allowed.

4. Some Errours likewiſe in this way may be moſt properly and moſt ſucceſsfully confuted; ſuch as deſerve not,and hardly can bear a ſerious and ſolid confutation. He that will conteſt things apparently decided by ſenſe and experience, or who diſavows clear Principles of reaſon,approved by general conſent, and the common ſenſe of men, what other

hopeful way is there of proceeding with him, than pleaſantly to explode his conceits? To diſpute ſeriouſly with him, were trifling; to trifle with him is the proper courſe: ſince he rejecteth the grounds of Reaſoning, 'tis vain to be in earneſt; what then remains, but to jeſt with him? To deal ſeriouſly, were to yield too much reſpect to ſuch a baffler, and too much weight to his fancies; to raiſe the man too high in his courage and conceit; to make his pretences ſeem worthy the conſidering and canvaſing. Briefly, perverſe obſtinacy is more eaſily quelled, petulant impudence is ſooner daſhed, Sophiſtical captiouſneſs is more ſafely eluded, Sceptical wantonneſs is more ſurely confounded in this, than in the ſimple way of diſcourſe.

5. This way is alſo commonly the beſt way of defence againſt unjuſt reproach and obloquy. To yield to a ſlandrous reviler a ſerious reply, or to make a formal plea againſt his charge, doth ſeem to imply, that we much conſider, or deeply reſent it; whereas by pleaſant reflexion on it we ſignify, the matter only deſerves contempt, and that we take our ſelves unconcerned therein. So eaſily without care or trouble may the brunts of malice be declined or repelled.

6. This way may be allowed in way of counterbalancing, and in compliance to the faſhion of others. It would be a diſadvantage unto Truth and Vertue, if their defenders were barred from the uſe of this weapon; ſince it is that eſpecially whereby the patrons of Errour and Vice do maintain and propagate them. They being deſtitute of good reaſon, do uſually recommend their abſurd and peſtilent notions by a pleaſantneſs of conceit and expreſſion, bewitching the fancies of ſhallow hearers, and inveagling heedleſs perſons to a liking of them: and if, for reclaiming ſuch people, the folly of thoſe Seducers may in the like manner be diſplayed as ridiculous and odious, why ſhould that advantage be refuſed? It is Wit that wageth the war againſt Reaſon, againſt Vertue, againſt Religion; Wit alone it is that perverteth ſo many, and ſo greatly corrupteth the world: It may therefore be needful, in our warfare for thoſe deareſt concerns, to ſort the manner of our fighting with that of our adverſaries, and with the ſame kind of arms to protect Goodneſs, whereby they do aſſail it. If Wit may happily ſerve under the banner of Truth and Vertue, we may impreſt it for that ſervice; and good it were to reſcue ſo worthy a faculty from ſo vile abuſe. It is the right of Reaſon and Piety, to command that and all other endowments; Folly and Impiety do only uſurp them: juſt and fit therefore it is, to wreſt them out of ſo bad hands, to revoke them to their right uſe and duty.

It doth eſpecially ſeem requiſite to do it in this Age, wherein plain Reaſon is deemed a dull and heavy thing. When the mental appetite of men is become like the corporeal, and cannot reliſh any food without ſome piquant ſawce, ſo that people will rather ſtarve, than live on ſolid fare; when ſubſtantial and ſound diſcourſe findeth ſmall attention, or acceptance; in ſuch a time, he that can, may in complaiſance, and for faſhion's ſake, vouchſafe to be facetious; an ingenious vein coupled with an honeſt mind may be a good talent; he ſhall employ Wit commendably, who by it can further the intereſts of Goodneſs, alluring men firſt to liſten, then inducing them to conſent unto its wholſome dictates and precepts.

Since men are ſo irreclaimably diſpoſed to mirth and laughter, it may be well to ſet them in the right pin, to divert their humour into the proper chanel, that they may pleaſe themſelves in deriding things which deſerve it, ceaſing to laugh at that which requireth reverence or horrour.

It may alſo be expedient to put the world out of conceit, that all ſober and good men are a ſort of ſuch lumpiſh or ſour people, that they can utter nothing but flat and drowzy ſtuff; by ſhewing them, that ſuch perſons, when they ſee cauſe, in condeſcenſion, can be as brisk and ſmart as themſelves; when they pleaſe, can ſpeak pleaſantly and wittily as well as gravely and judiciouſly. This way at leaſt, in reſpect to the various palates of men, may for variety ſake be ſometimes attempted, when other means do fail: when many ſtrict and ſubtle arguings, many zealous declamations, many wholſome ſerious diſcourſes have been ſpent, without effecting the extirpation of bad principles, or converſion of thoſe who abett them; this courſe may be tried, and ſome perhaps may be reclaimed thereby.

7. Furthermore, the warrantableneſs of this practice in ſome caſes may be inferr'd from a parity of reaſon, in this manner: If it be lawful, (as by the beſt authorities it plainly doth appear to be,) in uſing Rhetorical ſchemes, Poetical ſtrains, involutions of ſenſe in Allegories, Fables, Parables and Riddles, to diſcoaſt from the plain and ſimple way of ſpeech; why may not Facetiouſneſs, iſſuing from the ſame principles, directed to the ſame ends, ſerving to like purpoſes, be likewiſe uſed blameleſly? If thoſe exorbitancies of ſpeech may be accommodated to inſtil good Doctrine into the head, to excite good Paſſions in the heart, to illuſtrate and adorn the Truth, in a delightful and taking way; and facetious diſcourſe be ſometime notoriouſly conducible to the ſame ends; why, they being retained, ſhould it be rejected? eſpecially conſidering how difficult often it may be, to diſtinguiſh thoſe forms of diſcourſe from this, or exactly to define the limits which ſever Rhetorick and Raillery. Some elegant figures and tropes of Rhetorick (biting Sarcaſms, ſly Ironies, ſtrong Metaphors, lofty Hyperbole's, Paronomaſies, Oxymorons, and the like, frequently uſed by the beſt ſpeakers, and not ſeldom even by Sacred Writers) do lie very near upon the confines of Jocularity, and are not eaſily differenced from thoſe ſallies of wit, wherein the lepid way doth conſiſt: ſo that were this wholly culpable, it would be matter of ſcruple, whether one hath committed a fault or no, when he meant only to play the Oratour, or the Poet; and hard ſurely it would be to find a judge, who could preciſely ſet out the difference between a Jeſt and a Flouriſh.

8. I ſhall only add, that of old even the ſageſt and graveſt perſons (perſons of moſt rigid and ſevere Vertue) did much affect this kind of diſcourſe, and did apply it to noble purpoſes. The great introducer of moral wiſdom among the Pagans did practiſe it ſo much, (by it repreſſing the windy pride and fallacious vanity of Sophiſters in his time,) that he thereby got the name of ὁ εἴρων, *the Droll*: and the reſt of thoſe who purſued his deſign, do by numberleſs ſtories and Apophthegms recorded of them appear well skilled, and much delighted in this way. Many great Princes, (as *Auguſtus Cæſar* for one, many of whoſe Jeſts are extant in *Macrobius*,) many grave Stateſmen, (as *Cicero* particularly, who compoſed ſeveral books of Jeſts,) many famous Captains, (as *Fabius M. Cato* the Cenſor, *Scipio Africanus*, *Epaminondas*, *Themiſtocles*, *Phocion*, and many others, whoſe witty Sayings together with their Martial exploits are reported by Hiſtorians,) have pleaſed themſelves herein, and made it a condiment of their weighty buſineſſes. * So that practiſing thus, (within certain rule and compaſs) we cannot err without great patterns, and mighty patrons.

Cic. *de Orat.* 2.

* *The two greateſt men and graveſt Divines of their time,* (*S.* Greg.Naz. *and S.* Baſil) *could entertain one another with facetious Epiſtles.* (Greg. Naz. *Ep.* 7. *ad* Baſil. Σὺ σκῶπτε ϗ διάσυρε, &c. *Et Ep.* 8.)

9. In fine, ſince it cannot be ſhewn, that ſuch a ſportfulneſs of wit and fancy doth contain an intrinſick and inſeparable turpitude; ſince it may be ſo cleanly, handſomely and innocently uſed, as not to defile or diſcompoſe the mind of the ſpeaker, not to wrong or harm the hearer, not to derogate from any worthy ſubject of diſcourſe, not to infringe decency, to diſturb peace, to violate any of the grand duties incumbent on us, (Piety, Charity, Juſtice, Sobriety,) but rather ſometimes may yield advantage in thoſe reſpects; it cannot well abſolutely and univerſally be condemned: and when not uſed upon improper matter, in an unfit manner, with exceſſive meaſure, at undue ſeaſon, to evil purpoſe, it may be allowed. It is bad objects, or bad adjuncts, which do ſpoil its indifference and innocence: it is the abuſe thereof, to which (as all pleaſant things are dangerous, and apt to degenerate into baits of intemperance and exceſs) it is very liable, that corrupteth it; and ſeemeth to be the ground, why in ſo general terms it is prohibited by the Apoſtle. Which prohibition to what caſes, or what ſorts of Jeſting it extendeth, we come now to declare.

Τὸ γελᾶν, καὶ ἀστεῖα λέγειν, οὐ δοκεῖ μὲν ὡμολογημένον ἁμάρτημα εἶναι· ἄγει δὲ, &c. Chryſ. Ἀνδρ. ιε΄.

Ὁ εὐτραπελόμενος κατήγορος ἔσται ταχέως. Chryſ.

II. 1. All profane Jeſting, all ſpeaking looſely and wantonly about Holy things, (things nearly related to God and Religion,) making ſuch things the matters of ſport and mockery, playing and trifling with them, is certainly prohibited, as an intolerably-vain and wicked practice. It is an infallible ſign of a vain and light ſpirit, which conſidereth little, and cannot diſtinguiſh things, to talk ſlightly concerning perſons of high dignity, to whom eſpecial reſpect is due; or about matters of great importance, which deſerve very ſerious conſideration. No man ſpeaketh, or ſhould ſpeak, of his Prince that which he hath not weighed, whether it will conſiſt with that veneration which ſhould be preſerved inviolate to him: And is not the ſame, is not much greater care to be uſed in regard to the incomparably-great and glorious Majeſty of Heaven? Yes ſurely: as we ſhould not without great awe think of him; ſo we ſhould not preſume to mention his Name, his Word, his Inſtitutions, any thing immediately belonging to him, without profoundeſt reverence and dread. It is the moſt enormous ſaucineſs that can be imagined, to ſpeak petulantly or pertly concerning Him; eſpecially conſidering, that what-ever we do ſay about him, we do utter it in his preſence, and to his very face. *For there is not* (as the Holy Pſalmiſt conſidered) *a word in my tongue, but lo, O Lord, thou knoweſt it altogether.* No man alſo hath the heart to droll, or thinks raillery convenient in caſes nearly touching his life, his health, his eſtate, or his fame: and are the true life and health of our Soul, are intereſt in God's favour and mercy, are everlaſting glory and bliſs affairs of leſs moment? are the treaſures and joys of Paradiſe, are the damages and torments in Hell more jeſting matters? No certainly, no: in all reaſon therefore it becometh us, and it infinitely concerneth us, when-ever we think of theſe things, to be in beſt earneſt, always to ſpeak of them in moſt ſober ſadneſs.

Pſal. 139. 4.

The proper objects of common mirth and ſportful divertiſement are mean and petty matters; any thing at leaſt is by playing therewith made ſuch: great things are thereby diminiſhed and debaſed; eſpecially Sacred things do grievouſly ſuffer thence, being with extreme indecency and indignity depreſſed beneath themſelves, when they become the ſubjects of flaſhy wit, or the entertainments of frothy merriment: to ſacrifice their honour to our vain pleaſure, being like the ridiculous fondneſs of that people, which (as *Ælian* reporteth) worſhipping a Fly, did offer up an Oxe thereto. Theſe things were by God inſtituted, and propoſed to us for purpoſes quite different; to compoſe our hearts, and ſettle our fancies in a moſt ſerious frame; to breed inward ſatisfaction, and joy purely ſpiritual; to exerciſe our moſt ſolemn thoughts, and employ our graveſt diſcourſes: All our ſpeech therefore about them ſhould be *wholſome*, apt to afford good inſtruction, or to excite good affections; *good*, (as S. *Paul* ſpeaketh) *for the uſe of edifying, that it may miniſter grace unto the hearers.*

Tit. 2. 8.
Eph. 4. 29.

If we muſt be facetious and merry, the field is wide and ſpacious; there are matters enough in the world beſide theſe moſt auguſt and dreadful things, to try our faculties, and pleaſe our humour with; every-where light and ludicrous things occurr: it therefore doth argue a marvellous poverty of wit, and barrenneſs of invention, (no leſs than a ſtrange defect of goodneſs, and want of diſcretion,) in thoſe who can deviſe no other ſubjects to frollick upon beſide theſe, of all moſt improper and perillous; who cannot ſeem ingenious under the charge of ſo highly treſpaſſing upon decency, diſclaiming wiſdom, wounding the ears of others, and their own conſciences. Seem ingenious, I ſay; for ſeldom thoſe perſons really are ſuch, or are capable to diſcover any wit in a wiſe and manly way. 'Tis not the excellency of their fancies, which in themſelves uſually are ſorry and inſipid enough, but the uncouthneſs of their preſumption; not their extraordinary wit, but their prodigious raſhneſs, which is to be admired. They are gazed on, as the doers of bold tricks, who dare perform that which no ſober man will attempt: they do indeed rather deſerve themſelves to be laughed at, than their conceits. For what can be more ridiculous, than we do make our ſelves, when we thus fiddle and fool with our own Souls; when, to make vain people merry, we incenſe God's earneſt diſpleaſure; when, to raiſe a fit of preſent laughter, we expoſe our ſelves to endleſs wailing and woe; when, to be reckoned Wits, we prove our ſelves ſtark wild? Surely to this caſe we may accommodate that of a truly-great Wit, King *Solomon*; *I ſaid of laughter, It is mad; and of mirth, What doeth it?*

Eccles 2. 2.

2. All injurious, abuſive, ſcurrilous Jeſting, which cauſeleſly or needleſly tendeth to the diſgrace, damage, vexation, or prejudice in any kind of our Neighbour, (provoking his diſpleaſure, grating on his modeſty, ſtirring paſſion in him,) is alſo prohibited. When men, to raiſe an admiration of their wit, to pleaſe themſelves, or gratify the humour of other men, do expoſe their Neighbour to ſcorn and contempt, making ignominious reflexions upon his perſon or his actions, taunting his real imperfections, or faſtning imaginary ones upon him, they tranſgreſs their duty, and abuſe their wits; 'tis not urbanity, or genuine facetiouſneſs, but uncivil rudeneſs, or vile malignity. To do thus, as it is the office of mean and baſe ſpirits, (unfit for any worthy or weighty employments,) ſo it is full of inhumanity, of iniquity, of indecency and folly. For the weakneſſes of men, of what kind ſoever, (natural, or moral, in quality, or in act,) conſidering whence they ſpring, and how much we are all ſubject to them, and do need excuſe for them, do in equity challenge compaſſion to be had of them; not complacency to be taken in them, or mirth drawn from them; they, in reſpect to common humanity, ſhould rather be ſtudiouſly connived at and concealed, or mildly excuſed, than wilfully laid open, and wantonly deſcanted upon; they rather are to be deplored ſecretly, than openly derided.

——*ſolutos Qui captat riſus hominum, famámque dicacis, Hic niger eſt.* Hor. *S.* 1. 4.

Ὁ δὲ βωμολόχος ἥττων ἐστὶ τοῦ γελοίου, καὶ οὔτε ἑαυτοῦ οὔτε τῶν ἄλλων ἀπεχόμενος, εἰ γέλωτα ποιήσει. Ariſt. *Eth.* 4. 8.

The Reputation of men is too noble a ſacrifice to be offered up to vain-glory, fond pleaſure, or ill humour; it is a good far more dear and pretious, than to be proſtituted for idle ſport and divertiſement. It becometh us not to trifle with that, which in common eſtimation is of ſo great moment; to play rudely with a thing ſo very brittle, yet of ſo vaſt price; which being once broken or crackt, it is very hard, and ſcarce poſſible, to repair. A ſmall tranſient pleaſure, a tickling the ears, wagging the lungs, forming the face into a ſmile, a giggle, or a humme, are not to be purchaſed with the grievous diſtaſt and ſmart, perhaps with the real damage and miſchief of our Neighbour, which attend upon contempt. This is not Jeſting ſurely, but bad earneſt: 'tis wild mirth, which is the mother of grief to thoſe whom we ſhould tenderly love; 'tis unnatural ſport, which breedeth diſpleaſure in them whoſe delight it ſhould promote, whoſe liking it ſhould procure: it croſſeth the nature and deſign of this way of ſpeaking; which is, to cement and ingratiate ſociety, to render converſation pleaſant and ſprightly, for mutual ſatisfaction and comfort.

Vitrea fama. Hor.

Prov. 26. 18, 19. *As a mad man who caſteth fire brands, arrows, and death; ſo is the man that deceiveth his neighbour, and ſaith, Am I not in ſport?* οἱ ἐνεδρεύοντες τοὺς φίλους---LXX.

True Feſtivity is called *Salt*, and ſuch it ſhould be, giving a ſmart, but ſavoury reliſh to diſcourſe; exciting an appetite, not irritating diſguſt; cleanſing ſometime, but never creating a ſore: and, ἐὰν μωρανθῇ, *if it become thus inſipid*, or unſavoury, *it is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.* Such Jeſting which doth not ſeaſon wholſome or harmleſs diſcourſe, but giveth a haut-gouſt to putid and poiſonous ſtuff, gratifying diſtempered palates and corrupt ſtomachs, is indeed odious and deſpicable folly, *to be caſt out* with loathing, *to be troden under foot* with contempt. If a man offends in this ſort to pleaſe himſelf, 'tis ſcurvy malignity; if to delight others, 'tis baſe ſervility and flattery: upon the firſt ſcore he is a buffoon to himſelf; upon the laſt, a fool to others. And well in common ſpeech are ſuch practiſers ſo termed, the grounds of that practice being ſo vain, and the effects ſo unhappy. *The heart of fools* (ſaith the Wiſe man) *is in the houſe of mirth*; meaning, it ſeems, eſpecially ſuch hurtfully-wanton mirth: for it is (as he farther telleth us) the property of fools, to delight in doing harm; (*It is a ſport to a fool to do miſchief.*) Is it not in earneſt moſt palpable folly, for ſo mean ends to do ſo great harm; to diſoblige men in ſport; to loſe friends, and get enemies, for a conceit; out of a light humour to provoke fierce wrath, and breed tough hatred; to engage one's ſelf conſequently very far in ſtrife, danger and trouble? No way certainly is more apt to produce ſuch effects than this; nothing more ſpeedily enflameth, or more thoroughly engageth men, or ſticketh longer in mens hearts and memories, than bitter taunts and ſcoffs: whence this hony ſoon turns into gall; theſe jolly Comedies do commonly terminate in woful Tragedies.

Matt. 5. 13. *Nimium riſus pretium eſt, ſi probitatis impendio conſtat.* Quintil.

Εἰ καλὸν τὸ πρᾶγμα, τί τοῖς μίμοις ἀφίεται; μῖμος γίνῃ, καὶ οὐκ αἰσχύνῃ; Chryſ.

Eccles 7. 4.

Prov. 10. 23. *Fools make a mock of ſin.* Prov. 14. 9.

Potiùs amicum quàm dictum perdidi.

———*dummodo riſum*
Excutiat ſibi, non hic cuiquam parcet amico. Hor. *S.* 1. 4.

———*dicax idem, & Tiberium acerbis facetiis irridere ſolitus, quarum apud præpotentes in longum memoria eſt.* Tac. *V. Ann. p.* 184.

Eſpecially this ſcurrilous and ſcoffing way is then moſt deteſtable, when it not only expoſeth the blemiſhes and infirmities of men, but abuſeth Piety and Vertue themſelves; flouting perſons for their conſtancy in Devotion, or their ſtrict adherence to a conſcientious practice of Duty; aiming to effect that which *Job* complaineth of, *The juſt upright man is laughed to ſcorn*; reſembling thoſe whom the Pſalmiſt thus

deſcribeth, *Who whet their tongue like a ſword, and bend their arrows,* Pſal. 64. 3, 4.
even bitter words, That they may ſhoot in ſecret at the perfect ; ſerving
good men as *Jeremy* was ſerved, *The word of the Lord* (ſaith he) *was* Jer. 20. 8.
made a reproach unto me, and a deriſion daily.

This practice doth evidently in the higheſt degree tend to the diſparagement and diſcouragement of Goodneſs; (aiming to expoſe it, and to render men aſhamed thereof;) and it manifeſtly proceedeth from a deſperate corruption of mind, (from a mind hardned and emboldned, ſold and enſlaved to wickedneſs:) whence they who deal therein are in Holy Scripture repreſented as egregious ſinners, or perſons ſuperlatively wicked, under the name of *Scorners*; (λοιμοὺς, *Peſts*, or peſtilent men, the *Greek* Tranſlatours call them, properly enough in regard to the effects of their practice;) concerning whom the Wiſe man (ſignifying how God will meet with them in their own way) ſaith, *Surely* Prov. 3. 34.
the Lord ſcorneth the ſcorners. Ἐμπαίκτας, *Scoffers*, (or *Mockers*,) Saint 2 Pet. 3. 3.
Peter termeth them, *who walk according to their own luſts*; who not being willing to practiſe, are ready to deride Vertue; thereby ſtriving to ſeduce others into their pernicious courſes.

This offence alſo proportionably groweth more criminal, as it preſumeth to reach perſons eminent in dignity or worth, unto whom ſpecial veneration is appropriate. This adjoyneth ſaucineſs to ſcurrility, and advanceth the wrong thereof into a kind of ſacrilege. 'Tis not only injuſtice, but profaneneſs, to *abuſe the Gods.* Their ſtation is a ſanctu- Exod. 22. 28.
ary from all irreverence and reproach; they are ſeated on high, that we may only look up to them with reſpect; their defects are not to be ſeen, or not to be touched by malicious or wanton wits, by ſpightful or ſcornful tongues: the diminution of their credit is a publick miſchief, and the State it ſelf doth ſuffer in their becoming objects of ſcorn; not only themſelves are vilified and degraded, but the great affairs they manage are obſtructed, the juſtice they adminiſter is diſparaged thereby.

In fine, no Jeſting is allowable, which is not throughly innocent: it is an unworthy perverting of wit, to employ it in biting and ſcratching; in working prejudice to any man's reputation, or intereſt; in needleſly incenſing any man's anger, or ſorrow; in raiſing animoſities, diſſenſions and feuds among any.

Πόῤῥω δὲ τοῦτο Χριστιανοῦ, τὸ κωμῳδεῖν. Chryſ. *in Eph. Or.* 17.
Γλῶσσαν ἔχεις, οὐχ ἵνα ἕτερον κωμῳδήσῃς, ἀλλ' ἵνα εὐχαριστήσῃς τῷ Θεῷ. Idem.

Whence it is ſomewhat ſtrange, that any men from ſo mean and ſilly a practice ſhould expect commendation, or that any ſhould afford regard thereto; the which it is ſo far from meriting, that indeed contempt and abhorrence are due to it. Men do truly more render themſelves deſpicable than others, when, without juſt ground, or reaſonable occaſion, they do attaque others in this way. That ſuch a practice doth ever find any encouragement or acceptance, whence can it proceed, but from the bad nature and ſmall judgment of ſome perſons? For to any man who is endued with any ſenſe of goodneſs, and hath a competence of true wit, or a right knowledge of good manners, (who knows Hor.
—*inurbanum lepido ſeponere dicto*,) it cannot but be unſavoury and loathſome. The repute it obtaineth is in all reſpects unjuſt. So would it appear, not only were the cauſe to be decided in the court of morality, becauſe it conſiſts not with Vertue and Wiſdom; but even before any competent judges of wit it ſelf. For he overthrows his own pretence, and cannot reaſonably claim any intereſt in wit, who doth thus behave

himſelf:

himſelf: he prejudgeth himſelf to want wit, who cannot deſcry fit matter to divert himſelf or others: he diſcovereth a great ſtraitneſs and ſterility of good invention, who cannot in all the wide field of things find better ſubjects of diſcourſe; who knows not how to be ingenious within reaſonable compaſs, but to pick up a ſorry conceit is forced to make excurſions beyond the bounds of honeſty and decency.

Neither is it any argument of conſiderable ability in him that haps to pleaſe this way: a ſlender faculty will ſerve the turn. The ſharpneſs of his ſpeech cometh not from wit ſo much as from choler, which furniſheth the loweſt inventions with a kind of pungent expreſſion, and giveth an edge to every ſpightful word: ſo that any dull wretch doth ſeem to ſcold eloquently and ingeniouſly. Commonly alſo Satyrical taunts do owe their ſeeming piquancy, not to the ſpeaker, or his words, but to the ſubject, and the hearers; the matter conſpiring with the bad nature, or the vanity of men, who love to laugh at any rate, and to be pleaſed at the expence of other mens repute; conceiting themſelves extolled by the depreſſion of their neighbour, and hoping to gain by his loſs. Such cuſtomers they are that maintain the bitter Wits, who otherwiſe would want trade, and might go a begging. For commonly they who ſeem to excell this way, are miſerably flat in other diſcourſe, and moſt dully ſerious: they have a particular unaptneſs to deſcribe any good thing, or commend any worthy perſon; being deſtitute of right *Idea's*, and proper terms anſwerable to ſuch purpoſes: their repreſentations of that kind are abſurd and unhandſome; their Elogies (to uſe their own way of ſpeaking) are in effect Satyrs, and they can hardly more abuſe a man than by attempting to commend him; like thoſe in the Prophet, who were *wiſe to do ill, but to do well had no knowledge.*

Obtrectatio & livor pronis auribus accipiuntur: quippe adulationi fœdum crimen ſervitutis, malignitati falſa ſpecies libertatis ineſt. Tac. *Hiſt.* 1. *init.*

Jer. 4. 22.

3. I paſs by, that it is very culpable to be facetious in obſcene and ſmutty matters. Such things are not to be diſcourſed on either in jeſt, or in earneſt; they muſt not, as S. *Paul* ſaith, be *ſo much as named among* Chriſtians: to meddle with them is not to diſport, but to defile one's ſelf, and others. There is indeed no more certain ſign of a mind utterly debauched from Piety and Vertue, than affecting ſuch talk. But farther,

Eph. 5. 3.

4. All unſeaſonable Jeſting is blameable. As there are ſome proper ſeaſons of relaxation, when we may *deſipere in loco*; ſo are there ſome times, and circumſtances of things, wherein it concerneth and becometh men to be ſerious in mind, grave in demeanour, and plain in diſcourſe; when to ſport in this way is to do indecently, or uncivilly, to be impertinent, or troubleſome.

Vitandum nè petulans, nè ſuperbum, nè loco, nè tempori alienum, nè præparatum & domo allatum videatur. Quint.

It comporteth not well with the preſence of Superiours, before whom it becometh us to be compoſed and modeſt: much leſs with the performance of Sacred offices, which require an earneſt attention, and moſt ſerious frame of mind.

In deliberations and debates about affairs of great importance, the ſimple manner of ſpeaking to the point is the proper, eaſie, clear and compendious way: facetious ſpeech there ſerves only to obſtruct and entangle buſineſs, to loſe time, and protract the reſult. The Shop and Exchange will ſcarce endure Jeſting in their lower tranſactions: the Senate, the Court of juſtice, the Church do much more exclude it from their more weighty Conſultations. Whenever it juſtleth out, or hindereth the diſpatch of other ſerious buſineſs, taking up the room, or ſwallowing the time due to it, or indiſpoſing the minds of the audience to attend it, then it is unſeaſonable and peſtilent. Παίζειν, ἵνα σπουδάζῃς.

Μή μοι τὰ κομψ', ἀλλ' ὧν πόλει δεῖ. Eurip. Ariſt. *Pol.* 2. 4.

Ariſt. *Eth.* 10. 6.

To play, that we may be ſeriouſly buſy, is the good rule (of *Anacharſis*,) implying the ſubordination of ſport to buſineſs, as a condiment, and furtherance, not an impediment or clog thereto. He that for his ſport neglects his buſineſs, deſerves indeed to be reckoned among children; and childrens fortune will attend him, to be pleaſed with toys, and to fail of ſubſtantial profit.

'Tis, again, improper (becauſe indeed uncivil, and inhumane) to jeſt with perſons that are in a ſad or afflicted condition; as arguing want of due conſidering, or due commiſerating their caſe: it appears a kind of inſulting upon their misfortune, and is apt to foment their grief. Even in our own caſe (upon any diſaſtrous occurrence to our ſelves) it would not be ſeemly to frollick it thus; it would ſignify want of due regard to the frowns of God, and the ſtrokes of his hand; it would croſs the Wiſe man's advice, *In the day of proſperity be joyful, but in the day of adverſity conſider.*

Adverſus miſeros inhumanus eſt jocus. Quint.

Eccleſ. 7. 14.

It is alſo not ſeaſonable, or civil, to be jocund in this way with thoſe who deſire to be ſerious, and like not the humour. Jocularity ſhould not be forcibly obtruded, but by a kindly conſpiracy (or tacit compact) ſlip into converſation: conſent and complaiſance give all the life thereto. Its deſign is to ſweeten and eaſe ſociety: when to the contrary it breedeth offence or encumbrance, it is worſe than vain and unprofitable. From theſe inſtances we may collect when in other like caſes it is unſeaſonable, and therefore culpable. Farther,

5. To affect, admire, or highly to value this way of ſpeaking, (either abſolutely in it ſelf, or in compariſon to the ſerious and plain way of ſpeech,) and thence to be drawn into an immoderate uſe thereof, is blameable. A man of ripe age, and ſound judgment, for refreſhment to himſelf, or in complaiſance to others, may ſometimes condeſcend to play in this, or in any other harmleſs way: but to be fond of it, to proſecute it with a careful or painful eagerneſs, to dote and dwell upon it, to reckon it a brave or fine thing, a ſingular matter of commendation, a tranſcendent accompliſhment, any-wiſe preferrable to rational endowments, or comparable to the moral excellencies of our mind, (to ſolid Knowledge, or ſound Wiſdom, or true Vertue and Goodneſs,) this is extremely childiſh, or brutiſh, and far below a man. What can be more abſurd, than to make a buſineſs of play, to be ſtudious and laborious in toys, to make a profeſſion or drive a trade of impertinency? what more plain non-ſenſe can there be, than to be earneſt in jeſt, to be continual in divertiſement, or conſtant in paſtime; to make extravagance all our way, and ſauce all our diet? Is not this plainly the life of a child, that is ever buſie, yet never hath any thing to do? or the life of that mimical brute, which is always active in playing uncouth and unlucky tricks; which, could it ſpeak, might ſurely paſs well for a profeſſed Wit?

Σπȣδάζειν ϗ πονεῖν παιδιᾶς χάειν, ἠλίθιον φαίνεται, ϗ λίαν παιδικόν. Ariſt. *Eth.* x. 6.

The proper work of Man, the grand drift of humane life, is to follow Reaſon, (that noble ſpark kindled in us from Heaven; that Princely and powerful faculty, which is able to reach ſo lofty objects, and to atchieve ſo mighty works;) not to ſooth fancy, that brutiſh, ſhallow and giddy power, able to perform nothing worthy much regard. *We are not* (even *Cicero* could tell us) *born for play and jeſting; but for ſeverity, and the ſtudy of graver and greater affairs.* Yes, we were purpoſely deſigned, and fitly framed, to underſtand and contemplate, to affect and delight in, to undertake and purſue moſt noble and worthy things; to be employed in buſineſs conſiderably profitable to our ſelves, and

Neque enim ità generati à natura ſumus, ut ad ludum jocùmque facti videamur; ſed ad ſeveritatem potiùs, & ad quædam ſtudia graviora, atque majora. Cic. *Off.* 1.

and beneficial to others: We do therefore ſtrangely debaſe our ſelves, when we do ſtrongly bend our minds to, or ſet our affections upon ſuch toys.

Eſpecially to do ſo is unworthy of a Chriſtian; that is of a perſon who is advanced to ſo high a rank, and ſo glorious relations; who hath ſo excellent objects of his mind and affections preſented before him, and ſo excellent rewards for his care and pains propoſed to him; who is engaged in affairs of ſo worthy nature, and ſo immenſe conſequence: for him to be zealous about quibbles, for him to be raviſhed with puny conceits and expreſſions, 'tis a wondrous overſight, and an enormous indecency.

He indeed that prefers any faculty to Reaſon, diſclaims the privilege of being a Man, and underſtands not the worth of his own Nature; he that prizes any quality beyond Vertue and Goodneſs, renounces the title of a Chriſtian, and knows not how to value the dignity of his profeſſion. It is theſe two (Reaſon and Vertue) in conjunction, which produce all that is conſiderably good and great in the world. Fancy can do little; doeth never any thing well, except as directed and wielded by them. Do pretty conceits or humourous talk carry on any buſineſs, or perform any work? No; they are ineffectual and fruitleſs: often they diſturb, but they never diſpatch any thing with good ſucceſs. It is ſimple Reaſon (as dull and dry as it ſeemeth) which expediteth all the grand affairs, which accompliſheth all the mighty works that we ſee done in the world. In truth therefore, as one Diamond is worth numberleſs bits of Glaſs; ſo one ſolid Reaſon is worth innumerable Fancies: one grain of true Science and ſound Wiſdom in real worth and uſe doth outweigh loads (if any loads can be) of freakiſh Wit. To rate things otherwiſe, doth argue great weakneſs of judgment, and fondneſs of mind. So to conceit of this way, ſignifieth a weak mind; and much to delight therein, rendreth it ſo: nothing more debaſeth the ſpirit of a man, or more rendreth it light and trifling.

ὡς μὴ συμβαίνειν κατὰ ταύτην ψυχῆς νῆψιν, καὶ εὐτραπελίας διάχυσιν. Baſ. *Conſt. Mon.* 12. Πολλοὺς συμβαίνει περὶ τὰ τοιαῦτα ἀσχολουμένους τοῦ ὀρθοῦ λόγου διαμαρτάνειν, τῆς ψυχῆς πρὸς γελοῖα μὲν διαχεομένης, καὶ τὸ τῆς φρονήσεως σύννουν καὶ πεπυκνωμένον καταλυούσης. Ibid. *Jocorum frequens uſus omne animis pondus, omnemque vim eripiet.* Sen. *de Tranq. c.* 15. Ἡ εὐτραπελία μαλακὴν ποιεῖ τὴν ψυχήν, ῥᾴθυμον, ἀναπεπτωκυῖαν. Chryſ. *in Eph.* 17.

Hence if we muſt be venting pleaſant conceits, we ſhould do it *as if we did it not*, careleſly and unconcernedly; not ſtanding upon it, or valuing our ſelves for it: we ſhould do it with meaſure and moderation; not giving up our ſelves thereto, ſo as to mind it, or delight in it more than in any other thing: we ſhould not be ſo intent upon it, as to become remiſs in affairs more proper or needful for us; ſo as to nauſeate ſerious buſineſs, or diſreliſh the more worthy entertainments of our minds. This is the great danger of it, which we daily ſee men to incurr; they are ſo bewitched with a humour of being witty themſelves, or of hearkning to the fancies of others, that it is this only which they can like or ſavour, which they can endure to think or talk of. 'Tis a great pity, that men who would ſeem to have ſo much wit, ſhould ſo little underſtand themſelves. But farther,

6. Vain-glorious oſtentation this way is very blameable. All ambition, all vanity, all conceitedneſs, upon what-ever ground they are founded, are abſolutely unreaſonable and ſilly: but yet thoſe, being grounded on ſome real ability, or ſome uſeful skill, are wiſe and manly in compariſon to this, which ſtandeth on a foundation ſo manifeſtly ſlight and weak. The old Philoſophers by a ſevere Father were called *animalia*

Tertull.

lia gloriæ, *animals of glory*; and by a Satyrical Poet they were termed *bladders of vanity*: but they at leaſt did catch at praiſe from praiſeworthy knowledge; they were puff'd up with a wind which blowed ſome good to mankind; they ſought glory from that which deſerved glory if they had not ſought it; it was a ſubſtantial and ſolid credit which they did affect, reſulting from ſucceſsful enterpriſes of ſtrong reaſon, and ſtout induſtry: but theſe *animalcula gloriæ*, theſe flies, theſe inſects of glory, theſe, not bladders, but bubbles of vanity, would be admired and praiſed for that which is no wiſe admirable or laudable; for the caſual hits and emergencies of roving fancy; for ſtumbling on an odd conceit or phraſe, which ſignifieth nothing, and is as ſuperficial as the ſmile, as hollow as the noiſe it cauſeth. Nothing certainly in nature is more ridiculous than a ſelf-conceited Wit, who deemeth himſelf ſome-body, and greatly pretendeth to commendation from ſo pitiful and worthleſs a thing as a knack of trifling.

κενεῆς οἰήσιος ἔμπλεοι ἀσκοί. Timoñ.

Riſus----tenuiſſimus ingenii fructus. Cic. *de Orat.* 2.

7. Laſtly, it is our duty never ſo far to engage our ſelves in this way, as thereby to loſe or to impair that habitual ſeriouſneſs, modeſty and ſobriety of mind, that ſteddy compoſedneſs, gravity and conſtancy of demeanour, which become Chriſtians. We ſhould continually keep our minds intent upon our *high calling*, and grand intereſts; ever well tuned, and ready for the performance of holy Devotions, and the practice of moſt ſerious duties with earneſt attention and fervent affection: Wherefore we ſhould never ſuffer them to be diſſolved into levity, or diſordered into a wanton frame, indiſpoſing us for religious thoughts and actions. We ought always in our behaviour to maintain, not only *τὸ πρέπον*, a fitting *decency*, but alſo *τὸ σεμνὸν*, a ſtately *gravity*, a kind of venerable majeſty, ſutable to that high rank which we bear of God's Friends, and Children; adorning our holy profeſſion, and guarding us from all impreſſions of ſinful vanity. Wherefore we ſhould not let our ſelves be tranſported into any exceſſive pitch of lightneſs, inconſiſtent with or prejudicial to our Chriſtian ſtate and buſineſs. Gravity and Modeſty are the fences of Piety, which being once ſlighted, ſin will eaſily attempt and encroach upon us. So the old *Spaniſh* Gentleman may be interpreted to have been wiſe, who, when his Son upon a voyage to the *Indies* took his leave of him, gave him this odd advice, *My ſon, in the firſt place keep thy Gravity, in the next place fear God*: intimating, that a man muſt firſt be ſerious, before he can be pious.

Phil. 4. 8.
1 Tim. 3. 8.
Tit. 2. 10.

Dictum potius aliquando perdet, quàm minuet autoritatem. Quint. *6.* 3.

Strad. *Infam. Famiani.*

To conclude, as we need not be demure, ſo muſt we not be impudent; as we ſhould not be ſour, ſo ought we not to be fond; as we may be free, ſo we ſhould not be vain; as we may well ſtoop to friendly complaiſance, ſo we ſhould take heed of falling into contemptible levity. If without wronging others, or derogating from our ſelves, we can be facetious; if we can uſe our wits in jeſting innocently, and conveniently; we may ſometimes do it: but let us, in compliance with S. *Paul's* direction, beware of *fooliſh talking and jeſting, which are not convenient.*

Now the God of grace and *peace----make us perfect in every good work to do his will, working in us that which is well pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen.*

Heb. 13. 20, 21.

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SERMON XV.

Againſt Raſh and Vain Swearing.

S. JAMES. 5. 12.

But above all things, my brethren, Swear not.

AMong other Precepts of Good life (directing the practice of Vertue and Abſtinence from Sin) S. *James* doth inſert this about Swearing, couched in expreſſion denoting his great earneſtneſs, and apt to excite our ſpecial attention. Therein he doth not mean univerſally to interdict the uſe of Oaths; (for that in ſome caſes is not only lawful, but very expedient, yea needful, and required from us as a Duty;) but that Swearing which our Lord had expreſly prohibited to his Diſciples, and which thence, queſtionleſs, the *brethren* to whom S. *James* did write did well underſtand themſelves obliged to forbear having learnt ſo in the firſt Catechiſms of Chriſtian inſtitution; that is, needleſs and heedleſs Swearing in ordinary converſation: a practice then frequented in the world, both among *Jews* and Gentiles; the which alſo, to the ſhame of our Age, is now ſo much in faſhion, and with ſome men in vogue; the invoking God's Name, appealing to his teſtimony, and provoking his judgment, upon any ſlight occaſion, in common talk, with vain incogitancy, or profane boldneſs. From ſuch practice the Holy Apoſtle dehorteth in terms importing his great concernedneſs, and implying the matter to be of higheſt importance: for, Πρὸ πάντων, ſaith he, *Before all things, my brethren, do not ſwear*; as if he did apprehend this ſin of all other to be one of the moſt hainous and pernicious. Could he have ſaid more? would he have ſaid ſo much, if he had not conceived the matter to be of exceeding weight and conſequence? And that it is ſo, I mean now, by God's help, to ſhew you, by propoſing ſome Conſiderations, whereby the hainous wickedneſs, together with the monſtrous folly, of ſuch raſh and vain Swearing will appear; the which being laid to heart will, I hope, effectually diſſuade and deterr from it.

I. Let us conſider the nature of an Oath, and what we do when we adventure to ſwear.

Exod. 20. 7.
Prov. 30. 9.
Gen. 31. 50.
Jud. 11. 10.
1 Sam. 12. 5.
Jer. 42. 5.

It is (as it is phraſed in the Decalogue, and other-where in Holy Scripture) an *aſſuming the Name of our God*, and applying it to our purpoſe, to countenance and confirm what we ſay.

It is an invocation of God as a moſt faithful Witneſs, concerning the truth of our words, or the ſincerity of our meaning.

Job. 16. 19. Mal. 3. 5. 1 Joh. 5. 9. *Plurima firmantur jurejurando—diis immortalibus interpoſitis tum judicibus, tum teſtibus.* Cic. *de Leg.* 2. *p.* 326.

It is an appeal to God as a moſt upright Judge, whether we do prevaricate in aſſerting what we do not believe true, or in promiſing what we are not firmly reſolved to perform.

Gen. 31. 53. 1 Sam. 24. 15.

It is a formal engagement of God to be the Avenger of our treſpaſſing in violation of truth or faith.

1 King. 8. 31, 32. & 2. 23. & 19. 2. & 20. 10. Neh. 5. 12, 13. Ruth. 1. 17. 2 King. 6. 31. 2 Sam. 3. 9, 35. & 19. 13. 1 Sam. 14. 44. & 3. 17. & 20. 13.

It is a *binding our ſouls* with a moſt ſtrict and ſolemn obligation, to anſwer before God, and to undergo the iſſue of his judgment about what we affirm, or undertake.

Num. 30. 2.

Such an Oath is repreſented to us in Holy Scripture.

Whence we may collect, that Swearing doth require great modeſty and compoſedneſs of ſpirit, very ſerious conſideration and ſolicitous care, that we be not rude and ſaucy with God, in *taking up his Name*, and proſtituting it to vile or mean uſes; that we do not abuſe or debaſe his Authority, by citing it to averr falſhoods, or impertinencies; that we do not ſlight his venerable Juſtice, by raſhly provoking it againſt us; that we do not precipitantly throw our Souls into moſt dangerous ſnares and intricacies.

Πᾶς ὅρκος εἰς κατάραν τελευτᾷ τῆς ἐπιορκίας. Plut. *in Capit. Rom.* (p. 491.)

For, let us reflect and conſider: What a preſumption is it without due regard and reverence to lay hold on God's Name; with unhallowed breath to vent and toſs that *great* and *glorious*, that moſt *holy*, that *reverend*, that *fearful* and *terrible Name* of the Lord our God, the great Creatour, the mighty Sovereign, the dreadful Judge of all the world; that Name which all Heaven with profoundeſt ſubmiſſion doth adore, which the Angelical powers, the brighteſt and pureſt Seraphim, without *hiding their faces*, and reverential horrour, cannot utter or hear; the very thought whereof ſhould ſtrike awe through our hearts, the mention whereof would make any ſober man to tremble? Πῶς γὰρ οὐκ ἄτοπον, *For how* (ſaith S.*Chryſoſtome*) *is it not abſurd, that a ſervant ſhould not dare to call his Maſter by name, or bluntly and ordinarily to mention him; yet that we ſlightly and contemptuouſly ſhould in our mouth toſs about the Lord of Angels?*

Pſal. 99. 3. & 111. 9. & 148. 13. Deut. 28. 58.

Iſa. 6. 2.

Chryſ. Ἀνδρ. ζ'.

Id. Ἀνδρ. ζ'. p. 514.

How is it not abſurd, if we have a garment better than the reſt, that we forbear to uſe it continually; but in the moſt ſlight and common way do wear the Name of God?

Chryſ. Ἀνδρ. θ'. p. 525.

How grievous indecency is it, at every turn to ſummon our Maker, and call down Almighty God from Heaven, to attend our leiſure, to vouch our idle prattle, to ſecond our giddy paſſions, to concern his Truth, his Juſtice, his Power in our trivial affairs?

What a wildneſs is it, to dally with that Judgment upon which the eternal doom of all creatures dependeth, at which *the pillars of heaven are aſtoniſhed*, which hurled down legions of Angels from the top of Heaven and happineſs into the bottomleſs dungeon; the which, as grievous ſinners, of all things we have moſt reaſon to dread; and about which no ſober man can otherwiſe think, than did that great King, the Holy Pſalmiſt, who ſaid, *My fleſh trembleth for thee, and I am afraid of thy judgments.*

Job. 26. 11.

Pſ. 119. 120.

How prodigious a madneſs is it, without any conſtraint or needful cauſe to incurr ſo horrible danger, to ruſh upon a curſe; to defie that vengeance, the leaſt touch or breath whereof can daſh us to nothing, or thruſt us down into extreme and endleſs woe?

Who can expreſs the wretchedneſs of that folly, which ſo entangleth us with inextricable knots, and enchaineth our Souls ſo raſhly with deſperate obligations?

Wherefore he that would but a little mind what he doth when he dareth to ſwear, what it is to meddle with the adorable Name, the venerable Teſtimony, the formidable Judgment, the terrible Vengeance of the Divine Majeſty, into what a caſe he putteth himſelf, how extreme hazard he runneth thereby, would aſſuredly have little heart to ſwear, without greateſt reaſon, and moſt urgent need; hardly without trembling would he undertake the moſt neceſſary and ſolemn Oath; much cauſe would he ſee σέβεσθαι ὅρκον, *to adore*, to ſear an Oath: which to do the Divine Preacher maketh the character of a Good man; *As* (ſaith he) *is the good, ſo is the ſinner, and he that ſweareth, as he that feareth an oath.*

Eccleſ. 9. 2.

In fine, even a Heathen Philoſopher, conſidering the nature of an Oath, did conclude the unlawfulneſs thereof in ſuch caſes. For, *Seeing* (ſaith he) *an Oath doth call God for Witneſs, and propoſeth him for Umpire and Voucher of the things it ſaith; therefore to induce God ſo upon occaſion of humane affairs, or, which is all one, upon ſmall and ſlight accounts, doth imply contempt of him: wherefore we ought wholly to ſhun Swearing, except upon occaſions of higheſt neceſſity.*

Ὁ γὰρ ὅρκος μάρτυρα τὸν Θεὸν καλεῖ, καὶ μεσίτην αὐτὸν καὶ ἐγγυητὴν ἐφ' οἷς λέγει προΐσχεται· τὸ γοῦν ἐπὶ ἀνθρωπίνοις πράγμασι (πάντων δὲ εἰπεῖν μικροῖς καὶ εὐτελέσι) τὸν Θεὸν παράγειν, καταφρόνησίν τινα πρὸς αὐτὸν ὑπογράφει· διὸ χρὴ παραιτεῖσθαι τὸν ὅρκον, &c. Simpl. *in* Epict. *cap.* 44.

II. We may conſider, that Swearing (agreeably to its nature, or natural aptitude and tendency) is repreſented in Holy Scripture as a ſpecial part of religious Worſhip, or Devotion toward God; in the due performance whereof we do avow him for the true God and Governour of the world; we piouſly do acknowledge his principal Attributes and ſpecial Prerogatives; (his Omnipreſence and Omniſcience, extending it ſelf to our moſt inward thoughts, our ſecreteſt purpoſes, our cloſeſt retirements; his watchful Providence over all our actions, affairs and concerns; his faithful Goodneſs, in favouring truth and protecting right; his exact Juſtice, in patronizing ſincerity, and chaſtizing perfidiouſneſs;) his being Supreme Lord over all perſons, and Judge paramount in all cauſes; his readineſs in our need, upon our humble imploration and reference, to undertake the arbitration of matters controverted, and the care of adminiſtring Juſtice, for the maintenance of truth and right, of loyalty and fidelity, of order and peace among men. Swearing doth alſo intimate a pious truſt and confidence in God; as *Ariſtotle* obſerveth.

Εὐσεβὲς τὸ θέλειν τοῖς θεοῖς ἐπιτρέπειν. It is a pious thing willingly to commend our caſe or controverſie to God. Ariſt. *Rhet.* 1. 48.

Such things a ſerious Oath doth imply, to ſuch purpoſes Swearing naturally ſerveth; and therefore to ſignifie or effectuate them, Divine inſtitution hath devoted it.

God in goodneſs to ſuch ends hath pleaſed to lend us his great Name; allowing us to cite him for a Witneſs, to have recourſe to his Bar, to engage his Juſtice and Power, when-ever the caſe deſerveth and requireth it, or when we cannot by other means well aſſure the ſincerity of our meaning, or ſecure the conſtancy of our reſolutions.

Yea in ſuch exigencies he doth exact this practice from us, as an inſtance of our religious confidence in him, and as a ſervice conducible to his glory: For it is a Precept in his Law, of moral nature, and eternal obligation, *Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſhalt ſwear by his Name.* It is the character of a religious man to ſwear with due reverence and upright conſcience. For, *The King* (ſaith the Pſalmiſt) *ſhall rejoice in God; every one that ſweareth*

Deut. 10. 20. & 6. 13.

Pſal. 63. 11.

ſweareth by him ſhall glory : but the mouth of them that ſpeak lies ſhall be ſtopped. It is a diſtinctive mark of God's people, according to that of the Prophet *Jeremy, And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by Name-----then ſhall they be built in the midſt of my people.* It is predicted concerning the Evangelical times, *Unto me every knee ſhall bow, every tongue ſhall ſwear :* and, *That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf by the God of truth ; and he that ſweareth in the earth, ſhall ſwear by the God of truth.*

Jer. 12. 16.
Iſa. 45. 23.
65. 16.

As therefore all other Acts of Devotion, wherein immediate application is made to the Divine Majeſty, ſhould never be performed without moſt hearty intention, moſt ſerious conſideration, moſt lowly reverence ; ſo neither ſhould this grand one, wherein God is ſo nearly touched, and his chief Attributes ſo much concerned : the which indeed doth involve both Prayer and Praiſe, doth require the moſt devotional acts of Faith and Fear.

We therefore ſhould ſo perform it, as not to incurr that reproof ; *This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.*

Mat. 15. 8.
Iſa. 29. 13.

When we ſeem moſt formally to avow God, to confeſs his Omniſcience, to confide in his Juſtice ; we ſhould not really diſregard him, and in effect ſignifie, that we do not think he doth know what we ſay, or mind what we do.

If we do preſume to offer this ſervice, we ſhould do it in the manner appointed by himſelf, according to the conditions preſcribed in the Prophet, *Thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs : in truth,* taking heed, that our meaning be conformable to the ſenſe of our words, and our words to the verity of things ; *in judgment,* having with careful deliberation examined and weighed that which we aſſert or promiſe ; *in righteouſneſs,* being ſatisfied in conſcience, that we do not therein infringe any rule of Piety toward God, of Equity toward men, of Sobriety and diſcretion in regard to our ſelves.

Jer. 4. 2.

The cauſe of our Swearing muſt be needful, or very expedient ; the deſign of it muſt be honeſt and uſeful to conſiderable purpoſes ; (tending to God's honour, our Neighbour's benefit, our own welfare ;) the matter of it ſhould be not only juſt and lawful, but worthy and weighty ; the manner ought to be grave and ſolemn, our mind being framed to earneſt attention, and endued with pious affections ſutable to the occaſion.

Otherwiſe, if we do venture to ſwear, without due advice and care, without much reſpect and awe, upon any ſlight or vain (not to ſay, bad or unlawful) occaſion ; we then deſecrate Swearing, and are guilty of profaning a moſt ſacred Ordinance : the doing ſo doth imply baſe hypocriſie, or leud mockery, or abominable wantonneſs and folly ; in boldly invading, and vainly trifling with the moſt auguſt Duties of Religion. Such Swearing therefore is very diſhonourable and injurious to God, very prejudicial to Religion, very repugnant to Piety.

Matt. 15. 7, 8.

III. We may conſider that the Swearing prohibited is very noxious to humane Society.

The great prop of Society (which upholdeth the ſafety, peace and welfare thereof, in obſerving laws, diſpenſing juſtice, diſcharging truſts, keeping contracts, and holding good correſpondence mutually) is Conſcience, or a ſenſe of Duty toward God, obliging to perform what is right and equal ; quickned by hope of rewards, and fear of puniſhments from him : ſecluding which principle, no worldly conſideration is ſtrong enough to hold men faſt; or can farther diſpoſe many to do right, or obſerve faith, or hold peace, than appetite, or intereſt, or humour (things very ſlippery and uncertain) do ſway them.

That men ſhould live honeſtly, quietly and comfortably together, it is needful that they ſhould live under a ſenſe of God's will, and in awe of the Divine power, hoping to pleaſe God, and fearing to offend him, by their behaviour reſpectively.

That Juſtice ſhould be adminiſtred between men, it is neceſſary that teſtimonies of fact be alledged; and that witneſſes ſhould apprehend themſelves greatly obliged to diſcover the truth, according to their conſcience, in dark and doubtful caſes.

That men ſhould uprightly diſcharge offices ſerviceable to publick good, it doth behove that they be firmly engaged to perform the truſts repoſed in them.

That in affairs of very conſiderable importance, men ſhould deal with one another with ſatisfaction of mind, and mutual confidence, they muſt receive competent aſſurances concerning the integrity, fidelity and conſtancy each of other.

That the ſafety of Governours may be preſerved, and the obedience due to them maintained ſecure from attempts to which they are liable, (by the treachery, levity, perverſneſs, timorouſneſs, ambition, all ſuch luſts and ill humours of men,) it is expedient that men ſhould be tied with the ſtricteſt bands of allegeance.

That controverſies emergent about the intereſts of men ſhould be determined, and an end put to ſtrife by peremptory and ſatisfactory means, is plainly neceſſary for common quiet.

Wherefore for the publick intereſt and benefit of humane Society, it is requiſite that the higheſt obligations poſſible ſhould be laid upon the Conſciences of men.

And ſuch are thoſe of Oaths, engaging them to fidelity and conſtancy in all ſuch caſes, out of regard to Almighty God, as the infallible Patron of truth and right, the unavoidable Chaſtiſer of perfidiouſneſs and improbity.

To ſuch purpoſes therefore Oaths have ever been applied, as the moſt effectual inſtruments of working them; not only among the followers of true and perfect Religion, but even among all thoſe who had any glimmering notions concerning a Divine Power and Providence; who have deemed an Oath the faſteſt tie of Conſcience, and held the violation of it for the moſt deteſtable impiety and iniquity. So that what *Cicero* ſaith of the *Romans*, that *their Anceſtours had no band to conſtrain faith more ſtrait than an Oath*, is true of all other Nations; common Reaſon not being able to deviſe any engagement more obliging than it; it being in the nature of things τελευταία πίστις, and ἰσχυρότατον ἀληθείας ἔλεγχον, the utmoſt aſſurance, the laſt reſort of humane faith, the ſureſt pledge that any man can yield of his truſtineſs. Hence ever in tranſactions of higheſt moment this hath been uſed to bind the faith of men.

Nullum enim vinculum ad aſtringendam fidem jurejurando majores arctius eſſe voluerunt. Cic. *de Off.* 3.

Dion. Halic. Procop. Diod. Sic.

Hereby Nations have been wont to ratifie Leagues of peace and amity between each other: (which therefore the *Greeks* called ὅρκια.)

Πρὸς ὃς εἰσὶν ἡμῖν ὅρκοι, καὶ φιλίαι. Polyb.

Hereby Princes have obliged their Subjects to loyalty: and it hath ever been the ſtrongeſt argument to preſs that duty, which the Preacher uſeth; *I counſel thee to keep the King's commandment, and that in regard of the Oath of God.*

Eccles. 8. 2.

Hereby Generals have engaged their Souldiers to ſtick cloſe to them, in bearing hardſhips, and encountring dangers.

Veget. 2.

Hereby the Nuptial league hath been confirmed; the ſolemnization whereof in temples before God is in effect a moſt ſacred Oath.

Hereon the deciſion of the greateſt cauſes concerning the lives, eſtates and reputations of men have depended; ſo that (as the Apoſtle ſaith) *an Oath for confirmation is to them an end of all ſtrife.*

Heb. 6. 16.

Indeed ſuch hath the need hereof been ever apprehended, that we may obſerve, in caſes of great importance, no other obligation hath been admitted for ſufficient to bind the fidelity and conſtancy of the moſt credible perſons; ſo that even the beſt men hardly could truſt the beſt men without it. For inſtance,

When *Abimelech* would aſſure to himſelf the friendſhip of *Abraham*, although he knew him to be a very pious and righteous perſon, whoſe word might be as well taken as any man's, yet, for entire ſatisfaction, he thus ſpake to him; *God is with thee in all that thou doeſt: Now therefore ſwear unto me here by God, that thou wilt not deal falſly with me.*

Gen. 21. 22, 23.

Abraham, though he did much confide in the honeſty of his ſervant *Eliezer*, having entruſted him with all his eſtate, yet in the affair concerning the marriage of his ſon, he could not but thus oblige him: *Put*, (ſaith he) *I pray thee, thy hand under my thigh, and I will make thee ſwear by the Lord, the God of heaven and the God of the earth, that thou wilt not take a wife unto my ſon of the daughters of the Canaanites.*

Gen. 15. 3. & 24. 2.
Gen. 24. 2, 3.

Laban had good experience of *Jacob*'s fidelity; yet that would not ſatisfie, but, *The Lord* (ſaid he) *watch between me and thee, when we are abſent one from another. If thou ſhalt afflict my daughters, or if thou ſhalt take other wives beſide my daughters; no man is with us; ſee, God is witneſs between thee and me. The God of Abraham, and the God of Nahor, the God of their father judge betwixt us.*

Gen. 31. 49, 50, 53.

So did *Jacob make Joſeph ſwear*, that he would *bury him in Canaan:* and *Joſeph cauſed the children of Iſrael to ſwear*, that they would *tranſlate his bones*. So did *Jonathan cauſe* his beloved friend *David to ſwear*, that he would *ſhew kindneſs to him, and to his houſe for ever*. The prudence of which courſe the event ſheweth, the total exciſion of *Jonathan*'s family being thereby prevented; for, *The King* ('tis ſaid) *ſpared Mephiboſheth the ſon of Jonathan, becauſe of the Lord's Oath that was between them.*

Gen. 50. 5.
Gen. 50. 25.
1 Sam. 20. 14, 15, 17.
2 Sam. 21. 7.

Theſe inſtances declare, that there is no ſecurity which men can yield comparable to that of an Oath; the obligation whereof no man wilfully can infringe, without renouncing the fear of God, and any pretence to his favour.

(1 King. 1. 51. Ezr. 10. 5. Neh 5. 12. & 13. 25.)

Wherefore humane Society will be extremely wronged and damnified by the diſſolving or ſlackning theſe moſt ſacred bands of Conſcience; and conſequently by their common and careleſs uſe, which ſoon will breed a contempt of them, and render them inſignificant, either to bind the Swearers, or to ground a truſt on their Oaths.

As by the rare and reverent uſe of Oaths their dignity is upheld, and their obligation kept faſt: ſo by the frequent and negligent application of them, by the proſtituting them to every mean and toyiſh purpoſe, their reſpect will be quite loſt, their ſtrength will be looſed, they will prove unſerviceable to publick uſe.

If Oaths generally become cheap and vile, what will that of Allegeance ſignifie? If men are wont to play with Swearing any-where, can we expect they ſhould be ſerious and ſtrict therein at the Bar, or in the

Church? Will they regard God's teſtimony, or dread his judgment, in one place, or at one time, when every-where upon any, upon no occaſion they dare to confront and contemn them? Who then will be the more truſted for Swearing? what ſatisfaction will any man have from it? The rifeneſs of this practice, as it is the ſign, ſo it will be the cauſe of a general diffidence among men.

Incredible therefore is the miſchief which this vain practice will bring in to the publick; depriving Princes of their beſt ſecurity, expoſing the eſtates of private men to uncertainty, ſhaking all the confidence men can have in the faith of one another.

For which detriments accruing from this abuſe to the publick every vain Swearer is reſponſible; and he would do well to conſider, that he will never be able to make reparation for them. And the publick is much concerned that this enormity be retrenched.

IV. Let us conſider, that raſh and vain Swearing is very apt often to bring the practiſer of it into that moſt horrible ſin of Perjury. For * *falſe ſwearing* (as the *Hebrew* Wiſe-man ſaith) *naturally ſpringeth out of much ſwearing*: and, *He* (ſaith Saint *Chryſtſoſtome*) *that ſweareth continually, both willingly and unwillingly, both ignorantly and knowingly, both in earneſt and in ſport, being often tranſported by anger and many other things, will frequently forſwear. It is confeſſed and manifeſt, that it is neceſſary for him that ſweareth much, to be perjurious.* Ἀμήχανον γὰρ, ἀμήχανον, *For* (ſaith he again,) *it is impoſſible, it is impoſſible for a mouth addicted to ſwearing, not frequently to forſwear.* He that ſweareth at random, as blind paſſion moveth, or wanton fancy prompteth, or the Tempter ſuggeſteth, often will hit upon aſſerting that which is falſe, or promiſing that which is impoſſible: that want of Conſcience and of conſideration which do ſuffer him to violate God's Law in Swearing, will betray him to the venting of Lies, which backed with Oaths become Perjuries. If ſometime what he ſweareth doth happen to be true and performable, it doth not free him of guilt; it being his fortune, rather than his care or conſcience, which keepeth him from Perjury.

* Φύεται πολυορκίας ψευδορκία. Philo *in Decal.* *Nè quiſquam facili juratione etiam ad perjurium decidiſſet, & in Eccleſia populo prædicabat, & ſuos inſtituerat, nè quis juraret nec ad modicum quidem.* Poſid. *in Vit. S.* Aug. *c.* 25.

Ὁ διηνεκῶς ὀμνὺς, &c. Chryſ. Ἀνδρ. ιδ'. *p.* 553.

Μὴ εἰς ὑπόκρισιν πέσητε, *quidam legunt*, Jac. 5. 12. *Vid.* Grot.

Οὕτως ἐστὶν ὡμολογημένον καὶ δῆλον, ὅτι τὸν πολύορκον ἀνάγκη καὶ ἐπίορκον εἶναι. Ibid.

Ἀμήχανον γὰρ, ἀμήχανον, στόμα μεμελετηκὸς ὀμνύναι, μὴ συνεχῶς ἐπιορκεῖν. Chryſ. Ἀνδρ. ιδ'. *p.* 559.

V. Such Swearing commonly will induce a man to bind himſelf by Oath to unlawful practices; and conſequently will entangle him in a woful neceſſity, either of breaking his Oath, or of doing worſe, and committing wickedneſs: ſo that *Swearing* (as S. *Chryſoſtome* ſaith) *hath this miſery attending it, that both tranſgreſſed and obſerved it plagueth thoſe who are guilty of it.*

Τοῦτο τὸ δεινὸν ἔχει ὁ ὅρκος, ὅτι καὶ παραβαινόμενος καὶ φυλαττόμενος κολάζει τοὺς ἁλισκομένους. Chryſ. *ibid. p.* 553.

Of this perplexity the Holy Scripture affordeth two notable inſtances: the one of *Saul*, forced to break his raſh Oaths; the other of *Herod*, being engaged thereby to commit a moſt horrid murther.

(1 Sam. 25. 22. *David.*) διὰ τοὺς ὅρκους. Mat. 14. 9.

Had *Saul* obſerved his Oaths, what injury had he done, what miſchief had he produced, in ſlaughtering his moſt worthy and moſt innocent Son, the prop and glory of his family, the bulwark of his country, and the grand inſtrument of ſalvation to it; in forcing the people to violate their croſs Oath, and for prevention of one, cauſing many Perjuries? He was therefore fain to deſiſt, and lie under the guilt of breaking his Oaths.

Vid. Chryſ. ιδ'. Ἀνδρ. 1 Sam. 14. 45.

And for *Herod*, the excellent Father thus preſſeth the conſideration of his caſe: *Take*, (ſaith he) *I beſeech you, the chopp'd-off head of* S. John, *and his warm bloud yet trickling down; each of you bear it home with you, and conceive that before your eyes you hear it uttering ſpeech, and ſaying, Embrace the murtherer of me, an Oath. That which reproof did not, this an Oath did do; that which the Tyrant's wrath could not, this the neceſſity of keeping an Oath did effect. For when the Tyrant was reprehended publickly in the audience of all men, he bravely did bear the rebuke; but when he had caſt himſelf into the neceſſity of Oaths, then did he cut off that bleſſed head.*

Παρακαλῶ ὑμᾶς τὴν κεφαλὴν Ἰωάννου λαβόντος-- Ἀνδρ. ιδʹ. p. 552.

VI. Likewiſe the uſe of raſh Swearing will often engage a man in undertakings very inconvenient and detrimental to himſelf. A man is bound to *perform his vows to the Lord*, what-ever they be, what-ever damage or trouble thence may accrue to him, if they be not unlawful. It is the Law, *That which is gone out of thy lips, thou ſhalt keep and perform.* It is the property of a Good man, that *he ſweareth to his own hurt, and changeth not.* Wherefore 'tis the part of a ſober man, to be well adviſed what he doth ſwear or vow religiouſly; that he do not put himſelf into the inextricable ſtrait of committing great ſin, or underdoing great inconvenience; that he do not ruſh into that ſnare of which the Wiſe-man ſpeaketh, *It is a ſnare to a man to devour that which is holy,* (or, to ſwallow a ſacred obligation,) *and after vows to make enquiry,* ſeeking how he may diſ-engage himſelf: the doing which is a folly offenſive to God, as the Preacher telleth us; *When* (ſaith he) *thou voweſt a vow unto God, defer not to pay it; for he hath no pleaſure in fools; pay that which thou haſt vowed.* God will not admit our folly in vowing, as a plea or an excuſe for non-performance; he will exact it from us both as a due debt, and as a proper puniſhment of our impious folly.

Deut. 23. 21.
Mat. 5. 33.
Pſ. 66. 13, 14.
Deut. 23. 23.
Pſal. 15. 4.
Prov. 20. 25.
Ὥσπερ τινὶ παγίδι κατεχόμενοι, καὶ δεσμοῖς ἀλύτοις συνδεδεμένοι, &c. Chryſ. Ἀνδρ. ζʹ.
Eccles. 5. 4.

For inſtance, into what loſs and miſchief, what ſorrow, what regret and repentance, did the unadviſed vow of *Jephtha* throw him? the performance whereof (as S. *Chryſoſtome* remarketh) God did permit, and order to be commemorated with ſolemn lamentation, that all poſterity might be admoniſhed thereby, and deterred from ſuch precipitant Swearing.

Chryſ. Ἀνδρ. ιδʹ.

VII. Let us conſider, that Swearing is a ſin of all others peculiarly clamorous, and provocative of Divine judgment. God is hardly ſo much concerned, or in a manner conſtrained, to puniſh any other ſin as this. He is bound in honour and intereſt to vindicate his Name from the abuſe, his Authority from the contempt, his holy Ordinance from the profanation, which it doth infer. He is concerned to take care that his providence be not queſtioned, that the dread of his Majeſty be not voided, that all Religion be not overthrown by the outragious commiſſion thereof with impunity.

It immediately toucheth his Name, it expreſly calleth upon him to mind it, to judge it, to ſhew himſelf in avenging it. He may ſeem deaf, or unconcerned, if, being ſo called and provoked, he doth not declare himſelf.

There is underſtood to be a kind of formal compact between him and mankind, obliging him to interpoſe, to take the matter into his cognizance, being ſpecially addreſſed to him.

The bold Swearer doth importune him to hear, doth rouze him to mark, doth brave him to judge and puniſh his wickedneſs.

Hence no wonder that *the flying roll*, a quick and inevitable *curſe*, doth ſurprize the *Swearer*, and *cut him off*, as it is in the Prophet. No wonder that ſo many remarkable inſtances do occurr in hiſtory, of ſignal vengeance inflicted on perſons notably guilty of this crime. No wonder that a common practice thereof doth fetch down publick judgments; and that, as the Prophets of old did proclaim, *becauſe of Swearing the land mourneth.*

Zech. 5. 2, &c.
Chryſ. Ἀνδρ. 9. *p.* 525. 15. *p.* 565. 19. *p.* 591.
Jer. 23. 10.
Hoſ. 4. 3.

VIII. Farther, (paſſing over the ſpecial laws againſt it, the miſchievous conſequences of it, the ſore puniſhments appointed to it,) we may conſider, that to common ſenſe vain Swearing is a very unreaſonable and ill-favoured practice, greatly miſbecoming any ſober, worthy or honeſt perſon; but eſpecially moſt abſurd and incongruous to a Chriſtian.

For in ordinary converſation what needful or reaſonable occaſion can intervene of violating this command? If there come under diſcourſe a matter of reaſon, which is evidently true and certain, then what need can there be of an Oath to affirm it, it ſufficing to expoſe it to light, or to propoſe the evidences for it? If an obſcure or doubtful point come to be debated, it will not bear an Oath; it will be a ſtrange madneſs to dare, a great folly to hope the perſuading it thereby. What were more ridiculous, than to ſwear the truth of a demonſtrable Theorem? what more vain, than ſo to aſſert a diſputable Problem? Oaths (like wagers) are in ſuch caſes no arguments, except of ſillineſs in the uſers of them.

If a matter of hiſtory be ſtarted, then if a man be taken for honeſt, his word will paſs for atteſtation, without farther aſſurance: but if his veracity or probity be doubted, his Oath will not be relied on, eſpecially when he doth obtrude it. For it was no leſs truly than acutely ſaid by the old Poet, Οὐκ ἀνδρὸς ὅρκοι πίστις, ἀλλ᾽ ὅρκων ἀνήρ, *The man doth not get credit from an Oath, but an Oath from the man:* and a greater Authour, *An Oath* (ſaith S. *Chryſoſtome) doth not make a man credible; but the teſtimony of his life, and the exactneſs of his converſation, and a good repute. Many often have burſt with ſwearing, and perſuaded no man: others only nodding have deſerved more belief, than thoſe who have ſwore ſo mightily.* Wherefore Oaths, as they are frivolous coming from a perſon of little worth or conſcience, ſo they are ſuperfluous in the mouth of an honeſt and worthy perſon; yea, as they do not encreaſe the credit of the former, ſo they may impair that of the latter.

Æſchyl.

Οὐκ ὅρκος ἀξιόπιστον ποιεῖ, ἀλλὰ βίου μαρτυρία, καὶ πολιτείας ἀκρίβεια, καὶ ὑπόληψις ἀγαθή. πολλοὶ πολλάκις διεῤῥάγησαν ὀμνύοντες, καὶ οὐδένα ἔπεισαν· ἕτεροι δὲ, ἐπινεύσαντες μόνον, ἀξιοπιστότεροι τῶν τοσαῦτα ὀμωμοκότων ἐφάνησαν. Chryſ. Ἀνδρ. ζ'. *p.* 514.

A good man (as *Socrates* did ſay) *ſhould apparently ſo demean himſelf, that his word may be deemed more credible than an Oath*; the conſtant tenour of his practice vouching for it, and giving it ſuch weight, that no aſſeveration can farther corroborate it.

Δεῖ τοὺς ἀγαθοὺς ἄνδρας τρόπον ὅρκου πιστότερον φαίνεσθαι παρεχομένους. Socr. *apud* Max. *Serm.* 85.

Ὁ τοῦ σπουδαίου λόγος ὅρκος ἔστω βέβαιος, ἀκλινής, ἀψευδέστατος. Philo.

Colendo fidem jurant (*Scythæ*; *apud* Curt. 7. 8.)

He ſhould τοῖς ἔργοις εὐορκεῖν, *ſwear by his good deeds*, and exhibit βίον ἀξιόπιστον, *a life deſerving belief*, (as *Clemens Alex.* ſaith:) ſo that no man ſhould deſire more from him than his bare aſſertion; but willingly ſhould yield him the privilege which the *Athenians* granted to *Xenocrates*, that he ſhould teſtify without Swearing.

Clem. Alex. *Strom.* 7. *p.* 524.

Ἦν δὲ καὶ ἀξιόπιστος σφόδρα· ὥστε μὴ ἐξὸν ἀνώμοτον μαρτυρεῖν, τούτῳ μόνῳ συνεχώρουν Ἀθηναῖοι. Diog. Laert. *in Xenocr.*

He ſhould be like the *Eſſenes*, of whom *Joſephus* ſaith, that every thing ſpoken by them was more valid than an Oath; whence they declined Swearing.

Πᾶν τὸ ῥηθὲν ὑπ᾽ αὐτῶν ἰσχυρότερον ὅρκου, τὸ δὲ ὀμνύειν αὐτοῖς περιΐσταται. Joſeph.

He ſhould ſo much confide in his own veracity and fidelity, and ſo much ſtand upon them, that he ſhould not deign to offer any pledge for them, implying them to want confirmation.

He ſhould (as S. *Hierome* ſaith) *ſo love truth, that he ſhould ſuppoſe himſelf to have ſworn whatſoever he hath ſaid;* and therefore ſhould not be apt to heap another Oath on his words.

Tantus in te ſit veri amor, ut quicquid dixeris, juratum putes. Hier. *Ep.* 14.

Upon ſuch accounts common reaſon directed even Pagan wiſe-men wholly to interdict Swearing in ordinary converſation, or about petty matters, as an irrational and immoral practice, unworthy of ſober and diſcreet perſons. *Forbear Swearing about any matter,* (ſaid *Plato*, cited by *Clem. Alex.*) *Avoid Swearing, if you can, wholly,* (ſaid *Epictetus.*) *For mony ſwear by no God, though you ſwear truly,* ſaid *Iſocrates.* And divers the like precepts occurr in other Heathens; the mention whereof may well ſerve to ſtrike ſhame into many looſe and vain people, bearing the name of Chriſtians.

Ὅρκος περὶ παντὸς ἀπέστω. Plato *apud* Clem. Alex. *Str.* 5. *p.* 433.
Ὅρκον παραίτησον, εἰ μὲν οἷόν τε, εἰς ἅπαν. Epict. *Ench. cap.* 44. Ἕνεκα χρημάτων μηδένα θεὸν ὀμόσῃς, μηδ' ἂν εὐορκεῖν μέλλῃς. Iſocr. *ad Demon.*

Indeed, for a true and real Chriſtian, this practice doth eſpecially in a far higher degree misbecome him, upon conſiderations peculiar to his high calling and holy profeſſion.

Plutarch telleth us, that among the *Romans* the *Flamen* of *Jupiter* was not permitted to ſwear: of which Law among other reaſons he aſſigneth this; *Becauſe it is not handſome, that he to whom divine and greateſt things are intruſted, ſhould be diſtruſted about ſmall matters.* The which reaſon may well be applied to excuſe every Chriſtian from it, who is a Prieſt to the moſt High God, and hath the moſt celeſtial and important matters concredited to him; in compariſon to which all other matters are very mean and inconſiderable. The dignity of his rank ſhould render his word *verbum honoris*, paſſable without any farther engagement. He hath opinions of things, he hath undertaken practices inconſiſtent with Swearing. For he that firmly doth believe that God is ever preſent with him, an auditour and witneſs of all his diſcourſe; he that is perſuaded that a ſevere judgment ſhall paſs on him, wherein he muſt *give an account for every idle word* which ſlippeth from him, and wherein, among other offenders, aſſuredly *Liars* will be condemned to the burning lake; he that in a great Sacrament (once moſt ſolemnly taken, and frequently renewed) hath engaged and ſworn together with all other Divine Commandments, to obſerve thoſe which moſt expreſly do charge him to be exactly juſt, faithful and veracious in all his words and deeds; who therefore ſhould be ready to ſay with *David*, *I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments*; to him * every word hath the force of an Oath; every Lie, every breach of promiſe, every violation of faith doth involve Perjury: for him to ſwear, is falſe heraldry, an impertinent accumulation of one Oath upon another: he of all men ſhould diſdain to allow that his words are not perfectly credible, that his promiſe is not ſecure, without being aſſured by an Oath.

Διὰ τί τῷ ἱερεῖ τοῦ Διὸς, οὐκ ἔξεστιν ὀμόσαι; ἢ ὅτι περὶ μικρῶν ἀπιστεῖσθαι τὸν τὰ θεῖα καὶ μέγιστα πεπιστευμένον οὐκ εἰκός ἐστιν; Plut. *in Qu. Rom. p.* 491.

Mat. 12. 36.
Revel. 21. 8. & 22. 15.
Col. 3. 9.
Eph. 4. 25.
1 Pet. 2. 1.
Pſ. 119. 106.
* *Omnis ſermo fidelis pro jure jurando eſt.* Hier. *in Matt.* 5.

IX. Indeed the practice of Swearing greatly diſparageth him that uſeth it, and derogateth from his credit upon divers accounts.

It ſignifieth, (if it ſignifieth any thing,) that he doth not confide in his own reputation, and judgeth his own bare word not to deſerve credit: for why, if he taketh his word to be good, doth he back it with aſſeverations ? why, if he deemeth his own honeſty to bear proof, doth he cite Heaven to warrant it ?

It is (ſaith S. *Baſil*) *a very foul and ſilly thing, for a man to accuſe himſelf as unworthy of belief, and to profer an Oath for ſecurity.*

Αἰσχρὸν παντελῶς καὶ ἀνόητον, ἑαυτοῦ κατηγορεῖν ὡς ἀναξίου πίστεως, καὶ τὴν τῶν ὅρκων ἀσφάλειαν ἐπιφέρεσθαι. Baſ. *in* Pſ. 14.

By ſo doing a man doth authorize others to diſtruſt him: for it can be no wrong to diſtruſt him, who doth not pretend to be a credible perſon, or that his ſaying alone may ſafely be taken; who, by ſuſpecting that others are not ſatisfied with his ſimple aſſertion, implieth a reaſon known to himſelf for it.

Ἤδη γὰρ ὅ γε ὀμνὺς εἰς ἀπιστίαν ὑπονοεῖται. Philo.

It rendreth what-ever he ſaith to be in reaſon ſuſpicious, as diſcovering him void of conſcience and diſcretion: for he that flatly againſt the rules of duty and reaſon will ſwear vainly, what can engage him to ſpeak truly ? he that is ſo looſe in ſo clear and ſo conſiderable a point of obedience to God, how can he be ſuppoſed ſtaunch in regard to any other ? *It being* (as *Ariſtotle* hath it) *the part of the ſame men to do ill things, and not to regard forſwearing.* It will at leaſt conſtrain any man to ſuſpect all his diſcourſe of vanity and unadviſedneſs, ſeeing he plainly hath no care to bridle his tongue from ſo groſs an offence.

Τῶν αὐτῶν ἐστιν ἀνθρώπων τὰ πονηρὰ πράττειν, καὶ μὴ φροντίζειν ἐπιορκοῦντας. Ariſt. *Rhet. ad Alex. c.* 18.

It is ſtrange therefore, that any man of honour or honeſty ſhould not ſcorn, by ſuch a practice, to ſhake his own credit, or to detract from the validity of his word; which ſhould ſtand firm on it ſelf, and not want any atteſtation to ſupport it. It is a privilege of honourable perſons, that they are excuſed from ſwearing, and that their *verbum honoris* paſſeth in lieu of an Oath: is it not then ſtrange, that when others diſpenſe with them, they ſhould not diſpenſe with themſelves; but voluntarily degrade themſelves, and with ſin forfeit ſo noble a privilege ?

X. To excuſe theſe faults, the Swearer will be forced to confeſs, that his Oaths are no more than waſte and inſignificant words; deprecating being taken for ſerious, or to be underſtood that he meaneth any thing by them; but only that he uſeth them as expletive phraſes, πρὸς ἀναπλήρωσιν λόγου, to plump his ſpeech, and fill up ſentences. But ſuch pleas do no more than ſuggeſt other faults of Swearing, and good arguments againſt it; its impertinence, its abuſe of ſpeech, its diſgracing the practiſer of it in point of judgment and capacity. For ſo it is, Oaths as they commonly paſs are mere excreſcencies of Speech, which do nothing but encumber and deform it; they ſo embelliſh diſcourſe, as a Wen or a Scab do beautify a face, as a Patch or a Spot do adorn a garment.

Hierocl.
Philo.

To what purpoſe, I pray, is God's Name hooked and haled into our idle talk ? why ſhould we ſo often mention him, when we do not mean any thing about him ? would it not, into every ſentence to foiſt a dog or a horſe, (to intrude *Turkiſh*, or any barbarous gibberiſh,) be altogether as proper and pertinent ?

What do theſe ſuperfluities ſignifie, but that the venter of them doth little skill the uſe of ſpeech, or the rule of converſation, but meaneth to ſputter and prate any thing without judgment or wit; that his invention is very barren, his fancy beggarly, craving the aid of any ſtuff to relieve it ? One would think a man of ſenſe ſhould grutch to lend his ear, or incline his attention to ſuch motly ragged diſcourſe; that without

out nauſeating he ſcarce ſhould endure to obſerve men laviſhing time, and ſquandring their breath ſo frivolouſly. 'Tis an affront to good company, to peſter it with ſuch talk.

XI. But farther, upon higher accounts this is a very uncivil and unmannerly practice.

Some vain perſons take it for a gentile and graceful thing, a ſpecial accompliſhment, a mark of fine breeding, a point of high gallantry: for who, forſooth, is the brave Spark, the compleat Gentleman, the man of converſation and addreſs, but he that hath the skill and confidence (O heavens! how mean a skill! how mad a confidence!) to lard every ſentence with an Oath or a Curſe; making bold at every turn to ſalute his Maker, or to ſummon him in atteſtation of his tattle; not to ſay, calling and challenging the Almighty to damn and deſtroy him? Such a conceit, I ſay, too many have of Swearing, becauſe a cuſtom thereof, together with divers other fond and baſe qualities, hath prevailed among ſome people, bearing the name and garb of Gentlemen.

But in truth there is no practice more croſſing the genuine nature of Gentileneſs, or misbecoming perſons well born and well bred; who ſhould excell the rude vulgar in goodneſs, in courteſie, in nobleneſs of heart, in unwillingneſs to offend, and readineſs to oblige thoſe with whom they converſe, in ſteddy compoſedneſs of mind and manners, in diſdaining to ſay or do any unworthy, any unhandſome things.

For this practice is not only a groſs rudeneſs toward the main body of men, who juſtly reverence the Name of God, and deteſt ſuch an abuſe thereof; not only (farther) an inſolent defiance of the common Profeſſion, the Religion, the Law of our Country, which diſalloweth and condemneth it; but it is very odious and offenſive to any particular Society or company, at leaſt wherein there is any ſober perſon, any who retaineth a ſenſe of goodneſs, or is any-wiſe concerned for God's honour: for to any ſuch perſon no language can be more diſguſtful; nothing can more grate his ears, or fret his heart, than to hear the ſovereign object of his love and eſteem ſo mocked and ſlighted; to ſee the Law of his Prince ſo diſloyally infringed, ſo contemptuouſly trampled on; to find his beſt Friend and Benefactour ſo outrageouſly abuſed. To give him the lie were a complement, to ſpit in his face were an obligation, in compariſon to this uſage.

Wherefore 'tis a wonder, that any perſon of rank, any that hath in him a ſpark of ingenuity, or doth at all pretend to good manners, ſhould find in his heart or deign to comply with ſo ſcurvy a faſhion; a faſhion much more befitting the ſcumme of the people, than the flower of the Gentry; yea rather much below any man endued with a ſcrap of reaſon, or a grain of goodneſs. Would we bethink our ſelves, modeſt, ſober and pertinent diſcourſe would appear far more generous and maſculine, than ſuch mad Hectoring the Almighty, ſuch boiſterous inſulting over the received Laws and general notions of mankind, ſuch ruffianly ſwaggering againſt ſobriety and goodneſs. If Gentlemen would regard the Vertues of their Anceſtours, the founders of their quality; that gallant courage, that ſolid wiſdom, that noble courteſie, which advanced their families, and ſevered them from the vulgar; this degenerate wantonneſs and ſordidneſs of language would return to the dunghil, or rather (which God grant) be quite baniſhed from the world; the vulgar following their example.

XII. Farther, the words of our Lord, when he forbad this practice, do ſuggeſt another conſideration againſt it, deducible from the cauſes

Mat. 5. 37. and ſources of it; from whence it cometh, that men are ſo inclined or addicted thereto: *Let* (ſaith he) *your communication be Yea, yea, Nay, nay; for whatſoever is more than theſe cometh of evil.* The roots of it he aſſureth us are evil, and therefore the fruit cannot be good: it is no grape which groweth from thorns, or fig from thiſtles. Conſult experience, and obſerve whence it doth proceed.

Sometimes it ariſeth from exorbitant heats of ſpirit, or tranſports of unbridled paſſion. When a man is keenly peeviſh, or fiercely angry, or eagerly contentious, then he bluſtereth, and diſchargeth his choler in moſt tragical ſtrains; then he would fright the objects of his diſpleaſure by the moſt violent expreſſions thereof. This is ſometime alledged in excuſe of raſh Swearing; (*I was provoked*, the Swearer will ſay, *I was in paſſion:*) but it is ſtrange, that a bad cauſe ſhould juſtify a bad effect; that one crime ſhould warrant another; that what would ſpoil a good action, ſhould excuſe a bad one.

Sometimes it proceedeth from arrogant conceit, and a tyrannical humour; when a man fondly admireth his own opinion, and affecting to impoſe it on others, is thence moved to thwack it on with luſty Aſſeverations.

ἐλαφρία. 2 Cor. 1. 17. Sometimes it iſſueth from wantonneſs and levity of mind, diſpoſing a man to ſport with any thing, how ſerious, how grave, how ſacred and venerable ſoever.

Sometimes its riſe is from ſtupid inadvertency, or heady precipitancy; when the man doth not heed what he ſaith, or conſider the nature and conſequence of his words, but ſnatcheth any expreſſion which cometh next, or which his roving fancy doth offer; for want of that caution of the Pſalmiſt, *I ſaid, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.* Pſal. 39. 1. & 141. 3.

Sometimes (alas! how often in this miſerable Age?) it doth ſpring from profane boldneſs; when men deſign to put affronts on Religion, and to diſplay their ſcorn and ſpite againſt Conſcience; affecting the reputation of ſtout Blades, of gallant Hectors, of reſolute Giants, who dare do any thing, who are not afraid to defy Heaven, and brave God Almighty himſelf.

(Pſal. 26. 4.) Sometimes it is derived from apiſh imitation, or a humour to comply with a faſhion current among vain and diſſolute perſons.

It always doth come from a great defect of Conſcience, of reverence to God, of love to goodneſs, of diſcretion and ſober regard to the welfare of a man's Soul.

From ſuch evidently-vicious and unworthy ſources it proceedeth, and therefore muſt needs be very culpable. No good, no wiſe man can like actions drawn from ſuch principles. Farther, Mat. 7. 16.

XIII. This offence may be particularly aggravated by conſidering, that it hath no ſtrong temptation alluring to it; that it yieldeth no ſenſible advantage; that it moſt eaſily may be avoided or corrected.

Οὐ γὰρ ἐστι πᾶν ἁμάρτημα τὴν αὐτὴν φέρον κόλασιν· ἀλλὰ τὰ εὐκατόρθωτα μείζονα ἡμῖν ἐπάγει τὴν τιμωρίαν. Chryſ. Ἀνδρ. ι'. p. 489.

Εἰπέ μοι, ποίαν δυσκολίαν, &c. Chryſ. Ἀνδρ. ιθ'. p. 594. Chryſ. Ἀνδρ. έ. p. 499. Chryſ. Ἀνδρ. δ'. p. 489.

Every ſin (ſaith S. *Chryſoſtome*) *hath not the ſame puniſhment; but thoſe things which may eaſily be reformed do bring on us greater puniſhment:* and what can be more eaſie, than to reform this fault? *Tell me,* (ſaith he) *what difficulty, what ſweat, what art, what hazard, what more doth it require beſide a little care* to abſtain wholly from it? It is but willing, or reſolving on it, and it is inſtantly done: for there is not any natural inclination diſpoſing to it, any ſtrong appetite to detain us under its power.

It gratifieth no ſenſe, it yieldeth no profit, it procureth no honour; for the ſound of it is not very melodious, and no man ſurely did ever get an eſtate by it, or was preferred to dignity for it. It rather to any good ear maketh a horrid and jarring noiſe; it rather with the beſt part of the world produceth diſpleaſure, damage and diſgrace. What therefore beſide monſtrous vanity, and unaccountable perverſeneſs, ſhould hold men ſo devoted thereto?

Surely of all dealers in ſin the Swearer is palpably the ſillieſt, and maketh the worſt bargains for himſelf; for he ſinneth *gratis*, and (like thoſe in the Prophet) *ſelleth his ſoul for nothing.* An Epicure hath ſome reaſon to alledge, an Extortioner is a man of wiſdom, and acteth prudently in compariſon to him; for they enjoy ſome pleaſure, or acquire ſome gain here, in lieu of their Salvation hereafter: but this fondling offendeth Heaven, and abandoneth Happineſs, he knoweth not why or for what. He hath not ſo much as the common plea of humane infirmity to excuſe him; he can hardly ſay that he was tempted thereto by any bait.

Iſa. 52. 3.

Οὗτος δὲ, οὐδεμιᾶς ἀνάγκης αὐτὸν βιαζομένης, ὑπὸ ἀνοίας μόνης εἰς τὸ βάραθρον καταπίπτει τῆς ἁμαρτίας. Chryſ. Ἀνδρ. ί. p. 531. Οὐδὲ γὰρ ἔνι τινα πρόφασιν ἔχειν προβαλέσθαι, ἀλλὰ καταφρόνησιν μόνον. Ibid.

A phantaſtick humour poſſeſſeth him of ſpurning at Piety and Soberneſs; he inconſiderately followeth a herd of wild fops; he affecteth to play the Ape. What more than this can he ſay for himſelf?

XIV. Finally, let us conſider, that as we our ſelves, with all our members and powers, were chiefly deſigned and framed to glorify our Maker; (the which to do is indeed the greateſt perfection and nobleſt privilege of our nature;) ſo our Tongue and ſpeaking faculty were given to us to declare our admiration and reverence of him, to exhibit our due love and gratitude toward him, to profeſs our truſt and confidence in him, to celebrate his praiſes, to avow his benefits, to addreſs our ſupplications to him, to maintain all kinds of devotional intercourſe with him, to propagate our knowledge, fear, love and obedience to him, in all ſuch ways to promote his honour and ſervice. This is the moſt proper, worthy and due uſe of our Tongue, for which it was created, to which it is dedicated, from whence it becometh, as it is ſo often ſtyled, our *glory*, and the beſt member that we have; that whereby we excell all creatures here below, and whereby we are no leſs diſcriminated from them, than by our Reaſon; that whereby we conſort with the Bleſſed Angels above in the diſtinct utterance of praiſe, and communication of glory to our Creatour. Wherefore applying this to any impious diſcourſe, with this to profane God's Bleſſed Name, with this to violate his Holy Commands, with this to unhallow his Sacred Ordinance, with this to offer diſhonour and indignity to him, is a moſt unnatural abuſe, an horrid ingratitude toward him.

Pſal. 16. 9.
& 30. 12.
& 57. 8.
& 108. 1.

Hoc enim uno præſtamus vel maximè feris, quòd colloquimur inter nos, & quòd exprimere dicendo ſenſa poſſumus. Cic. *de Orat.* 1.

It is that indeed whereby we render this noble Organ incapable of any good uſe. For * how (as the excellent Father doth often urge) can we pray to God for mercies, or praiſe God for his benefits, or heartily confeſs our ſins, or chearfully partake of the Holy myſteries, with a mouth defiled by impious Oaths, with a heart guilty of ſo hainous diſobedience?

* Πῶς εὐξόμεθα—; Chr. Ἀνδρ. ιδ. p. 559. Ἀνδρ. ια. p. 538.

Likewiſe, whereas a ſecondary, very worthy uſe of our Speech is, to promote the good of our Neighbour, and eſpecially to edifie him in Piety, according to that wholſome precept of the Apoſtle, *Let no corrupt*

Eph. 4. 29.

rupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers; the practice of Swearing is an abuſe very contrary to that good purpoſe, ſerving to corrupt our Neighbour, and to inſtill into him a contempt of Religion; or however grievouſly to ſcandalize him.

John 14. 15.
Matt. 5. 34.

XV. I ſhall add but two words more. One is, that we would ſeriouſly conſider, that our Bleſſed Saviour, who loved us ſo dearly, who did and ſuffered ſo much for us, who redeemed us by his bloud, who ſaid unto us, *If ye love me, keep my commandments*, he thus poſitively hath injoyned, *But I ſay unto you, Swear not at all*: and how then can we find in our heart directly to thwart his word?

* μὴ ὑπὸ κρίσιν πέσητε.

The other is, that we would lay to heart the reaſon whereby S. *James* doth enforce the point, and the ſting in the cloſe of our Text, wherewith I conclude; *But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your Yea be yea, and your Nay nay, leſt you fall into condemnation*, or, * *leſt you fall under damnation.* From the which infinite miſchief, and from all ſin that may cauſe it, God in mercy deliver us through our Bleſſed Redeemer *Jeſus*, to whom for ever be all glory and praiſe.

SERMON XVI.

Of Evil-ſpeaking in General.

TITUS. 3. 2.

----*To ſpeak evil of no man.*

THESE words do imply a double Duty; one incumbent on Teachers, another on the People who are to be inſtructed by them.

* Ὑπομίμνησκε αὐτούς.

The Teachers Duty appeareth from reflecting on the words of the Context, which govern theſe, and make them up an entire ſentence; * *Put them in mind*, or, Rub up their memory to do thus. It is S. *Paul's* injunction to *Titus*, a Biſhop and Paſtour of the Church, that he ſhould admoniſh the People committed to his care and inſtruction, as of other great Duties, (of yielding obedience to Magiſtrates, of behaving themſelves peaceably, of practiſing meekneſs and equity toward all men, of being *readily* diſpoſed *to every good work*,) ſo particularly of this μηδένα βλασφημεῖν, *to revile*, or *ſpeak evil of no man.*

Whence it is apparent, that this is one of the principal Duties that Preachers are obliged to mind people of, and to preſs upon them. And if this were needful then, when Charity, kindled by ſuch inſtructions and examples, was ſo lively; when Chriſtians, by their Sufferings,

rings, were ſo inured to meekneſs and patience; even every one, for the honour of his Religion, and the ſafety of his perſon, was concerned in all reſpects to demean himſelf innocently and inoffenſively; then is it now eſpecially requiſite, when (ſuch engagements and reſtraints being taken off, Love being cooled, Perſecution being extinct, the tongue being ſet looſe from all extraordinary curbs) the tranſgreſſion of this Duty is grown ſo prevalent and riſe, that Evil-ſpeaking is almoſt as common as ſpeaking, ordinary converſation extremely abounding therewith, that Miniſters ſhould diſcharge their office in dehorting and diſſuading from it.

Well indeed it were, if by their example of uſing mild and moderate diſcourſe, of abſtaining from virulent invectives, tauntings and ſcoffings, good for little but to enflame anger, and infuſe ill-will, they would lead men to good practice of this ſort: for no examples can be ſo wholſome, or ſo miſchievous to this purpoſe, as thoſe which come down from the Pulpit, the place of edification, backed with ſpecial authority and advantage.

How-ever, it is to Preachers a ground of aſſurance, and matter of ſatisfaction, that in preſſing this Duty they ſhall perform their duty: their Text being not ſo much of their own chuſing, as given them by S. *Paul*; they can ſurely ſcarce find a better to diſcourſe upon: it cannot be a matter of ſmall moment or uſe, which this great Maſter and Guide ſo expreſly directeth us to inſiſt upon. And to the obſervance of his Precept, ſo far as concerneth me, I ſhall immediately apply my ſelf.

It is then the Duty of all Chriſtian people, (to be taught, and preſſed on them,) *not to reproach*, or *ſpeak evil of any man*. The which Duty, for your inſtruction, I ſhall firſt endeavour ſomewhat to explain, declaring its import and extent; then, for your farther edification, I ſhall inculcate it, propoſing ſeveral inducements perſuaſive to the obſervance of it.

I. For Explication, we may firſt conſider the Object of it, *no man*; then the Act it ſelf, which is prohibited, *to blaſpheme*, that is, to reproach, to revile, or (as we have it rendred) *to ſpeak evil.*

NO MAN. S. *Paul* queſtionleſs did eſpecially mean hereby to hinder the Chriſtians at that time from reproaching the *Jews* and the Pagans among whom they lived, men in their lives very wicked and corrupt, men in opinion extremely diſſenting from them, men who greatly did hate, and cruelly did perſecute them; of whom therefore they had mighty provocations and temptations to ſpeak ill; their judgment of the perſons, and their reſentment of injuries, making it difficult to abſtain from doing ſo. Whence by a manifeſt analogy may be inferred, that the Object of this Duty is very large, indeed univerſal and unlimited: that we muſt forbear reproach not only againſt pious and vertuous perſons, againſt perſons of our own judgment or party, againſt thoſe who never did harm or offend us, againſt our relations, our friends, our benefactours; in reſpect of whom there is no ground or temptation of ill-ſpeaking; but even againſt the moſt unworthy and wicked perſons, againſt thoſe who moſt diſcoaſt in opinion and practice from us, againſt thoſe who never did oblige us, yea thoſe who have moſt diſobliged us, even againſt our moſt bitter and ſpiteful enemies. There is no exception or excuſe to be admitted from the quality, ſtate, relation, or demeanour of men; the Duty (according to the proper ſenſe, or due qualifications and limits of the Act) doth extend to all men: for, *Speak evil of no man.*

As for the Act, it may be inquired what the word βλασφημεῖν, *to BLASPHEME*, doth import. I anſwer, that it is to vent words concerning any perſon which do ſignifie in us ill opinion, or contempt, anger, hatred, enmity conceived in our minds toward him; which are apt in him to kindle wrath, and breed ill bloud toward us; which tend to beget in others that hear ill conceit, or ill-will toward him; which are much deſtructive of his reputation, prejudicial to his intereſts, productive of damage or miſchief to him. It is otherwiſe in Scripture termed λοιδορεῖν, *to rail* or *revile*, (to uſe bitter and ignominious language;) ὑβρίζειν, *to ſpeak contumeliouſly*; φέρειν βλάσφημον κρίσιν, *to bring railing accuſation*, or reproachful cenſure;) καταλαλεῖν, to uſe *obloquy*, or *obtrectation*; καταρᾶσθαι, *to curſe*, that is, to ſpeak words importing that we do wiſh ill to a perſon.

Luk. 11. 45.
2 Pet. 2. 11.
Jud. 9.
Jam. 4. 11.
Rom. 12. 14.
Luk. 6. 28.
(2 Sam. 16. 10.)

Such is the language we are prohibited to uſe. To which purpoſe we may obſerve, that whereas in our converſation and commerce with men, there do frequently occur occaſions to ſpeak of men and to men words apparently diſadvantageous to them, expreſſing our diſſent in opinion from them, or a diſlike in us of their proceedings, we may do this in different ways and terms; ſome of them gentle and moderate, ſignifying no ill mind or diſaffection toward them; others harſh and ſharp, arguing height of diſdain, diſguſt, or deſpite, whereby we bid them defiance, and ſhew that we mean to exaſperate them. Thus, telling a man that we differ in judgment from him, or conceive him not to be in the right, and calling him a Liar, a Deceiver, a Fool; ſaying that he doeth amiſs, taketh a wrong courſe, tranſgreſſeth the rule, and calling him diſhoneſt, unjuſt, wicked; (to omit more odious and provoking names, unbecoming this place, and not deſerving our notice;) are ſeveral ways of expreſſing the ſame things: whereof the latter, in relating paſſages concerning our Neighbour, or in debating caſes with him, is prohibited: for thus the words *reproaching*, *reviling*, *railing*, *curſing*, and the like, do ſignifie; and thus our Lord himſelf doth explain them, in his Divine Sermon, wherein he doth enact this Law; *Whoſoever* (ſaith he) *ſhall ſay to his brother*, *RACA*, (that is, Vain man, or Liar, *ſhall be in danger of the council: but whoſoever ſhall ſay*, *THOU FOOL*, *ſhall be in danger of Hell-fire*; that is, he rendreth himſelf liable to a ſtrict account, and to ſevere condemnation before God, who uſeth contemptuous and contumelious expreſſions toward his Neighbour, in proportion to the malignity of ſuch expreſſions.

(Acts 23. 3, 4, 5.)

Matt. 5. 22.

The reaſon of things alſo doth help to explain thoſe words, and to ſhew why they are prohibited: becauſe thoſe harſh terms are needleſs; mild words ſerving as well to expreſs the ſame things: becauſe they are commonly unjuſt, loading men with greater defect or blame than they can be proved to deſerve, or their actions do import: (for every man that ſpeaketh falſhood is not therefore a Liar, every man that erreth is not thence a Fool, every man that doeth amiſs is not conſequently Diſhoneſt or wicked; the ſecret intentions and the habitual diſpoſitions of men not being always to be collected from their outward actions: becauſe they are uncharitable, ſignifying that we entertain the worſt opinions of men, and make the worſt conſtruction of their doings, and are diſpoſed to ſhew them no favour or kindneſs: becauſe alſo they produce miſchievous effects, ſuch as ſpring from the worſt paſſions raiſed by them.

This in groſs is the meaning of the Precept. But ſince there are ſome other Precepts ſeeming to claſh with this; ſince there are caſes wherein we are allowed to uſe the harſher ſort of terms, there are great examples in appearance thwarting this rule; therefore it may be requiſite for determining the limits of our duty, and diſtinguiſhing it from tranſgreſſion, that ſuch exceptions or reſtrictions ſhould be ſomewhat declared.

1. Firſt then, we may obſerve, that it may be allowable to perſons any-wiſe concerned in the proſecution or adminiſtration of Juſtice, to ſpeak words which in private intercourſe would be reproachful. A Witneſs may impeach of crimes hurtful to juſtice, or publick tranquillity; a Judge may challenge, may rebuke, may condemn an offender in proper terms, (or forms of ſpeech preſcribed by Law,) although moſt diſgraceful and diſtaſtful to the guilty: for it belongeth to the majeſty of publick Juſtice to be bold, blunt, ſevere; little regarding the concerns or paſſions of particular perſons, in compariſon to the publick welfare.

A Teſtimony therefore or Sentence againſt a criminal, which materially is a reproach, and morally would be ſuch in a private mouth, is not yet formally ſo accordingly to the intent of this rule. For practices of this kind, which ſerve the exigencies of Juſtice, are not to be interpreted as proceeding from anger, hatred, revenge, any bad paſſion or humour; but in way of needful diſcipline for God's ſervice, and common benefit of men. It is not indeed ſo much the Miniſter of Juſtice, as God himſelf, our abſolute Lord, as the Sovereign, God's repreſentative, acting in the publick behalf, as the Commonwealth it ſelf, who by his mouth do rebuke the obnoxious perſon.

2. God's Miniſters in Religious affairs, to whom the care of mens inſtruction and edification is committed, are enabled to inveigh againſt ſin and vice, who-ever conſequentially may be touched thereby: yea ſometimes it is their duty, with ſeverity and ſharpneſs to reprove particular perſons, not only privately, but publickly, in order to their correction, and edification of others.

Thus Saint *Paul* directeth *Timothy*; *Them that ſin* (notoriouſly and ſcandalouſly, he meaneth) *rebuke before all, that others may fear*: that is in a manner apt to make impreſſion on the minds of the hearers, ſo as to ſcare them from like offences. And to *Titus* he writes, *Rebuke them ſharply, that they may be ſound in the faith*. And, *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins*, ſaith the Lord to the Prophet. Such are the charges and commiſſions laid on and granted to his Meſſengers.

1 Tim. 5. 20.
2 Tim. 4. 2.
Tit. 1. 13.
Iſa. 58. 1.

Thus may we obſerve that God's Prophets of old, S. *John* the Baptiſt, our Lord himſelf, the Holy Apoſtles did in terms moſt vehement and biting reprove the Age in which they lived, and ſome particular perſons in them. The Prophets are full of declamations and invectives againſt the general corruption of their Times, and againſt the particular manners of ſome perſons in them. *Ah ſinful nation, a people laden with iniquity, a ſeed of evil-doers, children that are corrupters! They are all adulterers, an aſſembly of treacherous men; and they bend their tongues like their bow for lies.* * *Thy Princes are rebellious, and companions of thieves, every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come before them.* † *The Prophets propheſie falſly, and the Prieſts rule by their means.* ‖ *As troups of robbers wait for a man, ſo the company of Prieſts murther in the way by conſent,*

Vide Hier. *in* Pelag. 1. 9.

Iſa. 1. 4.
Jer. 9. 2, 3.
* Iſa. 1. 23.
Hoſ. 9. 15.
Ezek. 22. 6. 27.
† Jer. 5. 31. & 14. 14.
‖ Hoſ. 6. 9.
Ezek. 22. 26.
Mic. 3. 11.
Zeph. 3. 4.

conſent, and commit lewdneſs. Such is their ſtyle commonly. S. *John* the
* Matt. 3. 7. Baptiſt calleth the Scribes and Phariſees * *a generation of vipers.* Our
† Matt. 16. 4. & 12. 34, 39. Saviour ſpeaketh of them in the ſame terms; calleth them an † *evil and*
|| Matt. 23. *adulterous generation, Serpents, and children of vipers;* || *Hypocrites, pain-*
13, &c. Matt. 15. 7. *ted ſepulchres, obſcure graves,* (μνημεῖα ἄδηλα,) *blind Guides, Fools and*
14. & 16. 3. *blind, children of the Devil.* S. *Paul* likewiſe calleth the Schiſmatical
& 22. 18. and heretical Teachers, * *Dogs, falſe Apoſtles, evil and deceitful work-*
Luk. 12. 1. & 11. 44. *ers, men of corrupt minds, Reprobates* and *abominable.* With the like co-
Matt. 23. 24, lours do S. *Peter,* S. *Jude,* and other the Apoſtles paint them. Which
17. ſort of ſpeeches are to be ſuppoſed to proceed, not from private paſſi-
Joh. 8. 44. * Phil. 3. 2. on or deſign, but out of holy zeal for God's honour, and from earneſt
2 Cor. 11. 13. charity toward men, for to work their amendment and common edifi-
1 Tim. 6. 5. 2 Tim. 3. 8. cation. They were uttered alſo by ſpecial wiſdom and peculiar or-
Tit. 1. 16. der; from God's authority and in his name: ſo that as God by them is
2 Cor. 5. 20. ſaid to preach, to entreat, to warn, and to exhort, ſo by them alſo he
Col. 1. 28. may be ſaid to reprehend and reproach.

3. Even private perſons in due ſeaſon, with diſcretion and temper, may reprove others, whom they obſerve to commit ſin, or follow bad courſes, out of charitable deſign, and with hope to reclaim them. This was an office of charity impoſed anciently even upon the *Jews*; much more doth it lie upon Chriſtians, who are obliged more earn-
Levit. 19. 17. eſtly to tender the ſpiritual good of thoſe who by the ſtrict-
er and more holy bands of brotherhood are allied to them. *Thou ſhalt*
1 Theſſ. 5. 14. *not hate thy brother; thou ſhalt in any wiſe rebuke thy neighbour, and not*
ſuffer ſin upon him, was a precept of the old Law: and, νουθετεῖν ἀτάκτους,
to admoniſh the diſorderly, is an Evangelical rule. Such perſons we are
1 Tim. 6. 5. enjoyned to ſhun and decline: but firſt we muſt endeavour by ſober
Rom. 16. 17. advice and admonition to reclaim them; we muſt not thus reject them
Tit. 3. 10. 2 Theſſ. 3. 6. till they appear contumacious and incorrigible, refuſing to hear us, or
Matt. 18. 17. becoming deaf to reproof. This although it neceſſarily doth include ſetting out their faults, and charging blame on them, (anſwerable to their offences,) is not the culpable reproach here meant, it being needful toward a wholſome effect, and proceeding from charitable intention.

4. Some vehemency (ſome ſmartneſs and ſharpneſs) of ſpeech may ſometimes be uſed in defence of Truth, and impugning Errours of bad conſequence; eſpecially when it concerneth the intereſt of Truth, that the reputation and authority of its adverſaries ſhould ſomewhat be abaſed or abated. If by a partial opinion or reverence toward them, however begotten in the minds of men, they ſtrive to overbear or diſcountenance a good cauſe, their faults (ſo far as truth permitteth and need requireth) may be detected and diſplayed. For this cauſe particularly may we preſume our Lord (otherwiſe ſo meek in his temper, and mild in his carriage toward all men) did characterize the *Jewiſh* Scribes in ſuch terms, that their authority (being then ſo prevalent with the
Jud 3. people) might not prejudice the Truth, and hinder the efficacy of his
Doctrine. This is part of that ἐπαγωνίζεσθαι τῇ πίστει, that duty of *contending earneſtly for the faith,* which is incumbent on us.

5. It may be excuſable upon particular emergent occaſions, with
Matt. 17. 17. ſome heat of language to expreſs diſlike of notorious wickedneſs. As
our Lord doth againſt the perverſe incredulity and ſtupidity in the
Acts 8. 23. Phariſees, their profane miſconſtruction of his words and actions, their
malicious oppoſing truth, and obſtructing his endeavours in God's ſer-
vice. As S. *Peter* did to *Simon Magus,* telling him, that he *was in the*
Acts 13. 8, 10. *gall of bitterneſs, and in the bond of iniquity.* As S. *Paul* to *Elimas* the
Sorcerer,

Sorcerer, when he *withſtood him, and deſired to turn away the Deputy, Sergius, from the faith;* O (ſaid he, ſtirr'd with a holy zeal and indignation) *thou full of all ſubtlety and all miſchief, thou child of the Devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?* The ſame ſpirit which inabled him to inflict a ſore puniſhment on that wicked wretch, did prompt him to uſe that ſharp language toward him; unqueſtionably deſerved, and ſeaſonably pronounced. As alſo, when the High Prieſt commanded him illegally and unjuſtly to be miſuſed, that ſpeech from a mind juſtly ſenſible of ſuch outrage broke forth, *God ſhall ſmite thee, thou whited wall.* So, Acts 23. 3. when Saint *Peter* preſumptuouſly would have diſſuaded our Lord from compliance with God's will, in undergoing thoſe croſſes which were appointed to him by God's decree, our Lord calleth him *Satan;*---- Ὕπαγε, Σατανᾶ, *Avant, Satan, thou art an offence unto me; for* Matt. 16. 23. *thou ſavoureſt not the things that be of God, but thoſe that are of men.*

Theſe ſort of ſpeeches, iſſuing from juſt and honeſt indignation, are ſometimes excuſable, oftentimes commendable; eſpecially when they come from perſons eminent in authority, of notable integrity, endued with ſpecial meaſures of Divine grace, of wiſdom, of goodneſs; ſuch as cannot be ſuſpected of intemperate anger, of ill nature, of ill will, of ill deſign.

In ſuch caſes as are above mentioned, a ſort of *Evil-ſpeaking* about our Neighbour may be allowable or excuſable. But for fear of overdoing, great caution and temper is to be uſed; and we ſhould never apply any ſuch limitations as cloaks to pallitate unjuſt or uncharitable dealing. Generally it is more adviſable, to ſuppreſs ſuch eruptions of paſſion, than to vent it; for ſeldom paſſion hath not inordinate motions joyned with it, or tendeth to good ends. And however it will do well to reflect on thoſe caſes, and to remark ſome particulars about them.

Firſt, We may obſerve, that in all theſe caſes all poſſible moderation, equity and candour are to be uſed; ſo that no ill-ſpeaking be practiſed beyond what is needful or convenient. Even in proſecution of offences, the bounds of truth, of equity, of humanity and clemency are not to be tranſgreſſed. A Judge muſt not lay on the moſt criminal perſon more blame, or contumely, than the caſe will bear, or than ſerveth the deſigns of juſtice. However our Neighbour doth incurr the calamities of ſin and of puniſhment, we muſt not be inſolent or contemptuous toward him. So we may learn by that Law of *Moſes*, back'd with a Deut. 25. 2,3 notable reaſon: *And it ſhall be, if the wicked man be worthy to be beaten, that the Judge cauſe him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty ſtripes he may give him, and not exceed; leſt if he ſhould exceed, and beat him above thoſe ſtripes, then thy brother ſhould ſeem vile unto thee.* Whence appears, that we ſhould be careful of not vilifying an offender beyond meaſure. And how mildly Governours ſhould proceed in the adminiſtration of juſtice, the example of *Joſhua* may teach us, who thus examineth *Achan*, Joſh. 7. 19, 25. the cauſe of ſo great miſchief to the publick; *My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide it not from me. My ſon;* what compellation could be more benign and kind? *I pray thee;* what language could be more courteous and gentle? *give glory to God, and make confeſſion;* what words could be more inoffenſively pertinent? And when he ſentenced that great Malefactour, the cauſe of ſo much miſchief, this was all he ſaid, *Why haſt thou troubled us? The Lord will trouble thee*; words void of contumely or inſulting, containing only a cloſe intimation of the cauſe, and a ſimple declaration of the event he was to undergo.

Secondly, Likewiſe Miniſters, in the taxing ſin and ſinners, are to proceed with great diſcretion and caution, with much gentleneſs and meekneſs; ſignifying a tender pity of their infirmities, charitable deſires of their good, the beſt opinion of them, and the beſt hopes for them, that may conſiſt with any reaſon; according to thoſe Apoſtolical rules: *Brethren, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted*: and, *We that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves*: and more expreſly, *A ſervant of the Lord muſt not fight, but be gentle toward all, apt to teach, patient, In meekneſs inſtructing thoſe that oppoſe themſelves.* Thus did S. *Peter* temper his reproof of *Simon Magus* with this wholſome and comfortable advice; *Repent therefore from this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.*

Gal. 6. 1.

Rom. 15. 1.

2 Tim. 2. 24, 25.

Acts 8. 22.

Thirdly, As for fraternal correption and reproof of faults, (when it is juſt and expedient to uſe it,) ordinarily the * calmeſt and mildeſt way is the moſt proper, and moſt likely to obtain good ſucceſs: it commonly doth || in a more kindly manner convey the ſenſe thereof into the heart, and therein more powerfully worketh remorſe, than the fierce and harſh way. Clearly to ſhew a man his fault, with the reaſon proving it ſuch ſo that he becometh throughly convinced of it, is ſufficient to breed in him regret, and to ſhame him before his own mind: to do more (in way of aggravation, of inſulting on him, of inveighing againſt him,) as it doth often not well conſiſt with humanity, ſo it is ſeldom conſonant to diſcretion, if we do, as we ought, ſeek his health and amendment. Humanity requireth, that when we undertake to reform our Neighbour, we ſhould take care not to deform him; (not to diſcourage or diſpleaſe him more than is neceſſary;) when we would correct his manners, that we ſhould alſo conſider his modeſty, and conſult his reputation; *curam agentes* (as *Seneca* ſpeaketh) *non tantùm ſalutis, ſed & honeſtæ cicatricis, having care not only to heal the wound, but to leave a comely ſcar behind. Be* (adviſeth S. *Auſtin*) *ſo diſpleaſed with iniquity, as to conſider and conſult humanity*: for, *Zeal void of humanity, is not* (ſaith S. *Chryſoſtome*) *zeal, but rather animoſity; and reproof not mixt with good will, appeareth a kind of malignity.* We ſhould ſo rebuke thoſe who, by frailty or folly incident to mankind, have fallen into miſdemeanours, that they may perceive we do ſincerely pity their ill caſe, and tender their good; that we mean not to upbraid their weakneſs, or inſult upon their misfortune; that we delight not to inflict on them more grief than is plainly needful and unavoidable; that we are conſcious and ſenſible of our own obnoxiouſneſs to the like ſlips or falls, and do *conſider, that we alſo may be tempted*, and being tempted may be overborn. This they cannot perceive, or be perſuaded of, except we temper our ſpeech with

* *Reprehenſio contumeliâ vacare debet. Neque monitio aſpera ſit, nec objurgatio contumelioſa.* Ambroſ. *de Offic.* 3. 16.

|| Prov. 17. 10. *A reproof entreth more into a wiſe man, than a hundred ſtripes into a fool.*

Ὁ ὁδηγὸς, ὅταν λάβῃ τινὰ πλανώμενον, ἤγαγεν ἐπὶ ὁδὸν τὴν δέουσαν· οὐχὶ καταγελάσας ἢ λοιδορησάμενος ἀπῆλθε· καὶ σὺ δεῖξον αὐτῷ τὴν ἀλήθειαν, καὶ ὄψει ὅτι ἀκολουθεῖ, &c. *Epict.* 2. 12.

Sen. *de Clem.* 1. 7.

Vide Chryſ. *in* Matt. 9. 8. *Or.* 29.

Ità ſuccenſe iniquitati, ut conſulere memineris humanitatis. Aug.

Ζῆλος φιλανθρωπίας κενὸς, οὐ ζῆλος, &c.

Gal. 6. 1.

with benignity and mildneſs. Such ſpeech || prudence alſo dictateth, as moſt uſeful and hopeful for producing the good ends honeſt reprehenſion doth aim at; it mollifieth and it melteth a ſtubborn heart, it ſubdueth and winneth a perverſe will, it healeth diſtempered affections. Whereas roughly handling is apt to defeat or obſtruct the cure; rubbing the ſore doth tend to exaſperate and inflame it. Harſh ſpeech rendreth advice odious and unſavoury; driveth from it, and depriveth it of efficacy: it turneth regret for a fault into diſpleaſure and diſdain againſt the reprover: it looks not like the dealing of a kind friend, but like the perſecution of a ſpiteful enemy: it ſeemeth rather an ebullition of gall, or a defluxion from rancour, than an expreſſion of good will: the offender will take it for a needleſs and pitileſs tormenting, or for a proud and tyrannical domineering over him. He that can bear a friendly touch, will not endure to be laſhed with angry and reproachful words. In fine, all reproof ought to be ſeaſoned with diſcretion, with candour, with moderation and meekneſs.

|| *Pleaſant words are as an hony-comb, ſweet to the ſoul, and health to the bones:* Prov. 16. 24.

A ſoft anſwer turneth away wrath; but grievous words ſtir up anger. Prov. 15. 1.

2 Theſſ. 3. 15. Μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

Fourthly, Likewiſe in defence of truth, and maintenance of a good cauſe, we may obſerve, that commonly the faireſt language is moſt proper and advantageous, and that reproachful or foul terms are moſt improper and prejudicial. A calm and meek way of diſcourſing doth much advantage a good cauſe, as arguing the patron thereof to have confidence in the cauſe it ſelf, and to rely upon its ſtrength; that he is in a temper fit to apprehend it himſelf, and to maintain it; that he propoundeth it as a friend, wiſhing the hearer for his own good to follow it, leaving him the liberty to judge, and chuſe for himſelf. But rude ſpeech, and contemptuous reflexions on perſons, as they do ſignifie nothing to the queſtion, ſo they commonly bring much diſadvantage and damage to the cauſe, creating mighty prejudices againſt it: they argue much impotency in the advocate, and conſequently little ſtrength in what he maintains; that he is little able to judge well, and altogether unapt to teach others: they intimate a diffidence in himſelf concerning his cauſe, and that, deſpairing to maintain it by reaſon, he ſeeks to uphold it by paſſion; that, not being able to convince by fair means, he would bear down by noiſe and clamour; that, not skilling to get his ſuit quietly, he would extort it by force, obtruding his conceits violently as an enemy, or impoſing them arbitrarily as a Tyrant. Thus doth he really diſparage and ſlur his cauſe, however good and defenſible in it ſelf.

Quid dum dicit, malus videtur, utique malè dicit. Quint: 6. 2.

Niſi quòd imperitos etiam animoſos atque iracundos eſſe manifeſtum eſt, dum per inopiam conſilii & ſermonis ad iracundiam facilè vertuntur. Firmil. *apud* Cyp. *Ep. 75.*

A modeſt and friendly ſtyle doth ſute truth; it, like its authour, doth uſually reſide (not in the rumbling *wind*, nor in the ſhaking *earthquake*, nor in the raging *fire*, but) in *the ſmall ſtill voice*: ſounding in this, it is moſt audible, moſt penetrant, and moſt effectual: thus propounded, it is willingly hearkned to; for men have no averſation from hearing thoſe who ſeem to love them, and wiſh them well. It is eaſily conceived; no prejudice or paſſion clouding the apprehenſive faculties: it is readily embraced; no animoſity withſtanding or obſtructing it. It is *the ſweetneſs of the lips*, which (as the Wiſe-man telleth us) *encreaſeth learning*; diſpoſing a man to hear leſſons of good doctrine, rendring him capable to underſtand

1 King. 19. 11, 12.

——& inhumanum eſt, & ipſi qui dicit inutile; tum cauſæ contrarium, quia planè & adverſarii fiunt, & inimici: & quantulumcunque his virium eſt, contumeliâ augetur. Quint. 12. 9.

Prov. 16. 21.

derſtand them, inſinuating and impreſſing them upon the mind: the affections being thereby unlocked, the paſſage becomes open to the Reaſon.

Δεῖ γὰρ τὸν μέλλοντα τι τῶν χρησίμων μαθεῖν, πρὸ τῶν ἄλλων πάντων ἡδέως ἔχειν πρὸς τὸν διδάσκοντα.----ἡδέως δὲ οὐκ ἄν τις σχοίη πρὸς τὸν θρασυνόμενον καὶ τὸν ὑβρίζοντα. Chryſ. *in* 2 Tim. *Or. 6.*

But it is plainly a very prepoſterous method of inſtructing, of deciding controverſies, of begetting peace, to vex and anger thoſe concerned by ill language. Nothing ſurely doth more hinder the efficacy of diſcourſe, and prevent conviction, than doth this courſe, upon many obvious accounts. It doth firſt, put in a ſtrong bar to attention: for no man willingly doth afford an ear to him, whom he conceiveth diſaffected toward him; which opinion harſh words infallibly will produce: no man can expect to hear truth from him, whom he apprehendeth diſordred in his own mind, whom he ſeeth rude in his proceedings, whom he taketh to be unjuſt in his dealing; as men certainly will take thoſe to be, who preſume to revile others for uſing their own judgment freely, and diſſenting from them in opinion. Again, this courſe doth blind the hearer's mind, ſo that he cannot diſcern what he that pretends to inſtruct him doth mean, or how he doth aſſert his doctrine. Truth will not be diſcerned through the ſmoak of wrathful expreſſions; right being defaced by foul language will not appear; paſſion being excited will not ſuffer a man to perceive the ſenſe, or the force of an argument. The will alſo thereby is hardned and hindred from ſubmitting to truth. In ſuch a caſe, *non perſuadebis, etiamſi perſuaſeris*; although you ſtop his mouth, you cannot ſubdue his heart; although he can no longer fight, yet he never will yield: animoſity raiſed by ſuch uſage rendreth him invincibly obſtinate in his conceits and courſes. Briefly, from this proceeding men become unwilling to mark, unfit to apprehend, indiſpoſed to embrace any good inſtruction or advice: it maketh them indocil and intractable, averſe from better inſtruction, pertinacious in their opinions, and refractory in their ways.

Ὃν ἴσως ἐκέρδησας ἂν τῇ χρηστότητι, τοῦτον ἀπολλύεις τῇ θρασύτητι. Greg. Naz. *Or. 26.*

Οὐ γὰρ ἀπαιδεύτως παιδεύομεν, οὐδὲ τοῖς ὕβρεσι βάλλομεν, ὅπερ πάσχουσιν οἱ πολλοὶ, μὴ τῷ λόγῳ μαχόμενοι, τοῖς δὲ λέγουσι, καὶ τὴν ἀσθένειαν ἔστιν ὅτε τῶν λογισμῶν ταῖς ὕβρεσι συγκαλύπτοντες. Naz. *Or. 32.*

Ὅταν πρός τινα ἀηδῶς ἔχωμεν, κἂν χρηστόν τι λέγῃ, οὐ προθύμως οὐδὲ μεθ' ἡδονῆς δεχόμεθα τὰ λεγόμενα. Chryſ. *Tom. 5. Or. 59.*

Prov. 24. 26. *Every man* (ſaith the Wiſe-man) *ſhall kiſs his lips that giveth a right anſwer:* but no man ſurely will be ready to kiſs thoſe lips which are embittered with reproach, or defiled with dirty language.

It is ſaid of *Pericles*, that *with thundring and lightning he put Greece into confuſion:* ſuch diſcourſe may ſerve to confound things, it ſeldom tendeth to compoſe them. If reaſon will not pierce, Rage will ſcarce avail to drive it in. Satyrical virulency may vex men ſorely, but it hardly ever ſoundly converts them. *Few become wiſer or better by ill words.* Children may be frighted into compliance by loud and ſevere increpations; but men are to be allured by rational perſuaſion back'd with courteous uſage: they may be ſweetly drawn, they cannot be violently driven to change their judgment and practice. Whence that advice of the Apoſtle, *With meekneſs inſtruct thoſe that oppoſe themſelves*, doth no leſs ſavour of wiſdom, than of goodneſs. 2 Tim. 2. 25.

Βροντῶν καὶ ἀστράπτων ἐκύκα τὴν Ἑλλάδα.

Chryſ. *in* 2 Tim. 2. 24.

Ὁ γὰρ σφοδρὸς ἔλεγχος, ὅταν μετ' ἐπιεικείας γίνηται, οὗτός ἐστιν ὁ μάλιστα δακεῖν δυνάμενος· ἔνεστι γὰρ, ἔνεστι μετὰ πραότητος καθάψασθαι μᾶλλον, ἢ μετὰ θρασύτητος ἐντρέψαι.

Fifthly, As for the examples of extraordinary perſons, which in ſome caſes do ſeem to authorize the practice of Evil-ſpeaking, we may conſider, that as they had eſpecial commiſſion enabling them to do ſome things beyond ordinary ſtanding rules, wherein they are not to be imitated; as they had eſpecial illumination and direction, which preſerved them from ſwerving in particular caſes from truth and equity; ſo the tenour of their life did evidence, that it was the glory of God, the goodof men, the neceſſity of the caſe, which moved them to it. And of them alſo we may obſerve, that in divers occaſions, (yea generally, whenever only their private credit or intereſt were concerned,) although grievouſly provoked, they did out of meekneſs, patience and charity, wholly forbear reproachful ſpeech. Our Saviour, who ſometimes upon ſpecial reaſon in his diſcourſes, uſed ſuch harſh words, yet when he was moſt ſpitefully accuſed, reproached and perſecuted, *did not open his mouth*, or return one angry word: *Being reviled, he did not* (as S. *Peter*, propoſing his example to us, telleth us) *revile again*; *ſuffering, he did not threaten.* He uſed the ſofteſt language to *Judas*, to the Souldiers, to *Pilate* and *Herod*, to the Prieſts, &c. And the Apoſtles, who ſometimes inveigh ſo zealouſly againſt the oppoſers and perverters of truth, did in their private converſation and demeanour ſtrictly obſerve their own rules of abſtinence from reproach: *Being reviled we bleſs, being perſecuted we ſuffer it*; ſo doth Saint *Paul* repreſent their practice. And in reaſon we ſhould rather follow them in this their ordinary courſe, than in their extraordinary ſallies of practice.

This caſe is like the other caſes, wherein the practice of good and great men, although excuſable, is not yet exemplary: as the heroical acts of David, *of* Sampſon, *of* Ehud,*of* Phineas, *of* Elias, *of* Moſes; David'*s Duel*, Sampſon'*s Suicide*, Moſes'*s ſlaying the* Egyptian, Ehud'*s ſtabbing the* K. *of* Moab, Elias'*s calling for fire, by extraordinary and peculiar inſtinct.*

1 Pet. 2. 23.

1 Cor. 4. 12.
Rom. 12. 14.

In fine, however in ſome caſes and circumſtances the matter may admit ſuch exceptions, ſo that all language diſgraceful to our Neighbour is not ever culpable; yet the caſes are ſo few and rare in compariſon, the practice commonly ſo dangerous and ticklish, that worthily forbearing to reproach doth bear the ſtyle of a general Rule: and particularly, (for clearer direction,) we are in the following caſes obliged carefully to ſhun it; or in ſpeaking about our Neighbour we muſt obſerve theſe Cautions.

1. We ſhould never in ſevere terms inveigh againſt any man without reaſonable warrant, or preſuming upon a good call and commiſſion thereto. As every man ſhould not aſſume to himſelf the power of adminiſtring juſtice, (of trying, ſentencing and puniſhing offenders,) ſo muſt not every man take upon him to ſpeak againſt thoſe who ſeem to do ill; which is a ſort of puniſhment, including the infliction of ſmart and damage upon the perſons concerned. Every man hath indeed a commiſſion, in due place and ſeaſon, with diſcretion and moderation to admoniſh his Neighbour offending; but otherwiſe to ſpeak ill of him, no private man hath juſt right or authority: and therefore in preſuming to do it, he is diſorderly and irregular, treſpaſſing beyond his bounds, uſurping an undue power to himſelf.

2. We ſhould never ſpeak ill of any man without apparent juſt cauſe. It muſt be juſt: we muſt not reproach men for things innocent or indifferent; for not concurring in diſputable opinions with us, for complying with our humour, for not ſerving our intereſt, for not doing any thing to which they are not obliged, or for uſing their liberty in any caſe: it muſt be at leaſt ſome conſiderable fault, which we can ſo much as tax. It muſt alſo be clear and certain, notorious and palpable:

pable; for to ſpeak ill upon ſlender conjectures, or doubtful ſuſpicions, Jude 10. is full of iniquity. Ὅσα οὐκ οἴδασι, βλασφημοῦσι, *They rail at things which they know not*, is part of thoſe wicked mens character, whom S. *Jude* doth ſo ſeverely reprehend. If indeed, theſe conditions being wanting, we preſume to reproach any man, we do therein no leſs than ſlander him; which to do is unlawful in any caſe, is in truth a moſt diabolical and deteſtable crime. To impoſe odious names and characters on any perſon, which he deſerveth not, or without ground of truth, is to play the Devil; and Hell it ſelf ſcarce will own a fouler practice.

3. We ſhould not caſt reproach upon any man without ſome neceſſary reaſon. Prov. 10. 12. 1 Pet. 4. 8. 1 Cor. 13. 4. In charity (that *Charity* which *covereth all ſins*, which *covereth a multitude of ſins*) we are bound to connive at the defects, and to conceal the faults of our brethren; to extenuate and excuſe them, when apparent, ſo far as we may in truth and equity. We muſt not therefore ever produce them to light, or proſecute them with ſeverity, except very needful occaſion urgeth: ſuch as is the glory and ſervice of God, the maintenance of truth, the vindication of innocence, the preſervation of publick juſtice and peace; the amendment of our Neighbour himſelf, or ſecuring others from contagion. Barring ſuch reaſons, (really being, not affectedly pretended,) we are bound not ſo much as to diſcloſe, as to touch our Neighbour's faults; much more, not to blaze them about, not to exaggerate them by vehement invectives.

4. We ſhould never ſpeak ill of any man beyond meaſure: be the cauſe never ſo juſt, the occaſion never ſo neceſſary, we ſhould yet nowiſe be immoderate therein, exceeding the bounds preſcribed by truth, equity and humanity. We ſhould never ſpeak worſe of any man whatever than he certainly deſerveth, according to the moſt favourable conſtruction of his doings; never more than the cauſe abſolutely requireth. We ſhould rather be careful to fall ſhort of what in rigorous truth might be ſaid againſt him, than in the leaſt to paſs beyond it. The beſt cauſe had better ſeem to ſuffer a little by our reſervedneſs in its defence, than any man be wronged by our aſperſing him; for God, the patron of truth and right, is ever able to ſecure them without the ſuccour of our unjuſt and uncharitable dealing. The contrary practice hath indeed within it a ſpice of Slander, that is, of the worſt iniquity.

5. We muſt never ſpeak ill of any man out of bad principles, or for bad ends.

Eph. 4. 31. Col. 3. 8. No ſudden or raſh anger ſhould inſtigate us thereto. For, *Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking, be put away from you, with all malice*, is the Apoſtolical precept: they are all aſſociates and kindred, which are to be caſt away together. Such anger it ſelf is culpable, as a work of the fleſh, and therefore to be ſuppreſſed; and all its brood therefore is alſo to be ſmothered: the daughter of ſuch a mother cannot be legitimate. *The wrath of man worketh not the* Jam. 1. 20. *righteouſneſs of God.*

We muſt not ſpeak ill out of inveterate Hatred or ill-will. For this murtherous, this viperous diſpoſition ſhould it ſelf be rooted out of our hearts: whatever iſſueth from it cannot be otherwiſe than very bad; it muſt be a poiſonous breath that exhaleth from that foul ſource.

We muſt not be provoked thereto by any Revengeful diſpoſition, or rancorous Spleen, in regard to any injuries or diſcourteſies received. For, as we muſt not revenge our ſelves, or render evil in any other way; ſo particularly not in this, which is commonly the ſpecial in-1 Pet. 3. 9. ſtance expreſly prohibited. *Render not evil for evil* (ſaith Saint *Peter*) *nor railing*

railing for railing; *but contrariwiſe bleſs*, or ſpeak well: and, *Bleſs them* (ſaith our Lord) *which curſe you*: *Bleſs* (ſaith Saint *Paul*) *and curſe not*.

Matt. 5. 44.
Rom. 12. 14.

We muſt not alſo do it out of Contempt: for we are not to ſlight our brethren in our hearts. No man really (conſidering what he is, whence he came, how he is related, what he is capable of) can be deſpicable. Extreme naughtineſs is indeed contemptible; but the unhappy perſon that is engaged therein, is rather to be pitied, than deſpiſed. However, Charity bindeth us to ſtifle contemptuous motions of heart, and not to vent them in vilifying expreſſion. Particularly, it is a barbarous practice, out of contempt to reproach perſons for natural imperfections, for meanneſs of condition, for unlucky diſaſters, for any involuntary defects: this being indeed to reproach Mankind, unto which ſuch things are incident; to reproach Providence, from the diſpoſal whereof they do proceed. *Whoſo mocketh the poor, deſpiſeth his Maker*, ſaith the Wiſeman: and the ſame may be ſaid of him that reproachfully mocketh him that is dull in parts, deformed in body, weak in health or ſtrength, or defective in any ſuch way.

Deut. 25. 3.

He that is void of wiſdom deſpiſeth his neighbour. Prov. 11. 12.

Prov. 17. 5.

Likewiſe we muſt not ſpeak ill out of Envy; becauſe others do excell us in any good quality, or exceed us in fortune. To harbour this baſe and ugly diſpoſition in our minds is unworthy of a Man, (who ſhould delight in all good ſpringing up any-where, and befalling any man, naturally allied unto him;) it is moſt unworthy of a Chriſtian, who ſhould tender his brother's good as his own, and *rejoyce with thoſe that rejoyce*. From thence to be drawn to caſt reproach upon any man, is horrible and hainous wickedneſs.

Rom. 12. 15.

Neither ſhould we ever uſe reproach as a means of compaſſing any Deſign we do affect or aim at: 'tis an unwarrantable engine of raiſing us to wealth, dignity or repute. To grow by the diminution, to riſe by the depreſſion, to ſhine by the eclipſe of others, to build a fortune upon the ruines of our Neighbour's reputation, is that which no honourable mind can affect, no honeſt man will endeavour. Our own wit, courage and induſtry, managed with God's aſſiſtance and bleſſing, are ſufficient, and only lawful inſtruments of proſecuting honeſt enterpriſes; we need not, we muſt not in ſtead of them employ our Neighbour's diſgrace: no worldly good is worth purchaſing at ſuch a rate, no project worth atchieving by ſuch foul ways.

Neither ſhould we out of Malignity, to cheriſh or gratifie ill humour, uſe this practice. It is obſervable of ſome perſons, that not out of any formed diſpleaſure, grudge, or particular diſaffection, nor out of any particular deſign, but merely out of a κακοήθεια, an ill diſpoſition, ſpringing up from nature, or contracted by uſe, they are apt to carp at any action, and with ſharp reproach to bite any man that comes in their way, thereby feeding and ſoothing that evil inclination. But as this inhumane and curriſh humour ſhould be corrected, and extirpated from our hearts; ſo ſhould the iſſues thereof at our mouths be ſtopped: the beſpattering our Neighbour's good name ſhould never afford any ſatisfaction or delight unto us.

Nor out of Wantonneſs ſhould we ſpeak ill, for our divertiſment or ſport. For our Neighbour's reputation is too great and pretious a thing to be played with, or offered up to ſport; we are very fooliſh in ſo diſvaluing it, very naughty in ſo miſuſing it. Our wits are very barren, our brains are ill furniſhed with ſtore of knowledge, if we can find no other matter of converſation.

Nor out of Negligence and inadvertency ſhould we ſputter out reproachful ſpeech; ſhooting ill-words at rovers, or not regarding who ſtands in our way. Among all temerities this is one of the moſt noxious, and therefore very culpable.

In fine, we ſhould never ſpeak concerning our Neighbour from any other principle than Charity, or to any other intent but what is charitable; ſuch as tendeth to his good, or at leaſt is conſiſtent therewith. *Let all your things* (ſaith S. *Paul*) *be done in charity:* and words are moſt of the *things* we do concerning our Neighbour, wherein we may expreſs Charity. In all our ſpeeches therefore touching him, we ſhould plainly ſhew that we have a care of his reputation, that we tender his intereſt, that we even deſire his content and repoſe. Even when reaſon and need do ſo require, that we ſhould diſcloſe and reprehend his faults, we may, we ſhould by the manner and ſcope of our ſpeech ſignifie thus much. Which rule were it obſerved, if we ſhould never ſpeak ill otherwiſe than out of charity, ſurely moſt Ill-ſpeaking would be cut off; moſt, I fear, of our tattling about others, much of our goſſiping would be marr'd.

1 Cor. 16. 14.

Indeed ſo far from bitter or ſour our language ſhould be, that it ought to be ſweet and pleaſant; ſo far from rough and harſh, that it ſhould be courteous and obliging; ſo far from ſignifying wrath, ill-will, contempt, or animoſity, that it ſhould expreſs tender affection, good eſteem, ſincere reſpect toward our brethren; and be apt to produce the like in them toward us: the ſenſe of them ſhould be grateful to the heart; the very ſound and accent of them ſhould be delightful to the ear. *Every one* ſhould *pleaſe his neighbour for his good to edification.* Our *words* ſhould *always be ἐν χάριτι, with grace, ſeaſoned with ſalt*; they ſhould have the grace of courteſie, they ſhould be ſeaſoned with the ſalt of diſcretion, ſo as to be ſweet and ſavoury to the hearers. Commonly ill language is a certain ſign of inward enmity and ill-will. Good-will is wont to ſhew it ſelf in good terms; it cloatheth even its grief handſomely, and its diſpleaſure carrieth favour in its face; its rigour is civil and gentle, temper'd with pity for the faults and errours which it diſliketh, with the deſire of their amendment and recovery whom it reprehendeth. It would inflict no more evil than is neceſſary; it would cure its Neighbour's diſeaſe without exaſperating his patience, troubling his modeſty, or imparing his credit. As it always judgeth candidly, ſo it never condemneth extremely.

Prov. 15. 26. & 16. 24.

Rom. 15. 2.
1 Cor. 10. 33.
Col. 4. 6.

Charitas----cùm arguit mitis eſt, cùm blanditur ſimplex eſt: piè ſolet ſævire, ſine dolo mulcere; patienter novit iraſci, humiliter indignari. S. Bern. *Ep.* 2.

II. But ſo much for the explication of this Precept, and the directive part of our diſcourſe. I ſhall now briefly propound ſome inducements to the obſervance thereof.

1. Let us conſider, that nothing more than railing and reviling is oppoſite to the nature, and inconſiſtent with the tenour of our Religion; the which (as even a Heathen did obſerve of it) *nil niſi juſtum ſuadet, & lene, doth recommend nothing but what is very juſt and mild:* which propoundeth the practices of Charity, Meekneſs, Patience, Peaceableneſs, Moderation, Equity, Alacrity or good humour, as its principal laws, and declareth them the chief fruits of the Divine Spirit, and Grace: which chargeth us to curb and compoſe all our Paſſions; more particularly to reſtrain and repreſs Anger, Animoſity, Envy, Malice, and ſuch like diſpoſitions, as the fruits

Ammian. Marcell.

Lingua Chriſtum confeſſa non ſit maledica, non turbulenta, non convitiis & litibus perſtrepens audiatur. Cypr. *de Unit. Eccl.*

Convitiis & maledictis quæſo vos abſtinete; quia neque maledici regnum Dei conſequentur; & lingua quæ Chriſtum confeſſa eſt, incolumis & pura cum ſuo honore ſervanda eſt. Cypr. *Ep.* 7.

fruits of carnality and corrupt luſt: which conſequently drieth up all the ſources, or dammeth up the ſluces of bad language. As it doth *above all things* oblige us to bear no ill-will in our hearts, ſo it chargeth us to vent none with our mouths.

1 Pet. 4. 8.

2. It is therefore often expreſly condemned and prohibited as evil. Tis the property of the wicked, a character of thoſe who *work iniquity*, to *whet their tongues like a ſword, and bend their bows to ſhoot their arrows, even bitter words*.

Pſal. 64. 3.

3. No practice hath more ſevere puniſhments denounced to it than this. The Railer (and it is indeed a very proper and fit puniſhment for him, he being exceedingly-bad company) is to be baniſhed out of all good Society; thereto S. *Paul* adjudgeth him: *I have* (ſaith he) *now written unto you, not to keep company, if any man that is called a brother be a fornicatour, or covetous, or an idolater, or a Railer, or a drunkard, or an extortioner, with ſuch an one not to eat.* Ye ſee what company the Railer hath in the Text, and with what a crew of people he is coupled: but no good company he is allowed other-where; every good Chriſtian ſhould avoid him as a blot, and a peſt of converſation: and finally he is ſure to be excluded from the bleſſed Society above in Heaven; for *---*neither thieves, nor covetous, nor drunkards, nor Revilers, nor extortioners ſhall inherit the Kingdom of God:* and, || *Without* (without the heavenly city) *are Dogs*, (ſaith S. *John* in his *Revelation*,) that is, thoſe chiefly, who out of curriſh ſpite or malignity do frowardly bark at their Neighbours, or cruelly bite them with reproachful language.

1 Cor. 5. 11.

Hinc intelligere poſſumus quàm gravis ſit & pernicioſa maledictio, quando, etiamſi alia bona adfuerint, ſola excludit à cœlo. Salv. *de Guber. Dei, lib.* 3.

* 1 Cor. 6. 10.

|| Apoc. 22. 15.

4. If we look upon ſuch language in its own nature, what is it but a ſymptome of a foul, a weak, a diſordered and diſtempered mind? 'Tis the ſmoak of inward rage and malice: 'tis a ſtream that cannot iſſue from a ſweet ſpring: 'tis a ſtorm that cannot bluſter out of a calm region. *The words of the pure are pleaſant words*, as the Wiſe-man ſaith.

Prov. 15. 26.

5. This practice doth plainly ſignifie low ſpirit, ill breeding and bad manners; and thence misbecometh any wiſe, any honeſt, any honourable perſon. It agreeth to Children, who are unapt and unaccuſtomed to deal in matters conſiderable, to ſquabble; to Women of meaneſt rank, (apt by nature, or cuſtom, to be tranſported with paſſion,) to ſcold. In our modern languages it is termed *Villany*, as being proper for ruſtick Boors, or men of courſeſt education and employment; who, having their minds debaſed by being converſant in meaneſt affairs, do vent their ſorry paſſions, and bicker about their petty concernments, in ſuch ſtrains; who alſo, being not capable of a fair reputation, or ſenſible of diſgrace to themſelves, do little value the credit of others, or care for aſperſing it. But ſuch language is unworthy of thoſe perſons, and cannot eaſily be drawn from them, who are wont to exerciſe their thoughts about nobler matters, who are verſed in affairs manageable only by calm deliberation and fair perſuaſion, not by impetuous and provocative rudeneſs; the which do never work otherwiſe upon maſculine ſouls, than ſo as to procure diſdain, and reſiſtence. Such perſons, knowing the benefit of a good name, being wont to poſſeſs a good repute, prizing their own credit as a conſiderable good, will never be prone to bereave others of the like by opprobrious ſpeech. A noble enemy will never ſpeak of his enemy in bad terms.

In quo admirari ſoleo gravitatem & juſtitiam & ſapientiam Cæſaris, qui nunquam niſi honorificentiſſimè Pompeium appellat. Cic. *Epiſt. Tom.* 6. 6.

Pſal. 15. 3.
Prov. 17. 4.

We may farther conſider, that all wiſe, all honeſt, all ingenuous perſons have an averſion from ill ſpeaking, and cannot entertain it with any acceptance or complacence; that only ill-natured, unworthy and naughty people are its willing auditours, or do abett it with applauſe. The good man, in the 15. Pſalm, *non accipit opprobrium*, *doth not take up*, or accept, *a reproach againſt his neighbour:* but *A wicked doer* (ſaith the Wiſe-man) *giveth heed to falſe lips*, *and a liar giveth ear to a naughty tongue*. And what reaſonable man will do that which is diſguſtful to the wiſe and good, is grateful only to the fooliſh and baſer ſort of men? I pretermit, that uſing this ſort of language doth incapacitate a man for to benefit his Neighbour, and defeateth his endeavours for his edification, diſparaging a good cauſe, prejudicing the defence of truth, obſtructing the effects of good inſtruction and wholeſome reproof; as we did before remark and declare. Farther,

It is always taken as an argument of ill-will. -*Maledicus à malefico non diſtat. niſi occaſione.* Quint. 12. 9.

8. He that uſeth this kind of ſpeech doth, as harm and trouble others, ſo create many great inconveniences and miſchiefs to himſelf thereby. Nothing ſo enflameth the wrath of men, ſo provoketh their enmity, ſo breedeth laſting hatred and ſpite, as do contumelious words. They are often * called *ſwords* and *arrows*; and as ſuch they pierce deeply, and cauſe moſt grievous ſmart; which men feeling are enraged, and accordingly will ſtrive to || requite them in the like manner, and in all other obvious ways of revenge. Hence ſtriſe, clamour and tumult, care, ſuſpicion and fear, danger and trouble, ſorrow and regret, do ſeiſe on the Reviler; and he is ſufficiently puniſhed for this dealing. No man can otherwiſe than live in perpetual fear of reciprocal like uſage from him, whom he is conſcious of having ſo abuſed. Whence, if not juſtice, or charity toward others, yet love and pity of our ſelves, ſhould perſuade us to forbear it as diſquietful, incommodious and miſchievous to us.

* *The ſcourge of the tongue*, Job. 5. 21. Prov. 12. 18. *There is that ſpeaketh like the piercings of a ſword*. Pſal. 57. 4. & 59. 7. & 64. 3. Pſal. 52. 2. *ſharp raſour*. Prov. 30. 14. *knives*. || *The froward tongue ſhall be cut out*, Prov. 10. 31.

We ſhould indeed certainly enjoy much love, much concord, much quiet, we ſhould live in great ſafety and ſecurity, we ſhould be exempted from much care and fear, if we would reſtrain our ſelves from abuſing and offending our Neighbour in this kind: being conſcious of ſo juſt and innocent demeanour toward him, we ſhould converſe with him in a pleaſant freedom and confidence, not ſuſpecting any bad language or ill uſage from him.

9. Hence with evidently-good reaſon is he that uſeth ſuch language
Prov. 18. 6, 7. called a *Fool*, and he that abſtaineth from it is commended as *wiſe*. *A fool's lips enter into contention*, *and his mouth calleth for ſtrokes*. *A fool's
Prov. 10. 19. mouth is his deſtruction*, *and his lips are the ſnare of his ſoul*. *He that re-
Prov. 12. 18. ſtraineth his tongue is wiſe*. *In the tongue of the wiſe is health*. *He that
Prov. 13. 3. keepeth his lips keepeth his life: but he that openeth wide his mouth* (that is, in evil-ſpeaking, gaping with clamour and vehemency) *ſhall have
Eccles 10. 12. deſtruction*. *The words of a wiſe man's mouth are gracious: but the lips of a
Prov. 18. 21. fool will ſwallow up himſelf*. *Death and life are in the power of the tongue; and they that love it ſhall eat the fruit thereof*; that is, of the one or the other, anſwerably to the kind of ſpeech they chuſe.

In fine, very remarkable is that advice, or reſolution of the grand
Pſal. 34. 12, 13. point concerning the beſt way of living happily, in the Pſalmiſt: *What man is he that deſireth life*, *and loveth many days*, *that he may ſee good? Keep thy tongue from evil*, *and thy lips from ſpeaking guile*. Abſtinence from ill ſpeaking he ſeemeth to propoſe as the firſt ſtep toward the fruition of a durably-happy life.

10. Laſtly, we may conſider, that it is a grievous perverting the deſign of Speech, (that excellent faculty, which ſo much diſtinguiſheth us from, ſo highly advanceth us above other creatures,) to uſe it to the defaming and diſquieting our Neighbour. It was given us as an inſtrument of beneficial commerce, and delectable converſation; that with it we might aſſiſt and adviſe, might chear and comfort one another: we therefore in employing it, to the diſgrace, vexation, damage or prejudice in any kind of our Neighbour, do foully abuſe it; and ſo doing, render our ſelves indeed worſe than dumb beaſts: for, * better far it were that we could ſay nothing, than that we ſhould ſpeak ill.

* *Mutos naſci, & egere omni ratione ſatius fuiſſet, quàm providentiæ munera in mutuam perniciem convertere.* Quint. 12. 1.

Now the God of grace and *peace----make us perfect in every good work to do his will, working in us that which is well pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen.* Heb. 13. 20, 21.

SERMON XVII.

The Folly of Slander.

PROV. 10. 18.

He that uttereth Slander is a Fool.

GEneral Declamations againſt Vice and Sin are indeed excellently uſeful, as rouzing men to conſider and look about them: but they do often want effect, becauſe they only raiſe confuſed apprehenſions of things, and indeterminate propenſions to action; the which uſually, before men throughly perceive or reſolve what they ſhould practiſe, do decay and vaniſh. As he that cries out Fire doth ſtir up people, and inſpireth them with a kind of hovering tendency every way, yet no man thence to purpoſe moveth, until he be diſtinctly informed where the miſchief is; then do they, who apprehend themſelves concerned, run haſtily to oppoſe it: So, till we particularly diſcern where our offences lie, (till we diſtinctly know the hainous nature and the miſchievous conſequences of them,) we ſcarce will effectually apply our ſelves to correct them. Whence it is requiſite, that men ſhould be particularly acquainted with their ſins, and by proper arguments be diſſuaded from them.

In order whereto I have now ſelected one ſin to deſcribe, and diſſuade from, being in nature as vile, and in practice as common, as any other what-ever that hath prevailed among men. It is Slander, a ſin which in all times and places hath been epidemical and riſe; but which eſpecially doth ſeem to reign and rage in our Age and Countrey.

There are Principles innate to men, which ever have, and ever will incline them to this offence. Eager appetites to ſecular and ſenſual goods; violent paſſions, urging the proſecution of what men affect; wrath and diſpleaſure againſt thoſe who ſtand in the way of compaſſing their deſires; emulation and envy toward thoſe who hap to ſucceed better, or to attain a greater ſhare in ſuch things; exceſſive ſelf-love; unaccountable malignity and vanity, are in ſome degrees connatural to all men, and ever prompt them to this dealing, as appearing the moſt efficacious, compendious and eaſie way of ſatisfying ſuch appetites, of promoting ſuch deſigns, of diſcharging ſuch paſſions. Slander thence hath always been a principal engine, whereby covetous, ambitious, envious, ill-natured and vain perſons have ſtrove to ſupplant their competitours, and advance themſelves; meaning thereby to procure, what they chiefly prize and like, wealth, or dignity, or reputation, favour and power in the court, reſpect and intereſt with the people.

But from eſpecial cauſes our Age peculiarly doth abound in this practice: for, beſides the common diſpoſitions inclining thereto, there are conceits newly coined, and greedily entertained by many, which ſeem purpoſely levelled at the diſparagement of Piety, Charity and Juſtice, ſubſtituting Intereſt in the room of Conſcience, authorizing and commending, for good and wiſe, all ways ſerving to private advantage. There are implacable diſſenſions, fierce animoſities and bitter zeals ſprung up; there is an extreme curioſity, niceneſs and delicacy of judgment; there is a mighty affectation of ſeeming wiſe and witty by any means; there is a great unſettlement of mind, and corruption of manners, generally diffuſed over people: from which ſources it is no wonder that this floud hath ſo overflown, that no banks can reſtrain it, no fences are able to reſiſt it; ſo that ordinary converſation is full with it, and no demeanour can be ſecure from it.

If we do mark what is done in many (might I not ſay, in moſt?) companies, what is it, but one telling malicious ſtories of, or faſtning odious characters upon another? What do men commonly pleaſe themſelves in ſo much, as in carping and harſhly cenſuring, in defaming and abuſing their Neighbours? Is it not the ſport and divertiſement of many, to caſt dirt in the faces of all they meet with; to beſpatter any man with foul imputations? Doth not in every corner a *Momus* lurk, from the venome of whoſe ſpiteful or petulant tongue no eminency of rank, dignity of place, or ſacredneſs of office, no innocence or integrity of life, no wiſdom or circumſpection in behaviour, no good nature, or benignity in dealing and carriage, can protect any perſon? Do not men aſſume to themſelves a liberty of telling Romances, and framing characters concerning their Neighbour, as freely as a Poet doth about *Hector* or *Turnus*, *Therſites* or *Draucus*? Do they not uſurp a power of playing with, of toſſing about, of tearing in pieces their Neighbour's good name, as if it were the verieſt toy in the world? Do not many, *having a form of godlineſs*, (ſome of them demurely, others confidently, both without any ſenſe of, or remorſe for what they do,) backbite their brethren? Is it not grown ſo common a thing to aſperſe cauſeleſly, that no man wonders at it, that few diſlike, that ſcarce any deteſt it? that moſt notorious Calumniatours are heard, not only with patience, but with pleaſure; yea are even held in vogue and reverence, as men of a notable talent, and very ſerviceable to their party? ſo that Slander ſeemeth to have loſt its nature, and not to be now an odious ſin, but a faſhionable humour, a way of pleaſing entertainment, a fine knack, or curious feat of policy; ſo that no man at leaſt taketh himſelf or others to be accountable for what is ſaid in this way? Is not, in fine, the caſe become ſuch, that whoever hath in him any love of truth, any ſenſe of juſtice or honeſty, any ſpark of charity toward his brethren, ſhall hardly be able to ſatisfie himſelf in the converſations he meeteth; but will be tempted, with the Holy Prophet, to wiſh himſelf ſequeſtred from ſociety, and caſt into ſolitude; repeating thoſe words of his, *Oh that I had in the wilderneſs a lodging-place of way-faring men, that I might leave my people, and go from them: for they are---an aſſembly of treacherous men, and they bend their tongues like their bow for lies?* This he wiſhed in an Age ſo reſembling ours, that I fear the deſcription with equal patneſs may ſute both: *Take ye heed* (ſaid he then, and may we not adviſe the like now?) *every one of his neighbour, and truſt ye not in any brother: for every brother will utterly ſupplant, and every neighbour will walk with ſlanders. They will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lies, and weary themſelves to commit iniquity.*

Jer. 9. 2, 3. & 6. 28. Ezek. 22. 9.

Jer. 9. 4, 5.

Such being the ſtate of things, obvious to experience, no diſcourſe may ſeem more needful, or uſeful, than that which ſerveth to correct or check this practice: the which I ſhall endeavour to do, 1. by deſcribing the Nature, 2. by declaring the Folly of it; or ſhewing it to be very true which the Wiſe-man here aſſerteth, *He that uttereth ſlander is a Fool.* The which particulars I hope ſo to proſecute, that any man ſhall be able eaſily to diſcern, and ready heartily to deteſt this practice.

I. For explication of its Nature, we may deſcribe Slander to be the uttering falſe (or equivalent to falſe, morally falſe) ſpeech againſt our Neighbour, in prejudice to his fame, his ſafety, his welfare, or concernment in any kind, out of malignity, vanity, raſhneſs, ill-nature, or bad deſign. That which is in Holy Scripture forbidden and reproved under ſeveral names and notions; of (a) *bearing falſe witneſs*, (b) falſe accuſation, (c) *railing cenſure*, (d) *ſycophantry*, * *tale-bearing*, (f) *whiſpering*, (g) *backbiting*, (h) *ſupplanting*, † *taking up reproach*: which terms ſome of them do ſignifie the nature, others denote the ſpecial kinds, others imply the manners, others ſuggeſt the ends of this practice. But it ſeemeth moſt fully intelligible by obſerving the ſeveral kinds and degrees thereof; as alſo by reflecting on the divers ways and manners of practiſing it.

(a) Exod. 20. 16. (b) Pſ. 35. 11. (c) Jud. 9. 2 Pet. 2. 11. (d) Luk. 3. 14. & 19. 8. * Levit. 19. 16. Prov. 18. 8. & 26. 20. (f) Prov. 16. 28. Rom. 1. 29. 2 Cor. 12. 20. (g) Pſal. 15. 3. Rom. 1. 30. (h) Jer. 9. 4. † Pſal. 15. 3.

The principal kinds thereof I obſerve to be theſe.

1. The groſſeſt kind of Slander is that which in the Decalogue is called *Bearing falſe teſtimony againſt our neighbour*; that is, flatly charging him with facts the which he never committed, and is no-wiſe guilty of. As in the caſe of *Naboth*, when men were ſuborned to ſay, *Naboth did blaſpheme God and the King*: and as was *David*'s caſe, when he thus complained, *Falſe witneſſes did riſe up, they laid to my charge things that I knew not of.* This kind in the higheſt way (that is, in judicial proceedings) is more rare; and of all men, they who are detected to practiſe it, are held moſt vile and infamous; as being plainly the moſt pernicious and perillous inſtruments of injuſtice, the moſt deſperate enemies of all mens right and ſafety that can be. But alſo out of the Court there are many Knights-errant of the poſt, whoſe buſineſs it is to run about ſcattering falſe reports; ſometimes loudly proclaiming them in open companies, ſometimes cloſely whiſpering them in dark corners;

1 Kin. 21. 13.

Pſal. 35. 11.

thus infecting converſation with their poiſonous breath: theſe no leſs notoriouſly are guilty of this kind, as bearing always the ſame malice, and ſometimes breeding as ill effects.

Num. 16. 3, 13, 14.
Joh. 19. 7, 21.
Matt. 26. 65.
Matt. 9. 3. & 12. 24.
Matt. 11. 19.
Luk. 23. 2, 5, 14.
John 19. 12.
Luk. 23. 2.
* Acts 17. 6. & 24. 5.

2. Another kind is, Affixing ſcandalous names, injurious epithets, and odious characters upon perſons, which they deſerve not. As when *Corah* and his complices did accuſe *Moſes* of being ambitious, unjuſt and tyrannical: when the Phariſees called our Lord an Impoſtour, a Blaſphemer, a Sorcerer, a Glutton and Wine-bibber, an Incendiary and Perverter of the people, one that *ſpake againſt Cæſar*, and *forbad to give tribute*: when the Apoſtles were charged of being * peſtilent, turbulent, factious and ſeditious fellows. This ſort being very common, and thence in ordinary repute not ſo bad, yet in juſt eſtimation may be judged even worſe than the former; as doing to our Neighbour more heavy and more irreparable wrong. For it impoſeth on him really more blame, and that ſuch which he can hardly ſhake off: becauſe the charge ſignifieth habit of evil, and includeth many acts; then, being general and indefinite, can ſcarce be diſproved. He, for inſtance, that calleth a ſober man Drunkard, doth impute to him many acts of ſuch intemperance; (ſome really paſt, others probably future;) and no particular time or place being ſpecified, how can a man clear himſelf of that imputation, eſpecially with thoſe who are not throughly acquainted with his converſation? So he that calleth a man unjuſt, proud, perverſe, hypocritical, doth load him with moſt grievous faults, which it is not poſſible that the moſt innocent perſon ſhould diſcharge himſelf from.

3. Like to that kind is this, Aſperſing a man's actions with harſh cenſures, and foul terms, importing that they proceed from ill principles, or tend to bad ends; ſo as it doth not, or cannot appear. Thus when we ſay of him that is generouſly hoſpitable, that he is profuſe; of him that is prudently frugal, that he is niggardly; of him that is chearful and free in his converſation, that he is vain or looſe; of him that is ſerious and reſolute in a good way, that he is ſullen or moroſe; of him that is conſpicuous and briſk in vertuous practice, that it is ambition or oſtentation which acts him; of him that is cloſe and baſhful in the like good way, that it is ſneaking ſtupidity, or want of ſpirit; of him that is reſerved, that it is craft; of him that is open, that it is ſimplicity in him: when we aſcribe a man's liberality and charity to vain-glory, or popularity; his ſtrictneſs of life, and conſtancy in devotion, to ſuperſtition, or hypocriſie. When, I ſay, we paſs ſuch cenſures, or impoſe ſuch characters on the laudable or innocent practice of our Neighbours, we are indeed Slanderers, imitating therein the great Calumniatour, who thus did ſlander even God himſelf, imputing his prohibition of the Fruit unto envy toward men; (*God*, ſaid he, *doth know, that in the day ye eat thereof, your eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evil*;) who thus did aſcribe the ſteddy Piety of *Job*, not to a conſcientious love and fear of God, but to policy, and ſelfiſh deſign, *Doth Job fear God for nought?*

At nos virtutes ipſas invertimus, atq; Sincerum cupimus vas incruſtare. Probus quis Nobiſcum vivit? multùm eſt demiſſus homo. Illi. Tardo cognomen pinguis damus. &c. optimé. *Hor.* Serm. 1. 3. Vid. *Sidon. Apoll.*

Gen. 3. 5.

Job 1. 9. & 2. 4.

Whoever indeed pronounceth concerning his Neighbour's intentions otherwiſe than as they are evidently expreſſed by words, or ſignified by what actions, is a Slanderer; becauſe he pretendeth to know, and dareth to averr, that which he no-ways poſſibly can tell whether it be true; becauſe the heart is exempt from all juriſdiction here, is only ſubject to the government and trial of another world; becauſe no man can judge concerning the truth of ſuch accuſations; becauſe no man can exempt, or defend himſelf from them: ſo that apparently ſuch practice doth thwart all courſe of juſtice and equity.

4. Another kind is, Perverting a man's words or actions diſadvantageouſly by affected miſconſtruction. All words are ambiguous, and capable of different ſenſes, (ſome fair, ſome more foul;) all actions have two handles, one that candour and charity will, another that diſingenuity and ſpite may lay hold on: and in ſuch caſes, to miſapprehend is a calumnious procedure, arguing malignant diſpoſition and miſchievous deſign. Thus when two men did witneſs, that our Lord affirmed, he *could demoliſh the temple, and rear it again in three days;* although he did indeed ſpeak words to that purpoſe, meaning them in a figurative ſenſe, (diſcernible enough to thoſe who would candidly have minded his drift and way of ſpeaking;) yet they who crudely alledged them againſt him are called falſe witneſſes. (*At laſt*, ſaith the Goſpel, *came two falſe witneſſes, and ſaid, This fellow ſaid, I am able to deſtroy the temple*, &c.) Thus alſo when ſome certified of St. *Stephen*, as having ſaid, that *Jeſus of Nazareth ſhould deſtroy that place, and change the cuſtoms that Moſes delivered*; although probably he did ſpeak words near to that purpoſe, yet are thoſe men called falſe witneſſes: *And* (ſaith S. *Luke*) *they ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words*, &c. Which inſtances plainly do ſhew, if we would avoid the guilt of Slander, how careful we ſhould be to interpret fairly and favourably the words and the actions of our Neighbour.

Jer. 23. 36.

Πᾶν πρᾶγμα ἔχει δύο λαβάς. Epict.

Matth. 26. 60, 61.
Joh. 2. 19.

Pſal. 56. 5. *Every day they wreſt my words.*

Matt. *ubi ſupra.*

Act. 6. 13, 14.

5. Another ſort of this practice is, partial and lame repreſentation of mens diſcourſe, or their practice; ſuppreſſing ſome part of the truth in them, or concealing ſome circumſtances about them, which might ſerve to explain, to excuſe, or to extenuate them. In ſuch a manner eaſily, without uttering any Logical untruth, one may yet grievouſly calumniate. Thus ſuppoſe that a man ſpeaketh a thing upon ſuppoſition, or with exception, or in way of objection, or merely for diſputation ſake, in order to the diſcuſſion or clearing of truth; he that ſhould report him aſſerting it abſolutely, unlimitedly, poſitively and peremptorily, as his own ſettled judgment, would notoriouſly calumniate. If one ſhould be inveagled by fraud, or driven by violence; or ſlip by chance into a bad place, or bad company; he that ſhould ſo repreſent the groſs of that accident, as to breed an opinion of that perſon, that out of pure diſpoſition and deſign he did put himſelf there, doth ſlanderouſly abuſe that innocent perſon. The reporter in ſuch caſes muſt not think to defend himſelf by pretending that he ſpake nothing falſe; for ſuch propoſitions, however true in Logick, may juſtly be deemed lies in morality, being uttered with a malicious and deceitful (that is, with a calumnious) mind, being apt to impreſs falſe conceits, and to produce hurtful effects concerning our Neighbour. There are ſlanderous truths, as well as ſlanderous falſhoods: when truth is uttered with a deceitful heart, and to a baſe end, it becomes a lie. *He that ſpeaketh truth is a* Wiſe-man) *ſheweth forth righteouſneſs: but a falſe witneſs, deceives.* Deceiving is the proper work of Slander; and truth abuſed to that who putteth on its nature, and will engage into like guilt.

Prov. 12. 17

Vid. Herm. *Paſtor. where the Paſtor obſerves, that the Devil doth in his temptations interſperſe ſome truths, ſerving to render his deluſions paſſable.*

6. Another kind of Calumny is, by inſtilling ſly ſuggeſtions; which although they do not downrightly aſſert falſhoods, yet they breed ſiniſter opinions in the hearers; eſpecially in thoſe who, from weakneſs or credulity, from jealouſie or prejudice, from negligence or inadvertency, are prone to entertain them. This is done many ways; by propounding wily ſuppoſitions, ſhrewd inſinuations, crafty queſtions, and

ſpecious compariſons, intimating a poſſibility, or inferring ſome likelihood of, and thence inducing to believe the fact. Doth not (ſaith this kind of Slanderer) his temper incline him to do thus? may not his intereſt have ſwayed him thereto? had he not fair opportunity and ſtrong temptation to it? hath he not acted ſo in like caſes? Judge you therefore whether he did it not. Thus the cloſe Slanderer argueth; and a weak or prejudiced perſon is thereby ſo caught, that he preſently is ready thence to conclude the thing done. Again; He doth well, (ſaith the Sycophant) it is true; but why, and to what end? Is it not, as moſt men do, out of ill deſign? may he not diſſemble now? may he not recoil hereafter? have not others made as fair a ſhew? yet we know what came of it. Thus do calumnious tongues pervert the judgments of men to think ill of the moſt innocent, and meanly of the worthieſt actions. Even commendation it ſelf is often uſed calumniouſly, with intent to breed diſlike and ill-will toward a perſon commended in envious or jealous ears; or ſo as to give paſſage to diſpraiſes, and render the accuſations following more credible. 'Tis an artifice commonly obſerved to be much in uſe there, where the fineſt tricks of ſupplanting are practiſed, with greateſt effect; ſo that, *peſſimum inimicorum genus, laudantes*; there is no more peſtilent enemy, than a * malevolent praiſer. All theſe kinds of dealing, as they iſſue from the principles of Slander, and perform its work, ſo they deſervedly bear the guilt thereof.

* *excuſando exprobraret.* Tac. *Ann.* 1. *p.* 10.

Καινός τις εὕρηται τρόπος οὗτος τῆς διαβολῆς, τὸ μὴ ψέγοντας, ἀλλ' ἐπαινοῦντας λυμαίνεσθαι τοὺς πέλας. Polyb. *lib.* 4.

7. A like kind is that of oblique and covert reflexions; when a man doth not directly or expreſly charge his Neighbour with faults, but yet ſo ſpeaketh, that he is underſtood, or reaſonably preſumed to do it. This is a very cunning and very miſchievous way of Slandering; for therein the ſculking Calumniatour keepeth a reſerve for himſelf, and cutteth off from the perſon concerned the means of defence. If he goeth to clear himſelf from the matter of ſuch aſperſions: What need (ſaith this inſidious ſpeaker) of that? muſt I needs mean you? did I name you? why do you then aſſume it to your ſelf? do you not prejudge your ſelf guilty? I did not, but your own Conſcience it ſeemeth doth accuſe you. You are ſo jealous and ſuſpicious, as perſons overwiſe or guilty uſe to be. So meaneth this ſerpent out of the hedge ſecurely and unavoidably to bite his Neighbour; and is in that reſpect more baſe and more hurtful than the moſt flat and poſitive Slanderer.

8. Another kind is that of magnifying and aggravating the faults of others; raiſing any ſmall miſcarriage into a hainous crime, any ſlender defect into an odious vice, and any common infirmity into a ſtrange enormity; turning a ſmall *mote in the eye* of our Neighbour into a huge *beam*, a little dimple in his face into a monſtrous wen. This is plainly Slander, at leaſt in degree, and according to the ſurpluſage whereby the cenſure doth exceed the fault. As he that, upon the ſcore of a ſmall debt, doth extort a great ſumm, is no leſs a thief, in regard to what amounts beyond his due, than if without any pretence he had violently or fraudulently ſeiſed on it: ſo is he a Slanderer, that, by heightning faults or imperfections, doth charge his Neighbour with greater blame, or loads him with more diſgrace than he deſerves. 'Tis not only Slander to pick a hole where there is none, but to make that wider which is, ſo that it appeareth more ugly, and cannot ſo eaſily be mended. For Charity is wont to extenuate faults, Juſtice doth never exaggerate them. As no man is exempt from ſome defects, or can live free from ſome miſdemeanours; ſo by this practice every man may be rendred very odious and infamous.

Matt. 7. 3.

9. Another kind of Slander is, Imputing to our Neighbour's practice, judgment, or profeſſion, evil conſequences (apt to render him odious, or deſpicable) which have no dependence on them, or connexion with them. There do in every Age occur diſorders and miſhaps, ſpringing from various complications of cauſes, working ſome of them in a more open and diſcernible, others in a more ſecret and ſubtle way; (eſpecially from Divine Judgment and Providence checking or chaſtizing Sin:) from ſuch occurrences it is common to ſnatch occaſion and matter of Calumny. Thoſe who are diſpoſed this way, are ready peremptorily to charge them upon whom-ever they diſlike or diſſent from, although without any apparent cauſe, or upon moſt frivolous and ſenſeleſs pretences; yea, often, when Reaſon ſheweth the quite contrary, and they who are ſo charged are in juſt eſteem of all men the leaſt obnoxious to ſuch accuſations. So uſually the beſt friends of mankind, thoſe who moſt heartily wiſh the peace and proſperity of the world, and moſt earneſtly to their power ſtrive to promote them, have all the diſturbances and diſaſters happening charged on them by thoſe fiery *Vixons*, who (in purſuance of their baſe deſigns, or gratification of their wild paſſions) really do themſelves embroil things, and raiſe miſerable combuſtions in the world. So it is, that they who have the conſcience to do miſchief, will have the confidence alſo to diſavow the blame and the iniquity, to lay the burthen of it on thoſe who are moſt innocent. Thus, whereas nothing more diſpoſeth men to live orderly and peaceably, nothing more conduceth to the ſettlement and ſafety of the publick, nothing ſo much draweth bleſſings down from Heaven upon the Common-weal, as true Religion; yet nothing hath been more ordinary, than to attribute all the miſcarriages and miſchiefs that happened unto it; even thoſe are laid at its door, which plainly do ariſe from the contempt or neglect of it; being the natural fruits, or the juſt puniſhments of Irreligion. King *Ahab* by *forſaking God's Commandments*, and following wicked ſuperſtitions, had *troubled Iſrael*, drawing ſore judgments and calamities thereon; yet had he the heart and the face to charge thoſe events on the great aſſertour of Piety, *Elias: Art thou he that troubleth Iſrael?* The *Jews* by provocation of Divine juſtice had ſet themſelves in a fair way toward deſolation and ruine; this event to come they had the preſumption to lay upon the faith of our Lord's doctrine: *If* (ſaid they) *we let him alone, all men will believe on him, and the Romans ſhall come, and take away our place and nation:* when as, in truth, a compliance with his directions and admonitions had been the only means to prevent thoſe preſaged miſchiefs. And, *Si Tibris aſcenderit in mœnia*, if any publick calamity did appear, then *Chriſtianos ad Leones*, Chriſtians muſt be charged and perſecuted as the cauſes thereof. To them it was that *Julian* and other Pagans did impute all the concuſſions, confuſions and devaſtations falling upon the *Roman* Empire. The * ſacking of *Rome* by the *Goths* they caſt upon Chriſtianity: for the vindication of it from which reproach Saint *Auſtin* did write thoſe renowned Books *de Civitate Dei.* So liable are the beſt and moſt innocent ſort of men to be calumniouſly accuſed in this manner.

1 King. 18. 17, 18.

Joh. 11. 48.

Tertull. *Apol.*

* *Chriſtianis temporibus detrahunt, & mala quæ illa civitas pertulit, Chriſto imputant.* De Civ. D. I. 1. III. 31. *They* (ſaith that great Father) *detract from the Chriſtian times, and impute the evils which that city ſuffered, unto Chriſt.*

Another practice (worthily bearing the guilt of Slander) is, || being aiding and acceſſory thereto, by any-wiſe furthering, cheriſhing, abetting it. He that by crafty ſignifications of ill-will doth prompt the

|| τὸ εὐπρόσδεκτον τῆς διαβολῆς. M. Ant.

Slanderer to vent his poiſon; he that by a willing audience and attention doth readily ſuck it up, or who greedily ſwalloweth it down by credulous approbation and aſſent; he that pleaſingly reliſheth and ſmacketh at it, or expreſſeth a delightful complacence therein; as he is a partner in the fact, ſo is he a ſharer in the guilt. There are not only ſlanderous Throats, but ſlanderous Ears alſo; not only wicked Inventions, which ingender and brood lies, but wicked Aſſents, which hatch and foſter them. Not only the ſpiteful Mother which conceiveth ſuch ſpurious brats, but the Midwife that helpeth to bring them forth, the Nurſe that feedeth them, the Guardian that traineth them up to maturity, and ſetteth them forth to live in the world, as they do really contribute to their ſubſiſtence, ſo deſervedly they partake in the blame due to them, and muſt be reſponſible for the miſchief they do. For indeed were it not for ſuch free entertainers, ſuch nouriſhers, ſuch encouragers of them, Slanders commonly would die in the womb, or prove ſtill-born, or preſently entring into the cold air would expire, or for want of nouriſhment ſoon would ſtarve. It is ſuch friends and patrons of them who are the cauſes that they are ſo rife; they it is who ſet ill-natured, baſe and deſigning people upon deviſing, ſearching after, and picking up malicious and idle ſtories. Were it not for ſuch cuſtomers, the trade of Calumniating would fall. Many purſue it merely out of ſervility and flattery, to tickle the ears, to ſooth the humour, to gratifie the malignant diſpoſition, or ill-will of others; who upon the leaſt diſcouragement would give over the practice. If therefore we would exempt our ſelves from all guilt of Slander, we muſt not only abſtain from venting it, but forbear to * regard or countenance it: for † *He is* (ſaith the Wiſeman) *a wicked doer,* who *giveth heed to falſe lips; and a liar,* who *giveth ear to a naughty tongue.* Yea, if we thoroughly would be clear from it, we muſt ſhew an averſation from hearing it, an unwillingneſs to believe it, an indignation againſt it; ſo either ſtifling it in the birth, or condemning it to death being uttered. This is the ſure way to deſtroy it, and to prevent its miſchief. If we would * ſtop our ears, we ſhould ſtop the Slanderer's mouth: if we would *reſiſt the Calumniatour, he would fly from us:* if we would reprove him, we ſhould repell him. For, As † *the north-wind driveth away rain, ſo* (the Wiſe-man telleth us) *doth an angry countenance a backbiting tongue.*

David, Pſal. 101. 5. *Whoſo privily ſlandereth his neighbour, him will I cut off;* τοῦτον ἐξεδίωκον, *him have I driven away,* ſay the LXX.

Neque verò illa juſta eſt excuſatio, Referentibus aliis injuriam facere non poſſum. Nemo invito auditori libenter refert. Sagitta in lapidem nunquam figitur; interdum reſiliens percutit dirigentem. Diſcat detractor, dum te videt non libenter audire, non facilè detrahere. Hier. *ad Nepot. Ep.* 2.

Poſidonius relateth of S. *Auſtin,* that he had upon his table written theſe two verſes,

Quiſquis amat dictis abſentum rodere vitam,
Hanc menſam indignam noverit eſſe ſibi:

(He that loveth by ill ſpeech to gnaw the life of thoſe who are abſent, let him know himſelf unworthy to ſit at this table; or, that this table is unfit for him:) and if any there did uſe detraction, he was offended, and minded them of thoſe verſes, threatning alſo to leave the table, and withdraw to his Chamber. *Poſid.* cap. 22.

* Οὐ παραδέξῃ ἀκοὴν ματαίαν, *Thou ſhalt not receive* (or, take up) *a falſe report,* ſaith the Law, *Exod.* 23. 1.

† Prov. 17. 4.

Beatus eſt, qui ità ſe contra hoc vitium armavit, ut apud eum detrahere nemo audeat. Hier. *ad Celantiam.*

* *Hedge thy ears with thorns,* &c. Ecclus 28. 24. *ità legit* Cypr. Ep. 55.

† Prov. 25. 23. Ἂν μάθωσιν οἱ κακήγοροι ὅτι τῶν διαβαλλομένων μᾶλλον ἡμεῖς αὐτοὺς ἀποστρεφόμεθα, παύσονται καὶ αὐτοί ποτε τῆς πονηρᾶς ταύτης συνηθείας, καὶ διορθώσονται τὸ ἁμάρτημα, καὶ ἐπαινέσονται μετὰ ταῦτα καὶ ἡμᾶς αὐτοὺς, ὡς σωτῆρας αὐτῶν γενομένους, καὶ εὐεργέτας ἀνακηρύξουσιν. Chryſ. Ἀνδρ. γʹ.

Theſe are the chief and moſt common kinds of Slander; and there are ſeveral ways of practiſing them worthy our obſerving, that we may avoid them; namely theſe.

1. The moſt notoriouſly-hainous way is, forging, and immediately venting ill ſtories. As it is ſaid of *Doeg, Thy tongue deviſeth miſchief;* and of another like companion, *Thou giveſt thy mouth to evil, and thy tongue frameth deceit:* and as our Lord ſaith of the Devil, *When he ſpeaketh a lie,* ἐκ τῶν ἰδίων λαλεῖ, *he ſpeaketh of his own; for he is a liar, and*

Pſal. 52. 2.
Pſal. 50. 19.
Joh. 8. 44.
(Iſa. 32. 7)

and the father of it. This palpably is the ſupreme pitch of Calumny, uncapable of any qualification or excuſe: Hell cannot go beyond this; the curſed Fiend himſelf cannot worſe employ his wit, than in minting wrongful falſhoods.

2. Another way is, receiving from others, and venting ſuch ſtories, which they who do it certainly know, or may reaſonably preſume to be falſe: the becoming huckſters of counterfeit wares, or factours in this vile trade. There is no falſe coiner, who hath not ſome complices and emiſſaries ready to take from his hand, and put off his money: and ſuch Slanderers at ſecond hand are ſcarce leſs guilty than the firſt authours. He that brueth lies may have more wit and skill, but the broacher ſheweth the like malice and wickedneſs. In this there is no great difference between the great Devil, that frameth ſcandalous reports, and the little Imps, that run about and diſperſe them.

3. Another way is, when one without competent examination, due weighing, and juſt reaſon, doth admit, and ſpread tales prejudicial to his Neighbour's welfare; relying for his warrant (as to the truth of them) upon any ſlight or ſlender authority. This is a very common and current practice: men preſume it lawful enough to ſay over whatever they hear; to report any thing, if they can quote an author for it. It is not, ſay they, my invention; I tell it as I heard it: *ſit fides penes authorem*; let him that informed me undergo the blame, if it prove falſe. So do they conceive themſelves excuſable for being the inſtruments of injurious diſgrace and damage to their Neighbours. But they greatly miſtake therein: for as this practice commonly doth ariſe from the ſame wicked principles, at leaſt in ſome degree, and produceth altogether the like miſchievous effects, as the wilful deviſing and conveying Slander: ſo it no leſs thwarteth the rules of duty, and laws of equity; God hath prohibited it, and reaſon doth condemn it. *Thou ſhalt not* (ſaith God in the Law) *go up and down as a tale-bearer among thy people:* as a tale-bearer, (as *Rachil*, that is,) as a merchant or trader in ill reports and ſtories concerning our Neighbour, to his prejudice. Not only the framing them, but the dealing in them beyond reaſon or neceſſity, is interdicted. And it is part of a Good man's character in the 15. Pſal. *Non accipit opprobrium, He taketh not up a reproach againſt his neighbour*; that is, he doth not eaſily entertain it, much leſs doth he effectually propagate it: and in our Text, *He*, it is ſaid, *that uttereth Slander* (not only he that conceiveth it) *is a Fool.*

Τί διαπορθμεύεις τὸν λόγον, &c. Chryſoſt. in Heb. 11. 3.

Δέον συσκιάζειν καὶ συγκρύπτειν τὰ ἐλαττώματα τῶν πλησίον. σὺ δὲ ἐκπομπεύεις, &c. Ibid.

Levit. 19. 16. Prov. 18. 8. & 26. 22.

Pſal. 15. 3.

And in reaſon, before exact trial and cognizance, to meddle with the fame and intereſt of another, is evidently a practice full of iniquity, ſuch as no man can allow in his own caſe, or brook being uſed toward himſelf, without judging himſelf to be extremely abuſed by ſuch reporters. In all reaſon and equity, (yea in all diſcretion) before we yield credence to any report concerning our Neighbour, or adventure to relate it, many things are carefully to be weighed and ſcanned. We ſhould concerning our Author conſider, whether he be not a particular enemy, or diſaffected to him; whether he be not ill-humoured, or a delighter in telling bad ſtories; whether he be not diſhoneſt, or unregardful of juſtice in his dealings and diſcourſe; whether he be not vain, or careleſs of what he ſaith; whether he be not light and credulous, or apt to be impoſed upon by any ſmall appearance; whether at leaſt in the preſent caſe he be not negligent, or too forward and raſh in ſpeaking. We ſhould alſo concerning the Matter reported mind, whether it be poſſible, or probable; whether ſutable to the diſpoſition of our Neighbour, to his principles, to the conſtant tenour of his practice; whether the action imputed to him be not liable to miſapprehenſion, or his words to miſconſtruction. All reaſon and equity do, I ſay, exact from us, diligently to conſider ſuch things, before we do either embrace our ſelves, or tranſmit unto others any ſtory concerning our Neighbour; leſt unadviſedly we do him irreparable wrong and miſchief. Briefly, we ſhould take his caſe for our own, and conſider whether we our ſelves ſhould be content, that upon like grounds or teſtimonies any man ſhould believe, or report diſgraceful things concerning us. If we fail to do thus, we do (vainly, or raſhly, or maliciouſly) conſpire with the Slanderer to the wrong of our innocent Neighbour; and that in the Pſalmiſt (by a parity of reaſon) may be transferred to us, *Thou haſt conſented unto the* Liar, *and haſt partaken with the* authour of Calumny.

Pſal. 50. 18.

4. Of kin to this way is the aſſenting to popular rumours, and thence affirming matters of obloquy to our Neighbour. Every one by experience knows how eaſily falſe news do riſe, and how nimbly they ſcatter themſelves; how often they are raiſed from nothing, how ſoon they from ſmall ſparks grow into a great blaze, how eaſily from one thing they are transformed into another: eſpecially news of this kind, which do ſute and feed the bad humour of the vulgar. 'Tis obvious to any man how true that is of *Tacitus*, how * void of conſideration, of judgment, of equity, the buſie and talking part of mankind is. Whoever therefore gives heed to flying tales, and thruſts himſelf into the herd of thoſe who ſpread them, is either ſtrangely injudicious, or very malignantly diſpoſed. If he want not judgment, he cannot but know, that when he complieth with popular fame, it is mere chance that he doth not ſlander, or rather it is odds that he ſhall do ſo: he conſequently ſheweth himſelf to be indifferent whether he doth it or no, or rather that he doth encline to do it: whence, not caring to be otherwiſe, or loving to be a Slanderer, he in effect and juſt eſteem is ſuch; having at leaſt a ſlanderous heart and inclination. He that puts it to the venture whether he lieth or no, doth *eo ipſo* lie morally, as declaring no care or love of truth. *Thou ſhalt not* (ſaith the Law) *follow a multitude to do evil*: and with like reaſon we ſhould not follow the multitude in ſpeaking evil of our Neighbour.

* *Plebi non judicium, non veritas.* Tac. *Ann.* 16.

Non eſt conſilium in vulgo, non ratio, non diſcrimen, non diligentia——ex opinione plurima, ex veritate pauca judicat. Cic. *pro Planco.*

Λαῷ μὴ πίστευε πολύτροπός ἐστιν ὅμιλος. Phocyl.

Prov. 14. 15. *The ſimple believeth every word.*

Exod. 23. 2.

5. Another ſlanderous courſe is, to build cenſures and reproaches upon ſlender conjectures, or uncertain ſuſpicions, (thoſe ὑπόνοιαι πονηραὶ *evil ſurmiſes*, which S. *Paul* condemneth.) Of theſe occaſion can never be wanting to them who ſeek them, or are ready to embrace them; no innocence, no wiſdom can any-wiſe prevent them; and if they may be admitted as grounds of defamation, no man's good name can be ſecure. But he that upon ſuch accounts dareth to aſperſe his Neighbour, is in moral computation no leſs a Slanderer, than if he did the like out of pure invention, or without any ground at all: for doubtful and falſe in this caſe differ little; to deviſe, and to divine, in matters of this nature, do import near the ſame. He that will judge or ſpeak ill of others, ought to be well aſſured of what he thinks or ſays; he that aſſerteth that which he doth not know to be true, doth as well lie, as he that affirmeth that which he knoweth to be falſe; (for he deceiveth the hearers, begetting in them an opinion that he is aſſured of what he affirms;) eſpecially in dealing with the concernments of others, whoſe right and repute juſtice doth oblige us to be wary of infringing, charity ſhould diſpoſe

1 Tim. 6. 4.
Matt. 9. 4.

Ziba. 2 Sam. 16. 3. & 19. 27.

diſpoſe us to regard and tender as our own. It is not every poſſibility, every ſeeming, every faint ſhew or glimmering appearance, which ſufficeth to ground bad opinion, or reproachful diſcourſe concerning our Brother: the matter ſhould be clear, notorious and palpable, before we admit a diſadvantageous conceit into our head, a diſtaſtful reſentment into our heart, a harſh word into our mouth about him. Men may fanſie themſelves ſagacious and ſhrewd, (perſons of deep judgment and fine wit they may be taken for,) when they can dive into others hearts, and ſound their intentions; when through thick miſts or at remote diſtances they can deſcry faults in them; when they collect ill of them by long trains, and ſubtle fetches of diſcourſe: but in truth they do thereby rather bewray in themſelves ſmall love of truth, care of juſtice, or ſenſe of charity, together with little wiſdom and diſcretion: for Truth is only ſeen in a clear light; Juſtice requireth ſtrict proof; *Charity thinketh no evil*, and *believeth all things* for the beſt; Wiſdom is not forward to pronounce before full evidence. (*He*, ſaith the Wiſe-man, *that anſwereth a matter before he heareth it, it is folly and ſhame unto him.*) In fine, they who proceed thus, as it is uſual that they ſpeak falſely, as it is caſual that they ever ſpeak truly, as they affect to ſpeak ill, true or falſe; ſo worthily they are to be reckoned among Slanderers.

1 Cor. 13. 5. 7.

Prov. 18. 13.

6. Another like way of Slandering is, impetuous or negligent ſputtering out of words, without minding what truth or conſequence there is in them, how they may touch or hurt our Neighbour. To avoid this ſin, we muſt not only be free from intending miſchief, but wary of effecting it; not only careful of not wronging one diſtinct perſon, but of harming any promiſcuouſly; not only abſtinent from aiming directly, but provident not to hit caſually any perſon with obloquy. For as he that diſchargeth ſhot into a crowd, or ſo as not to look about regarding who may ſtand in the way, is no leſs guilty of doing miſchief, and bound to make ſatisfaction to them he woundeth, than if he had aimed at ſome one perſon: ſo if we fling out bad words at random, which may light unluckily, and defame ſome-body, we become Slanderers unawares, and before we think on it. This practice hath not ever all the malice of the worſt Slander, but it worketh often the effects thereof, and therefore doth incurr its guilt, and its puniſhment; eſpecially it being commonly derived from ill temper, or from bad habit, which we are bound to watch over, to curb, and to correct. The Tongue is a ſharp and parlous weapon, which we are bound to keep up in the ſheath, or never to draw forth but adviſedly, and upon juſt occaſion; it muſt ever be wielded with caution and care: to brandiſh it wantonly, to lay about with it blindly and furiouſly, to ſlaſh and ſmite therewith any that happeth to come in our way, doth argue malice or madneſs.

7. It is an ordinary way of proceeding to calumniate, for men, reflecting upon ſome bad diſpoſition in themſelves, (although reſulting from their own particular temper, from their bad principles, or from their ill cuſtome,) to charge it preſently upon others; preſuming others to be like themſelves; like the wicked perſon in the Pſalm, *Thou thoughteſt that I was altogether ſuch an one as thy ſelf.* This is to ſlander Mankind firſt in the groſs; then in retail, as occaſion ſerveth, to aſperſe any man: this is the way of half-witted *Machiavilians*, and of deſperate reprobates in wickedneſs, who, having proſtituted their conſciences to vice, for their own defence and ſolace, would * ſhrowd themſelves from blame under the ſhelter of common pravity and infirmity; accuſing

Pſal. 50. 21.

* *Remedium pœnæ ſuæ arbitrantur, ſi nemo ſit ſanctus, ſi omnibus detrahatur, ſi turba ſit pereuntium,* &c. Hier. *ad Aſellam, Ep.* 99.

accuſing all men of that whereof they know themſelves guilty. But ſurely there can be no greater iniquity than this, that one man ſhould undergo blame for the ill conſcience of another.

Theſe ſeem to be the chief kinds of Slander, and moſt common ways of practiſing it. In which deſcription the Folly thereof doth, I ſuppoſe, ſo clearly ſhine, that no man can look thereon without loathing and deſpiſing it, as not only a very ugly, but a moſt fooliſh practice. No man ſurely can be wiſe, who will ſuffer himſelf to be defiled therewith. But to render its Folly more apparent, we ſhall diſplay it; declaring it to be extremely fooliſh upon ſeveral accounts. But the doing this, in regard to your patience, we ſhall forbear at preſent.

SERMON XVIII.

The Folly of Slander.

PROV. 10. 18.

He that uttereth Slander is a Fool.

I Have formerly in this place, diſcourſing upon this Text, explained the Nature of the Sin here condemned, with its ſeveral kinds and ways of practiſing.

II. I ſhall now proceed to declare the Folly of it; and to make good by divers reaſons the aſſertion of the Wiſe-man, that *He who uttereth Slander is a Fool.*

1. Slandering is Fooliſh, as ſinful and wicked.

All Sin is fooliſh upon many accounts; as proceeding from ignorance, errour, inconſiderateneſs, vanity; as implying weak judgment, and irrational choice; as thwarting the dictates of Reaſon, and beſt rules of Wiſdom; as producing very miſchievous effects to our ſelves, bereaving us of the chief goods, and expoſing us to the worſt evils. What can be more egregiouſly abſurd, than to diſſent in our opinion and diſcord in our choice from infinite Wiſdom; to provoke by our actions ſovereign Juſtice, and immutable Severity; to oppoſe Almighty Power, and offend immenſe Goodneſs; to render our ſelves unlike, and contrary in our doings, our diſpoſition, our ſtate, to abſolute Perfection and Felicity? What can be more deſperately wild, than to diſoblige our beſt Friend, to forfeit his love and favour, to render him our Enemy, who is our Lord and our Judge, upon whoſe mere will and diſpoſal all our ſubſiſtence, all our well-fare does abſolutely depend? What greater madneſs can be conceived, than to deprive our Minds of all true content here, and to ſeparate our Souls from eternal Bliſs hereafter;

after; to gall our Conſciences now with ſore Remorſe, and to engage our ſelves for ever in remedileſs Miſeries? Such Folly doth all Sin include: whence in Scripture-ſtyle worthily Goodneſs and Wiſdom are terms equivalent; Sin and Folly do ſignifie the ſame thing.

If thence this practice be proved extremely ſinful, it will thence ſufficiently be demonſtrated no leſs fooliſh. And that it is extremeley ſinful may eaſily be ſhewed. It is the character of the ſuperlatively-wicked man; *Thou giveſt thy mouth to evil, and thy tongue frameth deceit: Thou ſitteſt and ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon.* It is indeed plainly the blackeſt and moſt helliſh ſin that can be; that which giveth the grand Fiend his names, and moſt expreſſeth his nature. He is ὁ Διάβολος, *the Slanderer; Satan*, the ſpiteful *Adverſary*; the *old Snake*, or *Dragon*, hiſſing out lies, and ſpitting forth venome of calumnious accuſation; *the Accuſer of the brethren*, a murtherous, envious, malicious Columniatour; *the Father of lies*; the grand defamer of God to Man, of Man to God, of one Man to another. And highly wicked ſurely muſt that practice be, whereby we grow Nameſakes to him, conſpire in proceeding with him, reſemble his diſpoſition and nature. It is a complication, a compriſal, a collection and ſumm of all wickedneſs; oppoſite to all the principal Vertues, (to Veracity and Sincerity, to Charity and Juſtice,) tranſgreſſing all the great Commandments, violating immediately and directly all the Duties concerning our Neighbour.

Pſ. 50. 19, 20.
Apoc. 12. 10.
Joh. 8. 44.

To Lie ſimply is a great fault, being a deviation from that good Rule which preſcribeth truth in all our words; rendring us unlike and diſagreeable to God, who is *the God of truth*; (who * loveth truth, and practiſeth it in all his doings, who abominateth all falſehood;) including a treacherous breach of faith toward mankind; (we being all, in order to the maintenance of ſociety, by an implicit compact, obliged by ſpeech to declare our mind, to inform truly, and not to impoſe upon our Neighbour;) arguing puſillanimous timorouſneſs and impotency of mind, a diſtruſt in God's help, and diffidence in all good means to compaſs our deſigns; begetting deception and errour, a foul and ill-favour'd brood: Lying, I ſay, is upon ſuch accounts a ſinful and blameable thing: and of all Lies thoſe certainly are the worſt, which proceed from malice, or from vanity, or from both, and which work miſchief; ſuch as Slanders are.

Eph. 4. 25.
1 Pet. 2. 1.
Pſal. 31. 5.
& 25. 10.
& 86. 15.
& 89. 14.
& 146. 6.
* Prov. 12. 22. & 6. 17.

Again, to bear any hatred or ill-will, to exerciſe enmity toward any man, to deſign or procure any miſchief to our Neighbour, whom even *Jews* were commanded to *love as themſelves*, whoſe good, by many laws, and upon divers ſcores, we are obliged to tender as our own, is a hainous fault: and of this apparently the Slanderer is moſt guilty in the higeſt degree. For evidently true it is which the Wiſe-man affirmeth, *A lying tongue hateth thoſe that are afflicted with it*; there is no ſurer argument of extreme hatred; nothing but the height of ill-will can ſuggeſt this practice. The Slanderer is an enemy, as the moſt fierce and outrageous, ſo the moſt baſe and unworthy that can be: he fighteth with the moſt perillous and moſt unlawful weapon in the moſt furious and foul way that can be. His weapon is an envenomed *arrow, full of deadly poiſon*, which *he ſhooteth ſuddenly, and feareth not*; a weapon which by no force can be reſiſted, by no art declined, whoſe impreſſion is altogether inevitable and unſuſtainable. It is a moſt inſidious, moſt treacherous and cowardly way of fighting; wherein manifeſtly the weakeſt and baſeſt Spirits have extream advantage, and may eaſily

Levit. 19. 18.
Prov. 26. 28.
Jam. 3. 8.
Pſal. 64. 3, 4.
& 57. 4.

eaſily prevail againſt the braveſt and worthieſt: for no man of honour or honeſty can in way of reſiſtence or requital deign to uſe it, but muſt infallibly without repugnance be born down thereby. By it the vile practiſer atchieveth the greateſt miſchief that can be. His words are, as the Pſalmiſt ſaith of *Doeg*, *devouring words*, (*Thou loveſt all devouring words, O thou deceitful tongue:*) and, *A man* (ſaith the Wiſe-man) *that beareth falſe witneſs againſt his neighbour is a maul, and a ſword, and a ſharp arrow*; that is, he is a complicated inſtrument of all miſchiefs: he ſmiteth and bruiſeth like a *maul*, he cutteth and pierceth like a *ſword*, he thus doth hurt near at hand; and at diſtance he woundeth like a *ſharp arrow*, it is hard any-where to evade him, or to get out of his reach. *Many* (ſaith another Wiſe-man, the imitatour of *Solomon*) *have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue. Well is he that is defended from it, and hath not paſſed through the venome thereof; who hath not drawn the yoke thereof, nor hath been bound in its bands. For the yoke thereof is as a yoke of iron, and the bands thereof are bands of braſs. The Death thereof is an evil death, the grave were better than it.* Incurable are the wounds which the Slanderer inflicteth, irreparable the damages which he cauſeth, indeleble the marks which he leaveth. ***No*** *balſam can heal the biting of a Sycophant*; no thread can ſtitch up a good name torn by calumnious defamation; no ſoap is able to cleanſe from the ſtains aſperſed by a foul mouth. *Aliquid adhærebit*; ſomewhat always of ſuſpicion and ill opinion will ſtick in the minds of thoſe who have given ear to ſlander. So extremely oppoſite is this practice unto the Queen of Virtues, *Charity*. Its property indeed is, to *believe all things*, that is, all things for the beſt, and to the advantage of our Neighbour; Not ſo much as to ſuſpect any evil of him, without unavoidably-manifeſt cauſe: how much more not to deviſe any falſehood againſt him? It *covereth* all things, ſtudiouſly conniving at real defects, and concealing aſſured miſcarriages: how much more not divulging imaginary or falſe ſcandals? It diſpoſeth to ſeek and further any the leaſt good concerning him: how much more will it hinder committing grievous outrage upon his deareſt good name?

Pſal. 52. 4.
Prov. 25. 18. & 12. 6.

An ungodly man diggeth up evil, and in his lips there is a burning fire. Prove 16. 27.
Ecclus 28. 18, &c.

Adverſus Sycophantæ morſum nullum eſt remedium.

1 Cor. 13. 7.
Prov. 17. 9.

Again, all injuſtice is abominable; to do any ſort of wrong is a hainous crime; that crime, which of all moſt immediately tendeth to the diſſolution of ſociety, and diſturbance of humane life; which God therefore doth moſt loath, and men have reaſon eſpecially to deteſt. And of this the Slanderer is moſt deeply guilty. *A witneſs of Belial ſcorneth judgment, and the mouth of the wicked devoureth iniquity*, ſaith the Wiſe-man. He is indeed, according to juſt eſtimation, guilty of all kinds whatever of injury, breaking all the Second Table of Commands reſpecting our Neighbour. Moſt formally and directly he *beareth falſe witneſs againſt his neighbour*: He doth *covet his neighbour's goods*; for 'tis conſtantly out of ſuch an irregular deſire, for his own preſumed advantage, to diſpoſſeſs his Neighbour of ſome good, and transfer it on himſelf, that the Slanderer uttereth his tale: He is ever a thief and robber of his good name, a deflowrer and defiler of his reputation, an * aſſaſſine and murtherer of his honour. So doth he violate all the rules of Juſtice, and perpretateth all ſorts of wrong againſt his Neighbour.

Prov. 19. 28.

* *Dei Epiſcopos linguæ gladio jugulaſtis, fundentes ſanguinem non corporis, ſed honoris.* Opt. *lib.* 2. *Wo be to them who juſtifie the wicked for reward, and take away the righteouſneſs of the righteous from him.* Iſa. 5. 23.

He may indeed perhaps conceive it no great matter that he committeth; becauſe he doth not act in ſo boiſterous and bloody away, but only by words, which are ſubtle, ſlimme, and tranſient things; upon his Neighbour's credit onely, which is no ſubſtantial or viſible matter. He draweth (thinks he) no bloud, nor breaketh any bones, nor impreſſeth any remarkable ſcar: 'tis onely the ſoft air he breaketh with his tongue, 'tis onely a ſlight character that he ſtampeth on the fancy, 'tis onely an imaginary ſtain that he daubeth his Neighbour with: therefore he ſuppoſeth no great wrong done, and ſeemeth to himſelf innocent or very excuſable. But theſe conceits ariſe from great inconſiderateneſs, or miſtake; nor can they excuſe the Slanderer from grievous injuſtice. For in dealing with our Neighbour, and medling with his property, we are not to value things according to our fancy, but according to the price ſet on them by the owner: we muſt not reckon that a trifle, which he prizeth as a jewel. Since then all men (eſpecially men of honour and honeſty) do, from a neceſſary inſtinct of nature, eſtimate their good name beyond any of their goods, yea do commonly hold it more dear and pretious than their very lives: we, by violently or fraudulently bereaving them of it, do them no leſs wrong, than if we ſhould rob or couzen them of their ſubſtance, yea than if we ſhould maim their body, or ſpill their bloud, or even ſtop their breath. If they as grievouſly feel it, and reſent it as deeply, as they do any other outrage, the injury is really as great to them. Even the Slanderers own judgment and conſcience might tell him ſo much: for they who moſt ſlight another's fame, are uſually very tender of their own, and can with no patience endure that others ſhould touch it: which demonſtrates the inconſiderateneſs of their judgment and the iniquity of their practice It is an injuſtice not to be corrected or cured. Thefts may be reſtored, Wounds may be cured; but there is no reſtitution or cure of a loſt good name: it is therefore an irreparable injury.

Nor is the thing it ſelf, in true judgment, contemptible; but in it ſelf really very conſiderable. *A good name*, ſaith *Solomon* himſelf, (no fool,) *is rather to be choſen than great riches; and loving favour rather than ſilver and gold.* In its conſequences it is much more ſo; the chief intereſts of a man, the ſucceſs of his affairs, his ability to do good (for himſelf, his friends, his neighbour,) his ſafety, the beſt comforts and conveniences of his life, ſometimes his life it ſelf, depending thereon: ſo that whoever doth ſnatch or filch it from him, doth not onely according to his opinion, and in moral value, but in real effect commonly rob, ſometime murther, ever exceedingly wrong his Neighbour. It is often the ſole reward of a man's Vertue and all the fruit of his induſtry; ſo that by depriving him of that, he is robb'd of all his eſtate, and left ſtark naked of all, excepting a good Conſcience, which is beyond the reach of the world, and which no malice or misfortune can deveſt him of. Full then of iniquity, full of uncharitableneſs, full of all wickedneſs is this practice; and conſequently full it is of folly. No man, one would think, of any tolerable ſenſe, ſhould dare, or deign to incurr the guilt of a practice ſo vile and baſe, ſo indeed diabolical and deteſtable. But farther more particularly,

Prov. 22. 1.
& 15. 30.
Eccles. 7. 1.

Prov. 12. 6.

2. The Slanderer is plainly a Fool; becauſe he maketh wrong judgments and valuations of things, and accordingly driveth on ſilly bargains for himſelf, in reſult whereof he proveth a great loſer. He means by his calumnious ſtories either to vent ſome paſſion boiling in him, or to compaſs ſome deſign which he affects, or to pleaſe ſome humour that he is poſſeſſed with: but is any of theſe things worth purchaſing at ſo dear a rate? can there be any valuable exchange for our honeſty? Is it

not more adviſable to ſuppreſs our paſſion, or to let it evaporate otherwiſe, than to diſcharge it in ſo foul a way? Is it not better to let go a petty intereſt, than to further it by committing ſo notorious and hainous a ſin; to let an ambitious project ſink, than to buoy it up by ſuch baſe means? Is it not wiſdom rather to ſmother, or curb our humour, than by ſatisfying it thus to forfeit our innocence? Can any thing in the world be ſo conſiderable, that for its ſake we ſhould defile our Souls by ſo foul a practice, making ſhipwreck of a good Conſcience, abandoning honour and honeſty, incurring all the guilt and all the puniſhment due to ſo enormous a crime? Is it not far more wiſdom, contentedly to ſee our Neighbour to enjoy credit and ſucceſs, to flouriſh and thrive in the world, than by ſuch baſe courſes to ſully his reputation, to rifle him of his goods, to ſupplant or croſs him in his affairs? we do really, when we think thus to depreſs him, and to climb up to wealth or credit by the ruines of his honour, but debaſe our ſelves. Whatever comes of it, (whether he ſucceeds or is diſappointed therein) aſſuredly he that uſeth ſuch courſes will himſelf be the greateſt loſer, and deepeſt ſufferer. 'Tis true which the Wiſe-man ſaith, *the getting of treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death.* And, *Woe unto them* (ſaith the Prophet) *that draw iniquity with cords of vanity*; that is, who by falſehood endeavour to compaſs unjuſt deſigns.

Prov. 21. 6.
Iſa. 5. 18.

But it is not, perhaps he will pretend, for to aſſwage a private paſſion, or to promote his particular concernment, that he makes ſo bold with his Neighbour, or deals ſo harſhly with him; but for the ſake of orthodox Doctrine, for advantage of the true Church, for the advancement of publick Good, he judgeth it expedient to aſperſe him. This indeed is the covert of innumerable Slanders: zeal for ſome Opinion, or ſome party, beareth out men of Sectarian and factious ſpirits in ſuch practices; they may do, they may ſay any thing for thoſe fine ends. What is a little truth, what is any man's reputation in compariſon to the carrying on ſuch brave deſigns? But (to omit that men do uſually prevaricate in theſe caſes; that it is not commonly for love of truth, but of themſelves, not ſo much for the benefit of their ſect, but for their own intereſt, that they calumniate) this plea will no-wiſe juſtifie ſuch practice. For Truth and Sincerity, Equity and Candour, Meekneſs and Charity are inviolably to be obſerved, not onely toward diſſenters in opinion, but even toward declared enemies of truth it ſelf; we are to *bleſs them*, (that is, to ſpeak well of them, and to wiſh well to them,) *not to curſe* them, (that is, not to reproach them, or to wiſh them ill, much leſs to bely them.) Truth alſo, as it cannot ever need, ſo doth it alwayes loath and ſcorn the patronage and the ſuccour of lies; it is able to ſupport and protect it ſelf by fair means; it will not be killed upon a pretence of ſaving it, or thrive by its own ruine. Nor indeed can any party be ſo much ſtrengthned and underpropt, as it will be weakned and undermined, by ſuch courſes: No cauſe can ſtand firm upon a bottom ſo looſe and ſlippery, as falſhood is: All the good a Slanderer can do is, to diſparage what he would maintain. In truth, no Hereſie can be worſe, than that would be which ſhould allow to play the Devil in any caſe. He that can diſpenſe with himſelf to ſlander a *Jew* or a *Turk*, doth in ſo doing render himſelf worſe than either of them by profeſſion are: for even they (and even Pagans themſelves) diſallow the practice of inhumanity and iniquity. All men by light of nature avow Truth to be honourable, and Faith to be indiſpenſably obſerved. He doth not underſtand what it is to be *Chriſtian*, or careth not to practiſe according thereto, who can find in his heart in any caſe, upon any pretence, to calumniate? In fine, to proſtitute our conſcience, or ſacrifice our honeſty, for any cauſe, to any intereſt what-ever, can never be warrantable or wiſe. Farther,

3. The Slanderer is a Fool, becauſe he uſeth improper means and prepoſterous methods of effecting his purpoſes. As there is no deſign worth the carrying on by ways of falſhood and iniquity; ſo is there ſcarce any (no good or lawful one at leaſt) which may not more ſurely, more ſafely, more cleverly be atcheived by means of truth and juſtice. Is not always the ſtreight way more ſhort than the oblique and crooked? is not the plain way more eaſie than the rough and cragged? is not the fair way more pleaſant and paſſable than the foul? Is it not better to walk in paths that are open and allowed, than in thoſe that are ſhut up and prohibited; than to clamber over walls, to break through fences, to treſpaſs upon encloſures? Surely yes: *He that walketh uprightly walketh ſurely.* Prov. 10. 9. Uſing strict veracity and integrity, candour and equity is the beſt method of accompliſhing good deſigns. Our own induſtry, good uſe of the parts and faculties God hath given us, embracing fair opportunities, God's bleſſing and Providence, are ſufficient means to rely upon for procuring, in an honeſt way, what-ever is convenient for us. Theſe are ways approved, and amiable to all men; they procure the beſt friends, and feweſt enemies; they afford to the practiſer a chearful courage, and good hope; they meet with leſs diſappointment, and have no regret or ſhame attending them. He that hath recourſe to the other baſe means, and *maketh lies his refuge*, as he renounceth all juſt and honeſt means, as he diſclaimeth all hope in God's aſſiſtence, and forfeiteth all pretence to his bleſſing; ſo he cannot reaſonably expect good ſucceſs, or be ſatisfied in any undertaking. Iſa. 28. 15, 17. Jer. 28. 15. The ſupplanting way indeed ſeems the moſt curt and compendious way of bringing about diſhoneſt or diſhonourable deſigns: but as a good deſign is certainly diſhonoured thereby, ſo is it apt thence to be defeated; it raiſing up enemies and obſtacles, yielding advantages to who-ever is diſpoſed to croſs us. As in trade it is notorious, that the beſt courſe to thrive is by dealing ſquarely and truly; any fraud or cozenage appearing there doth overthrow a man's credit, and drive away cuſtome from him: ſo in all other tranſactions, as he that dealeth juſtly and fairly will have his affairs proceed roundly, and ſhall find men ready to comply with him; ſo he that is obſerved to practiſe falſhood, will be declined by ſome, oppoſed by others, diſliked by all: no man ſcarce willingly will have to do with him; he is commonly forced to ſtand out in buſineſs, as one that plays foul play.

4. Laſtly, the Slanderer is a very Fool, as bringing many great inconveniences, troubles and miſchiefs on himſelf.

First, *A fool's mouth* (ſaith the wiſeman) *is his deſtruction, his lips are the ſnare of his ſoul:* Prov. 18. 7. & 13. 3. & 18. 21. and if any kind of ſpeech is deſtructive and dangerous, then is this certainly moſt of all; for by no means can a man enflame ſo fierce anger, impreſs ſo ſtiff hatred, raiſe ſo deadly enmity againſt himſelf, and conſequently ſo endanger his ſafety, eaſe and welfare, as by this practice. Men can more eaſily endure, and ſooner will forgive, any ſort of abuſe than this; they will rather pardon a robber of their goods, than a defamer of their good name.

Secondly, Such an one indeed is not onely odious to the perſon immediately concerned, but generally to all men that obſerve his practice, every man preſently will be ſenſible how eaſily it may be his own

caſe, how liable he may be to be thus abuſed, in a way againſt which there is no guard or defence. The Slanderer therefore is apprehended a common enemy, dangerous to all men; and thence rendreth all men averſe from him, and ready to croſs him. Love and peace, tranquility and ſecurity can only be maintained by innocent and true dealing: ſo the Pſalmiſt hath
Pſ. 34. 12, 13. well taught us; *What Man is he that deſireth life, and loveth many days, that he may ſee good? Keep thy tongue from evil, and thy lips from ſpeaking guile.*

——*ecquid*
Ad te poſt paulo ventura pericula ſentis?
Hor. *Lib.* 1. *Ep.* 18.

——*Sibi quiſque timet, quanquam eſt intactus & odit.* Idem.

Thirdly, All wiſe, all noble, all ingenuous and honeſt Perſons have an averſation from this practice, and cannot entertain it with any accep-
Prov. 13. 5. tance or complacence. (*A righteous man hateth lying*, ſaith the Wiſe-man.) It is only ill-natured and ill-nurtured, unworthy and naughty
Prov. 17. 4. people that are willing auditours or encouragers thereof. *A wicked doer* (ſaith the Wiſe-man again) *giveth heed to falſe lips; and a liar giveth ear to a naughty tongue.* All love of truth, and regard to juſtice, and ſenſe of humanity, all generoſity and ingenuity, all charity and good will to Men, muſt be extinct in thoſe who can with delight, or indeed with patience lend an ear, or give any countenance to a Slanderer: and is not he a very Fool, who chuſeth to diſpleaſe the beſt, only ſoothing the worſt of men?

Fourthly, The Slanderer indeed doth Baniſh himſelf from all converſation and company, or intruding into it becomes very diſguſtful thereto: for he worthily is not only looked upon as an enemy to thoſe whom he ſlandereth, but to thoſe alſo upon whom he obtrudeth his calumnious diſcourſe. He not only wrongeth the former by the injury, but he mocketh the latter by the falſhood of his ſtories; implicitly charging his hearers with weakneſs and credulity, or with injuſtice and pravity.

Fifthly, He alſo derogateth wholly from his own Credit, in all matters of diſcourſe. For he that dareth thus to injure his Neighbour, who can truſt him in any thing he ſpeaks? what will not he ſay to pleaſe his vile humour, or further his baſe intereſt? what (thinks any man) will he ſcruple or boggle at, who hath the heart in thus doing wrong and miſchief to imitate the Devil? Farther,

Sixthly, This practice is perpetually haunted with moſt troubleſome companions, inward regret and ſelf-condemnation, fear and diſquiet: * the conſcience of dealing ſo unworthily doth ſmite and rack him; he is ever in danger, and thence in fear to be diſcovered, and requited for it. Of theſe paſſions the manner of his behaviour is a manifeſt indication: for men do ſeldom vent their ſlanderous reports openly and loudly, to the face, or in the ear of thoſe who are concern'd in them; but do utter them in a low voice, in dark corners, out of ſight and hearing, where they conceit themſelves at preſent ſafe from being called
Pſal. 59. 7. to an account. *Swords* (ſaith the Pſalmiſt of ſuch perſons) *are in their*
101. 5. *lips; Who, ſay they, doth hear?* And *whoſo privily ſlandereth his neighbour, him will I cut off*, ſaith *David* again, intimating the common manner
91. 6. of this practice. Calumny is like *the plague, that walketh in darkneſs.* Hence appoſitely are the practiſers thereof termed whiſperers and backbiters: their heart ſuffers them not openly to avow, their conſcience tells them they cannot fairly defend their practice. Again,

* Ὁ κακῶς εἰπὼν ἐναγώνιος λοιπόν ἐστιν, ὑποπτεύει τε, καὶ δέδοικε, καὶ μετανοεῖ, καὶ κατεσθίει τὴν ἑαυτοῦ γλῶτταν, δεδοικὼς καὶ τρέμων, μήποτε εἰς ἑτέρους ἐξενεχθὲν τὸ ῥῆμα μέγαν ἐπαγάγῃ τὸν κίνδυνον, καὶ περιττὴν ἔχθραν καὶ ἀνόνητον ἐργάσηται τοῖς εἰρηκόσι, &c. Chryſ. Ἀνδρ. γ΄.

Seventhly, The conſequent of this practice is commonly ſhameful diſgrace, with an obligation to retract, and render ſatisfaction: for ſeldom doth Calumny paſs long without being detected and || confuted, † *He that walketh uprightly walketh ſurely: but he that perverteth his ways ſhall be known:* and, * *The lip of truth ſhall be eſtabliſhed for ever; but a lying lip is but for a moment*, ſaith the great obſerver of things. And when the Slander is diſcloſed, the Slanderer is obliged to excuſe, (that is, to palliate one lie with another, if he can do it,) or forced to recant, with much diſgrace and extreme diſpleaſure to himſelf: he is alſo many times conſtrained with his loſs and pain, to repair the miſchief he hath done.

|| Pſal. 63. 11. *The mouth of them that ſpeak lies ſhall be ſtopped.*
† Prov. 10. 9.
* Prov. 12. 19. (Prov. 26. 26.) -----*Refrain your tongue from backbiting: for there is no word ſo ſecret that ſhall go for nought; and the mouth that ſlandereth, ſlayeth the ſoul.* Sap. 1. 11.
Et delator habet quod dedit exitium, Vide Tac. *An.* 1. *p.* 45.

Eighthly, To this in likelihood the concernments of men, and the powers which guard juſtice will forcibly bring him: and certainly his Conſcience will bind him thereto; God will indiſpenſably exact it from him. He can never have any ſound quiet in his mind, he can never expect pardon from Heaven without acknowledging his fault, repairing the wrong he hath done, reſtoring that good name of which he diſpoſſeſſed his Neighbour: for in this no leſs than in other caſes Conſcience cannot be ſatisfied, remiſſion will not be granted, except due reſtitution be performed: and of all reſtitutions this ſurely is the moſt difficult, moſt laborious and moſt troubleſome. 'Tis no-wiſe ſo hard to reſtore goods ſtollen or extorted, as to recover a good opinion loſt, to wipe off aſperſions caſt on a man's name, to cure a wounded reputation: the moſt earneſt and diligent endeavour can hardly ever effect this, or ſpread the plaiſter ſo far as the ſore hath reached. The Slanderer therefore doth engage himſelf into great ſtraits, incurring an obligation to repair an almoſt irreparable miſchief.

Ninthly, This practice doth alſo certainly revenge it ſelf, impoſing on its actour a perfect retaliation; *a tooth for a tooth;* an irrecoverable infamy to himſelf, for the infamy he cauſeth to others. Who will regard his fame, who will be concerned to excuſe his faults, who ſo outrageouſly abuſeth the reputation of others? He ſuffereth juſtly, he is paid in his own coin, will any man think, who doth hear him reproached.

He that diligently ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come unto him. Prov. 11. 27. Prov. 26. 27. It was the puniſhment of Slanderers in the Law.---- *Then ſhall ye do unto him as he had thought to have done unto his Brother.* Deut. 19. 19. Prov. 19. 5. *A falſe witneſs ſhall not be unpuniſhed; and he that telleth lies ſhall not eſcape:* Pſal. 52. 4, 5. *God ſhall deſtroy thee for ever, thou falſe tongue. Lying Lips are an abomination to the Lord; but they that deal truly are his delight.* Prov. 12. 22.

Tenthly, In fine, the Slanderer (if he doth not by ſerious and ſore repentance retract his practice) doth baniſh himſelf from Heaven and happineſs, doth expoſe himſelf to endleſs miſeries and ſorrows. For, if none that *maketh a lie ſhall enter into the heavenly city*; if *without* thoſe manſions of joy and bliſs *every one* muſt eternally abide *that loveth, or maketh a lie*; if πᾶσι τοῖς ψευδέσι, *to all liars their portion* is aſſigned *in the lake which burneth with fire and brimſtone*; then aſſuredly the capital Liar, the Slanderer, (who lieth moſt injuriouſly and miſchievouſly,) ſhall be far excluded from felicity, and thruſt down into the depth of that miſerable place. If (as S. *Paul* ſaith) no *railer*, or evil-ſpeaker, *ſhall inherit the Kingdom of God*; how far thence ſhall they be removed,

Apoc. 21. 27. 22. 15.

* Apoc. 21. 8. It is one of thoſe things which God eſpecially doth abominate. Prov. 6. 19. & 12. 22. *A falſe witneſs ſhall periſh.* Prov. 21. 28.

1 Cor. 6. 10. & 5. 11.

removed, who without any truth or juſtice do ſpeak ill of and reproach Matth. 12.36. their Neighbour? If for every ἀργὸν ῥῆμα, *idle*, or vain, *word* we muſt *render a* ſtrict *account*; how much more ſhall we be ſeverely reckoned with for this ſort of words, ſo empty of truth and void of equity; words that are not only negatively vain, or uſeleſs, but poſitively vain, as falſe, and ſpoken to bad purpoſe? If Slander perhaps here may evade detection, or ſcape deſerved puniſhment; yet infallibly hereafter, at the dreadful Day, it ſhall be diſcloſed, irreverſibly condemned, inevitably perſecuted with condign reward of utter ſhame and ſorrow.

Is not he then, he who, out of malignity, or vanity, to ſerve any deſign, or ſooth any humour in himſelf or others, doth by committing this ſin involve himſelf into all theſe great evils, both here and hereafter, a moſt deſperate and deplorable Fool?

Having thus deſcribed the Nature of this Sin, and declared the Folly therefore, we need, I ſuppoſe, to ſay no more for diſſuading it; eſpecially to perſons of a generous and honeſt mind, who cannot but ſcorn to debaſe and defile themſelves by ſo mean and vile a practice; or to thoſe who ſeriouſly do profeſs Chriſtianity, that is, the Religion which peculiarly above all others preſcribeth conſtant Truth, ſtricteſt Juſtice, and higheſt Charity.

I ſhall only add, that ſince our faculty of Speech (wherein we do excell all other creatures) was given us, as in the firſt place to praiſe and glorifie our Maker, ſo in the next to benefit and help our Neighbour; as an inſtrument of mutual ſuccour and delectation, of friendly commerce and pleaſant converſe together; for inſtructing and adviſing, comforting and chearing one another; it is an unnatural perverting, and an irrational abuſe thereof, to employ it to the damage, diſgrace, vexation, or wrong in any kind of our brother. Better indeed had we been as Brutes without its uſe, than we are, if ſo worſe than brutiſhly we abuſe it.

Finally, all theſe things being conſidered, we may, I think, reaſonably conclude it moſt evidently true, that, *He which uttereth Slander, is a Fool.*

SER-

SERMON XIX.

Againſt Detraction.

S. JAMES 4. 11.

Speak not evil one of another, Brethren.

Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί.

ONE half of our Religion conſiſteth in Charity toward our Neighbour; and of that Charity much the greater part ſeemeth exerciſed in Speech; for as ſpeaking doth take up the greateſt part of our life, (our quick and active Mind continually venting its Thoughts, and diſcharging its Paſſions thereby; all our converſation and commerce paſſing through it, it having a large influence upon all our practice) ſo Speech commonly having our Neighbour and his Concernments for its Objects, it is neceſſary, that either moſt of our Charity will be employed therein, or that by it we ſhall moſt offend againſt that great Duty, together with its Aſſociates, Juſtice and Peace.

And all Offences of this kind (which tranſgreſs Charity, violate Juſtice, or infringe Peace) may perhaps be forbidden in this Apoſtolical Precept; for the word καταλαλεῖν, according to its origination, and according to ſome uſe, doth ſignifie all kind of Obloquy, and ſo may comprize ſlander, harſh cenſure, reviling, ſcoffing, and the like kinds of ſpeaking againſt our Neighbour; but in ſtricter acceptation, and according to peculiar uſe, it denoteth that particular ſort of Obloquy, which is called *Detraction*, or *Backbiting*: So therefore we may be allowed to underſtand it here; and accordingly I now mean to deſcribe it, and to diſſuade from its practice.

There is between this, and the other chief ſorts of Obloquy, (Slander, Cenſuring and Reviling) much affinity, yet there is ſome difference; for Slander involveth an imputation of falſhood; Reviling includeth bitter and foul language; but Detraction may be couched in Truth, and cloathed in fair Language; it is a Poiſon often infuſed in ſweet Liquor, and miniſtred in a Golden Cup. It is of nearer kin to Cenſuring, and accordingly S. *James* here coupleth it thereto: *He that detracteth from a Brother, and he that cenſureth his Brother, backbiteth the Law, and cenſureth the Law*: yet may theſe two be diſtinguiſhed; for cenſuring ſeemeth to be of more general purport, extending indifferently to all kinds of Perſons, Qualities and Actions, which it unduly taxeth; but Detraction eſpecially reſpecteth worthy Perſons, good Qualities, and laudable Actions, the reputation of which it aimeth to deſtroy, or to impair.

This ſort of ill practice (ſo rife in uſe, ſo baſe in its nature, ſo miſchievous in its effects) it ſhall be my endeavour to deſcribe, that we may know it, and to diſſwade, that we may ſhun it.

It is the fault (oppoſite to that part of Charity and Goodneſs, which is called Ingenuity or Candour), which out of naughty diſpoſition or deſign, ſtriveth to diſgrace worthy Perſons, or to diſparage good Actions, looking for blemiſhes and defects in them, uſing care and artifice to pervert and miſrepreſent things to that purpoſe.

An honeſt and charitable Mind diſpoſeth us, when we ſee any Man endued with good Qualities, and purſuing a tenour of good practice, to eſteem ſuch a perſon, to commend him, to interpret what he doeth to the beſt, not to ſuſpect any ill of him, or to ſeek any exception againſt him; it inclineth us, when we ſee any action materially good, to yield it ſimply due approbation and praiſe, without ſearching for, or ſurmiſing any defect in the cauſe or Principle, whence it cometh, in the deſign or end to which it tendeth, in the way or manner of performing it. A good man would be ſorry to have any good thing ſpoiled: as to find a crack in a fair Building, a flaw in a fine Jewel, a canker in a goodly Flower, is grievous to any indifferent man; ſo would it be diſpleaſing to him to obſerve defects in a worthy perſon, or commendable action; he therefore will not eaſily entertain a ſuſpicion of any ſuch, he never will hunt for any. But on the contrary, 'tis the property of a Detractour, when he ſeeth a worthy perſon, (whom he doth not affect, or whom he is concerned to wrong) to ſurvey him throughly, and to ſift all his actions, with intent to deſcry ſome failing, or any ſemblance of a fault, by which he may diſparage him; when he vieweth any good action, he peereth into it, labouring to eſpy ſome pretence to derogate from the commendation apparently belonging to it. This in general is the nature of this fault. But we may get a fuller underſtanding of it. by conſidering more diſtinctly ſome particular Acts, wherein it is commonly exerciſed, or the ſeveral paths, in which the detracting ſpirit treadeth; ſuch are theſe following:

1. A Detractour is wont to repreſent perſons and actions under the moſt diſadvantageous circumſtances he can, ſetting out thoſe which may cauſe them to appear odious or deſpicable, ſlipping over thoſe which may commend or excuſe them. There is no perſon ſo excellent, who is not by his circumſtances forced to omit ſome things, which would become him to do, if he were able; to perform ſome things lamely, and otherwiſe than he would do, if he could reach it; no action ſo worthy, but may have ſome defect in matter, or manner, uncapable of redreſs; and he that repreſenteth ſuch perſon or action, leaving out thoſe excuſing circumſtances, doth tend to beget a bad or mean opinion of them, robbing them of their due value and commendation: thus to charge a man of not having done a good work, when he had not the power or opportunity to perform it, or is by croſs accidents hindered from doing it according to his deſire; to ſuggeſt the action was not done exactly, in the beſt ſeaſon, in the righteſt mode, in the moſt proper place, with expreſſions, looks or geſtures moſt convenient, theſe are tricks of a Detractour; who when he cannot deny the Metal to be good, and the Stamp true, he clippeth it, and ſo would reject it from being current.

Πολὺ τὸ ἐχ-ὑποκῖον. ἐδὲ δεξάμενον τὸ εὖ. Theoph.

2. He is wont to miſconſtrue ambiguous words, or to miſinterpret doubtful appearances of things; Let a man ſpeak never ſo well, or act never ſo fairly, yet a Detractuor will ſay his words may bear this ill ſenſe, his actions may tend to that bad purpoſe; we may therefore ſuſpect his meaning, and cannot yield him a full approbation.

3. He is wont to miſ-name the qualities of perſons or things, aſſigning bad appellations or epithets to good or indifferent qualities: the names of Vertue and Vice do ſo nearly border in ſignification, that it is eaſie to transfer them from one to another, and to give the beſt quality a bad name: Thus, by calling a ſober man ſour, a chearful man vain, a conſcientious man moroſe, a devout man ſuperſtitious, a free man prodigal, a frugal man ſordid, an open man ſimple, a reſerved man crafty, one that ſtandeth upon his honour and honeſty proud, a kind man ambitiouſly popular, a modeſt man ſullen, timorous or ſtupid, is a very eaſie way to detract, and no man thereby can ſcape being diſparaged.

At nos virtutes ipſas invertimus, atq;
Sincerum cupimus vas incruſtare; probus quis
Nobiſcum vivit? multum eſt demiſſus homo; illi
Tardo cognomen pinguis damus, &c.
Hor. *Ser. l. 1. Sat.* 3.

4. He doth imperfectly characterize perſons, ſo as ſtudiouſly to vail, or faintly to diſcloſe their Vertues, and good qualities, but carefully to expoſe, and fully to aggravate or amplifie any defects or failings in them. The Detractour will pretend to give a character of his Neighbour, but in ſo doing he ſtifleth what may commend him, and blazoneth what may diſgrace him; like an envious Painter he hideth, or in dusky colours ſhadoweth all the graceful parts and goodly features, but ſetteth out all blemiſhes in the briskeſt light, and moſt open view. Every face hath in it ſome mole, ſpot or wrinkle; there is no man, that hath not (as they ſpeak) ſome blind place; ſome blemiſhes in his nature or temper, ſome faults corrected by education or cuſtom, ſomewhat amiſs proceeding from ignorance, or miſapprehenſion of things; theſe (although they be in themſelves ſmall and inconſiderable, although they are ſome of them involuntary and thence inculpable, although they be much corrected or reſtrained by vertuous diſcipline, although they are compenſated by greater vertues, yet theſe) the Detractour ſnatcheth, mouldeth, and out of them frameth an Idea of his Neighbour, apt to breed hatred, or contempt of him in an unwary ſpectator; whereas were Charity, were Equity, were Humanity to draw the perſon, it repreſenting his qualities with juſt advantage, would render him lovely and venerable.

5. He is wont not to commend or allow any thing abſolutely and clearly, but always interpoſing ſome exception, to which he would have it ſeem liable: the man indeed, ſaith he, doth ſeem to have this or that laudable quality; the action hath a fair appearance, but then if he can, he blurteth out ſome ſpiteful objection; if he can find nothing colourable to ſay againſt it, yet he will ſeem to know, and to ſuppreſs ſomewhat; but (ſaith he) I know what I know, I know more than I'le ſay ------ ſo (adding perhaps a crafty Nod or Shrug, a malicious Sneer or Smile) he thinks to blaſt the faireſt performance.

Non audes repetere, qui tacendo amplius criminaris: & quia non habes quod objicias, ſimulas verecundiam; ut lector te putet mihi parcere, qui mentiens nec tuæ animæ peperciſti. Hier. *in Ruff.* 3. 6.

6. He is ready to ſuggeſt ill cauſes and principles (latent in the heart) of practices apparently good; aſcribing what is well done to bad diſpoſition, or bad purpoſe: So to ſay of a liberal man, that he is ſo from an ambitious temper, or out of a vain-glorious deſign; of a religious man, that his conſtant exerciſes of devotion proceed not from a conſcientious love and fear of God, or out of intention to pleaſe God and work out his Salvation, but from hypocriſie, from affectation to gain the favour and good opinion of men, from deſign to promote worldly intereſts; this is the way of Detraction: He doeth well (ſaith the Detractour) it cannot be denied; but for what reaſon doth he ſo? is it not plainly his intereſt to do ſo? doth he not mean to get applauſe, or preferment

thereby? *Doth Job ſerve God for nought?* ſo ſaid the Father of detracting Spirits.

7. He derogateth from good actions by pretending to correct them, or to ſhew better that might have been done in their room: it is, ſaith he, done in ſome reſpect well or tolerably; but it might have been done better, with as ſmall trouble and coſt; he was overſeen in chuſing this way, or proceeding in this manner: Thus did *Judas* blame the good woman, who anointed our Lord's feet; *Why* (ſaid he) *was not this Ointment ſold, and given to the poor?* ſo did his covetous baſeneſs prompt him to detract from that performance, of which our Saviour's goodneſs did pronounce, that it was a *good work*, which ſhould perpetually *through the whole world* paſs for *memorable*.

Joh. 12. 5.

Matth. 26. 10, 13.

8. A Detractour not regarding the general courſe and conſtant tenour of a man's Converſation, which is conſpicuouſly and clearly good, will attaque ſome part of it, the goodneſs whereof is leſs diſcernable, or more ſubject to conteſt and blame; as if in a body admirably handſome, one overlooking that curious harmony, that delicate complection, thoſe fine lineaments, and goodly features which running through the whole, do conſpire to render it a lovely Spectacle, ſhould pitch on an Eye, or a Noſe to carp at; or as if in a Town, otherwhere begirt with impregnable defences, one ſhould ſearch for the weakeſt place, to form a battery againſt it.

9. In fine, the Detractour injecteth ſuggeſtions of every thing anywiſe plauſible or poſſible, that can ſerve to diminiſh the worth of a perſon, or value of an action, which he would diſcountenance; he pryeth into every nook, he bolteth every circumſtance, he improveth every pretence, he alledgeth any report or rumour, he uſeth all the tricks imaginable to that end. Such is the nature and way of Detraction; in enlarging upon which I am the more ſparing, becauſe the arts and methods of Detraction being in great part common with thoſe of Slander and Cenſure, I have otherwhile in treating upon thoſe Offences more fully declared them.

Now for diſſuading from its practice, I ſhall propound to your conſideration the cauſes whence it proceedeth, the irregularities and pravities which it involveth, the effects which it produceth; the which will appear ſo baſe and ugly, that whoever ſhall conſider them, cannot I ſuppoſe but loath the Daughter of ſuch Parents, the ſubject of ſuch qualities, and the Mother of ſuch Children.

The cauſes of detraction are

I.

1. Ill nature, and bad humour: As good nature and ingenuous diſpoſition incline men to obſerve, like and commend what appeareth beſt in our Neighbour; ſo malignity of temper and heart prompteth to eſpy, and catch at the worſt: one, as a Bee, gathereth Honey out of any Herb; the other, as a Spider, ſucketh Poiſon out of the ſweeteſt Flower.

2. Pride, Ambition, and inordinate Self-love: the Detractour would engroſs praiſe, and derive all glory to himſelf; he would be the chief, the only excellent perſon; therefore he would juſtle another's worth out of the way, that it may not endanger ſtanding in competition with his, or leſſening it by a partnerſhip; that it may not outſhine his reputation, or dim it by the luſtre thereof.

Expedit vobis niminem videri bonum, quaſi aliena virtus exprobatio veſtrorum delictorum ſit. Sen. *de Vit. B.* 19.

3. Envy: A Detractour liketh not to ſee another thrive, and flouriſh in the good eſteem of men, therefore he would gladly blaſt his worth, and vertue; his *Eye* is *evil* and ſore, therefore would he quench, or cloud the light that dazleth it.

4. Malicious Revenge and Spite: his Neighbour's good practice condemneth his bad life; his Neighbour's worth diſparageth his unworthineſs; this he conceiveth highly prejudicial to him; hence in revenge he will labour to vilifie the worth and good works of his Neighbour.

5. Senſe of weakneſs, want of Courage, or deſpondency of his own Ability: He that in any kind deemeth himſelf able, or confideth in his own ſtrength and induſtry, will allow to others the commendation beſeeming their ability; for he thinketh himſelf in capacity to deſerve the ſame, and as he would not loſe the fruits of his own deſerts, ſo he taketh it for equitable, that another ſhould enjoy them; to deprive another of them, he ſeeth were in conſequence to prejudice his own capacity and hope: but he that feeleth himſelf deſtitute of worth, and deſpaireth to arrive to the credit of others, is thence tempted to diſparage and defame ſuch perſons: this courſe he taketh as the beſt allay of his contemptibleneſs, the only ſolace for his defects that he can hope for; being he cannot ariſe to another's pitch, he would bring down that other to his; he cannot directly get any praiſe, therefore he would indirectly find excuſe by ſhrouding his unworthineſs under the blame of others: Hence Detraction is a ſign of the weakeſt and baſeſt ſpirit; 'tis an impotent and groveling Serpent, that lurketh in the Hedge, waiting opportunity to bite the heel of any nobler Creature that paſſeth by.

Οἱ ἐυτελεῖς ϗ ἀφ' ἑαυτῶν μὴ δυνάμενοι φαίνεσθαι, ἐκ τοῦ ψέγειν τοὺς ἑαυτῶν κρείττονας δείκνυσθαι βούλονται. Socr. *Hiſt. Eccl.* 6. 13.

6. Evil Conſcience: A man that is conſcious to himſelf of a ſolid worth and vertue of having honeſt intentions, of having performed good deeds, is ſatisfied with the fruits of inward comfort, and outward approbation, which they do yield; he therefore will ſcorn to ſeek the bettering himſelf by the diſcredit of others; he will not by ſo mean a practice adulterate that worth, in which he feeleth ſufficient complacence; he rather doth like that others ſhould enjoy their due commendation, as juſtifying his own claim thereto; he willingly payeth it, becauſe he may juſtly demand it; and becauſe with-holding it from another, may prejudice his own right thereto: But he that is ſenſible of no good qualities in himſelf, that is conſcious of no worthy actions that he hath done, to breed a ſatisfaction of mind, or build a reputation upon, would pleaſe himſelf in making others as little better than himſelf as he can, would ground a kind of credit upon the ruins and rubbiſh of another's fame. When he knoweth he cannot ſhine by his own Light, he would ſeem leſs obſcure by eclipſing the brightneſs of others, and ſhutting out the day from about him; conceiving that all things look alike in the dark, and that bad appeareth not bad where no good is near.

Remedium pœnæ ſuæ arbitrantur ſi nemo ſit ſanctus, ſi omnibus detrabatur, ſi turba ſit pereuntium, ſi multitudo peccantium, Hier. *ad* Aſellam. *Ep.* 99.

As alſo a good man liketh worth and virtue, becauſe they reſemble what he diſcerneth in himſelf; ſo evil men hate them, becauſe they do not find themſelves maſters of them; they are like the Fox, who ſaid, the Grapes were ſowr, becauſe he could not reach them; and that the Hare was dry meat, becauſe he could not catch her. A Detractour therefore is always a bad man, and wanteth thoſe good qualities which he would diſparage.

7. Bad ſelfiſh Deſign: Detraction is a common Engine, whereby naughty men ſtrive to compaſs their ends; when by fair means, by their own wit, induſtry, courage, worthy behaviour, they cannot promote their intereſts, they cannot drive on their ambitious or covetous projects, they cannot attain that preferment or that gain which they affect, then they betake themſelves to this crooked and foul way of ſupplanting, by detracting thoſe whom they conceit to ſtand in the way of their Deſigns. It was the firſt piece of wicked policy that ever was

practiſed in the world, the Devil by detracting from the goodneſs and veracity of God (miſrepreſenting his intentions, and miſconſtruing his commands) ſtrove to atchieve his miſchievous deſign of ſeducing our Fore-fathers; and in his footſteps his ſerpentine progeny (the race of malicious, envious, ambitious, covetous and crafty Politicians) do tread. It is obſerved to be a fault that uſually haunteth Courts, wherein there is competition for the favour of a Prince, and the conſequences thereof, (for dignity, power, wealth, repute;) to get which to themſelves, they ſtrive to diſpoſſeſs, or prevent others by this inſtrument of Detraction. It is alſo rife among Scholars, that is, among Competitours for wit, learning, induſtry, and the rewards of them, reputation or preferment. From ſuch principles and cauſes uſually doth this practice ſpring.

II. It doth involve theſe kinds of irregularity and pravity.

1. Injuſtice: A Detractour careth not how he dealeth with his Neighbour, what wrong he doeth him. Juſtice obligeth to render every man his due; *honour to whom honour is due*, and praiſe to him that deſerveth praiſe. There can be no greater injury done a man, than to ſpoil his beſt good, his vertue; than to rob him of the beſt reward of his pains and cares, which is a fair reputation; (I ſpeak of rewards which lie in the reach of men.) No man prizes any thing comparably to his honeſty and honour; who therefore by any means blurreth them, is moſt injurious. *Wo unto them—— who take the righteouſneſs of the righteous from him*, Iſa. 5. 23. Prov. 17. 15.

Injurious indeed he is not only to the vertuous perſon, but to Vertue it ſelf; for commendation is a debt we owe to it wherever it is found; which conduceth to its encouragement and advancement; and to wrong Goodneſs it ſelf, is the moſt heinous injuſtice.

2. Uncharitableneſs; It is evident that the Detractour doth not love his Neighbour; for Charity maketh the beſt of every thing: *Charity believeth every thing, hopeth every thing* to the advantage of its Object; Charity delighteth to ſee the beloved to proſper and flouriſh; and will therefore contribute its endeavour to the procuring it to do ſo: the Detractour therefore (who would defile the beſt, and diſplay the worſt in his Neighbour) can have no Charity; he indeed manifeſteth the greateſt hatred, ſeeing he ſtriveth to do the greateſt miſchief, to cauſe the greateſt vexation to his Neighbour, in bereaving him of his moſt pretious and dear enjoyments. 1 Cor. 13.

3. Impiety: He that loveth and reverenceth God, will acknowledge and approve his goodneſs, in beſtowing excellent Gifts and graces to his Brethren; when ſuch appear, he will be afraid to diſavow, or diſgrace them, that he may not rob God himſelf of the Glory thence due to his favour and mercy, or through his Neighbour's ſide wound the Divine Benignity: he will be ready to bleſs and praiſe God for all ſuch emanations of his goodneſs; as thoſe did in the Goſpel, who beholding our Saviour's miraculous works of grace, did *glorifie God, who had given ſuch Gifts unto men:* but the Detractour careth not for that; he feareth not to bereave God of the honour of diſpenſing good gifts, that his Brother may not have the honour of receiving them; he will rather deny God to be good, than allow a man to be ſo by his Grace and bleſſing; ſo is he no leſs a Detractour from God, than from his Neighbour.

Hence of all offences, Detraction certainly muſt be moſt odious to God: He is the God of Truth, and therefore deteſteth Lying, of which Detraction ever (eſpecially in moral eſteem) hath a ſpice: He is the God of Juſtice, and therefore eſpecially doth abhor wronging the beſt perſons and actions; he is the God of Love, and therefore cannot but loath this capital violation of Charity; he is jealous of his Glory, and cannot therefore endure it to be abuſed by ſlurring his good Gifts and Graces; he cannot but hate that Offence, which approacheth to that moſt heinous and unpardonable ſin, that conſiſteth in defaming the excellent works performed by Divine power and goodneſs, aſcribing them to bad cauſes. Matth. 12.

4. Detraction involveth degenerous baſeneſs, meanneſs of ſpirit, and want of good manners. All men affect to ſeem generous, and will ſay, they ſcorn to be baſe; but Generoſity is in nothing more ſeen, than in a candid eſtimation of other mens vertues and good qualities; to this generoſity of Nature, generoſity of Education, generoſity of Principles and Judgment do all conſpiringly diſpoſe: 'Tis the nobleſt kind of courteſie, to tender and farther the reputation of others; to be liberal in beſtowing commendation on deſerving perſons; it obligeth men more than any other Benefit can do, procuring them commonly real advantage, always chearing and ſatisfying their mind; for in nothing more do they pleaſe themſelves, than in reaping this fruit of their good intention, and honeſt induſtry, the approbation of worthy men; it is therefore a moſt gentile thing thus to oblige men. But on the other ſide, nothing more plainly argueth a degenerate and ignoble heart, ill-breeding and ill-formed manners, a ſorry mind and poor judgment, than to diſeſteem or diſparage worth and virtue in others: 'Tis the moſt ſavage rudeneſs, the moſt ſordid illiberality, the moſt ugly clowniſhneſs that can be; of all men therefore it moſt doth misbecome thoſe who pretend to be Gentlemen.

5. In conſequence to theſe things, Detraction includeth Folly; for every unjuſt, every uncharitable, every impious, every baſe perſon is (as ſuch) a Fool: none of thoſe qualities are conſiſtent with Wiſedom; but the folly of it will particularly appear (together with its pravity) by the bad and hurtful effects which it produceth, both in regard to others, and to him that practiſeth it; ſome of which are theſe:

III. 1. The practice thereof is a great diſcouragement, and obſtruction to the common practice of Goodneſs: for many ſeeing the beſt men thus diſparaged, and the beſt actions vilified, are diſheartned and deterr'd from practiſing vertue, eſpecially in a conſpicuous and eminent degree: Why, will many a man ſay, ſhall I be ſtrictly good, ſeeing Goodneſs is ſo liable to be miſuſed, ſeeing thereby I ſhall provoke the detracting Tongue, ſeeing my reward ſhall be to have a ſevere inquiſition paſs upon me, to have my life defac'd, and my name beſpattered? Had not I better be contented with a mediocrity and obſcurity of goodneſs, than by a glaring luſtre thereof to draw the envious eye, and kindle raging obloquy upon me? Thus men of a weaker ſpirit, or a baſhful temper (who are not ſtiff and reſolute in their way, who have not the heart or the face to bear up againſt rude aſſaults of their reputation) will be ſcared and daunted by Detraction; ſo as conſequently to be induced.

-----*placare invidiam virtute relicta.* Hor.

And when thus the credit of Vertue is blaſted in its practiſers, many will be diverted from it; ſo will it grow out of requeſt, and the World will be corrupted by theſe agents of the *Evil One*.

It were indeed upon this conſideration, adviſable and juſt, not to ſeem ever to detract; even not then when we are well aſſured that by ſpeaking ill, we ſhall not really do it; if we ſhould diſcover any man to ſeem worthy, or to be ſo reputed, whom yet we diſcern (by ſtanding in a nearer light) not to be truly ſuch, having had opportunity to know his bad qualities, bad purpoſes or bad deeds; yet Wiſedom would commonly dictate, and Goodneſs diſpoſe not to mar his repute: If we ſhould obſerve (without danger of miſtake) any plauſible action to be performed out of bad inclinations, principles or deſigns; yet ordinarily in diſcretion and honeſty we ſhould let it paſs with ſuch commendation as its appearance may procure, rather than to ſlur it by venting our diſadvantageous apprehenſions about it: for it is no great harm that any man ſhould enjoy undeſerved commendation, or that a counterfeit worth ſhould find a diſſembled reſpect; it is but being over juſt, which if it be ever a fault, can hardly be ſo in this caſe, wherein we do not expend any coſt, or ſuffer any damage; but it may do miſchief to blemiſh an appearance of Vertue; it may be a wrong thereto to deface its very Image; the very diſcloſing hypocriſie doth inflict a wound on goodneſs, and expoſeth it to ſcandal; for bad men thence will be prone to infer, that all vertue proceedeth from the like bad principles: ſo the diſgrace caſt on that which is ſpurious, will redound to the prejudice of that which is moſt genuine: and if it be good to forbear detracting from that which is certainly falſe, much more is it ſo in regard to that which is poſſibly true; and far more ſtill is it ſo in reſpect to that which is clear and ſure.

2. Hence Detraction is very noxious and baneful to all Society; for all ſociety is maintained in welfare by encouragement of honeſty and induſtry; the which, when diſparagement is caſt upon them, will be in danger to languiſh and decay; whence a Detractour is the worſt member that can be of a Society; he is a very Moth, a very Canker therein.

3. Detraction worketh real damage and miſchief to our Neighbour; it bereaveth him of that goodly reputation which is the proper reward of Vertue, and a main ſupport to the practice of it; it often really obſtructeth and diſappointeth his undertakings, eſtranging thoſe from him, or ſetting them againſt him, who do credulouſly entertain it.

4. The Detractour abuſeth thoſe, into whoſe ears he inſtilleth his poiſonous ſuggeſtions, engaging them to partake in the injuries done to worth and vertue; cauſing them to entertain unjuſt and uncharitable conceits, to practice unſeemly and unworthy behaviour toward good men.

5. The Detractour produceth great inconveniences and miſchiefs to himſelf.

He raiſeth againſt himſelf fierce animoſity and wrath: for men that are conſcious to themſelves of their own honeſt meaning and blameleſs proceedings, cannot endure to be abuſed by unjuſt diſparagement; hence are they ſtirred to boil with paſſion, and to diſcharge revenge upon the Detractour.

He expoſeth himſelf to general hatred; all good men loath him as a baſe and miſchievous perſon, and a particular enemy of theirs, always ready to wrong them; every man is apt to ſay, He that doth thus abuſe another, will be ready to ſerve me in like manner if I chance to come in his way, vilifying the beſt thing I can do, even the worſt of men will diſlike him; for even ſuch affect to do ſomewhat laudable or plauſible, and would be glad to enjoy approbation for it; and cannot therefore brook thoſe who lie in wait to rob them of the fruit of their good endeavours; ſo do all men worthily deteſt and ſhun the Detractour, as a common enemy to goodneſs firſt, and then unto men. Farther,

6. The Detractour yieldeth occaſion to others, and a kind of right to return the ſame meaſure upon him. If he hath in him a ſhew of any thing laudable, men will not allow him any commendation from it: for why, conceive they, ſhall he receive that which he will not ſuffer others to enjoy? How can any man admit him to have any real worth or virtue in himſelf who doth not like it or treat it well in another? Hence, if a Detractour hath any good in him, he much injureth himſelf, depriving himſelf of all the reſpect belonging thereto.

7. Again, the Detractour (eſteeming things according to moral poſſibility) will aſſuredly be defeated in his aims; his Detraction in the cloſe will avail nothing, but to bring trouble and ſhame upon himſelf; for God hath a particular care over innocence and goodneſs, ſo as not to let them finally to ſuffer: the *good man's righteouſneſs he will bring forth as the light, and his judgment as the noon day:* Wiſe men eaſily will diſcern the foul play, and will ſcorn it; good men ever will be ready to clear and vindicate the truth; Worth however clouded for a time, will break through all miſts, and glorioully expand it ſelf, to the confuſion of its moſt ſly oppoſers. Pſal. 37. 6.

Such are the natural and obvious effects of this practie; the conſideration whereof (together with the cauſes producing it, and the eſſential adjuncts which it doth involve) will, I ſhould think, ſuffice to deter us from it.

I ſhall only adjoyn one conſideration, which our Text ſuggeſteth: *Speak not evil of one another, Brethren,* ſaith the Apoſtle: *Brethren;* That Appellation doth imply a ſtrong Argument enforcing the precept: Brethren, with eſpecial tenderneſs of affection, ſhould love one another, and delight in each others good; they ſhould tender the intereſt and honour of each other as their own; they ſhould therefore by all means cheriſh and countenance vertue in one another, as that which promoteth the common welfare, which adorneth and illuſtrateth the dignity of their Family. We ſhould rejoice in the good qualities and worthy deeds of any Chriſtian, as glorifying our common Father, as gracing our common Profeſſion, as edifying the common Body, whereof we are Members; *Members we are one of another,* and as ſuch ſhould find complacence in the health and vigour of any part, from whence the whole doth receive benefit and comfort: for one Brother to repine at the welfare, to malign the proſperity, to decry the merit, to deſtroy the reputation of another, is very unnatural; for one Chriſtian any-wiſe to wrong or prejudice another, is highly impious.

To conclude; It is our duty (which Equity, which Ingenuity, which Charity, which Piety do all concurrently oblige us to) when-ever we do ſee any good perſon, or worthy deed, to yield hearty eſteem, to pay due reſpect, gladly to congratulate the perſon, and willingly to commend the work; rendring withal, thanks and praiſe for them to the *Donour of all good Gifts:* unto whom, for all the good things beſtowed upon us, and upon all his Creatures, be for ever all glory and praiſe. *Amen.*

SERMON XX.

Againſt Raſh Cenſuring and Judging.

S. MATTH. 7. 1.

Judge not.

THESE Words (being part of our Saviour's moſt Divine Sermon upon the Mount) contain a very ſhort Precept, but of vaſt uſe and conſequence; the obſervance whereof would much conduce to the good of the World, and to the private quiet of each man; it interdicting a Practice, which commonly produceth very miſchievous and troubleſome Effects; a practice never rare among men, but now very rife; when with the general cauſes, which ever did and ever will in ſome meaſure diſpoſe Men thereto, ſome ſpecial ones do concur, that powerfully incline to it.

There are innate to men an unjuſt Pride, emboldning them to take upon them beyond what belongeth to them, or doth become them; an exceſſive Self-love, prompting them as to flatter themſelves in their own conceit, ſo to undervalue others, and from vilifying their Neighbours, to ſeek commendation to themſelves; an envious malignity, which ever luſteth to be pampered with finding or making faults; many corrupt Affections, ſpringing from fleſhly Nature, which draw or drive men to this Practice; ſo that in all Ages it hath been very common, and never any profeſſion hath been ſo much invaded, as that of the Judge.

But divers peculiar Cauſes have ſuch an influence upon our Age, as more ſtrongly to ſway men thereto: there is a wonderful affectation to ſeem hugely wiſe and witty; and how can we ſeem ſuch more, than in putting on the garb and countenance of Judges; ſcanning and paſſing Sentence upon all Perſons, and all things incident? there is an extreme niceneſs and delicacy of conceit, which maketh us apt to reliſh few things, and to diſtaſte any thing; there are diſſenſions in opinion, and addictedneſs to parties, which do tempt us, and ſeem to authorize us in condemning all that differ from us; there is a deep corruption of mind and manners, which engageth men in their own defence to cenſure others, diverting the blame from home, and ſhrowding their own under the covert of other mens faults; there are new principles of Morality and Policy become current with great vogue, which allow to do or ſay any thing ſubſervient to our Intereſts or Deſigns; which alſo do repreſent all men ſo bad, that (admitting them true) nothing hardly can be ſaid ill of any man beyond Truth and Juſtice.

Expedit vobis neminem videri bonum; quaſi aliena virtus exprobratio veſtrorum delictorum ſit. Sen. *de Vit. B.* 19.

Hence is the World become ſo extremely critical and cenſorious, that in many places the chief employment of men, and the main body of Converſation is, if we mark it, taken up in Judging: Every goſſiping is, as it were, a Court of Juſtice; every ſeat becometh a Tribunal; at every table ſtandeth a Bar, whereto all men are cited, whereat every man (as it happeneth) is arreigned and ſentenced: No ſublimity or ſacredneſs of dignity, no integrity or innocence of life, no prudence or circumſpection of demeanour can exempt any perſon from it: Not one eſcapeth being taxed under ſome ſcandalous name, or odious character, one or other. Not only the outward actions and viſible practices of men are judged; but their retired ſentiments are brought under trial, their inward diſpoſitions have a verdict paſt on them, their final ſtates are determined. Whole Bodies of men are thus judged at once, and nothing it is in one breath to damn whole Churches, at one puſh to throw down whole Nations into the bottomleſs Pit. All mankind in a lump is ſeverely cenſured, as void of any real goodneſs or true vertue; ſo fatally depraved as not to be corrigible by any good diſcipline, not to be recoverable even by the grace of God: yea God himſelf is hardly ſpared, his Providence coming under the bold obloquy of thoſe, who (as the Pſalmiſt ſpeaketh of ſome in his time, whoſe race doth yet ſurvive) *ſpeak loftily, and ſet their mouth againſt the Heavens.*

Εἰς τὸ τῶν ἄλλων πολυπραγμονεῖν καὶ καταδικάζειν δαπανᾶται ἡμῖν ἅπας ὁ βίος· καὶ οὐδένα ἂν εὕροις ταχέως, οὐ βιωτικὸν ἄνδρα, οὐ μοναχὸν ταύτης ἐλεύθερον τῆς ἁμαρτίας, καίτοιγε τοσαύτης ἀπειλῆς κειμένης αὐτῇ. Chryſ. *ad dem. T. 6. Orat.* 42.

Pſal. 73. 8, 9.

This being too apparently the preſent ſtate of things, and obvious practice of men, it were deſirable, that in order to their being reclaimed, men commonly did well underſtand the nature of this practice with the heinous guilt, and conſequently the deadly hazard they do incur thereby: at this purpoſe my diſcourſe ſhall aim, wherein I ſhall endeavour both to deſcribe the nature of the practice forbidden in my Text, and to declare the pravity, iniquity and folly of it.

Judge not. As to the word we may obſerve, that it being in it ſelf according to its primitive ſenſe of a middle and indifferent ſignification, is yet frequently in the Scripture uſed in the worſt ſenſe; ſo as to import thoſe acts, or thoſe effects of judgment, which paſs to the diſadvantage of the perſons ſubjected thereto; for condemnation, and for infliction of puniſhment: And this ſenſe here ſurely the word doth principally reſpect, yet not ſo preciſely as to exclude ſomewhat contained in the larger ſenſe: We are ſo prohibited the condemning and puniſhing our Neighbour in his good name, that withal ſome acts antecedent, or concomitant to thoſe, are glanced at in the prohibition: undue application thereto, unjuſt proceeding therein are alſo ſignified unlawful; for the meaning of the word, and the reaſon of the caſe may be be ſo far extended.

But for the fuller and clearer underſtanding of the matter, we muſt obſerve, that there are divers ſorts of Judging, or acts reſembling Judgment, which do not belong to this precept; which it is requiſite to diſtinguiſh from this Judging prohibited.

1. That exerciſing publick Judgment, or adminiſtring Juſtice is not here prohibited, I need not to inſiſt, that is neceſſary; Humane Society could not ſubſiſt, Right could not be maintained, nor Peace preſerved without it; God thereby governeth the World, earthly Judges being his Inſtruments and Subſtitutes; ſuch Judgment is not ſo much the act of men, as of God himſelf, by whoſe Authority, in whoſe Name, for whoſe Service it is miniſtred. As *Moſes* told the Judges in his time, *You*

Deut. 1. 17. *ſhall not be afraid of the face of man, for the Judgment is God's.* And in numberleſs places of Scripture this Judgment is allowed and authorized; it therefore is not touched here.

2. That Trial and Cenſure (although out of Court, and without formal proceſs) which any kind of Superiours do exerciſe upon their Inferiours, committed to their inſpection and care; ſuch as of Parents over Children, Maſters over Servants, Paſtors over their Flock, any Governours over their Charge, their admonitions, reprehenſions and corrections are to be excepted hence, as being in themſelves needful and warranted, yea enjoyned by God.

3. Neither are fraternal correption or friendly reproof (proceeding out of charitable deſign, upon clear ground, in fit ſeaſon, within reaſonable compaſs) concerned in this prohibition; this being a wholeſome practice, and a duty incumbent on us: *Thou ſhalt* (ſaith the Law) *not hate thy Brother in thine heart; thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer ſin upon him.* Levit. 19. 17. 1 Theſſ. 5. 14.

4. All obſerving and reflecting upon our Neighbours actions, all framing an opinion about them, and expreſſing our minds concerning them are not forbidden. For we are not bound perpetually to ſhut our eyes, or go about hood-winked; nor to ſtop our ears and make our ſelves deaf. And how can we forbear to think according to plain evidence? how can we reſiſt the impreſſions of ſenſe upon our minds? how can we conteſt notorious experience? How alſo, barring ſuch apprehenſions of obvious and apparent things, could we bear teſtimony concerning them? how could we ſignifie our approbation or diſlike of them? How could we for his amendment admoniſh or reprove our Neighbour, as in ſome caſes we are obliged to do?

5. We are not hence obliged to think ſo well of all men, as without competent knowledge always to rely upon their pretences, or to intruſt our intereſts in their hands; for common experience acquainteth us that we may be deceived in truſting men, prudence biddeth us in matters of importance not to confide in uncertainties; wherefore we ſhall not be culpable for being wary in ſuch caſes: this indeed is not a poſitive Judgment, but only a waving to declare in favour, when ſufficient ground of doing ſo doth not appear; it is only a reaſonable ſuſpecting the poſſibility of miſcarriage in ſome perſons, not a downright aſſerting ill concerning any one man; wherefore to do it as it ſuiteth diſcretion, ſo it doth not thwart Juſtice or Charity; and cannot therefore be prohibited here.

6. We are alſo not hence obliged, in contradiction to plain ſenſe, to judge well of men; accounting him for a Saint, or a good man, whom we ſee living diſorderly, or committing ſcandalous offences, plainly repugnant to the rules of Piety, Juſtice or Sobriety.

In fine, there are ſome ſpecial caſes and circumſtances wherein good men excuſably may in ſevere terms declare their reſentment of maniſeſt wickedneſs, eſpecially ſuch as is prejudicial to God's honour, and publick good. Of this there are divers inſtances, which yet hardly can be reduced to common rules, or propoſed for general example; the matter being tickliſh, and men being apt to pervert any liberty or pretence of this kind, by indulging to their own bad humours and paſſions.

Theſe ſorts of allowable Judgments being excepted, it is then private, affected, needleſs, groundleſs, raſh and harſh cenſuring the perſons or actions of our brethren; ſuch as doth reſemble not the acting of a lawful

Superiour, of a needful Witneſs, of a faithful Friend, but of a Judge, acting without competent right, upon no good grounds, or in undue manner, which is here interdicted: the word *Judging* doth well imply the nature of this fault, the manner of our proceeding therein, the grounds of its unlawfulneſs; neither perhaps can we better underſtand our duty in this matter, than by expending what are the Properties and Obligations of a Judge, and comparing our practice thereto; for thence it may plainly appear how unqualified we are to bear this Office, and how unduly we execute it.

1. No Judge ſhould intrude himſelf into the Office, or aſſume a judicial Power without competent Authority; that is, by delegation from ſuperiour Powers, or by voluntary reference of the Parties concerned. This condition we fail in, when-ever without warrant from God, or ſpecial reaſon exacting it from us, we do pry into, ſcan and tax the actions of our Neighbour. When, I ſay, we are pragmatically inquiſitive into the purpoſes and proceedings of our Superiours, of our Equals, of thoſe who are not ſubject to our charge and care, when we narrowly examine them: When we peremptorily blame them, then do we unduly exalt our ſelves above them, and exerciſe an unwarrantable juriſdiction over them. What Senſe doth offer, we may receive in; what Judgment Reaſon doth extort, we may follow; what teſtimony publick Benefit requireth we may yield; what expreſſion Charity doth call for toward our Neighbour's edification, we may ſeaſonably vent: but if we proceed further in this way, the Party concerned may appeal from us as incompetent and unlawful Judges of his actions or his ſtate; we are arrogant and injurious in preſuming to exerciſe that Office. God is the Maſter and Judge of men, and without Authority from him, we muſt not preſume to judge his Servants and Subjects: So we are taught by S. *Paul*; *Who* (ſaith he) *art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth:* and S. *James* in like manner, upon the ſame ground, expoſtulateth with the Cenſurer; *There is* (ſaith he) *one Law-giver, who is able to ſave, or to deſtroy; Who art thou that judgeſt another?* Our Lord himſelf for this reaſon declined intermedling in the affairs of men; *Who* (ſaid he) *made me a judge or divider over you?* And ſhall we conſtitute our ſelves in the Office, ſhall we ſeat our ſelves on the Tribunal, without any Commiſſion from God, or call from men? How many Judges, if this *proviſo* were obſerved, would have their *Quietus*? how many Cenſurers would be voided hence?

1 Pet. 4. 15.
1 Theſſ. 4. 11.
Prov. 27. 16.
1 Tim. 5. 13.

Quid in poteſtatem alienam irruis? quid temerarius Dei Tribunal aſcendis? Opt. *lib.* 2.

Rom. 14. 4.

Jam. 4. 11.

Luk. 12. 14.

2. A Judge ſhould be free from all Prejudices, and all partial Affections; eſpecially from thoſe which are diſadvantageous to the Party in danger to ſuffer; ſuch as tempt or incline to condemn him; from ill-opinion and ill-will, from anger, envy, revengefulneſs, contempt, and the like: for he that is poſſeſſed with theſe, is no-wiſe qualified to be a Judge; his eyes are blinded, or diſtorted, or infected with bad tinctures, ſo that he cannot diſcern what is right, or that he ſeeth things repreſented in the wrong place, and under falſe colours: His Mind is diſcompoſed and diſturbed, ſo that he cannot calmly and ſteddily apprehend or conſider the juſt ſtate of the Caſe; his Will is biaſſed, and ſtrongly propendeth one way, ſo that he cannot proceed uprightly in a ſtreight and even courſe: Being not indifferently affected, but concerned on one ſide, he is become a Party, or an Adverſary, and thence unfit to be a Judge; He hath determined the Cauſe with himſelf beforehand, ſo that no place is left to farther diſcuſſion or defence; wherefore before ſuch a Judge the beſt Cauſe will fall, the cleareſt Innocence

Levit. 19. 15.

Jam. 2. 1.
Matt. 22. 16.
1 Tim. 5. 21.

ſhall not preſerve from condemnation. He therefore that will undertake this Office, muſt firſt deveſt himſelf of all Prejudices, muſt rid himſelf of all Paſſions, muſt purifie himſelf from all corrupt Inclinations, taking care not to come with a condemning mind, or a luſt to puniſh the obnoxious party; otherwiſe a juſt exception lieth againſt him, and reaſonably his Juriſdiction may be declined.

If this Rule were put in practice, there would be little cenſuring; for few come to it with a free and pure mind; few blame their Neighbours without ſome pre-occupation of Judgment, or ſome diſaffection toward them.

3. A Judge ſhould never proceed in Judgment, without careful examination Deut. 1. 16. of the Cauſe, ſo as well to underſtand it. Even thoſe, who out of indiſpenſible duty, or by a juſt power, may call others to accompt, are yet obliged to be wary, and never to paſs Sentence without due cognizance of the Cauſe; otherwiſe they will judge blindly and raſhly; they will either decide wrongly, or ſo truly, that doing it muſt be imputed not to their Vertue, but to their Fortune; often they will be miſtaken, and 'tis luck that they are not ſo always; and what plainer Iniquity can there be, than that the Reputation or real Intereſt of any man ſhould be put to the arbitrement of Chance; that he ſhould be defamed, or damnified, not for a certain Fault, but from an unhappy Lot? As things viewed at a diſtance appear much different in bigneſs, ſhape and colour, from what they are in nature and reality; ſo if we do not look nearly and narrowly, we ſhall greatly miſapprehend the nature, the degrees, the right characters of things, and of perſons; then be our pretence to judge never ſo fair, yet our proceeding is unjuſt; then if we do unduly invade the place, it will be a great aggravation of our miſdemeanour: If of our own head and pleaſure, we will conſtitute our ſelves Judges, yet at leaſt we ſhould act the Judge's part, in patiently attending to, and heedfully ſifting the Cauſe: If we have not a ſtomach to hear, if we will not afford the care to mind what may be alledged in favour of the Party concerned; if we cannot, or will not ſcan every point and circumſtance which may ſerve to acquit him, or to excuſe and extenuate his guilt, why do we undertake to be his Judges? Why do we engage our ſelves into the Commiſſion of ſo palpable Prov. 18. 13. injuſtice? yea, of ſo diſgraceful folly: for, *He that anſwereth a matter before he heareth it, it is* (ſaith the Wiſe-man) *a folly, and ſhame unto him.* This caution excludeth raſh Judgment, from which if men would abſtain, there would be little cenſuring: for nothing is more ordinary, than for men to do like thoſe of whom S. *Jude* ſaith, Jude. 10. Ὅσα ȣ̓κ οἴδασι βλασφημȣ̃σι, *they rail at what they know not*; they cenſure perſons with whom they are not throughly acquainted, they condemn actions whereof they do not clearly ken the reaſons; they little weigh the cauſes and circumſtances which urge or force men to do things; they ſtand at great diſtance, and yet with great aſſurance and peremptorineſs determine how things are, as if they did ſee through them, and knew them moſt exactly.

4. A Judge ſhould never pronounce final Sentence, but *ex allegatis & probatis*, upon good grounds, after certain proof, and upon full conviction. Not any ſlight conjecture, or thin ſurmiſe; any idle report, or weak pretence is ſufficient to ground a Condemnation upon: the Caſe ſhould be irrefragably clear and ſure before we determine on

the worſe ſide: *Judge not* (ſaith our Lord) *according to the appearance, but Judge righteous Judgment.* The *Jews*, ſeeing our Lord cure an infirm perſon upon the Sabbath day, preſently upon that ſemblance condemned him of violating the Law; not conſidering either the ſenſe of the Law, or the nature of his performance; and this he termeth unrighteous Judgment. Every Accuſation ſhould be deemed null, until both as to matter of fact, and in point of right, it be firmly proved true; it ſufficeth not to preſume it may be ſo; to ſay, It ſeemeth thus, doth not ſound like the voice of a Judge; otherwiſe ſeeing there never is wanting ſome colour of accuſation, every Action being liable to ſome ſuſpicion, or ſiniſter conſtruction, no Innocence could be ſecure, no Perſon could eſcape condemnation; the Reputation and Intereſt of all men living would continually ſtand expoſed to inevitable danger. It is a Rule of equity and humanity, built upon plain reaſon, that rather a nocent perſon ſhould be permitted to eſcape, than an innocent ſhould be conſtrained to ſuffer: for the impunity of the one is but an inconvenience, the ſuffering of the other is wrong; the puniſhment of the guilty, yieldeth only a remote probable benefit; the affliction of the blameleſs, involveth a near certain miſchief: wherefore it is more prudent and more righteous to abſolve a man, of whoſe guilt there are probable arguments, than to condemn any man upon bare ſuſpicions. And remarkable it is how God in the Law did preſcribe the manner of Trial and Judgment, even in the higheſt Caſe, and moſt nearly touching himſelf, that of *Idolatry*; *If* (ſaith the Law, *Deut.* 17. 4.) *it be told thee, and thou haſt heard of it, and enquired diligently, and behold it be true, and the thing certain, that ſuch an abomination is wrought in Iſrael; then ſhalt thou bring forth that man, or that woman, and ſhalt ſtone them*: See what great caution is preſcribed, what pregnant evidence is required in ſuch caſes; it is not enough that it be reported, or come to our ear; diligent inquiry muſt be made, it muſt be found true, it muſt appear certain, before we may proceed to condemn, or execute; it is indeed not fair Judgment, but meer calumny, to condemn a man, before he doth by ſufficient proof appear guilty.

John 7. 24.
—— μὴ πρότερον τὰς ψήφους ἐκφέρειν, πρὶν ἂν ἐναργεῖς ἀποδείξεις γένωνται. Chryſ. *in* Gen. *Hom.* 42.

Quod probari non poteſt, mihi infectum eſt. Bern.

De occultis cordis alieni temerè judicare iniquum eſt, & cùm cujus non videntur opera niſi bona, peccatum eſt ex ſuſpicione reprehendere.
Joh. 3. 1. *Ep.* 1.

If this Rule were regarded, how many Cenſures would be prevented? For do not men catch at any ſhadow of a fault? are they not ready upon the leaſt preſumption to condemn their Neighbour? Doth not any, even the weakeſt and vaineſt teſtimony, any wandring hear-ſay, or vulgar rumour ſerve to ground the moſt heavy Sentences?

5. From hence is plainly conſequent, that there are divers Cauſes wholly exempted from our Judgment, and which in no caſe we muſt pretend to meddle with; ſuch as are the ſecret thoughts, affections and purpoſes of men, not expreſſed by plain words, nor declared by overt acts; for a capacity of judging, doth ever ſuppoſe a power of cognizance; and it being impoſſible for us to reach the knowledge of thoſe things, we cannot therefore pretend to judge of them. As it is the property of God to ſearch the Hearts, and try the Reins, ſo it is his Prerogative to judge concerning the ſecret motions in them; the which we attempting to do, no leſs vainly and fooliſhly, than preſumptuouſly and profanely do encroach upon.

This Point alſo being regarded, would prevent innumerable raſh Judgments; for men commonly do no leſs dive into the thoughts, and reprehend the inward diſpoſitions and deſigns of their Neighbour, than they do his moſt apparent and avowed actions; 'tis almoſt as ordinary to blame men for the inviſible workings of their mind, as for their moſt viſible deportment in converſation.

6. Hence alſo it is not commonly allowable to judge concerning the ſtate (either preſent or final) of our Neighbour in regard to God; ſo as to take him for a wicked man, or to denounce Reprobation upon him: for the ſtate of men is not ſo much determined by ſingle actions, as by a body of practice, or by a long Courſe and tenour of life, compounded and complicated of actions in number and kind unconceivably various, it dependeth not only upon external viſible Behaviour, but upon the practice of cloſe Retirements, and occult motions of Soul; upon the reſults of natural Temper, upon the influence of fortuitous Circumſtances; upon many things indiſcernible, inſcrutable and unaccomptable to us; the which God alone can perceive and eſtimate thoroughly: *God ſeeth not* (as he did himſelf tell *Samuel*) *as man ſeeth; for man looketh on the outward appearance, but God looketh on the heart: He ſearcheth our hearts, and underſtandeth our thoughts afar off; He compaſſeth our path, and is acquainted with all our ways: He weigheth our ſpirits; he knoweth our frame; he numbreth our ſteps;* he ſcanneth our deſigns, and poiſeth all our circumſtances exactly; he doth penetrate and conſider many things tranſcending our reach, upon which the true worth of perſons and real merit of actions do depend; he therefore only can well judge of mens ſtate. As a ſpecious outſide doth often cover inward hallowneſs and ſoulneſs, ſo under an unpromiſing appearance much ſolidity and ſincerity of goodneſs may lodge; a dirty ground doth often contain good ſeeds within it; our judgment therefore in ſuch caſes is likely (at leaſt in degree) to be fallacious and unjuſt; and therefore it is fit to superſede it, according to the advice and diſcourſe of S. *Paul; He that judgeth me is the Lord; Therefore judge nothing before the time, until the Lord come; who both will bring to light the hidden things of darkneſs, and make manifeſt the counſels of the heart; and then ſhall every man have praiſe* (that is, a right eſtimate of his perſon and deeds) *from God.*

Πολλὰ δεῖ ϛρεβλῶσαι, καὶ παθεῖν, πρὶν ἄλλου κατα-γνῶναι δυσσέβειαν. Greg. Naz. Or. 26.

Pſal. 139. 6.

1 Sam. 16. 7.

Iſa. 11. 3.

Pſ. 139. 2, 3.

Prov. 16. 2.

1 Sam. 2, 3.

Pſal. 103. 14.

Job 14. 16.

1 Cor. 4. 5.

If this were duly conſidered, many hard thoughts, and many harſh words would be ſpared; men would not be ſo apt to damn thoſe, whom they have no skill to try.

7. Farther; A Judge ſhould not undertake to proceed againſt any man, without warning and citing him to appear, or without affording him competent liberty and opportunity to defend and juſtifie himſelf. Judgment ſhould not be adminiſter'd clancularly, in dark corners, but in open Court; not ſuſpiciouſly, in a muttering or whiſpering way; but frankly, with a clear and audible voice; not upon ſurprize, but with allowance of leiſure and advice, that the party may be able to apprehend his caſe, and manage his plea, for his beſt defence: for it may juſtly be preſumed, that as he is moſt concerned, ſo he is beſt acquainted with his own proceedings, and may alledge reaſons for them, which no man can ſo well perceive as himſelf; it is therefore fit that he ſhould be heard before he is condemned, that he may not ſuffer wrong; at leaſt that he may be convinced that he doth not, and that our proceeding may be cleared from miſpriſion; that alſo the world may be ſatisfied of Juſtice being done; and that likewiſe falſe accuſers may be liable

to due ſhame and chaſtiſement. The manner of proceeding uſed by the *Romans*, and reported by *Feſtus* in S. *Paul's* caſe, was full of reaſon and equity: *It is not* (ſaid that Governour) *the manner of the* Romans *to deliver a man to die, before that he, which is accuſed, have the Accuſers face to face, and have licence to anſwer for himſelf, concerning the Crime laid againſt him*: Otherwiſe indeed any Innocence may eaſily be oppreſſed irrecoverably, without any defence, and conſequently without any means of evaſion or redreſs. We ſhould never yield both ears to the Accuſer, but reſerve one for the Accuſed. The end of Juſtice, we may conſider, is not to condemn nor to work miſchief to any one, but rather, ſo far as may be, to acquit and prevent evil to all; at leaſt it aimeth to clear the Truth, and ſtate the caſe indifferently; wherefore 'tis juſt, that all advantage that well can be, ſhould be afforded to the obnoxious party for his juſtification and deliverance; at leaſt that he be not denied equal advantage with his Proſecutours; Humanity would allow him ſome favour; the moſt rigorous Juſtice cannot refuſe him leave to conteſt his Cauſe upon equal terms: wherefore 'tis fit that he ſhould be acquainted with his Caſe, that competent time and means ſhould be afforded him to prepare for his Defence, that his Plea ſhould receive, if not a favourable, yet a free audience: the contrary practice is indeed rather backbiting, whiſpering, ſupplanting, or ſychophantry, than fair and lawful judging.

Acts 25. 16.

Χρὴ τοὺς ἐννόμως δικάζοντας τοῦ κατηγορουμένου θατέραν τοῖν ἀκοαῖν ἀκέραιαν φυλάξαι, &c. Theod. *Ep.* 91.

God himſelf (as ſome of the Fathers obſerve) hath ſhewed us an example of this equity, deſcendam igitur & videbo, &c. *Gen.* 18. 21.

Καίτοι σαφῶς ᾔδει τῶν ἀνθρώπων ἐκείνων τὴν πονηρίαν. Ἀλλ' ὅμως ἔφη καταβὰς ὄψομαι, διδάσκων ἡμᾶς ἀναμένειν τῶν πραγμάτων τὴν πεῖραν. Theod. *Ep.* 119. P. Pelagius *ad* Eliam.

The obſervation of this rule would alſo cut off many Cenſures; for ſeldom it is that our Cenſurers do charge men to their faces, but rather take all poſſible care, that what they ſay may never come to the ears of thoſe whom they accuſe; they fear nothing more than being confronted, and detected; they decline the ſhame and the requital due to their ſycophantick practice; which is a manifeſt argument of their foul dealing; and they no leſs in reality do thence condemn themſelves, than they would ſeem to condemn others.

8. Moreover, a Judge is obliged to conform all his determinations to the ſettled rules of Judgment, ſo as never to condemn any man for acting that which is enjoyned, or approved, or permitted by them; he muſt not pronounce according to his private fancy, or particular affection, but according to the ſtanding Laws; which as they are the only certain rules of moral action, the only grounds of obligation, the only ſtandards of guilt and innocence, ſo in reaſon they ſhould be the ſole meaſures of Judging; he that proceedeth otherwiſe, is an arbitrary and a ſlippery Judge; he encroacheth upon the right and liberty of thoſe with whom he meddleth, pronouncing them guilty, whom God and reaſon do proclaim blameleſs. This is that which S. *Paul* doth reprove in the 14*th* to the *Romans*, and other-where; the caſe was this: ſome were of opinion, that abſtaining from ſome kinds of meat, and obſerving ſome feſtival times, were matters of duty required by God; others thought it free to eat any thing, and to uſe any times alike: theſe, according to ſuch their private opinions, did cenſure the practices of each other; one party condemned the other as tranſgreſſing Duty, the other contemned them as weak in Judgment; but the Apoſtle reproveth both as irregular in their behaviour, in taxing one another for matters which on both hands were indifferent; the Divine Law having clearly neither enjoined thoſe obſervances, nor prohibited them; ſo that each

Rom. 14.
1 Cor. 8. 8.
Col. 2. 16.

each man had a liberty to do, or to abſtain as he thought good, or moſt agreeable to his duty, and conducible to his Salvation: So is it culpable in us to blame any man for doing that which is not repugnant to God's expreſs command, or to the plain dictates of reaſon.

The obſerving this condition would ſmother many Cenſures: For do we not commonly reprehend our Neighbours for practices wholly blameleſs, perhaps commendable? Do we not ſometimes grievouſly reproach them for not complying with our deſires, for not ſerving our intereſts, for not jumping with our humours, for not dancing after our pipe; for diſſenting from us in any conceit, although dubious or falſe; for diſcoſting from our practice, although bad or inconvenient? Say we not ordinarily, he is moroſe, peeviſh, ſingular, rude, becauſe he would not *run with us into the ſame exceſs of riot*; he is weak, nice, ſuperſtitious, becauſe he conſtantly and ſtrictly adhereth to his duty; he is negligent, looſe, profane, becauſe he uſeth his liberty in ſome matters indifferent? Bar ſuch matters of obloquy, into how narrow a compaſs would it be reſtrained?

Ἕκαϛος κρίνει καλῶς ἃ γινώσκει, ϗ τούτων ἐϛὶν ἀγαθὸς κριτής. Ariſt. *Eth. l.* 3.

9. Hence farther it is to be ſuppoſed, that a Judge ſhould be a perſon of good knowledge and ability; well verſed and ſkilful in the Laws concerning matters under debate; endued with good meaſure of reaſon, enabling him as to ſift and canvas matters of Fact, ſo to compare them acurately with the rules of right: for nothing is more abſurd than an ignorant and unſkilful Judge. Men therefore of weak capacity, of mean education, of ſmall experience, are qualified to judge in few caſes, moſt things being placed above their reach; ſuch never ſhould preſume to cenſure actions, the worth or moral quality whereof, depend upon the ſtating and reſolution of abſtruſe, intricate or ſubtile queſtions: It is not therefore for Mechanicks or Ruſticks to judge about difficulties of Science, about Controverſies in Religion, about Myſteries of Policy, or Reaſons of State; or to cenſure thoſe who deal in them; in ſo doing they hugely treſpaſs beyond their Calling and Sphere; they do ſtrangely miſbecome the Bench, and will very untowardly miſbehave themſelves thereon; the deciſion of ſuch matters is to be reſerved to thoſe, who by ſtudy and experience have attained peculiar faculties to do it reſpectively.

Obſerving this point, would draw many down from their uſurped Seats of Judicature, and ſtop numberleſs vain ſentences; we ſhould have very few Judges left, if all men would be ſo modeſt and ſo wiſe, as not to meddle beyond their ſkill and ability.

Sine dubio in omnibus ſtatim accuſationibus hoc agendum eſt, nè ad eas libenter deſcendiſſe videamur Quint. 11. 1.

10. Again: It is proper for a Judge not to make himſelf an Accuſer; not to ſeek for miſdemeanours, not to draw more cauſes under his cognizance than are in courſe preſented before him: He ſhould rather judge as out of conſtraint, than of choice; rather as ſorry to find a neceſſity, than glad to ſnatch an occaſion of condemning Offenders. So ſhould we rather decline, than ſeek the office of cenſuring our Brethren, rather conniving at, and concealing their faults, than being forward to expoſe them; abſolute reaſon only ſhould induce, or indiſpenſable neceſſity force us thereto.

This alſo greatly would diminiſh the Trade of Cenſuring; for if we ſhould never cenſure without great reaſon or neceſſity, how ſeldom ſhould we do it? Do we not rather affect to do it cauſleſly and needleſly? do we not eagerly ſearch after, and greedily embrace all occaſions to do it? Is it not a pleaſant entertainment to us, to be carping and cavilling at any body we meet, at any thing we ſee done? Farther,

11. He that pretendeth to judge others ſhould himſelf be innocent; under no Indictment, and not liable to condemnation: Is it not very improper for a Criminal, for one who is not only in Truth and in his own Conſcience guilty, but who ſtandeth actually convicted of heinous Offences, to ſit upon the Bench, determining about the Deeds and the States of others? It is the caſe of us all, we are all notoriouſly guilty of heinous crimes before God, we all do lie under the Sentence of his Law; we do all ſtand in need of pardon from our Judge, his mercy is our only hope and refuge; and ſhall we then pretend to be Judges, or be paſſing Sentence on our Brethren? If only thoſe, who are free and guiltleſs ſhould judge, who could undertake it? there would ſurely be no more than there appeared then, when in the caſe of the woman taken in Adultery, our Lord propounded the like condition; Ὁ ἀναμάρτητος ὑμῶν, *He that is without ſin among you, let him caſt the firſt ſtone at her:* upon which Propoſition the ſequel was; *and they which heard it, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, even to the laſt; and Jeſus was left alone and the woman ſtanding in the midſt;* ſo infallibly ſhould no man be allowed to judge, who were not himſelf void of like guilt, would every man eſcape cenſure.

Cum ipſe ſis reus, in alterum audes ferre ſententiam? Opt. 2.

Pſal. 143. 2.

Joh. 8. 7, 9.

12. Laſtly: It is the property of a good Judge to proceed with great moderation, equity, candour and mildneſs; as a general Friend, a Friend to Juſtice, to the Publick, to Mankind, to the Party impeached: As a Friend to Juſtice, he ſhould be careful that the Defendant receive no wrong in his Credit, or intereſt; as a lover of the Publick, he ſhould wiſh that no Offences or Scandals be found; out of humanity he ſhould deſire, that no man may incur the blemiſh of guilt, or pain of ſuffering; he ſhould tender the parties caſe as compaſſionable, and deſire that he may be delivered from the evil threatning him; this ſhould render him willing to acquit and free the party, apt to apprehend and interpret all things favourably, ready to excuſe and mollifie the buſineſs what he can; far from picking faults out of obſcure ſurmiſes, or ſlender pretences, from aggravating the miſcarriages that are detected, from ſtretching the blame farther than it will reach of it ſelf, or making the caſe worſe than it needs muſt be, from pronouncing a harſh or heavy ſentence thereon. He ſhould always be of Counſel to the Defendant, pleading his Cauſe ſo far as truth and equity will permit; putting himſelf in his caſe, and thence no-wiſe dealing with him more rigorouſly, than he, according to impartial judgment, ſhould in the like caſe deem it equal that himſelf ſhould be dealt with: in fine, however the matter in the reſult appear to ſtand, he ſhould avoid rigour and extremity, he ſhould exerciſe clemency and mercy.

If this courſe were obſerved, innumerable Cauſes, which now are ſeverely judged, would never be mentioned, or come under trial, but would preſently be caſt out; many would ſoon, after ſmall diſcuſſion, be voided; few would paſs that extremity of cenſure, which now by the cruel aſperity of men, they are forced to undergo: For do we not accuſe men for things that are no faults; do we not exaggerate the guilt of petty faults; do we not inſult over great miſcarriages with too unmerciful ſeverity? as if they were incorrigible and unpardonable.

Seeing then few of us, according to thoſe reaſonable qualifications and conditions, are capable of being Judges; ſeeing if thoſe equal rules were obſerved, moſt Cenſures would be diſcarded; ſeeing hard it is for any man either warrantably to undertake, or uprightly to diſcharge this

Office; great reaſon there is for this precept, moſt fit it is that we ſhould be forbidden to judge.

So much for the part explicative and directive, now for the perſuaſive, and for inducing us to eſchew this practice, let us briefly declare the pravity and vanity of it; the performing which, will, I ſuppoſe be ſufficient to diſſwade and deterr us from it. Be pleaſed only firſt to note that ſome Conſiderations which we ſhall propound, will be applicable to ſome kind of bad cenſure, ſome to another, according to the ſeveral defects and incapacities we have to judge lawfully, upon the grounds already touched.

1. Cenſuring is an impious practice in regard to God.

By taking upon our ſelves to judge unduly, without authority, or beyond it, we do invade God's Office, ſetting up our ſelves as Judges in his room; we uſurp his right, exerciſing juriſdiction over his Subjects, Rom. 14. 4. without order and licence from him: 'tis S. *Paul's* argument, *Who art thou that judgeſt another's ſervant?* that is, how intollerably bold and arrogant, how ſacrilegiouſly injurious and profane art thou, to climb up into God's Tribunal, and thence to pronounce doom upon his Subjects?

By raſh judgment in matters not ſubject to our cognizance, (as when we pronounce concerning the ſecret thoughts and intentions of men) we proudly and perverſly do arrogate to our ſelves the incommunicable perfections of God, who alone can know ſuch things, and determine rightly in ſuch caſes; who therefore hath reſerved them to himſelf, 1 Cor. 4. 5. commanding us *to judge nothing before the time, until the Lord come.*

By paſſing Sentence about the State of our Neighbour, we do anticipate God's Judgment, and by prejudging ſtrive to fruſtrate it. We Matt. 3. 12, 13. & 25. 32. take upon us to *purge his Floor*, to ſever the Chaff from the Corn, and the Tares from the Wheat, to diſcriminate the Goats from the Sheep; which to perform, will be the work of God's infinite Wiſdom and Juſtice at *the great day.*

Quantus arrogantiæ tumor eſt, quanta humilitatis ac lenitatis oblivio, arrogantiæ ſuæ quanta jactatio, at quis aut facere ſe poſſe credat, quod nec Apoſtolis conceſſit Dominus, ut zizania à frumento putet ſe poſſe diſcernere, aut quaſi ipſi paleam auferre, & aream purgare conceſſum ſit, paleas conetur à tritico ſeparare? Cypr. *Ep.* 52.

By cenſuring our Brethren cauſleſly, for not complying with our conceits, humours or practices, we lay hold upon, and appropriate to our ſelves God's Legiſlative Power; we ſubject his law to our fancy and pleaſure; we in effect condemn his law of error and imperfection; we do at leaſt make our ſelves ſharers with him in the enacting Laws, Jam. 4. 11. and diſpenſing Juſtice: *He* (ſaith S. *James*) *that ſpeaketh againſt his Brother, and judgeth his Brother, ſpeaketh againſt the Law, and judgeth the Law*; that is, he opprobriouſly doth imply the Law to be defective, until he doth compleat or correct it; making it a guilt not to ſatisfie his will or conceit, beſide the plain intent of the Law; the diſpenſation of Juſtice is not ſufficient, unleſs he partake therein, taxing whom and why he pleaſeth; God without him is not a perfect Law-giver, or Judge.

We are alſo very ingrateful in not being favourable towards our Brethren in Judgment; when as God is in his Judgment ſo benign, patient and merciful toward us, who *is* not *extreme to mark what we do amiſs*; is not forward to ſeek or find faults, but rather *waiteth to be gracious*, hideth *his face from our ſins*, and *paſſeth by our tranſgreſſions*; doth not aggravate our offences, but rather doth excuſe them, *remembring that we are fleſh*; is not glad of occaſion to puniſh, but *delighteth in mercy*,

Pſal. 130. 3.
Iſa. 30. 18.
Pſal. 51. 9.
Mich. 7. 18.
Pſal. 78. 39. & 103. 14.
Mich. 7. 18.

mercy, and *doth not afflict willingly, or grieve the children of men*; is not ſevere, but *puniſheth us leſs than our iniquities deſerve*, and *in his wrath remembreth mercy*. And are we not impious if we do ſo ill requite him, and ſo little reſemble him, in being rigorous and harſh toward our Brethren, when they offend, or ſeem to do ſo?

Lam. 3. 33.
Ezr. 9. 13.
Hab. 3. 2.

In fine, Cenſuring is impious, as involving the violation of thoſe great Commandments, of exerciſing (in all our demeanour and dealing) humility, meekneſs, pity and mercy toward our Brethren; of purſuing and promoting peace among them.

2. Cenſuring, in reſpect to our Neighbour, is an unjuſt practice. It is unjuſt to meddle in affairs with which we have nothing to do; to draw thoſe perſons under our Juriſdiction who are not ſubject to it, but are liable to render their accompt at another Bar; to puniſh thoſe in their reputation or intereſt, over whom we have no juſt authority, *Who have their own maſter, to whom they muſt ſtand or fall.*

'Tis moſt unjuſt to judg any man without competent means of knowing, or skill to determine his Caſe; to condemn him without diligent Trial, without certain proof, without full conviction of his fault; to puniſh him without juſt cauſe, or beyond due meaſure.

'Tis very unjuſt to uſurp an intereſt in the Goods which are to our Neighbour moſt proper and dear, his credit and concernments depend thereon, diſpoſing of them as we pleaſe, to his diſadvantage and prejudice.

'Tis alſo very unjuſt, when as we do need the candid Judgment the forbearance and pardon of others for many things faulty and offenſive that we commit, to refuſe the like to others.

----æquum eſt Peccatis veniam poſcentem reddere rurſus. Hor. *Serm.* 1. 3.
Det ille veniam facilè, cui veniâ eſt opus. Sen. *Tr.*

3. Cenſuring is alſo a very uncharitable practice, and ſo contrary to the principal duty of our Religion; it is ſo eminently in all caſes wherein it is unjuſt, (for Charity doth virtually contain Juſtice, and tranſcendeth it) it is ſo peculiarly when-ever it is harſh or rigorous, when it is affected, when it is needleſs or unprofitable; for Charity diſpoſeth us to be gentle, meek, patient and merciful in all our dealings; it engageth us to hide and ſmother, to diminiſh and excuſe, to paſs by and pardon Offences: *Charity ſeeketh no evil, it covereth all things, it beareth all things*; it tendreth our Neighbour's good, and advantage of all kinds, (his credit, his intereſt, his convenience and pleaſure) it therefore will inflict no more evil, than reaſon and neceſſity ſhall indiſpenſably require.

1 Cor. 13. 5, 7.

οὕτως ἔχω ἐν τοῖς ἀμφιβόλοις, νεύειν χρῆναι πρὸς τὸ φιλάνθρωπον, καὶ ἀπογινώσκειν μᾶλλον, ἢ καταγινώσκειν τῶν ὑπαιτίων. Naz. *Or.* 21.

A Cenſurer is indeed unjuſt and uncharitable, not only toward thoſe whom he cenſureth, but alſo toward thoſe into whom thereby he doth infuſe ill-opinion, and ill-will toward their Neighbour; he is guilty of their injuſtice and uncharitableneſs, a miſchief more irreparable than his own.

4. Cenſuring is a very fooliſh and vain practice in manifold reſpects; as arguing great ignorance and inconſiderateneſs, as producing grievous inconveniences and miſchiefs, eſpecially to the practiſer of it.

Eſt proprium ſtultitiæ aliorum vitia cernere, obliviſci ſuorum. Cic. *Tuſc.* 1.

'It ſignifieth that we do not well underſtand, or not well conſider the natural impotency and frailty of mankind; how liable others are to miſtake and ſlip, and how prone we our ſelves are thereto; how (as S. *James* ſaith) *in many things we offend all*; did we obſerve or would weigh this, we ſhould not be ſo forward to cenſure, or ſo vehement and bitter in it; we ſhould ſee failing and tripping in many things to be a common caſe, rather demanding commiſeration than cenſure.

Jam. 3. 2.

It implieth alſo, that we little conſider how our eſcaping any faults, which our Neighbour ſlippeth into, is no wiſe imputable to any worth or vertue in us, ſo much as the good Providence, and merciful Grace of God, guarding or reſcuing us from them; if we did apprehend and reflect on this, it would appear our duty rather to bleſs God for our being protected from miſcarriages, than cenſoriouſly to inſult over thoſe who ſeem to fall into them. It ſignifieth we have no ſight or ſenſe of our own defects; for did we clearly ſee, did we humbly reſent them, that would damp our heat and earneſtneſs to cenſure. It declares a fond ſelf-conceit, that we deem our ſelves ſuperiour to our Neighbour in wiſdom, and leſs obnoxious to blame, and therefore fit to be his Judges; whereas according to a ſober eſteem of our ſelves, we ſhould appear more fit to ſtand at the Bar, than to ſit upon the Bench; and ſhould thence more dread the one than affect the other.

It ſheweth likewiſe, that we do not rightly conceive the nature, or worthily eſteem the Conſequences of this practice: We know not,or regard not, the value of our Neighbour's Reputation, which by cenſure we do mean to ruine or impair: We perhaps by no means would rob him of his ſubſtance, or of his Life; yet we ſcruple not by grievous cenſure to bereave him of his good name; which he, the beſt prizer of his own goods, may eſteem beyond his eſtate, or his life it ſelf; we think it nothing, or a ſlight matter to carp at him, but he feeleth it very painful and deeply reſenteth it.

It argueth in us an untamed fierceneſs of mind, and diſcompoſedneſs of paſſion which can never conſiſt or cohabit with Wiſedom; for a well-ordered, calm and free mind, will be ſlow in conceiving offence or diſlike, moderate in eſtimating things, reſerved in expreſſing its ſentiments, not eaſily tranſported into extremity or exceſs; it conſequently hardly will ſuffer a man to break forth into raſh or harſh cenſure. So many ſigns and arguments of incogitancy and blindneſs this practice doth involve.

Prov. 12. 16. *A Fools wrath is preſently known; but a prudent man covereth ſhame.*

Prov. 29. 11. *A fool uttereth all his mind; but a wiſe man keepeth it till afterwards.*

5. Furthermore, this practice will produce many great inconveniences and miſchiefs to us.

—at tibi contrà Evenit, inquirant vitia ut tua rurſus, & illi. Hor. *Serm. l.* 3.

1. We do thereby provoke, and in a ſort authorize others to requite us in the ſame kind: for nothing more doth excite the indignation, doth enflame the anger, doth engender the hatred of men toward us, than being pragmatical in finding fault, and haſty to cenſure their doings cauſleſly or immoderately; nothing ſeeming to them a more certain argument that we bear them ill-will, or do contemn them; and if we ſo vex them, they will in requital be as ready by finding or making faults in us, to vex and trouble us; it engageth their care, and quickneth their induſtry, and whetteth their invention to obſerve, or deviſe matter of recrimination. Men think it not only lawful, but even needful for them, in their own defence,to diſparage the Cenſurer, that his judgment may have the leſs weight to their prejudice: So that it will infallibly come upon us, as our Lord warneth (uſing it as an argument to diſſuade us from this practice) that, *with what judgment we judge, we ſhall be judged; and with what meaſure we mete, it ſhall be meaſured to us, again:* Men take it for allowable to retaliate in this way to the height, and ſtoutly to load the cenſorious man with cenſure.

Matt. 7. 2. Luk. *6*. 37, 38.

2. We do by this practice, not only expoſe our ſelves to cenſure, but implicitly, and according to ready conſequence, do paſs it upon our ſeves, ſeeing we ſeldom, in kind or equivolently, are our ſelves clear of

Vid. Chryſ. *in Matt. Or.* 36. *p.* 249.

of that which we charge upon others; with our own Weapon of ſharp cenſure, we through another's ſide do imprudently wound our ſelves; and often, as *David* did in his parley with *Nathan*, adjudge our ſelves to capital puniſhment; ſo that to any cenſorious perſon, it may be ſaid, in S. *Paul*'s words, *Wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doſt the ſame things.*

2 Sam. 12.

Rom. 2. 1.

3. We do by cenſuring others aggravate our own faults, and deprive them of excuſe, and render our ſelves uncapable of mercy and pardon: for of all men, he that is forward and prone to cenſure, who is rigorous and ſevere in judging others, deſerveth no favour, nor can reaſonably pretend thereto. *Inexcuſable* (ſaith S. *Paul*) *art thou, O man, whoſoever thou art that judgeſt; for, thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God?* and, Μὴ στενάζετε κατ' ἀλλήλων. *Do not* (ſaith S. *James*) *moanfully complain one againſt another, leſt you be condemned*; and *he ſhall have Judgment without mercy, that hath ſhewed no mercy*, in his judgment, ſaith the ſame Apoſtle. Which paſſages imply, that to be unmerciful in this kind, will expoſe us to the ſeverity of judgment in regard to our offences; or that if we deal harſhly with our Brethren now, God will then proceed the more ſeverely toward us, when our great cauſe doth come under trial.

Ὁ πικρῶς τὰ ἀλλότρια ἐξετάζων ἐν τοῖς καθ' ἑαυτὸν πλημμελήμασιν οὐδεμιᾶς ἀπολαῦσαι συγγνώμης ποτέ. Chryſ. Ἀνδρ. γ'.

Rom. 2. 1. 3.

—ἀνθρώπων οἱ πλεῖστοι βραδεῖς μὲν εἰσι τῶν ἰδίων κριταὶ, ταχεῖς δὲ τῶν ἀλλοτρίων ἐξετασταί. Naz. Or. 26. Οὕτω τῶν μὲν ἑτέροις ἁμαρτανομένων πικροὶ καθήμεθα δικασταὶ, τὰς δὲ ἑαυτῶν δοκοὺς παρορῶμεν. Chryſ. *ad* Demet. *Tom.* 6. *Or.* 52.

Jam. 5. 9. & 2. 13.

Οὐδὲ γὰρ ἀπὸ τῆς φύσεως τῶν πεπλημμελημένων ἡμῖν μόνον, ἀλλὰ καὶ ἀπὸ τῆς κρίσεως τῆς σῆς περὶ ἑτέρων οἴσει τὴν ψῆφον ὁ Θεός. Chryſ. *Ibid.* Ὥσπερ γὰρ ὁ φιλάνθρωπος, καὶ ἥμερος, καὶ συγγνωμονικὸς ὑποτέμνεται τὸν πλείονα τῶν ἁμαρτημάτων ὄγκον, οὕτως ὁ πικρὸς, καὶ ὠμὸς, καὶ ἀπαραίτητος πολὺ τοῖς οἰκείοις ἁμαρτήμασι προστίθησι μέγεθος. Ibid.

4. Indeed cenſuring others is an argument that we do little mind our own caſe, or conſider to what a dreadful Judgment we do ſtand obnoxious: did we think of that we ſhould ſee cauſe rather to employ our leiſure and care in ſtating our own accompts, than in examining thoſe of others; more adviſeable it would appear to mind our own caſe, than to buſie our ſelves in canvaſing and determining the ſtate of our Neighbour, finding what great need our actions will have in that day of favourable conſtruction and merciful allowance, we ſhould become candid and mild in reflecting upon the actions of others; we ſhould not be forward to carp at any thing, we ſhould ſcarce have the heart to condemn any man; this S. *Paul* ſeemeth to imply, when he thus argueth: *Why doſt thou judge thy brother, or why doſt thou ſet at nought thy brother? We ſhall all ſtand at the judgment ſeat of Chriſt:* that is, why do any of us judge others, ſeeing we muſt all be judged our ſelves? It is not ſeemly, it is not expedient for thoſe, who ſoon muſt be arraigned, and put to anſwer for themſelves, to be buſie in queſtioning and prejudging others; but rather to ſpend their care and pains in preparing for their own accompt.

Rom. 14. 10.

Τὰ ἡμέτερα ἐξετάζωμεν, καὶ οὐδένα ἐροῦμεν κακῶς. Chryſ. *in* 2 Tim. *Or.* 2.

5. Nothing indeed more cauſeth us to neglect our own caſe, nothing more engageth us to leave our own faults unobſerved and uncorrected, than this humour. It is eaſie to obſerve, that as they who are moſt ſparing and gentle in cenſure, are uſually moſt exempt from blame (for that careſully reflecting upon their own infirmities and defects, ſpending their heat and activity of ſpirit upon amending their own errours and faults, they have leſs time, leſs concernment, leſs mind to ſearch out

Οὐ γάρ ἐστιν ἄνθρωπον κατηγοροῦντα καὶ τοὺς ἀλλοτρίους πολυπραγμονοῦντα βίους τῆς ἰδίας ἐπιμεληθῆναί ποτε ζωῆς. Τῆς γὰρ σπουδῆς ἁπάσης αὐτῷ εἰς τὴν ἑτέρων πολυπραγμοσύνην ἀναλισκομένης, ἀνάγκη τὰ αὐτοῦ πάντα ἁπλῶς κεῖσθαι καὶ ἠμελημένως. Chryſ. Ἀνδρ. γ'.

and ſcan the imperfections and miſdemeanours of others; they do find leſs reaſon alſo, and therefore have leſs will to be fierce or ſevere toward them) ſo the moſt cenſorious are uſually the moſt ſtupid in diſcerning, and moſt careleſs in retrenching their own faults. And needs it muſt be ſo, for the actions of other men devour their leiſure, take up the intention of their ſpirits, employ the keeneſs of their Paſſions upon them, ſo that they cannot, and will not attend to themſelves; they are ſo much abroad, they are ſo very buſie otherwhere, that they little know, or care what is done at home; while they are *ſpying* and pulling out *motes from their Brothers eye*, they *conſider not the beam that is in their own eye*, although never ſo groſs and obvious.

6. Hence, I ſay, it is that commonly the beſt men are the moſt candid and gentle, and they are moſt apt to blame others who deſerve worſe themſelves, that the ſharpeſt tongues and fouleſt lives do uſually go together, that they who are the ſtricteſt Judges of their own are the faireſt interpreters of other mens actions; and they who will leaſt pardon others do moſt excuſe themſelves, that they who are ſtrangely acute in deſcrying other mens faults are ſtark blind in diſcerning their own. Our Saviour therefore chargeth ſuch perſons with hypocriſie, (*Thou hypocrite; firſt caſt the beam out of thine own eye)* implying, that they do but falſly pretend a reſpect for goodneſs and zeal againſt ſin, ſeeing in their own practice they indulge it; that it is indeed rather pride, peeviſhneſs, idleneſs, ſpleen, or ſelfiſh deſign that acteth them.

7. In fine, the cenſorious humour, as it argueth ill nature to be predominant, (a vulturous nature, which eaſily ſmelleth out, and haſtily flyeth toward, and greedily feedeth on Carrion) as it ſignifieth bad Conſcience; for he that knoweth evil of himſelf is moſt prone to ſuſpect, and moſt quick to pronounce ill concerning others, ſo it breedeth and foſtereth ſuch ill diſpoſitions; it debaucheth the minds of men, rendring them dim and doltiſh in apprehending their own faults, negligent and heedleſs in regard to their own hearts and ways; apt to pleaſe and comfort themſelves in the evils, real or imaginary, of their Neighbours; which to do, is a very barbarous and brutiſh practice.

Theſe Conſiderations may, I hope, ſuffice to perſuade the obſervance of this precept, by the help of God's Grace, to which I commend you, and conclude.

Now the God of peace---make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory, for ever and ever. Amen.

Vide Chryſ. *Tom.* 2. *Or.* 42. Sen. *de Vit. B.* 27. Βραδὺ εἰς ὑπόνοιαν κακοῦ τὸ πρὸς κακίαν δυσκίνητον. Naz. *Orat.* 8.

* Matt. 7. 3, 4. Τὸ κακίας ἐλεύθερον, καὶ ὑφορᾶται κακίαν ἀλλότριον, N. *Ep.* 27. Ὁ μὲν γὰρ κακὸς τάχιστα ἂν καταγνοίη καὶ τοῦ ἀγαθοῦ, ὁ ἀγαθὸς δὲ οὐδὲ τοῦ κακοῦ ῥᾳδίως. Naz. *Orat.* 21. *Ego mi ignoſco, Mænius inquit, Stultus & improbus hic amor eſt, dignúſque notari* Hor. *Serm. l.* 3.

SER-

SERMON XXI.

Of Quietneſs, and doing our own Buſineſs.

1 THESS. 4. 11.

And that ye ſtudy to be quiet, and to do your own Buſineſs. Chryſ. *in* 2 Cor. *Or.* 19.

AS frequently between neighbouring States there do riſe Diſſentions and Conteſts about the juſt limits of their Territories; ſo doth it frequently happen between Vertue and Vice, Right and Wrong, Duty and Miſcarriage in Practice; for although the extreme degrees, and even the middle regions of theſe things are very diſtant, yet the borders of them do lie very cloſe together, and are in a manner contiguous; a certain ridge of ſeparation running between them, which commonly (being very narrow, thin and obſcure) it is not eaſie to diſcern. So it particularly falleth out in the matter before us, wherein our Text is concerned. Duty and Offence do nearly confine, and almoſt indiſcernibly differ one from the other; for there are about this Caſe Precepts which ſeem to contradict; there are Duties appearing to thwart one another.

S. *Paul* here biddeth us to be ſtudious or ambitious of quiet; otherwhere he enjoyneth us to be earneſtly active, (to be *σπουδῇ μὴ ὀκνηροὶ* Rom. 12. 11. *not ſlothful in buſineſs*;) Here he would have us to mind our own Affairs; otherwhere he preſcribeth, that we ſhould *not look every man to* Phil. 2. 4. *his own things, but every man alſo to the things of others.*

According to the general drift of Scripture, and the tenour of our Religion, we are in Charity obliged to concern our ſelves heartily for the good of our Neighbour, and to ſtrive earneſtly in promoting it; we are enjoined ſo far to interpoſe and meddle in the Affairs of others, as to watch over them for their good; to inſtruct and adviſe them, to admoniſh and excite them, to check and reprove them upon occaſion; to offer and yield them ſuccour, to compoſe Differences between them; to promote their Edification and Peace; *Let us* (ſaith the Apoſtle to the *Hebrews*) *conſider one another, to provoke unto love, and to good* Κατανοῶμεν ἀλλήλους. *works.* Heb. 10. 24. *Let us* (ſaith S. *Paul* to the *Romans*) *follow after the things which make for peace, and things wherewith one may edifie another*; and, Rom. 14. 19. & 15. 2. *exhort your ſelves together, and edifie one another*; *warn them that are* 1 Theſſ. 5. 11. *unruly, comfort the feeble-minded, ſupport the weak,* ſaith he to the *Theſſalonians* in this Epiſtle. 14.

To be zealous and earneſt in the maintenance and propagation of Truth, of Vertue, of Piety, is a Duty incumbent on us, which implieth care and activity concerning others; that we offer to inſtruct them; that we enter into conteſt with them; that we examine their Tit. 1. 11. words and actions; that we preſume to tax and oppoſe them;

In fine; Our Religion doth ſeem by the bands of mutual Relation, and obligations of Charity ſo to unite us together, ſo to endear us to one another, and to all men; that all things belonging to our Brethren do nearly touch us, and ſhould anſwerably affect us; ſo that by intermedling with any thing relating to their welfare, we can hardly be ſaid to meddle with what doth not concern us.

The condition of things alſo may ſeem to require, that we ſo intermeddle; for the Duties and Affairs of Men are ſo entangled or intewoven, that we can hardly proſecute any Concernments of our own, without being engaged in the matters of others: in diſcharging all Offices of Society, in purſuance of any Traffick or Commerce, in all entercourſe and converſation, while we tranſact our own buſineſs, we cannot avoid the furthering or obſtructing the buſineſs of others, who are engaged in the ſame, or contrary Deſigns: Society doth ſubſiſt by combinations of care and pain, regarding common Intereſts, ſo that it ſeemeth impoſſible ſo to mind our own buſineſs, as not to meddle with the buſineſs of others.

Yet notwithſtanding S. *Paul* injoyneth us ſo to affect Quiet, as ſimply to mind our own buſineſs, or not to be meddleſome in the concernments of others; for that *doing our own buſineſs*, is meant excluſive to medling with the affairs of others is plain enough, by the importance of τὰ ἴδια, which is emphatical, and ſignifieth only our own, or our proper buſineſs; and becauſe it is joined with *being quiet*, which reſpecteth others, and importeth not ſtirring beyond our own bounds; to be ſo meddleſome, being alſo a practice expreſly condemned by S. *Peter*, 1 Pet. 4. 16. in that prohibition, *But let none of you ſuffer as a murtherer, or as a thief, or as a malefactour, or as a buſie-body in other mens matters*; where Pragmaticalneſs is we ſee not only forbidden, but is coupled with the moſt heinous Offences.

How then ſhall we reconcile theſe things? how ſhall we in the caſe ſever between the bounds of Duty and Blame? It is indeed ſomewhat difficult to do it preciſely, and with diſtinctions which ſhall reach all caſes: But ſomewhat I ſhall endeavour toward it, by propounding ſome Rules and Directions, which ſhould commonly be obſerved in our dealing and entercourſe with others; but firſt let us a little reflect upon the terms in which the Precept is couched.

Study to be quiet: Study; the word is φιλοτιμεῖσθαι, which ſignifieth to be ambitious, that is, to affect quiet with the like vehemency of deſire and care, as men are wont to purſue Reputation, Dignity and Power, the Objects of Ambition: the Expreſſion containeth a remarkable emphaſis, or a grave *acumen*; for whereas Ambition commonly doth prompt men to be reſtleſly buſie, and engageth them in the concernments proper to others, S. *Paul* biddeth them to be ambitious the contrary way, in affecting quiet, and abſtinence from other affairs beſide their own.

To be quiet; This doth ſignifie not a phyſical, but a moral Reſt; not a total forbearance of action; not a faſtidious or drowſie liſtleſneſs to do any thing; not a ſenſleſs indifferency concerning the matters of others; not an abſolute ſequeſtring our ſelves from common affairs; this is not quiet or tranquility, the τὸ ἡσυχάζειν here, but a naughty ſloth, ſtupidity or ſavageneſs; the Quiet here meant is oppoſed to diſorderly motion, to turbulency, to contention, to pragmatical curioſity, to all ſuch exorbitant behaviour, whereby the Right of others is infringed, their Peace diſturbed, their juſt Intereſt or Welfare any-wiſe prejudiced;

This Quiet is a calm, ſteady, regular way of proceeding, within the bounds and meaſures preſcribed by reaſon, juſtice and charity, modeſty and ſobriety; ſuch a motion as the Heavenly Bodies do keep, which ſo move that they ſeem ever to ſtand ſtill, and never diſturb one another; in fine, what a Quiet is meant, the ſubſequent words and the context do ſhew; it followeth.

And πράσσειν τὰ ἴδια, *to do our own buſineſs*, or to act things proper and pertinent to us; things which ſute to our condition, our ſtation, our vocation; whereby we may diſcharge our own duties and ſupply our own needs; may work benefit to others, or however avoid being any-wiſe burthenſome or troubleſome to them; an inſtance of which practice is immediately ſubjoined; *to work with our own hands — that we may have lack of nothing*; in another place St. *Paul* calleth it μετ᾽ ἡσυχίας ἐργάζεσθαι, *to work with quiet*, oppoſing it to περιεργάζεσθαι, being over-buſie, or pragmatically curious, and to walking diſorderly; that is, beyond the bounds of our calling, or the rules of our duty; ſo as to encroach upon the rights, or moleſt the quiet of others. 1 Theſ. 3. 12.

The words then as they do imply an Obligation lying upon us to be induſtrious in our own buſineſs, ſo they chiefly deſign to prohibit our medling with the concernments of others; but how to ſettle the limits between this quiet minding our own buſineſs, and a culpable neglect of the duties concerning others; how to diſtinguiſh between medling innocently, from being blameably meddleſome, *hic labor, hoc opus eſt*; this is that hard task which I am to undertake, but cannot hope thoroughly to perform. However the method toward it, which I ſhall obſerve, is this: Firſt, I ſhall touch ſome caſes in which it is allowable or commendable to meddle with the affairs of others; then I ſhall propound ſome general rules, according to which ſuch meddleſomeneſs is commonly blameable: In the next place, I ſhall aſſign ſome directions proper to ſome chief and moſt obvious kinds of medling; and laſtly, offer ſome conſiderations to diſſuade men from this pragmatical humour.

1. Superiours may intermeddle with the buſineſs of their Inferiours, (that is, of ſuch as are ſubject to their care and charge) in all matters relating to the needful execution of their Office. Magiſtrates may inſpect the carriage, may examine the doings, may reprehend and puniſh the offences of their Subjects: Parents may adviſe, rebuke and correct their Children: Spiritual Guides and Paſtours may admoniſh and reprove their Flock: Theſe things while (with due prudence, equity and moderation) they perform, they do indeed πράσσειν τὰ ἴδια, *do their own buſineſs*; it is their proper work, to which God hath deſigned them, and which reaſon exacteth of them; they are appointed (to uſe St. *Paul*'s expreſſion) *to attend continually upon this very thing*; their proceedings therefore are not to be charged with culpable pragmaticalneſs. I. Rom. 13. 6.

2. In any caſe, wherein the Honour and Intereſt of God is much concerned, we may interpoſe in vindication and maintenance of them. If any man dareth to blaſpheme God's name, we may and ought to ſtand up in its defence; if any man diſparageth Religion, we ſhould ſtrive to clear its repute; if any man impugneth any Divine truth of moment, we ſhould endeavour to aſſert it; if any man notoriouſly tranſgreſſeth God's law, we may diſcountenance his preſumption, and reprove him for it: Every man in ſuch caſes, as God's ſubject, hath not only a Commiſſion, but an Obligation; is indeed by his Allegiance bound to ſerve God, in maintaining the honour and intereſt of his Empire; 'tis foul diſloyalty,

Κοινόν ἐστι τὸ ἔγκλημα, δημόσιον τὸ ἀδίκημα· ἔξεστιν ἑκάστῳ τῶν βουλομένων κατηγορεῖν. Chryſ. Ἀνδρ. α´.

Κἂν ἀκούσῃς τινὸς ἐν ἀμφόδῳ, ἢ ἐν ἀγορᾷ μέσῃ βλασφημοῦντος τὸν Θεόν, πρόσελθε, ἐπιτίμησον, κἂν πληγὰς ἐπιθεῖναι δέῃ, μὴ παραιτήσῃ· ῥάπισον αὐτοῦ τὴν ὄψιν, σύντριψον αὐτοῦ τὸ στόμα, ἁγίασόν σου τὴν χεῖρα διὰ τῆς πληγῆς, &c. Chryſ. *Ibid.*

'tis pitiful baſeneſs to forbear medling in ſuch caſes. Thus have good men, without fear or ſhame, defended Religion and Truth, againſt the mightieſt Powers and moſt dangerous oppoſition that could be; Thus *ſtood up Phineas and executed judgment*, Pſal. 106.30. not only checking, but avenging that heinous ſcandal: Thus *Elias* maintained the true Worſhip of God againſt all the Corrupters of it, the Kings and whole Nation of *Iſrael*: Thus the Prophets did not forbear to tax the wicked manners of the Princes, the Prieſts, and the People in their times: Thus St. *John Baptiſt* did not ſtick to reprove K. *Herod* for his unlawful practice: So our Saviour cenſured the ſuperſtitious and hypocritical Scribes, and he chaſtiſed the profaners of God's houſe: So, in fine, the Holy Apoſtles reſolutely did aſſert God's truth againſt all the World.

Terull.

3. When the publick Weal and Safety are manifeſtly concerned, we may alſo intermeddle to ſupport or ſecure them: So may we rebuke him that ſlandereth or reproacheth our Prince; we may check him that would break the Peace; we may impeach him that violateth the Laws, conducing to publick welfare: Every man is a Soldier againſt Traytors and Enemies of his Country: Every man is born with a Commiſſion to defend the Publick againſt thoſe which plot its ruin or harm: Every man is a party for his Prince againſt Rebels, for the Church againſt Schiſmaticks, for the Law againſt lawleſs Tranſgreſſors, for common *Peace* againſt thoſe who outragiouſly diſturb it: Duty to our Superiors, Juſtice and Charity to mankind, juſt regard to our own welfare, allow and oblige us to ſuch medling.

Act. 7. 24.
Luk. 23. 40.

4. We may alſo meddle for the ſuccor of right againſt palpable wrong and outrage: We may help an Honeſt man againſt a Thief aſſaulting him; we may guard the life of any man againſt an Aſſaſſin; we may vindicate the reputation of an innocent perſon aſperſed by a ſlanderous tongue; as *Moſes*—— *ſeeing one of his brethren ſuffer wrong, defended him; and avenged him that was oppreſſed, and ſmote the Egyptian*; as the penitent thief rebuked his companion, unjuſtly railing upon our Saviour; the common Intereſt of Juſtice and Charity do not only excuſe, but commend medling in ſuch caſes.

* *Cum moderamine inculpatæ tutelæ.*

5. We may likewiſe meddle with the proceedings of others, when our own juſt defence requireth it; we may * repell thoſe who attack our ſafety or peace, who invade or rifle our goods, who traduce our good name; we may endeavour to defeat their Plots, and to reſtrain their Violence: This is indeed doing our own buſineſs, for to preſerve our life with its conveniences and comforts, to maintain our right and juſt intereſt, to keep our honour and reputation clear from ſcandal, is incumbent upon us; we are naturally the Patrons, Advocates and Guards of thoſe conſiderable goods aſſigned or intruſted to us by Providence.

6. When the life or welfare (either ſpiritual or temporal) of our Neighbour is deeply concerned, and cannot otherwiſe than by our aid be ſupported or relieved, we may lawfully interpoſe to yield it: If we ſee him expoſing his life to any great hazard, or engaging his Soul into any great ſin, we may in any fair way, (by admonition, advice, reproof, politick device, harmleſs force) without any invitation or licenſe, with or againſt his will, preſume to reclaim or reſtrain him. We may ſtop him in his career to ruin or grievous miſchief; we may withhold him from running into a Snare, or tumbling down a Precipice, or drinking in Poyſon; we may (as St. *Jude* ſpeaketh) *ſnatch him out of the fire*. In ſuch caſes we may reaſonably ſuppoſe, that our Neighbour, being himſelf, will allow us to meddle, or will not be diſpleaſed therewith; if he hath not his wits about him, we may ſupply him with ours in ſuch exigence; his preſent conſent and approbation are not then requiſite,

Jude *v.* 23.
ἐκ τοῦ πυρὸς ἁρπάζοντες
Invito non tribuitur quodcunque pro eo præſtatur.
Reg. J.

quiſite, he not being in condition to yield them; he needeth Guardians, and opportunity conſtituteth us in that Office: Extreme and evident need will not only excuſe the liberty we ſhall aſſume, but it obligeth us to uſe our power to ſave him; in caſe of neglect, that ſurly anſwer, *Am I my brother's keeper?* will not ſerve our turn. We may, we ſhould, it is not only innocent, but juſt and laudable for us to be watchful over our Neighbour's concernment and deportment, if we do it out of pure charity, in a diſcreet, quiet and gentle manner.

Furioſis nulla voluntas eſt. R. J.

Gen. 4. 2. Μή μοι λέγε τὸ ψυχρὸν τοῦτο ῥῆμα. Τί δέ μοι μέλει; οὐδὲν ἔχω κοινὸν πρὸς αὐτόν, &c. *Vid.* Chryſ. Ἀνδρ. 1. & *Tom.* 2. *Or.* 59. *in* Mat. *Orat.* 77, 78. *in* Joh. *Or.* 15. *in* Eph. *Or.* 19. Chryſ. *in* Tit. *Or.* 5. *in* Hebr. *Or.* 30.

7. In fine; If any ſignal opportunity of doing our Neighbour conſiderable good, eſpecially to his Soul, doth offer it ſelf, we may lawfully, we ſhould in charity embrace it; we may then even obtrude upon him our direction and ſuccour; if he be ſo blind as not to diſcern our good will, ſo peeviſh as to diſlike our proceeding, ſo ingrateful as not to thank us for our pains, yet our good intent will juſtifie us before God, and at the Bar of Reaſon; and we have, to countenance us therein, the common example of good men, who, for doing thus, have worthily been accounted the Friends and Benefactors of mankind.

In theſe and the like caſes we may, without offending, intermeddle; in doing ſo, we may indeed truly be ſaid to be quiet, and to do our own buſineſs; becauſe there is no exorbitancy or diſorder in ſuch proceeding, becauſe God's Law and ſound Reaſon have appropriated theſe things to us, and made them our concernment: There is no buſineſs more proper or pertinent to us, than that wherein we labour to promote the Glory of God, or to procure the good of men; this is the principal deſign of our Being, and therefore employment therein cannot miſbecome us: but we muſt however in ſuch caſes take heed that our pretences are real and well-grounded, that our proceedings are regular and fair; we muſt not take or uſe ſuch liberty maliciouſly; we muſt never out of hypocritical pretence to the maintenance of God's Honour, of Publick Good, of Juſtice, Truth or Peace, be irregularly pragmatical or turbulent; this is to be doubly bad, adding to the irregularity of Offence, the wickedneſs of Fraud and Malice.

II. 1. We ſhould never (out of ambition, covetous deſire or ſelf-conceit) ſo meddle as to invade any man's Office; or to aſſume the exerciſe of it. A private man ſhould not preſume to act the Prince or the Stateſman; offering to controll thoſe who are not under him, to deliberate, debate, determine or paſs cenſure about Political Affairs or Occurences: A Lay-man ſhould not intrude himſelf to adminiſter the Sacred Functions of Authoritative Teaching, of diſpenſing the Sacraments, of exerciſing Spiritual Cenſures, of defining Theological Controverſies, which are committed to the Guides and Paſtors of the Church. No man ſhould ſet himſelf upon the Tribunal to Judge, or undertake without licenſe or invitation to arbitrate the Cauſes of others: Doing thus, is to encroach upon God, and to uſurp upon man; We encroach upon God, aſſuming to our ſelves Powers not derived from his Order, and deſerting the ſtation aſſigned us by his Providence; we uſurp upon man, exercising authority over him, which he is not bound to ſtoop unto.

2. We ſhould not (without Call or Allowance) meddle with our Superiors, ſo as to adviſe them, to reprehend them, to blame or inveigh againſt their Proceedings; for this is to confound the right order of things, to treſpaſs beyond the bounds of our calling and ſtation; to do wrong, not only to them, but to the Publick, which is concerned in the upholding their Power and Reſpect: It is indeed a worſe fault than aſſuming the Enſigns of their Dignity, or counterfeiting their

Stamps; for that is but to borrow the Semblance, this is to enjoy the Subſtance of their Authority.

Nothing in this buſie and licentious Age is more uſual, than for private men to invade the Office, to exerciſe the Duties, to canvas and controll the Actions of their Superiors; diſcuſſing what they ought to do, and preſcribing Laws to them; taxing what is done by them; murmuring at their Decrees, and inveighing againſt their Proceedings: Every one is finding holes in the State, and picking quarrels with the conduct of Political Affairs: Every one is reforming and ſetling the Publick according to models framed in his own conceit: Things (ſaith one) are out of order, the Conſtitution is very defective, and ought to be corrected; ſuch a Law in all reaſon ſhould be repealed, and ſuch an one enacted: Here our Stateſmen were out of their Politicks, and there our Law-givers failed in point of equity or prudence: No, clamors another no leſs eagerly, all things ſtand as well as can be, nothing can be amended, or ought to be altered; our eſtabliſhment in all reſpects is more perfect than *Plato's* Commonwealth, or the State of *Eutopia:* Thus doth each man appoint himſelf Counſellor of State, and turns Legiſlator without any Call from the King, or Choice of the Country; every one ſnatches at the Scepter, and inveſts himſelf with the Senator's Robe; Every one acteth a Prince and a Biſhop, or indeed is rather a Cenſor and Controller of both Orders; not conſidering the wrong he committeth, nor the arrogance he practiſeth, nor the miſchiefs which naturally enſue upon ſuch demeanour: for to direct, or to check Governours, is in effect to exauctorate or depoſe them, ſubſtituting our ſelves in their room; and what greater injury can we do them, or the Publick? to fix or reverſe Laws, belongeth to the higheſt Authority and deepeſt Wiſdom, which 'tis enormous preſumption for us to arrogate to our ſelves; by attempting ſuch things, we confound the ranks of men, and courſe of things; we ruffle the World, we ſupplant publick Tranquillity; and what greater miſchief than this can we do among men?

It is the buſineſs and duty of thoſe whom God hath conſtituted his Repreſentatives and Miniſters to deliberate and conclude what is to be done; and for the due performance of their Charge, they are accountable to their Maſter, not to us; *Nobis obſequii gloria relicta eſt;* our Duty and our Privilege, (for ſo it is, if we could underſtand it, it being far more eaſie and ſafe) it is to ſubmit and obey with quiet and patience; if we do more, we are therein irregular, and no leſs undutiful to God, than to our Superiours; We forget thoſe Divine Rules and Precepts; *Where the word of a King is, there is power; and who may ſay to him, What doeſt thou? Submit your ſelves to every ordinance of man for the Lord's ſake? Do all things without murmurings and diſputings:* We conſider not what Judgments are denounced upon thoſe, whoſe Character it is, *to deſpiſe government, to be preſumptuous and ſelf-willed, not to be afraid to ſpeak evil of dignities.*

Tibi ſummum rerum judicium dii dedere; Nobis obſequii gloria relicta eſt. M. Terent. *apud* Tac. *Ann. V. C.*
Eccleſ. 8. 4.
1 Pet. 2. 13, 18.
Phil. 2. 14.
2 Pet. 2. 11.

We do not weigh the nature of the things we meddle with, nor the advantages of the perſons whom we tax; nor our own incapacity to judge rightly about them. There is a kind of ſacredneſs in the Myſteries of State; as the Myſteries of Faith do ſurpaſs natural reaſon, ſo do thoſe of State tranſcend vulgar capacity: as Prieſts by ſpecial Grace are qualified beſt to underſtand the one; ſo are Princes by like peculiar aſſiſtence enabled to penetrate the former. He that employeth them in that great Work of governing the World, and maketh them Inſtruments of his Providence, is not wanting in affording to them direction and aid needful for the diſcharge of their Duty; whence their Judgments of things are ſomewhat more than humane, and their words may with us paſs for Oracular; *A divine ſentence* (the wiſe King ſaid) *is in the lips of the King; his mouth tranſgreſſeth not in judgment:* According to the ordinary reaſon of things they are beſt able to judge of ſuch things, being, by reaſon of their eminent ſtation, able to diſcern more, and farther than others; having by experience and conſtant practice acquired a truer inſight into things, and a better skill to manage them: whereas we being placed beneath in a valley, can have no good proſpect upon the grounds and cauſes of their reſolutions and proceedings; we, for want of ſufficient uſe and exerciſe, cannot skill to balance the contrary weights and reaſons of things; to ſurmount the difficulties and rubs, to unfold the knots and intrigues, which occur in affairs of that kind; we cannot expect thoſe ſpecial influences of light and ſtrength from Heaven, toward judging of affairs, which do not properly concern us: wherefore we are altogether incompetent Judges, and impertinent Dealers about thoſe things; it is great odds, that in doing ſo, we ſhall miſtake and misbehave our ſelves; we conſequently do vainly and naughtily to meddle with them. If the love of Publick Good doth tranſport us, let us reſtrain our ſelves. Prov. 16. 10.

3. We ſhould not indeed ſo much as meddle with the affairs of our equals, (thoſe I mean not who do equal us in dignity or worth, but all ſuch who are not ſubject to our command or charge, however otherwiſe inferior to us; thoſe, I ſay, we ſhould not meddle with) ſo as to controll or croſs them; to direct, or check, or cenſure their proceedings againſt their will, or without ſpecial reaſon engaging us thereto; for this is alſo to uſurp an undue authority; this argueth ſelf-conceit; this containeth immodeſty and arrogance.

4. We ſhould not, without the deſire or leave of parties concerned, intermeddle in the ſmaller temporal intereſts of others, upon pretence to further them, or with deſign to croſs them, for every man ſhould be left to himſelf to chuſe and to manage his own buſineſs, proſecuting it in the method he beſt liketh (conſiſtent with Law and Juſtice toward others) without interruption or controll: Every man hath a right to do ſo, every man deſireth it, every man commonly hath a capacity ſufficient for it; for each man is apt to ſtudy his own buſineſs, to weigh his caſe, to poiſe his abilities, with the circumſtances in which he ſtandeth; and thence is likely to get righter notions concerning the ſtate of his affairs, to deſcry better ways of accompliſhing them, than others leſs regarding them can do: Every man is beſt acquainted with his own humour and temper, and thence can pick his buſineſs, and wind the management of it, ſo that it ſhall comply with them, or not grate upon them. However, as every man in point of intereſt and honour is moſt concerned in the ſucceſs, and ſuffereth moſt by fruſtration of his endeavours, ſo it is equal that a free choice of his proceedings ſhould be allowed him, without impediment or diſturbance; which enjoying, he will more contentedly bear any diſappointment that ſhall happen. This eſpecially we ſay, in reſpect to matters of leſſer conſequence, (ſuch as moſt worldly intereſts are) by the ill ſucceſs whereof our Neighbour is not extremely damaged or hurt; for in ſuch caſes the immodeſty and arrogancy of medling with the vexation and trouble it is apt to work, do commonly much outweigh any benefit we can preſume by our medling to procure.

5. We ſhould not indeed ever in matters of indifferent and innocent nature ſo far meddle, as without conſiderable reaſon or need, to infringe

any man's liberty, to croſs his humour, to obſtruct his pleaſure, however diſcordant theſe may be to our judgment and palate: Every man hath a particular guſt for diet, for garb, for divertiſements and diſports, (ariſing from particular complexion, or other unaccountable cauſes) and fit it is that he ſhould ſatisfie it; it is enough, that what he doeth ſeemeth good, and reliſheth to himſelf; if we check him therein, we ſhall ſeem impertinent and troubleſome, and therefore we ſhall really be ſo; for it is not our office to be taſters, to be dreſſers, to be maſters of the ſports to all men: we in ſuch matters would pleaſe our own fancy, and therefore we ſhould not about them offend others; 'tis incivility, 'tis injuſtice to do it.

6. We ſhould never offer to put a force upon any man's inclination, or ſtrive to bend it unto a compliance with ours; in attempting that we ſhall commonly be diſappointed, and we ſhall never come fairly off: for ſome are ſo tough, they will never yield to us, none will comply againſt the grain, without regret and diſpleaſure; if you extort a compliance with your deſire, you thereby do loſe their good-opinion and good-will; for no man liketh to be over-born with violence or importunity.

7. We ſhould not in converſation meddle ſo as to impoſe our opinions and conceits upon others: In converſation with our equals, we have a liberty to propound our judgment, and declare our reaſons for it; but if our judgment doth not take, nor our reaſons perſuade, we ſhould have done; to preſs farther is rude, to be diſpleaſed for it is vain, to be angry or violent is unjuſt; for by the Law of converſation every man taketh himſelf to have an abſolute right to uſe and follow his own reaſon; and he that affects to deprive any man thereof, will paſs for a petty Tyrant, a Clown, or an Idiot; to retain the ſatisfaction which our own perſuaſion affordeth, is enough to content a juſt and ſober mind, without triumphing over the underſtandings of others.

8. We ſhould not ordinarily in converſe affect or undertake to teach; for this implies a pretence to a kind of ſuperiority, and a preferring our ſelves to others in wiſdom; which argueth vanity, and is offenſive to thoſe with whom we converſe; who care not to be dealt with as Diſciples or underlings. We may with our equals modeſtly diſpute the caſe, upon even ground, as fellow Students of knowledge, or advocates of truth; but we muſt not peremptorily dictate, or pronounce with authority, like Maſters or Judges.

Nec quid agatur in alia domus alia per te noverit. Hier. *Ep.* 2.

9. We ſhould indeed be cautious of interrupting any man's diſcourſe, or of taking his words out of his mouth: for this is a rude way of diſpoſſeſſing men of that which by common Law of ſociety they ſuppoſe themſelves to enjoy, ſpeaking their mind through, and perfecting their diſcourſe; 'tis an implicite accuſation of impertinency or weakneſs in their ſpeech; 'tis an argument, that we deem our ſelves wiſer than they, or able to ſpeak more to the purpoſe; it is therefore an unſociable and diſtaſteful practice.

10. We ſhould be careful of intrenching upon any man's modeſty, in any way, either of commendation or diſpraiſe; ſo as to put him to the bluſh, or to expoſe him unto ſcorn: Sober men care not to be the ſubjects of talk; no man can endure to be the object of ſport; we ſhould not therefore thruſt any man upon the ſtage; 'tis vexatious, and therefore always diſcourteous, ſometimes very injurious.

11. It is good to be very ſtaunch and cautious of talking about other men and their concernments, in way of paſſing characters on them, or deſcanting upon their proceedings for want of other diſcourſe: This is

the common refuge of idleneſs, and the practice of fidling goſſips, who becauſe they will do nothing themſelves, muſt be reflecting upon the doings of others; and that they may not ſay nothing, will talk impertinently: φλύαροι καὶ περίεργοι, S. *Paul* well coupleth together, that is, frivolous *tatlers and buſie-bodies*; *And withall* (ſaith he of ſuch goſſiping women, 1 *Tim.* 5. 13.) *they learn to be idle, wandring about from houſe to houſe; and not only idle, but tatlers alſo, and buſie-bodies, ſpeaking things which they ought not:* To affect talking about others, is indeed a great temptation to ſpeaking things which we ought not to ſpeak; words of unjuſt and uncharitable obloquy.

Vide Chryſ. *in* Heb. 31. 3. *Orat.* 21.

12. Further; we ſhould not be inquiſitive into the deſigns of men; for this (beſide the vain curioſity and impertinency of ſo doing) is to aſſail their modeſty, and an adventure to vex both them and our ſelves: Thy Neighbour perhaps (as moſt adviſed men are) is deſirous to keep his purpoſe cloſe to himſelf; then by inquiry thou either forceſt him unwillingly to diſcloſe what he would not, or to give thee a repulſe, which he liketh not to do; and which whenever he doth, he is diſpleaſed; what is pumped out, comes up againſt nature, and bringeth regret with it; and if we cannot get any thing out, we yet cauſe diſturbance within; and our ſelves are not well ſatisfied in the diſappointment.

Percontatorem fugito.

Φιλοπευστία τῶν ἐν ἀποκρύψει.

13. We ſhould not preſs into the retirements of men; to do ſo, is not only immodeſt and rude, but unjuſt: 'tis immodeſt to deſire to know from any man, what he is aſhamed or unwilling to ſhew: 'tis rude to diſturb any man in the enjoyment of his lawful freedom, to interrupt him in his converſation with himſelf, to obſtruct his private ſatisfactions: 'tis unjuſt to bereave a man of that leiſure and opportunity which he poſſeſſeth, of doing that which he beſt liketh, and perhaps is greatly concerned in; of enjoying his own thoughts, of meditating upon his concerns, of examining his ways, of compoſing his paſſions, of ſtudying truth, of devotion and entercourſe with his God; of contriving and carrying on in any wiſe the welfare of his own Soul. Why doth he retire, but to ſhun diverſion, or that he may be maſter of his time and thoughts? why then are we ſo unkind, or ſo unjuſt, as to deprive him of thoſe contents and advantages?

Arcanum neque tu ſcrutaberis ullius unquam, Commiſſúmque teges, & vino tortus & irâ.

14. We ſhould not pry, or peep into mens ſecrets; it is a practice upon many accounts blameable.

It is commonly impertinent curioſity; for men hide things, becauſe they do not think others concerned to know them; the concealment argueth their opinion to be ſuch; and conſequently that he is fondly curious who would ſearch into them: *Why* (ſaid he well to one, who, ſeeing him carry a basket covered, did ask what was in it) *doſt thou ſeek to know, when thou ſeeſt it covered, that thou mayſt not know?*

Τὸ τοῦ Αἰγυπτίου χάριεν πρὸς τὸν ἐρωτῶντα τί φέρει συγκεκαλυμμένον, διὰ τοῦτο συγκεκάλυπται. Plut. περὶ πολυπρ.

It is foully diſcourteous, becauſe offenſively depriving men of the ſatisfaction they take in concealing their matters; encroaching upon the innocent freedoms which they would enjoy, without rendring account to any; treſpaſſing upon their baſhfulneſs, or fruſtrating their diſcretion; for therefore men chuſe to keep things cloſe, becauſe they like not, or judge it not expedient to declare them. *Eccleſ.* 7. 21. *Take no heed unto all words that are ſpoken, leſt thou hear thy Servant curſe thee.*

It is alſo groſly injurious to deal thus; for it is a robbery of what is moſt dear to men; which they with more care reſerve and guard, than they do their gold or their jewels; ſo that to break open the cloſet of a man's breaſt, to ranſack his mind, to pilfer away his thoughts, his affections, his purpoſes, may well be deemed a worſe ſort of burglary or theſt, than to break open doors, to rifle trunks, or to pick pockets.

It is a practice in the common opinion of men worthily eſteemed very diſhoneſt and treacherous; for men generally do ſuppoſe each other to be under a tacit, but well underſtood compact, obliged mutually (as they tender greatly the retaining their own ſecrets, ſo) to abſtain from attempting to diſcover the ſecrets of others; to do otherwiſe, is therefore taken for an act of perfidious enmity, and a violation of mutual confidence.

In fine; to peep into chinks, to liſten at doors or windows, to mind whiſpers, to dive into letters and papers, and the like practices, are the practices of inſidious Eveſ-droppers, Spies and Sycophants, which common humanity will not endure.

Yea, if the knowledge of what our Neighbour would conceal, doth caſually arrive to us, it is adviſable to ſmother it, 'tis inhumanity to reveal it to his prejudice. *To reveal ſecrets*, is a practice condemned in Scripture as odious and baſe; *Prov.*20.9. *He that goeth about as a tale-bearer, revealeth ſecrets.* Prov. 11. 13. *A tale-bearer revealeth ſecrets, but he that is of a faithful ſpirit concealeth the matter.*

Not to take up, or ſcatter reports prejudicial, *Eccluſ.* 19.7, 10.

A wiſe man would not willingly any-wiſe know the ſecrets of others, but gladly would ſhun them, although offering themſelves to his knowledge; that he may be freed from the burthen of keeping them, and the danger of venting them, to the diſtaſte, wrong or prejudice of others; and he is commended for his diſcretion, who to a Prince asking him *what of his he ſhould impart to him?* replied, *Whatever you pleaſe, except your Secrets*; them he well thought unſafe to keep, and dangerous to utter; How fooliſh then is it voluntarily to intrude, or carefully to ſearch into them?

Μηδέποτε δευτερώσῃς λόγον--᾿Ακήκοας λόγον Συναποθανέτω σοι.

Philippides *apud* Plut. *in Apopth. ad* Lyſimach. τίνος σοι, εἶπεν, τῶν ἐμῶν μεταδῶ; κἀκεῖνος, οὗ βούλει πλὴν τῶν ἀπορρήτων.

15. We ſhould not lie in wait to ſurprize or catch any man at advantage, to overthrow him when he trips, to inſult upon his miſtake or his diſaſter; to do thus is always ill manners, 'tis ſometimes barbarous inhumanity. Goodneſs in ſuch caſes would diſpoſe a man to ſupport, relieve and comfort another, if he demandeth, or his caſe needeth ſuch medling.

16. Laſtly; We ſhould never, at leaſt with much earneſtneſs, meddle with affairs more properly belonging to others, and which we do not, or may not handſomely pretend to underſtand ſo well as others: ſuch are affairs beſide our profeſſion, which if we underſtand not, 'tis a folly, in a peremptory manner, to treat of them; if we do underſtand them, 'tis yet undecent to conteſt or dictate about them, in the preſence at leaſt of thoſe who profeſs them: thus ſhould private men beware (at leaſt in that magiſterial or eager way) to meddle with Political Affairs, illiterate men with Scholaſtical, lay-men with Theological, unexperienced men with any ſuch matters, the comprehenſion whereof dependeth upon Skill and Exerciſe; no man ſhould be forward to meddle with things extraneous to his way and calling: doing ſo is wont to create much offence, it hath uſually much immodeſty and much folly in it; often it containeth much injuſtice.

Theſe are ſome more general Rules concerning the matter in hand: I ſhould now (if time did permit) inſiſt upon ſome particular kinds of medling, (*Advice, Reproof, Interpoſing in Conteſts*) but in regard to your patience, I ſhall proceed no farther at preſent.

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SERMON XXII.

Of Quietneſs, and doing our own Buſineſs.

1 THESS. 4. 11.

And that ye ſtudy to be quiet, and to do your own Buſineſs.

IN a former Diſcourſe upon theſe words, I have already ſhewed,

I. In what caſes it is allowable or commendable to meddle with the affairs of others.

II. Next, I propounded ſome General Rules concerning this Matter, according to which we may diſcern in what caſes medling with the affairs of others is commonly blameable. Thus far I have proceeded;

III. I ſhall now give ſome Directions concerning particular kinds of medling. And becauſe they are many, I ſhall at preſent only inſiſt upon three, (referring others to other occaſions) they are, *Advice*, *Reproof*, *Interpoſing in Conteſts*, and Contentions.

I. As to medling in *Advice*, we may do well to obſerve theſe Directions.

1. Adviſe not (except upon Call) a Superiour, or one more eminent than thy ſelf in Authority, in Dignity, or in Age: for he that offereth to adviſe, doth thereby claim to himſelf a kind of ſuperiority, or excellence, above another; and it is not well conſiſtent with the reverence and reſpect due to our betters to ſeem to do ſo: they ſhould be wiſer than we, at leaſt it becometh us not to declare we think they are not; If they ask Advice, we may without preſumption give it, ſuppoſing it to be not ſo much their defect of knowledge as prudent caution, which maketh them willing to hear what any man can ſay to the caſe; but to obtrude it on them argueth we think them to need it, and our ſelves able to direct them, which is preſumption, and will paſs for arrogance.

2. We ſhould not indeed, with any violence or importunity, thruſt advice upon our Equals, or upon any man not ſubject to our charge, who is unwilling to receive it; for this is alſo an exalting our ſelves in skill and wiſdom above him, and implieth a contemptuous opinion concerning his knowledge; that he is ſo weak as to need Advice, and yet more weak in not ſeeking it when needful from us; which practice conſiſteth not with modeſty, and needs muſt breed offence, it is indeed unjuſt; for every man of right is to be allowed to act by his own advice, and to chuſe his own Counſellors.

3. Be not obſtinate in preſſing Advice; if he that asketh thy counſel do not like it, deſiſt from urging farther, and reſt content: If thou haſt performed the part of a faithful Friend, of a good Man, of a charitable Chriſtian in adviſing what ſeemed beſt to thee, that may abundantly ſatisfie thee; for the reſt *ipſe viderit*, 'tis his concernment more than thine: If thou pretendeſt that he muſt follow thy Advice, or art

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diſpleaſed becauſe he doth not ſo, thou makeſt thy ſelf a Commander, not a Counſellor; the which to appoint thee, was beſide his intention, he meant to ſeek thy help, not to forfeit his own liberty; and thou art not juſt in pretending to ſo much.

4. Affect not to be a Counſellor, nor let any Conſiderations (except of friendſhip, humanity or charity) eaſily diſpoſe thee to accept the Office; it is not worth the while to undertake it as a matter of reputation, or becauſe it ſeemeth to argue a good opinion concerning thy skill and ability; for it is a critical and dangerous thing to adviſe; becauſe if the buſineſs ſucceedeth well according to thy Advice, the Principal uſually carrieth away the profit and the praiſe; his judgment, his induſtry, his fortune are applauded; little commendation or benefit accrueth to the Counſellor; but if it proſper not, the main weight of blame is ſurely laid upon him that adviſed the courſe; If you (ſaith the party, and ſay the lookers on) had not thus directed, it had not thus fallen out.

5. Wherefore it is commonly expedient not to adviſe otherwiſe than with reſervation and diffidence: 'Tis, we may ſay, the moſt probable courſe I know, but I queſtion whether it will ſucceed; I hope well of it, but do not thoroughly confide therein; this modeſt and diſcreet way, whatever the event ſhall be, will ſhelter thee from blame; yea, will advance the reputation of thy ſagacity; for if it fail, thy reaſon to ſuſpect will be approved; if it proſper, the goodneſs of thy judgment will be applauded: whereas the confident director, if ſucceſs croſſeth his Advice, is exclaimed upon for his raſhneſs; if ſucceſs favoureth, he is not yet admired for his wiſdom, becauſe he ſeemed to be ſure; it being more admirable to gueſs the beſt among doubtful things, than to determine that which is certain. So much for medling about *Advice*.

II. For *Reproof*, (which is neceſſary, and a duty upon ſome occaſions) we may do well to follow theſe Directions.

Levit. 19. 17. Epheſ. 5. 11. 1. Reprove not a Superior; for 'tis exerciſing a power over him, and a puniſhing him; we thereby therefore do ſoar above our pitch, we confound ranks, and pervert the order ſettled among men; the practice containeth irreverence and preſumption, it ſeemeth injurious, and is ever odious. What the Miniſters of God, or Spiritual Paſtors do in this kind, they do it by ſpecial commiſſion or inſtinct, (as the Prophets in reprehending Princes and Prieſts, as S. *John Baptiſt* in reproving *Herod*;) or as ordinary Superiors in the caſe of Spiritual Guidance, being *ſet over us* for that purpoſe, and *watching for our ſouls*, for which *they muſt render an account*; yet they muſt do it with great moderation and diſcretion Heb. 13. 17. 1 Tim. 5. 11. πρεσβυτέρῳ μὴ ἐπιπλήξῃς, *Rebuke not an Elder*, (or one more aged than thy ſelf) *but intreat him as a Father*, that is, adviſe him in the moſt reſpectful and gentle manner) is the charge of S. *Paul* to B. *Timothy*. In caſe of grievance or ſcandal, it becometh Inferiors not proudly or peremptorily to criminate and tax, but humbly to remonſtrate and ſupplicate for redreſs.

2. Reprove not raſhly, and without certain cognizance of the fact; for to reprove for things not done, or (which in moral reckoning is the ſame) for things not apparent, is both unjuſt, and argueth a malignant diſpoſition: 'tis unjuſt to puniſh ſo much as the modeſty of any man without clear evidence and proof; 'tis malignity to ſuſpect a man of ill, 'tis calumny to charge blame on him upon ſlender pretences, or doubtful ſurmiſes.

3. Reprove not alſo raſhly as to the point of right, or without being able to convince the matter to be aſſuredly culpable; to reprove for things not bad, or not unqueſtionably ſuch (for things that are, or perhaps may be indifferent and innocent) is alſo unjuſt, and ſignifieth a tyrannical diſpoſition: 'tis unjuſt any-wiſe to puniſh a man without clear warrant of Law; 'tis tyrannical to impoſe upon men our conceit, or to perſecute them for uſing their Liberty, following their judgment, or enjoying their humour; which in effect we do when we reprove them for that which we cannot prove blameable: 'Tis (*S. James* ſaith) *a judging the Law*, or charging it with defect, when we condemn perſons for things not prohibited by it: *He* (ſaith the Apoſtle) *that ſpeaketh againſt his brother, and judgeth his brother, ſpeaketh againſt the law, and judgeth the law.*

Jam. 4. 11.

Both theſe kinds of raſh Reproof are very inconvenient, as breeding needleſs offence and endleſs contention; for whoever is thus taxed, will certainly take it ill, and will contend in his own defence; no man patiently, for no ſufficient cauſe or ſure ground, will lie under the ſtroak of Reproof, which always ſmarteth, but then enrageth when it is ſuppoſed to be inflicted unjuſtly or maliciouſly: Even thoſe who contentedly will bear friendly Reproof, can worſt brook to be cauſleſly taxed.

4. Reprove not for ſlight matters; for ſuch faults or defects as proceed from natural frailty, from inadvertency, from miſtake in matters of ſmall conſequence: for it is hard to be juſt in ſuch Reproof; or ſo to temper it as not to exceed the meaſure of blame due to ſuch faults; they occurr ſo often, that we ſhould never ceaſe to be carping, if we do it upon ſuch occaſions; 'tis not worth the while, 'tis not handſome to ſeem diſpleaſed with ſuch little things; 'tis ſpending our Artillery upon a Game not worth the killing: Reproof is too grave and ſtately a thing to be proſtituted upon ſo mean things; to uſe it upon ſmall cauſe, derogateth from its weight, when there is conſiderable reaſon for it; Friendſhip, Charity and Humanity, ſhould cover ſuch Offences. In fine, It is unſeemly to reprove men for ſuch things as all men, as themſelves are ſo continually ſubject unto: It is therefore better to let ſuch things paſs without any mark of diſpleaſure or diſlike.

Mitem animum, & mores modicis erroribus æquos. Juv. *Sat.* 14.

5. Reprove not unſeaſonably; not when a perſon is indiſpoſed to bear reproof, or unfit to profit thereby; not, when there is likely to be no good effect come from it; when thou ſhalt only thereby conjure up an evil ſpirit of diſpleaſure and enmity againſt thy ſelf. Reproof is a thing of it ſelf not good or pleaſant, but ſomtimes needful, becauſe wholſome, and good in order to the end; it ſhould therefore be adminiſtred as Phyſick, then only, when the Patient is fit to receive it, and it may ſerve to correct his Diſtemper; otherwiſe you will only make him more ſick, and very angry.

'Tis ever almoſt unſeaſonable to reprove ſome perſons; as ſcorners, impudent, incorrigibly profligate perſons, who will hate the Reprover without regarding the Reproof: *He that reproveth a ſcorner, getteth to himſelf ſhame; and he that rebuketh a wicked man, getteth himſelf a blot. Reprove not a ſcorner, leſt he hate thee.* To be maligned, to be derided, to be aſperſed with reproach and ſlander, is all one ſhall get by reproving ſuch perſons; it is both proſtituting good advice, and expoſing ones ſelf to miſchief; as our Saviour intimateth in that prohibition: *Give not that which is holy unto dogs, neither caſt your pearls before ſwine, leſt they trample them under their feet, and turn again and rent you.*

Prov. 9. 7,8. & 15. 12.

Mat. 7. 6.

As ſuch men ever, ſo moſt men in ſome ſeaſons are uncapable of Reproof; ſo are men in calamity, who are diſcompoſed by grief, the which is rather to be mitigated by comfort than increaſed and exaſperated by blame; ſo are men in a paſſion, who have no ears to hear, no reaſon to judge, no will to comply with advice: Reproof is apt to produce rather anger and ill-blood, than any contrition or kindly remorſe in perſons ſo affected.

It is alſo uſually not ſeaſonable to reprove men publickly, when their modeſty is highly put to it, and their reputation grievouſly ſuffereth; for this is an extreme ſort of puniſhment, and is taken for needleſs; 'tis extreme, becauſe men had rather ſuffer any way than in their honour; 'tis deemed needleſs, becauſe it may be miniſtred privately.

6. Reprove mildly and ſweetly; in the calmeſt manner, in the gentleſt terms; not in a haughty or imperious way, not haſtily or fiercely; not with ſowr looks, or in bitter language; for theſe ways do beget all the evil, and hinder the beſt effects of Reproof: They do certainly enflame and diſturb the perſon reproved; they breed wrath, diſdain and hatred againſt the Reprover; but do not ſo well enlighten the man to ſee his error, or affect him with kindly ſenſe of his miſcarriage, or diſpoſe him to correct his fault; ſuch reproofs look rather like the wounds and perſecutions of enmity, than as remedies miniſtred by a friendly hand; they harden men with ſtomach and ſcorn to mend upon ſuch occaſion. If Reproof doth not ſavour of Humanity, it ſignifieth nothing; it muſt be like a bitter Pill wrapt in Gold, and tempered with Sugar, otherwiſe it will not go down, or work effectually.

7. Affect not to be reprehenſive; ſeem not willingly to undertake the place of a Reprover; appear to be merely drawn thereto by ſenſe of Duty, or exigency of Friendſhip, or conſtraint of Charity and Good-will. For to affect reproving, is a ſign of ill-nature and arrogance; that we delight to obſerve the Faults, that we love to inſult upon the Infirmities and Infelicities of other men; which is the part of a domineering and cruel humour. A truly good man indeed would be glad to be excuſed from the office; it is the moſt unpleaſant thing he can do to be raking in mens Sores, and cauſing ſmart to his Neighbours; far more gladly would he be commending their good deeds, and cheriſhing their vertue; nothing therefore but Conſcience and Charity can put him on this employment. But ſo much for medling in Reproof.

III. Another kind of medling is, *Interpoſing in the Conteſts* and Contentions of others. As to this, we may, briefly, do well to obſerve theſe Directions.

1. We ſhould never meddle, ſo as to raiſe Diſſentions, or to do ſuch things which breed them; we ſhould by no means create miſunderſtandings or diſtaſts between our Neighbours; we ſhould not inſtill jealouſies or ſurmiſes; we ſhould not miſconſtrue words or actions, to an offenſive ſenſe or conſequence: we ſhould not conveigh ſpiteful tales; we ſhould not diſcloſe the ſecrets of one to another: theſe practices engender enmity and ſtrife among men; and are therefore inhumane, or rather diabolical; for the Devil is the great Make-bate in the World.

2. We ſhould not foment Diſſentions already commenced, blowing up the coals that are kindled, by abetting the ſtrife, or aggravating the cauſes thereof; it is not good to ſtrengthen the quarrel, by ſiding with one part, except that part be notoriouſly oppreſſed or abuſed; in ſuch a caſe indeed, when Juſtice calleth for them, we may lend our advice and aſſiſtence; and may bear the inconvenience of being engaged; as *Moſes* honeſtly and generouſly did, when he ſuccoured his brother that ſuffered wrong; otherwiſe 'tis adviſable to keep our ſelves out of the Fray; that we do not encourage it by our taking part, and involve our ſelves in the miſchiefs of it.

3. Eſpecially we ſhould not make our ſelves Parties in any Faction, Where both ſides are eager and paſſionate; for then even they who have the juſter cauſe, are wont to do unjuſt things, in which 'tis hard for any man engaged not to have ſhare, at leaſt not to undergo the imputation of them: 'tis wiſdom therefore in ſuch caſes to hold off, and to retain a kind of indifferency; to meddle with them is, (as the Wiſeman ſaith) to *take a dog by the ears*; which he that doth, can hardly take care enough of his fingers. Prov. 26. 17.

4. We ſhould not interpoſe our ſelves (without invitation) to be Arbitratours in points of difference: We may cautiouſly mediate perhaps, or adviſe to agreement; but not pretend as Judges with authority to decide the controverſie; this ſavoureth of arrogance; this will work trouble to us, and bring the diſpleaſure of both ſides upon us; it is hard in doing ſo, to avoid becoming Parties, and offending one ſide: Our Lord therefore did, we ſee, wave this office, and put off the invitation, with a, *Who made me a Divider, or a Judge between you?* Οἱ ἐν μέσῳ ὄντες ἀδικοῦνται ἀπ' ἀμφοτέρων. Ariſt.

5. If we would at all meddle in theſe caſes, it ſhould be only in endeavouring, by the moſt fair and prudent means, to renew peace, and reconcile the diſſenters; if we can by exhortation and perſuaſion to peace, by removing miſpriſions, by repreſenting things handſomely, by mitigating their paſſions, bring them to good terms; this is a laudable medling, this is a bleſſed practice. So I leave this particular, and finiſh the directive part of my Diſcourſe.

IV. I ſhall now further only briefly propoſe ſome Conſiderations inducing to Quietneſs, and diſſuaſive from Pragmaticalneſs; ſuch as ariſe from the nature, properties, cauſes and effects of each; ſerving to commend the one, and diſparage the other.

1. Conſider that Quietneſs is juſt and equal, Pragmaticalneſs is injurious. When we contain our ſelves quiet, and mind only our own Buſineſs, we allow every man his right, we harm no man's repute; we keep our ſelves within our bounds, and treſpaſs not on the place or intereſt of our Neighbour; we diſturb not the right order and courſe of things: but in being pragmatical, we do wrongfully deprive others of their right and liberty to manage their buſineſs; we prejudice their Credit, implicitly charging them with weakneſs, and incapacity to diſpatch their affairs without our direction; we therefore, upon our own unequal and impartial judgment, do prefer and advance our ſelves above them; we aſſume to our ſelves in many reſpects more than our due, withdrawing it from others. In fine, No man loveth that others ſhould invade his office, or intrude into his buſineſs; therefore in juſtice every man ſhould forbear doing ſo toward others.

2. Quietneſs ſignifieth Humility, Modeſty and Sobriety of mind; that we conceit not our ſelves more wiſe than our Neighbour, that we allow every man his ſhare of diſcretion; that we take others for able and skilful enough to underſtand and manage their own affairs, but pragmaticalneſs argueth much over-weening and arrogance; that we take our ſelves for the only men of Wiſdom, at leaſt for more wiſe than thoſe, into whoſe buſineſs we thruſt our ſelves.

3. Quietneſs is beneficial to the World, preſerving the general order of things, diſpoſing men to keep within their rank and ſtation, and within the ſphere of their power and ability, regularly attending to the work and buſineſs proper to them; whereby as themſelves do well, ſo the Publick doth thrive; but pragmaticalneſs diſturbeth the World, confounding things, removing the diſtinction between Superiour, Inferiour and Equal, rendring each man's buſineſs uncertain; while ſome under-

take that which belongeth not to them: One buſie-body often (as we find by experience) is able to diſturb and peſter a whole Society.

4. Quietneſs preſerveth Concord and Amity: for no man is thereby provoked, being ſuffered undiſturbedly to proceed in his courſe, according to his mind and pleaſure: but Pragmaticalneſs breedeth Diſſentions and Feuds: for all men are ready to quarrel with thoſe, who offer to controll them, or croſs them in their way; every man will be zealous in maintaining his privilege of chuſing and acting according to his choice; and cannot but oppoſe thoſe, who attempt to bereave him of it; whence between the buſie-body aſſailing, and others defending their Liberty, Combuſtions muſt ariſe.

5. Quietneſs to the perſon endued with it, or practiſing it, begetteth tranquillity and peace; for he that letteth others alone, and cometh in no man's way; no man will be apt to diſquiet or croſs him; he keepeth himſelf out of Broils and Factions; but the Buſy-body createth vexation and trouble to himſelf; others will be ready to moleſt him in his proceedings, becauſe he diſturbeth them in theirs; he that will have a Sickle in another's Corn, or an Oar in every man's Boat, no wonder if his fingers be rapped; men do not more naturally bruſh off flies, which buz about their ears, ſit upon their faces or hands, and ſting or tickle them; than they ſtrive to drive away clamorous and encroaching Buſy-bodies. 1 Pet. 4. 15. *Let* (ſaith S. *Peter*) *none of you ſuffer as a Buſy-body in other men's matters*; it is, he intimateth, a practice whereby a man becometh liable to ſuffer, or which men are apt to puniſh ſoundly: and ſo the Wiſe-man, implying the fondneſs and danger of it; Prov. 26. 17. *He* (ſaith he) *that paſſeth by, and medleth with ſtrife not belonging to him, is like one that taketh a dog by the ears*; that is, without any probable good effect, he provoketh a creature that will ſnarle at him, and bite him.

6. Quietneſs is a decent and lovely thing, as ſignifying good diſpoſition, and producing good effects; but Pragmaticalneſs is ugly and odious. Every man gladly would be Neighbour to a quiet perſon, as who by the ſteady calmneſs and ſmoothneſs of his humour, the inoffenſive ſtillneſs and ſweetneſs of his demeanour, doth afford all the pleaſure of converſation, without any croſs or trouble. But no man willingly would dwell by him, who is apt ever to be infeſting him by his turbulent humour, his obſtreperous talk, his tumultuous and furious carriage; who, upon all occaſions, without invitation or conſent, will be thruſting in his eyes, his tongue, his hand; prying into all that is done, dictating this or that courſe, taxing all proceeding, uſurping a kind of juriſdiction over him and his actions: no man will like, or can well endure ſuch a Neighbour. It is commonly obſerved, that Pride is not only abominable to God, but loathſome to man; and of all Prides, this is the moſt offenſive and odious: for the Pride which keepeth at home, within a man's heart or fancy, not iſſuing forth to trouble others, may indeed well be deſpiſed, as hugely ſilly and vain; but that which breaketh out to the diſturbance and vexation of others, is hated, as moleſtful and miſchievous.

7. Quietneſs adorneth any Profeſſion, bringing credit, reſpect and love thereto; but Pragmaticalneſs is ſcandalous, and procureth *odium* to any Party or Cauſe: Men uſually do cloak their pragmatical behaviour with pretences of Zeal for publick Good, or of kindneſs to ſome Party, which they have eſpouſed; but thereby they do really caſt reproach, and draw prejudice upon their ſide; if it be a good Cauſe, they do thereby wrong it, making it to partake of the blame incident to ſuch carriage, as if it did produce or allow diſorder; if it be a bad Cauſe, they wrong themſelves, aggravating the guilt of their adherence thereto; for it is

a leſs fault to be calm and remiſs in an ill-way, than buſie or violent in promoting it. Nothing hath wrought more prejudice to Religion, or hath brought more diſparagement upon Truth, than boiſterous and unſeaſonable Zeal; pretending in ways of paſſion, of fierceneſs, of rudeneſs to advance them: A quiet Sectary doth to moſt mens fancy appear more lovely, than he that is furiouſly and factiouſly orthodox: The ornament of *a meek and quiet ſpirit, is* (ſaith S. *Peter) in God's ſight of great price*; and it is alſo very eſtimable in the opinion of men.

1 Pet. 3. 4.

8. Quiet is a ſafe practice; keeping men not only from needleſs encumbrances of Buſineſs, but from the hazards of it, or being charged with its bad ſucceſs: but Pragmaticalneſs is dangerous; for if things go ill, the medler ſurely will be loaded with the blame; the profit and commendation of Proſperities will accrue to the perſons immediately concerned; but the diſaſter and damage will be imputed to thoſe who medled in the buſineſs; to excuſe or eaſe themſelves, men will caſt the diſgrace on thoſe who did project or further the undertaking: He therefore that would be ſecure, let him be quiet; he that loveth peril and trouble, let him be pragmatical.

Τῷ ὄντι φαίνεται ὁ κατὰ τὴν ἡσυχίαν βίος ἀκίνδυνόν τι καὶ ἀσφαλὲς ἔχειν. Chryſ. *apud* Plut.

9. It is conſequently a great point of diſcretion to be quiet, it yielding a man peace and ſafety, without any trouble; and it is a mainfeſt folly to be pragmatical, it being only with care, pains and trouble to ſeek diſſatisfaction to others, and danger to himſelf; it being alſo to affect many not only inconveniences, but impoſſibilities.

Is it poſſible for any man to graſp or compaſs an infinity of buſineſs? yet this the pragmatical man ſeemeth to drive at; for the buſineſſes of other men are infinite; and into that abyſs he plungeth himſelf, who paſſeth beyond his own bounds; by the ſame reaſon that he medleth with any beſide his own, he may undertake all the affairs in the World; ſo he is ſure to have work enough; but fruit ſurely little enough of his pains.

Is it imaginable, that we can eaſily bring others to our bent, or induce men to ſubmit their buſineſs to our judgment and humour? Will not he that attempteth ſuch things, aſſuredly expoſe himſelf to diſappointment and regret? Is it not therefore wiſdom to let every man have his own way, and purſue his concernments without any check or controll from us?

10. We may alſo conſider, that every man hath buſineſs of his own ſufficient to employ him; to exerciſe his mind, to exhauſt his care and pains, to take up all his time and leiſure: To ſtudy his own near concernments, to provide for the neceſſities and conveniences of his Life, to look to the intereſts of his Soul, to be diligent in his Calling, to diſcharge faithfully and carefully all his Duties relating to God and man, will abundantly employ a man; well it is if ſome of them do not encumber and diſtract him; he that will ſet himſelf with all his might to perform theſe things, will find enough to do; he need not ſeek farther for work, he need not draw more trouble on him.

Ὁ πλεῖστα πράσσων πλεῖσθ' ἁμαρτάνει βροτῶν. Eurip.

Ἀπράγμονας εἶναι ἐκκλίνειν γὰρ τὸ καθῆκον. Zenon. *apud* Laert. Chryſ. *Tom. 2. Eth. 64.*

Seeing then every man hath burthen enough on his ſhoulders, impoſed by God and Nature, it is vain to take on him more load, by engaging himſelf in the affairs of others; he will thence be forced, either to ſhake off own his buſineſs, or to become over-burthened and oppreſſed with more than he can bear. It is indeed hence obſervable, and it needs muſt happen, that thoſe who meddle with the buſineſs of others, are wont to neglect their own; they that are much abroad, can ſeldom be at home; they that know others moſt, are leaſt acquainted with themſelves; And the wiſe *Hebrew*, Eccl. 38. 26. *The* *wiſdom of a learned man comes by opportunity of leiſure,* (σοφία σοφιστοῦ ἐν εὐκαιρίᾳ σχολῆς) *and he that hath little buſineſs ſhall be wiſe ;* ὁ ἐλασσούμενος πράξει αὐτοῦ σοφισθήσεται.) Whence it is ſcarce poſſible that a pragmatical man ſhould be a good man ; that is, ſuch an one, who honeſtly and carefully performeth the Duties incumbent on him.

Philoſophers therefore generally have adviſed men to ſhun needleſs Occupations, as the certain impediments of a good and happy Life ; they bid us endeavour ἁπλοῦν ἑαυτούς, *to ſimpliſie our ſelves*, or to get into a condition requiring of us the leaſt that can be to do ; *S. Paul* intended the ſame, when he adviſed us, μὴ ἐμπλέκεσθαι ταῖς τοῦ βίου πραγματείαις, *not to be entangled in the negotiations of life* ; and our Saviour, when he touched *Martha* for *being troubled about many things* : So far therefore we ſhould be from taking in hand the affairs of other men, that we ſhould labour to contract our own, and reduce them to the feweſt that we can ; otherwiſe we ſhall hardly attain Wiſdom, or be able to perform our Duty.

Ὁ σοφὸς, ἰδιοπράγμων, καὶ ἀπράγμων. Democ. Sen. *Ep.* 72, 22. Tertullian *calleth* Stoiciſm, *quietis Magiſterium.* De pall. 5. 2 Tim. 2. 4. Luk. 10. 41. θορυβάζῃ περὶ πολλά.

11. But ſuppoſe us to have much ſpare time, and to want buſineſs ; ſo that we are to ſeek for divertiſement, and muſt for relief fly to curioſity ; yet it is not adviſeable to meddle with the affairs of other men ; there are divers other ways more innocent, more ſafe, more pleaſant, more advantageous to divert our ſelves, and ſatisfie curioſity.

Omnium occupatorum conditio miſera eſt, eorum tamen miſerima, qui nè ſuis quidem occupationibus laborant. Sen. *de Brev. Vitæ*, 19.

Nature offereth her ſelf, and her inexhauſtible ſtore of appearances to our contemplation ; we may, without any harm, and with much delight, ſurvey her rich Varieties, examine her Proceedings, pierce into her Secrets. Every kind of Animals, of Plants, of Minerals, of Meteors preſenteth matter, wherewith innocently, pleaſantly and profitably to entertain our minds ; There are many noble Sciences, by applying our minds to the ſtudy whereof, we may not only divert them, but improve and cultivate them : The Hiſtories of Ages paſt, or Relations concerning foreign Countries, wherein the manners of men are deſcribed, and their actions reported, may afford us uſeful pleaſure and paſtime ; thereby we may learn as much, and underſtand the World as well, as by the moſt curious inquiry into the preſent actions of men ; there we may obſerve, we may ſcan, we may tax the proceedings of whom we pleaſe, without any danger or offence : There are extant numberleſs Books, wherein the wiſeſt and moſt ingenious of men have laid open their hearts ; and expoſed their moſt ſecret cogitations unto us ; in purſuing them we may ſufficiently buſie our ſelves, and let our idle hours paſs gratefully, we may meddle with our ſelves, ſtudying our own diſpoſitions, examining our principles and purpoſes, reflecting on our thoughts, words and actions ; ſtriving thoroughly to underſtand our ſelves ; to do this, we have an unqueſtionable right, and by it we ſhall obtain vaſt benefit, much greater than we can hope to get by puddering in the deſigns or doings of others. Pragmaticalneſs then, as it is very dangerous and troubleſome, ſo it is perfectly needleſs ; it is a kind of idleneſs, but of all idleneſs the moſt unreaſonable : It is at leaſt worſe than idleneſs, in *S. Gregory Nazianzen*'s opinion : for, *I had rather*, ſaid he, *be idle more than I ſhould, than over-buſie.* Other Conſiderations might be added, but theſe, I hope, may be ſufficient to reſtrain this practice, ſo unprofitable and uneaſie to our ſelves, and for the moſt part, ſo injurious and troubleſome to others.

Tacitus ſaith of the *Stoicks* Sect.—— *quæ turbidos & negotiorum appetentes facit.*

Ἀνδρὶ Λυδῷ πράγματα οὐκ ἦν, ἀλλ' αὐτὸς ἐξελθὼν ἐπρίατο. Adag. *apud* Suidam.

Ἀργὸς εἶναι μᾶλλον τοῦ δέοντος, ἢ περίεργος δέχομαι. Greg. Naz. *Or.* 26.

Now the God of Peace, make us perfect in every good word and work, through Jeſus Chriſt, to whom be glory for ever. Amen.

S E R-

SERMON XXIII

Of the Love of God.

MATTH. XXII. 37.

Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart.

THIS Text is produced by our Saviour out of *Moſes* his Law in anſwer to a queſtion wherewith a learned Phariſee thought to poſe or puzzle him; the queſtion was, *Which was the great, and firſt commandment in the Law?* a queſtion which, it ſeems, had been examined, and determined among the Doctours, in the Schools of thoſe days, (for, in Saint *Luke*, to the like queſtion intimated by our Saviour, another Lawyer readily yields the ſame anſwer, and is therefore commended by our Saviour, with a *rectè reſpondiſti, thou haſt anſwered rightly*) ſo that had our Saviour anſwered otherwiſe; he had, we may ſuppoſe, been taxed of ignorance and unskilfulneſs, perhaps alſo of errour and heterodoxie: to convict him of which, ſeems to have been the deſign of this *Jewiſh* trier or tempter (for he is ſaid to ask πειράζων αὐτόν, *trying*, or tempting, *him.*) But our Saviour defeats his captious intent, by anſwering, not only according to truth and the reaſon of the thing, but agreeably to the doctrine then current, and as the Lawyer himſelf out of his memory and learning would have reſolved it: and no wonder, ſince common ſenſe dictates, that the Law enjoyning ſincere and entire love toward God is neceſſarily the firſt and chief, or the moſt fundamental Law of all Religion; for that whoſoever doth believe the being of God (according to the moſt common notion that Name bears) muſt needs diſcern himſelf obliged firſt and chiefly to perform thoſe acts of mind and will towards him, which moſt true and earneſt love do imply: different expreſſions of love may be preſcribed, peculiar grounds of love may be declared in ſeveral ways of Religion; but in the general and main ſubſtance of the duty, all will conſpire; all will acknowledge readily, that it is love we chiefly owe to God; the duty which he may moſt juſtly require of us, and which will be moſt acceptable to him. It was then indeed the great Commandment of the old (or rather of the young and leſs perfect) Religion of the *Jews*, and it is no leſs of the more adult and improved Religion which the Son of God did inſtitute and teach: the difference only is, that Chriſtianity declares more fully how we ſhould exerciſe it; and more highly engages us to obſerve it; requires more proper and more ſubſtantial expreſſions thereof; extends our obligation, as to the matter, and intends it, as to the degree thereof: for as it repreſents Almighty God in his nature and in his doings more lovely than any other way of Religion (either natu-

Deut. 6. 5. 10. 12.
πειράζων αὐτόν.
πρώτη ἐντολή.
Luke 10. 27.

ral, or instituted) hath done, or could do; ſo it proportionably rai-
1 Tim. 1. 5. ſes our obligation to love him: it is, as S. *Paul* ſpeaketh, τὸ τέλος τῆς παραγγελίας, *the* laſt *drift*, or the ſupreme pitch *of the* Evangelical *profeſſion* and inſtitution, to Love; to love God firſt, and then our neigh-
Coloſſ. 3. 14. bour *out of a pure heart, and good conſcience, and faith unfeigned:* it is
Mat. 5. 48. *the bond*, or knot *of* that *perfection* which the Goſpel injoins us to aſpire
Galat. 5. 22. to: 'tis the firſt and principal of thoſe goodly *fruits*, which *the Holy Spirit* of Chriſt produceth in good Chriſtians. It is therefore plainly with us alſo, the great Commandment and chief Duty: chiefly great in its extent, in its worth, in its efficacy and influence: moſt great it is, in that it doth (eminently at leaſt, or virtually) contain all other Laws and Duties of Piety; they being all as Branches making up its Body, or
Rom. 13. 9, 10. growing out of it as their Root. Saint *Paul* ſaith of the love towards our neighbour, that it is πλήρωμα τοῦ νόμου, *a full performance of the laws*
Gal. 5. 14. concerning him; and that *all commandments*, ἀνακεφαλαιοῦνται, *are recapitulated*, or ſumm'd up *in this one ſaying, Thou ſhalt love thy neighbour as thy ſelf*: and by like, or greater reaſon are all the Duties of Piety com-
Verſ. 40. priſed in the love of God; which is the chief of thoſe two hinges, *upon which* (as our Saviour here ſubjoyns) *the whole law and the prophets do hang*. So great is this Duty in extent: and it is no leſs in proper worth; both as it immediately reſpects the moſt excellent, and moſt neceſſary performances of Duty (employing our higheſt faculties in their beſt operations) and as it imparts virtue and value to all other acts of Du-
Levit. 2. 13. ty: for no Sacrifice is acceptable, which is not kindled by this heaven-
9. 24. 20. 1. ly Fire; no Offering ſweet and pure, which is not ſeaſoned by this holy Salt; no Action is truly good or commendable, which is not conjoined with, or doth not proceed from the love of God; that is not performed with a deſign to pleaſe God, (or at leaſt) with an opinion that we ſhall do ſo thereby. If a man perform any good work not out of love to God, but from any other principle; or for any other deſign (to pleaſe himſelf or others, to get honour or gain thereby) how can it be acceptable to God; to whom it hath not any due regard? And what action hath it for its principle, or its ingredient, becomes ſanctified thereby, in great meaſure pleaſing and acceptable to God; ſuch is the worth and value thereof. It is alſo the great Commandment for efficacy and influence, being naturally productive of Obedience to all other Commandments; eſpecially of the moſt genuine and ſincere Obedience; no other principle being in force and activity comparable thereto: (fear may drive to a compliance with ſome, and hope may draw to an obſervance of others; but it is Love, that with a kind
2 Cor. 5. 14. of willing conſtraint, and kindly violence carries on chearfully, vi-
1 Joh. 2. 5. gorouſly and ſwiftly to the performance of all God's Command-
Joh. 14. 23. ments: *If any man loves me*, ſaith our Saviour, *he will keep my word*;
1 Joh. 5. 3. to keep his word is a natural and neceſſary reſult of love to him; *this is the love of God* (ſaith Saint *John*) *that we keep his commandments, and his commandments are not grievous*; 'tis the nature of that Love to beget a free and delightful Obedience) Such then is the Subject of our Diſcourſe; even the ſum, the ſoul, the ſpring of all our Religion and Duty. And becauſe it is requiſite, both for our direction how to do, and the examination of our ſelves whether we do as we ought; that we ſhould underſtand what we are thus ſo far obliged to, that we may be able to perform it, and that we be effectually diſpoſed thereto, I ſhall uſe this method; I will firſt endeavour to explain the nature of this love commanded us; then, to ſhew ſome means of attaining

attaining it; laſtly, to propound ſome inducements to the purchaſe and practice thereof.

I. For the firſt part; we may deſcribe Love in general (for it ſeems not ſo eaſie to define it exactly) to be an affection or inclination of the Soul towards an object, proceeding from an apprehenſion and eſteem of ſome excellency or ſome conveniency therein (its Beauty, Worth or Uſefulneſs) producing thereupon, if the object be abſent or wanting, a proportinable deſire, and conſequently an endeavour to obtain ſuch a propriety therein, ſuch a poſſeſſion thereof, ſuch an approximation or union thereto, as the thing is capable of; alſo a regret and diſpleaſure in the failing ſo to obtain it; or in the want, abſence and loſs thereof; likewiſe begetting a complacence, ſatisfaction and delight in its preſence, poſſeſſion or enjoyment; which is moreover attended with a good will thereto, ſuitable to its nature; that is, with a deſire that it ſhould arrive unto, and continue in its beſt ſtate; with a delight to perceive it ſo to thrive and flouriſh; with a diſpleaſure to ſee it ſuffer or decay in any wiſe; with a conſequent endeavour to advance it in all good, and preſerve it from all evil. Which deſcription containing the chief properties of Love in common, do in ſome ſort (not to inſiſt upon abſtracted notions, or in examples remote from our purpoſe) all of them well agree to that Love which we owe to God, according to the tenour of this Law, and in the degree therein expreſſed; that is, in the beſt manner and higheſt degree; for even of this Divine Love the chief properties (prerequiſite thereto, or intimately conjoined therewith, or naturally reſulting from it) I conceive are theſe.

1. A right apprehenſion and firm perſuaſion concerning God, and conſequently a high eſteem of him as moſt excellent in himſelf and moſt beneficial to us: for ſuch is the frame of our Soul, that the perceptive part doth alwayes go before the appetitive, that affection follows opinion, that no object otherwiſe moves our deſire, than as repreſented by reaſon, or by fancy, good unto us: what effect will the goodlieſt beauty, or the ſweeteſt harmony have upon him, who wants ſenſe to diſcern, or judgment to prize them? This is our natural way of acting; and according to it, that we may in due meaſure love God, He muſt appear proportionably amiable, and deſirable to us; we muſt entertain worthy thoughts of, as full of all Perfection in himſelf; as the Fountain of all Good; as the ſole Author of all that Happineſs we can hope for or receive: as He, in poſſeſſion of whom we ſhall poſſeſs all things deſireable; in effect and vertue all riches, all honours, all pleaſure, all good that we are capable of; and without whom we can enjoy no real good or true content: Which eſteem of him, how can it otherwiſe than beget affection towards him? If the faint reſemblances, or the ſlender participations of ſuch Excellencies (of that incomprehenſible Wiſedom, that uncontrollable power, that unconfined Bounty, that unblemiſhed Purity, which are united in him, and ſhine from him with a perfect luſtre; if, I ſay, the very faint reſemblances, and imperfect participations of theſe Excellencies) diſcerned in other things, are apt to raiſe our admiration, and allure our affection toward them; if the glimmering of ſome ſmall inconſiderable benefit, the ſhadow of real profit diſcovered in theſe inferiour empty things, is able ſo ſtrongly to attract our eyes, and fix our hearts upon them, why ſhould not from a like, but ſo much greater cauſe, the like effect proceed? Whence can it be that the apprehenſion of an Object ſo infinitely lovely, ſo incomparably beneficial (if not paſſing curſorily through our fancy, but deeply impreſſed upon our mind)

ſhould not proportionably affect and incline us towards Him with all that deſire, that delight, that good will which are proper to love? If we think, Pſal. 89. 6. as the Pſalmiſt did, that *there is none in heaven or in earth comparable to God* (comparable in eſſential Perfection, comparable in beneficial Influ- Pſal. 73. 25. ence) why ſhould we not be diſpoſed alſo to ſay with him; *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* Such a reverent eſteem is the proper foundation upon which true Love is built, and which upholds it: whence, as the Love of God doth commonly denote all the Duties of Religion; ſo doth Fear (or Reverence to him) likewiſe in Scripture ſtyle comprehend and expreſs them all; *Comp.* Pſal. 113. 17, 18. it being the Root from whence Love doth ſprout and by which it is nou- Pſal. 31. 23. 34. 9. 145. 19, 20. riſhed; it being the beginning of that true Wiſdom by which we embrace and faſten our affection upon the Sovereign Good. Hence we may obſerve, that thoſe devout perſons, whoſe hearts were fulleſt of this Love, their minds were moſt employed in meditation upon the Divine excellencies, and upon the beneficial Emanations from them in Bounty and Mercy upon the Creatures; their Tongues being tuned by Pſal. 146. 7. 104. 33. 34. 1. 71. 15. 145. 2. 35. 28. 71. 8. their thoughts, and their inward Eſteem breaking forth into Praiſe. *Every day, all the day long, at all times did they bleſs God, praiſe his name, ſpeak of his righteouſneſs, ſhew forth his ſalvation,* as the Pſalmiſt expreſſes his Practice, ariſing from Love enlivened by the eſteem of God and the apprehenſion of his excellent Goodneſs: from whence alſo that ſtrong Faith, that conſtant Hope, that chearful Confidence they repoſed in him; that hearty approbation of all his Counſels and Purpoſes: that full acquieſcence of mind in his Proceedings; that entire ſubmiſſion of their underſtanding to his Diſcipline, and reſignation of their will to his good pleaſure; that yeilding up themſelves (their Souls and Bodies, their Lives and Goods) to his diſpoſal, with all the like high effects and pregnant ſigns of Love did flow: but

2. Another property of this Love is an earneſt deſire of obtaining a Propriety in God; of Poſſeſſing him (in a manner) and enjoying him; of approaching him and being, ſo far as may be, united to him. When we ſtand upon ſuch terms with any perſon, that we have a free acceſs unto and a familiar entercourſe with him, that his converſation is profitable and delightfull to us; that we can upon all occaſions have his advice and aſſiſtance; that he is always ready in our needs, and at our deſire to employ what is in him of ability for our good and advantage, we may be ſaid to own ſuch a perſon, to poſſeſs and enjoy him; to be 1 Sam. 18. 1. tyed (as it were) and joyned to him (as 'tis ſaid *the ſoul of Jonathan was knit to the ſoul of David, ſo that he loved him as his own ſoul*) And ſuch a propriety in, ſuch a poſſeſſion of, ſuch an alliance and conjunction to himſelf God vouchſafes to them, who are duely qualified for Heb. 11. 16. ſo great a good; *He was not aſhamed* (ſaith the Apoſtle concerning the faithful Patriarchs) *to be called their God*; to be appropriated in a 1 Joh. 2. 23. manner unto them; And, *He that Acknowledgeth the Son* (ſaith S. *John* Pſal. 119. 2. Iſa. 65. 1. concerning good Chriſtians) καὶ τὸν πατέρα ἔχει, *hath,* (or poſſeſſeth) Deut. 11. 22. *the Father alſo*: and *to ſeek*; *to find*; *to draw near to*; *to cleave unto*; Joſh. 23. 8. 1 Cor. 6. 17. *to abide with, to abide in,* and ſuch other phraſes frequently do occurr Acts. 11. 23. in Scripture denoting that near relation which good men ſtand in to- Joh. 15. 4. 17. 21. ward God; implying that he affords them a continual liberty of acceſs 1 Joh. 2. 24. and coming into his eſpecial preſence, that he admits them to a kind of converſe and communion with himſelf, full of ſpiritual benefit and delight; that bearing an eſpecial good will and favour toward them, he is diſpoſed to exert his infinite wiſdom and power in their behalf; is ready

dy to impart all needful and convenient good unto them (help in their needs, ſupply in wants, protection in dangers; the direction, aſſiſtance and comfort of his Holy Spirit; pardon of ſins and peace of conſcience; all the bleſſings of grace here, and all the felicities of glory hereafter) ſuch an intereſt, as it were, in God and a title unto him, ſuch a poſſeſſion and enjoyment of him we are capable of obtaining: and as that enjoyment is in it ſelf infinitely above all things deſirable; ſo, if we love God, we cannot ſurely but be earneſtly deſirous thereof: a cold indifferency about it, a faint wiſhing for it, a ſlothful tendency after it are much on this ſide love; it will inflame our heart, it will tranſport our mind, it will beget a vigorous and lively motion of ſoul towards it: for Love you know is commonly reſembled unto, yea even aſſumes the name of Fire; for it warms the breaſt, agitates the ſpirits, quickens all the powers of Soul, and ſets them on work in deſire and purſuance of the beloved Object: you may imagine as well fire without heat or activity, as love without ſome ardency of deſire. Pſ. 84.2. 42.1. 63.1. 143.6. *Longing, and thirſting of ſoul; fainting for, and panting after; crying out, and ſtretching forth the hands toward God*; ſuch are the expreſſions ſignifying the good Pſalmiſt's love; by ſo apt, and ſo pathetical reſemblances doth he ſet out the vehemency of his deſire to enjoy God. I need not add concerning Endeavour; for that by plain conſequence doth neceſſarily follow Deſire: the thirſty ſoul will never be at reſt till it have found out its convenient refreſhment: if we, as *David* did, do *long after God*, we ſhall alſo with him *earneſtly ſeek God*; nor ever be at reſt till we have found him. Coherent with this is a

3. Third property of this Love, that is, a great Complacence, Satiſfaction and Delight in the enjoyment of God: in the ſenſe of having ſuch a propriety in him; in the partaking thoſe emanations of favour and beneficence from him; and conſequently in the inſtruments conveying, in the means conducing to ſuch enjoyment: for joy and content are the natural fruits of obtaining what we love, what we much value, what we earneſtly deſire. Yea, what we chiefly love, if we become poſſeſſed thereof, we eaſily reſt ſatisfied therewith, although all other comforts be wanting to us. The covetous perſon for inſtance, who dotes upon his wealth, let him be pinched with the want of conveniences; let his body be wearied with toil; let his mind be diſtracted with care; let him be ſurrounded with obloquy and diſgrace —*at mihi plaudo ipſe domi*; he nevertheleſs enjoys himſelf in beholding his beloved pelf: the ambitious man likewiſe, although his ſtate be full of trouble and diſquiet; though he be the mark of common envy and hatred; though he be expoſed to many croſſes and dangers; yet while he ſtands in power and dignity, among all thoſe thorns of care and fear, his heart enjoys much reſt and pleaſure. In like manner we may obſerve thoſe pious men, whoſe hearts were endued with this Love, by the preſent ſenſe, or aſſured hope of enjoying God, ſupporting themſelves under all wants and diſtreſſes; *rejoycing*, yea *boaſting and exulting* in their afflictions; Luke 6. 23. 1 Pet. 4. 13. Rom. 5. 3. Col. 1. 24. and no wonder, while they conceived themſelves ſecure in the poſſeſſion of their heart's wiſh; of that which they incomparably valued and deſired above all things; which by experience they have found ſo comfortable and delicious: *O taſte and ſee* (exclaims the Pſalmiſt, inſpired with this paſſion) Pſal. 34. 8. *O taſte and ſee, that the Lord is good*: 36. 7. *How excellent is thy loving kindneſs, O Lord; they*, (they who enjoy it) *ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures: A day in thy courts is better*

than

Pſal. 84. 1, 10. *than a thouſand: my ſoul ſhall be ſatisfied as with marrow and fatneſs*; ſo
63. 5. did thoſe devout practiſers of this Duty expreſs the ſatisfaction they felt
in God, and in thoſe things whereby he did impart the enjoyment of
Neh. 9. 25. himſelf unto them. So did *the light of God's* countenance cheer their
Pſal. 4. 6. heart; ſo did *his loving kindneſs* appear *better than life it ſelf unto them.*
63. 3. Hence do they ſo frequently enjoyn and exhort us *to be glad*; *to delight*
Pſal. 33. 1. 32. 11. 105. 3. *our ſelves*; *to glory*; *to rejoyce continually in the Lord*; in the ſenſe of his
107. 12. 37. 4. goodneſs, in the hope of his favour; the doing ſo being an inſeparable
property of love; to which we adjoyn another.

4. The feeling much diſpleaſure and regret in being deprived of ſuch
enjoyment; in the abſence or diſtance as it were of God from us; the
loſs or leſſening of his favour; the ſubtraction of his gracious influences
from us: for ſurely anſwerable to the love we bear unto any thing
will be our grief for the want or loſs thereof: it was a ſhrewd argument
which the Poet uſed to prove, that men loved their moneys better
than their friends, becauſe —— *majore tumultu plorantur nummi,*
quàm funera —— they more lamented the loſs of thoſe than the death
of theſe; Indeed, that which a man principally affects, if he is bereaved
thereof, be his condition otherwiſe how proſperous and comfortable ſoever,
he cannot be contented; all other enjoyments become unſavoury
and unſatisfactory to him. And ſo it is in our caſe, when God, although
only for trial, (according to his Wiſdom and good pleaſure)
hides his face, and withdraws his hand; leaving the ſoul in a kind of
deſolation and darkneſs; not finding that ready aid in diſtreſs, not feeling
that chearful vivacity in obedience, not taſting that ſweet reliſh of
devotion, which have been uſually afforded thereto; if love reſide in
the heart, it will ſurely diſpoſe it to a ſenſible grief; it will inſpire ſuch
Pſal. 89. 46. exclamations as thoſe of the Pſalmiſt: *How long, Lord, wilt thou hide*
69. 16. 30. 7. *thy face? hide not thy face from thy ſervant, for I am in trouble*; *turn unto*
42. 3. *to me according to the multitude of thy tender mercies*; *draw nigh unto my*
ſoul and redeem it. Even our Saviour himſelf in ſuch a caſe, when God
ſeemed for a time to withdraw the light of his countenance, and the
protection of his helpful hand from him (or to frown and lay his heavy
Mat. 26. 38. hand upon him) had his ſoul περίλυπον ἕως θανάτου, *extremely grieved*
27. 46. and *full of deadly anguiſh*; neither ſurely was it any other cauſe
than exceſs of love, which made that temporary deſertion ſo grievous
and bitter to him, extorting from his moſt meek and patient heart that
wofull complaint, *My God, my God, why haſt thou forſaken me!* But
Iſa. 59. 2. eſpecially when, *our iniquities have*, (as the Prophet expreſſeth it) *ſeparated*
Jer. 5. 25. *between our God and us*; and *our ſins have hid his face from us*;
Iſa. 44. 26. when that *thick cloud* hath eclipſed the light of his countenance, and intercepted
his gracious influences; when by wilfully offending we have
1 Sam. 8. 7. (as the *Iſraelites* are ſaid to have done) *rejected our God, caſt him off,*
10. 9. and *driven* him from us; ſo depriving our ſelves of propriety in him, and
the poſſeſſion of his favour; then if any love be alive in us, it will
Pſal. 6. 35. prompt us with thoſe good men in their penitential agonies, to be grievouſly
38. 51. 102. ſenſible of, and ſorely to bewail that our wretched condition;
130. 143. there *will not* (if we ſo heartily love God and value his favour as they
Pſal. 38. 3. did) *be any ſoundneſs in our fleſh, or reſt in our bones*; *our ſpirit will be*
143. 4. *overwhelmed within us, and our heart within us deſolate. Our heart will*
102. 4. *be ſmitten and withered like graſs*, upon the conſideration and ſenſe of
ſo ineſtimable a loſs. Love will render ſuch a condition very ſad and
uneaſie to us; will make all other delights inſipid and diſtaſtful; all our
life will become bitter and burthenſome to us; neither if it in any mea-

ſure abides in us, ſhall we receive content, till by humble deprecation we have regained ſome glimpſe of God's favour, ſome hope of being reinſtated in our poſſeſſion of him. Farther yet,

Pſal. 6. 4. 38. 21. 51. 11. 102. 2. 143, 7.

5. Another property of this Love is, to bear the higheſt good will toward God; ſo as to wiſh heartily and effectually (according to our power) to procure all good to him, and to delight in it; ſo as to endeavour to prevent and to remove all evil (if I may ſo ſpeak) that may befall him, and to be heartily diſpleaſed therewith. Although no ſuch benefit or advantage can accrue to God which may increaſe his eſſential and indefectible happineſs; no harm or damage can arrive that may impair it (for he can be neither really more or leſs rich, or glorious, or joyfull than he is; neither have our deſire or our fear, our delight or our grief, our deſigns or our endeavours any object, any ground in thoſe reſpects) yet hath he declared, that there be certain intereſts and concernments, which, out of his abundant goodneſs and condeſcenſion, he doth tender and proſecute as his own; as if he did really receive advantage by the good, and prejudice by the bad ſucceſs, reſpectively belonging to them; that he earneſtly deſires, and is greatly delighted with ſome things, very much diſlikes, and is grievouſly diſpleaſed with other things: for inſtance, that he bears a fatherly affection towards his creatures, and earneſtly deſires their welfare; and delights to ſee them enjoy the good he deſigned them; as alſo diſlikes the contrary events; doth commiſerate and condole their miſery; that he is conſequently well pleaſed, when piety and juſtice, peace and order (the chief means conducing to our welfare) do flouriſh; and diſpleaſed, when impiety and iniquity, diſſenſion and diſorder (thoſe certain ſources of miſchief to us) do prevail; that he is well ſatisfied with our rendring to him that obedience, honour and reſpect which are due to him; and highly offended with our injurious and diſreſpectfull behaviour towards him, in the commiſſion of ſin and violation of his moſt juſt and holy commandments: ſo that there wants not ſufficient matter of our exerciſing good will both in affection and action toward God; we are capable both of wiſhing, and (in a manner, as he will interpret and accept it) of doing good to him, by our concurrence with him, in promoting thoſe things which he approves and delights in, and in removing the contrary. And ſo ſurely ſhall we do, if we truly love God: for love, as it would have the object to be its own, as it intends to enjoy it; ſo it would have it in its beſt ſtate, and would put it thereinto, and would conſerve it therein; and would thence contribute all it is able to the welfare, to the ornament, to the pleaſure and content thereof. ***What is it*** (ſaith *Cicero*) *to love, but to will or deſire, that the perſon loved ſhould receive the greateſt good that can be*? Love alſo doth reconcile, conform and unite the inclinations and affections of him who loves, to the inclinations and affections of him who is beloved; *Eadem velle & eadem nolle, to conſent in liking and diſliking of things*; if it be not the cauſe, if it be not the formal reaſon or eſſence (as ſome have made it) 'tis at leaſt a certain effect of love. If then we truly love God, we ſhall deſire that all his deſigns proſper, that his pleaſure be fulfilled, that all duty be performed, all glory rendred to him: we ſhall be grieved at the wrong, the diſhonour the diſappointment he receives: eſpecially we ſhall endeavour in our own practice, with Holy *David, to perform* πάντα τὰ θελήματα αὐτοῦ, *all that God wills*, deſires, or delights in; to eſchew whatever offends him. Our deſire, our delight, our endeavour will conſpire with and be ſubordinate to his; for it would be a ſtrange kind of

Pſal. 16. 2. Job. 22. 3.

Jer. 9. 24.

Quid eſt amare, niſi velle bonis aliquem affici quàm maximis? Cic. *de Fin.* 2.

Acts. 13. 22.

of love that were conſiſtent with the voluntary doing of that which is
hurtfull, injurious or offenſive to that we love ; ſuch actions being the
1 Joh. 4. 20. proper effects, the natural ſigns of hatred and enmity : *If any man ſay,*
3. 17. *I love God, and hateth his brother, he is a lier,* ſaith Saint *John*; and, *If*
any man ſeeth his brother need, and ſhutteth his bowels towards him, how
doth the love of God abide in him ? He that in his affections is ſo unlike,
ſo contrary unto God ; he that is unwilling to comply with God's will
in ſo reaſonable a performance ; he that in a matter wherein God hath
declared himſelf ſo much concerned, and ſo affected therewith, doth not
care to croſs him, to diſpleaſe and diſappoint him ; how can he with any
ſhew of truth, or with any modeſty pretend to love God ? Hence it is,
that keeping of God's Commandments is commonly repreſented to us
as the moſt proper expreſſion, as the ſureſt argument of our love to God :
Exod. 20. 6. —*ſhewing mercy to thouſands of them that love me, and keep my commandments*;
they are joined together as terms equivalent ; or as inſeparable
Joh. 14. 21. companions in effect : *He that hath my commandments and keepeth them,*
23. 15. 14. *he it is that loveth me : Ye are my friends,* (that is, not only objects
of my affection, but actively friends, bearing affection unto me) *if*
1 Joh. 4. 12. *ye do whatſoever I command you,* ſaith our Saviour : And, *Whoſo keepeth*
his word, in him is the love of God truly perfected : (he hath the
truth and ſincerity ; he hath the integrity and conſummation of love :
without it love is wholly falſe and counterfeit, or very lame and imperfect ;
ſo the loving and beloved Diſciple teaches us.) For by doing thus,
as we ſignifie our eſteem of God's wiſdom which directeth us, our
dread of his power and juſtice that can puniſh us, our hope in his goodneſs
and fidelity to reward us, our regard to his majeſty and authority
over us ; ſo eſpecially thereby (if our obedience at leaſt be free and
cheerful) we expreſs our good will towards him ; ſhewing thereby, that
we are diſpoſed to do him all the good and gratifie him all we can ;
that his intereſts, his honour, his content are dear and precious to
Pſal. 86. 11. us. And were indeed our *hearts knit unto God,* with this bond of perfection,
Col. 3. 14. we could not in our wills, and conſequently in our practice be
ſo ſevered from him ; we ſhould alſo love heartily all vertue and goodneſs,
the neareſt reſemblances of him, and which he chiefly loves ; we
Pſal. 11. 7. ſhould do what *David* ſo oft profeſſes himſelf to do, *love his law, and*
Pſ. 119. 163, *greatly delight in his commandments.* With our Saviour, we ſhould *delight*
165, 113, 16, *to perform his will* ; it would (as it was to him) *be our meat and*
35, 70, 47, 24, 77. *our drink to do* it ; *his yoke would be eaſie* indeed, *and his burthen light*
Pſal. 1. 2. 112. 1. 40. 8. unto us ; his yoke ſo eaſie, that we ſhould wear it rather as a jewel about
Heb. 10. 7. our necks than as a yoke ; his burthen ſo light, that we ſhould not
Joh. 4. 34. 5. 30. feel it as a burthen, but eſteem it our privilege. We ſhould not be ſo
Prov. 3. 22. dull in apprehending, or ſo ſlack in performing duty ; for this ſharpſighted
affection would preſently diſcern, would readily ſuggeſt it to us;
by the leaſt intimation it would perceive what pleaſeth God, and would
ſnatch opportunity of doing it : we ſhould not need any arguments to
perſuade us, nor any force to compell us ; love would inſpire us with
ſufficient vigour and alacrity ; it would urge and ſtimulate us forward
not only *to walk in,* but even (as the Pſalmiſt expreſſeth it) *to run*
Pſal. 119. 32. *the ways of God's commandments.*

But let thus much ſerve for explication of the nature of this Duty ; in order (as was before ſaid) to the direction of our Practice, and examination thereof: The particular Duties mentioned being comprehended in, or appertaining to the love of God ; if we perceive that we practiſe them, we may, to our ſatiſfaction and comfort, infer, that proportionably we are endued with this Grace; if not, we have reaſon (ſuch as ſhould beget remorſe and pious ſorrow in us) to ſuſpect we abide in a ſtate of diſaffection or of indifferency towards him. If we find the former good diſpoſition, we ſhould ſtrive to cheriſh and improve it; if the ſecond bad one, we ſhould (as we tender our own welfare and happineſs, as we would avoid utter ruine and miſery) endeavour to remove it.

II. To the effecting of which purpoſes, I ſhall next propound ſome means conducible; ſome in way of removing Obſtacles, others by immediately promoting the Duty.

Of the firſt kind are theſe enſuing:

1. The deſtroying of all loves oppoſite to the love of God, extinguiſhing all affection to things odious and offenſive to God: mortifying all corrupt and perverſe, all unrighteous and unholy deſires*. It agrees with ſouls no leſs than with bodies, that they cannot at once move or tend contrary ways; upward and downward, backward and forward at one time; it is not poſſible we ſhould together truly eſteem, earneſtly deſire, bear ſincere good will to things in nature and inclination quite repugnant each to other. No man ever took him for his real friend, who maintains correſpondence, ſecret or open; who joins in acts of hoſtility with his profeſſed enemies; at leaſt we cannot, as we ought, love God with our whole heart, if with any part thereof we affect his enemies; thoſe, which are mortally and irreconcileably ſo; as are all iniquity and impurity, all inordinate luſts both of fleſh and ſpirit: *the carnal mind* (the minding or affecting of the fleſh) *is*, Saint *Paul* tells us, *enmity toward God*; *for 'tis not ſubject to the law of God, nor can be*; 'tis an enemy, even the worſt of enemies, an incorrigibly obſtinate rebel againſt God, and can we then retaining any love to God, or peace with him, comply and conſpire therewith? And, *The friendſhip of the world* (that is I ſuppoſe of thoſe corrupt principles, and thoſe vicious cuſtoms which uſually prevail in the world) *is alſo*, Saint *James* tells us, *enmity with God*; ſo that (he adds) *if any man be a friend to the world, he is thereby conſtituted* (he immediately *ipſo facto* becomes) *an enemy to God.* Saint *John* affirms the ſame; *If any man love the world, the love of the father is not in him*; explaining himſelf, that by the world he means thoſe things, which are moſt generally embraced and practiſed therein; *the luſt*, or deſire, *of the fleſh*, (that is, ſenſuality and intemperance) *the luſt of the eyes*, (that is, envy, covetouſneſs, vain curioſity, and the like) *the oſtentation*, or boaſting, *of life* (that is, pride, ambition, vain-glory, arrogance) qualities as irreconcileably oppoſite to the holy nature and will of God, ſo altogether inconſiſtent with the love of him; begetting in us an averſation and antipathy towards him; rendring his holineſs diſtaſtfull to our affections, and his juſtice dreadful to our conſciences; and himſelf conſequently, his will, his law, his preſence hatefull to us: while we take him to be our enemy and to hate us, we ſhall certainly in like manner ſtand affected towards him: this indeed is the main obſtacle, the removal of which will much facilitate the introduction of divine love; it being a great ſtep to reconciliation and friendſhip, to be diſengaged from the adverſe party: we ſhould then eaſily diſcern the beauty of divine goodneſs and ſanctity, when the miſts of ignorance, of errour, of corrupt prejudice, ariſing from thoſe groſs carnal affections, were diſſipated; we ſhould better reliſh the ſweet and ſavoury graces of God, when the palate of our mind were purged from

* Pſal. 97. 10. *Ye that love the Lord, hate evil.*

τὸ φρόνημα τῆς σαρκός. Rom. 8. 7.

Jam. 4. 4.

καθίσταται.

1 Joh. 2. 15.

ἐπιθυμία τῆς σαρκός. ἐπιθυμία τῶν ὀφθαλμῶν. ἡ ἀλαζονεία τοῦ βίου.

from vicious tinctures; we ſhould be more ready to hope for peace and favour in his eyes, when our conſciences were freed from the ſenſe of ſuch provocations and defilements. But

2. If we would obtain this excellent Grace, we muſt reſtrain our affections
towards all other things, however in their nature innocent and
ἄρχων. Matt. 19. 20. indifferent. The young Gentleman in the Goſpel had, it ſeems, arrived
Mark 10. 21. to the former pitch; having through the courſe of his life abſtained
ἠγάπησεν αὐτόν. from groſſer iniquities and impurities; ſo far, that our Saviour, in regard
Luk. 18. 22. to that attainment of his, conceived an affection for him (he loved
him, 'tis ſaid) yet was not he ſufficiently diſpoſed to love God; being
in one thing deficient, that he retained an immoderate affection to his
wealth and worldly conveniencies; with which ſort of affections the
love of God cannot conſiſt: for we much undervalue God, and cannot
therefore duely love him, if we deem any thing comparable to him, or
conſiderable in worth or uſefulneſs when he comes in competition: if
we deem, that the poſſeſſion of any other thing beſides him,can confer to
our happineſs, or the want thereof can prejudice it, and make us miſerable:
no other love ſhould bear any proportion to the love of him; no
other object ſhould appear (as indeed none really is) ſimply good, de-
Phil. 3. 8. ſirable or aimable to us. What value Saint *Paul* had of his legal qualifications
and privileges, the ſame ſhould we have concerning all other
things in appearance pleaſant or convenient to us; they ought, in regard
ζημία, σκύβαλα. to God, to *ſeem dammage and dung*; not only mean and deſpicable,
but even ſordid and loathſome to us; not only unworthy of our
regard and deſire, but deſerving our hatred and abhorrence; we ſhould,
Luke 14. 26. I ſay, even hate the beſt of them; ſo our Saviour expreſſeth it; *If any
man doth not hate his father and his mother, his wife and his children, his
brothers and ſiſters, and even his own ſoul* (or his own life) *he cannot
be my diſciple*; that is, if any man retain in his heart any affection not
infinitely (as it were) leſs than that which he bears to God; if any
thing be in compariſon dear and precious to him, he is not diſpoſed to
entertain the main point of Chriſt's diſcipline, the ſincere and entire love
of God. To *love him*, as he requires, *with all our heart*, implies, that
our heart be filled with his love, ſo that no room be left for any other
paſſion to enter or dwell there. And indeed ſuch, if we obſerve it, is
the nature of our ſoul, we can hardly together harbour earneſt or ſerious
affections toward different objects; one of them will prevail and
predominate; and ſo doing will not ſuffer the other to remain, but will
extrude or extinguiſh it: No heart of man can correſpond with two
Matt: 6. 24. rivals, but, (as our Saviour teacheth us) *it will hate and deſpiſe one,
will love and ſtick to the other*; whence he inferrs, that *we cannot ſerve*
(that is, affectionately adhere to) *both God and Mammon.* If we have
Pſal. 62. 10. (according to the Pſalmiſt's phraſe) *ſet our hearts upon wealth*, and
1 Tim. 6. 9. 17. *will be rich* (are reſolved to be, as S. *Paul* expreſſeth it) if we eagerly
Joh. 12. 43. aſpire to power and honour, with the Phariſees, *preferring the applauſe
of men before the favour of God:* if any worldly or bodily pleaſure, or
any curioſity how plauſible ſoever, hath ſeiſed upon our ſpirits and captivated
our affections; if any inferiour object whatever with its appa-
2 Tim. 4. 10. rent ſplendour, ſweetneſs, goodlineſs, convenience hath ſo inveagled our
fancy, that we have an exceeding eſteem thereof, and a greedy appetite
thereto; that we enjoy it with huge content, and cannot part from
it without much regret; that thing doth at preſent take up God's place
within us; ſo that our heart is uncapable, at leaſt in due meaſure, of
divine love; but if we be indifferently affected towards all ſuch things,

and are unconcerned in the preſence or abſence of them; eſteeming them as they are, mean and vain; loving them as they deſerve, as inferiour and trivial; if (according to Saint *Paul*'s direction) *we uſe them as if we uſed them not*; 'tis another good ſtep toward the love of God: the divine light will ſhine more brightly into ſo calm and ſerene a *medium*: a ſoul void of other affections, will not be only more capable to receive, but apt to ſuck in that heavenly one; being inſenſible, in any conſiderable degree, of all other comforts and complacences, we ſhall be apt to ſearch after, and reach out at that, which alone can ſatisfie our underſtanding, and ſatiate our deſires; eſpecially if we add hereto,

1 Cor. 7. 31.

3. The freeing of our hearts alſo from immoderate affection to our ſelves (I mean not from a ſober deſire or an earneſt regard to our own true good; for this as nature enforces to, ſo all reaſon allows, and even God's command obligeth us to; nor can it be exceſſive; but a high conceit of our ſelves as worthy or able, a high confidence in any thing we have within us or about us) for this is a very ſtrong bar againſt the entrance, as of all other charity, ſo eſpecially of this; for as the love of an external object doth thruſt, as it were, our ſoul outwards towards it; ſo the love of our ſelves detains it within, or draws it inwards; and conſequently theſe inclinations croſſing each other cannot both have effect, but one will ſubdue and deſtroy the other. If our mind be—*Ipſa ſuis contenta bonis*—*ſatisfied with her own* (taking them for her own) endowments, abilities, or fancied perfections; if we imagine our ſelves wiſe enough to perceive, good enough to chuſe, reſolute enough to undertake, ſtrong enough to atchieve conſtant enough to purſue whatever is conducible to our real happineſs and beſt content; we ſhall not care to go farther; we will not be at the trouble to ſearch abroad for that, which, in our opinion, we can ſo readily find, ſo eaſily enjoy at home. If we ſo admire and dote upon our ſelves, we thereby put our ſelves into God's ſtead, and uſurp the throne due to him in our hearts; comparing our ſelves to God, and in effect preferring our ſelves before him; thereby conſequently ſhutting out that unparallel'd eſteem, that predominant affection we owe to him; while we are buſie in dreſſing and decking, in courting and worſhipping this Idol of our fancy, we ſhall be eſtranged from the true object of our devotion; both we ſhall willingly neglect him, and he in juſt indignation will deſert us. But if as all other things, ſo even our ſelves do appear exceedingly vile and contemptible, foul and ugly in compariſon to God? If we *take our ſelves* to be (as truly we are) mere *nothings*, or ſomethings worſe; not only deſtitute of all conſiderable perfections, but full of great defects; blind and fond in our conceits, crooked and perverſe in our wills, infirm and unſtable in all our powers, unable to diſcern, unwilling to embrace, backward to ſet upon, inconſtant in proſecuteing thoſe things which are truly good and advantageous to us; If we have, I ſay, this right opinion and judgment of our ſelves, ſeeing within us nothing lovely or deſirable, no proper object there of our eſteem or affection, no bottom to reſt our mind upon, no ground of ſolid comfort at home, we ſhall then be apt to look abroad, to direct our eyes, and ſettle our affections upon ſomewhat more excellent in it ſelf, or more beneficial to us, that ſeems better to deſerve our regard, and more able to ſupply our defects: And if all other things about us appear alike deformed and deficient (unworthy our affection and unable to ſatisfie our deſires) then may we be diſpoſed to ſeek, to find, to faſten and repoſe our ſoul upon the only proper object of our love; in whom we ſhall obtain all that

Τῷ γὰρ ὄντι ὁ ἐξ αὐτοῦ τις ἔχει περισσὸς καὶ μάταιος παρ' ἄλλου λαμβάνων. Epict. 1. 9.

Gal. 6. 3.

we need, infallible wiſdom to guide us, omnipotent ſtrength to help us, infinite goodneſs for us to admire and enjoy.

Theſe are the chief Obſtacles, the removing of which conduce to the begetting and increaſing the love of God in us. A ſoul ſo cleanſed from love to bad and filthy things, ſo emptied of affection to vain and unprofitable things, ſo opened and dilated by excluding all conceit of, all confidence in it ſelf, is a veſſel proper for the divine love to be infuſed into; into ſo large and pure a vacuity (as finer ſubſtances are apt to flow of themſelves into ſpaces void of groſſer matter) that free and moveable Spirit of divine grace will be ready to ſucceed, and therein to diſperſe it ſelf. As all other things in nature, the cloggs being removed which hinder them, do preſently tend with all their force to the place of their reſt and well being; ſo would, it ſeems, our ſouls being loſed from baſer affections obſtructing them, willingly incline toward God, the natural centre (as it were) and boſom of their affection; would reſume (as *Origen* ſpeaks) that *natural philtre* (that intrinſick ſpring, or incentive of Love) *which all creatures have toward their creatour*; eſpecially, if to theſe we add thoſe poſitive Inſtruments, which are more immediately and directly ſubſervient to the production of this love; they are theſe:

Φίλτρον ἀναλαμβάνειν φυσικὸν τὸ πρὸς τὸν κτίσαντα. Orig. *in* Celſ. p. 135.

1. Attentive conſideration of the divine Perfections, with endeavour to obtain a right and clear apprehenſion of them.

2. The conſideration of God's Works and Actions; his works and actions of nature, of providence, of grace.

3. Serious regard and reflection upon the peculiar Benefits by the divine goodneſs vouchſafed to our ſelves.

4. An earneſt reſolution and endeavour to perform God's commandments, although upon inferiour conſiderations of reaſon; upon hope, fear, deſire to attain the benefits of Obedience, to ſhun the miſchiefs from Sin.

5. Aſſiduous Prayer to Almighty God, that he in mercy would pleaſe to beſtow his love upon us, and by his Grace to work it in us.

But I muſt forbear the proſecution of theſe things, rather than farther treſpaſs upon your patience. Let us conclude all with a good *Collect*, ſometimes uſed by our Church.

O Lord, who haſt taught us, that all our doings without charity are nothing worth, ſend thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee; Grant this for thine only Son Jeſus Chriſt his ſake. Amen.

SERMON XXIV.

Of the Love of God.

MATTH. XXII. 37.

Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart.

W*Hich is the great commandment?* was the queſtion, in anſwer whereto our Saviour returns this Text; and that with higheſt reaſon (diſcernible by every man) for that of neceſſity the love of God is the principal duty we owe unto him; the great duty indeed, as being largeſt in extent, and comprehending in a manner all other duties of piety; as that which exceeds in proper worth and dignity (employing the nobleſt faculties of our ſouls in their beſt operations upon the moſt excellent object) as that which communicates virtue unto, and hath a ſpecial influence upon all other duties; in fine, as that, which is the ſum, the ſoul, the ſpring of all other duties: in diſcourſing whereupon, I did formerly propound this method; Firſt, to declare the nature thereof; Then, to ſhew ſome means apt to beget and improve that excellent vertue in us; Laſtly, to propoſe ſome inducements to the practice thereof.

The firſt part I endeavoured to perform, by deſcribing it according to its eſſential properties (common to love in general, and more particularly to this) of duely eſteeming God, of deſiring (according as we are capable) to poſſeſs and enjoy him, of receiving delight and ſatisfaction in the enjoyment of him, of feeling diſpleaſure in being deprived hereof, of bearing good will unto him, expreſſed by endeavours to pleaſe him, by delighting in the advancement of his glory, by grieving when he is diſſerved or diſhonoured.

The next part I alſo entred upon, and offered to conſideration thoſe means, which ſerve chiefly to remove the impediments of our love to God; which were,

1. The ſuppreſſing all affections oppoſite to this; all perverſe and corrupt, all unrighteous and unholy deſires.

2. The reſtraining or keeping within bounds of moderation our affections towards other things, even in their nature innocent or indifferent.

3. The freeing our hearts from immoderate affection towards our ſelves; from all conceit of, and confidence in any qualities or abilities of our own; the diligent uſe of which means I did ſuppoſe would conduce much to the production and increaſe of divine love within us.

To them I ſhall now proceed to ſubjoin other Inſtruments more immediately and directly ſubſervient to the ſame purpoſe; whereof the Firſt is, Καθόλȣ μὲν ἡ τῶν παθῶν κακία διὰ τὴν περὶ θεȣ̃ ἀγνωσίαν, ἢ ἀδόκιμον γνῶσιν ἐγγίνεται. Baſil. *de Jud. Dei, Tom.* 2. *p.* 261.

1. Attentive conſideration upon the divine Perfections, with endeavour to obtain a right and clear apprehenſion of them: as counterfeit worth and beauty receive advantage by diſtance and darkneſs; ſo real excellency —*ſi propius ſtes Te capiet magis*— the greater light you view it in, the nearer you approach it, the more ſtrictly you examine it, the more you will approve and like it; ſo the more we think of God, the better we know him, the fuller and clearer conceptions we have of him, the more we ſhall be apt to eſteem and deſire him, the more excellent in himſelf, the more beneficial to us he will appear. Hence is the knowledge of God repreſented in holy Writ not only as a main in-
2 Pet. 2. 20. ſtrument of Religion, but as an eſſential character thereof: as equivalent
Pſal. 36. 10. to the being well affected toward God: *O continue* (ſaith the Pſalmiſt)
9. 10.
Iſa. 5. 13. *thy loving kindneſs unto them that know thee*; that is, to all religious
11. 9. people. And *This* (ſaith our Saviour) *is life eternal, to know thee*
Hoſ. 2. 10.
Joh. 17. 3. *the only true God, and Jeſus Chriſt whom thou haſt ſent*; knowledge of
Jer. 22. 16. them implying all good affections toward them: as on the other ſide,
24. 7. 31. 34. ignorance of God denotes diſaffection or want of affection toward God:
2 Cor. 10. 5.
Iſa. 1. 3. *Now the ſons of Eli* ('tis ſaid) *were ſons of Belial, they knew not the*
Jer. 19. 3, 6. *Lord:* And, *He that loveth not* (ſaith Saint *John*) *doth not know God*;
10. 25.
1 Theſſ. 4. 5. the want of love to God is an evident ſign, a natural effect of ignorance
1 Sam. 2. 12. concerning him: indeed conſidering the nature of our mind, and its
1 Joh. 4. 8. ordinary method of operation, it ſeems impoſſible, that ſuch perfection diſcerned ſhould not beget anſwerable reverence and affection thereto: if beautiful ſpectacles, harmonious ſounds, fragrant odours, delicate ſavours do neceſſarily and certainly pleaſe the reſpective ſenſes; why ſhould not with the like ſure efficacy the proper objects of our mind affect it, if duely repreſented and conveyed thereto? If the wit of the moſt ingenious Artiſts, the cunning of the deepeſt Politicians, the wiſdom of the ſageſt Philoſophers are but mere blindneſs and ſtupidity in compariſon to the wiſdom of God; the loweſt inſtance or ex-
1 Cor. 1. 25. preſſion of whoſe wiſdom (his τὸ μωρὸν, *his folly*, as Saint *Paul* ſpeaks) *is wiſer than men*, doth excell the reſults of man's higheſt wiſdom; yet them we admire and commend in men, why then do we not much more adore the divine wiſdom? If the abilities of them who dextrouſly manage great buſineſs, or atchieve proſperouſly great exploits are indeed mere impotency in regard to God's power; *whoſe weakneſs* (that is, the ſmalleſt effects of whoſe power) is (as Saint *Paul* again tells us) *ſtronger than men*, ſurpaſſes the utmoſt reſults of humane endeavour; yet thoſe things in men we extoll and celebrate, how can we then forbear to reverence the divine power? If the diſpenſers of freeſt and largeſt bounty among men, the nobleſt patriots, the moſt munificent benefactours, the moſt tenderly affectionate friends be in reſpect of God unworthy to be counted or called good (as our Saviour tells us;
Matt. 7. 11. *If ye being bad know to give good things*; and, *There is none good, but*
Luke 11. 13.
Matt. 19. 17. *God*;) yet ſuch perſons are much beloved and applauded; how then can we abſtain from paying the like meaſure of affection and reſpect to the divine goodneſs? if good qualities ſo inferiour and defective obtain ſo much from us, whence comes it that the infinitely ſuperiour and moſt perfect excellencies of God do not beget in their proportion a ſuitable regard and veneration in us towards him? whence, if not either from our not firmly believing them, or not rightly apprehending them, or not attentively conſidering them? Our belief of them in groſs and at large we may ſuppoſe, as connected with the belief of God's exiſtence, and included in the very notion of God; the defect therefore muſt proceed

ceed from the remaining cauſes, want of a right apprehenſion, or neglect of attentive conſideration about them: as to the firſt of theſe; it is common for men to have confuſed, imperfect and wrong conceptions about the Divine Attributes, eſpecially in the receſſes of their mind: which although they ſpare to utter with their mouths, yet they vent in their practice: if we, for inſtance, imagine, that we can comprehend the extent of God's deſigns, or fathom the depth of his counſels; if we meaſure and model his reaſons of proceeding according to our fancy (as *if his thoughts were as our thoughts, and his ways as our ways*; or, as if he did *ſee as man ſees*) if we can *bleſs our ſelves in following our own imaginations*, counſels and devices although repugnant to the reſolutions of divine wiſdom; taking theſe not to befit, or not to concern us, as we find many in the Scripture reproved for doing; we greatly miſtake and undervalue that glorious Attribute of God (his Wiſdom) and no wonder then, if we do not upon account thereof duely reverence and love God: likewiſe if we concerning the divine Power conceit, that notwithſtanding it, we ſhall be able to accompliſh our unlawful deſigns; that *we* may (as it is in **Job*) *harden our hearts againſt him and proſper*; that we can any wiſe either withſtand, or evade his Power (as alſo many are intimated to do, in Scripture; even generally all thoſe who dare preſumptuouſly to offend God) we alſo miſconceive of that excellent Attribute; and the contempt of God, rather than love of him will thence ariſe. If concerning the divine goodneſs and holineſs, we imagine, that God is diſaffected towards his Creatures (antecedently to all demerits, or bad qualifications in them) yea indifferent in affection toward them; inclinable to do them harm, or not propenſe to do them good; if we deem him apt to be harſh and rigorous in his proceedings, to exact performances unſuitable to the ſtrength he hath given us, to impoſe burdens intolerable upon us; will not ſuch thoughts be apt to Breed in us toward God (as they would toward any other perſon ſo diſpoſed) rather a ſervile dread (little different from downright hatred) or an hoſtile averſation, than a genuine reverence or a kindly affection towards him? If we fanſie him, like to pettiſh man, apt to be diſpleaſed without cauſe, or beyond meaſure, for our doing ſomewhat innocent (neither bad in it ſelf, nor prejudicial to publick or private good) or for our omitting that, which no law, no good reaſon plainly requires of us; what will ſuch thoughts but ſour our ſpirits toward him, make us fearfull and ſuſpicious of him; which ſort of diſpoſitions are inconſiſtent with true love? If, on the other ſide, we judge him fond and partial in his affections; or ſlack and eaſie (as it were) in his proceedings; apt to favour us although we neglect him; to indulge us in our ſins, or connive at our miſcarriages; will not ſuch thoughts rather incline us in our hearts to ſlight him, and in our actions inſolently to dally with him, than heartily and humbly to love him? if we conceit his favour procured, or his anger appeaſed by petty obſervances, perhaps without any good rule or reaſon affected by our ſelves, when we neglect duties of greater worth and conſequence (*the more weighty matters of the law*;) what is this but inſtead of God to reverence an Idol of our own fancy; to yield unto him (who is only pleaſed with holy diſpoſitions of mind, with real effects of goodneſs) not duties of humble love, but acts of preſumption and flattery? But if contrariwiſe, we truly conceive of God's wiſdom, that his counſels are always throughly good, and that we are concerned both in duty and intereſt to follow them, although exceeding the reach of our underſtanding, or contrary to the ſuggeſtions

Iſa. 55. 8.
1 Sam. 16. 7.
Deut. 29. 19.
Pſal. 81. 12.
107. 11.
Iſa. 65. 2.
53. 6.
Jer. 18. 12.
Hoſ. 10. 12.
8. 12.
Pſal. 73. 11.
10. 11. 94. 7.

* Job. 9. 4.
Iſa. 45. 9.
10. 15. 54. 17.
1 Cor. 10. 22.
Deut. 33. 8.
Dan. 5. 23.
Amos. 9. 2.
Iſa. 2. 19.
Jer. 16. 16.
Deut. 28. 29.
Num. 14. 41.
2. Chr. 13. 12.

Τόν γε θεὸν οὐ ῥητέον ἔχειν ἦθος τοιοῦτον, ὅγε τι αὐτὸς μισεῖ Plat. *de. Leg.* 10.

ons of our fancy; concerning his power, that it will certainly interpoſe it ſelf to the hindrance of our bad projects, that it will be in vain to conteſt therewith, that we muſt ſubmit unto, or ſhall be cruſhed by his hand; concerning his goodneſs, that as he is infinitely good and benign, ſo he is alſo perfectly holy and pure; as he wiſheth us all good, and is ready to promote it, ſo he deteſteth our ſins, nor will ſuffer us to do himſelf, our ſelves and our neighbour any wrong; as moſt bountiful in diſpenſing his favours, ſo not prodigal of them, or apt to caſt them away on ſuch as little value them, and do not endeavour to anſwer them; as a faithful rewarder of all true vertue and piety, ſo a ſevere chaſtiſer of all iniquity and profaneneſs; as full of mercy and pity toward them, who are ſenſible of their unworthineſs, and penitent for their faults, ſo an implacable avenger of obſtinate and incorrigible wickedneſs; in fine, as a true friend to us, if we be not wilful enemies to him; and deſirous of our welfare, if we do not perverſly render our ſelves incapable thereof, ſo withall jealous of his own honour, reſolute to maintain and vindicate his juſt authority, carefull to uphold the intereſts of right and truth, and to ſhew the diſtinction he makes between good and evil; if we have, I ſay, ſuch conceptions of God (agreeable to what his word and his doings repreſent him to us) how can we otherwiſe than bear a moſt high reſpect, a moſt great affection unto him? A Prince ſurely endued with ſuch qualities; wiſe and powerfull, good and juſt together; tendering the good of his people, yet preſerving the force of his Laws; deſigning always what is beſt, and conſtantly purſuing his good intentions; tempering bounty and clemency with needful juſtice and ſeverity; we ſhould all commend and extoll as worthy of moſt affectionate veneration; how much more then ſhall we be ſo affected towards him, in whom we apprehend all thoſe excellencies to concurr without any imperfection or allay? eſpecially if by attention we impreſs thoſe conceptions upon our hearts; for how true and proper ſoever, if they be only ſlight and tranſient, they may not ſuffice to this intent; if they paſs away as a flaſh, they will not be able to kindle in us any ſtrong affection. But if ſuch abſtracted conſideration of the divine perfections will not alone wholly avail, let us add hereto as a farther help toward the production and encreaſe of this divine grace in us.

Iſa. 5. 4.
Hab. 1. 13.
Pſal. 5. 4. 11. 5. &c.

2. The conſideration of God's Works and Actions; his works of nature, his acts of providence, his works and acts of grace; the carefull meditating upon theſe will be apt to breed, to nouriſh, to improve and augment this affection. Even the contemplation of the lower works of nature, of this viſible frame of things (upon which indeed many perſpicuous characters of divine perfection, of immenſe power, of admirable wiſdom, of abundant goodneſs are engraven) hath in many minds excited a very high degree of reverence and good affection toward God: the devouteſt perſons (the holy *Pſalmiſt* particularly) we may obſerve frequent in this practice, inflaming their hearts with love, and elevating them in reverence toward God, by ſurveying the common works of God, by viewing and conſidering the magnificent vaſtneſs and variety, the goodly order and beauty, the conſtant duration and ſtability of thoſe things we ſee; in remarking the general bounty and munificence with which this great *paterfamilias* hath provided for the neceſſary ſuſtenance, for the convenience, for the defence, for the relief, for the delight and ſatisfaction of his creatures: even in the contemplation of theſe things being raviſhed with admiration and affection,

Pſal. 8. 18. 145. 109. 147.

how often do they thus exclaim: *O Lord, how manifold are thy works,* Pſal. 33. 5. *in wiſdom haſt thou made them all. The earth is full of the goodneſs of* 119. 64. 145. 10. *the Lord: the earth, O Lord, is full of thy mercy! Great is our Lord,* 147. 4. &c. *and of great power; his underſtanding is infinite; All thy works ſhall praiſe thee, O Lord;* With ſuch reflections, I ſay, upon thoſe common, yet admirable, and excellent works of God (which we perhaps with a regardleſs eye unprofitably paſs over) did thoſe good men kindle and foment pious affections toward God. The ſame effect may alſo the conſidering the very common proceedings of divine providence beget in us; ſuch as are diſcernible to every attentive mind, both from hiſtory and daily experience; conſidering God's admirable condeſcenſion in regarding and ordering humane affairs both for common benefit and for relief of particular neceſſities, his ſupplying the general needs of men, relieving the poor, ſuccouring the weak and helpleſs, protecting and vindicating the oppreſſed, his ſeaſonable encouraging and rewarding the good, reſtraining and chaſtiſing the bad: Even ſuch obſervations are productive of love to God in thoſe, who, according to that duty intimated by the Prophet, *do regard the works of the Lord, and conſider the operations of his* Iſa. 5. 12. *hands; They who are wiſe, and will obſerve theſe things, they* (as the Pſal. 28. 5. Pſalmiſt tells) *ſhall underſtand the loving-kindneſs of the Lord;* 107. 43. underſtand it practically, ſo as to be duly affected thereby; and ſo accor- 64. 9. dingly we find the conſideration of theſe things applied by the great 111. 2. guides and patterns of our devotion. 77. 11. But eſpecially the ſtudy and contemplation 143. 5. of thoſe more high and rare proceedings of God, in managing his gracious deſign of our Redemption from ſin and miſery, wherein a wiſdom ſo unſearchable and a goodneſs ſo aſtoniſhing declare themſelves, are moſt proper and effectual means of begetting divine love: if the conſideration of God's eternal care for our welfare, of his deſcending to the loweſt condition for our ſake, of his willingly undertaking and patiently undergoing all kinds of inconvenience, of diſgrace, of bitter pain and ſorrow for us; of his freely offering us mercy, and earneſtly wooing us to receive it, even when offenders, when enemies, when rebels againſt him; of his bearing with exceeding patience all our neglects of him, all our injuries towards him; of his preparing a treaſure of perfect and endleſs bliſs, and uſing all means poſſible to bring us unto the poſſeſſion thereof; if, I ſay, conſidering thoſe wonderful ſtreins of goodneſs will not affect us, what can do it? How miſerably cold and damp muſt our affections be, if all thoſe powerful rays (ſo full of heavenly light and heat) ſhining through our minds cannot inflame them; how deſperately hard and tough muſt our hearts be, if ſuch incentives cannot ſoften and melt them? Is it not an apathy more than Stoical, more than ſtony, which can ſtand immovable before ſo mighty inducements to paſſion? is it not a horridly prodigious inſenſibility to think upon ſuch expreſſions of kindneſs without feeling affection reciprocal? But if the conſideration of God's general and publick beneficence will not touch us ſufficiently; let us farther hereto adjoin.

3. Serious reflections upon the peculiar (perſonal or private) benefits by the divine goodneſs vouchſafed unto our ſelves. There is, I ſuppoſe, ſcarce any man, who may not, if he be not very ſtupid and regardleſs, have obſerved (beſide the common effects of God's univerſal care and bounty wherein he partakes) even ſome particular expreſſions and teſtimonies of divine favour diſpenſed unto him by God's hand (apt to convince him of God's eſpecial providence, care and good-will to him particularly, and thereby to draw him unto God) both in relation to his tem-

poral and to his ſpiritual ſtate; in preventing and preſerving him from
miſchiefs imminent, in opportune relief, when he was preſſed with
want, or ſurpriſed by danger; in directing him to good and diverting
him from evil. Every man's experience (I ſay and ſuppoſe) will inform
him, that he hath received many ſuch benefits from a hand, inviſible
indeed to ſenſe, yet eaſily diſcernible, if he do attend to the circumſtances
wherein, to the ſeaſons when they come; it is natural to every
man being in diſtreſs (from which he cannot by any preſent or viſible
means extricate himſelf) to ſtretch forth his hand and lift up his voice
towards heaven, making his recourſe to divine help; and it is as natural
for God to regard the needs, to hearken to the cries, to ſatisfie the deſires
Pſal. 145. 16. of ſuch perſons (for, *The Lord is nigh to all that call upon him; he openeth*
18. 107. 8. *his hand, and ſatisfieth the deſire of every living thing: He will be*
34. 6, 10. *a refuge to the oppreſſed, a refuge in times of trouble: He ſatisfieth the*
9. 9.
Ecclus. 2. 10. *longing ſoul, and filleth the hungry ſoul with goodneſs: They that ſeek the*
Lord, ſhall not want any good thing: Look at the generations of old and
ſee: did ever any truſt in the Lord and was forſaken? or whom did he
ever deſpiſe that called upon him? This poor man (this, and that, any poor
man) *cryed, and the Lord heard him, and ſaved him out of all his*
troubles) ſince then, no man in all likelihood hath not ſome occaſion
of God's eſpecial favour and aſſiſtance, and God is always ſo ready to afford
them, we may reaſonably preſume, that every man doth ſometime
receive them, and is thereby obliged to return a gratefull affection to
him, not only as to a common benefactour, but as to his particular
friend and patron. However there is none of us, who may not perceive
himſelf ſingularly indebted to God's patience in forbearing to puniſh
him, to his mercy in pardoning and paſſing over innumerable offences
Luk. 7. 47. committed againſt him; the renowned Penitent in the Goſpel did *love*
much, becauſe much was forgiven her; And who is there of us, that hath
not the ſame reaſon to love much? who is there that, at leaſt according
to God's inclination and intention, hath not had much forgiven him?
Rom. 2. 4. whom have not *the riches of divine goodneſs and long-ſuffering attended*
upon *in order to his repentance?* who hath not been in ſo great degree
ungratefull, unfruitfull and unprofitable, that he hath not abundant reaſon
Luk. 17. 10. to acknowledge God's eſpecial grace in bearing with him, and to
Pſal. 130. 3. confeſs with *Jacob*, that he is *leſs than the leaſt of all God's mercies?* if any
Gen. 32. 10. ſuch there were, he ſhould have no leſs cauſe to be affected with the
abundance of that grace, which ſo preſerv'd him from ſins and provocations.
For if we ſtand, it is he that *upholdeth us*; if we fall, it is he that
Pſal. 37. 23. 146. 8. *raiſeth us*; it is his eſpecial favour that either we avoid ſin, or ſinning
eſcape puniſhment. Now then God having by many real evidences declared
ſuch particular affection towards us, can we conſidering thereon
1 Joh. 4. 19. do otherwiſe than ſay to our ſelves, after Saint *John*, *Nos ergò diligamus*
deum, quoniam prior dilexit nos; Let us therefore love God, becauſe
God firſt loved us; ſurely in all ingenuity, according to all equity, we
are bound to do ſo; the reaſon and nature of things doth require it of
us: all other loves (even thoſe of the baſer ſort) are able to propagate
Ἐςι χάρις γὰρ ἡ χάριν τίκτουσ᾽ ἀεί. Soph. themſelves; (to continue and enlarge their kind) are commonly fruitfull
and effectual in producing their like; how ſtrangely then unnatural
and monſtrous is it, that this love only (this ſo vigorous and perfect
Matt. 5. 46. love) ſhould be barren and impotent as it were? *If you love thoſe that*
love you (ſaith our Saviour) *what reward have you?* (what reward can
you pretend to for ſo common, ſo neceſſary a performance) *do not even*
the publicans do the ſame? (the Publicans, men not uſually of the beſt
natures,

natures, or tendereſt hearts, yet they do thus) And (again ſaith he) *If* Luke 6. 32. *you love thoſe who love you, what thank is it, for even ſinners love thoſe that love them*? (ſinners, men not led by conſcience of duty, or regard, to reaſon, but hurried with a kind of blind and violent force, by inſtinct of nature, do ſo much, go ſo far) If thus men, both by nature and cuſtom moſt untractable, the leaſt guided by rules of right, of reaſon, of ingenuity; yea not only the moſt barbarous men, but even the moſt ſavage beaſts are ſenſible of courteſies, return a kind of affection unto them who make much of them and do them good, what temper are we of, if all that bounty we experience cannot move us; if God's daily *loading us with his benefits*, if his *crowning us with loving-kindneſs and* Pſal. 68. 19. *tender mercies*, if all thoſe *ſhowers of bleſſings*, which he continually 103. 14. Ezek. 34. 26. poureth down upon our heads do not produce ſome good degree of correſpondent affection in us? It cannot ſurely proceed altogether from a wretched baſeneſs of diſpoſition, that we are ſo cold and indifferent in our affection toward God, or are ſometimes ſo averſe from loving him; it muſt rather in great part come from our not obſerving carefully, not frequently calling to mind, not earneſtly conſidering what God hath done for us, how exceedingly we ſtand obliged to his goodneſs, from our following that untoward generation of men, who were not ('tis ſaid) *mindfull of the wonders which God did among them*; *who remembred not* Neh. 9. 17. Pſal. 78. 10, *his hand, nor the day that he delivered them*; rather following, I ſay 42. Deut. 5. ſuch careleſs and *heartleſs people* (ſo they are termed) than imitating 29. 29. 4. that excellent Perſon's diſcretion, who conſtantly did *ſet God's loving-* Pſal. 26. 3. *kindneſs before his eyes*, who frequently did thus raiſe his mind and rouſe, up his affections; *Bleſs the Lord, O my ſoul, and all that is within me* Pſal. 103. *bleſs his holy name*; *Bleſs the Lord, O my ſoul, and forget not all his benefits, who forgiveth all thine iniquities and healeth all thy diſeaſes*, &c. It is not for want of the like experience, or the like obligation, but for want of the ſame wiſdom, of the ſame care, of the ſame honeſt conſideration and diligence, that we do not the like.

To theſe means I add that,

4. A ſpecial help to breed in us this holy diſpoſition of ſoul will be the ſetting our ſelves in good earneſt, with a ſtrong and conſtant reſolution, to endeavour the performance of all our duty toward God, and keeping his commandments although upon inferiour conſiderations of reaſon, ſuch as we are capable of applying to this purpoſe; regards of fear, of hope, of deſire to avoid the miſchiefs ariſing from ſin, or attaining the benefits enſuing upon vertue. if we cannot immediately raiſe our hearts to that higher pitch of acting from that nobler principle of love, let us however apply that we can reach unto practice, ſtriving as we are able to perform what God requires of us; exerciſing our ſelves as to material acts, in keeping a conſcience void of offence toward God and toward man; the doing which as it may in time diſcover the excellency of goodneſs to our mind, ſo it will by degrees reconcile our affections thereto; then by God's bleſſing (who graciouſly regards the meaneſt endeavours toward good; who *deſpiſeth not the day of ſmall things*; Iſa. 42. 1. who will *not quench the ſmoaking flax nor break the bruiſed reed*) from Zech. 4. 10. doing good out of a ſober regard to our own welfare, we ſhall come to like it in it ſelf, and conſequently to love him, unto whoſe nature and to whoſe will it renders us conformable: for as doing ill breeds a diſlike to goodneſs, and an averſation from him, who himſelf is full thereof, and who rigorouſly exacts it of us; as a bad conſcience removes expectation of good from God, and begets a ſuſpicion of evil from him, conſe-

quently ſtifling all kindneſs towards him; ſo doing well, we ſhall become acquainted with it, and friends thereto; a hearty approbation, eſteem and good liking thereof will enſue; finding by experience, that indeed the ways of wiſdom, vertue and piety are pleaſantneſs, and all her paths are peace; that the fruits of conſcientious practice are health to our body, and to our ſoul, ſecurity to our eſtate, and to our reputation, reſt in our mind, and comfort in our conſcience; goodneſs will become precious in our eyes, and he who commends it to us, being himſelf eſſential goodneſs; will appear moſt venerable and moſt amiable, we ſhall then become diſpoſed to render him, what we perceive he beſt deſerves, entire reverence and affection.

5. But I commend farther, as a moſt neceſſary mean of attaining this diſpoſition, aſſiduous earneſt prayer unto God, that he would in mercy beſtow it on us, and by his grace beſtow it on us: which practice is indeed doubly conducible to this purpoſe; both in way of impetration, and by real efficacy; it will not fail to obtain it as a gift from God; it will help to produce it as an inſtrument of God's grace.

Upon the firſt account it is abſolutely neceſſary; for it is from God's free repreſentation of himſelf as lovely to our minds, and drawing our hearts unto him (although ordinarily in the uſe of the means already mentioned, or ſome like to them) that this affection is kindled; our bare conſideration is too cold, our rational diſcourſe too faint; we cannot ſufficiently recollect our wandring thoughts, we cannot ſtrongly enough impreſs thoſe proper incentives of love upon our hearts (our hearts ſo dampt with ſenſual deſires ſo clogg'd and peſter'd with earthly inclinations) ſo as to kindle in our ſouls this holy flame; it can onely be effected by a light ſhining from God, by a fire coming from heaven: As all others, ſo more eſpecially this Queen of graces muſt proceed from the Father of lights, and giver of all good gifts: he alone, who is love, can be the parent of ſo goodly an off-ſpring, can beget this Galat. 5. 22. lively image of himſelf within us: it is the principal *fruit of God's Holy Spirit*, nor can it grow from any other root than from it; it is called the *love of the Spirit*, as its moſt ſignal and peculiar effect; in fine, *the* Rom. 15. 30. *love of God* (as Saint *Paul* expreſly teaches us) *is ſhed abroad in our hearts by the Holy Spirit given unto us*; given, but that not without asking, withont ſeeking; a grace ſo excellent, God, we may be aſſured will not diſpenſe, a gift ſo precious he will not beſtow on them, who do not care to look after it, who will not vouchſafe to beg it: if we are not willing to acknowledge our want thereof; if we refuſe to expreſs our deſire of it, if we will not ſhew that we regard and value it; if, when God freely offers it, and invites us to receive it (he doth ſo by Luk. 11. 9, offering his Holy Spirit, the fountain thereof, unto us) we will not de- 13. cently apply our ſelves to him for it, how can we expect to obtain it? Matt. 21. 22. 7. 7. God hath propounded this condition (and 'tis ſurely no hard, no griev- 1 Chro. 28. 9. ous condition) *if we ask we ſhall receive*; he hath expreſly promiſed 2 Chro. 15. 2. that *He will give his Spirit* (his Spirit of love) *to them who ask it*; we may be therefore ſure, performing the condition duly, to obtain it; and as ſure, neglecting that, we deſerve to go without it.

Prayer then is upon this account a needful means; and it is a very profitable one upon the ſcore of its own immediate energy or virtue: for as by familiar converſe (together with the delights and advantages attending thereon) other friendſhips are begot and nouriſhed, ſo even by that acquaintance, as it were, with God, which devotion beſets, by experience therein how ſweet and good he is, this affection is produced and ſtrengthned. As want of entercourſe weakens and diſſolves friendſhip; ſo if we ſeldom come at God, or little converſe with him, it is not only a ſign, but will be a cauſe of eſtrangement and diſaffection towards him: according to the nature of the thing, prayer hath peculiar advantages above other acts of piety, to this effect: therein not only as in contemplation the eye of our mind (our intellectual part) is directed toward God; but our affections alſo (the hand of our ſoul by which we embrace good, the feet thereof by which we purſue it) are drawn out and fixed upon him; we not only therein behold his excellencies, but in a manner feel them and enjoy them; our hearts alſo being thereby ſoftned and warmed by deſire become more ſuſceptive of love. We do in the performance of this duty approach nearer to God, and conſequently God draws nearer to us (as ſaint *James* aſſures; *Draw near*, ſaith he, *unto God, and he will draw near to you*) and thereby we partake more fully and ſtrongly of his gracious influences; therein indeed he moſt freely communicates his grace, therein he makes us moſt ſenſible of his love to us, and thereby diſpoſeth us to love him again. I add, that true (fervent and hearty) prayer doth include, and ſuppoſe ſome acts of love, or ſome near tendencies thereto; whence, as every habit is corroborated by acts of its kind, ſo by this practice divine love will be confirmed and encreaſed. Theſe are the means, which my meditation did ſuggeſt as conducing to the production and growth of this moſt excellent grace in our ſouls.

Πολλὰς μὲν φιλίας ἀπροσηγορίη διέλυσε.

Jam. 4. 8.

III. I ſhould laſtly propound ſome Inducements apt to ſtir us up to the endeavour of procuring it, and to the exerciſe thereof, by repreſenting to your conſideration the bleſſed fruits and benefits (both by way of natural cauſality and of reward) accruing from it; as alſo the woful conſequences and miſchiefs ſpringing from the want thereof. How being endued with it perfects and advances our nature, rendring it in a manner and degree divine, by reſemblance to God (who is full thereof, ſo full that he is called Love) by approximation, adherence and union (in a ſort) unto him: how it ennobles us with the moſt glorious alliance poſſible, rendring us the friends and favourites of the Sovereign King and Lord of all, brethren of the firſt-born, whoſe names are written in heaven; enriches us with a right and title to the moſt ineſtimable treaſures (thoſe which *eye hath not ſeen, nor ear heard, nor have entred into the heart of man to conceive, which God hath prepared for them that love him*) a ſure poſſeſſion of the ſupreme good, of all that God is able to beſtow, all whoſe wiſdom and power, whoſe counſel and care it eternally engageth for our benefit; how all ſecurity and welfare, all reſt and peace, all joy and happineſs attend upon it; for that *The Lord preſerveth all them that love him* (preſerveth them in the enjoyment of all good, in ſafety from all danger and miſchief) and that *to thoſe who love God all things co-operate for their good:* how incomparable a ſweetneſs and delight accompany the practice thereof, far ſurpaſſing all other pleaſures; perfectly able to content our minds, to ſuſtain and comfort us even in the want of all other ſatisfactions, yea under the preſſure of whatever moſt grievous afflictions can befall us. How contrariwiſe the want thereof will depreſs us into a ſtate of greateſt imperfection and baſeneſs, ſetting us at the greateſt diſtance from God in all reſpects, both in ſimilitude of Nature, and as to all favourable regard, or beneficial communication from him: caſting us into a wretched and diſgraceful conſortſhip with the moſt degenerate creatures,

1 Cor. 2. 9.

Pſal. 145. 20.

Rom. 8. 28.

tures, the accurſed fiends, who, for diſaffection and enmity toward God, are baniſhed from all happineſs; how it extremely impoveriſheth and beggereth us, deveſting us of all right to any good thing, rendring us incapable of any portion, but that of utter darkneſs; how it excludeth us from any ſafety, any reſt, any true comfort or joy, and expoſeth us to all miſchief and miſery imaginable; all that being deprived of the divine protection, preſence and favour, being made objects of the divine anger, hatred and ſevere juſtice, being abandoned to the malice of hell, being driven into utter darkneſs and eternal fire doth import or can produce. I ſhould alſo have commended this love to you by comparing it with other loves, and ſhewing how far in its nature, in its cauſes, in its properties, in its effects it excelleth them: even ſo far as the object thereof in excellency doth tranſcend all other objects of our affection: how this is grounded upon the higheſt and ſureſt reaſon; others upon accounts very low and mean, commonly upon fond humour and miſtake; this produceth real, certain, immutable goods; others at beſt terminate only in goods apparent, unſtable and tranſitory; this is moſt worthy of us, employing all our faculties in their nobleſt manner of operation upon the beſt object; others misbeſeem us, ſo that in purſuing them we diſgrace our underſtanding, miſapply our deſires, diſtemper our affections, miſpend our endeavours. I ſhould have enlarged upon theſe conſiderations; and ſhould have adjoyned ſome particular advantages of this grace; as for inſtance, that the procuring thereof is the moſt ſure, the moſt eaſie, the moſt compendious way of attaining all others; of ſweetning and ingratiating all obedience to us; of making the hardeſt yoke eaſie, and the heavieſt burden light unto us. In fine, I ſhould have wiſhed you to conſider, that its practice is not only a mean and way to happineſs, but our very formal happineſs it ſelf; the real enjoyment of the beſt good we are capable of; that in which alone heaven it ſelf (the felicity of Saints and Angels) doth conſiſt; which more than comprehends in it ſelf all the benefits of higheſt dignity, richeſt plenty and ſweeteſt pleaſure. But I ſhall forbear entring upon ſo ample and fruitful ſubjects of meditation, and conculde with that good Collect of our Church:

O Lord, who haſt prepared for them that love thee ſuch good things as paſs man's underſtanding; pour into our hearts ſuch love toward thee, that we, loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire: through Jeſus Chriſt our Lord. Amen.

SERMON XXV.

Of the Love of our Neighbour.

MATTH. XXII. 39.

And the Second is like unto it, Thou ſhalt love thy neighbour as thy ſelf.

THE eſſential goodneſs of God, and his ſpecial benignity toward mankind are to a conſidering mind divers ways very apparent; the frame of the world, and the natural courſe of things do with a thouſand voices loudly and clearly proclaim them to us; every ſenſe doth yield us *affidavit* to that Speech of the Holy Pſalmiſt, *The earth is full of the goodneſs of the Lord:* Pſal. 33. 5. 119. 64. we ſee it in the glorious brightneſs of the skies, and in the pleaſant verdure of the fields; we taſte it in the various delicacies of food, ſupplied by land and ſee; we ſmell it in the fragrancies of herbs and flowers; we hear it in the natural muſick of the woods; we feel it in the comfortable warmth of heaven, and in the chearing freſhneſs of the air; we continually do poſſeſs and enjoy it in the numberleſs accommodations of life, preſented to us by the bountiful hand of nature.

Of the ſame goodneſs we may be well aſſured by that common providence which continually doth uphold us in our being, doth oppertunely relieve our needs, doth protect us in dangers, and reſcue us from imminent miſchiefs, doth comport with our infirmities and miſdemeanours; the which (in the divine Pſalmiſt's ſtyle) *doth hold our ſoul in life, and ſuffereth not our feet to be moved*; doth *redeem our life from deſtruction*; doth *crown us with loving-kindneſs, and tender mercies.* Pſal. 66. 9. 56. 13. 103. 4. 145. 16.

The diſpenſations of grace, in the revelation of heavenly truth, in the overtures of mercy, in the ſuccours of our weakneſs, in the propoſal of glorious rewards, in all the methods and means conducing to our ſalvation, do afford moſt admirable proofs and pledges of the ſame immenſe benignity.

But in nothing is the divine goodneſs towards us more illuſtriouſly conſpicuous, than in the nature and tendency of thoſe Laws which God hath been pleaſed for the regulation of our lives to preſcribe unto us, all which do palpably evidence his ſerious deſire and provident care of our welfare; ſo that in impoſing them he plainly doth not ſo much exerciſe his Sovereignty over us, as expreſs his kindneſs towards us; neither do they more clearly declare his will, than demonſtrate his good will to us.

And among all divine Precepts this eſpecially contained in my Text, doth argue the wonderful goodneſs of our heavenly Law-giver, appearing both in the manner of the propoſal, and in the ſubſtance of it.

The

Luke 10. 27. *The Second*, ſaith our Lord, *is like to it*; that is, to the Precept of *loving the Lord our God with all our heart:* and is not this a mighty argument of immenſe goodneſs in God, that he doth in ſuch a manner commend this duty to us, coupling it with our main duty towards him, and requiring us with like earneſtneſs to love our neighbour as to love himſelf?

He is tranſcendently amiable for the excellency of his nature; he by innumerable and ineſtimable benefits graciouſly conferred on us hath deſerved our utmoſt affection; ſo that naturally there can be no obligation bearing any proportion or conſiderable ſemblance to that of loving him; yet hath he in goodneſs been pleaſed to create one, and to endue it with that privilege; making the love of a man (whom we cannot value but for *his* gifts, to whom we can owe nothing but what properly we owe to *him*) no leſs obligatory, to declare it near as acceptable as the love of himſelf, to whom we owe all. To him, as the ſole authour and free donour of all our good, by juſt correſpondence all our mind and heart, all our ſtrength and endeavour are due: and reaſonably might he engroſs them to himſelf, excluding all other beings from any ſhare in them; ſo that we might be obliged only to fix our thoughts and ſet our affections on him, only to act directly for his honour and intereſt; ſaying with the Holy Pſalmiſt, Pſal. 73. 25. *Whom have I in heaven but thee? and there is none on earth that I deſire beſide thee*: Yet doth he freely pleaſe to impart a ſhare of theſe performances on mankind; yet doth he charge us to place our affection on one another; to place it there indeed in a meaſure ſo large that we can hardly imagine a greater; according to a rule, than which none can be deviſed more compleat or certain.

O marvellous condeſcenſion, O goodneſs truly divine; which ſurpaſſeth the nature of things, which diſpenſeth with the higheſt right, and forgoeth the greateſt intereſt that can be! Doth not God in a ſort debaſe himſelf, that he might advance us? doth he not appear to wave his own due, and neglect his own honour for our advantage? how otherwiſe could the love of man be capable of any reſemblance to the love of God, and not ſtand at an infinite diſtance, or in an extreme diſparity from it? how otherwiſe could we be obliged to affect or regard any thing beſide the Sovereign, the only goodneſs? how otherwiſe could Matt. 19. 17. there be any *ſecond* or like to *that firſt*, *that great*, that peerleſs command, Matt. 22. 38. *Thou ſhalt love the Lord thy God with all thy heart?*

This indeed is the higheſt commendation whereof any Law is capable; for as to be like God is the higheſt praiſe that can be given to a perſon; ſo to reſemble the divineſt Law of love to God is the faireſt character that can be aſſigned of a Law: the which indeed repreſenteth it to be Jam. 2. 8. νόμος Βασιλικὸς, as Saint *James* calleth it, that is, a *Royal* and Sovereign Law; exalted above all others, and bearing a ſway on them. Saint *Paul* telleth us, that *the end of the commandment* (or, the main 1 Tim. 1. 6. ſcope of the Evangelical doctrine) is *charity out of a pure heart and a* Rom. 13. 8, 9. *good conſcience, and faith unfeigned*; that charity *is the ſumme* and ſubſtance Gal. 5. 14. of all other duties, and that *he that loveth another hath fulfilled the* whole *law*; that Charity is the chief of the Theological vertues, and 1 Cor. 13. 13. *the prime fruit of the divine ſpirit*; and *the bond of perfection*, which Gal. 5. 22. combineth and conſummateth all other graces, and the general principle Col. 3. 14. 1 Cor. 16. 14. of all our doings. S. *Peter* enjoyneth us that to all other vertues we *add* 2 Pet. 1. 7. *charity*, as the top and crown of them; and *Above all things* (ſaith he) 1 Pet. 4. 8. *have fervent charity among your ſelves*. Saint *John* calleth this Law, in way of exellence, *the commandment of God*; and our Lord himſelf claimeth 1 Joh. 3. 23. 11. 4. 21. it as his peculiar Precept, *This* (ſaith he) *is my commandment,* Joh. 15. 12. *that ye love one another as I have loved you*; *A new commandment I give* Joh. 13. 34. *unto you, that ye love one another*; and maketh the obſervance of it the ſpecial cognizance of his followers, *By this ſhall all men know, that ye are* Joh. 13. 35. *my diſciples, if ye love one another.*

Theſe indeed are lofty commendations thereof, yet all of them may worthily veil to this; all of them ſeem verified in virtue of this, becauſe God hath vouchſafed to place this command in ſo near adjacency to the firſt great Law, conjoyning the two Tables; making Charity contiguous, and as it were commenſurate to Piety.

It is true, that in many reſpects Charity doth reſemble Piety: for it is the moſt genuine daughter of Piety, thence in complexion, in features, in humour much favouring its ſweet mother; It doth conſiſt in like diſpoſitions and motions of ſoul; It doth grow from the ſame roots and principles of benignity, ingenuity, equity, gratitude, planted in our original conſtitution by the breath of God, and improved in our hearts by the divine *Spirit of Love*; It produceth the like fruits of beneficence 1. Joh. 4. 7, 11. towards others and of comfort in our ſelves; It in like manner doth aſſimilate Matt. 5. 45. us to God, rendring us conformable to his nature, followers of Eph. 5. 1. 2. his practice and partakers of his felicity; It is of like uſe and conſequence towards the regulation of our practice, and due management of our whole life: In ſuch reſpects, I ſay, this Law is like to the other; but it is however chiefly ſo for that God hath pleaſed to lay ſo great ſtreſs thereon, as to make it the other half of our Religion and duty; or becauſe, as Saint *John* ſaith, *This commandment have we from him, that* Matt. 22. 40. *he who loveth God, love his brother alſo*; which is to his praiſe a moſt 1 Joh. 4. 21. pregnant demonſtration of his immenſe goodneſs towards us.

But no leſs in the very ſubſtance of this Duty will the benignity of him that preſcribeth it ſhine forth, diſplaying it ſelf in the rare beauty and ſweetneſs of it; together with the vaſt benefit and utility, which it, being obſerved, will yield to mankind; which will appear by what we may diſcourſe for preſſing its obſervance; but firſt let us explain it, as it lyeth before us expreſſed in the words of the Text, wherein we ſhall conſider two Particulars obſervable: Firſt, the Object of the Duty; Secondly, the Qualification annexed to it; The Object of it, *Our Neighbour*; The Qualification, *As our ſelves.*

I. The Object of Charity is *our* Neighbour; that is, (it being underſtood, as the Precept now concerneth us, according to our Lord's expoſition, or according to his intent, and the tenour of his Doctrine every man, with whom we have to do, or who is capable of our love, eſpecially every Chriſtian.

The Law as it was given to God's ancient people did openly regard only thoſe among them, who were linked together in a holy neighbourhood or Society, from which all other men being excluded were deemed ſtrangers and foreigners; (*aliens*, as Saint *Paul* ſpeaketh, *from* Eph. 2. 12. *the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe.*) for thus the Law runneth in *Leviticus*, *Thou ſhalt not bear any grudge* Levit. 19. 18. *againſt the children of thy people, but thou ſhalt love thy neighbour as thy ſelf*; where plainly *Jews* and *Neighbours* are terms equivalent; other men being ſuppoſed to ſtand at diſtance without the fold or politick encloſure, which God by ſeveral Ordinances had fenced, to keep that Nation Levit. 20. 26, 24. unmixt and ſeparate: nor can it be excepted againſt this notion, Exod. 33. 16. that in the ſame Chapter it is enjoined, *But the ſtranger that dwelleth* Deut. 7. 6. 14. 2.

Levit. 19. 34. *with you ſhall be unto you as one born among you, and thou ſhalt love him as*
thy ſelf; for by that ſtranger (as the *Jewiſh* Maſters will interpret it)
is meant *a Proſelyte of righteouſneſs*; or one who although a ſtranger by
birth, was yet a brother in Religion, having voluntarily ſubmitted to
their Law, being engaged in the ſame Covenant, and thence admitted
to the ſame Priveleges, as an adopted Child of that Holy Family.

Eph. 2. 14. But now, ſuch diſtinctions of men being voided, and that *wall of par-*
Gal. 3. 28. *tition* demoliſhed, all the world is become one people; ſubject to the
Acts 10. 36. Tit. 3. 4. Laws of one common Lord; and capable of the mercies purchaſed by
Joh. 3. 16. one Redeemer. God's love to mankind did move him to ſend our Lord
into the world, to aſſume humane nature, and therein to become a Me-
1 Tim. 2. 5. diatour between God and men. Our Lord's kindneſs to all his brethren
diſpoſed him to undertake their ſalvation, and to expiate their ſins, and
1 Joh. 2. 2. *to taſte death for every man*; the effect whereof is an univerſal reconci-
Heb. 2. 9. liation of God to the world, and an union of men together.

2 Cor. 5. 19. Col. 1. 20. Now the blood of Chriſt hath cemented mankind; the favour of
Eph. 1. 10. God embracing all hath approximated and combined all together; ſo
2. 13. that now every man is our brother, not only by nature, as derived
from the ſame ſtock, but by grace, as partaker of the common redemp-
1 Tim. 2. 4. tion; Now God *deſiring the ſalvation of all men*, and inviting all men to
Tit. 2. 11. mercy, our duty muſt be co-extended with God's grace, and our charity
Col. 1. 23. muſt follow that of our Saviour.

We are therefore now to all men, that which one *Jew* was to another;
yea more than ſuch, our Chriſtianity having induced much higher obli-
gations, ſtricter alliances and ſtronger endearments, than were thoſe,
whereby *Judaiſm* did engage its followers to mutual amity. The du-
ties of common humanity, (to which our natural frame and ſenſe do
incline us, which Philoſophy recommendeth and natural Religion doth
preſcribe, being grounded upon our community of nature and cognati-
on of blood, upon apparent equity, upon general convenience and uti-
lity) our Religion doth not only enforce and confirm, but enhance
and improve; ſuperadding higher inſtances and faſter tyes of ſpiritual
relation, reaching in a ſort to all men (as being in duty, in deſign, in
remote capacity our ſpiritual brethren) but in eſpecial manner to all
Chriſtians, who actually are fellow-members of the ſame holy fraterni-
1 Pet. 1. 23. ty, contracted by ſpiritual regeneration from one heavenly ſeed, ſup-
2. 17. ported by a common faith and hope, ſtrengthened by communion in
acts of devotion and charity.

Hereon therefore are grounded thoſe Evangelical commands, expli-
Gal. 6. 10. catory of this Law as it now ſtandeth in force; that *as we have opportu-*
nity we ſhould do good unto all men, eſpecially unto them who are of the hou-
1 Theſſ. 3. 12. *ſhold of faith*; that *we ſhould abound in love one towards another, and to-*
2 Cor. 9. 12. 13. *wards all men*, that we *ſhould glorifie God in our profeſſed ſubjection un-*
to the Goſpel of Chriſt, by liberally diſtributing to the Saints, and to all
Heb. 12. 24. 1 Theſſ. 5. 14. *men*; that we ſhould *follow peace with all men*, ſhould *be patient towards*
Tit. 3. 2. *all men*, and *gentle towards all men*, and *ſhew all meekneſs towards all men*
1 Theſſ. 5. 15. and *ever follow that which is good both among our ſelves, and to all men*;
ἤπιον εἶναι πρὸς πάντας· that we ſhould *make ſupplications, interceſſions and thankſgivings for all*
2 Tim. 2. 24. *men*, eſpecially for *all Saints*, or all our Fellow-Chriſtians, and * *expreſs*
1 Tim. 2. 1. Eph. 6. 18. *moderation*, or ingenuity, *to all men*.

* Phil. 4. 5. Such is the Object of our Charity; and thus did our Lord himſelf ex-
pound it, when by a *Jewiſh* Lawyer being put to reſolve this queſtion,
Luke. 10. 29 *And who is my neighbour?* he did propound a caſe, or hiſtory, whereby
he did extort from that *Rabbi* this confeſſion, that even a *Samaritan*, diſ-

charging a notable office of humanity and mercy to a *Jew*, did thereby moſt truly approve himſelf a good neighbour to him; and conſequently that reciprocal performances of ſuch offices were due from a *Jew* to a *Samaritan*; whence it might appear, that this relation of neighbourhood is univerſal and unlimited. So much for the object.

Πλησίον γὰρ ἀνθρώπου οὐδὲν ἄλλο ἐστὶν ἢ τὸ ὁμοιοπαθὲς καὶ λογικὸν ζῶον. &c. Juſt. M. c. Tryph. (*p.* 320.)

II. As for the Qualification annexed and couched in thoſe words, *as thy ſelf*, that, as I conceive, may import both a Rule declaring the Nature, and a Meaſure determining the Quantity of that love which is due from us to our neighbour; the comparative term *As* implying both Conformity or Similitude, and Commenſuration or Equality.

Ἡ ὑπερβολὴ τῆς φιλίας τῇ πρὸς ἑαυτὸν ὁμοιοῦται. Ariſt. *Eth.* 9. 4.

1. Loving our neighbour *as our ſelves* doth import a Rule directing what kind of love we ſhould bear and exerciſe towards him; or informing us, that our charity doth conſiſt in having the ſame affections of ſoul, and in performing the ſame acts of beneficence towards him, as we are ready by inclination, as we are wont in practice to have or to perform towards our ſelves, with full approbation of our judgment and conſcience, apprehending it juſt and reaſonable ſo to do.

We cannot indeed better underſtand the nature of this duty, than by reflecting on the motions of our own heart, and obſerving the courſe of our demeanour towards our ſelves; for thence infallibly we may be aſſured how we ſhould ſtand affected, and how we ſhould behave our ſelves towards others.

This is a peculiar advantage of this Rule (inferring the excellent wiſdom and goodneſs of him who framed it) that by it very eaſily and certainly we may diſcern all the ſpecialties of our duty, without looking abroad or having recourſe to external inſtruction; ſo that by it we may be perfect Law-givers, and ſkilful Judges, and faithful Monitours to our ſelves of what in any caſe we ſhould do: for every one by internal experience knoweth what it is to love himſelf, every one is conſcious how he uſeth to treat himſelf; each one conſequently can preſcribe and decide for himſelf, what he ought to do towards his neighbour; ſo that we are not only θεοδίδακτοι *taught of God*, as the Apoſtle ſaith, *to love one another*, but αὐτοδίδακτοι, taught of our ſelves how to exerciſe that duty; whence our Lord otherwhere doth propoſe the Law of charity in theſe terms, *Whatſoever ye would that men ſhould do unto you, do ye even ſo unto them, for this is the law and the prophets*; that is, unto this Rule all the ſpecial precepts of charity propoſed in Holy Scripture, may be reduced.

Οὐ χρεία πολλῶν λόγων οὐδὲ μακροτέρων νόμων οὐδὲ διδασκαλίας ποικίλης· τὸ θέλημά σου γινέσθω νόμος —— Σὺ γένου δικαστὴς, σὺ γένου νομοθέτης τῆς σεαυτοῦ ζωῆς. Chryſ. Ἀνδρ. ιγ΄.
1 Theſſ. 4. 9.
Matt. 7. 12.
Luk. 6. 31.
Ὃ μισεῖς μηδενὶ ποιήσῃς· Tob. 4. 15.
Conſt. Apoſt. 1. 1.

Wherefore for information concerning our duty in each caſe and circumſtance, we need only thus to conſult and interrogate our ſelves, hence forming reſolutions concerning our practice.

Do we not much eſteem and ſet by our ſelves, do we not ſtrive to maintain in our minds a good opinion of our ſelves; can any miſchances befalling, any defects obſervable in us, any faults committed by us induce us to ſlight or deſpiſe our ſelves? this may teach us what regard and value we ſhould ever preſerve for our neighbour.

Do we not ſincerely and earneſtly deſire our own welfare and advantage in every kind; do we not heartily wiſh good ſucceſs to our own deſigns and undertakings; are we unconcerned or coldly affected in any caſe touching our own ſafety, our eſtate, our credit, our ſatisfaction or pleaſure? do we not eſpecially, if we rightly underſtand our ſelves, deſire the health and happineſs of our ſouls? this doth inform us, what we ſhould wiſh and covet for our neighbour.

Ὁ τὸν πλησίον ὡς ἑαυτὸν ἀγαπῶν, ἅπερ αὐτῷ βούλεται ἀγαθὰ, ἀγαθὰ κἀκείνῳ βουλήσεται. &c. Juſt. M. c. Tryph. (*p.* 321.)

Have we not a ſenſible delight and complacency in our own proſperity? do we ever repine at any advantages accruing to our perſon or condition? are we not extremely glad to find our ſelves thriving and flouriſhing in wealth, in reputation, in any accommodation or ornament of our ſtate? eſpecially if we be ſober and wiſe, doth not our ſpiritual proficiency and improvement in vertue yield joyous ſatisfaction to us? are we not much comforted in apprehending our ſelves to proceed in a hopefull way towards everlaſting felicity? this may inſtruct us what content we ſhould feel in our neighbours proſperity, both temporal and ſpiritual.

Do we not ſeriouſly grieve at our own diſaſters and diſappointments; are we not in ſad dumps, whenever we incurr any damage or diſgrace; do not our diſeaſes and pains ſorely afflict us; do we not pity and bemoan our ſelves in any want, calamity or diſtreſs? can we eſpecially, if we are our ſelves, without grievous diſpleaſure apprehend our ſelves enſlaved to Sin and Satan, deſtitute of God's favour, expoſed to endleſs miſery? hence may we learn how we ſhould condole and commiſerate the miſfortunes of our neighbour.

Do we not eagerly proſecute our own concerns? do we not with huge vigour and induſtry ſtrive to acquire all conveniences and comforts to our ſelves, to rid our ſelves of all wants and moleſtations? is our ſolicitous care or painful endeavour ever wanting toward the ſupport and ſuccour of our ſelves in any of our needs? are we ſatisfied in merely wiſhing our ſelves well? are we not alſo buſie and active in procuring what we affect? eſpecially, if we are well adviſed, do we not effectually provide for the weal of our ſoul, and ſupply of our ſpiritual neceſſities; labouring to reſcue our ſelves from ignorance and errour, from the tyranny of ſin, from the torture of a bad conſcience, from the danger of hell? this ſheweth how ready we ſhould be really to further our neighbours's good, miniſtring to him all kinds of aſſiſtance and relief ſuitable to his needs, both corporal and ſpiritual.

Are we ſo proud or nice, that we diſdain to yield attendance or ſervice needfull for our own ſuſtenance or convenience? do we not indeed gladly perform the meaneſt and moſt ſordid offices for our ſelves? this declareth how condeſcenſive we ſhould be in helping our neighbour, how ready even *to waſh his feet*, when occaſion doth require.

Do we love to vex our ſelves, or croſs our own humour? do we not rather ſeek by all means to pleaſe and gratifie our ſelves? this may warn us, how innocent and inoffenſive, how compliant and complacent we Rom. 15. 2. ſhould be in our behaviour towards others; endeavouring *to pleaſe them in all things*, eſpecially *for their good to edification.*

Are we eaſily angry with our ſelves, do we retain implacable grudges againſt our ſelves, or do we execute upon our ſelves miſchievous revenge? are we not rather very meek and patient towards our ſelves, mildly comporting with our own great weakneſſes, our troubleſome humours, our impertinences and follies; readily forgiving our ſelves the moſt heinous offences, neglects, affronts, injuries and outrages committed by us againſt our own intereſt, honour and welfare? hence may we derive leſſons of meekneſs and patience, to be exerciſed towards our neighbour, in bearing his infirmities and miſcarriages, in remitting any wrongs or diſcourteſies received from him.

Are we apt to be rude in our deportment, harſh in our language, or rigorous in our dealing towards our ſelves? do we not rather in word and deed treat our ſelves very ſoftly, very indulgently? Do we uſe to pry for faults, or to pick quarrels with our ſelves, to carp at any thing ſaid or done by us, raſhly or upon ſlight grounds to charge blame on our ſelves, to lay heavy cenſures on our actions, to make foul conſtructions of our words, to blazon our defects, or aggravate our failings? do we not rather connive at and conceal our blemiſhes; do we not excuſe and extenuate our own crimes?

Can we find in our hearts to frame virulent invectives, or to dart bitter taunts and ſcoffs againſt our ſelves; to murder our own credit by ſlander, to blaſt it by detraction, to maim it by reproach, to proſtitute it to be deflowred by jeering and ſcurrilous abuſe? are we not rather very jealous of our reputation, and ſtudious to preſerve it, as a precious ornament, a main fence, an uſefull inſtrument of our welfare?

Do we delight to report, or like to hear ill ſtories of our ſelves? do we not rather endeavour all we can to ſtifle them; to tie the tongues and ſtop the ears of men againſt them? hence may we be acquainted how civil and courteous in our behaviour, how fair and ingenuous in our dealing, how candid and mild in our judgment or cenſure we ſhould be towards our neighbour; how very tender and carefull we ſhould be of any-wiſe wronging or hurting his fame.

Thus reflecting on our ſelves, and making our practice towards our ſelves the pattern of our dealing with others, we ſhall not fail to diſcharge what is preſcribed to us in this Law: and ſo we have here a Rule of Charity. But farther,

2. Loving our neighbour as our ſelves doth alſo import the meaſure of our love towards him; that it ſhould be commenſurate and equal in degree to that love which we bear and exerciſe towards our ſelves. Saint *Peter* once and again doth exhort us *to love one another* ἐκτενῶς, *with an* 1 Pet. 1. 22.
outſtretched affection; and how far that affection ſhould be ſtretched we 4. 8.
are here informed; even that it ſhould reach the fartheſt that can be, or to a parity with that intenſe love, which we do bear in heart, and expreſs in performance towards our ſelves: ſo that we do either bring down our ſelf-love to ſuch a moderation, or raiſe up our charity to ſuch a fervency, that both come to be adjuſted in the ſame even level; this is that pitch, at which we ſhould aim and aſpire; this is that perfection of charity, which our Lord recommendeth to us in that injunction, *Be* Mat. 5. 48.
perfect, even as your father in heaven is perfect.

That this ſenſe of the words is included, yea chiefly intended, divers reaſons will evince: For

1. The moſt natural ſignification and common uſe of the phraſe doth import thus much; and any one at firſt hearing would ſo underſtand the words.

2. It appeareth by comparing this Precept with that to which it is annexed, *of loving God with all our heart and all our ſoul*, which manifeſtly deſigneth the quantity and degree of that love; conſequently the like determination is intended in this precept, which is expreſſed to reſemble that, or deſigned in like manner to qualifie and bound our duty towards our neighbour.

3. If the Law doth not ſignifie thus much, it doth hardly ſignifie any thing; not at leaſt any thing of direction or uſe to us; for no man is ignorant that he is obliged to love his neighbour, but how far that love muſt extend, is the point wherein moſt of us do need to be reſolved, and without ſatisfaction in which we ſhall hardly do any thing; for as he that oweth money will not pay except he can tell how much it is; ſo to know the Duty will not avail towards effectual obſervance of it, if its meaſure be not fixed.

4. Indeed, the Law otherwiſe underſtood will rather be apt to miſguide than to direct us; inducing us to apprehend, that we ſhall ſatisfie its intent and ſufficiently diſcharge our duty, by practiſing charity in any low degree or mean inſtance. Alſo,

5. The former ſenſe, which is unqueſtionable, doth infer and eſtabliſh this; becauſe ſimilitude of love, morally ſpeaking, cannot conſiſt with inequality thereof; for if in conſiderable degrees we love our ſelves more than others, aſſuredly we ſhall fail both in exerting ſuch internal acts of affection, and in performing ſuch external offices of kindneſs toward them, as we do exert and perform in regard to our ſelves; whence this Law, taken merely as a Rule, demanding a confuſed and imperfect ſimilitude of practice, will have no clear obligation or certain efficacy.

6. But farther to aſſure this expoſition, I ſhall declare that the Duty thus interpreted is agreeable to reaſon, and may juſtly be required of us, upon conſiderations, which together will ſerve to preſs the obſervance of it, according to ſuch meaſure.

1. It is reaſonable that we ſhould thus love our neighbour as our ſelves, becauſe he is as our ſelves, or really in all conſiderable reſpects the ſame with us: We concurr with him in all that is neceſſary, ſubſtantial and ſtable; we differ from him only in things contingent, circumſtantial and variable; in the which, of courſe or by chance we are liable in a ſmall time as much to differ from our ſelves: in ſuch reſpects we are not the ſame to day that we were yeſterday, and ſhall be to morrow; for we ſhift our circumſtances as we do our cloaths; our bodies are in continual flux, and our ſouls do much conform to their alteration; our temper and complexion do vary with our air, out diet, our converſation, our fortunes, our age; our parts grow and decay, our principles and judgments, our affections and deſires are never fixed, and ſeldom reſt long in the ſame place; all our outward ſtate doth eaſily change face; ſo that if we conſider the ſame Perſon in youth and in age, in health and in ſickneſs, in proſperity and in diſtreſs, may we not ſay *quantùm mutatus ab illo*, how quite another man is he grown? Yet ſhall a man for ſuch alterations ſurceaſe or abate his love to himſelf? why then in regard to the like differences ſhall we leſs affect our neighbour, who is endued with that common nature, which alone through all thoſe viciſſitudes ſticketh faſt in us; who is the moſt expreſs image of us, (or rather a copy, drawn by the ſame hand, of the ſame original) another ſelf, attired in a divers garb of circumſtances? do we not ſo far as we deſpiſe or diſaffect him, by conſequence ſlight or hate our ſelves; ſeeing (except bare perſonality, or I know not what metaphyſical identity) there is nothing in him different from what is, or what may be in us?

2. It is juſt that we ſhould love our neighbour equally with our ſelves, becauſe he really no leſs deſerveth love, or becauſe upon a fair judgment he will appear equally amiable: juſtice is impartial, and regardeth things as they are in themſelves, abſtracting from their relation to this or that perſon; whence if our neighbour ſeem worthy of affection no leſs than we, it demandeth that accordingly we ſhould love him no leſs.

And what ground can there be of loving our ſelves, which may not as well be found in others? is it endowments of nature, is it accompliſhments of knowledge, is it ornaments of vertue, is it accouſtrements of fortune; but is not our neighbour poſſeſſed of the ſame; is he not at 1 Cor. 4. 6, 7. leaſt capable of them, the collation and acquiſt of them depending on the ſame arbitrary bounty of God, or upon faculties and means commonly diſpenſed to all? May not any man at leaſt be as wiſe and as good as we? why then ſhould we not eſteem, why not affect him as much? doth relation to us alter the caſe? is ſelf as ſelf-lovely or valuable, doth that reſpect lend any worth or price to things?

Likewiſe, what more can juſtice find in our neighbour to obſtruct or depreſs our love than it may obſerve in our ſelves? hath he greater infirmities or defects, is he more liable to errours and miſcarriages, is he guilty of worſe faults than we? If without arrogance and vanity we cannot affirm this, then are we as unworthy of love as he can be; and refuſing any degree thereof to him, we may as reaſonably withdraw the ſame from our ſelves.

3. It is fit that we ſhould be obliged to love our neighbour equally with our ſelves, becauſe all charity beneath ſelf-love is defective, and all ſelf-love above charity is exceſſive.

It is an imperfect charity which doth not reſpect our neighbour according to his utmoſt merit and worth, which doth not heartily deſire his good, which doth not earneſtly promote his advantage in every kind, according to our ability and opportunity: and what beyond this can we do for our ſelves?

If in kind or degree we tranſcend this, it is not vertuous love or true friendſhip to our ſelves, but a vain fondneſs or perverſe dotage; proceeding from inordinate diſpoſitions of ſoul, grounded on fooliſh conceits, begetting foul qualities and practices; envy, ſtrife, ambition, avarice, and the like.

4. Equity requireth that we ſhould love our neighbour to this degree, becauſe we are apt to claim the ſame meaſure of love from others: no mean reſpect or ſlight affection will ſatisfie us; we cannot brook the leaſt diſregard or coldneſs; to love us a little is all one to us as not to love us at all: it is therefore equitable, that we ſhould be engaged to the ſame height of charity towards others; otherwiſe we ſhould be allowed in our dealings to uſe double weights and meaſures, which is plain iniquity: what indeed can be more ridiculouſly abſurd, than that we Prov. 20. 10 ſhould pretend to receive that from others, which we are not diſpoſed to yield to them upon the ſame ground and title?

5. It is needful that ſo great a charity ſhould be preſcribed, becauſe none inferiour thereto will reach divers weighty ends deſigned in this Law; namely, the general convenience and comfort of our lives in mutual ſociety and entercourſe: for if in conſiderable degree we do affect our ſelves beyond others, we ſhall be continually bickering and claſhing with them about points of intereſt and credit; ſcrambling with them for what may be had, and clambering to get over them in power and dignity; whence all the paſſions annoying our ſouls, and all the miſchiefs diſturbing our lives muſt needs enſue.

6. That entire love which we owe to God our Creatour, and to Chriſt our Redeemer, doth exact from us no leſs a meaſure of Charity than this; for ſeeing they have ſo clearly demonſtrated themſelves to bear an immenſe love to men, and have charged us therein to imitate them; it becometh us, in conformity, in duty, in gratitude to them, to bear the higheſt we can, that is, the ſame as we bear to our ſelves: for how can we love God enough, or with all our ſoul, if we do not accord with him in loving his friends and relations, his ſervants, his children with moſt entire affection?

If in God's judgment they are equal to us, if in his affection and care they have an equal ſhare, if he in all his dealings is indifferent and impartial

partial towards all, how can our judgment, our affection, our behaviour be right, if they do not conſpire with him in the ſame meaſures?

7. Indeed the whole tenour and *Genius* of our Religion do imply obligation to this pitch of charity, upon various accounts.

It repreſenteth all worldly goods and matters of private intereſt as very inconſiderable and unworthy of our affection, thereby ſubtracting the fuel of immoderate ſelf-love.

It enjoyneth us for all our particular concerns entirely to rely upon providence, ſo barring ſolicitude for our ſelves, and diſpoſing an equal care for others.

It declareth every man ſo weak, ſo vile, ſo wretched, ſo guilty of ſin and ſubject to miſery (ſo for all good wholly indebted to the pure grace and mercy of God) that no man can have reaſon to dote on himſelf or, to prefer himſelf before others: we need not cark, or prog, or ſcrape for our ſelves, being aſſured that God ſufficiently careth for us.

In its account the fruits and recompences of love to others in advantage to our ſelves do far ſurpaſs all preſent intereſts and enjoyments; whence in effect the more or leſs we love others, anſwerably the more or leſs we love our ſelves, ſo that charity and ſelf-love become co-incident, and both run together evenly in one channel.

Matt. 5. 45. It recommendeth to us the imitation of God's love and bounty, which are abſolutely pure, without any regard, any capacity of benefit redounding to himſelf.

It commandeth us heartily to love even our bittereſt enemies and moſt cruel perſecuters; which cannot be performed without a proportionable abatement of ſelf-love.

1 Joh. 3. 16. It chargeth us not only freely to impart our ſubſtance, but willingly to expoſe our lives for the good of our brethren; in which caſe charity doth plainly match ſelf-love; for what hath a man more dear or precious than his life to lay out for himſelf?

It repreſenteth all men (conſidering their divine extraction, and being formed after God's Image; their deſignation for eternal glory and happineſs, their partaking of the common redemption by the undertakings and ſufferings of Chriſt, their being objects of God's tender affection and care) ſo very conſiderable, that no regard beneath the higheſt will befit them.

It alſo declareth us ſo nearly allied to them, and ſo greatly concerned
Gal. 3. 28. in their good, (we being *all one in Chriſt*, and *members one of another*)
Joh. 17. 21. that we ought to have a perfect complacency in their welfare, and a
Rom. 12. 5. 1 Cor. 12. 26. ſympathy in their adverſity, as our own.

Joh. 13. 35. It condemneth ſelf-love, ſelf-pleaſing, ſelf-ſeeking as great faults,
1 Tim. 3. 2. which yet (even in the higheſt exceſs) do not ſeem abſolutely bad; or
2 Pet. 2. 10. Rom. 15. 1. otherwiſe culpable, than as including partiality, or detracting from
Phil. 2. 4. that equal meaſure of charity, which we owe to others; for ſurely we
1 Cor. 10. 24. cannot love our ſelves too much, if we love others equally with our
13. 5. ſelves; we cannot ſeek our own good exceſſively, if with the ſame earneſtneſs we ſeek the good of others.

It exhibiteth ſupernatural aids of grace, and conferreth that Holy Spirit of love, which can ſerve to no meaner purpoſes, than to quel that ſorry principle of niggardly ſelfiſhneſs, to which corrupt nature doth incline; and to enlarge our hearts to this divine extent of goodneſs.

8. Laſtly, many conſpicuous examples, propoſed for our direction in this kind of practice, do imply this degree of charity to be required of us.

It may be objected to our diſcourſe, that the duty thus underſtood, is unpracticable, Nature violently ſwaying to thoſe degrees of ſelf-love, which charity can no wiſe reach. This exception (would time permit) I ſhould aſſoil, by ſhewing how far, and by what means we may attain to ſuch a practice; (how at leaſt by aiming at this top of perfection we may aſcend nearer and nearer thereto) in the mean time experience doth ſufficiently evince poſſibility, and aſſuredly that may be done, which we ſee done before us: And ſo it is, pure charity hath been the root of ſuch affections and ſuch performances (recorded by indubitable teſtimony) toward others, which hardly any man can exceed in regard to himſelf: nor indeed hath there ſcarce ever appeared any heroical vertue, or memorable piety, whereof charity overbearing ſelfiſhneſs, and ſacrificing private intereſt to publick benefit, hath not been a main ingredient. For inſtance then;

Did not *Abraham* even prefer the good of others before his own, when he gladly did quit his countrey, patrimony, friends and kindred, to paſs his days in a wandring pilgrimage, upon no other encouragement than an overture of bleſſing on his poſterity?

Did not the charity of *Moſes* ſtretch thus far, when for the ſake of his brethren he voluntarily did exchange the ſplendours and delights of a Court for a condition of vagrancy and ſervility; *chuſing rather*, as the Apoſtle ſpeaketh, *to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin*? did not it overſtretch, when (although having been grievouſly affronted by them) he wiſhed that rather his name ſhould be *expunged from God's book*, than that their ſin ſhould abide unpardoned?

Chryſ. *in* 1 Cor. *Or.* 25. *in* Eph. *Or.* 7.

Heb. 11. 24.

Exod. 33. 32.

Βούλομαι μετ' ἐκείνων ἀπολέσθαι ἢ χωρὶς ἐκείνων σώζεσθαι.

ὄντως μανία, ὄντως ἔρως μέγας ——— Chryſt. *in* Eph. *Or.* 7.

Did not *Samuel* exerciſe ſuch a charity, when being ingratefully and injuriouſly diſmounted from his authority, he did yet retain toward that people a zealous deſire of their welfare, *not ceaſing earneſtly to pray for them*? 1 Sam. 12. 23.

Did not *Jonathan* love *David* equally with himſelf, when for his ſake he choſe to incurr the diſpleaſure of his father and his King; when for his advantage he was content to forfeit the privilege of his birth, and the inheritance of a Crown; when he could without envy or grudge look on the growing proſperity of his ſupplanter, could heartily wiſh his ſafety, could effectually protect it, could purchaſe it to him with his own great danger and trouble? when he, that in gallantry of courage and vertue did yield to none, was yet willing to become inferiour to one born his ſubject, one raiſed from the duſt, one *taken from a ſheep-coat*; ſo that unrepiningly and without diſdain he could ſay, *Thou ſhalt be King over Iſrael, and I ſhall be next unto thee*: are not theſe pregnant evidences, that it was truly ſaid in the ſtory, *The ſoul of Jonathan was knit to the ſoul of David, and he loved him as his own ſoul*?

1 Sam. 20. 30.

Pſal. 78. 70.

1 Sam. 23. 17.

1 Sam. 18. 1. 20. 17.

Did not the Pſalmiſt competently practice this duty, when in the ſickneſs of his ingrateful adverſaries *he cloathed himſelf with ſackcloath, he humbled his ſoul with faſting; he bowed down heavily as one that mourneth for his mother*? Pſal. 35. 12.

Were not *Elias*, *Jeremy*, and other Prophets as much concerned for the good of their country-men as for their own, when they took ſuch pains, when they ran ſuch hazards, when they endured ſuch hardſhips not only for them, but from them; being requited with hatred and miſuſage for endeavouring to reclaim them from ſin, and ſtop them from ruin?

May not the Holy Apoſtles ſeem to have loved mankind beyond themſelves, when for its inſtruction and reformation, for reconciling it to God and procuring its ſalvation, they gladly did undertake and undergo ſo many rough difficulties, ſo many formidable dangers, ſuch irkſome pains and troubles, ſuch extreme wants and loſſes, ſuch grievous ignominies and diſgraces; ſlighting all concerns of their own, and relinquiſhing whatever was moſt dear to them (their ſafety, their liberty, their eaſe, their eſtate, their reputation, their pleaſure, their very blood and breath) for the welfare of others; even of thoſe who did ſpitefully maligne and cruelly abuſe them?

Survey but the Life of one among them; mark the wearisome travels
he undervent over all the earth, the ſolicitous cares which did poſſeſs his
mind *for all the Churches:* the continual toils and drudgeries ſuſtained
by him in preaching by word and writing; in viſiting, in admoniſhing,
in all paſtoral employments; the impriſonments, the ſtripes, the reproa-
ches, the oppoſitions and perſecutions of every kind, and from all ſorts of
people, which he ſuffered; the pinching wants, the deſperate hazards,
2 Cor. 11. 23. the lamentable diſtreſſes with the which he did ever conflict; peruſe
4. 8. thoſe black catalogues of his afflictions regiſtred by himſelf; then tell
1 Cor. 4. 11. me how much his charity was inferiour to his ſelf-love? did not at leaſt
the one vie with the other, when he, for the benefit of his diſciples, was
Phil. 1. 24. content *to be abſent from the Lord*, or ſuſpended from a certain fruition
2 Cor. 5. 1, &c. of glorious beatitude; reſting in this uncomfortable ſtate, in *this fleſhly*
tabernacle wherein *he groaned, being burthened*, and longing for enlarge-
ment? did he not ſomewhat beyond himſelf love thoſe men, for whoſe
Rom. 9. 3. ſalvation he wiſhed himſelf *accurſed from Chriſt*, or debarred from the aſ-
2 Cor 11. 24, ſured enjoyment of eternal felicity; thoſe very men, by whom he had
25. 1 Theſſ. 2. 15. been ſtoned, had been ſcourged, had been often beaten to extremity,
from whom he had received manifold indignities and outrages?

Acts 4. 34. Did not they love their neighbours as themſelves, who ſold their poſſeſſions, and diſtributed the prices of them for relief of their indigent brethren? did not moſt of the ancient Saints and Fathers mount near the top of this duty, of whom it is by unqueſtionable records teſtified, that they did freely beſtow all their private eſtate and ſubſtance on the poor, devoting themſelves to the ſervice of God and edification of his people? Finally,

Did not our Lord himſelf in our nature exemplifie this Duty, yea by
his Practice far out-do his Precept? for, He who from the brighteſt
glories, from the immenſe riches, from the ineffable joys and felicities of
his celeſtial Kingdom, did willingly ſtoop down to aſſume the garb of a
ſervant, to be cloathed with the infirmities of fleſh, to become *a man of*
ſorrow, and acquainted with grief; He who for our ſake vouchſafed to
live in extreme penury and diſgrace, to feel hard want, ſore travel, bit-
ter perſecution, moſt grievous ſhame and anguiſh; He who not only
did contentedly bear, but purpoſely did chuſe to be accuſed, to be ſlan-
dered, to be reviled, to be mocked, to be tortured, to pour forth his
Rom. 5. 6, 8, heart-blood upon a croſs, for the ſake of an unprofitable, an unworthy,
10. 1 Pet. 3. 18. an impious, an ingrateful generation; for the ſalvation of his open ene-
Eph. 2. 1. mies, of baſe apoſtates, of perverſe rebels, of villainous traitours; He
Col. 2. 13. who, in the height of his mortal agonies, did ſue for the pardon of his
Chryſ. *in* Eph. *Or.* 7. cruel murtherers; who did ſend his Apoſtles to them, did cauſe ſo many
in 1 Cor. wonders to be done before them, did furniſh all means requiſite to con-
Or. 32. vert and ſave them; He that acted and ſuffered all this, and more than
Heb. 12. 2. can be expreſſed, with perfect frankneſs and good will; did he not ſig-
nally

nally love his neighbour as himſelf, to the utmoſt meaſure: did not in him vertue conquer nature, and charity triumph over ſelf-love? This he did to ſeal and impreſs his Doctrine; to ſhew us what we ſhould do, and what we can do by his grace; to oblige us and to encourage us unto a conformity with him in this reſpect; for, *Walk in love*, ſaith the Eph. 5. 1.
Apoſtle, *as Chriſt hath alſo loved us, and hath given himſelf for us*; And, 1 Joh. 3. 16. Joh. 15. 12.
This (ſaith he himſelf) *is my commandment, that ye love one another as I* 13. 34.
have loved you: And how can I better conclude, than in the recommendation of ſuch an Example?

Now, our Lord Jeſus Chriſt himſelf, and God even our father, who hath 2 Theſſ. 2. 16.
loved us, and hath given us everlaſting conſolation, and good hope through grace, comfort your hearts, and ſtabliſh you in every good word and work.

SERMON XXVI.

Of the Love of our Neighbour.

MATTH. XXII. 39.

Thou ſhalt love thy neighbour as thy ſelf.

I Have formerly diſcourſed on theſe words, and then ſhewed how they do import two obſervable Particulars; firſt a Rule of our Charity, or that it ſhould be like in nature; then a Meaſure of it, or that it ſhould be equal in degree to the love which we do bear to our ſelves. Of this latter interpretation I did aſſign divers reaſons, urging the obſervance of the Precept according to that notion: but one material point ſcantneſs of time would not allow me to conſider; which is the removal of an Exception, to which that interpretation is very liable, and which is apt to diſcourage from a ſerious application to the practice of this duty ſo expounded.

If, it may be ſaid, the Precept be thus underſtood, as to oblige us to love our neighbours equally with our ſelves, it will prove unpracticable, ſuch a charity being merely romantick and imaginary; for who doth, who can love his neighbour in this degree? nature powerfully doth reſiſt, common ſenſe plainly doth forbid that we ſhould do ſo: A natural inſtinct doth prompt us to love our ſelves, and we are forcibly driven thereto by an unavoidable ſenſe of pleaſure and pain, reſulting from the conſtitution of our body and ſoul, ſo that our own leaſt good or evil are very ſenſible to us; whereas we have no ſuch potent inclination to love others; we have no ſenſe or a very faint one of what another doth enjoy or endure: doth not therefore Nature plainly ſuggeſt, that our neighbours good cannot be ſo conſiderable to us as our own? eſpecially when charity doth claſh with ſelf-love, or when there is a competition between our neighbour's intereſt and our own, is it poſſible that we ſhould not be partial to our own ſide? is not therefore this Precept ſuch as if we ſhould be commanded to fly, or to do that which natural propenſion will certainly hinder?

In anſwer to this Exception, I ſay, firſt,

1. Be it ſo, that we can never attain to love our neighbour altogether ſo much as our ſelves, yet may it be reaſonable that we ſhould be enjoyned to do ſo; for

Laws muſt not be depreſſed to our imperfection, nor rules bent to our obliquity; but we muſt aſcend toward the perfection of them, and ſtrive to conform our practice to their exactneſs: if what is preſcribed be according to the reaſon of things juſt and fit, it is enough although our practice will not reach it; for what remaineth may be ſupplied by repentance and humility in him that ſhould obey, by mercy and pardon in him that doth command.

In the preſcription of duty it is juſt, that what may be required (even in rigour) ſhould be preciſely determined, though in execution of juſtice or diſpenſation of recompence conſideration may be had of our weakneſs; whereby both the authority of our Governour may be maintained, and his clemency glorified.

It is of great uſe, that by comparing the Law with our practice, and in the perfection of the one, diſcerning the defect of the other, we may be humbled, may be ſenſible of our impotency, may thence be forced to ſeek the helps of grace and the benefit of mercy.

Were the Rule never ſo low, our practice would come beneath it; it is therefore expedient that it ſhould be high, that at leaſt we may riſe higher in performance than otherwiſe we ſhould do; for the higher we aim, the nearer we ſhall go to the due pitch; as he that aimeth at heaven, although he cannot reach it, will yet ſhoot higher than he that aimeth only at the houſe top.

The height of duty doth prevent ſloth and decay in vertue, keeping us in wholſome exerciſe and in continual improvement, while we be always climbing toward the top, and ſtraining unto farther attainment: the ſincere proſecution of which courſe, as it will be more profitable unto us, ſo it will be no leſs acceptable to God, than if we could thoroughly fulfil the Law: for in judgment God will only reckon upon the ſincerity and earneſtneſs of our endeavour: ſo that if we have done our beſt, it will be taken as if we had done all. *Our labour will not be loſt in the Lord*; for the degrees of performance will be conſidered, and he that hath done his duty in part ſhall be proportionably recompenſed; according to that of Saint *Paul*; *Every man ſhall receive his own reward according to his own work.* Hence ſometimes we are enjoyned to *be perfect as our heavenly father is perfect*; and to be *holy as God is holy*; otherwhile to *go on to perfection*, and to *preſs toward the mark*; which Precepts in effect do import the ſame thing; but the latter implieth the former, although in attainment impoſſible, yet in attempt very profitable: and ſurely he is likely to write beſt, who propoſeth to himſelf the faireſt Copy for his imitation.

Phil. 3. 12.
1 Cor. 5. 28.
1 Theſſ. 1. 13.
Heb. 6. 10.
1 Cor. 3. 8.
Matt. 5. 48.
19. 21.
1 Pet. 1. 16.
Col. 4. 12.
Heb. 6. 1.
Phil. 3.

In fine, if we do act what is poſſible, or as we can, do conform to the rule of duty, we may be ſure that no impoſſibility of this, or of any other ſublime Law can prejudice us.

I ſay of any other Law; for it is not only this Law, to which this exception may be made, but many others, perhaps every one Evangelical Law, are alike repugnant to corrupt Nature, and ſeem to ſurmount our ability.

But neither is the performance of this taſk ſo impoſſible, or ſo deſperately hard (if we take the right courſe, and uſe proper means toward it) as is ſuppoſed; as may ſomewhat appear, if we will weigh the following conſiderations.

1. Be it conſidered, that we may be miſtaken in our account, when we do look on the impoſſibility or difficulty of ſuch a practice, as it appeareth at preſent, before we have ſeriouſly attempted, and in a good method, by due means, earneſtly laboured to atchieve it: for many things cannot be done at firſt, or with a ſmall practice, which by degrees and a continued endeavour may be effected; divers things are placed at a diſtance, ſo that without paſſing through the interjacent way we cannot arrive at them: divers things ſeem hard before trial, which afterward prove very eaſie: it is impoſſible to fly up to the top of a ſteeple, but we may aſcend thither by ſteps; we cannot get to *Rome* without croſſing the Seas, and travelling through *France* or *Germany*, it is hard to comprehend a ſubtle *Theoreme* in *Geometry* if we pitch on it firſt, but if we begin at the ſimple principles, and go forward through the intermediate propoſitions, we may eaſily attain a demonſtration of it: it is hard to ſwim, to dance, to play on an inſtrument, but a little trial, or a competent exerciſe will render thoſe things eaſie to us: So may the practice of this duty ſeem impoſſible, or inſuperably difficult, before we have employed divers means, and voided divers impediments; before we have enured our minds and affections to it, before we have tried our forces in ſome inſtances thereof, previous to others of a higher ſtrain, and nearer the perfection of it.

If we would ſet our ſelves to exerciſe charity in thoſe inſtances whereof we are at firſt capable without much reluctancy, and thence proceed toward others of a higher nature, we may find ſuch improvement, and taſte ſuch content therein, that we may ſoon ariſe to incredible degrees thereof, and at length perhaps we may attain to ſuch a pitch, that it will ſeem to us baſe and vain to conſider our own good before that of others, in any ſenſible meaſure; and that Nature which now ſo mightily doth conteſt in favour of our ſelves, may in time give way to a better Nature, born of cuſtom, affecting the good of others. Let not therefore a preſent ſenſe or experience raiſe in our minds a prejudice againſt the poſſibility or practicableneſs of this duty.

2. Let us conſider, that in ſome reſpects, and in divers inſtances, it is very feaſible to love our neighbour no leſs than our ſelves.

We may love our neighbour truly and ſincerely, *out of a pure heart and a good conſcience, and faith unfeigned*, as Saint *Paul* doth preſcribe; or according to Saint *Peter*'s injunction, *from a pure heart love one another fervently*; and in this reſpect we can do no more toward our ſelves; for truth admitteth no degrees, ſincerity is a pure and compleat thing, excluſive of all mixture or alloy.

1 Tim. 1. 6.
1 Pet. 1. 22.
(Rom. 12. 9.)

And as to external acts at leaſt it is plain that charity toward others may reach ſelf-love; for we may be as ſerious, as vigorous, as induſtrious in acting for our neighbours good, as we can be in purſuing our own deſigns and intereſts; for reaſon eaſily can manage and govern external practice; and common experience ſheweth the matter to this extent practicable, ſeeing that often men do employ as much diligence on the concerns of others, as they can do on their own (being able to do no more than their beſt in either caſe) wherefore in this reſpect charity may vie with ſelfiſhneſs; and practiſing thus far may be a ſtep to mount higher.

Alſo rational conſideration will enable us to perform ſome interiour acts of charity in the higheſt degree; for if we do but, (as without much difficulty we may do) apply our mind to weigh the qualities and the actions of our neighbour, we may thence obtain a true opinion and juſt eſteem of him; and (ſecluding groſs folly or flattery of our ſelves) how can we in that reſpect or inſtance be more kind or benign to our ſelves?

Is it not alſo within the compaſs of our ability to repreſs thoſe paſſions of ſoul, the eruption whereof tendeth to the wrong, damage and offence of our neigbour; in regard to which practice Saint *Paul* affirmeth that Rom. 13. 10. the law may be fulfilled, *Love*, ſaith he, *worketh no evil to his neighbour; therefore love is the fulfilling of the law?* And what more in this reſpect can we perform for our ſelves?

3. We may conſider, that commonly we ſee men inclined by other principles to act as much or more for the ſake of others, as they would for themſelves.

Ἀληθὲς δὲ τὸ περὶ τοῦ σπουδαίου καὶ τὸ τῶν φίλων ἕνεκα πολλὰ πράττειν, καὶ τῆς πατρίδος κἂν δέῃ ὑπεραποθνήσκειν—— Ariſt. *Eth.* 9. 8.

Moral honeſty hath inclined ſome, ambition and popularity have excited others, to encounter the greateſt dangers, to attack the greateſt difficulties, to expoſe their ſafety, to ſacrifice their lives for the welfare of their Countrey.

Inſana amicitia. Sen. *Ep.* 9.

Common friendſhip hath often done as much, and brutiſh love (that *mad friendſhip*, as *Seneca* calleth it) commonly doth far more: for what will not a fond lover undertake and atchieve for his Minion, although ſhe really be the worſt enemy he can have? yet for ſuch a Snake Chryſ. *in* Eph. *p.* 797. will he not laviſh his eſtate, proſtitute his honour, abandon his eaſe, hazard his ſafety, ſhipwreck his conſcience, forfeit his ſalvation? what may not a *Delilah* obtain of her *Sampſon*, a *Cleopatra* of her *Anthony*, how prejudicial ſoever it be to his own intereſt and welfare?

Why then may not a principle of Charity (grounded on ſo much better reaſon, and backed by ſo much ſtronger motives) be conceived able to engage men to the like practice? why may not a man be diſpoſed to do that out of hearty good-will, which he can do out of vain conceit, or vicious appetite? why ſhall other forces overbear nature, and the power of charity be unable to match it?

4. Let us conſider, that thoſe diſpoſitions of ſoul which uſually with ſo much violence do thwart the obſervance of this Precept, are not ingredients of true ſelf-love, by the which we are directed to regulate our charity, but a ſpurious brood of our folly and pravity, which imply not a ſober love of our ſelves, but a corrupt fondneſs toward an idol of our fancy miſtaken for our ſelves.

A high conceit of our worth or ability, of our fortune or worldly ſtate, of our works and atchievements; a great complacence or confidence in ſome endowment or advantage belonging to us, a ſtiff adherence to our own will or humour, a greedy appetite to ſome particular intereſt or baſe pleaſure; theſe are thoſe, not attendants of natural ſelf-love, but iſſues of unnatural depravedneſs in judgment and affections, which render our practice ſo exorbitant in this regard, making us ſeem to love our ſelves ſo immoderately, ſo infinitely; ſo contracting our ſouls and drawing them inwards, that we appear indiſpoſed to love our neighbour in any conſiderable degree: If theſe (as by ſerious conſideration they may be) were voided, or much abated, it would not be found ſo grievous a matter to love our neighbour as our ſelves; for that ſober love remaining behind, to which nature inclineth, and which reaſon approveth, would rather help to promote than yield any obſtacle to our charity; if ſuch perverſe ſelfiſhneſs were checked and depreſſed, and natural kindneſs cheriſhed and advanced, then true ſelf-love and charity would compoſe themſelves into near a juſt poiſe.

5. Indeed (which we may farther conſider) our Nature is not ſo abſolutely averſe or indiſpoſed to the practice of ſuch charity, as to thoſe may ſeem, who view it ſlightly, either in ſome particular inſtances, or in ordinary practice; Nature hath furniſhed us with ſtrong inſtincts for the defence and ſuſtenance of our life; and common practice is depraved by ill education and cuſtom; theſe ſome men poring on do imagin no room left for charity in the conſtitution of men; but they conſider not, that one of theſe may be ſo moderated, and the other ſo corrected, that charity may have a fair ſcope in mens hearts and practice; and they ſlip over divers pregnant marks of our natural inclination thereto.

Man having received his ſoul from the breath of God, and being framed after the image of his moſt benign Parent, there do yet abide in him ſome Features reſembling God, and Relicks of the divine original; there are in us ſeeds of ingenuity, of equity, of pity, of benignity, which being cultivated by ſober conſideration and good uſe (under the conduct and aid of heavenly grace) will produce noble fruits of charity.

The frame of our Nature ſo far diſpoſeth us thereto, that our bowels are touched with ſenſible pain upon the view of any calamitous object; our fancy is diſturbed at the report of any diſaſter befalling any perſon; we can hardly ſee or read a Tragedy without motions of compaſſion.

The practice of benignity, of courteſie, of clemency at firſt ſight, without any diſcurſive reflection, doth obtain approbation and applauſe from us; being no leſs grateful and amiable to the mind than beauty to our eyes, harmony to our ears, fragrancy to our ſmell, and ſweetneſs to our palate, and to the ſame mental ſenſe malignity, cruelty, harſhneſs, all kinds of uncharitable dealing, are very diſguſtful and loathſome.

There wanteth not any commendation to procure a reſpect for Charity; nor any invective to breed abhorrence of uncharitableneſs, Nature ſufficiently prompting to favour the one and to deteſt the other.

The practice of the former in common language hath ever been ſtyled humanity, and the diſpoſition from whence it floweth is called good nature; the practice of the latter is likewiſe termed inhumanity, and its ſource ill-nature; as thwarting the common notions and inclinations of Mankind, diveſting us of our manhood, and rendring us a ſort of Monſters among men.

No quality hath a clearer repute, or is commonly more admired than generoſity, which is a kind of natural charity, or hath a great ſpice thereof; No diſpoſition is more deſpiſed among men than niggardly ſelfiſhneſs; whence commonly men are aſhamed to avow ſelf-intereſt as a principle of their actions, (rather fathering them on ſome other cauſe) as being conſcious to themſelves that it is the baſeſt of all principles.

Whatever the cenſurers and detractours of humane nature do pretend, yet even themſelves do admire pure beneficence, and contemn ſelfiſhneſs; for (if we look to the bottom of their intent) it is hence, they are bent

Ὅθεν τοὺς φιλανθρώπους ἐπαινοῦμεν —— Ariſt. *Eth.* 8. 1.

Ἐπιτιμῶσι γὰρ τοῖς ἑαυτοὺς μάλιστα ἀγαπῶσι, καὶ ὡς ἐν αἰσχρῷ φιλαύτους ἀποκαλοῦσι. Ariſt. 9. 8.

Ὅσῳ ἂν βελτίων ᾖ, μᾶλλον διὰ τὸ καλὸν καὶ φίλου ἕνεκα, τὸ δ' αὑτοῦ παρίησι. *Ibid.*

to ſlander mankind as void of good nature, becauſe out of malignity they would not allow it a quality ſo excellent and divine.

Wherefore according to the general judgment and conſcience of men (to omit other conſiderations) our Nature is not ſo averſe from charity, or deſtitute of propenſions thereto; and therefore cheriſhing the natural ſeeds of it, we may improve it to higher degrees.

6. But ſuppoſing the inclinations of Nature, as it now ſtandeth in its depraved and crazy ſtate, do ſo mightily obſtruct the practice of this duty in the degree ſpecified, ſo that however we cannot by any force of reaſon or philoſophy attain to deſire ſo much or reliſh ſo well the good of others as our own, yet we muſt remember, that a ſubſidiary power is by the divine mercy diſpenſed, able to control and ſubdue Nature to a compliance, to raiſe our practice above our natural forces. We have a like averſeneſs to other ſpiritual duties (to the loving God with all our hearts, to the mortifying our fleſh and carnal deſires, to the contempt of worldly things, and placing our happineſs in ſpiritual goods) yet we are able to perform them by the ſuccour of grace, and in virtue of that omnipotency which Saint *Paul* aſſumed to himſelf when he ſaid, *I can do all things by Chriſt enabling me.*

Phil. 4. 13. ἐν τῷ ἐνδυναμοῦντι ——
2. Tim. 1. 7.

It we can get *the Spirit of love* (and aſſuredly we may get it, if we carefully will ſeek it, with conſtant fervency imploring it from him, who hath promiſed to beſtow it on thoſe that ask it) it will infuſe into our minds that light, whereby we ſhall diſcern the excellency of this duty, together with the folly and baſeneſs of that ſelfiſhneſs which croſſeth it; it will kindle in our hearts charitable affections, diſpoſing us to wiſh all good to our neighbour, and to feel pleaſure therein; it will render us *partakers of that divine nature*, which ſo will guide and urge us in due meaſure to affect the benefit of others, as now corrupt nature doth move us unmeaſurably to covet our own; being ſupported and elevated by its virtue, we may (ſurmounting the clogs of fleſhly ſenſe and conceit) ſoar up to the due pitch of charity; being θεοδίδακτοι, *taught of God to love one another*; and endowed with *the fruits of the Spirit*, which are *love*, *gentleneſs*, *goodneſs*, *meekneſs*, and *created according to God in Chriſt Jeſus* to the practice of anſwerable *good works*.

1 Theſſ. 4. 9.
Gal. 5. 22. }
Eph. 5. 9. }
Col. 3. 12.
Eph. 4. 24.
2. 10.

7. There are divers means conducible to the abatement of difficulty in this practice, which I ſhall propoſe, referring the matter to iſſue upon due trial of them.

1. Let us carefully weigh the value of thoſe things which immoderate ſelf-love doth affect in prejudice to charity, together with the worth of thoſe which charity doth ſet in balance to them.

Ariſtotle himſelf doth obſerve, that the ground of culpable ſelf-love, ſcraping, ſcrambling, ſcuffling for particular intereſt, is mens high eſteem and paſſion for, and greedy appetite of wealth, of honours, of corporeal pleaſures; whereas vertuous perſons not admiring thoſe things will conſtantly act for honeſty ſake, and out of love to their friends or country; wherein although they moſt really benefit and truly gratifie themſelves, yet are they not blamed for ſelfiſhneſs.

Οἱ μὲν οὖν εἰς ὄνειδος ἄγοντες αὐτὸ φιλαύτους καλοῦσι τοὺς ἑαυτοῖς ἀπονέμοντας τὸ πλεῖον ἐν χρήμασι καὶ τιμαῖς καὶ ἡδοναῖς ταῖς σωματικαῖς· τούτων γὰρ οἱ πολλοὶ ὀρέγονται, καὶ ἐσπουδάκασι περὶ αὐτὰ ὡς ἄριστα ὄντα, διὸ καὶ περιμάχητά ἐστιν· οἱ δὲ περὶ ταῦτα πλεονέκται χαρίζονται ταῖς ἐπιθυμίαις καὶ ὅλως τοῖς πάθεσι, καὶ τῷ ἀλόγῳ τῆς ψυχῆς· ——δικαίως δὲ τοῖς οὕτω φιλαύτοις ὀνειδίζεται. —— Ariſt. *Eth.* 9. 8. [illegible]

And ſo indeed it is; If we rightly did apprehend the infinite vanity of all worldly goods, the meanneſs of private concerns, the true deſpicableneſs of all thoſe honours, thoſe profits, thoſe delights on which commonly men do ſo dote, we ſhould not be ſo fond or jealous of them, as to ſcrape or ſcuffle for them, envying or grutching them to others; If we did conceive the tranſcendent worth of future rewards allotted to this and other vertues, the great conſiderableneſs of publick good at which charity aimeth, the many advantages which may accrue to us from our neighbours welfare, (entertained with complacence, and wiſely accommodated to our uſe) we ſhould not be ſo averſe from tendring his good as our own.

2. Let us conſider our real ſtate in the world, in dependence upon the pleaſure and providence of Almighty God.

If we look upon our ſelves as ſubſiſting only by our own care and endeavour, without any other patronage or help, it may thence prove hard to regard the intereſts of others as comparable to our own, ſeeing then in order to our living with any convenience, it is neceſſary that we ſhould be ſolicitous for our own preſervation and ſuſtenance, that will engage us to contend with others as competitours for the things we need, and uncapable otherwiſe to attain: But if (as we ought to do, and the true ſtate of things requireth) we conſider our ſelves as ſubſiſting under the protection, and by the providence of God, who no leſs careth for us than for others, and no leſs for others than for us (for, as the Wiſe-man ſaith, he *careth for all alike*) who recommendeth to us a being mutually concerned each for other, and is engaged to keep us from ſuffering thereby; who commandeth us to diſburthen our cares upon himſelf; who aſſuredly will the better provide for us, as we do more further the good of others: If we do conſider thus, it will deliver us from ſolicitude concerning our ſubſiſtence and perſonal accommodations, whence we may be free to regard the concerns of others, with no leſs application than we do regard our own.

Ὁμοίως δὲ προνοεῖ περὶ πάντων. Sap. 6. 7.

As living under the ſame Government and Laws (being members of one Common-wealth, one Corporation, one Family) diſpoſeth men not only willingly but earneſtly to ſerve the publick intereſt, beyond any hopes of receiving thence any particular advantage anſwerable to their pain and care; ſo conſidering themſelves as members of the world, and of the Church, under the governance and patronage of God, may diſengage us from immoderate reſpect of private good, and incline us to promote the common welfare.

3. There is one plain way of rendring this duty poſſible, or of perfectly reconciling charity to ſelf-love; which is, a making the welfare of our neighbour to be our own, which if we can do, then eaſily may we deſire it more ſeriouſly, then may we promote it with the greateſt zeal and vigour; for then it will be an inſtance of ſelf-love to exerciſe charity, then both theſe inclinations conſpiring will march evenly together, one will not extrude nor depreſs the other.

It may be hard, while our concerns appear divided, not to prefer our own, but when they are coincident, or conſpire together, the ground of that partiality is removed.

Nor is this an imaginary courſe, but grounded in reaſon, and thereby reducible to practice: for conſidering the manifold bands of relation (natural, civil, or ſpiritual) between men, as naturally of the ſame kind and blood, as civilly members of the ſame ſociety, as ſpiritually linked in one brotherhood; conſidering the mutual advantages derivable from the wealth and welfare of each other, (in way of needful ſuccour, advice and comfort, of profitable commerce, of pleaſant converſation;)

verſation;) conſidering the miſchiefs, which from our neighbours indigency and affliction we may incur, they rendring him as a wild beaſt, unſociable, troubleſome and formidable to us; conſidering that we cannot be happy without good nature, and good humour, and that good nature cannot behold any ſad object without pity and dolorous reſentment, good humour cannot ſubſiſt in proſpect of ſuch objects; conſidering that charity is an inſtrument, whereby we may apply all our neighbour's good to our ſelves, it being ours, if we can find complacence therein; it may appear reaſonable to reckon all our neighbour's concerns to our account.

That this is practicable, experience may confirm; for we may obſerve, that men commonly do thus appropriate the concerns of others, reſenting the diſaſters of a friend, or of a relation with as ſenſible diſpleaſure as they could their own; and anſwerably finding as high a ſatisfaction in their good fortune. Yea many perſons do feel more pain by compaſſion for others, than they could do in ſuſtaining the ſame evils; divers can with a ſtout heart undergo their own afflictions, who are melted with thoſe of a friend or brother. Seeing then in true judgment humanity doth match any other relation, and Chriſtianity far doth exceed all other alliances, why may we not on them ground the like affections and practices, if reaſon hath any force, or conſideration can any wiſe ſway in our practice?

4. It will greatly conduce to the perfect obſervance of this Rule, to the depreſſion of ſelf-love, and advancement of charity to the higheſt pitch, if we do ſtudiouſly contemplate our ſelves, ſtrictly examining our conſcience, and ſeriouſly reflecting on our unworthineſs and vileneſs; the infirmities and defects of nature, the corruptions and defilements of our ſoul, the ſins and miſcarriages of our lives; which doing, we ſhall certainly be far from admiring or doting on our ſelves; but
Job 9. 20. rather, as *Job* did, we ſhall *condemn* and *abhor our ſelves*; when we
Job 42. 6. ſee our ſelves ſo deformed and ugly, how can we be amiable in our own eyes? how we can more eſteem or affect our ſelves than others, of whoſe unworthineſs we can hardly be ſo conſcious or ſure? what place can there be for that vanity and folly, for that pride and arrogance, for that partiality and injuſtice, which are the ſources of immoderate ſelf-love?

5. And laſtly, we may from many conſpicuous Experiments and Examples be aſſur'd that ſuch a practice of this Duty is not impoſſible; but theſe I have already propuced and urged in the precedent Diſcourſe, and ſhall not repeat them again.

SER-

SERMON XXVII.

The Nature, Properties and Acts of Charity.

EPHESIANS V. 2.

And walk in love.

SAint *Paul* telleth us, that *the end of the commandment* (or the main 1 Tim. 1. 5.
ſcope of the Evangelical Doctrine) *is charity, out of a pure heart*
and a good conſcience, and faith unfeigned; that charity is a general
principle of all good practice, (*let all your things be done in charity*;) 1 Cor. 16. 14.
that it is the ſum and abridgment of all other duties, ſo that *he* Gal. 5. 14.
that loveth another, hath fulfilled the whole law; that it is *the chief* of Rom. 13. 8, 9.
the Theological vertues; *the prime fruit of the divine Spirit*, and *the* 1 Cor. 13. 13. Gal. 5. 22.
band of perfection, which combineth and conſummateth all other graces. Col. 3. 14.

Saint *Peter* enjoyneth us that to all other vertues we ſhould add charity, 2 Pet. 1. 7.
as the top and crown of them; and, *Above all things*, ſaith he, *have* 1 Pet. 4. 8.
fervent charity among your ſelves.

Saint *James* ſtyleth the Law of Charity *νόμον βασιλικὸν, the royal*, or Jam. 2. 8.
Sovereign Law.

Saint *John* calleth it, in way of excellence, *the commandment of God*, 1 Joh. 3. 23,
(*This is his commandment, that we ſhould love one another.*) 11. 4. 21.

Our Lord claimeth it for his peculiar Law, *This is my commandment*; Joh. 15. 12.
and a new commandment I give unto you, that ye love one another. And he 13. 34.
maketh the obſervance of it the ſpecial badge and cognizance of his followers;
By this ſhall all men know that ye are my diſciples, if ye love one Joh. 13. 35.
another.

It being therefore a duty of ſo grand importance, it is moſt requiſite that we ſhould well underſtand it, and faithfully obſerve it; to which purpoſes I ſhall by God's aſſiſtance endeavour to confer ſomewhat, firſt, by explaining its Nature, then by preſſing the obſervance of it by ſeveral Inducements.

The nature of it will, as I conceive, be beſt underſtood by repreſenting the ſeveral chief Acts, which it compriſeth or implieth as neceſſary pre-requiſites, or eſſential ingredients, or inſeparable adherents to it; ſome internally reſident in the ſoul, others diſcharged in external performance; together with ſome ſpecial properties of it. And ſuch are thoſe which follow.

I. *Loving our neighbour* doth imply, that we ſhould value and eſteem him: this is neceſſary, for affection doth follow opinion; ſo that we cannot like any thing which we do not eſteem, or wherein we do not apprehend ſome conſiderable good, attractive of affection; that is not amiable which is wholly contemptible; or ſo far as it is ſuch.

But in right judgment no man is ſuch; for the Wiſe-man telleth us,
Prov. 14. 21. that *He that deſpiſeth his neighbour, ſinneth*; and, *He is void of under-*
Prov. 11. 12. *ſtanding that deſpiſeth his neighbour*; but no man is guilty of ſin or folly
for deſpiſing that which is wholly deſpicable.

It is indeed true, that every man is ſubject to defects, and to miſchances, apt to breed contempt, eſpecially in the minds of vulgar and weak people; but no man is really deſpicable. For

Every man living hath ſtamped on him the venerable Image of his glorious Maker, which nothing incident to him can utterly deface.

Every man is of a divine extraction, and allied to heaven by nature
and by grace; as the Son of God, and the Brother of God incarnate. *If*
Job 31. 13, 14, 15. *I did deſpiſe the cauſe of my man-ſervant or of my maid ſervant, when they*
contended with me; What then ſhall I do when God riſeth up, and when he
viſiteth what ſhall I anſwer him? Did not he that made me in the womb,
make him? and did not one faſhion us in the womb?

Every man is endewed with that celeſtial faculty of reaſon, *inſpired*
Job 32. 8. *by the Almighty*, (for, *There is a ſpirit in man, and the inſpiration of the*
Almighty giveth them underſtanding) and hath an immortal ſpirit reſiding
in him; or rather is himſelf an Angelical ſpirit dwelling in a viſible
tabernacle.

Every man was originally deſigned and framed for a fruition of eternal happineſs.

Every man hath an intereſt in the common redemption, purchaſed by the blood of the Son of God, who *taſted death for every one.*

Every man is capable of Sovereign bliſs, and hath a crown of endleſs glory offered to him.

In fine, every man, and all men alike, antecedently to their own will
and choice, are the objects of his love, of his care, of his mercy; who
Pſal. 145. 9. is *loving unto every man, and whoſe mercy is over all his works*; who *hath*
Job 34. 19. Sap. 6. 8. *made the ſmall and the great, and careth for all alike*; who *is rich*, in
Rom. 10. 12. 3. 22. bounty and mercy, *toward all that call upon him.*

How then can any man be deemed contemptible, having ſo noble relations,
capacities, and privileges? How a man ſtandeth in eſteem with
Job 36. 5. God *Elihu* telleth us, *God* (ſaith he) *is mighty and deſpiſeth not any*;
Pſal. 69. 33. although he be ſo mighty, ſo excellent in perfection, ſo infinitely in
ſtate exalted above all, yet doth not he ſlight any; and how can we
contemn thoſe, whom the certain voucher and infallible judge of worth
deigneth to value? Indeed God ſo valued every man as to take great
care, to be at great coſt and trouble, to ſtoop down from heaven, to
aſſume mortal fleſh, to endure pinching wants and ſore diſtreſſes, to *taſte*
death for every one.

Rom. 14. 10. We may ask with S. *Paul*, *Why doſt thou ſet at nought thy brother?*

Is it for the lowneſs of his condition, or for any misfortune that hath
Jam. 2. 5. befallen him? but are not the beſt men, are not all men, art not thou
Pſal. 38. 33. 146. 9. thy ſelf obnoxious to the like? hath not God declared that he hath a
ſpecial regard to ſuch? and are not ſuch things commonly diſpoſed by
his hand with a gracious intent?

Is it for meanneſs of parts, or abilities, or endowments? but are not
theſe the gifts of God, abſolutely at his diſpoſal, and arbitrarily diſtributed
or preſerved; ſo that thou who art ſo wiſe in thy own conceit to
day, mayeſt by a diſeaſe, or from a judgment (deſerved by thy pride)
1 Cor. 1. 26. become an Idiot to morrow? have not many good and therefore many
happy men wanted thoſe things?

Is it for moral imperfections or blemiſhes; for vicious habits, or actual miſdemeanours? theſe indeed are the only debaſements and diſparagements of a man; yet do they not expunge the characters of Divinity impreſſed on his nature; and he may by God's mercy recover from them: And are not we our ſelves, if grace do not uphold us, liable to the ſame? yea may we not, if without partiality or flattery we examin our ſelves, diſcern the ſame within us, or other defects equivalent? And however, is not pity rather due to them than contempt? whoſe Luk. 18. 9. character was it, that *they truſted they were righteous, and deſpiſed others?* 16. 15. That the moſt palpable offender ſhould not be quite deſpiſed God had a ſpecial care in his Law, for that end moderating puniſhment, and reſtraining the number of ſtripes; *If* (ſaith the Law) *the wicked man be* Deut. 25. 2- *worthy to be beaten, the Judge ſhall cauſe him to lye down, and to be beaten before his face, according to his fault, by a certain number; forty ſtripes he may give him and not exceed; leſt if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.*

We may conſider, that the common things (both good and bad) wherein men agree, are far more conſiderable than the peculiar things wherein they differ; to be a Man is much beyond being a Lord, or a Wit, or a Philoſopher; to be a Chriſtian doth infinitely ſurpaſs being an Emperour, or a learned Clerk; to be a Sinner is much worſe than to be a Beggar or an Idiot: The agreement of men is in the ſubſtance and body of things; the difference is in a circumſtance, a fringe, or a ſhadow about them; ſo that we cannot deſpiſe another man, without reflecting contempt on our ſelves, who are ſo very like him, and not conſiderably better than he, or hardly can without arrogance pretend to be ſo.

We may therefore, and reaſon doth require that we ſhould value our neighbour; and it is no impoſſible or unreaſonable Precept which S. *Peter* giveth us, to *Honour all men*; and with it a charitable mind will ea- 1 Pet. 2. 17. ſily comply; it ever will deſcry ſomething valuable, ſomething honourable, ſomething amiable in our neighbour; it will find ſomewhat of dignity in the meaneſt, ſomewhat of worth in the baſeſt, ſomewhat hopeful in the moſt degenerate of men; it therefore will not abſolute- 1 Cor. 13. 7. ly ſlight or ſcorn any man whatever, looking on him as an abject or forlorn wretch, unworthy of conſideration.

It is indeed a point of charity to ſee more things eſtimable in others than in our ſelves; or to be apprehenſive of more defects meriting diſeſteem in our ſelves than in others; and conſequently in our opinion to prefer others before us, according to thoſe Apoſtolical Precepts, *Be* Rom. 12. 10. *kindly affected one toward another with brotherly love, in honour preferring one another. In lowlineſs of mind let each eſteem other better than them-* Phil. 2. 3. *ſelves. Be ſubject one to another.* 1 Pet. 5. 5.

II. Loving our neighbour doth imply a ſincere and earneſt deſire of his welfare, and good of all kinds, in due proportion: for it is a property of love, that it would have its object moſt worthy of it ſelf, and conſequently that it ſhould attain the beſt ſtate whereof it is capable, and perſiſt firm therein; to be fair and plump, to flouriſh and thrive without diminution or decay; this is plain to experience in reſpect to any other thing (a horſe, a flower, a building, or any ſuch thing) which we pretend to love; wherefore charity ſhould diſpoſe us to be thus affected to our neighbour; ſo that we do not look upon his condition or affairs with an indifferent eye, or cold heart, but are much concerned for him, and put forth hearty wiſhes for his intereſts: we ſhould wiſh him adorned with all vertue, and accompliſhed with all worthy endowments of ſoul; we ſhould wiſh him proſperous ſucceſs in all his deſigns; and a comfortable ſatisfaction of his deſires; we ſhould wiſh him with alacrity of mind to reap the fruits of his induſtry, and to enjoy the beſt accommodations of his life. Not formally and in complement, as the mode is, but really and with a cordial ſenſe, upon his undertaking any enterprize, we ſhould wiſh him good ſpeed; upon any proſperous ſucceſs of his endeavours, we ſhould bid him joy; wherever he is going, whatever he is doing, we ſhould wiſh him peace and the preſence of God with him: we ſhould tender his health, his ſafety, his quiet, his reputation, his wealth, his proſperity in all reſpects; but eſpecially with peculiar ardency we ſhould deſire his final welfare, and the happineſs of his ſoul, that being incomparably his chief concern.

Hence readily ſhould we pour forth our prayers, which are the trueſt expreſſions of good deſire, for the welfare of our neighbour, to him who is able to work and beſtow it.

Such was the charity of Saint *Paul* for his Country-men, ſignified in
Rom. 10. 1. thoſe words, *Brethren, my heart's deſire and prayer to God for Iſrael is,*
ἐπιποθῶ ὑμάς. *that they may be ſaved*; ſuch was his love to the *Philippians*, *God is my*
Phil. 1. 8----
2 Cor. 13. 9. *record how greatly I long after you all, in the bowels of Jeſus Chriſt*; *and*
this I pray, that your love may abound more and more in knowledge, and in
all judgment——

Such was Saint *John*'s charity to his friend *Gaius*, to whom he ſaid,
3 Joh. 2. *Beloved, I wiſh above all things, that thou mayſt proſper and be in health*
even as thy ſoul proſpereth.

Such is the charity, which we are enjoyned to expreſs toward all
1 Tim. 2. 3. men, by *praying for all men*, in conformity to the charity of God, who
will have all men to be ſaved, and to come to the knowledge of the truth.

Such is the charity we are commanded to uſe toward our enemies,
Matt. 5. 44. *bleſſing thoſe that curſe us, and praying for thoſe who deſpitefully uſe us,*
Luk. 23. 34. *and perſecute us*; the which was exemplified by our Lord, by S. *Ste-*
Acts. 7. 60. 1 Cor. 4. 12. *phen*, by all the Holy Apoſtles.

III. Charity doth imply a complacence or delightful ſatisfaction in the good of our neighbour; this is conſequent on the former property, for that joy naturally doth reſult from events agreeable to our deſire: Charity hath a good eye, which is not offended or dazled with the luſtre of its neighbour's vertue, or with the ſplendour of his fortune, but vieweth either of them ſteadily with pleaſure, as a very delightful ſpectacle; It beholdeth him to proſper and flouriſh, to grow in wealth and repute, not only without envious repining, but with gladſome content: Its
Rom. 12. 15. property is *to rejoice with them that rejoice*; to partake of their enjoyments, to feaſt in their pleaſures, to triumph in their ſucceſs.

As one member doth feel the health and the delight which another
1 Cor. 12. 26. immediately doth enjoy; ſo hath a charitable man a ſenſible complacence in the welfare and joy of his neighbour.

His proſperity of any kind, in proportion to its importance, doth pleaſe him; but eſpecially his ſpiritual proficiency and improvement in vertue doth yield matter of content; and his good deeds he beholdeth with abundant ſatisfaction.

2 Cor. 13. 9. This is that inſtance of charity which S. *Paul* ſo frequently doth ex-
Phil. 2. 2. 4. 1. 1 Theſſ. 3. 9. preſs in his Epiſtles, declaring the extreme joy he did feel in the faith, in
2. 19. the vertue, in the orderly converſation of thoſe brethren to whom he
writeth.

This charity poſſeſſed Saint *John*, when he ſaid, *I have no greater joy* 3 Joh. 4. *than to hear that my children walk in truth.*

This is the charity of heaven, which doth even chear the Angels, and doth enhance the bliſs of the bleſſed Spirits there; of whom it is ſaid, *There is joy in heaven over every ſinner that repenteth.* Hence, Luk. 15. 7, 10. This is the diſpoſition of charitable perſons ſincerely to congratulate any good occurrence to their neighbour; they are ready to conſpire in rendring thanks and praiſe to the Authour of their welfare; taking the good conferred on their neighbour as a bleſſing and obligation on themſelves; ſo that they upon ſuch occaſions are apt to ſay with Saint *Paul*; *What thanks can we render to God for you, for all the joy wherewith we* 1 Theſſ. 3. 9. *joy for your ſakes before God?* and, *We are bound to thank God always* 2 Theſſ. 1. 3. *for you, brethren, becauſe that your faith groweth exceedingly, and that the charity of every one of you all toward each other aboundeth*: and, *I* 1 Cor. 1 4, 5. (Phil. 1. 3. *thank my God always on your behalf for the grace of God, which is given you* Rom. 1. 8. *by Jeſus Chriſt, that in every thing ye are enriched by him.* Eph. 1. 16. Col. 1. 3.

It is a Precept of Saint *Paul*, *Give thanks always* ὑπὲρ πάντων, which 1 Theſſ. 1. 2.) is tranſlated *for all things*, but it might as well be rendred *for all perſons*, Eph. 5. 20. according to that injunction, *I exhort, that firſt of all ſupplications, pray-* 1 Tim. 2. 1. *ers, interceſſions, and giving of thanks be made for all men*; Not only Prayers are to be made, but thankſgivings are to be offered for all men, out of general charity.

IV. Correſpondently, Love of our neighbour doth imply condolency and commiſeration of the evils befalling him: for what we love, we cannot without diſpleaſure behold lying in a bad condition, ſinking into decay, or in danger to periſh; ſo to a charitable mind the bad ſtate of any man is a moſt unpleaſant and painful ſight.

It is the property of Charity *to mourn with thoſe that mourn*; not coldly, but paſſionately, (for 'tis *to weep with thoſe that weep*) reſenting Κλαίειν. every man's caſe with an affection ſutable thereto, and as he doth himſelf Rom. 12. 15. reſent it.

Is any man fallen into diſgrace? charity doth hold down its head, is abaſhed and out of countenance, partaking of his ſhame: Is any man diſappointed of his hopes or endeavours? charity crieth out *alas*, as if it were it ſelf defeated: Is any man afflicted with pain or ſickneſs? charity looketh ſadly, it ſigheth and groaneth, it fainteth and languiſheth with him: Is any man pinched with hard want? charity if it cannot ſuccour, it will condole: doth ill news arrive? charity doth hear it with an unwilling ear, and a ſad heart, although not particularly concerned in it: The ſight of a Wreck at Sea, of a Field ſpread with Carcaſes, of a Country deſolated, of Houſes burnt, and Cities ruined, and of the like calamities, incident to mankind, would touch the bowels of any man; but the very report of them would affect the heart of charity: It doth not ſuffer a man with comfort or eaſe to enjoy the accommodations of his own ſtate, while others before him are in diſtreſs: It cannot be merry while any man in preſence is ſorrowful; it cannot ſeem happy while its neighbour doth appear miſerable: It hath a ſhare in all the afflictions which it doth behold or hear of; according to that inſtance in S. *Paul* of the *Philippians*, *Ye have done well, that ye did communicate with* (or Συγκοινωνοῦν- partake in) *my afflictions*; and according to that Precept, *Remember* τες. *thoſe which are in bonds, as bound with them.* Heb. 13. 3.

Such was the charity of Job; *Did not I weep for him that was in* Job 30. 25. *trouble? was not my ſoul grieved for the poor?*

Such was the charity of the Pſalmiſt, even toward his ingrateful
Pſal. 35. 12, 13, 14. enemies, *They* (ſaith he) *rewarded me evil for good to the ſpoiling of
my ſoul*; but as for me, when they were ſick, *my cloathing was ſackcloth,
I humbled my ſoul with faſting.— I behaved my ſelf, as though it had been
my friend or my brother, I bowed down heavily as one that mourneth for his
mother?*

2 Cor. 11. 29. Such was the charity of Saint *Paul*; *who is weak*, ſaid he, *and I
am not weak? who is offended, and I burn not?* with fervent compaſſion.

Such was the charity of our Saviour; which ſo reigned in his heart,
that no paſſion is ſo often attributed to him as this of pity; it being
Matt. 14. 14. expreſſed to be the motive of his great works. *Jeſus* (ſaith Saint *Matthew*)
went forth, and ſaw a great multitude, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς,
and was moved (in his bowels) *with compaſſion toward them, and he healed*
Σπλαγχνίζομαι. *their ſick*; and *I have compaſſion on the multitude, becauſe they have*
Matt. 15. 32. *nothing to eat, and I will not ſend them away faſting, leſt they faint in the*
Matt. 20. 34. *way*; and, *Jeſus had compaſſion on them, and touched their eyes*; and *Jeſus*
Mark 1. 41. *moved with compaſſion put forth his hand and touched him* (the Leper)
Luke 7. 13. *and ſaith unto him, I will, be thou clean*; and, *When the Lord ſaw her*
(the Widow of *Naim*, whoſe Son was carried out) *he had compaſſion on*
Luke 19. 41. *her*; and, *He beheld the city and wept over it*, conſidering the miſeries
impendent on it, as a juſt puniſhment of their outragious injuries againſt
himſelf; and when the two good Siſters did bewail their Brother *Lazarus*,
Joh. 11. 33, 35. *He groaned in ſpirit and was troubled*; and *wept* with them;
whence the *Jews* did collect, *Behold how he loved him.*

Thus any calamity or misfortune befalling his neighbour doth raiſe diſtaſtful regret and commiſeration in a charitable ſoul; but eſpecially moral evils (which indeed are the great evils, in compariſon whereto nothing elſe is evil) do work that effect: To ſee men diſhonour and wrong their Maker, to provoke his anger, and incur his diſfavour; to ſee men abuſe their reaſon, and diſgrace their nature; to ſee men endamage their ſpiritual eſtate, to endanger the loſs of their ſouls, to diſcoſt from their happineſs, and run into eternal ruin, by diſtemper of mind, and an inordinate converſation! this is moſt afflictive to a man endewed with any good degree of charity. Could one ſee a man ſprawling on the ground, weltring in his blood, with gaping wounds, gaſping for breath, without compaſſion? And ſeeing the condition of him that lieth grovling in ſin, weltring in guilt, wounded with bitter remorſe and pangs of conſcience, nearly obnoxious to eternal death, is far worſe and more deplorable, how can it but touch the heart of a charitable man, and ſtir his bowels with compaſſionate anguiſh?

Such was the excellent charity of the Holy Pſalmiſt, ſignified in thoſe
Pſ. 119. 158. ejaculations, *I beheld the tranſgreſſours and was grieved, becauſe they*
Pſ. 119. 136. *kept not thy word*; and, *Rivers of waters run down mine eyes, becauſe
men keep not thy law.*

Such was the charity of Saint *Paul* toward his incredulous and obdurate
Country-men (notwithſtanding their hatred and ill treatment
Rom. 9. 1, 2. of himſelf) the which he ſo earneſtly did aver in thoſe words, *I ſay
the truth, I lie not, my conſcience alſo bearing me witneſs in the Holy
Ghoſt, that I have great heavineſs and continual ſorrow in my heart* for
them.

Such was the charity of our Lord, which diſpoſed him as to a continual
ſenſe of mens evils, ſo upon particular occaſions, to grieve at their
ſins and ſpiritual wants; as when the *Phariſees* maligned him for his
Mark 3. 5. doing good, he ('tis ſaid) did συλλυπεῖσθαι, *grieve* (or condole) *for
the*

the hardneſs of their heart; and, *when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted and were ſcattered abroad as ſheep having no ſhepherd*; and, when *he wept over Jeruſalem*, becauſe it did not *know in its day the things which belonged to its peace* (either temporal, or eternal.)

Matt. 9. 36.
Luk. 19. 41.

This is that charity, which God himſelf in a wonderful and incomprehenſible manner doth exemplifie to us; for he is *the Father of pities*; *πολύσπλαγχνος*, *full of bowels*; his *bowels are troubled*, and *do ſound*, when he is (for upholding juſtice, or reclaiming ſinners) conſtrained to inflict puniſhment; of him 'tis ſaid, that *his ſoul was grieved for the miſery of Iſrael*; and, that he was *afflicted in all the afflictions* of his people: So incredible miracles doth infinite charity work in God, that the impaſſible God in a manner ſhould ſuffer with us, that happineſs it ſelf ſhould partake in our miſery; that grief ſhould ſpring up in the fountain of joy: How this can be, we thoroughly cannot well apprehend, but ſurely thoſe expreſſes are uſed in condeſcenſion to ſignifie the greatly charitable benignity of God, and to ſhew us our duty, that *we ſhould be merciful as our heavenly Father is merciful*, ſympathizing with the miſeries and ſorrows of our brethren.

Jam. 5. 11.
Luk. 1. 78.
Jer. 31. 20.
Iſa. 63. 15.
Jud. 10. 16.
(ὠλιγώθη. LXX.)
Iſa. 63. 9.
(Hoſ. 11. 8.)
Luk. 6. 36.
Eph. 5. 1.
(Luk. 15. 20.)

This is that duty which is ſo frequently inculcated: when we are charged to *put on bowels of pity*, to be (*εὔσπλαγχνοι*, *tender hearted*, to be (*συμπαθεῖς*) *compaſſionate* one toward another.

Col. 3. 12.
Phil. 2. 1.
Eph. 4. 32.
1 Pet. 3. 8.

Hence it is, that good men in this world cannot live in any briskneſs of mirth or height of jollity, their own enjoyments being tempered by the diſcontents of others; the continual obvious ſpectacles of ſorrow and of ſin damping their pleaſures, and quaſhing exceſſive tranſports of joy: for who could much enjoy himſelf in an hoſpital, in a priſon, in a charnel?

V. It is generally a property of Love to appropriate its Object; in apprehenſion and affection embracing it, poſſeſſing it, enjoying it as its own: So charity doth make our neighbour to be ours, engaging us to tender his caſe, and his concerns as our own; ſo that we ſhall exerciſe about them the ſame affections of ſoul (the ſame deſires, the ſame hopes and fears, the ſame joys and ſorrows) as about our own neareſt and moſt peculiar intereſt; ſo that his danger will affright us, and in his ſecurity we ſhall find repoſe; his profit is gain, and his loſſes are damages to us; we do riſe by his preferment, and ſink down by his fall; his good ſpeed is a ſatisfaction, and his diſappointment a croſs to us; his enjoyments afford pleaſure, and his ſufferings bring pain to us.

So charity doth enlarge our minds beyond private conſiderations, conferring on them an univerſal intereſt, and reducing all the world within the verge of their affectionate care; ſo that a man's ſelf is a very ſmall and inconſiderable portion of his regard; whence Charity is ſaid not to *ſeek its own things*, and we are commanded not to *look on our own things*; for that the regard which charity beareth to its own intereſt, in compariſon to that which it beareth toward the concerns of others, hath the ſame proportion as one man hath to all men, being therefore exceedingly ſmall, and as it were none at all.

1 Cor. 11. 5.
10. 24.
Phil. 2. 4.

This (ſaith Saint *Chryſoſtome*) *is the Canon of moſt perfect Chriſtianiſme, this is an exact boundary, this is the higheſt top of it, to ſeek things profitable to the publick*: And *according to this rule* charity *doth walk*, it preſcribeth that compaſs to it ſelf, it aſpireth to that pitch; it diſpoſeth to act as Saint *Paul* did, *I please*

Τοῦτο κανὼν χριστιανισμοῦ τοῦ τελειοτάτου, τοῦτο ὅρος ἠκριβωμένος, αὕτη ἡ κορυφὴ ἡ ἀνωτάτω, τὸ τὰ κοινῇ συμφέροντα ζητεῖν. Chryſ. *in* 1 Cor. *Orat.* 25.

Phil. 4. 16.
1 Cor. 10. 33.

pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved

VI. It is a property of Love to affect union, or the greateſt approximation that can be to its Object: As hatred doth ſet things at diſtance, making them to ſhun or chaſe away one another; ſo love doth attract things, doth combine them, doth hold them faſt together; every one would be embracing and enjoying what he loveth in the manner whereof it is capable: So doth charity diſpoſe a man to conjunction with others; it ſoon will breed acquaintance, kind converſation, and amicable correſpondence with our neighbour.

It would be a ſtranger to no man to whom by its entercourſe it may yield any benefit or comfort.

Its arms are always open, and its boſom free to receive all, who do not reject or decline its amity.

It is moſt frankly acceſſible, moſt affable, moſt tractable, moſt ſociable moſt apt to interchange good offices; moſt ready to oblige others, and willing to be obliged by them.

It avoideth that unreaſonable ſuſpiciouſneſs and diffidence, that timorous ſhineſs, that crafty reſervedneſs, that ſupercilious moroſity, that faſtidious ſullenneſs, and the like untoward diſpoſitions, which keep men in eſtrangement, ſtifling good inclinations to familiarity and friendſhip.

Spes mutuæ charitatis. Sen. *Ep.* 9. VII. It is a property of Love to deſire a reciprocal affection; for that is the ſureſt poſſeſſion and firmeſt union, which is grounded upon voluntarily conſpiring in affection; and if we do value any perſon, we cannot but prize his good-will and eſteem.

Charity is the mother of Friendſhip, not only as inclining us to love others, but as attracting others to love us; diſpoſing us to affect their amity, and by obliging means to procure it.

Heb. 12. 14. 2 Tim. 2. 22. Rom. 12. 18. Hence is that Evangelical Precept ſo often enjoyned to us, of *purſuing peace with all men*, importing that we ſhould deſire and ſeek by all fair means the good-will of men, without which peace from them cannot ſubſiſt; for if they do not love us, they will be infeſting us with unkind words or deeds.

VIII. Hence alſo Charity diſpoſeth to pleaſe our neighbour, not only by inoffenſive but by obliging demeanour; by a ready complaiſance and compliance with his faſhion, with his humour, with his deſire in matters lawful, or in a way conſiſtent with duty and diſcretion.

Rom. 15. 2. 1 Cor. 10. 33. 9. 19. Such charity Saint *Paul* did preſcribe, *Let every one pleaſe his neighbour for his good to edification:* Such he practiſed himſelf, *Even as I pleaſe all men in all things, not ſeeking mine own profit*; and, *I have made my ſelf a ſervant to all, that I might gain the more.*

Rom. 15. 3. Joh. 2. 2. Matt. 11. 19. Luke. 7. 34. Such was the charity of our Lord, for *even Chriſt pleaſed not himſelf:* He indeed did ſtoop to converſe with ſorry men in their way, he came when he was invited, he accepted their entertainment, he from the frankneſs of his converſation with all ſorts of perſons did undergo the reproach of being *a wine-bibber, a friend of Publicans and ſinners.*

It is the *Genius* and complexion of charity to affect nothing uncouth or ſingular in matters of indifferent nature; to be candid, not rigid in opinion; to be pliable, not ſtiff in humour; to be ſmooth and gentle, not rugged and peeviſh in behaviour.

It doth indeed not flatter, not ſooth, not humour any man in bad things, or in things very abſurd and fooliſh; it would rather chuſe to diſpleaſe and croſs him, than to abuſe, to delude, to wrong or hurt him;

but excepting ſuch caſes, it gladly pleaſeth all men, denying its own will and conceit to ſatisfie the pleaſure and fancy of others; practiſing that which Saint *Peter* injoyned in that Precept, *be of one mind, be compaſſionate, love as brethren, be pitiful, be courteous*; or as Saint *Paul* might intend, when he bid us, χαρίζεσθαι ἀλλήλοις, *to gratifie, to indulge one another*.

Ὁμόφρονες, Συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, φιλόφρονες. 1 Pet. 3. 8.

Eph. 4. 32.
Col. 3. 13.

IX. Love of our neighbour doth imply readineſs upon all occaſions to do him good, to promote and advance his benefit in all kinds.

It doth not reſt in good opinions of mind, and good affections of hearts, from thoſe roots doth put forth abundant fruits of real beneficence; it will not be ſatisfied with faint deſires, or ſluggiſh wiſhes, but will be up and doing what it can for its neighbour.

Love is a buſie and active, a vigorous and ſprightful, a couragious and induſtrious diſpoſition of ſoul; which will prompt a man, and puſh him forward to undertake or undergo any thing, to endure pains, to encounter dangers, to ſurmount difficulties for the good of its object.

Love is ſtrong as death. Cant. 8. 6.

Such is true charity; it will diſpoſe us *to love*, as Saint *John* preſcribeth, ἔργῳ καὶ ἀληθείᾳ, *in work and in truth*; not only in mental deſire, but in effectual performance; not only in verbal pretence, but in real effect.

1 Joh. 3. 8.
Jam. 2. 16.

Hence charity will render a man a general benefactour, in all matters, upon all occaſions; affording to his neighbour all kinds of aſſiſtance and relief, acording to his neighbour's need, and his own ability: It will make him a bountiful diſpenſer of his goods to the poor, a comforter of the afflicted, a viſiter of the ſick, an inſtructour of the ignorant, an adviſer of the doubtful, a protectour of the oppreſſed, a hoſpitable entertainer of ſtrangers, a reconciler of differences, an interceſſour for offenders, an advocate of thoſe who need defence, a ſuccourer of all that want help.

Ἀντιλαμβάνεσθαι τῶν ἀσθενούντων. Acts 20. 35.
Ἀντέχεσθε τῶν ἀσθενῶν. 1 Theſſ. 5. 14.
Παραμυθεῖσθε τοὺς ὀλιγοψύχους. 1 Theſſ. 5. 14.
Job 29. 17.
Job 31. 32.

The practice of *Job* deſcribeth its nature; *I* (ſaith he) *delivered the poor that cried, and the fatherleſs, and him that had none to help him: The bleſſing of him that was ready to periſh came upon me, and I cauſed the widows heart to ſing for joy. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cauſe which I knew not I ſearched out; And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth. If I have held the poor from their deſire, or have cauſed the eyes of the widow to fail; Or have eaten my morſel my ſelf alone, and the fatherleſs hath not eaten thereof; If I have ſeen any periſh for want of cloathing, or any poor without covering. The ſtranger did not lodge in the ſtreet; but I opened my doors to the traveller.*

Job 29. 12.---
Job 32. 16.---
Job 32. 32.

Such is a charitable man; the Sun is not more liberal of his light and warmth, than he is of beneficial influence.

He doth not ſpare his ſubſtance, being *rich in good works, ready to diſtribute, willing to communicate*; And where his eſtate faileth, yet the contribution of his endeavour will not be wanting; he will be ready to draw and preſs others to beneficence; ſo doing good not only according to his power, but in a manner beyond it, making the ability of others to ſupply his own weakneſs, and being liberal with their wealth. The deſcription of *Cimon* is a good character of a charitable man, *Nulli fides ejus, nulli opera, nulli res familiaris defuit.*

Corn. Nep. (*in* Cimone.)

Thus may the pooreſt men be great benefactours; ſo the poor Apoſtles who *had nothing*, yet *did enrich many*; not only in ſpiritual treaſure, but taking care for ſupply of the poor, by their precepts and moving

(1 Cor. 4. 11.)
2 Cor. 6. 10. ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες.

ving exhortations; and he that *had not where to lay his head*, was the moſt bountiful perſon that ever was; *for our ſake he became poor, that we by his poverty might be made rich.*

2 Cor. 8. 9.

In all kinds charity diſpoſeth to further our neighbour's good, but eſpecially in the concerns of his ſoul; the which as incomparably they do ſurpaſs all others, ſo it is the trueſt and nobleſt charity to promote them.

Iſa. 58. 7.---, 10.
Ezek. 18. 16.

It will incline us *to draw forth our ſoul to the hungry, and to ſatisfie the afflicted ſoul; to bring the poor that are caſt out to our houſe; to cover the naked, to looſe the bands of wickedneſs, to undo the heavy burthens, to let the oppreſſed go free, to break every yoke*; to ſupply any corporal indigency, to relieve any temporal diſtreſs; but eſpecially it will induce to make proviſion for the ſoul, to relieve the ſpiritual needs of our neighbour; by affording him good inſtruction, and taking care that he be informed in his duty, or conducted in his way to happineſs; by admonition and exhortation quickning, encouraging, *provoking*, ſpurring him *to good works*; by reſolving him in his doubts, and comforting him in his troubles of conſcience; (*lifting up the hands which hang down, and the feeble knees*) by ſeaſonable and prudent reproof; by all ways *ſerving to convert him from the errour of his way*; and ſo *ſaving a ſoul from death, and hiding a multitude of ſins*; which is the proper work of charity; for *charity* (ſaith ſaint *Peter*) *covereth a multitude of ſins.*

Εἰς παροξυσμὸν καλῶν ἔργων.
Heb. 10. 24.
Heb. 12. 12.
ἀνορθώσατε
1 Theſſ. 5. 14.
Jam. 5. 20.
1 Pet. 4. 8.
Prov. 10. 12.

This was the charity of our Saviour, *He went about doing good*, healing the bodily infirmities, (*every ſickneſs and every diſeaſe among the people*) ſatisfying their bodily neceſſities, comforting them in their worldly diſtreſſes, ſo far as to perform great miracles for thoſe purpoſes (curing inveterate maladies, reſtoring limbs and ſenſes, raiſing the dead, multiplying loaves and fiſhes) but his charity was chiefly exerciſed in ſpiritual beneficence; in pourveying ſuſtenance and comfort for their ſouls, in feeding their minds by wholſome inſtruction, in curing their ſpiritual diſtempers, in correcting their ignorances and errours, in exciting them to duty by powerful advices and exhortations, in ſupporting them by heavenly conſolations againſt temptations and troubles.

Acts 10. 38.
Matt. 4. 23.
9. 35.
Joh. 14. 1.
15. 11.——
16. 33.
Matt. 5. 10.--

Thus alſo did the charity of the holy Apoſtles principally exert it ſelf: they did not neglect affording relief to the outward needs of men; they did take care by earneſt interceſſion and exhortation for ſupport of the poor; but eſpecially they did labour to promote the ſpiritual benefit of men; for this they did undertake ſo many cares, and toils, and travels; for this they did undergo ſo many hardſhips, ſo many hazards, ſo many difficulties and troubles; *Therefore* (ſaid S. *Paul*) *I endure all things for the elects ſake, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.*

Acts 3. 6. 5. 15, 16. 8. 7. 28. 8, 9.
Act. 20. 35.-- Rom. 15. 26. 1 Cor. 16. 1.
Gal. 2. 10. 2 Cor. 8. 7.--2 Cor. 9. 1.--
1 Tim. 6. 18. Heb. 13. 16.
2 Tim. 2. 10.

X. This indeed is a property of Charity to make a man deny himſelf, to neglect his own intereſt, yea to deſpiſe all ſelfiſh regards for the benefit of his neighbour; to him that is inſpired with charity his own good is not good, when it ſtandeth in competition with the more conſiderable good of another; nothing is ſo dear to him, which he gladly will not part with upon ſuch conſiderations.

Liberty is a precious thing, which every man gladly would enjoy, yet how little did Saint *Paul*'s charity regard it? how abſolutely did he abandon it for his neighbour's good? *Though* (ſaid he) *I am free from all men, yet I have made my ſelf ſervant* (or have enſlaved my ſelf) *unto all, that I might gain the more*: And he did expreſs much ſatisfaction

Πᾶσιν ἐμαυτὸν ἐδούλωσα.
1 Cor. 9. 19.

on in the bonds which he bare for the good of his brethren. *I Paul* Phil. 1. 12.
(ſaith he) *the priſoner of Jeſus Chriſt for you Gentiles* ;—— *I ſuffer trouble* Eph. 3. 1,-13 2 Tim. 2. 9,
as an evil doer, even unto bonds ;——*endure all things for the Elects ſake.* 10.

Every man loveth his own humour, and would pleaſe himſelf; but the
charity of Saint *Paul* did rather chuſe *to pleaſe all men* ; *making him all* 1 Cor. 9. 33.
things to all men, that by all means he might ſave ſome ; and the Rule he 1 Cor. 10. 22.
commended to others, and impoſed on himſelf, was this, *We that are* Rom. 15. 1.
ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves.

Profit is the common mark of mens deſigns and endeavours ; but charity often doth not aim thereat, but waveth it for its neighbour's advan-
tage ; for μὴ σκοπεῖτε, *Aim not every man at his own things, but every* Phil. 2. 8.
man alſo at the things of others, is Saint *Paul*'s Rule ; and, *not to ſeek* 1 Cor. 10. 24.
his own profit, but the profit of many, that they might be ſaved, was his
practice.

To ſuffer is grievous to human nature, and every man would ſhun it;
but charity not only doth ſupport it, but joyeth in it, when it conduceth to its neighbour's advantage ; *I rejoyce*, ſaid that charitable Apoſtle, Col. 1. 24.
in my ſufferings for you. 2 Cor. 1. 4, 6.
7. 4.

Eaſe is a thing generally deſirable and acceptable; but charity doth
part with it, embracing labour, watchings, travels and troubles for its
neighbour's good : upon this account did the holy Apoſtles undertake
abundant labours (as Saint *Paul* telleth us) and *to this end* (ſaith he) 1 Theſſ. 2. 9.
do I labour, ſtriving according to his working, which worketh in me mighti- 2 Theſſ. 3. 8.
ly ; to what end? *that we may preſent every man perfect in Chriſt Jeſus* : 2 Cor. 11. 23.
6. 5.
this is that κόπος ἀγάπης, that *labour of love*, which they did commend Εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος——
in others, and ſo notably themſelves exerciſe. Col. 1. 29.

Acts 21. 31, 35. Heb. 6. 7. 1 Theſſ. 1. 3.

Life of all things is moſt held precious and dear ; yet *this* charity upon urgent occaſions will expoſe, will ſacrifice for its neighbour's good;
This (our Lord telleth us) *is the greateſt love that any man can expreſs* Joh. 15. 13.
to his friend ; and the higheſt inſtance that ever was of charity was
herein ſhewed ; the imitation whereof Saint *John* doth not doubt to recommend to us ; *In this* (ſaith he) *have we known the love of God, be-* 1 Joh. 3. 16.
cauſe he hath laid down his life for us ; *and we ought to lay down our life* Joh. 15. 12.
for the brethren ; and Saint *Paul, Walk in love, even as Chriſt loved us,* Eph. 5. 2.
and gave himſelf for us an offering and ſacrifice to God ; the which Precept he backed with his own example, *I* (ſaith he) *very gladly will* 2 Cor. 12. 15.
ſpend and be ſpent for your ſouls ; and, *If I be offered upon the ſacrifice* Phil. 2. 17.
and ſervice of your faith, I joy and rejoice with you all ; and, *being affecti-* 1 Theſſ. 2. 8.
*onately deſirous of you, we were willing to have imparted unto you not
the Goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.*

Reputation to ſome is more dear than life, and 'tis worſe than death
to be held a malefactour, to be loaded with odious reproaches, to have
an infamous character ; yet charity will ingage men hereto, willingly
to ſuſtain the moſt grievous oblcquy and diſgrace ; for this the ſame heroical Apoſtles did paſs through *honour and diſhonour, through evil report* 2 Cor. 6. 8.
and good report, as deceivers, and yet true— for this they *were made a* 1 Cor. 4. 9, 10.
ſpectacle to the world, as fools, as weak, as deſpicable ;——were *reviled, de-* 13.
famed, made as the filth of the world, and off-ſcouring of all things. For this
S. *Paul* was content to *ſuffer* ὡς κακοῦργος, *as a malefactour.* So there 2 Tim. 2. 9.
was nothing which charity will not deny it ſelf, and loſe for the good of
its neighbour.

XI. It is a property of Love not to ſtand upon diſtinctions and nice reſpects, but to be condeſcenſive, and willing to perform the meaneſt offices, needful or uſeful for the good of its friend.

He that truly loveth is a voluntary ſervant, and gladly will ſtoop to any employment, for which the need, or conſiderable benefit of him whom he loveth doth call.

So the greateſt Souls, and the moſt glorious Beings, the which are moſt endewed with Charity, by it are diſpoſed with greateſt readineſs to ſerve their inferiours.

1 Cor. 9. 19.

This made Saint *Paul* conſtitute hmſelf *a ſervant* (we might render it a Slave) *of all men*, abſolutely devoted to the promoting their intereſts with his utmoſt labour and diligence; undertaking toilſome drudgeries, running about upon errands for them.

Pſal. 91. 11. 34. 7.
Heb. 1. 7, 14.
Luk. 15. 7, 10. ἐνώπιον τῶν ἀγγέλων.

This maketh the bleſſed and glorious Angels (the principalities and powers above) vouchſafe to wait on men, to be the guards of all good men, to be miniſtring Spirits, *ſent out to miniſter for them who ſhall inherit ſalvation*; not only obedience to God enforceth them, but charity diſpoſeth them gladly to ſerve us, who are ſo much their inferiours; the ſame charity, which produceth joy in them at the converſion of a ſinner.

Joh. 17. 5.
2 Cor. 8. 9.
Luk. 22. 27.
Matt. 20. 28.
Joh. 13. 14.

This made the Son of God to deſcend from heaven; and lay aſide that *glory which he had with God before the world was*; this made him who was ſo *rich, to become poor, that we by his poverty might be enriched*; this made him *converſe* and demean himſelf among his ſervants, *as he that miniſtred*; this made him to waſh his Diſciples feet; thereby deſigning inſtructively to exemplifie the duty and nature of Charity, for *If* (ſaid he) *I your Lord and Maſter have waſhed your feet, then ye alſo ought to waſh one anothers feet: for I have given you an example, that ye ſhould do as I have done to you.*

Iſa. 57. 15.
Pſal. 113. 6.
(Pſal. 8. 4. 144. 3. Job. 7. 17.)
Iſa. 43. 24.

This maketh God himſelf (*the high and lofty one that inhabiteth eternity*) to condeſcend ſo far, as to be continually employed in carefully watching over, in providing for, in protecting and aſſiſting us vile and wretched *worms*; for though *he dwelleth on high, yet humbleth he himſelf to behold the things that are in heaven and earth.* This maketh him with ſo much pain and patience to ſupport our infirmities, to bear with our offences, to wait for our converſion; according to that Proteſtation in the Prophet, *Thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.*

Gal. 5. 13.

In conformity to this wonderful practice, whoſe actions are the beſt rules and patterns of our deportment, charity ſhould diſpoſe us, according to Saint *Paul*'s practice, *by love to ſerve one another.*

Job 31. 13, 14, 15.
2 Pet. 1. 1.
* Eph. 6. 9. Col. 4. 1.
Matt. 23. 9.
Philem. 16.

Indeed it will not ſuffer any man to look down on another with ſupercilious contempt or neglect; as if he were unworthy or beneath our regard. It will incline ſuperiours to look on their inferiours (their ſubjects, their ſervants, their meaneſt and pooreſt neighbours) not as beaſts or as ſlaves; but as men, as brethren; as deſcending from the ſame ſtock, as partakers of the common nature and reaſon; as thoſe *who have obtained the like precious faith*; as heirs of the ſame precious promiſes and glorious hopes; as their equals in the beſt things, and in all conſiderable advantages; equals * in God's ſight, and according to our Lord's intent, when he ſaid, *one is your Maſter, even Chriſt, and all ye are brethren*; according to Saint *Paul*'s exhortation to *Philemon*, that he would receive *Oneſimus, not now as a ſervant, but above a ſervent, a brother beloved in the Lord.*

Accordingly charity will diſpoſe men of rank in their behaviour to be condeſcenſive, lowly, meek, courteous, obliging and helpful to thoſe, who in humane eye or in worldly ſtate are moſt below them; remembring that ordinance of our Lord, charged on all his Diſciples, and enforced by his own pattern, *He that is greateſt among you let him be your ſervant.* Matt. 23. 11. Luk. 22. 27.

Love indeed is the great Leveller, which in a manner ſetteth all things on even ground, and reduceth to a juſt poiſe; which bringeth down heaven to earth, and raiſeth up earth to heaven; which inclineth the higheſt to wait upon the loweſt, which engageth the ſtrength of the mightieſt to help the weakeſt, and the wealth of the richeſt to ſupply the pooreſt, ὅπως γένηται ἰσότης, that *there may be an equality*; that no where there may be an uſeleſs abundance, or a helpleſs indigence. *Amicitia pares invenit, aut facit.* 2 Cor. 8. 14.

XII. Charity doth regulate our dealing, our deportment, our converſation toward our neighbour, implying good uſage, and fair treatment of him on all occaſions; for no man doth handle that which he loveth rudely or roughly, ſo as to endanger the loſs, the detriment, the hurt or offence thereof.

Wherefore the language of charity is ſoft and ſweet, not wounding the heart, nor grating on the ear of any with whom a man converſeth; like the language of which the Wiſe-man ſaith, *The words of the pure are pleaſant words*——; ſuch as are *ſweet to the ſoul, and health to the bones*; and, *The words of a wiſe man's mouth are gracious*; ſuch as our Lord's were, λόγοι χάριτος, *words of grace*; ſuch as the Apoſtle ſpeaketh of, *Let your ſpeech be always,* ἐν χάριτι, *with grace*—ſuch as may *give grace to the hearers*; being entertained, not with averſation, but with favourable acceptance. Prov. 15. 26. Prov. 16. 24. Eccleſ. 10. 12. Luk. 4. 22. Col. 4. 6. ἵνα δῷ χάριν τοῖς ἀκούουσι. Eph. 4. 29.

Its carriage is gentle, courteous, benign; bearing in it marks of affection and kind reſpect.

Its dealing is equal, moderate, fair, yielding no occaſion of diſguſt, or complaint; not catching at, or taking advantages, not meeting hard meaſure.

It doth not foſter any bad paſſion or humour, which may embitter or ſour converſation, ſo that it rendreth a man continually good company.

If a man be harſh or ſurly in his diſcourſe, rugged or rude in his demeanour, hard and rigorous in his dealing, it is a certain argument of his defect in charity; for that calmeth and ſweetneth the mind, it quaſheth keen, fierce, and boiſterous paſſions; it diſcardeth thoſe conceits, and thoſe humours, from whence ſuch practice doth iſſue.

Charity (ſaith Saint *Paul*) οὐκ ἀσχημονεῖ, *behaveth not it ſelf unhandſomely*; is not untoward, unſeemly, uncivil, or clowniſh in word, or in carriage, or in deed; It is in truth the moſt civilizing, and moſt poliſhing diſpoſition that can be: Nothing doth render a man ſo compleatly Gentile; not in an affected, or artificial way, (conſiſting in certain poſtures or motions of body; (dopping, cringing, &c.) in forms of expreſſion, or modiſh addreſſes, which men learn like Parrots, and vent by rote, uſually not meaning any thing by them, often with them diſguiſing fraud and rancour) but in a real and natural manner, ſuggeſted by good judgment and hearty affection. 1 Cor. 13. 5.

A charitable man may perhaps not be guilty of courtſhip, or may be unpractiſed in the modes of addreſs; but he will not be deficient in the ſubſtance of paying every man proper and due reſpect: this indeed is true courteſie, grounded on reaſon, and proceeding from the heart, which therefore is far more genuine, more ſolid, more ſteady, than that which is built on faſhion, and iſſueth from affectation; the which indeed only doth ape or counterfeit the deportment of charity; for what a charitable man truly is, that a Gallant would ſeem to be.

Such are the properties of Charity.

There be alſo farther many particular Acts, which have a very cloſe alliance to it; being ever Coherent with it, or ſpringing from it; which are recommended to us by precepts in the holy Scripture; the which it will be convenient to mention.

1. It is a proper act of Charity to forbear anger upon provocation, or to repreſs its motions, to reſent injuries and diſcourteſies either not at all, or very calmly and mildly: for

1 Cor. 13. 5. Charity οὐ παροξύνεται, *is not eaſily provoked.*
V. 4. Charity μακροθυμεῖ *ſuffereth long and is kind.*
V. 7. Charity πάντα ὑπομένει, *doth endure all things.*

Anger is a violent inſurrection of the mind againſt a perſon; but love is not apt to riſe up in oppoſition againſt any; anger is an intemperate heat, love hath a pure warmth quite of another nature; as natural heat is from a fever; or as the heat of the Sun from that of a culinary fire; which putteth that out, as the Sun-beams do extinguiſh a culinary fire; anger hath an ὄρεξις ἀμύνης, *an appetite of revenge*, or doing miſ-
Rom. 13. 10. chief to the object of it; but love is innocent *and worketh no evil.*

Love diſpoſeth, if our neighbour doth miſbehave himſelf toward us (by wrongful uſage, or unkind carriage) to be ſorry for him, and to pity him; which are paſſions contrary to anger, and ſlaking the violences of it.

Cant. 8 7. It is ſaid in the *Canticles, Many waters cannot quench love, neither can the floods drown it*; charity would hold out againſt many neglects, many provocations.

Ἀνεχόμενοι ἀλ- Hence the Precepts; *Walk with all lowlineſs, and meekneſs, with long-ſuf-*
λήλων ἐν ἀγά- *fering, forbearing one another in love: Let all bitterneſs, and wrath, and*
πῃ. Eph. 4. 1, 2. *anger, and clamour, and evil-ſpeaking be put away from you, with all ma-*
Eph. 4. 31. *lice: Put off anger, wrath, malice,* &c. * *Be ſlow to wrath.*

1 Theſſ. 1. 14. μακρόθ 2. It is a proper Act of Charity to remit offences, ſuppreſſing all de-
Col. 3. 8. ſigns of revenge, and not retaining any grudge: for,

* Jam. 1. 19. *Charity,* πάντα στέγει, *doth cover all things*; and in this ſenſe doth *hide*
1 Cor. 13. 7. Prov. 10. 12. *a multitude of ſins:* all diſpoſitions, all intents to do harm are inconſi-
1 Pet. 4. 8. ſtent with it, are quite repugnant to it.

Jam. 5. 20. Col. 3. 12, 13. Hence thoſe Precepts, *Put on, as the elect of God, holy and beloved,*
bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, for-
μομφὼ. *bearing one another, and forgiving one another, if any man hath a quarrel*
Eph. 4. 32. *againſt any, even as Chriſt forgave you, ſo alſo do ye: Be ye kind one to a-*
ther, tender hearted, forgiving one another; even as God for Chriſt's ſake
1 Theſſ. 5. 15. *hath forgiven you: See that none render evil for evil, but ever follow*
1 Pet. 3. 9. *that which is good both among your ſelves and to all men*: And many the
Rom. 12. 17. Matt. 6. 14. like Precepts occur in the Goſpels, the Apoſtolical Writings; yea even
5. 44. in the Old Teſtament, wherein charity did not run in ſo high a ſtrain.

Prov. 20. 22. 3. It is a Duty coherent with charity, to maintain concord and peace;
25. 21. to abſtain from contention and ſtrife; together with the ſources of them, pride, envy, emulation, malice.

Phil. 2. 2. We are commanded to be σύμψυχοι, and ὁμόφρονες, *of one ſoul, of one*
1 Pet. 3. 8. *mind* (like *the multitude of believers* in the *Acts*, who *had one heart*
Acts 4. 32. Eph. 4. 3. *and one ſoul*) that we ſhould *keep the unity of the ſpirit in the bond of*
Phil. 2. 2. 1, 27. *peace*; that we ſhould be *of one accord, of one mind, ſtanding faſt in*

one ſpirit, with one mind: that we ſhould *all ſpeak the ſame thing, and that there be no diviſions among us, but that we be perfectly joyned together in the ſame mind, and in the ſame judgment:* that there be no factions, or *ſchiſms in the body:* that all diſſentions, all clamours, all murmurings, all emulations ſhould be abandoned and put away from us; that we ſhould *purſue and maintain peace with all men:* obedience to which commands can only be the reſult of charity, eſteeming the perſon and judgment of our neighbour; deſiring his good will, tendring his good; curbing thoſe fleſhly luſts, and thoſe fierce paſſions, from the predominancy whereof diſcords and ſtrifes do ſpring.

1 Cor. 1. 10.
2 Cor. 13. 11.
Rom. 15. 5, 6.
12. 16.
Phil. 3. 16.
1 Cor. 12. 25.
11. 18. 1. 11.
3. 3.
2 Cor. 12. 20.
Phil. 2. 14.
Heb. 12. 14.
Rom. 12. 18.
2 Tim. 2. 22.
Jam. 4. 1.

4. Another charitable practice is, being candid in opinion, and mild in cenſure about our neighbour and his actions; having a good conceit of his perſon, and repreſenting him to our ſelves under the beſt character we can; making the moſt favourable conſtruction of his words, and the faireſt interpretation of his deſigns.

1 Cor. 3. 3.
Gal. 5. 20.
1 Tim. 6. 4.

Charity diſpoſeth us to entertain a good opinion of our neighbour, for deſiring his good we ſhall be concerned for him, and prejudiced (as it were) on his ſide; being unwilling to diſcover any blemiſh in him to our own diſappointment and regret.

Love cannot ſubſiſt without eſteem; and it would not willingly by deſtroying that loſe its own ſubſiſtence.

Love would preſerve any good of its friend, and therefore his reputation, which is a good in it ſelf precious, and ever very dear to him.

Love would beſtow any good, and therefore its eſteem; which is a conſiderable good.

Harſh cenſure is a very rude kind of treatment, grievouſly vexing a man, and really hurting him; charity therefore will not be guilty of it.

It diſpoſeth rather to overſee, and connive at faults, than to find them, or to pore on them; rather to hide and ſmother, than to diſcloſe or divulge them; rather to extenuate and excuſe, than to exaggerate or aggravate them.

Are words capable of a good ſenſe? charity will expound them thereto: may an action be imputed to any good intent? charity will ever refer it thither: doth a fault admit any plea, apology or diminution? charity will be ſure to alledge it: may a quality admit a good name? charity will call it thereby.

It doth not λογίζεσθαι κακὸν, *impute evil,* or put it to any mans account, beyond abſolute neceſſity.

1 Cor. 13. 5.

It *hopeth all things,* and *believeth all things;* hopeth and believeth all things for the beſt, in favour to its neighbour, concerning his intentions and actions liable to doubt.

1 Cor. 13. 7.

It baniſheth *all evil ſurmiſes;* it rejecteth all ill ſtories, malicious inſinuations, perverſe gloſſes and deſcants.

1 Tim. 6. 4.

5. Another charitable practice is to comport with the infirmities of our neighbour; according to that Rule of Saint *Paul, We that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves;* and that Precept, *Bear one anothers burthens, and ſo fulfil the Law of Chriſt.*

Ἀντέχεσθε. ἀσθενῶν.
Acts 20. 35.
1 Theſſ. 5. 14.
Rom. 15. 1.
Gal. 6. 2.

Is a man wiſer than his neigbour (or in any caſe freer of defects) charity will diſpoſe to uſe that advantage ſo as not to contemn him, or inſult over him; but to inſtruct him, to help him, to comfort him.

As we deal with children, allowing to the infirmities of their age, bearing their ignorance, frowardneſs, untoward humours, without diſtaſting them; ſo ſhould we with our brethren who labour under any weakneſs of mind or humour.

6. 'Tis an act of charity to abſtain from offending, or ſcandalizing our brethren; by doing any thing, which either may occaſion him to commit ſin, or diſaffect him to Religion, or diſcourage him in the practice of duty, (that which Saint *Paul* calleth to * *defile* and *ſmite his weak conſcience*) or which any-wiſe may diſcompoſe, vex, and *grieve* him: for, *If thy brother be grieved with thy meat, now walkeſt thou not charitably.*

* Μολύνεται. 1 Cor. 10. 7. Τύπτοντες τὴν συνείδησιν ἀσθενοῦσαν. 1 Cor. 8. 12. Rom. 14. 15. Οὐκέτι κατ᾽ ἀγάπην περιπατεῖς. 1 Cor. 10. 32. 8. 13. Rom. 14. 21.

SERMON XXVIII.

Motives and Arguments to Charity.

HEBREWS. 10. 24.

Let us conſider one another to provoke unto love, and to good works.

THAT which is here recommended by the Apoſtle, as the common Duty of Chriſtians toward each other, upon emergent occaſions, with zeal and care to provoke one another to the practice of Charity and Beneficence, may well be conceived the ſpecial Duty of thoſe, whoſe Office it is to inſtruct and guide others, when opportunity is afforded: with that obligation I ſhall now comply, by repreſenting divers conſiderations ſerving to excite and encourage us to that practice: this (without premiſing any deſcription or explication of the Duty; the Nature, ſpecial Acts and Properties whereof I have already declared) I ſhall immediately undertake.

I. Firſt then, I deſire you to remember and conſider that you are men, and as ſuch obliged to this Duty; as being very agreeable to humane nature, the which (not being corrupted or diſtempered by ill uſe) doth incline to it, doth call for it, doth like and approve it, doth find ſatisfaction and delight therein.

Saint *Paul* chargeth us to be εἰς ἀλλήλους φιλόστοργοι; or *to have a*
Rom. 12. 10 *natural affection one toward another*; that ſuppoſeth a στοργὴ inbred to men, which ſhould be rowſed up, improved and exerciſed: Such an one indeed there is, which although often raked up and ſmothered in the common attendances on the providing for our needs, and proſecuting our affairs, will upon occaſion, more or leſs break forth and diſcover it ſelf.

That the conſtitution and frame of our nature diſpoſeth to it, we can not but feel, when our bowels are touched with a ſenſible pain at the view of any calamitous object, when our fancies are diſturbed at the report of any diſaſter befalling a man; when the ſight of a Tragedy wringeth compaſſion and tears from us; which affections we can hardly quaſh by any reflexion, that ſuch events (true or feigned) do not concern our ſelves.

Οὐδεὶς γὰρ ἕλοιτ' ἂν καθ' αὑτὸν τὰ πάντ' ἔχειν ἀγαθά. Ariſt. *Eth.* 9. 9.

Hence doth nature ſo ſtrongly affect ſociety and abhor ſolitude; ſo that a man cannot enjoy himſelf alone, or find ſatisfaction in any good without a companion; not only for that he then cannot receive, but alſo becauſe he cannot impart aſſiſtance, conſolation and delight in converſe; for men do not affect ſociety only that they may obtain benefits thereby; but as much or more, that they may be enabled to communicate them; nothing being more diſtaſtful than to be always on the taking hand: neither indeed hath any thing a more pleaſant and ſavoury reliſh than to do Good; as even *Epicurus*, the great Patron of pleaſure did confeſs.

Hominem homini natura conciliat. Sen. *Ep.* 9.

Nullius boni ſine ſocio jucunda poſſeſſio eſt. Sen. *Eph.* 6.

Καὶ γὰρ ὁ Θεὸς βουλόμενος συνδῆσαι πάντας ἀλλήλοις, τοιαύτην τοῖς πράγμασιν ἐπέθηκεν ἀνάγκην, ὡς ἐν τῷ τοῦ πλησίον συμφέροντι τὸ τοῦ ἑτέρου δεδέσθαι· καὶ ὁ κόσμος ἅπας οὕτω συνέστηκε. Chryſ. *in* 1 Cor. *Or.* 25.

The practice of benignity, of courteſie, of clemency do at firſt ſight, without aid of any diſcurſive reflexion, obtain approbation and applauſe from men; being acceptable and amiable to their mind, as beauty to their ſight, harmony to their hearing, fragrancy to their ſmell, and ſweetneſs to their taſte; And correſpondently uncharitable diſpoſitions and practices (malignity, harſhneſs, cruelty,) do offend the mind with a diſguſtful reſentment of them.

We may appeal to the conſcience of each man, if he doth not feel diſſatisfaction in that fierceneſs or frowardneſs of temper, which produceth uncharitableneſs; if we have not a complacence in that ſweet and calm diſpoſition of ſoul, whence charity doth iſſue; if he do not condemn himſelf for the one, and approve himſelf in the other practice.

This is the common judgment of men; and therefore in common language this practice is ſtyled humanity, as beſt ſorting with our nature, and becoming it; and the principle whence it ſpringeth is called good-nature; and the contrary practice is ſtyled inhumanity, as thwarting our natural inclinations, or diveſting us of manhood; and its ſource likewiſe is termed ill-nature, or a corruption of our nature.

Εἰς γὰρ φιλανθρωπίας ἔργα ὑπὸ Θεοῦ κατεσκευάσμεθα. Flavian. CP. *Ep. in Syn.* Chalc. *Acts* 1. (*p.* 111.)

It is therefore a monſtrous paradox, croſſing the common ſenſe of men, which in this looſe and vain world hath lately got ſuch vogue, that all men naturally are enemies one to another: it pretendeth to be grounded on common obſervation and experience; but it is only an obſerving the worſt actions of the worſt men; of diſſolute ruffians, of villainous cheats, of ravenous oppreſſours, of malicious politicians, of ſuch degenerate Apoſtates from humanity; by whoſe practice (debauched by vain conceits and naughty cuſtoms) an ill meaſure is taken of mankind: *Ariſtotle* himſelf, who had obſerved things as well as any of theſe men, and with as ſharp a judgment, affirmeth the contrary, that all men are friends, and diſpoſed to entertain friendly correſpondence with one another: Indeed to ſay the contrary is a blaſphemy againſt the Authour of our nature; and is ſpoken no leſs out of profane enmity againſt him, than out of venomous malignity againſt men: out of hatred to God and Goodneſs they would diſparage and vilifie the nobleſt work of God's Creation; yet do they

Οἰκεῖον πᾶς ἄνθρωπος ἀνθρώπῳ καὶ φίλον. Ariſt. *Eth.* 8. 1. *Rhet.* 1. 11.

Ἐνέθηκε γὰρ ὁ Θεὸς φίλτρον τῇ φύσει τῇ ἡμετέρᾳ, ὥστε ἀλλήλους ἀγαπᾷν. Chryſ. *in* Eph. *Orat.* 2.

Συνδεσμὸν εἰς ὁμογνωμοσύνην ὁ ἀριστοτέχνης Θεὸς ἣν ἐδημιούργησε φύσιν τῇ διαθέσει τοὺς λόγῳ διοικουμένους συνέσφιγξε, &c. Proclus Conſtantinopl. *Syn.* Chalc. *Acts* 14.

(if we ſound the bottom of their mind) imply themſelves to admire this quality, and by their decrying it do commend it; for it is eaſie to diſcern that therefore only they ſlander mankind as uncapable of goodneſs, becauſe out of malignity they would not allow it ſo excellent a quality.

II. Let us conſider what our neighbour is, how near in blood, how like in nature, how much in all conſiderable reſpects the ſame with us he is.

Should any one wrong or defame our brother, we ſhould be diſpleaſed; ſhould we do it our ſelves, or ſhould we omit any office of kindneſs toward him, we ſhould blame our ſelves; Every man is ſuch, of one ſtock, of one blood with us; and as ſuch may challenge and call for real affection from us.

Should any one mar, tear, or deface our Picture, or ſhew any kind of diſreſpect thereto, we ſhould be offended, taking it for an indignity put on our ſelves; and as for our ſelves, we ſhould never in ſuch a manner affront or deſpight our ſelves; Every man is ſuch, our moſt lively image, repreſenting us moſt exactly in all the main figures and features of body, of ſoul, of ſtate; we thence do owe reſpect to every one.

Δὶ ὁμοιότητες πάντα φιλεῖ πρὸς ἄλληλα συνάπτεσθαι. Plato *Symp.*

Every man is another ſelf, partaker of the ſame nature, endewed with the ſame faculties, ſubject to the ſame Laws, liable to the ſame fortunes; diſtinguiſhed from us only in accidental and variable circumſtances; whence if we be amiable or eſtimable, ſo is he upon the ſame grounds; and acting impartially (according to right judgment) we ſhould yield love and eſteem to him: by ſlighting, hating, injuring, hurting him we do conſequentially abuſe our ſelves, or acknowledge our ſelves deſervedly liable to the ſame uſage.

Every man, as a Chriſtian, is in a higher and nobler way allied, aſſimilated and identified to us; to him therefore upon the like grounds improved charity is more due; and we wrong our heavenly relations, our better nature, our more conſiderable ſelves, in withholding it from him.

III. Equity doth plainly require Charity from us; for every one is ready not only to wiſh and ſeek, but to demand and claim love from others; ſo as to be much offended, and grievouſly to complain if he do not find it.

We do all conceive love and reſpect due to us from all men; we take all men bound to wiſh and tender our welfare, we ſuppoſe our need to require commiſeration and ſuccour from every man; if it be refuſed, we think it a hard caſe, and that we are ill uſed; we cry out of wrong, of diſcourteſie, of inhumanity, of baſeneſs practiſed toward us.

A moderate reſpect and affection will hardly ſatisfie us, we pretend to them in the higheſt degree, diſguſting the leaſt appearance of diſregard or diſaffection; we can ſcarce better digeſt indifference than hatred.

This evidenceth our opinion and conſcience to be, that we ought to pay the greateſt reſpect and kindneſs to our neighbour; for it is plainly unjuſt and ridiculouſly vain, to require that from others, which we refuſe to others, who may demand it upon the ſame title; nor can we without ſelf-condemnation practiſe that which we deteſt in others.

In all reaſon and equity, if I would have another my friend, I muſt be a friend to him; if I pretend to charity from all men, I muſt render it to all in the ſame kind and meaſure.

Matt. 7. Hence is the Law of Charity well expreſſed in thoſe terms, *of doing to others whatever we would have them do to us*; whereby the palpable equity of this practice is demonſtrated.

IV. Let us conſider that Charity is a right noble and worthy thing; greatly perfective of our nature; much dignifying and beautifying our ſoul.

It rendreth a man truly great, enlarging his mind unto a vaſt circumference, and to a capacity near infinite; ſo that it by a general care doth reach all things; by an univerſal affection doth embrace and graſp the world.

By it our reaſon obtaineth a field or ſcope of employment worthy of it, not confined to the ſlender intereſts of one perſon, or one place, but extending to the concerns of all men.

Charity is the imitation and copy of that immenſe love, which is the fountain of all being and all good; which made all things, which preſerveth the world, which ſuſtaineth every creature; Nothing advanceth us ſo near to a reſemblance of him, who is eſſential love and goodneſs; who freely and purely, without any regard to his own advantage, or capacity of finding any beneficial return, doth bear and expreſs the higheſt good-will, with a liberal hand pouring down ſhowers of bounty and mercy on all his creatures: who daily putteth up numberleſs indignities and injuries; upholding and maintaining thoſe who offend and provoke him.

Chryſ. *in* Eph. *Or.* 9.

Ἡμᾶς εἴ τις ἐρωτήσειε, τί τὸ τιμώμενον ὑμῖν καὶ προσκυνούμενον, πρόχειρον εἰπεῖν ἡ ἀγάπη· ὁ γὰρ Θεὸς ἡμῶν ἡ ἀγάπη ἐστι, ῥῆσις τοῦ ἁγίου πνεύματος. καὶ τοῦτο χαίρει μᾶλλον ἀκούων ὁ Θεὸς, ἢ τι ἄλλο. Naz. *Or.* 14.

Καθ᾽ ἑκάστην ὑβρίζεται τὴν ἡμέραν, παρῶν καὶ ὁρῶν, καὶ ἀκούων, καὶ οὔτε σκηπτὸν ἀφῆκε, &c. Chryſ. Ἀνδρ. γʹ.

Charity rendreth us as Angels, or Peers to thoſe glorious and bleſſed Creatures, who without receiving or expecting any requital from us, do heartily deſire and delight in our good, are ready to promote it, do willingly ſerve and labour for it. Nothing is more amiable, more admirable, more venerable, even in the common eye and opinion of men; it hath in it a beauty and a majeſty apt to raviſh every heart; Even a ſpark of it in generoſity of dealing breedeth admiration, a glimpſe of it in formal courteſie of behaviour procureth much eſteem, being deemed to accompliſh and adorn a man; how lovely therefore and truly gallant is an intire, ſincere, conſtant and uniform practice thereof, iſſuing from pure good-will and affection!

Love indeed or goodneſs (for true love is nothing elſe but goodneſs exerting it ſelf, in direction toward objects capable of its influence) is the only amiable and only honourable thing: Power and Wit may be admired by ſome, or have ſome fond Idolaters; but being ſevered from goodneſs, or abſtracted from their ſubſerviency to it, they cannot obtain real love, they deſerve not any eſteem; for the worſt, the moſt unhappy, the moſt odious and contemptible of Beings do partake of them in a high meaſure: The Prince of Darkneſs hath more power, and reigneth with abſolute Sovereignty over more Subjects by many than the *Great Turk*; One Devil may have more wit than all the politick *Achitophels*, and all the profane *Hectors* in the world; yet with all his power and all his Wit he is moſt wretched, moſt deteſtable, and moſt deſpicable; and ſuch in proportion is every one, who partaketh in his accurſed diſpoſitions of malice and uncharitableneſs. For,

On the other ſide Uncharitableneſs is a very mean and baſe thing: It contracteth a man's ſoul into a narrow compaſs, or ſtraitneth it as it were into one point; drawing all his thoughts, his deſires, his affections into himſelf, as to their centre; ſo that his reaſon, his will, his activity have but one pitiful object to exerciſe themſelves about: To ſcrape together a little pelf, to catch a vapour of fame, to prog for a frivolous ſemblance of power or dignity, to ſooth the humour or pamper the

Sen. *de Tranq.* 3.

ſenſuality of one poor worm, is the ignoble ſubject of his buſie care and endeavour.

By it we debaſe our ſelves into an affinity with the meaneſt things; becoming either like Beaſts or Fiends; like Beaſts, affecting only our own preſent ſenſible good; or like Fiends, deſigning miſchief and trouble to others.

Ezek. 22. 27.

It is indeed hard for a man without Charity, not to be worſe than an innocent beaſt; not at leaſt to be as a Fox, or a Wolf; either cunningly lurching, or violently ravening for prey; Love only can reſtrain a man from flying at all, and ſeiſing on whatever he meeteth; from biting, from worrying, from devouring every one that is weaker than himſelf, or who cannot defend himſelf from his paws and teeth.

V. The practice of Charity is productive of many great benefits and advantages to us; ſo that to love our neighbour doth involve the trueſt love to our ſelves; and we are not only obliged in duty, but may be encouraged by our intereſt thereto: Beatitude is often pronounced to it, or to ſome particular inſtances of it; and well may it be ſo, for it indeed will conſtitute a man happy, producing to him manifold comforts and conveniences of life: ſome whereof we ſhall touch.

Ὁ γὰρ τοιοῦτος καὶ φθόνου καὶ ὀργῆς καὶ βασκανίας καὶ ἀπονοίας καὶ κενοδοξίας, καὶ πονηρᾶς ἐπιθυμίας, καὶ παντὸς ἔρωτος ἀτόπου, καὶ παντὸς νοσήματος καθαρεύουσαν τηρήσει τὴν ἑαυτοῦ ψυχήν. Chryſ. *in* 1 Cor. *Orat.* 32.

VI. (1.) Charity doth free our ſouls of all thoſe bad diſpoſitions and paſſions which vex and diſquiet them; from thoſe gloomy paſſions, which cloud our mind, from thoſe keen paſſions, which fret our heart, from thoſe tumultuous paſſions, which ruffle us and diſcompoſe the frame of our ſoul.

It ſtifleth anger, (that ſwoon of reaſon, tranſporting a man out of himſelf) for a man hardly can be incenſed againſt thoſe whom he tenderly loveth: a petty neglect, a hard word, a ſmall diſcourteſie will not fire a charitable ſoul; the greateſt affront or wrong can hardly kindle rage therein.

Φθόνος, ἡ δαπάνη τῶν ἐχόντων, ὁ τῶν παρεχόντων ἰός, τὸ μόνον τῶν παθῶν ἀδικώτατόν τε ἅμα καὶ δικαιότατον, τὸ μὲν ὅτι πᾶσι ἐνοχλεῖ τοῖς καλοῖς, τὸ δὲ ὅτι τήκει τοὺς ἔχοντας. Gr. Naz. *Or.* 27.

It baniſheth envy (that ſeverely juſt vice, which never faileth to puniſh it ſelf) for no man will repine at his wealth or proſperity, no man will malign his worth or vertue, whoſe good he charitably deſireth and wiſheth.

It excludeth rancour and ſpite, thoſe diſpoſitions which create a hell in our ſoul; which are directly repugnant to charity, and thereby diſpelled as darkneſs by light, cold by heat.

It ſuffereth not revenge (that canker of the heart) to harbour in our breaſt, for who can intend miſchief to him, in whoſe good he delighteth, in whoſe evil he feeleth diſpleaſure?

1 Joh. 4. 18. κόλασιν ἔχει.

Oderunt quem metuunt.

It voideth fear, ſuſpicion, jealouſie of miſchief deſigned againſt us; the which paſſions *have torment*, or do puniſh us (as Saint *John* ſaith) racking us with anxious expectation of evil; wherefore *there is*, ſaith he, *no fear in love, but perfect love caſteth out fear:* No man indeed is apt to fear him whom he loveth, or is able much to love him whom he feareth; for love eſteemeth its object as innocent, fear apprehendeth it as hurtful; love diſpoſeth to follow and embrace, fear inclineth to decline and ſhun. To ſuſpect a friend therefore is to diſavow him for ſuch; and upon ſlender grounds to conceit ill of him, is to deem him unworthy of our love; The innocence and inoffenſiveneſs of charity, which provoketh no man to do us harm, doth alſo breed great ſecurity and confidence; any man will think he may walk unarmed and unguarded among thoſe to whom he beareth good-will, to whom he neither meaneth, nor doth any harm; being guarded by a good conſcience and ſhielded with innocence.

It removeth diſcontent or diſſatisfaction in our ſtate; the which uſually doth ſpring from ill conceits and ſurmiſes about our neighbour, or from wrathful and ſpiteful affections toward him; for while men have good reſpect and kindneſs for their neighbours, they ſeldom are diſſatisfied in their own condition; they can never want comfort or deſpair of ſuccour.

It curbeth ambition and avarice; thoſe impetuous, thoſe inſatiable, thoſe troubleſome diſpoſitions; for a man will not affect to climb above thoſe, in whoſe honour he findeth ſatisfaction; nor to ſcramble with them for the goods, which he gladly would have them to enjoy; a competency will ſatisfie him, who taketh himſelf but for one among the reſt, and who can as little endure to ſee others want as himſelf: who would trouble himſelf to get power over thoſe, to o'er-top them in dignity and fame, to ſurpaſs them in wealth, whom he is ready to ſerve in the meaneſt offices of kindneſs, whom he would in honour prefer to himſelf, unto whom he will liberally communicate what he hath for his comfort and relief?

Κατὰ γὰρ τοῦ ἀγαπωμένου οὐκ ἄν τις ἐπαρθείη ποτέ. Chryſoſt. *in* 1 Cor. *Or.* 32.

In the prevalence of ſuch bad paſſions and diſpoſitions of ſoul our miſery doth moſt conſiſt; thence the chief troubles and inconveniences of our life do proceed; wherefore charity doth highly deſerve of us in freeing us from them.

VII. (2.) It conſequently doth ſettle our mind in a ſerene, calm, ſweet and cheerful ſtate; in an even temper and good humour, and harmonious order of ſoul, which ever will reſult from the evacuation of bad paſſions, from the compoſure of ſuch as are indifferent, from the excitement of thoſe which are good and pleaſant: *The fruits of the Spirit,* ſaith Saint *Paul, are love, joy, peace, long-ſuffering, gentleneſs, goodneſs* (or benignity:) love precedeth, joy and peace follow as its * conſtant attendants, gentleneſs and benignity come after as its certain effects.

Gal. 5. 22. Eph. 5. 12. Col. 3. 15.

* Eldeſt Daughter.

Love indeed is the ſweeteſt of all paſſions, ever accompanied with a ſecret delectation and pleaſant ſenſe; whenever it is placed upon a good object, when it acteth in a rational way, when it is vigorous, it muſt needs yield much joy.

It therefore greatly conduceth to our happineſs, or rather alone doth ſuffice to conſtitute us happy.

VIII. (3.) Charity will preſerve us from divers external miſchiefs and inconveniences, to which our life is expoſed, and which otherwiſe we ſhall incur.

If we have not charity toward men, we ſhall have enmity with them; and upon that do wait troops of miſchief; we ſhall enjoy nothing quietly or ſafely, we ſhall do nothing without oppoſition or contention; no converſation, no commerce will be pleaſant; clamour, obloquy, tumult and trouble will ſurround us; we ſhall live in perpetual danger; the enmity of the meaneſt and weakeſt Creature being formidable.

But all ſuch miſchiefs charity will prevent or remove; damming up the fountains, or extirpating the roots of them: for who will hate a perſon that apparently loveth him; who can be ſo barbarous or baſe as to hurt that man, whom he findeth ever ready to do himſelf good? what brute, what devil can find in his heart to be a foe to him, who is a ſure friend to all? No Publican can be ſo wretched-

Τίς δ' ἂν καὶ ἐχθρὸς εὐλόγως γένοιτο ἀνδρὸς οὐδὲ μίαν οὐδαμῶς παρέχοντος αἰτίαν ἔχθρας; Clem. *Str.* 7. (*p.* 532.) Chryſ. *in* 1 Theſſ. *Or.* 4. Κἂν θηρίον ἐκεῖνος ᾖ, κἂν λίθος, &c.

Οὐδεὶς ἐχθρὸς τῷ σπουδαίῳ. Hier.

Οὐκ οἷόν τε τὸν ἀγαπώμενον μὴ καὶ ἀγαπᾶν. Chryſ. *in* Gen. *Or.* 32.

Matt. 5. 46.

ly vile, no ſinner ſo deſtitute of goodneſs; for, *If* (ſaith our Lord, upon common experience) *you love them which love you, what reward have you, do not even the publicans the ſame?* and, *If you do good to them which do good to you, what thank have you? for ſinners alſo do even the ſame:* It ſeemeth beyond the greateſt degeneracy and curruption whereof human nature is capable, to requite charity with enmity, yea not to return ſome kindneſs for it: Τίς ὁ κακώσων; *Who* (ſaith Saint *Peter*) *is he that will do you hurt, if you be followers of that which is good*; or imitators of him that is good; (of the Sovereign goodneſs?) none ſurely can be ſo unjuſt, or ſo unworthy.

1 Pet. 3. 13. Ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένεσθε.

As charity reſtraineth us from doing any wrong, or yielding any offence to others in thought, in word, in deed; from entertaining any bad conceits without ground, from hatching any miſchievous deſigns againſt our neighbour; from uſing any harſh, virulent, biting language; from any rugged, diſcourteous, diſobliging behaviour; from any wrongful, rigorous, ſevere dealing toward him; from any contemptuous pride, or ſupercilious arrogance; ſo it conſequently will defend us from the like treatment; for ſcarce any man is ſo malicious as without any provocation to do miſchief; no man is ſo incorrigibly ſavage, as to perſiſt in committing outrage upon perfect innocence, joyned with patience, with meekneſs, with courteſie; Charity will melt the hardeſt heart, and charm the fierceſt ſpirit; it will bind the moſt violent hand, it will ſtill the moſt obſtreperous tongue; it will reconcile the moſt offended, moſt prejudiced heart: it is the beſt guard that can be of our ſafety from aſſaults, of our intereſt from damage, of our reputation from ſlander, detraction and reproach.

Vincit malos pertinax bonitas. Sen.

Carbones ignis congregabis ſuper caput ejus; non in maledictum & condemnationem, ut plerique exiſtimant, ſed in correctionem & pœnitudinem; ut ſuperatus beneficiis, excoctus fervore charitatis, inimicus eſſe deſiſtat. Hier. *in* Pelag. 1. *c.* 9.

If you would have Examples of this, experience will afford many; and ſome we have in the Sacred Records commended to our obſervation; *Eſau* was a rough man, and one who had been exceedingly provoked by his brother *Jacob*; yet how did meek and reſpectful demeanour overcome him! ſo that *Eſau* (it is ſaid in the hiſtory) *ran to meet him* (*Jacob,*) *and fell on his neck, and kiſſed him, and they wept.*

Gen. 32. 20.
Gen. 33. 4.

Saul was a man poſſeſſed with a furious envy and ſpite againſt *David*; yet into what expreſſions did the ſenſe of his kind dealing force him! *Is this thy voice, my Son David? —Thou art more righteous than I; for thou haſt rewarded me good, whereas I have rewarded thee evil; —behold I have played the fool, and have erred exceedingly.* So doth charity ſubdue and triumph over the moſt inveterate prejudices, and the moſt violent paſſions of men.

1 Sam. 24. 16, 17.
26. 17, 21.

Cadit ſtatim ſimultas ab altera parte deſerta—— Sen. *de Ir.* 2. 34.

If peace and quiet be deſirable things, as certainly they are, and that form implyeth, when by wiſhing peace with men, we are underſtood to wiſh all good to them, it is charity only that preſerveth them; which more ſurely than any power or policy doth quaſh all war and ſtrife; for war muſt have parties, and ſtrife implieth reſiſtance; be it the firſt or ſecond blow which maketh the fray, charity will avoid it; for it neither will ſtrike the firſt in offence, nor the ſecond in revenge. Charity therefore may well be ſtyled *the band of peace*, it being that only which can knit mens ſouls together, and keep them from breaking out into diſſenſions.

Eph. 4. 3.

It alone is that which will prevent bickering and claſhing about points of credit or intereſt; if we love not our neighbour, or tender not his good as our own, we ſhall be ever in competition and debate with him about thoſe things, not ſuffering him to enjoy any thing quietly; ſtruggling to get above him, ſcrambling with him for what is to be had.

IX. (4.) As charity preſerveth from miſchiefs, ſo it procureth many ſweet comforts and fair accommodations of life.

Friendſhip is a moſt uſeful and pleaſant thing; and charity will conciliate good ſtore thereof; it is apt to make all men friends; for love is the only general philtre and effectual charm of ſouls; the fire which kindleth all it toucheth, and propagateth it ſelf in every capable ſubject; and ſuch a ſubject is every man in whom humanity is not quite extinct, and hardly can any ſuch man be, ſeeing every man hath ſome good humour in him, ſome blood, ſome kindly juice flowing in his veins; no man wholly doth conſiſt of dusky melancholy, or fiery choler; whence all men may be preſumed liable to the powerful impreſſions of charity; its mild and ſerene countenance, its ſweet and gentle ſpeech, its courteous and obliging geſture, its fair dealing, its benign converſation, its readineſs to do any good or ſervice to any man, will inſinuate good-will and reſpect into all hearts.

Ego tibi monſtrabo amatorium ſine medicamento, ſine herba, ſine ullius veneficæ carmine, Si vis amari, ama. Sen. *Ep.* 9.

It thence will encompaſs a man with friends, with many guards of his ſafety, with many ſupports of his fortune, with many patrons of his reputation, with many ſuccourers of his neceſſity, with many comforters of his affliction: for is a charitable man in danger, who will not defend him? is he falling, who will not uphold him? is he falſly accuſed or aſperſed, who will not vindicate him? is he in diſtreſs, who will not pity him, who will not endeavour to relieve and reſtore him? who will inſult over his calamity? will it not in ſuch caſes appear a common duty, a common intereſt to aſſiſt and countenance a common friend, a common benefactour to mankind?

Whereas moſt of our life is ſpent in ſociety and diſcourſe, charity is that which doth ſeaſon and ſweeten theſe, rendring them grateful to others, and commodious to ones ſelf; for a charitable heart is a ſweet ſpring, from whence do iſſue ſtreams of wholſome and pleaſant diſcourſe; it not being troubled with any bad paſſion or deſign, which may ſour or foul converſation, doth ever make him good company to others, and rendreth them ſuch to himſelf; which is a mighty convenience. In ſhort, *a* charitable man, or, *true lover of men will* (ſaith S. *Chryſoſtome*) *inhabit earth as a heaven, every where carrying a ſerenity with him, and plaiting ten thouſand crowns for himſelf.* Again,

Prov. 15. 26. 16. 24.

Τὴν γῆν οὕτως ὡς τὸν οὐρανὸν οἰκήσει, πανταχοῦ γαλήνης ἀπολαύων, καὶ μυρίους ἑαυτῷ πλέκων στεφάνους. Chryſ. *in* 1 Cor. *Or.* 32.

X. (5.) Charity doth in every eſtate yield advantages ſutable thereto; bettering it, and improving it to our benefit.

It rendreth proſperity not only innocent and ſafe, but uſeful and fruitful to us, we then indeed enjoy it, if we feel the comfort of doing good by it: It ſolaceth adverſity, conſidering that it doth not ariſe as a puniſhment or fruit of ill-doing to others; that it is not attended with the deſerved ill-will of men; that no man hath reaſon to delight for it, or inſult over us therein; that we may probably expect commiſeration and relief, having been ready to ſhew the like to others.

It tempereth both ſtates; for in proſperity a man cannot be tranſported with immoderate joy, when ſo many objects of pity and grief do preſent themſelves before him, which he is apt deeply to reſent; in proſperity he cannot be dejected with extreme ſorrow, being refreſhed by ſo many good ſucceſſes befalling thoſe whom he loveth: One condition will not puff him up, being ſenſible of his neighbours miſery; the other will not ſink him down, having complacence in his neighbours welfare. Uncharitableneſs (proceeding from contrary cauſes, and producing contrary effects) doth ſpoil all conditions, rendring proſperity fruitleſs, and adverſity comfortleſs.

XI. (6.) We may conſider, that ſecluding the exerciſe of charity, all the goods and advantages we have (our beſt faculties of nature, our beſt endowments of ſoul, the gifts of providence, and the fruits of our induſtry) will become vain and fruitleſs, or noxious and bainful to us; for what is our reaſon worth, what doth it ſignifie, if it ſerveth only for contriving ſorry deſigns, or tranſacting petty affairs about our ſelves? what is wit good for, if it muſt be ſpent only in making ſport, or hatching miſchief? to what purpoſe is knowledge, if it be not applied to the inſtruction, direction, admonition or conſolation of others? what mattereth abundance of wealth, if it be to be uſeleſly hoarded up, or vainly flung away, in wicked or wanton profuſeneſs; if it be not employed in affording ſuccour to our neighbours indigency and diſtreſs? what is our credit but a mere noiſe or a puff of air, if we do not give a ſolidity and ſubſtance to it, by making it an engine of doing good? what is our vertue it ſelf, if it be buried in obſcurity, or choaked with idleneſs, yielding no benefit to others by the luſtre of its example, or by its real influence? What is any talent if it be wrapped up in a napkin, any light if it be hid under a buſhel; any thing private, if it be not by good uſe ſpread out and improved to publick benefit? If theſe gifts do miniſter only to our own particular advantage, to our perſonal convenience, glory or pleaſure, how ſlim things are they, how inconſiderable is their worth?

Paulum ſepultæ diſtat inertiæ Celata virtus. Hor. *Carm.* 4. 9.

But they being managed by charity become precious and excellent things; they are great in proportion to the greatneſs of their uſe, or the extent of their beneficial influence: as they carry forth good to the world, ſo they bring back various benefits to our ſelves; they return into our boſom laden with reſpect and reward from God and from man; they yield thanks and commendation from without, they work comfort and ſatisfaction within: Yea, which is infinitely more conſiderable, and enhanceth the price of our gifts to a vaſt rate, they procure glory and bleſſing to God; for *hereby is God glorified, if we bring forth much fruit*; and no good fruit can grow from any other ſtock than that of charity.

Luke 6. 38.

Joh. 15. 8.
Phil. 1. 11.
Matt. 5. 16.

Uncharitableneſs therefore ſhould be loathed and ſhunned by us, as that which robbeth us of all our ornaments and advantages; which indeed marreth and corrupteth all our good things, which turneth bleſſings into curſes, and rendreth the means of our welfare to be cauſes of miſchief to us; for without charity a man can have no goods, but goods worldly and temporal; and ſuch goods thence do prove impertinent baubles, burthenſome incumbrances, dangerous ſnares, baneful poiſons to him.

Prov. 4. 31.
2 Cor. 9. 11.
1 Cor. 13.

XII. (7.) Charity doth hugely advance and amplifie a man's ſtate, putting him into the poſſeſſion or fruition of all good things: It will endow, enrich, ennoble, embelliſh us with all the world hath of precious, of glorious, of fair; by appropriation thereof to our ſelves, and acquiring of a real intereſt therein. What men commonly out of fond ſelf-love do vainly affect, that infallibly by being charitable they may compaſs, the engroſſing to themſeves all kinds of good: moſt eaſily, moſt innocently, in a compendious and ſure way, without any ſin or blame, without any care or pain, without any danger or trouble, they may come to attain and to enjoy whatever in common eſteem is deſirable or valuable; they may, without greedy avarice, or the carkings, the drudgeries, the diſgraces going with it, procure to themſelves abundant wealth; without fond ambition, or the difficulties, the hazards, the emulations, the ſtrugglings to which it is liable, they may arrive to great honour; without ſordid voluptuouſneſs, or the ſatieties, the maladies, the regrets conſequent thereon, they may enjoy all pleaſure; without any wildneſs or wantonneſs, pride, luxury, ſloth, any of its temptations and ſnares, they may have all proſperity; they may get all learning and wiſdom without laborious ſtudy, all vertue and goodneſs without the fatigues of continual exerciſe: for are not all theſe things yours, if you do eſteem them ſo, if you do make them ſo, by finding much delight and ſatisfaction in them? doth not your neighbours wealth enrich you, if you feel content in his poſſeſſing and uſing it? doth not his preferment advance you, if your ſpirit riſeth with it in a gladſome complacence? doth not his pleaſure delight you, if you reliſh his enjoyment of it? doth not his proſperity bleſs you, if your heart doth exult and triumph in it? do not his endowments adorn you, if you like them, if you commend them, if the uſe of them doth miniſter comfort and joy to you? This is the divine Magick of charity, which conveyeth all things into our hands, and enſtateth us in a dominion of them, whereof nothing can diſſeiſe us; by vertue whereof *being* (as Saint *Paul* ſpeaketh of himſelf) *ſorrowful we yet always rejoyce, having nothing we yet poſſeſs all things.* 2 Cor. 6. 10.

Neither is this property in things merely imaginary or phantaſtick (like that of Lunaticks, who fancy themſelves mighty Princes, or rich Aldermen) but very ſubſtantial and real; yea far more real to the charitable perſon, than it is commonly to thoſe, who in legal or popular account are maſters of them; for how is propriety in things otherwiſe conſiderable, than for the content and pleaſure which they yield to the preſumed owner? the which if a charitable perſon abundantly draweth from them, why are they not truly his? why is not the Tree his, if he can pull and taſte its Fruits without injury or blame? yea doth not the propriety more really belong to him, as to the groſs poſſeſſour, if he doth equally enjoy the benefit, without partaking the inconveniences and impurities adherent to them; if he taſte them innocently and purely, without being cloyed, without being diſtracted, without being puffed, without being encumbred, enſnared or corrupted by them?

A charitable man therefore can never (in a moral account) be poor, or vile, or any-wiſe miſerable; except all the world ſhould be caſt into penury and diſtreſs; for while his neighbour hath any thing, he will enjoy it; *rejoicing with thoſe that rejoice*, as the Apoſtle doth enjoin.

XIII. (8.) If therefore we love our ſelves, we muſt love others, and do others good; charitable beneficence carrying with it ſo many advantages to our ſelves.

We by charitable complacence do partake in their welfare, reaping pleaſure from all the fruits of their induſtry and fortune.

We by charitable aſſiſtance do enable and diſpoſe them to make grateful returns of ſuccour in our need.

We thence aſſuredly ſhall obtain their good-will, their eſteem, their commendation: we ſhall maintain peaceable and comfortable entercourſe with them, in ſafety, in quiet, in good humour and cheer.

Beſides all other benefits we ſhall get that of their prayers; the which of all prayers have a moſt favourable audience and aſſured efficacy: for if the complaints and curſes of thoſe who are oppreſſed or neglected by uncharitable dealing, do certainly reach God's ears, and pull down vengeance

Jam. 5. 4.
Deut. 24. 15.
Ecclus. 4. 6.

geance from above; how much more will the interceſſions and bleſſings of the poor pierce the heavens, and thence draw recompence; ſeeing God is more ready to perform his proper and pleaſant works of bounty and mercy, than to execute his *ſtrange* and unpleaſing *work* of puniſhment; Eſpecially the bleſſings of the poor being always accompanied with praiſes and glorifications of him, who enableth and diſpoſeth men to do good, the which praiſes will ever be reckoned on the account of him who drew them forth by his beneficence; it will be (as the Apoſtle ſaith) *fruit redounding to his account*; while *it aboundeth by many thankſgivings to God.*

Pſal. 62. 12. Mic. 7. 18. Iſa. 28. 21.

Phil. 4. 17. 2 Cor. 9. 11. 8. 19.

So in virtue of Charity the pooreſt man amply may requite the wealthieſt; and a peaſant may out-do the greateſt Prince in beneficence.

XIV. We may conſider, that Charity is a practice ſpecially grateful to God, and a moſt excellent part of our Duty; not only becauſe he hath commanded it as ſuch with greateſt earneſtneſs; nor only becauſe it doth conſtitute us in neareſt reſemblance of him; but as a peculiar expreſſion of love and good-will toward him; for if we love him, we muſt for his ſake have a kindneſs for his friends, we muſt tender his intereſts, we muſt favour his reputation, we muſt deſire his content and pleaſure, we muſt contribute our endeavours toward the furtherance of theſe his concerns: Seeing then God is an aſſured friend to all men, ſeeing he hath a property in all men (for he is God and Lord of all) ſeeing he much concerneth himſelf for all mens welfare; ſeeing from the proſperity, from the vertue, from the happineſs of every man he gaineth honour and praiſe; ſeeing he is greatly ſatisfied and delighted in the good of men, we alſo muſt love them; otherwiſe we greatly ſhall diſoblige and diſguſt him.

Ezek. 18.

Is it not indeed a practice guilty of notorious enmity toward him, inconſiſtent with the maintenance of any friendſhip or peace with him, to diſcord in affection from him, maligning or diſaffecting thoſe whom he dearly loveth and favoureth, who are ſo nearly allied to him by manifold relations, as his Creatures, his Subjects, his Servants, his Children, whom he deſigneth and deſireth to crown with eternal glory and bliſs?

Ὅταν στυγῇ τις ἄνδρα, ὃν θεὸς φιλεῖ, ἑαυτῷ μεγίστην μωρίαν καθεισάγει φανερῶς γὰρ αὐτῷ τῷ θεῷ κορύσσεται. Vid. Anthol.
Δεῖ γὰρ φιλεῖν ἐκεῖνον, ὃ θεὸς φιλεῖ· Chryſ. *in* 1 Cor. *Or.* 32.

XV. Seeing God vouchſafeth to eſteem whatever is done in Charity to our neighbour (if done with an honeſt and pious mind, as to his friends) to be done unto himſelf; that in feeding our indigent neighbour, we refreſh him; in cloathing our neighbour, we comfort him; we do by charitable beneficence oblige God, and become in a manner benefactours to him; and as ſuch aſſuredly ſhall be requited by him; and is not this a high privilege, a great honour, a mighty advantage to us? If a man had opportunity to do that, which his Prince would acknowledge a courteſie and obligation to him, what a happineſs would he account it? and how far more conſiderable is it, that we can ſo eaſily do that which the Lord of all, in whoſe diſpoſal all things are, will take ſo kindly at our hands?

Rom. 12. 8.
Ἡ γὰρ ἀγάπη μετὰ τοῦ κέρδους πολλὴν ἔχει καὶ τὴν ἡδονὴν, καὶ πόνον οὐδένα—— Chryſ. *in* 1 Cor. *Or.* 32.
2 Cor. 9. 7. 8. 12.
Ποῖος πόνος μὴ κακῶς εἰπεῖν οὐδένα; ποία δυσκολία ἀπαλλαγῆναι φθόνου καὶ βασκανίας; ποῖος μόχθος μὴ κακῶς εἰπεῖν μηδένα; -Chryſ. Ἀνδρ. η′.

XVI. We may conſider, that Charity is a very feaſible and very eaſie Duty; it requireth no ſore pain, no grievous trouble, no great coſt; for it conſiſteth only in good-will, and that which naturally ſpringeth thence; willingneſs and chearfulneſs are neceſſary ingredients or adjuncts of it, the which imply facility: whence the weakeſt and pooreſt man is no leſs able to perform it than the greateſt potentate; his heart may be as charitable, though his hand cannot be ſo liberal; one of the moſt noble and moſt famous charities that ever was, was the giving two mites; Luk. 21. 2. and the *giving a cup of cold water* is the inſtance of that beneficence, Matt. 10. 42. which ſhall not fail of being rewarded.

At nunc cum omnia quæ Difficiliora ſunt vel modica ex parte faciamus, hoc ſolum non facimus quod & factu facilius eſt, & abſque quo caſa ſunt univerſa quæ facimus: Jejunii corpus ſentit injuriam, vigiliæ carnem macerant——*hæc omnia ſunt qui faciant, ſola charitas ſine labore eſt.* Hier. *in* Gal. 5. 13.

XVII. We may conſider, that Charity is the beſt, the moſt aſſured, the moſt eaſie and expedite way, or inſtrument of performing all other dutys toward our neighbour: If we would diſpatch, love and all is done; if we would be perfect in obedience, love and we ſhall not fail in any point; for *love is the fulfilling of the law*; love *is the bond of perfectneſs:* Rom. 13. 10. Gal. 5. 14. would we be ſecure in the practice of juſtice, of meekneſs, of humility toward all men, of conſtant fidelity toward our friends, of gentle moderation toward our enemies, of loyalty toward our ſuperiours, of benignity toward our inferiours; if we would be ſure to purifie our minds from ill thoughts, to reſtrain our tongues from ill ſpeaking, to abſtain from all bad demeanour and dealing; it is but having charity, and infallibly you will do all this; for *love worketh no ill to its neighbour*; Rom. 12. *love thinketh no evil*; *love behaveth not it ſelf unſeemly.* 1 Cor. 13. 5.

Would we diſcharge all our Duties without any reluctancy or regret, with much ſatisfaction and pleaſure? love will certainly diſpoſe us thereto; for it always acteth freely and chearfully, without any compulſion or ſtraining; it is ever accompanied with delectation: If we would know its way and virtue of acting, we may ſee it repreſented in the proceeding of *Jacob*, who being inſpired by love did contendedly and without regret endure ſo long and hard toil, ſuch diſappointments and ſuch affronts; *And Jacob*, ſaith the Text, *ſerved ſeven years for Rachel, and they ſeemed to him but a few days for the love he had to her.* Gen. 29. 20.

Εἰ γὰρ ἅπαντες ἠγάπων καὶ ἠγαπῶντο, οὐδὲν ἂν ἠδίκησεν οὐδεὶς, &c. Chryſ. in Cor. *Or.* 32.

It is winged.
It is fire.

Amor obſequitur ſponte, gratis obtemperat, liberè reveretur. Bern. *ad* Eug. Prol. *Vid.* Bern. *Ep.* 11. *p.* 1404——

This is the root, from whence voluntary obedience doth naturally grow; if it be planted in our heart, we need not fear but that all kind of good fruit will ſprout forth into converſation and practice.

Ὁ γὰρ φιλῶν οὐχ. οὕτως ἐπιτάττων, ὡς ἐπιταττόμενος χαίρει, &c. Chryſ. *in* 1 Cor. *Or.* 32.

But without it we ſhall not ever perform any good work perfectly, ſteadily, in a kindly manner; no other principle will ſerve, if we are only moved by whip and ſpur, driven on by fear, or incited by hope, we ſhall go forward unwillingly and dully, often halting, ever flagging; thoſe principles which do put ſlaves and mercenaries on action, as they are not ſo noble and worthy, ſo neither are they ſo effectual and ſure; as ambition, vain-glory, ſelf-intereſt, deſign of ſecurity, of profit, of compliance with the expectation of men, &c.

XVIII. Charity giveth worth, form and life to all vertue, ſo that without it no action is valuable in it ſelf, or acceptable to God. Chryſ. *in* 1 Cor. *Or.* 25.

Sever it from courage; and what is that, but the boldneſs or fierceneſs of a beaſt? from meekneſs; and what is that, but the ſoftneſs of a woman, or weakneſs of a child? from courteſie; and what is that, but affectation or artifice? from juſtice; what is that, but humour or policy? from wiſdom; what is that, but craft and ſubtilty?

What meaneth faith without it, but dry opinion; what hope, but blind preſumption; what alms-doing, but ambitious oſtentation; what undergoing martyrdom, but ſtiffneſs or ſturdineſs of reſolution; what is devotion, but glozing or mocking with God? what is any practice (how ſpecious ſoever in appearance, or materially good) but an iſſue of
1 Cor. 13.2,3. ſelf-conceit, or ſelf-will, of ſervile fear, or mercenary deſign? *Though I have faith, ſo that I could remove mountains, and have not charity, I am nothing; though I beſtow all my goods to feed the poor; and though I give my body to be burned, and have not charity, it profiteth me nothing.*

But Charity doth ſanctifie every action, and impregnate all our practice with a ſavour of goodneſs, turning all we do into vertue; it is true fortitude and gallantry indeed, when a man out of charity and hearty deſign to promote his neighbours good doth encounter dangers and difficulties; it is genuine meekneſs, when a man out of charity and unwillingneſs to hurt his neighbour, doth patiently comport with injuries and diſcourteſies; it is vertuous courteſie, when cordial affection venteth it ſelf in civil language, in reſpectful deportment, in obliging performances; it is excellent juſtice, when a man regarding his neighbours caſe as his own, doth unto him, as he would have it done to himſelf: it is admirable wiſdom, which ſagaciouſly contriveth and dexterouſly manageth things with the beſt advantage toward its neighbours good:
Gal. 5. 6. It is a worthy faith, which being *ſpirited* and *actuated* by charity, doth
Jam. 2. 26. produce goodly fruits of beneficence; it is a ſound and ſolid hope, which
1 Cor. 3. 8. is grounded on that everlaſting foundation of charity, which *never doth fail*, or fall away; it is ſincere alms, which not only the hand, but the heart doth reach forth; it is an acceptable ſacrifice, which is kindled by the holy fire of fervent affection; it is a pure devotion, which is offered
1 Tim. 2. 8. up with a calm and benign mind, reſembling the diſpoſition of that good-
Matt. 5. 23. neſs which it adoreth.

If therefore we would do any thing well, if we would not loſe all the vertue, and forfeit all the benefit of what we perform, we muſt fol-
1 Cor. 16. 14. low the Rule of Saint *Paul*, *to do all our works in charity.*

XIX. So great benefits doth Charity yield; yet if it did not yield any of them, it would deſerve and claim our obſervance; without regard to its ſweet fruits and beneficial conſequences, it were to be embraced and cheriſhed; for it carrieth a reward and a heaven in it ſelf; the very ſame which conſtituteth God himſelf infinitely happy, and which beatifieth every bleſſed Spirit, in proportion to its capacity and exerciſe thereof: A man doth abundantly enjoy himſelf in that ſteddy compoſedneſs, and ſavoury complacence of mind which ever doth attend it; and as the preſent ſenſe, ſo is the memory of it, or the good conſcience of having done good, very delicious and ſatisfactory.

As it is a raskally delight (tempered with regret, and vaniſhing into bitterneſs) which men feel in wreaking ſpite, or doing miſchief; ſuch as they cannot reflect upon without diſguſt and condemning their baſe impotency of ſoul; ſo is the pleaſure which charity doth breed altogether pure, grateful to the mind, and encreaſing by reflexion; never periſhing or decaying; a man eternally enjoying the good he hath done, by remembring and ruminating thereon. In fine,

XX. Whereas the great obſtacle to Charity is ſelf-love, or an extravagant fondneſs of our own intereſts, yet uncharitableneſs deſtroyeth that: for how can we love our ſelves if we do want charity, how can we appear lovely to our ſelves if we are deſtitute of ſo worthy an endowment? or if we can diſcern thoſe unworthy diſpoſitions, which accompany

company the defect of it; can we eſteem ſo mean, ſo vile, ſo ugly things as we then are? *Ariſtotle* ſaith, that bad men cannot be friends to themſelves, becauſe *having in themſelves nothing amiable, they can feel no affection toward themſelves*; and certainly, if we are not ſtark blind, or can but ſee wrath, ſpite, envy, revenge in their own black and ugly hue, we muſt needs (if they do poſſeſs our ſouls) grow odious and deſpicable to our ſelves. And being they do rob us of ſo many great benefits, and bring ſo many grievous miſchiefs on us, we cannot be otherwiſe than enemies to our ſelves by cheriſhing them, or ſuffering them to lodge in us.

Οὐθὲν φιλητὸν ἔχοντες, οὐθὲν φιλικὸν πάσχουσι. Ariſt. *Eth.* 9. 4.

Theſe are ſome very conſiderable inducements to the practice of this great vertue; there are divers others of a higher nature, derivable from the inmoſt bowels of our Religion, grounded on its peculiar Conſtituon and Obligations, which I ſhall now forbear to mention, reſerving them for a particular Diſcourſe by themſelves.

O Lord, who haſt taught us, that all our doings without Charity are nothing worth; Send thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of Charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſt's ſake.

Quinquag. Sund.

SERMON XXIX.

Of a Peaceable Temper and Carriage.

ROMANS 12. 18.

If it be poſſible, as much as lieth in you, live peaceably with all men.

THIS Chapter containeth many excellent Precepts and wholſome advices (ſcarce any portion of Holy Scripture ſo many in ſo little compaſs.) From among them I have ſelected one, alas, but too ſeaſonable and pertinent to the unhappy condition of our diſtracted Age, wherein to obſerve this, and ſuch like Injunctions, is by many eſteemed and impoſſibility, by others a wonder, by ſome a crime. It hath an apt coherence with, yet no neceſſary dependence upon the parts adjoining; whence I may preſume to treat upon it diſtinctly by it ſelf; and without farther preface or circumſtance we may conſider ſeveral particulars therein.

I. And Firſt, Concerning the advice it ſelf, or the Subſtance of the Duty charged on us, Εἰρηνεύειν (*to be in peace*, or *live peaceably*) we may take notice, that, whether according to the more uſual acception it be applied to the publick eſtate of things, or as here doth relate only to private converſation, it doth import,

1. Not barely a negation of doing, or ſuffering harm; or an abſtinence from ſtrife and violence (for a mere ſtrangeneſs this may be, a want of occaſion, or a truce, rather than a peace) but a poſitive Amity, and diſpoſition to perform ſuch kind offices, without which good correſpondence among men cannot ſubſiſt. For they who by reaſon of diſtance of place, non-acquaintance, or defect of opportunity maintain no entercourſe, cannot properly be ſaid to be in peace with one another: But thoſe who have frequent occaſion of commerce, whoſe conditions require enterchanges of courteſie and relief, who are ſome way obliged and diſpoſed to afford needful ſuccour, and ſafe retreat to each other; Theſe may be ſaid to live in peace together; and theſe only; it being in a manner impoſſible, that they who are not diſpoſed to do good to others (if they have power and opportunity) ſhould long abſtain from doing harm.

2. Living peaceably implies not ſome few tranſitory performances, proceeding from caſual humour or the like; but a conſtant, ſtable, and well-ſetled condition of being; a continual ceſſation from injury, and promptitude to do good offices. For as one blow doth not make a battel, nor one skirmiſh a war; ſo cannot ſingle forbearances from doing miſchief, or ſome few particular acts of kindneſs (ſuch as mere ſtrangers may afford each other) be worthily ſtyled a being in peace: but an habitual inclination to theſe, a firm and durable eſtate of innocence and beneficence.

3. Living in peace ſuppoſes a reciprocal condition of being: not only a performing good, and forbearing to do bad offices, but a receiving the like treatment from others. For he, that being aſſaulted is conſtrained to ſtand upon his defence, may not be ſaid to be in peace, though his not being ſo (involuntarily) is not to be imputed to him.

4. Being in peace imports not only an outward ceſſation of violence and ſeeming demonſtration of amity, but an inward will and reſolution to continue therein. For he that intends, when occaſion is preſented, to do miſchief to another, is nevertheleſs an enemy, becauſe more ſecret and dangerous: an ambuſcado is no leſs a piece of war, than confronting the enemy in open field. Proclaiming and denouncing ſignifie, but good and ill intention conſtitute, and are the ſouls of peace and war. From theſe conſiderations we may infer a deſcription of being in peace, *viz.* that it is, to bear mutual good-will, to continue in amity, to maintain good correſpondence, to be upon terms of mutual courteſie and benevolence; to be diſpoſed to perform reciprocally all offices of humanity; aſſiſtance in need, comfort in ſorrow, relief in diſtreſs; to pleaſe and ſatisfie one another, by advancing the innocent delight, and promoting the juſt advantage of each other; to converſe with confidence and ſecurity, without ſuſpicion on either hand of any fraudulent, malicious, or hurtful practices againſt either: Or, negatively; Not to be in a ſtate of enmity, perſonal hatred, pertinacious anger, jealouſie, envy, or ill-will; not to be apt to provoke, to reproach, to harm, or hinder another, nor to have reaſonable grounds of expecting the ſame bad uſage from others: to be removed from danger of vexatious quarrels, entercourſe of odious language, offending others or being diſquieted ones ſelf. This I take to be the meaning of living, or being in peace, differing only in degree of obligation, and latitude of object, from the ſtate of friendſhip properly ſo called, and oppoſed to a condition of enmity, defiance, contention, hatred, ſuſpicion, animoſity.

II. In the next place we may conſider the Object of this Duty, ſignified in thoſe words, *With all men.* We often meet in Scripture with exhortations directed peculiarly to Chriſtians, to be at peace among themſelves; as (*Mark* 9. 5.) Our Saviour layes this Injunction upon his Diſciples, εἰρηνεύετε ἐν ἀλλήλοις, *Have peace one with another*; inculcated by Saint *Paul* upon the *Theſſalonians* in the ſame words: and the like we have in the Second Epiſtle to *Timothy*, Chap. 2. Ver. 22. *Follow* 1 Theſſ. 5. 13.
ighteouſneſs, faith, charity, peace with them that call upon the Lord out of a pure heart; and to the *Romans*, (14. 17.) *Let us therefore follow* Vid. Eph. 4. 3.
after the things that make for peace, and things wherewith one may edifie another. But here the Duty hath a more large and comprehenſive Object; πάντες ἄνθρωποι, *all men:* as likewiſe it hath in the Epiſtle to the *Hebrews*, Chap. 12. Ver. 14. *Purſue peace with all men*; with all men without any exception, with men of all Nations, Jews and Gentiles, Greeks and Barbarians; of all Sects and Religions; perſecuting Jews and Idolatrous Heathens; (for of ſuch conſiſted the generality of men at that time) and ſo Saint *Paul* expreſly in a like advice, (1 *Cor.* 10. 32. *Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God*; *Even as I pleaſe all men.*) And I may add by evident parity of reaſon, with men of all degrees and eſtates, high and low, noble and baſe, rich and poor; of all tempers and diſpoſitions, meek and angry, gentle and froward, pliable and perverſe; of all endowments, wiſe and fooliſh, vertuous and vicious; of all judgments and perſuaſions, Orthodox and Heretical, peaceable and ſchiſmatical perſons: this univerſally vaſt and boundleſs term, *All men*, contains them all. Neither is there any evading our obligation to this Duty, by pretending about others, that they differ from us in humour and complexion of ſoul, that they entertain opinions irreconcileably contrary to ours; that they adhere to ſects and parties which we diſlike and diſavow, that they are not ſo vertuous, ſo religious, ſo holy as they ſhould be, or at leaſt not in ſuch a manner as we would have them; for be this allegation true or falſe, it will not excuſe us; while they are not diveſted of humane nature; and can truly lay claim to the name and title of men, we are by virtue of this Precept obliged to live peaceably with them.

III. We may conſider the Qualification of the Duty here expreſſed, and what thoſe words mean; *If it be poſſible, as much as lieth in you.* To which purpoſe we may advert; from our deſcription of living peaceably, that it conſiſts mainly of two parts: one *active*, or proceeding from us, and terminated on others, To bear good-will, to do good offices, to procure the profit, delight and welfare, to abſtain from the diſpleaſure, damage and diſturbance of others: The other *paſſive*, iſſuing from others, and terminated on our ſelves; That they be well affected toward us, inclinable to do us good, and no wiſe diſpoſed to wiſh, deſign or bring any harm, trouble or vexation upon us. Whereof the former is altogether in our power, conſiſting of acts or omiſſions depending upon our free choice and counſel; and we are directly obliged to it, by virtue of thoſe words, τὸ ἐξ ὑμῶν, *as much as lieth in you*: the latter is not fully ſo, yet commonly there be probable means of effecting it, which we are hence bound to uſe, though ſometimes they may fail of ſucceſs. For the words εἰ δυνατὸν, *if it be poſſible*, as they ſignifie the utmoſt endeavour is to be employed; and that no difficulty (beneath the degree of impoſſibility) can diſcharge us from it, ſo they intimate plainly, that ſometime our labour may be loſt, and our purpoſe defeated; and that by the default of others it may be impoſſible we ſhould arrive to a peaceable condition of life with all men. However, by this Rule we are directed not only our ſelves not to infringe the terms of peace towards others, but to endeavour earneſtly by all honeſt and prudent means to obtain the good-will, favour and reſpect of others, by which they may be diſpoſed to all friendly correſpondence with us, and not to diſturb the quiet and tranquility of our lives.

Having thus by way of Explication ſuperficially glanced upon the words, we will proceed to a more large and punctual review of them; and ſhall conſider more diſtinctly the Particulars groſly mentioned; and

I. What thoſe eſpecial Duties are, included in this more comprehenſive one of living peaceably with all men; both thoſe which are directly required of us, as the neceſſary cauſes or immediate reſults of a peaceable diſpoſition in us toward others; and alſo thoſe which are to be performed by us, as juſt and reaſonable means conducible to beget or preſerve in others a peaceable inclination toward us: theſe I ſhall conſider promiſcuouſly: and

1. We are by this Precept directly obliged heartily to love, that is, to bear good-will to, to wiſh well to, to rejoice in the welfare, and commiſerate the adverſities of all men: at leaſt not to hate, or bear ill-will to, to deſire, or deſign the harm, to repine at the happy ſucceſs, or delight in the misfortunes of any: for as it is very hard to maintain peace and amicable correſpondence with thoſe we do not truly love; ſo it is abſolutely impoſſible to do it long with thoſe we hate; this Satanick paſſion (or diſpoſition of ſoul) always prompting the mind poſſeſſed therewith to the contrivance and execution of miſchief; whence, he that 1 Joh. 3. 15. hates his brother, is ſaid to be a murtherer, as having in him that bitter root, from whence, if power and occaſion conſpire, will probably ſpring that moſt extreme of outrages, and capital breach of peace. Love is the only ſure cement, that knits and combines men in friendly ſociety; and hatred the certain fountain of that violence which rends and diſſolves it. We cannot eaſily hurt, or ſtrive with thoſe we love and wiſh well to: we cannot poſſibly long agree with thoſe we hate and malign. Peace without love can be eſteemed little more than politick diſſimulation; and peace with hatred is really nothing leſs than an artificial diſguiſe, or an inſidious covert of enmity.

2. We are hence obliged to perform all kind offices of humanity, which the condition of any man can require, and may by us be performed without conſiderable inconvenience or detriment to our ſelves or others. When, for the preſervation, or comfortable accommodation of life, they need our help or our advice, we are readily to afford them; when they are in want or diſtreſs, we are to miniſter to them what comfort and relief we can. We are (upon this very ſcore) to obey Gal. 6. 10. that Injunction of Saint *Paul* to the *Galatians*; *As we have opportunity, let us do good to all men.* For without this beneficence a man's carriage (though otherwiſe harmleſs and inoffenſive) appears rather a ſuſpicious ſtrangeneſs, than a peaceable demeanour, and naturally produces an enmity in thoſe that are concerned in it. For he to whom, being preſſed with neceſſity, requiſite aſſiſtncae is denied, will infallibly be apt to think himſelf not only neglected and diſeſteemed, but affronted alſo and injured; (Need in the general conceit of men, and eſpecially of thoſe that fell it, begetteth a kind of title to ſome competent relief) and conſequently will heinouſly reſent, and complain bitterly of ſuch ſuppoſed wrong, and if ever he become able, repay it with advantage. And much more are we upon the ſame account not to perform ill offi-

ces toward any man; not to diſturb him in the enjoyment of his innocent pleaſure, nor to hinder him in the advancing his lawful profit, nor to interrupt him in the proſecution of his reaſonable deſigns; nor any wiſe to vex and grieve him needleſly; and (above all) not to detain him in, nor to aggravate his affliction. For theſe are actual violations of peace, and impediments of good correſpondence among men. Farther,

3. In this Duty of living peaceably is included an obligation to all kind of juſt and honeſt dealing with all men; punctually to obſerve contracts, impartially to decide controverſies, equally to diſtribute rewards; to injure no man either in his eſtate, by violent or fraudulent encroachments upon his juſt poſſeſſions; or in his reputation, by raiſing or diſperſing ſlanderous reports concerning him: For theſe courſes of all others are moſt deſtructive to peace, and upon the pretence of them moſt quarrels that ever were, have been commenced.

Juſtice in its own nature is, and by the common agreement of men hath been deſigned the Guardian of peace and ſovereign remedy of contention: but not to inſiſt long upon ſuch obvious ſubjects.

4. It much conduceth to the preſervation of peace, and upholding amiable correſpondence in our dealings and tranſactions with men, liable to doubt and debate, not to inſiſt upon nice and rigorous points of right, not to take all advantage offered us, not to deal hard meaſure, not to uſe extremities, to the damage or hindrance of others, eſpecially when no comparable benefit will thence accrue to our ſelves. For ſuch proceedings, as they diſcover in us little kindneſs to, or tenderneſs of our neighbours good, ſo they exceedingly exaſperate them, and perſwade them we are their enemies, and render them ours, and ſo utterly deſtroy peace between us. When as abating ſomething from the height and ſtrictneſs of our pretences, and a favourable receſſion in ſuch caſes will greatly engage men to have an honourable opinion, and a peaceable affection towards us.

Vid. Tit. 3. 2. ἀμάχους εἶναι, ἐπιεικεῖς.

5. If we would attain to this peaceable eſtate of life, we muſt uſe toward all men ſuch demonſtrations of reſpect and courteſie, which according to their degree and ſtation cuſtom doth entitle them to, or which upon the common ſcore of humanity they may be reaſonably deemed to expect from us: reſpective geſtures, civil ſalutations, free acceſs, affable demeanour, cheerful looks and courteous diſcourſe. Theſe as they betoken good-will in them that uſe them, ſo they beget, cheriſh and encreaſe it in thoſe, whom they refer to: and the neceſſary fruit of mutual good-will is peace. But the contrary carriages; contemptuous or diſregardful behaviour, difficulty of admiſſion to converſe, a tetrical or ſullen aſpect, rough and faſtidious language, as they diſcover a mind averſe from friendly commerce, ſo they beget a more potent diſdain in others: Men generally (eſpecially thoſe of generous and hearty temper) valuing their due reſpect beyond all other intereſts, and more contentedly brooking injury than neglect. Whence this skill and dexterity of deportment (though immediately, and in its own nature of no great worth, and regulating actions of ſmall importance, geſtures, looks and forms of ſpeech) yet becauſe it is a nurſe of peace, and greatly contributes to the delightfulneſs of ſociety, hath been always much commended, and hath obtained a conſpicuous place in the honourable rank of vertues, under the titles of courteſie, comity and affability; and the oppoſites thereto, rudeneſs and ruſticity, have been deſervedly counted and called vices in morality.

6. This Precept directly prohibits the uſe of all reproachful, ſcornfull and provoking language; theſe being the immediate reſults of enmity, and actual breaches of peace. Whence Saint *Paul* conjoins, Μηδένα βλασφημεῖν, and ἀμάχους εἶναι, *Tit.* 3. 2. *To ſpeak evil of no man, to be no quarrellers,* (or fighters) *but gentle, ſhewing all meekneſs unto all men.* For war is managed (and that with more deadly animoſity) with the tongue, as well as with the hand (*There is that ſpeaketh like the piercings of a ſword,* ſaith *Solomon*; and *whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword,* ſaith *David.*) Words are with more anguiſh felt than blows; their wounds are more incurable, and they leave a deeper ſcar. Men uſually dread more the loſs of their honour than their lives, and take more grievouſly the raviſhing of their credit than the depredation of their eſtate. Living peaceably therefore implies as much abſtaining from opprobrious words as injurious actions; yea more: for reviling is not only a violation of peace, but a diſhonourable waging of war; like ſhooting arrows dipt in poiſon, and diſcharging ſluggs againſt our neighbours reputation; practices condemned by all as baſe and inhumane, and contrary to the laws of a noble warfare; being arguments, we affect rather our adverſaries utter ruine, than a gallant victory over him. There be fair ways of diſputing our cauſe, without contumelious reflexions upon perſons; and the errours of men may be ſufficiently refuted without Satyrical virulency. One good reaſon modeſtly propounded hath in it naturally more power and efficacy to convince him that is in a miſtake, or to confound him with ſhame that is guilty of a fault, than ten thouſand ſcoffs and ignominous taunts. When we are to expreſs thoſe deeds of nature (the performance of which is concealed, as containing in it ſomething of ſuppoſed turpitude) we are wont to veil them in ſuch modeſt circumlocutions, that by the hearers without offence to their baſhfulneſs may ſufficiently be underſtood. So when it is needful or expedient to confute the opinions, or reprove the actions of men, if we either charitably deſign their amendment, or deſire to maintain peaceable correſpondence with them, it behoves that we do not by uſing the moſt broad and diſtaſtful language immoderately treſpaſs upon their modeſty and patience; that (to uſe *Seneca*'s phraſe) we do *Agere curam non tantùm ſalutis, ſed & honeſtæ cicatricis,* De Clem. *lib.* 1. *c.* 17. *Have a care not only to cure the wound, but to leave a comely ſcar,* and not to deform him, whom we endeavour to reform; for no ſore is the eaſilier cured for being roughly handled, and leaſt of all thoſe in manners and opinion. A ſoft hand, and a tender heart, and a gentle tongue are moſt convenient qualities of a ſpiritual Chirurgeon. But farther to this purpoſe.

Tit. 3: 2.

Ποταπὸν δὲ χρῆμα λοιδορία; ὡς θυμοδακὲς ἀληθῶς, καὶ ἀμύτλον ψυχὴν μᾶλλον, ἢ σίδηρος χρῶτα. Jul. 2. Orat.
Prov. 12. 18. Pſal. 57. 4. and 64. 3.
Prov. 18. 8.

Ζῆλος γὰρ συγγνώμης ἀπεστερημένος οὐ ζῆλος, ἀλλὰ θυμὸς μᾶλλόν ἐστιν, καὶ νουθεσία φιλανθρωπίαν οὐκ ἔχουσα, βασκανία τις εἶναι δοκεῖ. Chryſ. *Tom.* 5. *p.* 32.

Vid. *Egregium* Antonini *locum, lib.* 11. § 18. 9. ἀδήκτως.

Prov. 15. 1.

7. If we deſire to live peaceably with all men we are to be equal in cenſuring mens actions, candid in interpreting their meanings, mild in reprehending, and ſparing to relate their miſcarriages, to derive their actions from the beſt principles (from which in the judgment of charity they may be ſuppoſed to proceed, as from caſual miſtake rather than from wilful prejudice; from humane infirmity rather than from malicious deſign) to conſtrue ambiguous expreſſions to the moſt favourable ſenſe they may admit; not to condemn mens practices without diſtinct knowledge of the caſe, and examining the reaſons, which poſſibly may abſolve or excuſe them: to extenuate their acknowledged

faults by ſuch circumſtances as aptly ſerve that purpoſe, and not to exaggerate them by ſtreined conſequences, or uncertain conjectures. To rebuke them (if need be) ſo as they may perceive we ſincerely pity their errours, and tender their good; and wiſh nothing more than their recovery, and do not deſign to upbraid, deride, or inſult over them being fallen; and finally not to recount their miſ-deeds over-frequently, unſeaſonably, and with complacence. He that thus demeaneth himſelf, manifeſtly ſheweth himſelf to prize his neighbours good-will, and to be deſirous to continue in amity with him; and aſſuredly obliges him to be in the ſame manner affected toward him. But he that is rigidly ſevere and cenſorious in his judgments, blaming in them things indifferent, condemning actions allowable, detracting from qualities commendable, deducing mens doings from the worſt cauſes, and imputing them to the worſt ends, and repreſenting them under the moſt odious appellations; that calls all Impoſitions of ſuperiours, which he diſlikes, Tyranny, and all manners of divine worſhip, that ſute not to his fancy, ſuperſtition, and all pretences to conſcience in thoſe that diſſent from him, hypocriſie, and all opinions different from his, hereſie; that is ſuſpicious of ill intention without ſufficient ground, and prejudicates mens meanings before he well apprehends them, and captiouſly perverts ſayings capable of good conſtruction; That is curiouſly inquiſitive into his neighbours life, and gladly obſerves failings therein, and upon all occaſions recites ſtories to his diſgrace and diſadvantage: that is immoderately bitter, fierce and vehement in accuſing and inveighing againſt others, painting ſuch, as he aſſumes to impugn, with the blackeſt colours, in the moſt horrid ſhape and ugly dreſs, converting all matter of diſcourſe (though never ſo unſeaſonably and impertinently) into declamation, and therein copiouſly expatiating; in fine, employing his utmoſt might of wit and eloquence and confidence in rendring that to others as hateful, as he ſignifies they are to himſelf; ſuch men, what do they elſe but loudly proclaim that they deſpiſe their neighbours good-will, purpoſely provoke his anger, and defie his utmoſt enmity? for 'tis impoſſible ſuch dealing ſhould not by them, who are therein concerned, be accounted extremely unjuſt, and to proceed from deſperate hatred.

Prov. 17. 9.

That flies like a Vulture to Carrion only. Plut. *de util. cap. ex inim.* Prov. 17. 9. Prov. 24. 17.

8. He that would effectually obſerve this Apoſtolick rule, muſt be diſpoſed to overlook ſuch leſſer faults committed againſt him, as make no great breach upon his intereſt or credit, yea, to forget or forgive the greateſt and moſt grievous injuries: To excuſe the miſtakes, and connive at the neglects, and bear patiently the haſty paſſions of his neighbour, and to embrace readily any ſeaſonable overture, and accept any tolerable conditions of reconcilement. For even in common life that obſervation of our Saviour moſt exactly holds, *It is impoſſible that offences ſhould not come*, The air may ſooner become wholly fixed, and the ſea continue in a perfect reſt without waves or undulations, than humane converſation be altogether free from occaſions of diſtaſte, which he that cannot either prudently diſſemble, or patiently digeſt, muſt renounce all hopes of living peaceably here. He that like tinder is inflammable by the leaſt ſpark, and is inraged by every angry word, and reſents deeply every petty affront, and cannot endure the memory of a paſt unkindneſs ſhould upon any terms be defaced, reſolves ſurely to live in eternal tumult and combuſtion; to multiply daily upon himſelf freſh quarrels, and to perpetuate all enmity

Sen. *Ben.* 7. 31. *Vincit malos pertinax bonitas.* Νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. Rom. 12. 21.

Iraſcitur aliquis? tu contrà beneficiis provoca: cadit ſtatim ſimultas ab altera parte deſerta; niſi par non pugnat: ſi utrinque certabitur, ille eſt melior, qui prior pedem retulit; victus eſt qui vicit. Sen. *de Ira*, 2. 34.

ty already begun. Whenas by total paſſing by thoſe little cauſes of diſguſt, the preſent contention is altogether avoided, or inſtantly appeaſed, our neighbours paſſion ſuddenly evaporates and conſumes it ſelf; no remarkable footſteps of diſſention remain; our neighbour reflecting upon what is paſt ſees himſelf obliged by our diſcreet forbearance, however all poſſible means are uſed to prevent trouble and preſerve peace. To
Prov. 19. 11. this purpoſe (*The diſcretion of a man deferreth his anger, and it is his glo-*
Prov. 17. 9. *ry to paſs over a tranſgreſſion*) ſaith *Solomon*: and, *He that covereth a tranſgreſſion ſeeketh love*, ſaith the ſame wiſe Prince. But farther,

9. If we would live peaceably with all men, we muſt not over highly value our ſelves, nor over eagerly purſue our own things. We muſt not admire our own endowments, nor inſiſt upon our deſerts, for this will make us apt to depretiate others, and them to loath us. We muſt not be over tender of our credit, and covetous of reſpect; for this will render us apt to take exceptions, and engage us in troubleſome competitions for ſuperiority of place, and preeminence in the vain opinions of
Prov. 28. 25. men. (*He that is of a proud heart ſtirreth up ſtrife*: and, *Onely* (*i. e.*
Prov. 13. 10. chiefly) *from pride cometh contention*, ſaith *Solomon*.) We muſt not be much addicted to our own intereſts, for this will diſpoſe us to encroach upon the concernments of others, and them to reſiſt our attempts, whence conflict and enmity will neceſſarily ariſe. We muſt not prefer our own judgments, and imperiouſly obtrude them upon others; nor be pertinacious in perſuading them to embrace our private opinions, nor violently urgent to a compliance with our humour. For theſe things are intolerably faſtidious in converſation, and obnoxious to be charged with uſurpation and iniquity; all men naturally challenging to themſelves an equal, or at leaſt a proportionable ſhare of reaſon, together with the free conduct of their lives uncontrollable by private dictates. If therefore we deſire to live quietly, and not needleſly to diſoblige or diſpleaſe others, we ſhould be modeſt in eſteeming our own abilities, and moderate in purſuing our own advantages, and in our converſe not leſs complacent to others than we deſire they ſhould be to us; and as liberal in allowing leave to diſſent from us, as we are bold in taking freedom to abound in our own ſenſe. And if in debate a modeſt declaration of our opinion, and the reaſons inducing us thereto, will not prevail, it behoves us to give over ſuch a ſucceſleſs combat, and to retire into the ſilent enjoiment of our own thoughts. From not obſerving which rule diſcourſe grows into contention, and contention improves into feud and enmity.

10. If we would live peaceably, it concerns us to abſtain from needleſs conteſts about matters of opinion, and queſtions either merely vain and frivolous, of little uſe or concernment, or over nice and ſubtile, and thence indeterminable by reaſon; or that are agitated with extraordinary eagerneſs and heat of paſſion; or ſuch as are already defined by general conſent, or ſuch upon the deciſion of which the publick peace and ſafety do depend. There are ſome controverſies prickly like brambles, and apt to ſcratch thoſe that handle them, but yielding no ſavoury or wholeſome fruit: ſuch as concern the conſequences of imaginary ſuppoſitions, the ſtate and circumſtances of Beings to us unknown, the right application of artificial terms, and the like impertinent matters; which ſerve to no other purpoſe but the exerciſe of curious wits, and exciting emulation among them. Others there be concerning matters of more weighty moment, yet having the reſolution depending upon ſecrets unſearchable, or the interpretation of ambiguous words and obſcure phraſes,

or upon ſome other uncertain conjectures; and are yet rendred more difficult by being intangled with inextricable folds of ſubtilty, nice diſtinctions, and crafty evaſions, deviſed by the parties engaged in them for the maintenance of their cauſes reſpectively, whence it hath happened, though with immenſe care and diligence of both parts they have been long canvaſed; that yet they do, and in all probability will for ever remain undecided. So that now to engage in conteſt about them, may be reaſonably deemed nothing more than a wilfull miſpenſe of our time, labour and good humour; by vainly reciprocating the ſaw of endleſs contention. Other queſtions there be in themſelves of more eaſie reſolution, and of conſiderable importance, which yet by extreme oppoſition of parties are ſo clouded and overgrown with inſuperable prejudices, that the diſputing them is ſeldom attended with other ſucceſs, than an inflaming our ſelves and others with paſſion. Others are by ſmall and obſcure parties managed againſt the common conſent, and againſt the poſitive decrees of the moſt venerable authorities among men, by ventilating which as truth is like to gain little, ſo peace is ſure to ſuffer much. For as it is no-wiſe a ſafe or adviſed courſe (except in caſe of neceſſary defence) to ſubject received opinions to the hazardous trial of a tumultuary conflict, their credit being better upheld by a ſtately reſervedneſs, than by a popular forwardneſs of diſcourſe; as buildings ſtand faſteſt that are never ſhaken, and thoſe poſſeſſions remain moſt ſecure that are never called in queſtion; ſo on the other hand to countenance new and uncouth paradoxes, as it argues too much arrogance and preſumption in confronting our ſingle apprehenſions againſt the deliberate ſenſe and ſuffrage of ſo many men, yea ſo many ages of men; and is likely to prove a ſucceſleſs attempt, like ſwimming againſt the current, accompanied with much toil and little progreſs, ſo it ſerves no good end, but only foments diviſions, and diſturbs both our private and the publick peace. But moſt of all we are to be cautelous of medling with controverſies of dangerous conſequence, wherein the publick weal and quiet are concerned, which bare the roots of ſacred authority, and proſtitute the myſteries of government to vulgar inſpection. Such points ought to be ſubjects of law, not of ſyllogiſm, and the errors in them to be corrected by puniſhment, rather than confuted by argument: neither can it be thought reaſonable that the intereſt of publick Peace ſhould depend upon the event of private diſputation. It concerns us therefore, if we would live peaceably in ſuch diſputable matters, reſerving all due reverence to the judgments of the moſt, the beſt and wiſeſt perſons, to be content in a modeſt privacy, to enjoy the reſults of a ſerious and impartial diſquiſition, patiently enduring others to diſſent from us, and not attempting by needleſs, fruitleſs and endleſs contentions to gain others to our perſuaſions; eſpecially ſince the truth contended for may not be worth the paſſion employed upon it, and the benefits of the victory not countervail the prejudices ſuſtained in the combat. For goodneſs and vertue may often conſiſt with ignorance and errour, ſeldom with ſtrife and diſcord. And this conſideration I ſhall conclude with thoſe exhortations of Saint *Paul*, Tit. 3. 9. *But fooliſh queſtions, and genealogies, and contentions, and law-conteſts decline, for they are unprofitable and vain.* And in 2 Ep. to *Tim.* cap. 2. v. 23. *But fooliſh and unlearned queſtions avoid, knowing that they gender ſtrifes; And the ſervant of the Lord* (that is, a miniſter of Religion) *muſt not ſtrive, but be gentle to all men, apt to teach, patient. In meekneſs inſtructing thoſe that*

Non amplius inveniri licet quàm quod à Deo diſcitur. Tertull. *de Anim. cap.* 2.

Οἱ μὲν γὰρ ἀποροῦντες πότερον δεῖ τοὺς θεοὺς τιμᾷν, καὶ τοὺς γονεῖς ἀγαπᾷν, ἢ οὒ, κολάσεως δέονται· οἱ δὲ πότερον ἡ χιὼν λευκὴ, αἰσθήσεως. Ariſt. *Top.* 1. 8.

are

* Τοὺς ἀντιδιατιθεμένους.

are * *contrarily diſpoſed.* And in the ſame Chapter, v. 14. *Of theſe things put them in remembrance, charging them before the Lord, that they ſtrive not about words to no profit, to the ſubverting of the hearers:* Of ſo pernicious conſequence did Saint *Paul* eſteem unneceſſary wrangling and diſputing to be. But farther,

According to S. *Paul*'s advice (1 *Theſſ.* 4. 11.) *Strive* (or be ambitious) *to be quiet, and to mind your own buſineſs.* (Φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια.)

11. If we deſire to live peacably, we muſt reſtrain our pragmatical curioſity within the bounds of our proper buſineſs and concernment, not [being *curioſi in aliena Republ.*] invading other mens provinces, and without leave or commiſſion intermedling with their affairs; not ruſhing into their Cloſets, prying into their concealed deſigns, or dictating counſel to them without due invitation thereto; not controlling their actions, nor ſubjecting their proceedings to our cenſure without competent Authority. For theſe courſes men uſually look upon as raſh intruſions, both injurious and reproachful to them, uſurping upon that freedom of choice (which all men paſſionately affect to preſerve entire to themſelves) and arguing them of weakneſs and incapacity to manage their own buſineſs: neither do men more naturally drive away flies that buzze about their ears and moleſt them in their employments, than they with diſdain repel ſuch immodeſt and unſeaſonable medlers in their affairs. Let no man ſuffer (ſaith S. *Peter*)
1 Pet. 4. 15. *as a buſie body in other mens matters*: intimating that thoſe who are impertinently inquiſitive into other mens matters, make themſelves liable to ſuffer (and that deſervedly) for their fond curioſity and bold pre-
Prov. 26. 17. ſumption. And *He that paſſeth by, and medleth with ſtrife belonging not to him, is like one that taketh a dog by the ears* (ſaith *Solomon*;) that is, he catcheth at that which he cannot hold, and vainly aims at that which he cannot effect, and raſhly irritates thoſe which will turn upon him and bite him. If therefore we would neither moleſt others, nor be diſquieted our ſelves, we muſt be like natural agents, never working ought beyond our proper ſphere of activity. But eſpecially, if we deſire to live peaceably, we muſt beware of aſſuming to our ſelves a liberty to cenſure the deſigns, decrees, or tranſactions of publick authority, and of ſaying to our Superiours, what doeſt thou? and much more, by querulous murmurings, or clamorous declamations, of bringing envy and *odium* upon them. Few private men are capable of judging aright concerning thoſe things, as being placed beneath in a valley, and wanting a due proſpect upon the ground and cauſes of their proceedings, who by reaſon of their eminent ſtation can ſee more and farther than they; and therefore are incompetent Judges, and unjuſtly preſume to interpoſe their ſentence in ſuch caſes. But ſuppoſe the actions of Superiours notoriouſly blameable and ſcandalous, and that by infallible arguments we are perſuaded thereof; yet ſeeing neither the taxing of, nor complaint againſt them doth in any wiſe regularly belong to us, nor the diſcovery of our mind therein can probably be an efficacious means of procuring redreſs, and immediately tends to diminiſh the reputation and weaken the affection due to government, and conſequently to impair the peaceable eſtate of things, which by them is ſuſtained, we are wholly to abſtain from ſuch unwarrantable, unprofitable and turbulent practices; and with a ſubmiſs and diſcreet ſilence, paſſing over the miſcarriages of our Superiours, to wait patiently upon the providence, and implore the aſſiſtance of Him, who is the onely competent Judge of ſuch, and ſove-
Prov. 21. 1. reign diſpoſer of all things, who hath their hearts in his hands, and fa-
Prov. 33. 15. ſhioneth them as he thinks good. Farther,

12. If we would live peaceably with all men, it behoves us not to engage our ſelves ſo deeply in any ſingular friendſhip, or in devotion to any one party of men, as to be entirely partial to their intereſts, and prejudiced in their behalf, without diſtinct conſideration of the truth and equity of their pretences in the particular matters of difference; not to approve, favour or applaud that which is bad in ſome; to diſlike, diſcountenance or diſparage that which is good in others: not out of exceſſive kindneſs to ſome, to give juſt cauſe of diſtaſte to others: not for the ſake of a fortuitous agreement in diſpoſition, opinion, intereſt or relation to violate the duties of juſtice or humanity. For he that upon ſuch terms is a friend to any one man, or party of men, as to be reſolved (with an implicit faith, or blind obedience) to maintain what-ever he or they ſhall affirm to be true, and what-ever they ſhall do to be good, doth in a manner undertake enmity againſt all men beſide, and as it may happen doth oblige himſelf to contradict plain truth, to deviate from the rules of vertue, and to offend Almighty God himſelf. This unlimited partiality we owe only to truth and goodneſs, and to God (the fountain of them) in no caſe to ſwerve from their dictates and preſcriptions. He that followed *Tiberius Gracchus* in his ſeditious practices, upon the bare account of friendſhip, and alledg'd in his excuſe, that if his friend had required it of him, he ſhould as readily have put fire to the Capitol, was much more abominable for his diſloyalty to his Country, and horrible impiety againſt God, than commendable for his conſtant fidelity to his friend. And that Souldier, which is ſaid to have told *Cæſar* (in his firſt expedition againſt *Rome*) that in obedience to his commands he would not refuſe to ſheath his ſword in the breaſt of his Brother, or in the throat of his aged Father, or in the bowels of his pregnant Mother, was for his unnatural barbarity rather to be abhorred, than to be eſteemed for his loyal affection to his General. And in like manner he that to pleaſe or gratifie the humour of his friend, can be either injurious, or treacherous, or notably diſcourteous to any man elſe, is very blameable, and renders himſelf deſervedly odious to all others. *Lælius*, who incomparably well both underſtood and practiſed the rules of friendſhip, is by *Cicero* reported to have made this the firſt and chief Law thereof. *Ut neque rogemus res turpes, nec faciamus rogati, That we neither require of our friends the performance of baſe and naughty things*; *nor, being requeſted of them, perform ſuch our ſelves.* And in the heraldry, or compariſon of duties, as all others muſt give place to thoſe of piety, verity and vertue, ſo after them the duties of humanity juſtly challenge the next place of reſpect, even above thoſe which belong to the higheſt degree of friendſhip (due to our neareſt relations, yea to our Country it ſelf) preciſely taken, abſtracted and diſtinguiſhed from thoſe of humanity. For the World is in nature the firſt, the moſt comprehenſive and deareſt Country of us all; and our general obligations to mankind are more ancient, more fundamental, and more indiſpenſible, than thoſe particular ones ſuperadded to or ſuperſtructed on them. The peace therefore of the World, and the general welfare of men its Citizens, ought to be more dear to us, and the means conducing thereto more carefully regarded by us in our actions, than either the love, favour or ſatisfaction of any particular perſons is to be valued or purſued. And the not obſerving this rule may reaſonably be eſteemed to have a great influence upon the continuance of thoſe implacable feuds and diſſentions wherewith the world is ſo miſerably torn and ſhattered.

Cic. *in* Lælio.

Luc. *lib.* 1.

Prov. 24.24. *He that ſaith to the wicked, thou art righteous, him ſhall the people curſe, nations ſhall abhor him.*

Cic. *in* Lælio.

Mens being peremptorily reſolved to extol, countenance, or excuſe promiſcuouſly all the principles and proceedings of the party to which they have addicted themſelves, and to ſee no errour, fault or abuſe in them; but by all means to depreſs, vilifie and condemn (if not to reproach, calumniate and perſecute) the opinions and practices of others, and not to acknowledge in them any thing conſiderably good or commendable; whence commonly all apprehend their adverſaries extremely unjuſt and diſingenuous towards them, and are alienated from all thoughts, (or however diſcouraged from all hopes) of friendly accommodation and reconcilement. But he that would live peaceably with all men, muſt be free in his judgment, impartial in his dealing, and Jud. 16. ingenuous in his carriage toward all: not θαυμάζων πρόσωπα, admiring or Jam. 2. 1. wondring at ſome men (as if they were impeccable, or infallible) nor having the truth in reſpect of perſons, abetting in his friends only what is juſt and true, and allowing the ſame in others, but in neither by ſignal approbation countenancing any thing falſe or evil; for ſo demeaning himſelf, he giveth no man juſt occaſion of diſpleaſure or enmity againſt him.

13. If we would live peaceably our ſelves, we ſhould endeavour to preſerve peace, and prevent differences, and reconcile diſſentions among others, by doing good offices, and making fair repreſentations of intercurrent paſſages between them; by concealing cauſes of future diſguſt, and removing preſent miſunderſtandings, and excuſing paſt miſtakes; by allaying their paſſions, and rightly informing their minds, by friendly interceſſions, and pacifick adviſes. For the fire that devoureth our neighbours houſe threatneth and endangereth ours, and it is hard to approach contention without being engaged therein. 'Tis not eaſie to keep our ſelves indifferent or neutral, and doing ſo we ſhall in likelihood be maligned and perſecuted by both the contending parties. *Bleſſed are the* Matt. 5. 9. *peace-makers*, ſaith our Saviour, *for they ſhall be called the ſons of God*; that is, they ſhall be highly eſteemed and reverenced for this divine quality, wherein they ſo nearly reſemble the God of peace, and his bleſſed Son the great Mediatour: but farther, without reſpect to other recompence, and from the nature of their employment, ſuch are immediately happy, and in this their vertuous practice rewards it ſelf, that by appeaſing others quarrels, they ſave themſelves from trouble, and enjoy themſelves that tranquility which they procure to others *. But thoſe informing Sycophants, thoſe internuncio's of peſtilent tales, and incendiaries of diſcord, that (from bad nature, or upon baſe deſign) by the ſtill breath of clandeſtine whiſpers, or by the more violent blaſts of impudent calumnies kindle the flames of diſſention, or foment them among others; that, by diſſeminating infamous rumours, and by malicious ſuggeſtions, inſtil jealouſies into, and nouriſh malevolent ſurmiſes in the Prov. 16. 28. minds of men, *ſeparating* (as it is in the *Proverbs*) *between chief friends*, and widening the diſtance between others; Theſe (I ſay) from the ſeeds of variance they ſcatter among others, reap in the end miſchief and diſturbance to themſelves; nor can expect to enjoy the benefit of that Prov. 17. 14. quiet, which they labour to deprive others of. *The beginning of ſtrife* (ſaith *Solomon*) *is as when one letteth out water*; and he that to the intent his neighbours Lands ſhould be overflown with a torrent of diſſenſion, doth unlooſe the damms, and cut the banks of former friendſhip, Prov. 25. 8. may (if he be wiſe) expect the mercileſs floud ſhould at length reach himſelf, and that his own habitation ſhould be at laſt ſurrounded therewith. For when men at length begin to be weary, and to repent of their needleſs

* *To the Counſellours of peace is joy.* Prov. 12. 20.

needleſs quarrels, and the miſchievous conſequences attending them, and to be inquiſitive into the cauſes and inſtruments of their vexation, they will certainly find out, deteſt and invert the edge of their diſpleaſure upon theſe wretched makebates; and ſo the poiſon they mingled for others they themſelves drink up; the Cataſtrophe of the Tragedy (begun by them) is acted upon themſelves; they ſink down into the pit they made for others, and in the net which they hid is their own foot taken: *Et delator habet quod dedit exitium.*

Vid. Prov. 11. 27. *He hat diligently ſeeketh good procureth favour; but he that ſeeketh miſchief it ſhall come upon him.*

Laſtly, If we would effectually obſerve this Precept, we muſt readily comply with the innocent cuſtoms, and obey the eſtabliſhed laws of the places where we live. I ſay firſt comply with the cuſtoms; which alſo are in effect inferiour laws enacted by the tacit agreement of the generality of men; the non-obſervation of which is upon many accounts very prejudicial to peaceable life. For to thoſe concern'd in it, it will always ſeem to intimate a ſqueamiſh niceneſs, a froward perverſeneſs, an arrogant ſelf-conceitedneſs, a manifeſt deſpiſing other mens judgments, and a virtual condemning their practices of fault or folly, and conſequently a monopolizing all goodneſs, and appropriating all wiſdom to himſelf; qualities intolerably odious to men and productive of enmity. It incenſes the people (hugely ſuſceptive of provocation) with a ſenſe of notable injury done, and contempt caſt upon it. For the onely authority, which the commonalty can lay claim to, conſiſts in preſcribing Rules of decency in language, habit, geſture, ceremony, and other circumſtances of action, declared and ratified by ordinary practice; non-conformity to which is by them adjudged a marvellous irregularity, contumacy and rebellion againſt the Majeſty of the people, and is infallibly revenged and puniſhed by them.

There's no preſerving peace, nor preventing broils and ſtirs, but by punctually obſerving that ordinary Rule of equity, That in caſes of doubtful debate, and points of controverted practice, the feweſt ſhould yield to the moſt, the weakeſt bend to the ſtrongeſt, and that to the greateſt number ſhould be allowed at leaſt the greateſt appearance of reaſon. To which purpoſe we may obſerve, that the beſt and wiſeſt men, (not to diſpleaſe thoſe with whom they converſed, as far as their Duty to God, and their conſcience would permit) have commonly in their manners of life followed not what in their retired judgment they moſt approved, but what ſuted to the cuſtoms of their times and places, avoiding a moroſe ſingularity as offenſive to others, and productive of diſquiet to themſelves. You know how *Cicero* cenſured *Cato* for endeavouring, againſt the grain and predominant *genius* of thoſe times, to reduce things to a ſtrict agreement with his private notions: *Ille optimo animo utens, & ſummâ fide nocet interdum Reipublicæ. Dicit enim tanquam in Platonis* πολιτείᾳ, *non tanquam in Romuli fæce ſententiam.* But a more clear and partinent inſtance we have in Saint *Paul*, who thus repreſents his own practice: *I have made my ſelf a ſervant to all: Unto the Jews I became as a Jew; to them that are without law as without law: To the weak became I as weak: I am made all things to all men, that I might by all means ſave ſome.* Saint *Paul* wiſely knew, that by a prudent compliance with mens cuſtoms, and condeſcenſion to their capacities, he engaged to him, or at leaſt did not alienate from him, their affections; and thereby became more capable of enfuſing good Doctrine into their minds,

Id agamus, ut meliorem vitam ſequamur quàm vulgus non ut contrariam, alioqui quos emendari volumus fugamus & à nobis avertimus.

Temperetur vita inter bonos mores & publicos, &c. Sen. *Epiſt.* 5.

Epiſt. ad Att. *Lib.* 2. *Ep.* 1.

1 Cor. 9. 22.
10. 33.

Vid. Act. 21.

and promoting their ſpiritual good. And the ſame courſe was generally taken by the primitive Chriſtians, who in all things (not inconſiſtent with the rules and principles of their Religion) did induſtriouſly conform their converſation to the uſual practices of men; thereby ſhunning thoſe ſcandalous imputations of pride and perverſeneſs, which then rendred the Jews ſo odious to the world, as appears by divers paſſages in the ancient Apologiſts for Chriſtian Religion: particularly *Juſtin Martyn* (in his Epiſtle to *Diognetus)* hath theſe words: Χριστιανοὶ γὰρ οὔτε γῇ, οὔτε φωνῇ, οὔτε ἔθ[illegible] διακεκριμένοι τῶν λοιπῶν εἰσὶν ἀνθρώπων· οὔτε γὰρ που πόλεις ἰδίας κατοικοῦσιν, οὔτε διαλέκτῳ τινι παρηλλαγμένῃ χρῶνται, οὔτε βίον παράσημον ἀσκοῦσιν… κατοικοῦντες δὲ πόλεις Ἑλληνικάς τε καὶ βαρβάρους, ὡς ἕκαστος ἐκληρώθη, ἐν τοῖς ἐγχωρίοις ἔθεσιν ἀκολουθοῦντες, &c. *The Chriſtians neither in dwelling, language or cuſtoms differ from the reſt of men; they neither inhabit towns proper to themſelves, nor uſe any peculiar dialect, nor exerciſe an uncouth manner of living, but, as by chance it is allotted to them, inhabiting cities belonging both to Greeks and Barbarians, comply with the cuſtoms of the country.* And much more hath he there; and much *Tertullian* likewiſe in his *Apologetick*, to the ſame purpoſe. Neither do we find in the life of our Saviour, that exact pattern of wiſedom and goodneſs, that in any thing he did affect to differ from the received cuſtoms of his time and country, except ſuch as were grounded upon vain conceits, extremely prejudicial to piety, or directly repugnant thereto.

And I cannot except from this Rule the compliance with religious cuſtoms uſed in the Worſhip and Service of God: ſince a wilful diſcrepancy from them doth much more deſtroy peace, and kindle the flame of contention, in as much as men are apt to apprehend themſelves much more ſlighted and more condemned by a diſagreement in thoſe, than in matters of leſſer concernment. And it cannot reaſonably be imagined, that the God of love and peace, who queſtionleſs delights to ſee men converſe in peace and amity, and who therefore in Rom. 14. 19. general terms enjoyns us, to purſue the things that make for peace (whereof certainly in reaſon and to experience, following indifferent and harmleſs cuſtoms, not expreſly repugnant to his law, nor to the dictates of natural reaſon, is one thing, and not the leaſt) in our addreſſes to himſelf (partly deſigned and mainly ſerving more ſtrictly to unite, not to diſſociate men in affection) ſhould diſlike or diſapprove the uſe of this courſe ſo expedient and conducible to peace: eſpecially ſince he infinitely more regards the ſubſtance of the Duty, and the devotion of the heart therein, than the manner or any circumſtantial appendages thereof: 'Tis certain however, that Saint *Paul* intimates a wilful departure from ordinary practice in ſuch caſes, to proceed from a contentious diſpoſition: *But if any man* (ſaith he) *have a mind to* 1 Cor. 11. 16. *be contentious* (ſo δοκεῖ φιλόνεικος εἶναι imports) *we have no ſuch cuſtom, nor the Churches of God.*

But yet much more is peaceable converſation impeached by diſobedience to eſtabliſhed Laws, thoſe great bulwarks of Society, fences of Order, and ſupports of Peace; which he that refuſes to obey, is ſo far from living peacably with all men, that he may reaſonably be preſumed unwilling to have peace with any man; ſince in a manner he defies all mankind, vilifies its moſt ſolemn Judgments, endeavours to diſſolve thoſe ſacred bands by which its union is contained, and to ſubvert the only foundations of publick tranquility. He declares himſelf either to affect an univerſal tyranny over, or an abhorrency from ſociety with other men, to be unwilling to live with them upon equal terms, or to ſubmit to any fair arbitration, to deſire that ſtrifes ſhould be endleſs and controverſies never decided, who declines the verdict of Law, the moſt ſolemn iſſue of deliberate advice, proceeding from the moſt honourable, moſt wiſe, moſt worthy and ſelect perſons, and involving in it the conſent of the whole Commonwealth. Saint *Paul* directing that prayers ſhould be made for Princes and thoſe in Authority, aſſigns the reaſon, *that we may lead a quiet and a peaceable life in all godlineſs and honeſty:* And certainly if we are to pray for, we are alſo obliged to obey them in order to the ſame end, which to do is abſolutely in our power, and more immediately requiſite to that purpoſe. For as no peace can be preſerved without the influence of authority; ſo no authority can ſubſiſt without obedience to its ſanctions. He that is deſirous to enjoy the privileges of this happy eſtate of peace, muſt in reaſon be content to perform the Duties injoined, and bear the common burthens impoſed by thoſe who are the protectours of it. 1 Tim. 2. 2.

Thus, as plainly as I could, have I deſcribed what it is to live peaceably, and what the means are that principally conduce thereto: I ſhould now proceed to conſider the Object of the Duty, and the Reaſons why it reſpects all men: As alſo whence it comes, that ſometimes we may fail in our endeavour of attaining this deſirable condition: And laſtly to propound ſome Inducements perſuaſive of its practice. But I muſt not farther encroach on your patience, and ſhall therefore reſerve theſe things to the next opportunity.

Now: The peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord; and the bleſſing of God Almighty, the Father, Son and Holy Ghoſt, be among you, and remain with you always. Amen.

SER-

SERMON XXX.

Of a Peaceable Temper and Carriage.

ROMANS 12. 18.

If it be poſſible, as much as lieth in you, live peaceably with all men.

I Have very lately conſidered what it is to *live peaceably*, and what are the Duties included therein; and what Means conduce thereto.

II. I proceed now to conſider the Object thereof, and why the Duty of living peaceably extends to *all men*, that is, why we are bound to bear good-will, and do good offices, and ſhew civil reſpects to all men: and to endeavour, that all men reciprocally be well affected toward us. For it might with ſome colour of reaſon be objected, and ſaid: Why ſhould I be obliged heartily to love thoſe, that deſperately hate me, to treat them kindly, that uſe me deſpitefully; to help them, that would hinder me; to relieve them, that would plunge me into utter diſtreſs; to comfort them, that delight in my affliction; to be reſpective to and tender of their reputation, who deſpiſe, defame and reproach me; to be indulgent and favourable to them, who are harſh and rigorous in their dealings with me; to ſpare and pardon them, who with implacable malice perſecute me? why ſhould I ſeek their friendſhip, who diſdainfully reject mine; why prize their favour, who ſcorn mine; why ſtrive to pleaſe them, who purpoſely offend me? or why ſhould I have any regard to men void of all faith, goodneſs or deſert? And moſt of all, why ſhould I be bound to maintain amicable correſpondence with thoſe, who are profeſſed enemies to piety and vertue, who oppugn truth, and diſturb peace, and countenance vice, errour and faction? How can any love, conſent of mind, or communion of good offices intercede between perſons ſo contrarily diſpoſed? I anſwer, they may and ought, and that becauſe the obligation to theſe ordinary performances is not grounded upon any peculiar reſpects, ſpecial qualifications, or ſingular actions of men, (which are contingent and variable) but upon the indefectible ſcore of common humanity. We owe them, (as the Philoſopher alledged, when he diſpenſed his alms to an unworthy perſon) οὐ τῷ ἀνθρώπῳ, ἀλλὰ τῷ ἀνθρωπίνῳ· not to the men, but to humane nature reſident in them. There be indeed divers other ſorts of love, in nature and object more reſtrained, built upon narrower foundations, and requiring more extraordinary acts of duty and reſpect (not competent to all men;) as a love of friendſhip, founded upon long acquaintance, ſutableneſs of diſpoſition, and frequent exchanges of mutual kindneſs; a love of gratitude due to the reception of valuable benefits; a love of eſteem belonging

ing to perſons endued with worth and vertue; a love of relation reſulting from kindred, affinity, neighbourhood and other common engagements. But the love of benevolence (which is precedent to theſe, and more deeply rooted in nature, more ancient, more unconfined, and more immutable) and the duties mentioned conſequent on it, are grounded upon the natural conſtitution, neceſſary properties, and unalterable condition of humanity, and are upon ſeveral accounts due thereto.

1. Upon account of univerſal cognation, agreement and ſimilitude of nature. For *οἰκεῖον ἅπας ἄνθρωπος ἀνθρώπῳ καὶ φίλον. All men naturally are of kin, and friends to each other*, ſaid *Ariſtotle*. *Et fratres etiam veſtri ſumus jure naturæ matris unius; We are alſo your brethren in the right of nature our common mother*, ſaid *Tertullian* of old, in the name of the Chriſtians to the Heathens. We are but ſeveral ſtreams iſſuing from one primitive ſource; ſeveral branches ſprouting from the ſame ſtock; ſeveral ſtones hewed out of the ſame quarry. One ſubſtance, by miraculous efficacy of the divine benediction diffuſed and multiplied. One element affords us matter, and one fire actuates it, kindled at firſt by the breath of God. One blood flows in all our veins; one nouriſhment repairs our decayed bodies, and one common air refreſhes our languiſhing ſpirits. We are cohabitants of the ſame earth, and fellow-citizens of the ſame great Common-wealth; *Unam Remp. omnium agnoſcimus mundum*, ſaid the forementioned Apologiſt for Chriſtianity. We were all faſhioned according to the ſame original Idea (reſembling God our common Father) all endowed with the ſame faculties, inclinations and affections; all conſpire in the eſſential and more notable ingredients of our conſtitution; and are only diſtinguiſhed by ſome accidental inconſiderable circumſtances of age, place, colour, ſtature, fortune, and the like; in which we differ as much from our ſelves in ſucceſſions of time. So that what *Ariſtotle* ſaid of a friend, is applicable to every man: Every man is *ἄλλος αὐτός, Another our-ſelf*; And he that hates another, deteſts his own moſt lively picture; he that harms another, injures his own nature; he that denies relief to another, ſtarves a member of his own body, and withers a branch of his own tree. *The merciful man doeth good to his own ſoul; but he that is cruel troubleth his own fleſh.* Neither can any perſonal demerit of vicious habit, erroneous opinion, enormous practice, or ſignal diſcourteſie towards us, diſſolve theſe bands: for as no unkindneſs of a brother can wholly reſcind that relation, or diſoblige us from the duties annexed thereto: ſo neither upon the faults or injuries of any man can we ground a total diſpenſation from the offices of humanity, eſpecially if the injuries be not irreparable, nor the faults incurable.

8 *Eth. cap.* 1.

In Apolog.

Ἀνδράποδον οὐκ ἀνέξῃ τοῦ ἀδελφοῦ τοῦ σαυτοῦ, ὃς ἔχει τὸν Δία πρόγονον· ὅσπερ υἱὸς ἐκ τῶν αὐτῶν σπερμάτων γέγονε, καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς, &c. Epict. 1. 13.

Acts 17. 26.

Nemo eſt in genere humano, cui non dilectio, etſi non pro mutua charitate, pro ipſa tamen communis naturæ ſocietate debeatur. Aug. *Ep.* 121. *ad* Probam.

Cic. *Nihil eſt enim unum uni tam ſimile, tam par, quam omnes inter noſmetipſos ſumus,* &c. *de Legib. pag.* 161.

Prov. 11. 17.

See *Deut.* 25. 3. --- *leſt thy brother ſeem vile unto thee.*

2. We are indiſpenſably obliged to theſe duties, becauſe the beſt of our natural inclinations prompt us to the performance of them; eſpecially thoſe of pity and benignity, which are manifeſtly diſcernible in all, but moſt powerful and vigorous in the beſt natures; and which queſtionleſs by the moſt wiſe and good Author of our beings were implanted therein both as monitors to direct, and as ſpurrs to incite us to the performance of our duty. For the ſame bowels, that in our want of neceſſary ſuſtenance, do by a lively ſenſe of pain inform us thereof, and inſtigate us to provide againſt it; do in like manner grievouſly reſent the

diſtreſſes of another, and thereby admoniſh us of our duty, and provoke us to relieve them. Even the ſtories of calamities, that in ages long ſince paſt have happened to perſons, no-wiſe related to us, yea the fabulous reports of tragical events, do (even againſt the bent of our wills, and all reſiſtance of reaſon) melt our hearts with compaſſion, and draw tears from our eyes: and thereby evidently ſignifie that general ſympathy which naturally intercedes between all men, ſince we can neither ſee, nor hear of, nor imagine anothers grief without being afflicted our ſelves. Antipathies may be natural to wild beaſts; but to rational creatures they are wholly unnatural. And on the other ſide, as nature to eating and drinking, and ſuch acts requiſite to the preſervation of our life, hath enjoyned a ſenſible pleaſure and ſatisfaction, enticing us to and encouraging us in the performance of them; ſo, and doubtleſs to the ſame end, hath ſhe made relieving the neceſſities of others, and doing good offices to them, to be accompanied with a very contentful and delicious reliſh to the mind of the doer. *Epicurus*, that great Maſter of pleaſure, did himſelf confeſs, that to beſtow benefits was not only more brave, but more pleaſant, than to receive them; (Ἐπίκουρος ſaith * *Plutarch*, τοῦ εὖ πάσχειν, τὸ εὖ ποιεῖν, οὐ μόνον κάλλιον, ἀλλὰ καὶ ἥδιον εἶναι φησί). And certainly no kind of actions, a man can perform, are attended with a more pure, more perfect, more ſavoury delight, than thoſe of beneficence are. Since nature therefore hath made our neighbours miſery our pain, and his content our pleaſure; ſince with indiſſoluble bands of mutual ſympathy ſhe hath concatenated our fortunes and affections together; ſince by the diſcipline of our ſenſe ſhe inſtructs us, and by the importunity thereof ſolicits us to the obſervance of our duty, let us follow her wiſe directions, and conſpire with her kindly motions; let us not ſtifle, or weaken by diſuſe, or contrary practice, but by conformable action cheriſh and confirm the good inclinations of nature.

--- hæc noſtri pars optima ſensûs, ---mutuus ut nos Affectus petere auxilium, & præſtare juberet. Juven. *Sat.* 15.

* *De philoſ. convictu cum Princip.* Εὐφραίνου τὸ εὐεργετεῖν. M. Ant.

3. We are obliged to theſe duties upon account of common equity. We have all (the moſt ſowre and ſtoical of us all) implanted in us a natural ambition, and a deſire (which we can by no means eradicate) of being beloved and reſpected by all; and are diſpoſed in our need to demand aſſiſtance, commiſeration of our misfortunes, and relief in our diſtreſs of all that are in capacity to afford them; and are apt to be vehemently diſpleaſed, to think our ſelves hardly dealt with, and to complain of cruelty and inhumanity in thoſe that refuſe them to us: and therefore in all reaſon and equity we ſhould readily pay the ſame love, reſpect, aid and comfort to others, which we expect from others; for, *Beneficium qui dare neſcit, injuſte petit*: Nothing is more unreaſonable, or unequal, than to require from others thoſe good turns, which upon like occaſion we are unwilling to render to others.

4. We are obliged to theſe duties of humanity, upon account of common intereſt, benefit and advantage. The welfare and ſafety, the honour and reputation, the pleaſure and quiet of our lives are concerned in our maintaining a loving correſpondence with all men. For ſo uncertain is our condition, ſo obnoxious are we to manifold neceſſities, that there is no man, whoſe good-will we may not need, whoſe good word may not ſtand us in ſtead, whoſe helpful endeavour may not ſometime oblige us. The Great *Pompey*, the glorious Triumpher over Nations, and admired darling of fortune, was beholden at laſt to a ſlave for the compoſing his aſhes and celebrating his funeral obſequies. The honour of the greateſt men depends on the eſtimation of the leaſt, and the good-will of the meaneſt peaſant is a brighter ornament to the fortune, a greater acceſſi-

on to the grandeur of a Prince, than the moſt radiant gemme in his royal diadem. However the ſpite and enmity of one (and him the moſt weak otherwiſe and contemptible) perſon, may happen to ſpoil the content of our whole life, and deprive us of the moſt comfortable enjoyments thereof; may divert our thoughts from our delightful employments to a ſolicitous care of ſelf-preſervation and defence; may diſcompoſe our minds with vexatious paſſions; may by falſe reports, odious ſuggeſtions, and ſlanderous defamations blaſt our credit, raiſe a ſtorm of general hatred, and conjure up thouſands of enemies againſt us; may by inſidious practices ſupplant and undermine us, prejudice our welfare, endanger our eſtate, and involve us in a bottomleſs gulf of trouble: it is but reaſonable therefore, if we deſire to live ſecurely, comfortably and quietly, that by all honeſt means we ſhould endeavour to purchaſe the good-will of all men, and provoke no man's enmity needleſly; ſince any man's love may be uſeful, and every man's hatred is dangerous.

5. We are obliged to theſe duties by a tacit compact and fundamental conſtitution of mankind, in purſuance of thoſe principal deſigns, for which men were incorporated, and are ſtill contained in civil Society. For to this purpoſe do men congregate, cohabit, and combine themſelves in ſociable communion, that thereby they may enjoy a delightful converſation, void of fear, free from ſuſpicion, and free from danger; promote mutual advantage and ſatisfaction; be helpful aud beneficial each to other: abſtracting from which commodities the retirements of a cloyſter, or the ſolitudes of a deſart; the life of a recluſe, or of a wild beaſt, would perhaps be more deſirable, than theſe of gregarious converſe: For as men, being pleaſed and well affected to each other, are the moſt obliging friends, and pleaſant companions; ſo being enraged, they are the moſt miſchievous and dangerous neighbours, the moſt fierce and ſavage enemies. By neglecting therefore or contravening theſe duties of humanity, we fruſtrate the main ends of ſociety, diſappoint the expectations of each other, ſubvert the grounds of ordinary civility, and in the commonwealth deal as unpolitickly, as the members in the body ſhould act unnaturally, in ſubtracting mutual aſſiſtance, or harming each other; as if the eye ſhould deny to the hands the direction of ſight, and the hands in revenge ſhould pluck out the eyes.

6. We are by obſerving theſe rules to oblige, and render men well-affected to us, becauſe being upon ſuch terms with men conduceth to our living (not only delightfully and quietly, but) honeſtly and religiouſly in this world. How peace and edification, ſpiritual comfort and temporal quiet do concur and co-operate, we ſee intimated *Act.* 9. v. 31. *Then had the Churches peace throughout all Judæa, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt were multiplied.* Saint *Paul* adviſed the Chriſtians of his time, liable to perſecution, *to make prayers for all men* (and *eſpecially for thoſe in eminent power,*) *that they might lead* * *a quiet and peaceable life in all godlineſs and honeſty*; to pray for them, that is, to pray that they might be ſo diſpoſed, as not to moleſt, interrupt or diſcourage them in the exerciſe of vertue, and practice of piety. For theſe by a tranquility of mind, a ſedateneſs of affections, a competency of reſt and leiſure and retirement, a freedom from amazing fear, diſtracting care, and painful ſenſe are greatly advanced; of which advantages by contentious broils and enmities we are deprived, and encumbred with the contrary impediments. They breed thorny anxieties, and by them

1 Tim. 2. 2.

* Ἤρεμον ϗ ἡσύχιον βίον, (a retired and quiet life.)

choak the ſeeds of good intention: they raiſe dusky fumes of melancholy, by them intercepting the beams of ſpiritnal light, and ſtifling the flames of devout affection. By them our thoughts are affixed upon the baſeſt, and taken off from the moſt excellent objects; our fancies are diſordered by turbulent animoſities; our time is ſpent, and our endeavour taken up in the moſt ungrateful, and unprofitable employments, of defeating the attempts, reſiſting the aſſaults, diſproving the calumnies, countermining the plots of adverſaries; they bring us upon the ſtage againſt our will, and make us act parts in Tragedies, neither becoming, nor delighting us. They diſturb often our natural reſt, and hinder us in the diſpatch of our ordinary buſineſs; and much more impead the ſteadineſs of our devotion, and obſtruct the courſe of religious practice. They tempt us alſo to omiſſions of our duty, to unſeemly behaviour, and to the commiſſions of grievous ſin; to harſh cenſure, envious detraction, unwarrantable revenge, repining at the good ſucceſſes, and delighting in the misfortunes of others. Many examples occur in hiſtory, like thoſe of *Hanno* the *Carthaginian*, and *Quint. Metellus* (*Pompey*'s antagoniſt) who, in purſuance of ſome private grudges, have not only betrayed their own intereſts, and ſullyed their own reputations; but notably diſſerved, and damnified the publick weal of their country; And ſo will our being engaged in enmity with men cauſe us to neglect, if not to contradict, our deareſt concernments: Whence we ſhould carefully avoid the occaſions thereof, and by an innocent and beneficent converſation oblige men to a friendly correſpondence with us.

7. We are obliged to perform theſe duties of humanity, becauſe by ſo doing we become more capable of promoting goodneſs in others, and ſo of fulfilling the higheſt duties of Chriſtian Charity; of ſucceſsfully adviſing and admoniſhing others; of inſtructing their ignorance, and convincing their miſtakes; of removing their prejudices, and ſatisfying their ſcruples; of reclaiming them from vice, errour, faction; and reconciling them to vertue, truth and peace. For by no force of reaſon, or ſtratagem of wit are men ſo eaſily ſubdued, by no bait ſo throughly allured and caught, as by real courteſie, gentleneſs and affability; as on the other ſide, by a ſowre and peeviſh humour, ſupercilious looks, bitter language and harſh dealing men are rendred indocile and intractable, averſe from better inſtruction, obſtinate in their ways, and pertinacious in their conceits. Eaſily do men ſwallow the pill gilded with fair carriage, and ſweetned by kind ſpeech; readily do they afford a favourable ear to the advice ſeeming to proceed from good-will, and a tender care of their good; but the phyſick of wholeſome admonition being ſteeped in the vinegar of reproach, and tempered with the gall of paſſion, becomes diſtaſtful and loathſome to the patient; neither will men willingly liſten to the reaſonings of thoſe, whom they apprehend diſaffected to their perſons, and more deſirous to wound their reputations, than to cure their diſtempers. The ſlighteſt argument, the moſt ſimple and unpoliſhed oration iſſuing from the mouth of a friend, is wonderfully more prevalent, than the ſtrongeſt demonſtration, than the moſt powerful eloquence of an enemy. For obliging uſage, and courteous ſpeech unlock the affections, and by them inſinuate into the reaſon of men; but ſurly deportment, and froward expreſſions damm up the attention with prejudice, and interclude all avenues to the underſtanding. An illuſtration of which diſcourſe we have from comparing the different practice of the *Jews*, and the ancient *Chriſtians*, with the contrary ſuc-

ceſſes thereof. The *Jews*, by their ſeditious, and turbulent practices, by their inſolent contempt, and implacable hatred of others (for you know what *Tacitus* ſaith of them: *Apud ipſos fides obſtinata, miſericordia in promptu, ſed adverſus omnes alios hoſtile odium*) by their perverſe and unſociable humours, declining all entercourſe, and refuſing ordinary offices of humanity (ſo much as to ſhew the way, or to direct the thirſty traveller to the fountain) to any not of their own ſect, did procure an *odium*, ſcorn and infamy upon their religion, rendred all men averſe from inquiring into, or entertaining any good opinion thereof, and ſo very little inlarged its bounds, and gained few proſelytes thereto. But the *Christians* by a mild, patient and peaceable behaviour; by obedience to laws, and complyance with harmleſs cuſtoms: by perfect innocence, and abſtinence from doing injury; by paying due reſpects, and performing civil offices and demonſtrations of benevolence; by loving converſation, and friendly commerce with all, commended their doctrine to the regard of men: and by this only piece of Rhetorick (without terrour of arms, or countenance of power, or plauſibility of diſcourſe, or promiſe of temporal reward) ſubdued the faith of men, and perſuaded a great part of the world to embrace their excellent profeſſion.

Hiſt. lib. 5.

Thus the ancient Chriſtians; but when religion declined, diſſention and ill-will did grow; ſo that the heathen Hiſtorian (*Am. Marc.* lib. 22.) could ſay of *Julian*: *Nullas infeſtas hominibus beſtias, ut ſunt ſibi ferales plerique Chriſtianorum, expertus.*

"We converſe with you like men, we uſe the ſame diet, habit, and "neceſſary furniture: We have recourſe to your tribunals; we frequent "your markets, your fairs, your ſhops, your ſtalls, your ſhambles, your "baths: We cohabit, we ſail, we warr, we till, we trade, we maintain "all manner of commerce with you; ſaith the Chriſtian Apologiſt, to the Pagans, in behalf of the ancient Chriſtians. Which kind of practice they derived not only from the ſweet temper and noble *Genius* of their Religion, but from the expreſs inſtitution of the firſt teachers thereof, and from their exemplary practice therein. For both by doctrine did the Apoſtles exhort, and by their example incite them to adorn the Goſpel, and render the diſcipline of Chriſt amiable by their meek, gentle, compliant and inoffenſive converſation; and thereby to allure others to a willing entertainment thereof. To this purpoſe are thoſe exhortations, *Phil.* 4. 5. *Let your moderation* (τὸ ἐπιεικὲς ὑμῶν, *your equity*, or *gentleneſs*) *be known to all men*: and, 1 *Theſſ.* 5. 14. ——— *Comfort the* * *afflicted, ſupport the weak, be long-ſuffering toward all. Be ye all careful not to render evil for evil; but always purſue goodneſs toward each other, and toward all*: and, *Gal.* 6. 10. *As we have opportunity, let us do good to all men*: and, *Tit.* 3. 1. *Put them in mind to be ſubject to principalities and powers, to be ready to every good work; to reproach no man; not to be contentious, but gentle, ſhewing all meekneſs to all men*: and, 1 *Tim.* 2. 24. *The Miniſter of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach, patient: In meekneſs inſtructing thoſe that oppoſe themſelves*: (or thoſe that are otherwiſe diſpoſed, τοὺς ἀντιδιατιθεμένους) *if peradventure God will give them repentance to the acknowledgment of the truth*: where gentleneſs toward all, and meekneſs toward adverſaries are oppoſitely conjoyned, with aptneſs to teach and inſtruct; the one qualification ſo effectually prediſpoſing to the other: and it is beſide intimated, that gentle and meek treatment are ſutable inſtruments ordinarily imployed by God to convert men from errour to truth.

Tertul. *Apol.*

* Τοὺς ὀλιγοψύχους.

8. We are bound hereto in complyance and conformity to the beſt patterns: God, Chriſt, the Apoſtles, the Primitive Saints: This illuſtri-

ous Doctor of Chriſtian Religion Saint *Paul* did not fail to ſecond this his doctrine with his own example. For, *Give none offence* (ſaith he) *neither to the Jews, nor to the Gentiles, nor to the Church of God;* 1 Cor. 10. *ult.* *Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved: Pleaſe all men in all things;* what could Saint *Paul* ſay, or what do more? and again, * 1 Cor. 19.&c. *For though* (ſaith he) *I be free from all men, yet have I made my ſelf a ſervant unto all, that I might gain the more: To the weak became I as weak, that I might gain the weak: I am made all things to all men, that by all means I might ſave ſome.* See how far this charitable deſign of doing good to others tranſported him: He parted with his own freedom, that he might redeem them from the ſlavery of a wicked life; he denyed his own preſent ſatisfaction that he might procure them a laſting content: he deſpiſed his own profit, that he might promote their ſpiritual advantage; he proſtituted his own reputation, that he might advance them to a condition of true glory. He underwent grievous afflictions for their comfort; ſuſtained reſtleſs pains for their eaſe, and hazarded his own ſafety for their ſalvation. He condeſcended to their infirmities, ſuted his demeanour to their tempers, complyed with their various humours, and contrary cuſtoms: He differed from himſelf, that he might agree with them, and transformed himſelf into all ſhapes, that he might convert them into what they ſhould be, reform their manners, and tranſlate them into a happy eſtate. But above all is the practice of our Lord himſelf moſt remarkable to this purpoſe: and diſcovers plainly to him that obſerves an univerſally large and unreſtrained Philanthropie. For having from a wonderful conſpiracy of kindneſs and good-will (between him and his eternal Father) toward the world of men, deſcended willingly from the throne of his celeſtial Majeſty, and inveloped his divine glory in a cloud of mortal frailty, and *that* (as the Apoſtle ſaith) Coloſſ. 1. 20. *he might reconcile all things in heaven and earth,* conjoin God and man by a nearer alliance, and unite men together by the more ſacred bands of common relation to himſelf: Having aſſumed not only the outward ſhape and corporeal reſemblance of man, but the inward frame, and real paſſions of humane ſouls; he diſdained not accordingly to obey the laws, to follow the inclinations, to obſerve the duties of the beſt and moſt perfect humanity; with an equal and impartial bounty imparting free admittance, familiar converſe, friendly aid and ſuccour unto all, even the worſt of men in all appearance (and that ſo far, that ſome rigorous cenſurers thence preſumed to tax him as Matt. 11. 19. *a glutton, and a good-fellow, a friend to publicans and ſinners*) diſtributing liberally to all the incomparable benefits of his heavenly doctrine, of his holy example, of his miraculous power; inſtructing the ignorances, detecting the errours, diſpoſſeſſing the devils; ſuſtaining the weakneſſes, overlooking the injuries, comforting the afflictions, ſupplying the neceſſities, healing the diſeaſes, and remedying all the miſeries of all, that did not wilfully reject their own welfare: Act. 10. 38. *He went about* (ſaith Saint *Peter* in the *Acts*) *doing good, and healing all that were oppreſſed of the devil*: And, * Matt. 9. 35. * *He went about all the cities and villages teaching in their Synagogues, and preaching the Goſpel of the Kingdom, and healing every ſickneſs, and every diſeaſe among the people* (ſaith Saint *Matthew*'s Goſpel.) He deſpiſed not the meaneſt, either in outward eſtate, or ſpiritual improvement. He invited all unto him, repelled, or diſcouraged none; nor refuſed to any that came unto him, his counſel, or his help. He was averſe from no man's Luke 18. 9. ſociety (and if in any degree from any, chiefly from thoſe, who confidently pretended to extraordinary ſanctity, and proudly contemned others.) Meek and gentle he was, mild and patient; courteous and benign; lowly and condeſcenſive; tender and compaſſionate in his converſation unto all. And for a compliment of his tranſcendent charity, and for an enforcement unto ours, he laid down his life for us all, as a common price to purchaſe remiſſion of ſins; a general ranſome to redeem the humane creation from the captivity of hell and ſlavery of corruption into the glorious liberty of the ſons of God; demoliſhing by his pacifick death all partition walls, and laying open all encloſures of the divine favour; reconciling God to man, and combining man to himſelf by the freſh cement of his precious blood: ſo that now not only as fellow-creatures; but (which is exceedingly more) as partakers of the ſame common redemption, as objects of the ſame mercy, as obliged in the ſame common debt, and as capable of the ſame eternal happineſs; by new and firmer engagements we are bound to all mutual kindneſs and benevolence toward all. For, *Deſtroy not* (ſaith Saint *Paul*, and by like reaſon I may ſay, Harm not, vex not, be not unkind to) *him, for whom Chriſt dyed.*

Rom. 8. 21.

Rom. 14.

Nay, farther, we have the example of Almighty God himſelf directing, and by our Saviour's expreſs admonition obliging us to this univerſal beneficence, compaſſion and patience towards all. Who by expreſs teſtimony of ſacred writ, and by palpable ſigns of continual experience declareth himſelf to be a * lover of mankind: to be good to all, and tenderly merciful over all his works: not to afflict willingly, nor grieve the children of men; to compaſſionate the miſeries, and ſupply the needs, and relieve the diſtreſſes; to deſire the ſalvation, and to delight in the happineſs of men. Who with an indifferent, unlimited munificence diſpenſes his bleſſings, extends his watchful providence, and imparts his loving care unto all: Cauſing his Sun with comfortable beams to ſhine, and the refreſhing ſhowres to deſcend upon the earth to yield her pleaſant fruits; the temperate ſeaſons to recur, and all the elements to miniſter ſuccour, joy and ſatiſfaction even to the moſt impious and ingrateful toward him. Who with immenſe clemency and long ſufferance overlooks the ſacrilegious affronts offered daily to his Majeſty; the outragious violations of his laws, and the contemptuous neglects of his unexpreſſible goodneſs: Who patiently waits for the repentance, and inceſſantly ſolicits the reconcilement, courts the amity, and in a manner begs the good-will of his moſt deadly enemies: whom he hath always in his hand, and can cruſh to nothing at his pleaſure. For, *We are Ambaſſadours for Chriſt, as if God by us did entreat you: We beſeech you in Chriſt's behalf; be reconciled to God* (ſaith Saint *Paul*.)

* Tit. 3. 4. &c.
Pſal. 145. 9.

Vid. Clement. *Epiſt. ad* Cor. *pag.* 27.

Since therefore upon account of natural conſanguinity, of our beſt inclinations, of common equity, and general advantage, and an implicite compact between men; of ſecuring our, and promoting others vertue and piety; from the exhortations of Scripture mentioned, and many more tending to the ſame purpoſe, from the example of the ancient Chriſtians, the Leaders and Champions of our Religion, of the Apoſtles, the Maſters and Patriarchs thereof, of our Bleſſed Redeemer, and of Almighty God himſelf, we are obliged to this Univerſal benevolence and beneficence toward all; No miſapprehenſions of judgment, no miſcarriages in practice, no ill-diſpoſitions of ſoul, no demerits in himſelf, no diſcourteſies toward us ought wholly to alineate our affections from, or to avert us from doing good, or to encline us to render evil for evil unto any perſon: eſpecially conſidering, that the omiſſions of others, cannot excuſe us from the performance of our duty; that no man is to be preſumed incorrigible, nor (like the lapſed Angels) concluded in deſperate impenitence; and that our loving and gentle demeanour toward them may be inſtrumental to their amendment, and the contrary may contribute to their progreſs and continuance in offences; that God hath promiſed to us a reward of our patience, and hath reſerved to them a ſeaſon of judgment and puniſhment, if they perſiſt obſtinate in their diſorderly courſes; that to avenge their treſpaſſes belongs not to us, but to Almighty God, who is more nearly concerned in, and more injured by them, and is yet content to endure them, to prolong their lives, to continne his benefits to them, and to expect their converſion: That our differing from them is not to be attributed to our ſelves, but wholly, or chiefly to the goodneſs of God; that we always were, are, and ſhall be liable to the ſame errours, vices and miſdemeanours: that (laſtly) the faults and follies of others, like the maims of body, diſtempers of ſoul, or croſſes of fortune (being their own greateſt unhappineſſes) require rather our pity than our hatred, to be eaſed by our help, than aggravated by our unkindneſs. 'Tis two ſcant therefore and narrow a Charity that is limited by correſpondence of courteſie, or by the perſonal merits of others. We are bound to live peaceably with, that is, to be innocent, beneficial, reſpective to all, and to ſeek the reciprocal goodwill, love and amity of all. But I have inſiſted too long upon this particular, concerning the Object of this duty, and its extenſion.

III. I proceed briefly to conſider whence it comes, that (as I before obſerved was intimated in theſe words, *If it be poſſible, as much as lieth in you*) though we do our parts, and perform carefully the duties incumbent on us, though we bear good-will, and do good offices, and yield due reſpects, and abſtain from all not only injurious, but rigorous dealing toward all; though we revile none, nor cenſure harſhly, nor preſumptuouſly intermeddle with others affairs; though we obey laws, and comply with received cuſtoms, and avoid all occaſions of contention, though our tempers be meek, our principles peaceable, and our converſations inoffenſive, we may yet prove ſucceſsleſs in our endeavours to live peaceably, and may be hated, harmed and diſquieted in our courſe of life. That it ſo happens, we find by plain experience, and manifold example. For *Moſes, the meekeſt man upon earth*, and commended beſide by all circumſtances of divine favour, and humane worth, was yet often envied, impugned and moleſted by thoſe, whom by all manner of benefits he had moſt highly obliged. And we find *David* frequently complaining, that by thoſe, whoſe good-will by performing all offices of friendly kindneſs, and brotherly affection, he had ſtudiouſly laboured to deſerve, whoſe maladies and calamites he had not only tenderly commiſerated, but had prayed and humbled his ſoul with faſting for their recovery and deliverance from them, was yet recompenſed by their treacherous devices againſt his ſafety, by grievous reproaches, and ſcornful inſultings over him in his affliction; as we ſee at large in *Pſalms* the 35. and 69. And in *Pſalm* 120. he thus lamentably bemoans his condition: *Wo is me that I ſojourn in Meſech, that I dwell in the tents of Kedar: My ſoul hath long dwelt with him that hateth peace: I am for peace, but when I ſpeak, they are for war*: And our Bleſſed Saviour himſelf, though in the whole tenour of his life he demonſtrated an incomparable meekneſs and ſweetneſs of diſpoſition, and exerciſed continually all manner of kindneſs and beneficence toward all men, was notwithſtanding loaded with all kinds of injuries and contumelies,

Vid. Pſal. 55. 10.

melies, was bitterly hated, ignominiouſly diſgraced, and maliciouſly perſecuted unto death: and the ſame lot befel his faithful Diſciples, that although their deſign was benign and charitable, their carriage blameleſs and obliging toward all, they were yet purſued conſtantly both by the outrageous clamours of the people, and cruel uſages from thoſe in eminent power. Now though it ſeem ſtrange and almoſt incredible, that they who are truly friends to all, and are ready to do to all what good they can; who willingly diſpleaſe none, but induſtriouſly ſtrive to acquire (not with glozing ſhews of popularity, but by real expreſſions of kindneſs) the good-will and favour of all, ſhould yet be maligned, or moleſted by any; yet ſeeing it ſo happens, if we inquire into the reaſon, we ſhall find this miracle in morality, to proceed (to omit the neglect of the duties mentioned in our former diſcourſe) chiefly from the exceeding variety, difference and contrariety of mens diſpoſitions, joyned with the moroſity, aptneſs to miſtake, envy, or unreaſonable perverſeneſs of ſome; which neceſſarily render the means of attaining all mens good-will inſufficient, and the endeavours unſucceſsful. For men ſeeing by ſeveral lights, reliſhing with diverſly diſpoſed palates, and meaſuring things by different ſtandards, we can hardly do or ſay any thing, which if approved and applauded by ſome, will not be diſliked and blamed by others; if it advance us in the opinion of ſome, will not as much depreſs us in the judgment of others; ſo that in this irreconcileable diverſity and inconſiſtency of mens apprehenſions, it is impoſſible not to diſpleaſe many: Eſpecially ſince ſome men either by their natural temper, or from the influence of ſome ſowre principles they have imbibed, are ſo moroſe, rigid and ſelf-willed; ſo impatient of all contradiction to, or diſcrepancy from their ſentiments, that they cannot endure any to diſſent in judgment, or vary in practice from them, without incurring their heavy diſdain and cenſure. And, which makes the matter more deſperate and remedileſs, ſuch men commonly being leaſt able either to manage their reaſon, or to command their paſſion, as guided wholly by certain blind impulſes of fancy, or groundleſs prejudices of conceit, or by a partial admiration of ſome mens perſons, examples and authorities, are uſually moſt reſolute and peremptory in their courſes, and thence hardly capable of any change, mitigation or amendment. Of which ſort there being divers engaged in ſeveral ways, it is impoſſible to pleaſe ſome without diſguſting the other; and difficult altogether to approach any of theſe waſps, without being ſtung or vexed by them. Some alſo are ſo apt to miſunderſtand mens meanings, to miſconſtrue their words, and to make ill deſcants upon, or draw bad conſequences from their actions, that 'tis not poſſible to prevent their entertaining ill-favoured prejudices againſt even thoſe that are heartily their friends, and wiſh them the beſt. To others the good and proſperous eſtate of their Neighbour, that he flouriſhes in wealth, power or reputation, is ground ſufficient of hatred and enmity againſt him; for ſo we ſee that *Cain* hated his innocent brother *Abel*, becauſe his brother's works were more righteous, and his ſacrifices better accepted than his own: that *Joſeph*'s brethren were mortally offended at him, becauſe his father eſpecially loved and delighted in him: that *Saul* was enraged againſt *David*, becauſe his gallant deeds were celebrated with due praiſes and joyful acclamations of the people: and that the *Babylonian* Princes, upon no other ſcore, maligned *Daniel*, but becauſe he enjoyed the favour of the King, and a dignity anſwerable to his deſerts: And who, that loves his own wel-

fare, can poſſibly avoid ſuch enmities as theſe? But the fatal rock, upon which peaceable deſigns are moſt inevitably ſplit, and which by no prudent ſteering our courſe can ſometimes be evaded, is the unreaſonable perverſeneſs of mens pretences, who ſometimes will upon no terms be friends with us, or allow us their good-will, but upon condition of concurring with them in diſhoneſt and unwarrantable practices; of omitting ſome duties to which by the expreſs command of God, or evident dictates of right reaſon we are obliged, or performing ſome action repugnant to thoſe indiſpenſable rules. But though peace with men is highly valuable, and poſſeſſing their good-will in worth not inferiour to any other indifferent accommodation of life, yet are theſe nothing comparable to the favour of God, or the internal ſatisfaction of conſcience; nor though we were aſſured thereby to gain the entire love and favour of all men living, are we to purchaſe them at ſo dear a rate as with the loſs of theſe. We muſt not, to pleaſe or gratifie men, commit any thing prohibited, or omit any thing enjoyned by God, the leaſt glimpſe of whoſe favourable aſpect is infinitely more to be prized, than the moſt intimate friendſhip of the mightieſt Monarchs upon earth: and the leaſt ſpark of whoſe indignation is more to be dreaded, than the extremeſt diſpleaſure of the whole world. In caſe of ſuch competition,
* Πείθω. we muſt reſolve with Saint *Paul, Gal.* 1. 10. *Do I yet *conciliate God, or do I endeavour to ſooth men? for if I yet ſoothed* (or flattered) *men* (ſo you know ἀρέσκειν ſignifies) *I were not the ſervant of Chriſt.* Nor are we, that we may ſatisfie any man's pleaſure, to contravene the dictates of Reaſon (that ſubordinate guide of our actions) to do any diſhonourable or uncomely action, unworthy of a man, misbeſeeming our education, or incongruous to our ſtation in humane ſociety, ſo as to make our ſelves worthily deſpicable to the moſt by contenting ſome: Nor are we bound always to deſert our own conſiderable intereſt, or betray our juſt liberty, that we may avoid the enmity of ſuch as would violently or fraudulently encroach upon them. Nor are we in the adminiſtration of juſtice, diſtribution of rewards, or arbitration of controverſies to reſpect the particular favour of any, but the merits only of the cauſe, or the worth of the perſons concerned. Nor are we by feeding mens diſtempered humours, or gratifying their abuſed fancies to prejudice or neglect their real good; to encourage them in bad practices, to foment their irregular paſſions, to applaud their unjuſt or uncharitable cenſures, or to puff up their minds with vain conceit, by ſervile flattery: but rather, like faithful Phyſicians, to adminiſter wholeſome, though unſavoury, advice; to reveal to them their miſtakes, to check their intended progreſs in bad courſes, to reprove their faults ſeaſonably, and when it may probably do them good, though poſſibly thereby we may provoke their anger and procure their ill-will,
Gal. 4. 16. and (as Saint *Paul* ſaith) become their enemies, for telling them the truth. Nor are we ever explicitly to aſſent to falſhoods (ſo apprehended by us,) to bely our conſciences, or contradict our real judgments (though we may ſometimes for peace-ſake prudently conceal them;) Nor to deny the truth our defence and patronage, when in order to ſome good purpoſe it needs and requires them, though thereby we may incur the diſlike, and forfeit the good-will of ſome men. Nor are we by entertaining any extraordinary friendſhip, intimate familiarity, or frequent converſe with perſons notoriouſly diſſolute in their manners, diſorderly in their behaviour, or erroneous in weighty points of opinion, to countenance their miſdemeanours, diſhonour our profeſſion, render

our ſelves juſtly ſuſpected, run the hazard of contagion, or hinder their reformation. And eſpecially we are warily to decline the particular acquaintance of men of contentious diſpoſitions, miſchievous principles, and factious deſigns; a bare keeping company with whom looks like a conſpiracy, an approving or abetting their proceedings; The refuſing any encouragement, ſignification of eſteem, or vouchſafing any peculiar reſpect to ſuch, we owe to the honour of vertue, which they diſgrace, to the love of truth which they oppugn, to the peace of the world which they diſturb, and to the general good of mankind, which they impeach. And ſo S. *Paul* warns us not to *mingle* or conſort, not to *diet*, 1 Cor. 5.
or *common* (μὴ συναναμίγνυσθαι, & μὴ συνεσθίειν) with men of a diſſolute and diſorderly converſation: And, *to mark them which cauſe ſeditions, and ſcandals, contrary to Chriſtian doctrine, and to ſhun, or decline* Ἀτάκτως περιπ.
them (ἐκκλίνειν ἀπ' αὐτῶν) and to repudiate, deprecate the familiarity Rom. 16. 17.
of Hereticks (Αἱρετικὸν ἄνθρωπον παραιτεῖσθαι.) And S. *John* forbids us Tit. 3. 10.
to *wiſh joy*, or to allow the ordinary reſpects of civil ſalutation to Apo- 2 Joh. 10.
ſtates and Impoſtours: *leſt* (by ſuch demonſtration of favour) *we communicate with them in their wicked works.* None of which Precepts are intended to interdict to us, or to diſoblige us from bearing real goodwill, or diſpenſing needful benefits to any, but to deter us from yielding any ſignal countenance to vice and impiety; and to excite us to declare ſuch diſlike and deteſtation of thoſe heinous enormities as may confer to the reclaiming of theſe, and prevent the ſeduction of others. So Saint *Paul* expreſly, 2 *Theſſ.* 3. 14. *But if any man obeyeth not our injunction by epiſtle, do not conſort with him, that he may by ſhame be reclaimed* (ἵνα ἐντραπῇ) And, *account him not an enemy, but admoniſh him as a brother.* Nor ought laſtly the love of peace, and deſire of friendly correſpondence with any men, avert us from an honeſt zeal, (proportionable to our abilities and opportunities) of promoting the concernments of truth and goodneſs, though againſt powerful and dangerous oppoſition: I ſay an honeſt zeal, meaning thereby not that blind, heady paſſion, or inflammation of Spirit, tranſporting men beyond the bounds of reaſon and diſcretion, upon ſome ſuperficially plauſible pretences, to violent and irregular practices; but a conſiderate and ſteady reſolution of mind, effectually animating a man by warrantable and decent means vigorouſly to proſecute commendable deſigns; like that S. *Jude* mentions, of *ſtriving earneſtly for the faith once delivered to the* Jude 3.
Saints. For this zeal may be very conſiſtent with, yea greatly conducible to the deſigns of peace. And 'tis not a drouſineſs, a ſlack remiſsneſs, a heartleſs diffidence, or a cowardly flinching from the face of danger and oppoſition, we diſcourſe about, or plead for, but a wiſe and wary declining the occaſions of needleſs and unprofitable diſturbance to our ſelves and others.

To conclude this point (which if time would have permitted, I ſhould have handled more fully and diſtinctly) though to preſerve peace, and purchaſe the good-will of men, we may and ought to quit much of our private intereſt and ſatisfaction, yet ought we not to ſacrifice to them what is not our own, nor committed abſolutely to our diſpoſal, and which in value incomparably tranſcends them, the maintenance of truth, the advancement of juſtice, the practice of vertue, the quiet of our conſcience, the favour of Almighty God. And if for being dutiful to God, and faithful to our ſelves in theſe particulars, any men will hate, vex and deſpite us; fruſtrate our deſires, and defeat our purpoſes of living peaceably with all men in this world: we may comfort our ſelves in the enjoyment of eternal peace and ſatisfaction of mind, in the aſſurance of the divine favour, in the hopes of eternal reſt and tranquility in the world to come.

Now briefly to induce us to the practice of this duty of living peaceably, we may conſider,

Pſal. 133. 1.
Prov. 17. 1.
Vid. Clem. *ad* Cor. *pag.* 27, &c.
Apoc. 21.
Better is a dinner of herbs where love is, than a ſtalled ox and hatred therewith. Prov. 15. 17.
Ἀταραξία.
Luk. 2. 14.

1. *How good and pleaſant a thing it is* (as *David* ſaith) *for brethren* (and ſo we are all at leaſt by nature) *to live together in unity.* How, that (as *Solomon* ſaith) *better is a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices with ſtrife.* How delicious that converſation is, which is accompanied with a mutual confidence, freedom, courteſie and complacence: how calm the mind, how compoſed the affections, how ſerene the countenance, how melodious the voice, how ſweet the ſleep, how contentful the whole life is of him that neither deviſeth miſchief againſt others, nor ſuſpects any to be contrived againſt himſelf: and contrariwiſe, how ingrateful and loathſome a thing it is to abide in a ſtate of enmity, wrath, diſſention: having the thoughts diſtracted with ſolicitous care, anxious ſuſpicion, envious regret; the heart boiling with choler, the face overclouded with diſcontent, the tongue jarring and out of tune, the ears filled with diſcordant noiſes of contradiction, clamour and reproach; the whole frame of body and ſoul diſtempered and diſturbed with the worſt of paſſions. How much more comfortable it is to walk in ſmooth and even paths, than to wander in rugged ways, overgrown with briars, obſtructed with rubs, and beſet with ſnares; to ſail ſteadily in a quiet, than to be toſſed in a tempeſtuous Sea; to behold the lovely face of Heaven ſmiling with a cheerful ſerenity, than to ſee it frowning with clouds, or raging with ſtorms; to hear harmonious conſents, than diſſonant janglings; to ſee objects correſpondent in graceful ſymmetry, than lying diſorderly in confuſed heaps; to be in health, and have the natural humours conſent in moderate temper, than (as it happens in diſeaſes) agitated with tumultuous commotions: How all ſenſes and faculties of man unanimouſly rejoyce in thoſe emblems of peace, order, harmony and proportion. Yea how nature univerſally delights in a quiet ſtability or undiſturbed progreſs of motion; the beauty, ſtrength and vigour of every thing requires a concurrence of force, co-operation, and contribution of help; all things thrive and flouriſh by communicating reciprocal aid, and the world ſubſiſts by a friendly conſpiracy of its parts; and eſpecially that political ſociety of men chiefly aims at peace as its end, depends on it as its cauſe, relies on it as its ſupport. How much a peaceful ſtate reſembles Heaven, into which neither *complaint*, *pain*, nor *clamour* (οὔτε πένθος, οὔτε πόνος, οὔτε κραυγὴ, as it is in the *Apocalypſe*) do ever enter; but bleſſed ſouls converſe together in perfect love, and in perpetual concord; and how a condition of enmity repreſents the ſtate of Hell, that black and diſmal Region of dark hatred, fiery wrath, and horrible tumult. How like a paradiſe the world would be, flouriſhing in joy and reſt, if men would cheerfully conſpire in affection, and helpfully contribute to each others content: and how like a ſavage wilderneſs now it is, when, like wild beaſts, they vex and perſecute, worry and devour each other. How not only Philoſophy hath placed the ſupreme pitch of happineſs in a calmneſs of mind, and tranquility of life, void of care and trouble, of irregular paſſions and perturbations; but that Holy Scripture it ſelf in that one term of peace moſt uſually comprehends all joy and content, all felicity and proſperity: ſo that the heavenly conſort of Angels, when they agree moſt highly to bleſs, and to wiſh the grea-

teſt happineſs to mankind, could not better expreſs their ſenſe, than by ſaying, *Be on earth peace, and good-will among men.*

2. That as nothing is more ſweet and delightful, ſo nothing more comely and agreeable to humane nature than peaceable living, it being (as *Solomon* ſaith) *an honour to a man to ceaſe from ſtrife*; and conſequently alſo a diſgrace to him to continue therein: That rage and fury may be the excellencies of beaſts, and the exerting their natural animoſity in ſtriſe and combat may become them; but reaſon and diſcretion are the ſingular eminencies of men, and the uſe of theſe the moſt natural and commendable method of deciding controverſies among them: and that it extremely misbecomes them that are endowed with thoſe excellent faculties ſo to abuſe them, as not to apprehend each others meanings, but to ground vexatious quarrels upon the miſtake of them: not to be able by reaſonable expedients to compound differences, but with mutual damage and inconvenience to prorogue and encreaſe them: not to diſcern how exceedingly better it is to be helpful and beneficial, than to be miſchievous and troubleſome to one another. How fooliſhly and unskilfully they judge, that think by unkind ſpeech and harſh dealing to allay mens diſtempers, alter their opinions, or remove their prejudices; as if they ſhould attempt to kill by miniſtring nouriſhment, or to extinguiſh a flame by pouring oyl upon it. How childiſh a thing it is eagerly to contend about trifles, for the ſuperiority in ſome impertinent conteſt, for the ſatisfaction of ſome petty humour, for the poſſeſſion of ſome inconſiderable toy: yea how barbarous and brutiſh a thing it is to be fierce and impetuous in the purſuit of things that pleaſe us, ſnarling at, biting and tearing all competitors of our game, or oppoſers of our undertaking. But how divine and amiable, how worthy of humane nature, of civil breeding, of prudent conſideration it is, to reſtrain partial deſires, to condeſcend to equal terms, to abate from rigorous pretences, to appeaſe diſcords, and vanquiſh enmities by courteſie and diſcretion; like the beſt and wiſeſt Commanders, who by skilful conduct, and patient attendance upon opportunity, without ſtriking of ſtroke or ſhedding of blood, ſubdue their Enemy.

Prov. 20. 3.

3. How that peace with its near alliance and concomitants, its cauſes and effects, love, meekneſs, gentleneſs and patience, are in Sacred Writ reputed the genuine fruits of the Holy Spirit, iſſues of Divine Grace, and off-ſprings of heavenly Wiſdom; producing like themſelves a goodly progeny of righteous deeds. But that emulation, hatred, wrath, variance and ſtrife derive their extraction from fleſhly luſt, helliſh craft, or beaſtly folly; propagating themſelves alſo into a like ugly brood of wicked works. For ſo ſaith Saint *James*, *If you have bitter zeal and ſtrife in your hearts, glory not,* * *nor be deceived untruly: This wiſdom deſcendeth not from above, but is earthly, ſenſual, and deviliſh: For where emulation and ſtrife are, there is* † *tumult, and every* * *naughty thing: but the wiſdom that is from above is firſt pure, then peaceable, gentle,* * *obſequious, full of mercy* (or beneficence) *and of good fruits, without partiality and diſſimulation; And the fruit of righteouſneſs is ſowed in peace to thoſe that make peace: and from whence are wars, and quarrels among you? Are they not hence, even from your luſts, that war in your members?* Likewiſe, *He loveth tranſgreſſion that loveth ſtrife*; and *A fools lips enter into contention, and his mouth calleth for ſtrokes*, ſaith *Solomon*. That the moſt wicked and miſerable of Creatures is deſcribed by titles denoting enmity and diſcord: *the hater* (Satan) *the enemy* (ὁ ἐχθρὸς ἄνθρωπος) *the accuſer* (ὁ κατήγορος) *the ſlanderer* (ὁ διά-

Gal. 5.
Jam. 3. 14.
* Καὶ μὴ ψεύδεσθε κατὰ τῆς ἀληθείας.
† Ἀκαταστασία, *confuſion.*
* Φαῦλον πρᾶγμα.
* εὐπειθής.
Prov. 17. 19.
Prov. 18. 6.
Qui poſuit in cœlo bellum, in paradiſo fraudem, odium inter primos fratres. Aug.

(ὁ διάβολος) *the deſtroyer* (ὁ ἀπολλύων) the furious dragon, and miſchievouſly treacherous ſnake: and how ſad it is to imitate him in his practices, to reſemble him in his qualities: But that the beſt, moſt excellent, and moſt happy of Beings delihgts to be ſtyled, and accordingly to expreſs himſelf, *The God of love, mercy and peace*; and his bleſſed Son to be called, and to be, *the Prince of peace*, the great *Mediatour Reconciler*, and *Peace-maker*, who is alſo ſaid from on high to have viſited us, *To give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet in the ways of peace.* That laſtly no devotion is pleaſing, no oblation acceptable to God, conjoined with hatred, or proceeding from an unreconciled mind: For, *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; Leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift*, ſaith our Saviour.

Mat. 13. 28. Ἀντίδικος, 1 Pet. 5. 8.
A murtherer, Joh. 8. 44.
2 Cor. 13. 11.
Philip. 4. 9.
1 Theſſ. 5. 23.
2 Theſſ. 3. 16.
Heb. 7.
Luk. 1. 79.
Χαίρει γὰρ τῇ συμφωνίᾳ λογικῶν τῶν ζώων ὁ θεὸς, καὶ ἐκτρέπεται τὴν διαφωνίαν. Orig. c. Celſ. 8. (*p.* 424.)
Mat. 5. 23,24.

I cloſe up all with this *Corollary*: that if we muſt live lovingly, and peaceably with all men, then much more are we obliged to do ſo with all Chriſtians: to whom by nearer and firmer bands of holy alliance we are related; by more precious communions in faith and devotion we are endeared; by more peculiar and powerful obligations of divine commands, ſacramental vows, and formal profeſſions we are engaged: Our ſpiritual brethren, members of the ſame myſtical body, temples of the ſame Holy Spirit, ſervants of the ſame Lord, ſubjects of the ſame Prince, profeſſors of the ſame truth, partakers of the ſame hope, heirs of the ſame promiſe, and candidates of the ſame everlaſting happineſs.

Now Almighty God, the moſt good and beneficent Maker, gracious Lord, and merciful preſerver of all things, infuſe into our hearts thoſe heavenly graces of meekneſs, patience and benignity, grant us and his whole Church, and all his Creation to ſerve him quietly here, and in a bliſsful reſt to praiſe and magnify him for ever: To whom with his bleſſed Son, the great Mediatour and Prince of peace, and with his Holy Spirit, the ever-flowing Spring of all love, joy, comfort and peace, be all honour, glory and praiſe. And

The peace of God which paſſeth all underſtanding keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, Son, and Holy Ghoſt be among you, and remain with you for ever. Amen.

THE

THE
Duty and Reward
OF
BOUNTY
TO THE
POOR.

To the Right Honourable
Sir RICHARD FORD,
Lord MAYOR
OF
LONDON,
AND THE
Court of Aldermen.

Right Houourable,

AS out of grateful Reſpect I did (although otherwiſe indiſpoſed for ſuch Employments) endeavour to diſcharge that Service which You vouchſafed to call me unto, in conceiving and uttering theſe Meditations; ſo now, in publiſhing them, I do purely ſubmit to Your Commands, meaning therein to approve my ſelf,

Right Honourable,

Your moſt Obedient Servant,

Iſaac Barrow.

SERMON XXXI.

The Duty and Reward of Bounty to the Poor.

PSAL. 112. 9.

He hath diſperſed, he hath given to the poor; his rigteouſneſs endureth for ever, his horn ſhall be exalted with honour.

This Sermon was preached at the *Spittal* upon *Wedneſday* in *Eaſter*-week, *Anno Domini.* 1671.

AS this whole Pſalm appears to have a double intent; one to deſcribe the proper actions and affections of a truly religious or pious man; (of a man *who feareth the Lord, and delighteth greatly in his commandments*; Verſ. 1.) the other to declare the happineſs of ſuch a man's ſtate, conſequent upon thoſe his affections and actions, whether in way of natural reſult, or of gracious recompence from God: ſo doth this Verſe particularly contain both a good part of a pious man's character, and ſome conſiderable inſtances of his felicity. The firſt words *(He hath diſperſed, he hath given to the poor)* expreſs part of his character; the latter (*His righteouſneſs endureth for ever, his horn ſhall be exalted with honour*) aſſign inſtances of his felicity. So that our Text hath two parts, one affording us good information concerning our duty, the other yielding great encouragement to the performance thereof; for we are obliged to follow the pious man's practice, and ſo doing we ſhall aſſuredly partake of his condition. Theſe parts we ſhall in order proſecute, endeavouring (by God's aſſiſtance) ſomewhat to illuſtrate the words themſelves, to confirm the truths couched in them, and to inculcate the duties which they imply.

For the firſt part, *He hath diſperſed, he hath given to the poor*; theſe words in general do import the liberal bounty and mercy which a pious man is wont to exerciſe; doing which, doth in good part conſtitute him pious, and ſignally declareth him ſuch; is a neceſſary ingredient of his piety, and a conſpicuous mark thereof: But particularly they inſinuate ſome things concerning the nature, the matter, the manner, and the object of thoſe Acts.

He hath diſperſed, he hath given. Thoſe words being put indefinitely, or without determining what is diſperſed and given by him, may be ſuppoſed to imply a kind of univerſality in the matter of his beneficence; that he beſtoweth whatever he hath within compaſs of his poſſeſſion, or his power; his τὰ ὑπάρχοντα, (the things which he hath,) and his τὰ Luke 12. 33.
ἐνόντα, (the things which he may,) according to the preſcriptions of Luke 11. 41.
our Lord in the Goſpel. Every thing (I ſay) which he hath in ſubſtance, or can do by his endeavour, that may conduce to the ſupport of the life, or the health, or the welfare in any kind of his neighbour, to the ſuccour or relief of his indigency, to the removal or eaſement of his affliction, he may well here be underſtood to diſperſe and give. Feeding

the hungry, cloathing the naked, viſiting the ſick, entertaining the ſtranger, ranſoming the captive, eaſing the oppreſſed, comforting the ſorrowful, aſſiſting the weak, inſtructing or adviſing the ignorant, together with all ſuch kinds or inſtances of beneficence, may be conceived either meant directly as the matter of the good man's diſperſing and giving, or by juſt analogy of reaſon reducible thereto: Subſtantial alms, as the moſt ſenſible and obvious matter of bounty, was ('tis probable) eſpecially intended, but thence no manner of expreſſing it is to be excluded; for the ſame reaſons which oblige us, the ſame affections which diſpoſe us to beſtow our money, or deal our bread, will equally bind and move us to contribute our endeavour and advice, for the ſuſtenance and comfort of our poor neighbour. Anſwerably our diſcourſe will more expreſly regard the principal matter; liberal communication of our goods; but it may be referred to all ſorts of beneficence.

Farther, the word *diſperſed* intimateth the nature of his bounty, in excluſion of practices different from it. He *diſperſeth*, and is therefore not tenacious, doth not hoard up his goods, or keep them cloſe to himſelf, for the gratifying his covetous humour, or nouriſhing his pride, or pampering his ſenſuality; but ſendeth them abroad for the uſe and benefit of others. He *diſperſeth* his goods, and therefore doth not fling them away altogether, as if he were angry with them, or weary of them, as if he loathed or deſpiſed them; but fairly and ſoftly, with good conſideration he diſpoſeth of them here and there, as reaſon and need do require. He *diſperſeth* them *to the poor*, not diſſipateth them among vain or lewd perſons in wanton or wicked profuſions, in riotous exceſſes, in idle divertiſements, in expenſive curioſities, in hazardous gamings, in any ſuch courſes which ſwallow whole all that a man hath, or do ſo cripple him, that he becomes unable to diſperſe any thing: Our good man is to be underſtood wiſely provident, honeſtly induſtrious, and ſoberly frugal, that he may have wherewith to be juſt firſt, and then liberal.

Οὐ γὰρ οἷόντε χρήματα ἔχειν μὴ ἐπιμελούμενον ὅπως ἔχῃ. Ariſt. *Eth.* 4. 1.

Eph. 4. 28.

His *diſperſing* alſo (or *ſcattering*, ſo the * *Hebrew* word here uſed is otherwhere rendred: *There is* (ſaith the wiſe man) *that ſcattereth, and yet increaſeth:* where we may remark, that this word ſingly by it ſelf, without any adjunct matter to limit or interpret it, is uſed to ſignify this kind of practice. This his *diſperſing*, (I ſay alſo) denotes the extent of the pious man's bounty, that it is very large and diffuſive, and in a manner unreſtrained; that it reacheth to many places, and is withheld from no perſons within the verge of his power, and opportunity to do good. This practice commonly by a like phraſe (unto which perhaps this word refers) is termed *ſowing*: *He* (ſaith Saint *Paul*) *which ſoweth ſparingly, ſhall alſo reap ſparingly*; *and he which ſoweth bountifully, ſhall alſo reap bountifully.* Now, he that ſoweth, having choſen a good ſoil, and a fit ſeaſon, doth not regard one particular ſpot, but throweth all about ſo much as his hand can hold, ſo far as the ſtrength of his arm doth carry. It is likewiſe called *watering*, (*He that watereth*, ſaith *Solomon*, *ſhall be watred himſelf:*) which expreſſion alſo ſeemeth to import a plentiful and promiſcuous effuſion of good, dropping in ſhowers upon dry and parched places; that is, upon perſons dry for want, or parched with affliction. So the good man doth not plant his bounty in one ſmall hole, or ſpout it on one narrow ſpot, but with an open hand diſſeminates it, with an impartial regard diſtils it all about. He ſtints it not to his own family or relations; to his neighbours or friends, or benefactors; to thoſe of his own ſect and opinion, or of his humour and diſpoſition;

* פזר

Prov. 11. 24.

2 Cor. 9. 6, 10.
Gal. 6. 7, 8.
Prov. 11. 18.

Prov. 11. 25.

diſpoſition ; to ſuch as ſerve him, or oblige him, or pleaſe him ; whom ſome private intereſt ties, or ſome particular affection endears him to : but ſcatters it indifferently and unconfinedly toward all men that need it ; toward mere ſtrangers, yea, toward known enemies ; toward ſuch who never did him any good, or can ever be able to do any ; yea, even toward them who have done evil to him, and may be preſumed ready to do more. Nothing in his neighbour but abſence of need, nothing in himſelf but defect of ability, doth curb or limit his beneficence. In that προθυμία (that proclivity and promptitude of mind) which Saint *Paul* ſpeaketh of, he doeth good every-where : where-ever a man is, there is a room for his wiſhing well, and doing good, if he can : he obſerves that rule of the Apoſtle, *As we have opportunity, let us do good unto all men.* So the pious man hath *diſperſed.* It follows,

Ἐὰν ἴδῃς τινὰ κακῶς πράττοντα, μηδὲν περιεργάζου λοιπόν· ἔχει τὸ δικαίωμα τῆς βοηθείας, τοῦ κακῶς παθεῖν αὐτόν.--- τοῦ Θεοῦ ἐστι, κἂν Ἕλλην, κἂν Ἰουδαῖος. Chryſ. *in Heb.* Orat. 10.

2 Cor. 8. 12.

Ubicunque homo eſt, ibi beneficio locus eſt. Sen. de Vit. B. cap. 24.

Gal. 6. 10.

2 Cor. 9. 13.

He hath given to the poor. Theſe words denote the freeneſs of his bounty, and determine the principal object thereof: He not only lendeth (though he alſo doth that upon reaſonable occaſion ; for, *A good man*, as it is ſaid before in this Pſalm, *ſheweth mercy, and lendeth* ; and other-where, *The righteous is ever merciful, and lendeth* ; He I ſay, not only ſometimes willingly lendeth) to thoſe who in time may repay, or requite him ; but he freely giveth to the poor, that is, to thoſe from whom he can expect no retribution back. He doth not (as good and pious, he doth not) preſent the rich : to do ſo is but a cleanly way of begging, or a ſubtile kind of trade ; 'tis hardly courteſie ; 'tis ſurely no bounty ; for ſuch perſons (if they are not very ſordid or very careleſs, and ſuch men are not uſually much troubled with preſents) will it is likely over-do him, or at leaſt will be even with him in kindneſs. In doing this, there is little vertue ; for it, there will be ſmall reward. For, *If you do good to them who do good to you*, (or whom you conceive able and diſpoſed to requite you,) ποία χάρις, *what thanks* are due to you ? for that (ſaith our Saviour) *even ſinners* (even men notoriouſly bad) *do the ſame: And if you lend to them from whom you hope to receive, what thanks have you ? for ſinners even lend to ſinners, to receive as much again.* All men commonly, the bad no leſs than the good, are apt to be ſuperfluouſly kind in heaping favours on thoſe whom fortune befriends, and whoſe condition requires not their courteſie ; every one almoſt is ready to adopt himſelf into the kindred, or to ſcrue himſelf into the friendſhip of the wealthy and proſperous : but where kindred is of uſe, there it is ſeldom found ; it is commonly ſo deaf, as not to hear when it is call'd ; ſo blind, as not to diſcern its proper object, and natural ſeaſon ; (*the time of adverſity, for which a brother is born.*) Men diſclaim alliance with the needy, and ſhun his acquaintance ; ſo the Wiſe-man obſerved, *All the brethren of the poor do hate him, how much more do his friends go far from him?* Thus it is in vulgar practice : but the pious man is more judicious, more juſt, and more generous in the placing of his favours ; he is courteous to purpoſe, he is good to thoſe who need. He, as ſuch, doth not make large entertainments *for his friends, his brethren, his kindred, his rich neighbours* ; but obſerves that precept of the Lord, *When thou makeſt a feaſt call the poor, the maimed, the lame, the blind, and thou ſhalt be bleſſed : for they cannot recompenſe thee ; thou ſhalt be recompenſed at the reſurrection of the juſt.* Thus the pious man giveth, that is, with a free heart

Pſal. 112. 5.

Pſal. 37. 26.

Qui diviti donat, petit.

He that giveth to the rich ſhall ſurely come to want. *Prov.* 22. 16.

Luk. 6. 33, 34.

Ὅταν δ' ὁ δαίμων εὖ διδῷ, τί χρὴ φίλων; Ἀρκεῖ γὰρ αὐτὸς ὁ θεὸς ὠφελεῖν θέλων. Eurip. *in Oreſt.*

Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς.

Prov. 17. 17.

Prov. 19. 7, 4.

Εὖ πράσσε· τὰ φίλων δ' οὐδὲν, ἤν τις δυστυχῇ. Eurip.

Luk. 14. 12, 13, 14.

and pure intention beſtoweth his goods on the indigent, without deſigning any benefit, or hoping for any requital to himſelf; except from God, in conſcience, reſpect and love to whom he doeth it.

It may be alſo material to obſerve the form of ſpeech here uſed, in reference to the time: *He hath diſperſed, and he hath given*; or, *He doth diſperſe, he doth give*, (for in the *Hebrew* Language the paſt and preſet times are not diſtinguiſhed:) which manner of ſpeaking may ſeem to intimate the reality, or the certainty, and the conſtancy of his practice in this kind; for what is paſt or preſent, we are infallibly ſecure of; and in morals, what one is ſaid to have done, or to do, is always underſtood according to habit, or cuſtom. It is not, *He will diſperſe, he will give*; that were no fit deſcription of a good man; to pretend to, would be no argument of Piety; thoſe words might import uncertainty, and delay in his practice: He that ſaith, *I will give*, may be fallacious in his profeſſions, may be inconſiſtent with his reſolutions, may wilfully or negligently let ſlip the due ſeaſon of performing it. Our good man is not a *Doſon*, or *Will-give*, (like that King of *Macedon*, who got that name from often ſignifying an intention of giving, but never giving in effect;) he not only purpoſes well, and promiſes fairly for the future, but he hath effectually done it, and perſeveres doing it upon every fit occaſion. He puts not his neighbour into tedious expectations, nor puts him off with frivolous excuſes, ſaying to him, (as it is in the *Proverbs*) *Go and come again, and to morrow I will give, when he hath it by him:* he bids him not have patience, or ſays unto him, *Depart in peace*, when his need is urgent, and his pain impatient, when hunger or cold do then pinch him, when ſickneſs inceſſantly vexeth him, when preſent ſtraits and burthens oppreſs him: But he affordeth a ready, quick, and ſeaſonable relief.

Ἐπεκλήθη δὲ Δώσων ὡς ἐπαγγελτικὸς μὲν, οὐ τελεσιουργὸς δὲ τῆς ὑποσχέσεω. Plut. in Paulo *Æmil.*

Prov. 3. 28.

Jam. 2. 16.

He hath diſperſed, and *given*, while he lives, not reſerving the diſpoſal of all at once upon his death, or by his laſt Will; that unwilling Will, whereby men would ſeem to give ſomewhat, when they can keep nothing; drawing to themſelves thoſe commendations and thanks, which are only due to their mortality; when as were they immortal, they would never be liberal: No; it is, *he hath freely diſperſed*, not an inevitable neceſſity will extort it from him; it cannot be ſaid of him, that he never does well, but when he dies; So he hath done it really and ſurely.

Avarus, niſi cum moritur, nil recte facit. Laber.

He alſo doeth it conſtantly, through all the courſe of his life, whenever good opportunity preſents it ſelf. He doeth it not by fits, or by accident, according to unſtable cauſes or circumſtances moving him, (when bodily temper or humour inclineth him, when a ſad object makes vehement impreſſion on him, when ſhame obligeth him to comply with the practice of others, when he may thereby promote ſome deſign, or procure ſome glory to himſelf) but his practice is conſtant and uniform, being drawn from ſteady principles, and guided by certain rules, proceeding from reverence to God, and good-will toward Man; following the clear dictates and immutable laws of Conſcience. Thus hath the pious man *diſperſed*, and *given to the poor:* and let thus much ſuffice for explicatory reflexion upon the firſt words,

The main drift and purport of which is, to repreſent the liberal exerciſing of bounty and mercy, to be the neceſſary duty, the ordinary practice, and the proper character of a truly pious man; ſo that performing ſuch acts, is a good ſign of true Piety; and omitting them, is a certain argument of ungodlineſs. For the demonſtration of which

Points, for exciting us to a practice anſwerable, I ſhall propound ſeveral conſiderations, whereby the plain reaſonableneſs, the great weight, the high worth and excellency of this duty, together with its ſtrict connexion with other principal duties of Piety, will appear. And firſt, I will ſhew with what advantage the Holy Scripture repreſents it to us, or preſſes it upon us.

1. We may conſider, that there is no ſort of duties which God hath I. Head of diſcourſe. more expreſly commanded, or more earneſtly inculcated, than theſe of bounty and mercy toward our brethren; whence evidently the great moment of them, and their high value in God's eſteem may be inferred. Even in the ancient Law, we may obſerve very careful proviſions made for engaging men to works of this kind, and the performance of them is with huge life and urgency preſcribed. *Thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother.——Thou ſhalt open thy hand wide unto thy brother, unto thy poor, and to thy needy in the land.* Deut. 15. 7. Verſ. 11. So did *Moſes*, in God's name, with language very ſignificant and emphatical, enjoin to the children of *Iſrael*. The holy prophets alſo do commonly with an eſpecial heat and vigour preſs theſe duties, moſt ſmartly reproving the tranſgreſſion or neglect of them; eſpecially when they reclaim men from their wicked courſes, urging them ſeriouſly to return unto God and goodneſs, they propoſe this practice as a ſingular inſtance moſt expreſſive of their converſion, moſt apt to appeaſe God's wrath, moſt effectual to the recovery of his favour. *Waſh you,* (ſaith God in *Eſay*) Eſay 1. 16, 17, 18. Jer. 7. 5, 6. *make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well.* So in general he exhorts to repentance: then immediately he ſubjoins theſe choice inſtances thereof: *Seek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.—— Come now,* (then he adds) *let us reaſon together: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.* When **Daniel** would preſcribe to King *Nabuchadnezzar* the beſt way of amendment, and the ſureſt means of averting God's Judgments impendent on him, he thus ſpeaks: *Wherefore, O King,* Dan. 4. 27. *let my counſel be acceptable unto thee; * break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor.* This he cull'd out as of all pious acts chiefly grateful to God, and clearly teſtifying repentance; and, *ſo very impious a perſon was Alms able to juſtify,* ſays the Father thereupon. So alſo when God himſelf would declare what thoſe acts are which render penitential devotions moſt agreeable to him, and moſt effectual, he thus expreſſeth his mind: *Is not this the faſt which I have* Iſa. 58. 6, 7. *choſen? to looſe the bands of wickedneſs, to undo the heavy burthens, to let the oppreſſed go free, and that ye break every yoak? Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out to thine houſe; when thou ſeeſt the naked, that thou cover him, and that thou hide not thy ſelf from thine own fleſh?* Of ſo great conſideration and moment was this ſort of duties, even under that old diſpenſation of weakneſs, ſervility and fear; ſo much tenderneſs of compaſſion and benignity did God exact even from that hard-hearted and worldly people, who were ſo little capable of the beſt rules, and had encouragements, in compariſon, ſo mean toward performances of this nature. The ſame we may well conceive, under the more perfect diſcipline of univerſal amity, of ingenuity, of ſpiritual grace and goodneſs, in a higher ſtrain, with more force and greater obligation to be impoſed on us, who have ſo

* *Τὰς ἁμαρτίας σου ἐλεημοσύναις λύτρωσαι*· ſo the LXX render thoſe words, reading, it ſeems, פרת for פרק.

Ναβουχοδονόσορ, *τὸν τοιοῦτον ἀσεβῆ, ἴσχυσεν ἡ ἐλεημοσύνη δικαιῶσαι.* Athan. *ad* Antioch. *Quæſt.* 87.

much ſtronger engagements, and immenſly greater encouragements to
them. And ſo indeed it is: for thoſe Precepts delivered by our Lord,
Luke 12. 33. *Sell all that you have, and give alms*; *If thou wilt be perfect, ſell all that*
6. 30. 11. 41. *thou haſt, and give to the poor*; *Give to every man that asketh thee*; *Trea-*
Matt. 19. 21. 6. 19. *ſure not up to your ſelves treaſures upon the earth*, do indeed ſound high,
but are not inſignificant, or impertinent. They cannot ſignify or deſign
leſs than that we ſhould be always in affection, and diſpoſition of mind,
ready to part with any thing we have for the ſuccour of our poor bre-
thren; that to the utmoſt of our ability, (according to moral eſtimation
prudently rated,) upon all occaſions we ſhould really expreſs that diſ-
poſition in our practice; that we are exceedingly obliged to the conti-
nual exerciſe of theſe duties in a very eminent degree. Theſe indeed
were the duties which our Lord, as he did frequently in his diſcourſe
commend and preſcribe, ſo he did moſt ſignally exemplify in his pra-
ctice; his whole life being in effect but one continual act of moſt liberal
bounty and mercy toward mankind; in charity to whom, he out-did
his own ſevereſt rules, being content never to poſſeſs any wealth, never
to enjoy any eaſe in this world. And therein (both as to doctrine and
2 Cor. 6. 10. practice) did the holy Apoſtles cloſely follow their Maſter: *As poor, yet*
enriching many; *as having nothing, yet poſſeſſing all things.* So they
throughly in deeds practiſed theſe duties, which in words they taught,
*Rom. 12. 13. and earneſtly preſſed; admoniſhing their Converts to * *diſtribute to the*
† Gal. 6. 10. *neceſſities of the Saints*, to † *do good to all men*; || *to do good, and to com-*
|| Heb. 13. 16. *municate not to forget*; *to ſhew mercy with chearfulneſs*, to * *put on bowels*
* Coloſ. 3. 12. *of mercy*; to † *be kind, and tender-hearted one toward another*; to *abound*
† Eph. 4. 32. 2 Cor. 8. 7. *in the grace of liberality.* Such are their directions and injunctions to all
Chriſtian people; ſo did they preach themſelves, and ſo they enjoined
1 Tim. 6. 17, 18. others to preach. *Charge the rich in this world* (ſaith Saint *Paul* to his
Scholar *Timothy*) *that they do good, that they be rich in good works, rea-*
dy to diſtribute, willing to communicate: and, *Theſe things* (ſaith he like-
Tit. 3. 8. wiſe adviſing Biſhop *Titus*) *I will that thou affirm conſtantly, that they*
which believe in God may be careful to maintain good works: what *good*
works he meaneth, the reaſon adjoined doth ſhew; *For theſe things*
(ſaith he) *are good and profitable unto men.*

2. It is indeed obſervable, that as in every kind that which is moſt excellent doth commonly aſſume to it ſelf the name of the whole kind; ſo among the parts of righteouſneſs, (which word is uſed to comprehend all vertue and goodneſs) this of exerciſing bounty and mercy is peculiarly called *righteouſneſs*; ſo that *righteouſneſs* and *mercifulneſs*, (or *alms-deeds*) the righteous and bountiful perſon, are in Scripture-expreſſion ordinarily confounded, as it were, or undiſtinguiſhably put one for the other; it being often, when commendations are given to righteouſneſs, and rewards promiſed to righteous perſons, hard to diſcern, whether the general obſervance of God's law, or the ſpecial practice of theſe duties, are concerned in them. Likewiſe works of this nature are in way of peculiar excellency termed *good works*; and to perform them is uſually ſty-
* Acts 9. 36. led *to do good*, and *to do well*; (* ἀγαθὸν ἐργάζεσθαι, † καλὸν ποιεῖν, || ἀ-
1 Tim. 5. 10. γαθοεργεῖν, * ἀγαθοποιεῖν, † εὐποιεῖν, || εὐεργετεῖν, are words applied to
1 Tim. 6. 18. this purpoſe) which manners of expreſſion do argue the eminent digni-
Tit. 3. 8, 14. 2 Cor. 9. 8. ty of theſe performances.

Gal. 6. † 9. || 10. 3. We may alſo conſequently mark, that in thoſe places of Scripture
* Luk. 6. 35. where the divine law is abridged, and religion ſumm'd up into a few
† Heb. 13. 16. particulars of main importance, theſe duties conſtantly make a part: ſo
|| Act. 10. 38. when the Prophet *Micah* briefly reckons up thoſe things which are beſt in
the

the Law, and chiefly required by God, the whole catalogue of them conſiſting but of three particulars, *mercy* comes in for one; *He hath* Micah 6. 8. *ſhewed thee, O man,* (ſaith he) *what is good: and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* Likewiſe of thoſe (βαρύτερα τȣ̃ νόμȣ, thoſe) more ſubſtantial and *weighty things of God's law,* the neglect of which our Saviour objecteth as an argument of impiety, and a cauſe of wo, to thoſe pretending Zelots, this is one: *Wo unto you, Scribes and Phariſees, Hypocrites; for ye* Matt. 23. 23. *pay tythe of Mint and Cumin, and have omitted the weightier matters of the Law, Judgment, Mercy and Faith.* The ſum of Saint *John* the Baptiſt his inſtruction of the people is by Saint *Luke* reduced to this point; *The people asked him, ſaying, What ſhall we do?* He anſwering, ſaith Luk. 3. 10, 11. unto them, *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.* Saint *James* his Syſteme of Religion in this; *Pure and undefiled Religion before God and the Father* Jam. 1. 27. *is this, to viſit the fatherleſs and widow in their affliction,* (that is, to comfort and relieve all diſtreſſed and helpleſs perſons,) *and to keep himſelf unſpotted from the world.* Saint *Paul* ſeems to be yet more compendious and cloſe: *Bear ye* (ſaith he) *one another's burthens, and ſo fulfil* Gal. 6. 2. *the Law of Chriſt.* Yea, God himſelf compriſeth all the ſubſtantial part of Religion herein, when comparing it with the circumſtantial part, he ſaith, *I will have mercy and not ſacrifice.* Hoſ. 6. 6.

4. It is in like manner conſiderable, that in the general deſcriptions of piety and goodneſs, the practice of theſe duties is ſpecified, as a grand ingredient of them. In this *Pſalm,* where ſuch a deſcription is intended, it is almoſt the only particular inſtance; and it is not only mentioned, but reiterated in divers forms of expreſſion. In the 37. *Pſalm* it is affirmed, Pſal. 37. 21, 26. and repeated, that *The righteous ſheweth mercy; he ſheweth mercy, and giveth; he ſheweth mercy, and lendeth.* The righteous giveth, and ſpareth not. Prov. 21. 26. In the *Proverbs,* 'tis a commendation of the vertuous woman, *whoſe price is far above rubies,* that *She ſtretcheth out her hand to the poor, yea ſtretcheth forth both her hands to the needy.* Prov. 31. 20. And in *Ezekiel* (which is eſpecially remarkable) the 18. Chapter, where the principal things conſtituting a pious man are, more than once profeſſedly enumerated, this among a very few other particulars is expreſſed, and taketh up much room in the account; of ſuch a perſon (who *ſhall ſurely live, and not die,* that is, who certainly ſhall abide in God's favour, and enjoy the happy conſequences thereof) it is ſuppoſed, that he *neither hath oppreſſed any, nor hath withholden the pledge, nor hath ſpoiled by violence; but hath given his bread to the hungry, and hath covered* Ezek. 18. 7, 16. *the naked with a garment, and hath taken off his hand from the poor.*

5. Alſo in the particular Hiſtories of good men this ſort of practice is ſpecially taken notice of, and expreſſed in their characters. In the ſtory of our Father *Abraham,* his benignity to ſtrangers, and hoſpitableneſs, Heb. 13. 2 is remarkable among all his deeds of goodneſs, being propounded to us as a pattern and encouragement to the like practice. In this the Conſcience of *Job* did ſolace it ſelf, as in a ſolid aſſurance of his integrity: *I delivered the poor that cried, and the fatherleſs, and him that* Job 29. 12, 13, 15. *had none to help him. The bleſſing of him that was ready to periſh came upon me, and I cauſed the widow's heart to ſing. I was eyes to the blind, and feet I was to the lame; I was a father to the poor. Did not I weep for him* Job 30. 25. *that was in trouble? was not my ſoul grieved for the poor?* Hence alſo did the good Publican recommend himſelf to the favour and approbation of our Saviour, ſaying, *Behold,* Lord, *half of my goods I give to the poor:* hence Luk. 19. 8, 9. did *ſalvation come to* his *houſe:* hence he is proclaimed *a ſon of Abraham.*

Of *Dorcas*, that good woman, who was ſo gracious and pretious among the Diſciples, this is the commendation and character; *She was full of good works, and alms-deeds which ſhe did*; ſuch practice made her capable of that favour, ſo great and extraordinary, the being reſtored to life; at leaſt in Saint *Chryſoſtom*'s judgment: *The force of her alms*, ſaith he, *did conquer the tyranny of death. Cornelius* alſo, that excellent perſon, who was, though a *Gentile* ſo acceptable to God, and had ſo extraordinary graces conferred on him, is thus repreſented; *He was a devout man, and one that feared God, with all his houſe, who gave much alms to the people, and prayed to God alway.* We may add, that to be hoſpitable (one branch of theſe duties, and inferring the reſt) is reckoned a qualification of thoſe who are to be the Guides and Patterns of goodneſs unto others. And particularly, one fit to be promoted to a widow's office in the Church is thus deſcribed: *well reported of for good works; if ſhe have brought up children; if ſhe have lodged ſtrangers; if ſhe have waſhed the Saints feet; if ſhe have relieved the afflicted; if ſhe have diligently followed every good work.*

Acts 9. 36.

Ἡ τῆς ἐλεημοσύνης δύναμις ἐνίκησε θανάτου τὴν τυραννίδα. Chryſ. *in Gen. Orat.* 55.

Acts 10. 2.

1 Tim. 3. 2. Tit. 1. 8.

1 Tim. 5. 10.

6. So near to the heart of Piety doth the holy Scripture lay the practice of theſe duties: and no wonder; for it often expreſly declares Charity to be the fulfilling of God's Law, as the beſt expreſſion of all our duty toward God, of faith in him, love and reverence of him, and as either formally containing, or naturally producing all our duty toward our neighbour. And of Charity, works of bounty and mercy are both the chief inſtances, and the plaineſt ſigns: for whereas all Charity doth conſiſt either in mental deſire, or in verbal ſignification, or in effectual performance of good to our neighbour; this laſt is the end, the completion, and the aſſurance of the reſt. Good-will is indeed the root of Charity; but that lies under-ground, and out of ſight; nor can we conclude its being or life without viſible fruits of beneficence. Good words are at beſt but fair leaves thereof, ſuch as may (and too often do) proceed from a weak and barren diſpoſition of mind. But theſe *good works* are *real fruits*, (ſo Saint *Paul* calls them; *Let ours alſo*, ſaith he, *learn to maintain good works for neceſſary uſes, that they be not unfruitful)* which declare a true life, and a good ſtrength of charity in the bearer of them: by them τὸ γνήσιον τῆς ἀγάπης, *the ſincerity* (or genuineneſs) *of our charity is proved.* For as no man ever doth impreſs a falſe ſtamp on the fineſt metal; ſo coſtly charity is ſeldom counterfeit. It is to decline ſpending their goods, or their pains, that men forge and feign; pretending to make up in wiſhing well, the defect of doing ſo, and paying words inſtead of things: but he that freely imparts what he hath, or can do for his neighbour's good, needs no other argument to evince that he loves in good earneſt, nor can indeed well uſe any other: for words, if actions are wanting, ſeem abuſive; and if actions are preſent, they are ſuperfluous. Wherefore Saint *John* thus advices; *My little children, let us not love in word, or in tongue,* (ἀλλ' ἔργῳ) *but in work and in truth.* To love in *work*, and to love in *truth*, he ſignifies to be the ſame thing; and to pretend love in ſpeech, without practiſing it in deed, he implies not allowable. And Saint *James* in way of compariſon ſays, that as faith without works is dead, ſo love without beneficence is uſeleſs. For, *If a brother or ſiſter be naked, and deſtitute of daily food, and one of you ſay unto him, Depart in peace, be you warmed and filled, notwithſtanding ye give them not thoſe things which are needful to the body, what doth it profit? Even ſo faith without works is dead.* Cold wiſhes of good, working no real benefit to our neighbour, and a faint aſſent unto truth

Gal. 5. 14. Rom. 13. 9, 10. 1 Tim. 1. 5. Matth. 7. 12.

Ἐπίτασις ἀγάπης ὁ ἔλεος. Greg. Nyſſ. *in* Matth. 5. 7.

Tit. 3. 14. Rom. 15. 28. Phil. 4. 17.

2 Cor. 8. 8.

1 John 3. 18.

Jam. 2. 15, 16, 17.

truth, producing no conſtant obedience to God, are things near of kin, and of like value; both of little worth or uſe. Charity then being the main point of Religion, mercy and bounty being the chief parts of Charity, well may theſe duties be placed in ſo high a rank, according to the divine Heraldry of Scripture.

7. To enforce which obſervations, and that we may be farther certified about the weight and worth of theſe duties, we may conſider, that to the obſervance of them moſt ample and excellent rewards are aſſigned; that in return for what we beſtow on our poor brethren, God hath promiſed all ſorts of the beſt mercies and bleſſings to us. The beſt of all good things, (that which in *David*'s opinion was better than life it ſelf,) Pſal. 63. 3. the fountain of all bleſſings (God's love and favour, or mercy) is procured thereby, or is annexed to it. For, *God loveth a chearful giver*, 2 Cor. 9. 7. ſaith Saint *Paul*; and, *The merciful ſhall obtain mercy*, ſaith our Saviour; Matth. 5. 7. and, *Mercy rejoyceth againſt judgment*, (or boaſteth, and triumpheth Jam. 2. 13. over it; ἔλεος κατακαυχᾶται κρίσεως· that is, it appeaſeth God's wrath, and prevents our condemnation and puniſhment,) ſaith Saint *James*; Matth. 6. 14. God will not continue diſpleaſed with him, nor will withhold his mercy from him, who is kind and merciful to his neighbour. 'Tis true, if rightly underſtood, what the *Hebrew* Wiſe-man ſaith, *Water will quench* Ecclus. 3. 39. *a flaming fire, and alms maketh an atonement for ſins.* For this practice *Si nudum veſtias, teipſum induis juſtitiam.* Ambr. *Offic.* 1. 11. Hier. *in Pſalm.* 133. Chryſ. *Tom.* 5. *Orat.* 55. hath the nature and name of a Sacrifice, and is declared, as ſuch, both in excellency and efficacy to ſurpaſs all other Sacrifices; to be moſt acceptable to God, moſt available for expiation of guilt, moſt effectual in obtaining mercy and favour. Other ſacrifices performed in obedience to God's appointment (on virtue of our Lord's perfect obedience, and with regard to his pure Sacrifice of himſelf) did in their way propitiate God, and atone ſin; but this hath an intrinſick worth, and a natural aptitude to thoſe purpoſes. Other obligations did ſignify a willingneſs to render a due homage to God; this really and immediately performs it. They were ſhadows or images well reſembling that duty, (parting with any thing we have for the ſake of God, and for purchaſing his favour,) whereof this is the body and ſubſtance. This is therefore preferr'd as in it ſelf excelling the reſt, and more eſtimable in God's ſight; ſo that in compariſon or competition therewith, the other ſeem to be ſlighted and rejected. *I will* (ſaith God) *have mercy, and not ſacrifice:* and, *Will* Hoſ. 6. 6. *the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers* Micah. 6. 7. *of oyl?* Will he, that is, he will not be pleaſed with ſuch ſacrifices, if they be abſtracted from the more delightful ſacrifices of bounty and mercy. God never made an exception againſt theſe, or derogated from them in any caſe; they abſolutely and perpetually are (as Saint *Paul* Phil. 4. 18. ſpeaketh) *Odours of a ſweet ſmell, ſacrifices acceptable and well-pleaſing to God.* And the Apoſtle to the *Hebrews* ſeconds him: *To do good*, ſaith Heb. 13. 16. he, *and to communicate, forget not*; *for with ſuch ſacrifices God is well pleaſed.* By theſe, all other works and all enjoyments are ſanctified; for, *Give alms* (ſaith our Lord) *of what you have, and behold all things are* Luke. 11. 41. *pure unto you.* Such charitable perſons are therefore frequently pronounced bleſſed, that is in effect inſtated in a confluence of all good things. *Bleſſed is he that conſidereth the poor*, ſays the Pſalmiſt; and, *He that* Pſalm. 41. 1. *hath a bountiful eye, is bleſſed*, ſaith *Solomon*; and, *He that hath mercy* Prov. 22. 9. *on the poor, happy is he*, ſaith the Wiſe-man again; and, *Bleſſed are the* Prov. 14. 21. *merciful*, Matth. 5. 7. ſaith our Lord himſelf. So in groſs and generally. Particularly alſo, and in retail, the greateſt bleſſings are expreſly allotted to this practice: proſperity in all our affairs is promiſed thereto. *Thou* (ſaith Deut. 15. 10. *Moſes*)

Moſes) ſhalt ſurely give thy poor brother, and thine heart ſhall not be grieved that thou giveſt unto him; becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto. Stability in a good condition is ordinarily conſequent thereon: ſo the Prophet *Daniel* implies, when, adviſing King *Nebuchadnezzar* to theſe Dan. 4. 27. works, he adds, *If it may be a lengthening of thy tranquillity.* Deliverance from evil incumbent, protection in imminent danger, and ſupport in afflictions, are the ſure rewards thereof: ſo the Pſalmiſt aſſures us; Pſalm. 41. 1. &c. *Bleſſed* (ſaith he) *is he that conſidereth the poor: The Lord will deliver him in time of trouble. The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon earth; and thou wilt not deliver him into the will of his enemies. The Lord will ſtrengthen him upon the bed of languiſhing; thou wilt make all his bed in his ſickneſs.* Security from all want is likewiſe a recompence proper thereto: for, Prov. 28. 27. *He that giveth to the poor ſhall not lack*, ſaith the Wiſe-man. Iſa. 58. 10, 11, 12. *If thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul, then ſhall thy light ariſe in obſcurity*, &c. Thriving in wealth and eſtate is another ſpecial reward: for, Prov. 11. 25. *The liberal ſoul ſhall be made fat*; the ſame Author gives us his word for it. Even of the good things here below, to thoſe who for his ſake in this or any other way do Matt. 19. 29. *let go houſes or lands*, our Lord promiſeth the return of *a hundred-fold*, either in kind, or in value. So great encouragements are annexed to this practice even in relation to the concernments of this tranſitory life: but to them beſide God hath deſtinated rewards incomparably more conſiderable and precious, ſpiritual and eternal rewards, treaſures of heavenly wealth, crowns of endleſs glory, the perfection of joy and bliſs to be diſpenſed *at the reſurrection of the juſt.* Luke. 14. 14. Matt. 19. 29. Mark 10. 29, 30. *He that for my ſake hath left houſes or lands, ſhall receive a hundred-fold now at this time*, (or in this preſent life,) *and in the world to come ſhall inherit everlaſting life*; ſo infallible Truth hath aſſured us. They who perform theſe duties are ſaid to Luke 12. 33. *make themſelves bags, which wax not old, a treaſure that faileth not in the heavens*; to Luke 16. 9. *make themſelves friends of the unrighteous mammon, who, when they fail*, (when they depart, and leave their earthly wealth,) *will receive them into everlaſting habitations*; to 1 Tim. 6. 19. *lay up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life:* Such rewards are promiſed to the obſervers.

8. And correſpondently grievous puniſhments are deſigned and denounced to the tranſgreſſours of theſe duties; the worſt of miſeries is their portion and doom: they, for being ſuch, do forfeit God's love and favour; they loſe his bleſſing and protection; they can have no ſure poſſeſſion, nor any comfortable enjoyment of their eſtate; for, Jam. 2. 13. *He* (ſaith Saint *James*) *ſhall have judgment without mercy, who ſheweth no mercy.* And of ſuch a perſon it is ſaid in *Job*, Job 20. 18, 19. *That which he laboureth for he ſhall reſtore, and ſhall not ſwallow it down: according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein; becauſe he hath oppreſſed, and forſaken the poor.* (Not only becauſe he hath unjuſtly oppreſſed, but becauſe he hath uncharitably forſaken the poor.) If by the divine forbearance ſuch perſons do ſeem to enjoy a fair *portion in this* Pſal. 17. 14. *life*, (*proſpering in the world, and increaſing in riches*,) Pſal. 73. 12. they will find a ſad reckoning behind in the other world: this will be the reſult of that Luke 6. 24. Audit; *Wo be unto you, rich men, for you have received your conſolation*; (ſuch rich men are meant, who have got, or kept, or uſed their wealth baſely; who have detained all the conſolation it yields to themſelves, Luke 16. 25. and imparted none to others;) and, *Remember, ſon, thou didſt receive*

thy good things in this life; (ſo didſt receive them, as to ſwallow them, and ſpend them here, without any proviſion or regard for the future in the uſe of them;) and, *Caſt that unprofitable ſervant* (who made no good uſe of his Talent) *into utter darkneſs.* Such will be the fate of *every one that treaſures up to himſelf, and is not rich unto God*; not rich in Piety and Charity, not rich in performing for God's ſake works of bounty and mercy.

Matt. 25. 30.
Luke 12. 21.

9. It is indeed moſt conſiderable, that at the final reckoning, when all mens actions ſhall be ſtrictly ſcann'd, and juſtly ſentenced according to their true deſert, a ſpecial regard will be had to the diſcharge or neglect of theſe duties. It is the bountiful and merciful perſons, who have relieved *Chriſt* in his poor members and brethren, who in that day will appear to be the ſheep at the right hand, and ſhall hear the good Shepherd's voice uttering thoſe joyful words, *Come, ye bleſſed of my Father, enter into the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; I was naked, and ye cloathed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me.* He doth not ſay, Becauſe you have made goodly profeſſions, becauſe you have been orthodox in your opinions, becauſe you have frequented religious Exerciſes, (have prayed often and long, have kept many Faſts, and heard many Sermons,) becauſe you have been ſtaunch in your converſations, becauſe you have been punctual in your dealings, becauſe you have maintained a ſpecious guiſe of piety, ſobriety and juſtice; (although, indeed, he that will come off well at that great Tryal, muſt be reſponſible, and able to yield a good account in reſpect to all thoſe particulars;) but, Becauſe you have been charitably benign and helpful to perſons in need and diſtreſs, therefore bleſſed are you, therefore enter into the Kingdom of glorious bliſs prepared for ſuch perſons. This proceeding more than intimates, that in the judgment of our Lord no ſort of vertue or good practice is to be preferred before that of charitable bounty; or rather that, in his eſteem, none is equal thereto: ſo that if the queſtion were put to him, which is one of them to *Antiochus*, (in *Athanaſius* his works,) Which is the moſt eminent Virtue? our Lord would reſolve it no otherwiſe than is done by that Father, affirming, that mercifulneſs is the Queen of Vertues; for that, at the final account, the examination chiefly proceeds upon that; it is made the ſpecial touchſtone of piety, and the peculiar ground of happineſs. On the other ſide, thoſe who have been deficient in theſe performances (uncharitable and unmerciful perſons) will at the laſt Tryal appear to be the wretched Goats on the left hand, unto whom this uncomfortable ſpeech ſhall by the great Judge be pronounced, *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels: for I was hungry, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye cloathed me not; ſick and in priſon, and ye viſited me not.* It is not, we may ſee, for having done that which in this world is called rapine or wrong, for having pillaged or couzened their neighbour, for having committed adultery or murther, or any other thing prohibited, that theſe unhappy men are ſaid to be formerly impeached, and finally condemned to that miſerable doom; but for having been unkind and unmerciful to their poor brethren: this at that high Tribunal, will paſs for a moſt enormous crime, for

Matt. 25. 34, &c.
Athanaſius *Tom.* 2.
Matt. 25. 41, &c.

Οὐχ ὅτι διηρπάκασιν, οὐδ' ὅτι σεσυλήκασιν, οὐ μεμοιχεύκασιν, ἢ ἄλλο τι τῶν ἀπηγορευμένων πεποιήκασιν, ταύτην τὴν τάξιν κατακριθέντες, ἀλλ' ὅτι μὴ Χριστὸν διὰ τῶν δεομένων τεθεραπεύκασιν. Greg. Naz. *Orat.* 16.

for the capital offence; for this it is that they ſhall be curſed, and caſt down into a wretched conſortſhip with thoſe malicious and mercileſs Friends, unto whoſe diſpoſition they did ſo nearly approach.

Thus it appears how mighty a ſtreſs God in the holy Scripture doth lay upon theſe duties, ſo peremptorily commanding them, ſo vehemently preſſing them, ſo highly commending them, ſo graciouſly by promiſes alluring us to the performance, ſo dreadfully by threatnings deterring us from the neglect of them. What an affront then will it be to God's authority, what a diſtruſt to his word, what a contempt of his power, his juſtice, his wiſdom, what a deſpight to his goodneſs and mercy, if, notwithſtanding all theſe declarations of his will and purpoſes, we ſhall preſume to be uncharitable in this kind? There are alſo conſiderations (very many, very clear, and very ſtrong) which diſcover the great reaſonableneſs and equity of theſe Laws, with our indiſpenſable obligation to obey them; the which indeed with greater force do exact theſe duties from us, and do more earneſtly plead in the poor man's behalf, than he can beg or cry. If we either look up unto God, or down upon our poor neighbour, if we reflect upon our ſelves, or conſider our wealth it ſelf, every-where we may diſcern various reaſons obliging us, and various motives inducing us to the practice of theſe duties.

In regard to God.

II. Head of diſcourſe. 1. We may conſider, that by exerciſing of bounty and mercy, we are kind and courteous to God himſelf; by neglecting thoſe duties, we are unkind and rude to him: for that what of good or evil is by us done to the poor, God interprets and accepts as done to himſelf. The poor have a peculiar relation to God; he openly and frequently profeſſeth himſelf their eſpecial friend, patron and protectour; he is much concerned in, and particularly chargeth his providence with their ſupport. In effect therefore they ſhall ſurely be provided for, one way or other, (*The*
Pſal. 22. 26. *poor ſhall eat and be ſatisfied; God will ſave the afflicted people; The Lord*
18, 27. 146. 9. *preſerveth the ſtrangers, he relieveth the fatherleſs and widow. When the*
Iſa. 41. 17. *poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them:*) But out of goodneſs to us, he chuſeth, (if it may be, we freely concurring therein,) and beſt liketh, that it ſhould be done by our hands; this conducing no leſs to our benefit, than to theirs; we thereby having opportunity to ſhew our reſpect to himſelf, and to lay an engagement on him to do us good. God therefore lendeth the poor man his own name, and alloweth him to crave our ſuccour for his ſake. (When the poor man asketh us in God's name, or for God's ſake, he doth not uſurp or forge, he hath good authority, and a true ground for doing ſo: God gives him credit from himſelf unto us for what he wants, and bids us charge what he receiveth on his own account; permitting us to reckon him obliged thereby, and to write him our debtor; engaging his own word and reputation duly to repay, fully to ſatisfy us. *He*
Prov. 19. 17. *that hath pity on the poor, lendeth to the Lord; and that which he hath*
Matt. 25. 40, 45. *given, will he pay him again,* ſaith the Wiſe-man: and, *Inaſmuch as ye have done it to the leaſt of my brethren, ye have done it unto me,* ſaith our
Heb. 6. 10. Saviour: and, *God is not unrighteous to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtred to the ſaints, and do miniſter,* ſaith the Apoſtle. What therefore we give to the poor, God accepteth as an expreſſion of kindneſs to himſelf, being given to one of his friends and clients, in reſpect to him; he regards it

as a teſtimony of friendly confidence in him, ſignifying that we have a good opinion of him, that we take him for able and willing to requite a good turn, that we dare take his word, and think our goods ſafe enough in his cuſtody. But if we ſtop our ears, or ſhut our hands from the poor, God interprets it as a harſh repulſe, and an hainous affront put upon himſelf: we doing it to one who bears his name, and wears his livery, (for the poor man's rags are badges of his relation unto God,) he thereby judges, that we have little good-will, little reſpect, little compaſſion toward himſelf: ſince we vouchſafe not to grant him ſo mean a favour, ſince we refuſe at his requeſt, and (as it were) in his need, to accommodate him with a ſmall ſum, he juſtly reputes it as an argument of unkindly diffidence in him, that we have ſorry thoughts of him deeming him no good correſpondent, little valuing his word, ſuſpecting his goodneſs, his truth, or his ſufficiency.

2. We by practiſing thoſe duties are juſt, by omitting them are very unjuſt toward God. For our goods, our wealth, and our eſtate, are indeed none of them ſimply or properly our own, ſo that we have an abſolute property in them, or an entire diſpoſal of them: no, we are utterly incapable of ſuch a right unto them, or power over them: God neceſſarily is the true and abſolute proprietary of them. They are called Eccles. 5. 19. 6. 2.
the gifts of God; but we muſt not underſtand that God, by giving them to us, hath parted with his own right to them: they are depoſited with us in truſt, not alienated from him; they are commited to us as ſtewards, not transferred upon us as maſters: they are ſo ours, that we have no authority to uſe them according to our will or fancy, but are obliged to manage them according to God's direction and order. He by right immutable is Lord paramount of all his Creation; every thing unalienably belongs to him upon many accounts. He out of nothing made all things at firſt, and to every Creature through each moment a new being is conferr'd by his preſervative influence: originally therefore he is Lord of all things, and continually a new title of dominion over every thing ſpringeth up unto him: it is his always, becauſe he always maketh it. We our ſelves are naturally mere ſlaves and vaſſals to him: as we can never be our own, (maſters of our ſelves, of our lives, of our liberties,) ſo cannot we ever properly be owners of any thing; there are no poſſible means by which we can acquire any abſolute title to the leaſt mite; the principal right to what we ſeem to get, according to all law and reaſon, accrueth to our Maſter. All things about us, by which we live, with which we work and trade, the earth which ſupports and feeds Pſal. 24. 1. 50. 12. 89. 11. 95. 5.
us, and furniſheth us with all commodities, the Air we breath, the Sun and Stars which cheriſh our life, are all of them his, his productions and his poſſeſſions, ſubſiſting by his pleaſure, ſubject to his diſpoſal. How then can any thing be ours? How can we ſay with the fooliſh Churl *Nabal, Shall I take my bread, and my water, and my fleſh, and give it?* 1 Sam. 25. 11.
Thine? O inconſiderate man! How cam'ſt thou by it? how doſt thou hold it? Didſt thou make it? or doſt thou preſerve it? Canſt thou claim any thing by nature? No, thou broughteſt nothing with thee into the world, thou didſt not bring thy ſelf hither. Canſt thou challenge any thing to thy ſelf from chance? No, for there is no ſuch thing as chance, all things being guided and governed by God's providence. Doſt thou conceive thy induſtry can entitle thee to any thing? Thou art miſtaken, for all the wit and ſtrength thou applieſt, the head thou contriveſt with, and the

Sed ais, Quid injuſtum eſt, ſi cùm aliena non invadam, propria diligentiùs ſervem? O impudens dictum! propria dicis? quæ? ex quibus reconditis in hunc mundum detuliſti? Ambroſ.

hands thou workeſt with, are God's; all the ſucceſs thou findeſt did wholly depend on him, was altogether derived from him; all thy projects were vain, all thy labours would be fruitleſs, did not he aſſiſt and bleſs thee. Thou doſt vainly and falſly *lift up thine heart, and forget the Lord thy God, when as thy herds and flocks multiply, and thy ſilver and gold is multiplied, and all that thou haſt is multiplied; if thou ſayeſt in thy heart, My power and the might of my hand hath gotten me this wealth. But thou muſt remember the Lord thy God, for it is he that giveth thee power to get wealth.* [——*Who am I* (ſaith *David*) *and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee; and of thine own have we given thee,* 1 Chron. 29. 14.] Since then upon all ſcores every thing we have doth appertain to God, he may without any injury recal or reſume whatever he pleaſeth; and while he letteth any thing abide with us, we cannot juſtly uſe it otherwiſe than he hath appointed, we cannot duly apply it otherwiſe than to his intereſt and ſervice. God then having enjoyned, that after we have ſatisfied our neceſſities, and ſupplied our reaſonable occaſions, we ſhould employ the reſt to the relief of our poor neighbours; that * *if we have two coats,* (one more than we need) *we ſhould impart one to him that hath none; if we have meat* abundant, that we *likewiſe* communicate to him that wants it: God by the poor man's voice (or by his need and miſery) demanding his own from us, we are very unjuſt if we preſume to withhold it; doubly unjuſt we are, both toward God, and toward our neighbour: we are unfaithful ſtewards, miſapplying the goods of our maſter, and croſſing his order: we are wrongful uſurpers, detaining from our neighbour that which God hath allotted him: we are in the court of Conſcience, we ſhall appear at the bar of God's Judgment no better than robbers, (under vizards of legal right and poſſeſſion) ſpoiling our poor brother of his goods; his, I ſay, by the very ſame title as any thing can be ours, by the free donation of God, fully and frequently expreſſed, as we have ſeen in his holy Word. (He cannot take it away by violence or ſurreption againſt our will, but we are bound willingly to yield it up to him; to do that, were diſorder in him; to refuſe this, is wrong in us.) * 'Tis the hungry man's bread which we hoard up in our barns, 'tis his meat on which we glut, and his drink which we guzzle. 'Tis the naked man's apparel which we ſhut up in our preſſes, or which we exorbitantly ruffle and flaunt in: 'tis the needy perſon's gold and ſilver which we cloſely hide in our cheſts, or ſpend idly, or put out to uſeleſs uſe. We are in thus holding, or thus ſpending, truly πλεονέκται, not only covetous, but wrongful, or havers of more than our own, againſt the will of the right owners; plainly violating that precept of *Solomon, Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.* If we are ambitious of having a property in ſomewhat, or affect to call any thing our own, 'tis only by nobly giving that we can accompliſh our deſire; that will certainly appropriate our goods to our uſe and benefit: but from baſely keeping, or vainly embezelling them, they become

Deut. 8. 13, 14, 17, 18.

Aliena rapere convincitur, qui ultra neceſſaria ſibi retinere probatur. Hieron.

Quicquid Deus pluſquam opus eſt dederit, non nobis ſpecialiter dedit, ſed per nos aliis erogandum tranſmiſit; quod ſi non dederimus, res alienas invaſimus. Aug. *Serm.* 219. *de Temp.*

* Luke 3. 11.

Proprium nemo dicat quod commune; plus quàm ſufficeret ſumptui violenter obtentum eſt. Ambroſ.

Σὺ δ' οὐκ ἀποστερητὴς, ἃ πρὸς οἰκονομίαν ἐδέξω, ταῦτα ἴδια σαυτοῦ ποιούμενος; Baſ. M.

* *Noſtrum eſt (pauperes clamant) quod effunditis; nobis crudeliter ſubtrahitur, quod inaniter expenditur.* Bern. *Epiſt.* 42.

Prov. 3. 27.

Omne quod malè poſſidetur alienum eſt; malè autem poſſidet, qui malè utitur. Auguſt. *Epb.* 54.

come not our poſſeſſion and enjoyment, but our theft and our bane. (Theſe things, ſpoken after the holy Fathers, wiſe inſtructors in matters of piety, are to be underſtood with reaſonable temperament, and practiſed with honeſt prudence. I cannot ſtand to diſcuſs caſes, and remove ſcruples; a pious charity will eaſily diſcern its due limits and meaſures, both declining perplexity, and not evading duty. The ſum is, that juſtice towards God and man obligeth us, not to ſuffer our poor brother to periſh, or pine away for want, when we ſurfeit and ſwim in plenty, or not to ſee him lack neceſſaries, when we are well able to relieve him.)

3. Shewing bounty and mercy are the moſt proper and the principal expreſſions of our gratitude unto God; ſo that in omitting them, we are not only very unjuſt, but highly ingrateful. Innumerable are the benefits, favours and mercies, (both common and private,) which God hath beſtowed on us, and doth continually beſtow: he inceſſantly ſhowrs down bleſſings on our heads; he *daily loadeth us with his benefits*; Pſal. 68. 19.
he perpetually *crowneth us with loving-kindneſs and tender mercies*: all Pſal. 103. 4.
that we are, all that we have, all that we can hope for of good, is alone from his free bounty: our beings and lives, with all the conveniences and comforts of them, we entirely owe to him as to our Maker, our Preſerver, our conſtant Benefactor: all the excellent privileges we enjoy, and all the glorious hopes we have as Chriſtians, we alſo ſtand indebted for purely to his undeſerved mercy and grace. And, *What ſhall* Pſal. 116. 12.
we render unto the Lord for all his benefits towards us? Shall we render him nothing? ſhall we refuſe him any thing? ſhall we boggle at making returns ſo inconſiderable, in regard to what he hath done for us? What is a little gold, or ſilver, or braſs perhaps, which our poor neighbour craveth of us, in compariſon to our life, our health, our reaſon; to all accommodations of our body, and all endowments of our mind? What are all the goods in the world to the love and favour of God, to the pardon of our ſins, to the gifts of God's Spirit, to the dignity of being the children of God, and heirs of ſalvation; to the being freed from extreme miſeries, and made capable of eternal felicity? And doth not this unexpreſſible goodneſs, do not all theſe ineſtimable benefits require ſome correſpondent thankfulneſs? Are we not obliged, ſhall we not be willing to exhibit ſome real teſtimony thereof? And what other can we exhibit beſide this? We cannot directly or immediately requite God, for he cannot ſo receive any thing from us; he is not capable of being himſelf enriched or exalted, of being any-wiſe pleaſured or bettered by us, who is in himſelf infinitely ſufficient, glorious, joyful and happy: *Our goodneſs extends not to him*; *A man cannot be profitable to his maker.* All Pſal. 16. 2.
that we can do in this kind, is thus indirectly, in the perſons of his Job 22. 2.
poor relations, to gratify him, imparting at his deſire, and for his ſake, ſomewhat of what he hath beſtowed on us, upon them. Such a thankful return we owe unto God, not only for what he hath given us, but even for the capacity of giving to others; for that we are in the number of thoſe who can afford relief, and who need not to demand it. Our very wealth and proſperous ſtate ſhould not ſeem to us ſo contemptible things, that we ſhould be unwilling to render ſomewhat back in grateful reſentment for them: the very act of giving is it ſelf no mean benefit; (having ſo much of honour in it, ſo much of pleaſure

Δός τι Θεῷ χαριστήριον, ὅτι τῶν εὖ ποιεῖν δυναμένων ἐγένου, ἀλλ' οὐ τῶν εὖ παθεῖν δεομένων. Naz.

— τὸν φιλάνθρωπον ὑμνῆσαι δεσπότην, ὅτι τοῖς ἀλλοτρίοις ἡμᾶς σωφρονίζει παθήμασι, καὶ οὐχ ἡμᾶς εἰς ἑτέρων παρέπεμψεν οἰκίας, ἀλλ' εἰς τὰς ἡμετέρας ἄλλους ἤγαγε θύρας. Theod. *Ep.* 30.

Εἰ δὲ μὴ νομίζεις λαμβάνειν μᾶλλον, ἢ διδόναι, μὴ παράσχῃς. Chryſ. *Tom.* 5. *Orat.* 54.

Nec enim homo Deo præſtat beneficium in his quæ dederit, ſed Deus his homini quæ acceperit. Salvian.

going with it, ſo much of reward following it;) we receive far more than we return in giving; for which therefore it is fit that we ſhould return our gratitude, and conſequently that we ſhould perform theſe duties. For indeed without this practice, no other expreſſion of gratitude can be true in it ſelf, or can be acceptable to God. We may ſeem abundantly to thank him in words; but a ſparing hand gives the lie to the fulleſt mouth: we may ſpare our breath, if we keep back our ſubſtance: for all our praiſing God for his goodneſs, and bleſſing him with our lips, if we will do nothing for him, if we will not part with any thing for his ſake, appears meer complement, is in truth plain mockery, and vile hypocriſie.

4. Yea, which we may farther conſider, all our devotion ſevered from a diſpoſition of practiſing theſe duties, is no leſs ſuch; cannot have any true worth in it, ſhall not yield any good effect from it. Our prayers, if we are uncharitably diſpoſed, what are they other than demonſtrations of egregious impudence and folly? For how can we with any face preſume to ask any thing from God, when we deny him requeſting a ſmall matter from us? How can we with any reaſon expect any mercy from him, when we vouchſafe not to ſhew any mercy for his ſake? Can we imagine that God will hearken unto, or mind our petitions, when we are deaf to his entreaties, and regardleſs of his deſires? No;
Prov. 21. 13. *Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.* 'Tis his declaration to ſuch bold and unreaſonable petitioners,
Iſa. 1. 15. *When you ſpread forth your hands, I will not hear you; when you make many prayers, I will not hear.* No importunity, no frequency of
Jam. 5. 4. Ecclus. 4. 4, 5, 6. prayers will move God in ſuch a caſe; the needy man's cries and complaints will drown their noiſe; his ſighs and groans will obſtruct their paſſage, and ſtop the ears of God againſt them. Likewiſe all our ſemblances of repentance, all our corporal abſtinences and auſterities, if a kind and merciful diſpoſition are wanting, what are they truly but preſumptuous dallyings, or impertinent triflings with God? For do we not groſly collude with ſin, when we reſtrain the ſenſual appetites of the
τί δὲ κέρδος, σωφροσύνη μετὰ ἀπανθρωπίας; &c. Chryſ. *Tom.* 5. *Orat.* 55. body, but foment the ſoul's more unreaſonable deſires? when we curb our wanton fleſh, and give licence to a baſe ſpirit? Do we not palpably baffle, when in reſpect to God we pretend to deny our ſelves, yet upon urgent occaſion allow him nothing? Do we not ſtrangely prevaricate, when we would ſeem to appeaſe God's anger, and purchaſe his favour by our ſubmiſſions, yet refuſe to do that which he declares moſt pleaſing to him, and moſt neceſſary to thoſe purpoſes? It is an ordinary thing for men thus to ſerve God, and thus to delude themſelves: *I have known many* (ſaith Saint *Baſil*) *who have faſted, and prayed, and groaned, and expreſſed all kind of coſtleſs piety, who yet would not part with one doit to the afflicted.* Such a cheap and eaſie piety, which *coſts us little or nothing, can ſurely not be worth much; and we muſt not conceit that the All-wiſe God (*the God of knowledge, by whom actions are weighed,* as *Anna*
1 Sam. 2. 3. ſang, and, who *weighed the ſpirits* alſo, (as the Wiſe-man ſaith) will
Prov. 16. 2. be cheated therewith, or take it for more than its juſt value. No, he
Iſa. 58. 5. hath expreſly ſignified, that he hath *not choſen* ſuch ſervices, nor doth
& 1. 13, 14. take any pleaſure in them: he hath called them *vain and impertinent*
Mic. 6. 6, 7. Jer. 6. 20. *oblations*; not *ſweet* or *acceptable*, but *abominable* and *troubleſome* to him, ſuch as he *cannot away with*, and *is weary to bear*. 'Tis *religious liberality* that doth prove us to be ſerious and earneſt in other *religious performances*;

Οἶδα πολλοὺς νηστεύοντας, προσευχομένους, στενάζοντας, πᾶσαν τὴν ἀδάπανον εὐλάβειαν ἐνδεικνυμένους, ὀβολὸν δὲ ἕνα μὴ προϊεμένους τοῖς θλιβομένοις. Baſ. M. *in Luc.* 12. 8.

* 2 Sam. 24. 24.

mances; which aſſures that we value matters of piety at a conſiderable rate; which gives a ſubſtance and ſolidity to our Devotions; which ſanctifies our Faſts, and verifies our Penances; which renders our praiſes real, and our prayers effectual: ſo that theſe being combined, we may reaſonably expect acceptance and recompence; and in effect to hear that from God, which by him was returned to good *Cornelius*, *Thy prayers and thine alms are come up for a memorial before God.* Acts 10. 4.

5. The conſcionable practice of theſe duties doth plainly ſpring from thoſe good diſpoſitions of mind regarding God, which are the original grounds and fountains of all true piety; and the neglect of them iſſueth from thoſe vicious diſpoſitions which have a peculiar inconſiſtency with piety, being deſtructive thereof in the very foundation and root. Faith in God is the fundamental grace upon which piety is grounded; love and fear of God are the radical principles from which it grows: all which as the charitable man diſcovers in his practice, ſo they are apparently baniſhed from the heart of the illiberal and unmerciful perſon.

As for faith, the good man, in ſhewing bounty, exerciſeth the chief acts thereof; he freely parteth with his goods, becauſe he truſteth on God's providence more than them; and believeth God more ready to help him, than any Creature can do, in his need: becauſe he is perſuaded that God is moſt good and benign, ſo as never to ſuffer him to be oppreſſed with want; becauſe he taketh God to be juſt and faithful, who having charged him *to care for nothing*, but *to caſt his care and burthen upon the Lord*, having promiſed to *care for him*, to *ſuſtain him*, *never* to *leave or forſake him*, having alſo engaged himſelf to repay and recompence him for what he giveth to his poor neighbour, will not fail to make good his word: becauſe he thinks God abundantly ſolvent and himſelf never the poorer for laying out in his behalf; becauſe, in ſhort, he is content to live in a dependance upon God, and at his diſpoſal. It is mentioned by the Apoſtle to the *Hebrews*, as a ſpecial inſtance of a reſolute and conſtant faith in the firſt Chriſtians, that *they took joyfully the ſpoiling of their goods, knowing in themſelves, that they had in heaven a better and an enduring ſubſtance.* He that not forcibly by the violent rapacity of others, but voluntarily by his own free reſignation for the ſervice of God, delivereth them up with the ſame alacrity, opinion and hope, thereby demonſtrates the ſame faith. But the *gripple Wretch*, who will beſtow nothing on his poor brother for God's ſake, is evidently an Infidel, having none at all, or very heatheniſh conceits of God. He muſt be either a mere Atheiſt, disbelieving the exiſtence of God; or an Epicurean, in his heart denying God's providence over humane affairs; (for did he conceive God to have any regard unto, or any influence over what paſſes here, how could he be afraid of wanting upon this ſcore? how could he repoſe any confidence in theſe poſſeſſions? how could he think himſelf ſecure in ſuch a neglect or defiance of God?) or he muſt be exceedingly prophane, entertaining moſt diſhonourable and injurious apprehenſions of God. He cannot but imagine God very unkind, not only in neglecting men that want his help, but in making them to ſuffer for ſpending upon his account; very unjuſt, in not repaying what he borrows; very unfaithful, in breaking his word; very deceitful, in gulling us of our things by fair promiſes of reſtitution and requital: Or he muſt apprehend God forgetful of what we do, and himſelf ſays; or that he is needy and impotent, not having wherewith to make ſatisfaction, not being able to make good what he pretends. He

Matth. 6. 25.
Phil. 4. 6.
1 Pet. 5. 7.
Pſal. 55. 22.
Heb. 13. 5.

Heb. 10. 34.

Ὁ γὰρ τοιοῦτος οὐ τῷ Θεῷ πεπίστευκεν, ἀλλὰ τῷ ἑαυτοῦ χρυσίῳ, θεὸν τοῦτο ἡγούμενος, καὶ ἐπ' αὐτῷ πεποιθώς. *Conſt. Apoſt.* 4. 4.

muſt in his conceit debaſe God even beneath the vileſt Creatures, thinking a ſenſeleſs lump of clay more apt in his need to help him, than God can be with all his power and care; ſuppoſing his money ſafer in his own coffers than in God's hands, and that iron bars will guard it more ſurely than divine protection; eſteeming his neighbour's bond for much better ſecurity than God's word, and that a mortal Man is far more able or more true than the eternal God. He certainly cannot think one word true that God ſays, being loth to truſt him for a penny, for a piece of bread, or for an old garment. All God's promiſes of recompence, and threatnings of puniſhment, he takes for idle fictions: Heaven and Hell are but *Utopia*'s in his conceit; the joys of one, offered to the charitable perſon, are but pleaſant fancies; the torments of the other, denounced to the uncharitable, but fearful dreams. All other things are but names; money and lands are the only real things unto him: all the Habac. 2. 9. happineſs he can conceive or wiſh is contained in bags and barns; theſe are the ſole points of his faith, and objects of his confidence. *He makes* Job 31. 24, 45. *gold his hope, and ſaith to the fine gold, Thou art my confidence. He rejoyces becauſe his wealth is great, and becauſe his hand hath gotten much*, as *Job* ſpeaketh, diſclaiming that practice in himſelf, and tacitly charging it on the perſons we ſpeak of. He doth in fine affect a total independency upon God, and cares to have no dealing with him; he would truſt to himſelf, and live on in his own eſtate: ſo groſs infidelity, and horrible prophaneneſs of mind, lie couched under this ſort of vices.

As for the love of God, the liberal man declares it, in that for God's ſake he is willing to part with any thing, that he values God's love and favour above all other goods; that he deems himſelf rich and happy 1 John. 3. 17. enough in the enjoyment of God. But, *Who hath this world's goods, and ſeeth his brother have need, and ſhutteth up his bowels from him, how dwelleth the love of God in him*? ſaith Saint *John*: that is, it is impoſſible he ſhould love God; 'tis a vain conceit to think he does; 'tis a frivolous thing for him to pretend it. For how poſſibly can he bear in his heart any affection to God, who will not for his ſake, and at his inſtance, part with a little worthleſs traſh, and dirty pelf? who prizes ſo inconſiderable matters beyond God's favour and friendſhip? who prefers the keeping of his wealth, before the enjoyment of God; and chuſes rather certainly to quit his whole intereſt in God, than to adventure a ſmall parcel of his eſtate with God? His practice indeed ſufficiently diſcovers, that his hard and ſtupid heart is uncapable of any love, except of a corrupt, inordinate and fond love, or dotage toward himſelf, ſince ſo preſent and 1 John 4. 20. ſenſible objects cannot affect him. *He that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen.*

And as to the fear and reverence of God, the liberal man expreſſes it in ſubmiſſion to God's commands, although with his own preſent ſeeming diminution and loſs; in preferring the diſcharging of his Conſcience before the retaining his Money; in caſting over-board his temporal goods, that he may ſecure his ſpiritual and eternal concernments. Pſalm. 119. 127. He can ſay (his practice atteſting to his profeſſion) with *David*, *I love thy commandments above gold*; and, *The Law of thy mouth is dearer to* Exod. 18. 21. *me than thouſands of gold and ſilver*: he ſhews that he is *a man of truth, fearing God, and hating covetouſneſs*; which diſpoſitions, as having much affinity and connexion, are well joined together by *Jethro*. But the uncharitable man can have little fear of God before his eyes; ſince the commands of God have no efficacy on his conſcience; ſince he dreads not the effects of divine power and juſtice, provoked by his diſobedience;

ence; ſince he deems an imaginary danger of want from giving, worſe than a certain commiſſion of ſin in withholding; and is more afraid of penury here, than of damnation hereafter.

The truth is, the covetous or illiberal man is therefore uncapable of being truly pious, becauſe his heart is poſſeſſed with vain devotion toward ſomewhat beſide God, which in effect is his ſole divinity: he is juſtly ſtiled an Idolater, for that he directs and employs the chief affections of his mind upon an Idol of clay, which he loves with all his heart, and all his ſoul, which he entirely confides in, which he eſteems and worſhips above all things. It is Mammon, which of all the Competitours and Antagoniſts of God, invading God's right, and uſurping his place, is (as our Lord intimates) the moſt dangerous, and deſperately repugnant: where he becomes predominant, true Religion is quite excluded; *Ye cannot ſerve God and Mammon.* Other vitious inclinations combat Reaſon, and often baffle it, but ſeldom ſo vanquiſh it, as that a man doth approve or applaud himſelf in his miſcarriages: but the covetous humour ſeizeth on our Reaſon it ſelf, and ſeateth it ſelf therein; inducing it to favour and countenance what is done amiſs. The voluptuous man is ſwayed by the violence of his appetite; but the covetous is ſeduced by the dictate of his judgment: he therefore ſcraps and hoards, and lets go nothing, becauſe he eſteems wealth the beſt thing in the world, and then judges himſelf moſt wiſe, when he is moſt baſe. *Labour not to be rich, ceaſe from thine own wiſdom,* ſaith *Solomon*; intimating the judgment ſuch perſons are wont to make of their riches: whence of all diſpoſitions oppoſite to piety, this is the moſt pernicious. But farther.

Coloſ. 3. 5.
Epheſ. 5. 5.
Matt. 6. 24.
Prov. 23. 4.

6. Let us conſider, that nothing is more conformable to God's nature, or renders us more like to him, than beneficence and mercy; and that conſequently nothing can be more grateful to him: that nothing is more diſagreeable and contrary to the eſſential diſpoſition of God, than illiberality and unmercifulneſs; and therefore that nothing can be more diſtaſtful to him. What is any being in the world, but an efflux of his bounty, and an argument of his liberality? Look every-where about Nature, conſider the whole tenour of Providence, ſurvey all the works and ſcan all the actions of God, you will find them all conſpiring in atteſtation to thoſe ſweet characters and elogies which the holy Scripture aſcribeth to God, repreſenting him to be *merciful and gracious, long-ſuffering, and abundant in goodneſs*; to be *ſorry for evil,* (incident to or inflicted upon any creature,) to *delight in mercy,* to *wait that he may be gracious*; ſtyling him the *God of love, of peace, of hope, of patience, of all grace, and of all conſolation, the father of pities, rich in mercy, and full of bowels*; affirming of him, and by manifold evidences demonſtrating, that he is *benign even unto the ingrateful and evil*; that *he is good to all, and his tender mercies are over all his works.* Nature, (I ſay) Providence and Revelation, do all concur in teſtifying this, that there is nothing in God ſo peculiarly admirable, nothing (as it were) ſo Godlike, that is, ſo highly venerable and amiable, as to do good and ſhew mercy. We therefore by liberal communication to the needy do moſt approach to the nature of God, and moſt exactly imitate his practice; acquiring to our ſelves thereby ſomewhat of divinity, and becoming little gods to our neighbour. *Nothing* (ſaith Saint *Chryſoſtome*) *maketh us ſo near equal to God, as beneficence*: and, *Be* (ſaith S. *Gregory Nazianzen*) *a God*

Exod. 34. 6.
Joel 2. 13.
Mic. 7. 18.
Iſa. 30. 18.
Rom. 15. 33, 15, 5.
Epheſ. 2. 4.
2 Cor. 13. 11.
1. 3.
Jam. 5. 11.
1 Pet. 5. 10.

Luke 6. 35. Pſalm 145. 9.

Θεοῦ πολλῶν ὄντων ἐφ᾽ οἷς θαυμάζεται, οὐδὲν οὕτως ὡς τὸ πάντας εὐεργετεῖν ἰδιαίτατον. Naz. *Orat.* 26.

Deus eſt mortali, juvare mortalem. Plin. *Nat. H. lib.* 2.

Οὐδὲν γὰρ ἡμᾶς ἴσους θεῷ ποιεῖ, ὡς τὸ εὐεργετεῖν. Chryſ. *in Mat. Orat.* 35.

Γένου τῷ ἀτυχοῦντι θεός, τὸν ἔλεον τοῦ θεοῦ μιμησάμενος· οὐδὲν γὰρ οὕτως ὡς τὸ εὖ ποιεῖν ἄνθρωπος ἔχει θεοῦ. Naz. *Orat.* 16.

Hic eſt vetuſtiſſimus referendi benè merentibus gratiam mos, ut tales numinibus adſcribantur. Plin. 2. 7.

Suſcepit vita hominum, conſuetudoque communis, ut beneficiis excellentes viro; in cœlum famâ ac voluntate tollerent. Cic. de *N. D.* 2.

Luke 6. 35. 36.

a God to the unfortunate, imitating the mercy of God; for a man hath nothing of God ſo much as to do good. That ſuch hath always been the common apprehenſion of men, the practice of all times ſheweth, in that men have been ever apt to place their Benefactors among their Gods, deferring that love and veneration unto them in degree, which in perfection do appertain to the ſupreme Benefactor. *Be merciful, as your heavenly father is merciful;* ſo our Saviour propoſeth God's mercy to us, both as a pattern directing, and as an argument inducing us to mercifulneſs: implying it alſo to be a good ſign declaring us the children of God, the genuine off-ſpring of the all-good and all-merciful Father; yea, that it even renders and conſtitutes us ſuch, (we thereby coming moſt truly to repreſent, and moſt nearly to reſemble him.) Our Lord farther teaches us, ſaying, *Love your enemies, bleſs them that curſe you, do good to thoſe that hate you——that you may be the ſons of your father which is in heaven.* And they who thus are God's children muſt conſequently be very dear to him, and moſt gracious in his ſight; he cannot but greatly like and love himſelf (the beſt of himſelf) in them; he cannot but cheriſh and treat them well, who are the faireſt and trueſt images of himſelf; no ſpectacle can be ſo pleaſant to him, as to ſee us in our practice to act himſelf, doing good to one another; *as the elect of God, holy and beloved, putting on bowels of mercies and kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, even as Chriſt forgave us;* being *followers of God as dear children, and walking in love, even as Chriſt alſo loved us.* But on the other ſide, there is not in nature any thing ſo remotely diſtant from God, or ſo extremely oppoſite to him, as a greedy and griping niggard; Hell is ſcarce ſo contrary to Heaven, as ſuch a man's diſpoſition to the nature of God: for 'tis *goodneſs* which ſits gloriouſly triumphant at the top of Heaven; and *uncharitableneſs* lieth miſerably groveling under the bottom of Hell: Heaven deſcends from the one, as its principal cauſe; Hell is built on the other, as its main foundation: as the one approximates the bleſſed Angels to God, and beatifies them; ſo the other removeth the curſed Fiends to ſuch a diſtance from God and happineſs: not to wiſh, not to do any good, is that which renders them both ſo bad, and ſo wretched; and whoever in his conditions is ſo like to them, and in his practice ſo agrees with them, cannot but alſo be very odious to God, and extremely unhappy. God cannot but abhor ſo baſe a degeneration from his likeneſs in thoſe who by nature are his children, and ſhould be farther ſuch according to his gracious deſign; neither can any thing more offend his eyes, than ſeeing them to uſe one another unkindly. So that if obtaining the certain favour of the great God, with all the benefits attending it, ſeem conſiderable to us; or if we think it adviſable to ſhun his diſpleaſure, with its ſad effects; it concerns us to practice theſe duties. So I conclude that ſort of conſiderations, enforcing theſe duties, which more immediately regard God.

Matth. 5. 44, 45.

Coloſ. 3. 12, 13.

Eph. 5. 1, 2.

III. Head of diſcourſe.

Farther, before we deny our relief to our poor neighbour, let us with the eyes of our mind look on him, and attentively conſider who he is, what he is in himſelf, and what he is in relation unto us. [*The righteous conſidereth the cauſe of the poor; but the wicked regardeth not to know it,* Prov. 29. 7. *Bleſſed is he that conſidereth the poor,* Pſal. 41. 1.]

1. He whoſe need craves our bounty, whoſe miſery demands our mercy, what is he? He is not truly ſo mean and ſorry a thing, as the diſguiſe of misfortune, under which he appears, doth repreſent him. He who looks ſo deformedly and diſmally, who to outward ſight is ſo ill beſtead, and ſo pitifully accoutred, hath latent in him much of admirable beauty and glory. He within himſelf containeth a nature very excellent; an immortal ſoul, and an intelligent mind, by which he nearly reſembleth God himſelf, and is comparable to Angels: he inviſibly is owner of endowments rendring him capable of the greateſt and beſt things. What are money and lands? what are ſilk and fine linen? what are horſes and hounds in compariſon to reaſon, to wiſdom, to vertue, to religion, which he hath, or (in deſpight of all misfortune) he may have if he pleaſe? He whom you behold ſo dejectedly ſneaking, in ſo deſpicable a garb, ſo deſtitute of all convenience and comfort, (lying in the duſt, naked or clad with rags, meager with hunger or pain,) he comes of a moſt high and heavenly extraction: he was born a prince, the ſon of the greateſt King eternal; he can truly call the Sovereign Lord of all the world his father, having derived his ſoul from the mouth, having had his body formed by the hands of God himſelf. (In this, *The rich* Prov. 22. 2. *and poor*, as the Wiſe-man ſaith, *do meet together*; *the Lord is the maker of them all.*) That ſame forlorn wretch, whom we are ſo apt to deſpiſe and trample upon, was framed and conſtituted Lord of the viſible world; Gen. 1. 28. had all the goodly brightneſſes of Heaven, and all the coſtly furnitures of earth created to ſerve him. *(Thou madeſt him* (ſaith the *Pſalmiſt* of Pſal. 8. 6. man*) to have dominion over the works of thine hands*; *thou haſt put all things under his feet.*) Yea, he was made an inhabitant of Paradiſe, and poſſeſſor of felicities ſuperlative; had immortal life and endleſs joy in his hand, did enjoy the entire favour and friendſhip of the moſt High. Such in worth of nature and nobleneſs of birth he is, as a Man: and highly more conſiderable he is, as a Chriſtian. For, as vile and contemptible as he looks, God hath ſo regarded and prized him, as for his ſake to deſcend from Heaven, to cloath himſelf with fleſh, to aſſume the form of a ſervant; for his good to undertake and undergo the greateſt inconveniencies, infirmities, wants and diſgraces, the moſt grievous troubles and moſt ſharp pains incident to mortal nature. God hath adopted him to be his child; the Son of God hath deigned to call him brother: he is a member of *Chriſt*, a temple of the holy Ghoſt, a free denizon of the heavenly City, an heir of Salvation, and candidate of eternal Glory. The greateſt and richeſt Perſonage is not capable of better privileges than God hath granted him, or of higher preferments than God hath deſigned him to. He equally with the mightieſt Prince is the object of God's eſpecial providence and grace, of his continual regard and care, of his fatherly love and affection; *who*, as good *Elihu* ſaith, *accepteth not the perſons of princes, nor regardeth the rich more than the* Job 34. 19. *poor*; *for they are all the work of his hands.* In fine, this poor creature whom thou ſeeſt is a Man, and a Chriſtian, thine equal, whoever thou art, in nature, and thy peer in condition: I ſay not, in the uncertain and unſtable gifts of fortune, not in this worldly ſtate, which is very inconſiderable; but in gifts vaſtly more precious, in title to an eſtate infinitely more rich and excellent. Yea, if thou art vain and proud, be ſober and humble; he is thy better, in true dignity much to be preferred before

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---ἐννόησον, ὅτι ὁμοίως σοι ἐλεύθερός ἐστι, καὶ τῆς αὐτῆς σοι κοινωνεῖ εὐγενείας, καὶ πάντα σοι κοινὰ κέκτηται. Chryſ. *in Heb.* Orat. 2.

Οἱ τοίνυν ἐν τοῖς πνευματικοῖς τοσαύτην ἔχοντες ἰσοτιμίαν, πόθεν μέγα φρονεῖτε; ὅτι ὁ δεῖνα πλούσιος, καὶ ὁ δεῖνα ἰσχυρός; Chryſ. *in Eph.* 4. 4. *in Joh.* Orat. 15.

Ἡ τοῦ πνεύματος χάρις ὁμοτίμους ποιεῖ τοὺς ὁμόφρονας. Naz. Orat. 23.

Ecclus. 10. 24. Prov. 28. 6. thee, far in real wealth ſurpaſſing thee: *Better is the poor that walketh in his uprightneſs, than he that is perverſe in his ways, though he be rich.*

2. That diſtinction which thou ſtandeſt upon, and which ſeemeth ſo vaſt between thy poor neighbour and thee, what is it? whence did it come? whither tends it? It is not any-wiſe natural, or according to primitive deſign: for as all men are in faculties and endowments of nature equal, ſo were they all originally equal in condition, all wealthy and happy, all conſtituted in a moſt proſperous and plentiful eſtate; all things at firſt were promiſcuouſly expoſed to the uſe and enjoyment of all, every one from the common ſtock aſſuming as his own what he needed. Inequality and private intereſt in things (together with ſickneſſes and pains, together with all other infelicities and inconveniences) were the by-blows of our fall: Sin introduced theſe degrees and diſtances; it deviſed the names of rich and poor; it begot theſe ingroſſings and incloſures of things; it forged thoſe two ſmall peſtilent words, *meum* and *tuum*, which have engendred ſo much ſtrife among men, and created ſo much miſchief in the world: theſe preternatural diſtinctions were (I ſay) brooded by our fault, and are in great part foſtered and maintained thereby; for were we generally ſo good, ſo juſt, ſo charitable as we ſhould be, they could hardly ſubſiſt, eſpecially in that meaſure they do. God indeed (for promoting ſome good ends, and for prevention of ſome miſchiefs, apt to ſpring from our ill nature in this our lapſed ſtate; particularly to prevent the ſtrife and diſorder which ſcrambling would cauſe among men, preſuming on equal right, and parity of force) doth ſuffer them in ſome manner to continue, and enjoyns us a contented ſubmiſſion to them: but we miſtake, if we think that natural equality and community are in effect quite taken away; or that all the world is ſo cantonized among ſome few, that the reſt have no ſhare therein. No, every man hath ſtill a competent patrimony due to him, and a ſufficient proviſion made for his tolerable ſubſiſtence. God hath brought no man hither to be neceſſarily ſtarved, or pinched with extreme want; but hath aſſigned to every one a child's portion, in ſome fair way to be obtained by him, either by legal right, or by humble requeſt, which according to conſcience ought to have effect. No man therefore is allowed to detain, or to deſtroy ſuperfluouſly what another man apparently wants, but is obliged to impart it to him: ſo that rich men are indeed but the treaſurers, the ſtewards, the caterers of God for the reſt of men, having a ſtrict charge to *diſpence unto every one his meat in due ſeaſon*, and no juſt privilege to withhold it from any: the honour of diſtribution is conferred on them, as a reward of their fidelity and care; the right of enjoyment is reſerved to the poor, as a proviſion for their neceſſity. Thus hath God wiſely projected, that all his children ſhould both effectually and quietly be provided for; and that none of them ſhould be oppreſſed with penury; ſo that (as Saint *Paul* hath it) *One man's abundance ſhall ſupply another man's want, that there may be an equality*: for ſince no man can enjoy more than he needs, and every man ſhould have ſo much as he needs, there can be really no great inequality

Πενία καὶ πλοῦτος, ἐλευθερία τε, ἣν φασὶ, καὶ δουλεία, καὶ τὰ τοιαῦτα τῶν ὀνομάτων, ὕστερον ἐπεισῆλθεν τῷ γένει τῶν ἀνθρώπων, ὥσπερ ἀῤῥωστήματα τῇ κακίᾳ συνεισπεσόντα, κἀκείνης ὄντα ἐπινοήματα. Greg. Naz. *Orat.* 6.

Τὸ γὰρ ἐμὸν. καὶ τὸ σὸν, τοῦτο τὸ, ψυχρὸν ῥῆμα, καὶ μυρίους πολέμους εἰς τὴν οἰκουμένην εἰσαγαγὸν, &c. Chryſ. *Tom.* 5. λογ. νδʹ. & *in Act.* 2. 47.

Natura omnia omnibus in commune profudit; ſic enim Deus generari juſſit omnia, ut paſtus omnibus communis eſſet, & terra foret omnium quædam communis poſſeſſio. Natura igitur jus commune generavit, uſurpatio jus fecit privatum. Amb. *Offic.* 1. 28.

Καὶ γὰρ εἰ μετ' ἀκριβείας τοῦτο ἐφυλάττετο, οὐ δοῦλος, οὐκ ἐλεύθερος ἦν, οὐκ ἄρχων, οὐκ ἀρχόμενος, οὐ πλούσιος, οὐ πένης, οὐ μικρὸς, οὐ μέγας, οὐ διάβολος ἂν ἐγνώσθη ποτέ. Chryſoſt. *in* 1 *Cor. Orat.* 32.

Ὥσπερ ἂν εἴ τις ἐν θεάτρῳ θέαν καταλαβὼν εἶτα εἰσείργοι τοὺς ἐπιόντας ἴδιον ἑαυτοῦ κρίνων τὸ κοινὸν πᾶσι κατὰ τὴν χρῆσιν προκείμενον· τοιοῦτοί εἰσι καὶ οἱ πλούσιοι· τὰ καὶ κοινὰ προκατασχόντες ἰδιοποιοῦνται διὰ τὴν πρόληψιν. Baſil. *M.*

Incaſſum ſe innocentes putant, qui commune Dei munus ſibi privatum vindicant. Greg. *M.*

Matt. 24. 45. Luke 12. 42.

2 Cor. 8. 14.

quality among men; the diſtinction will ſcarce remain other-where than in fancy. What the Philoſopher ſaid of himſelf, *What I have is ſo mine, that it is every man's*, is according to the practice of each man, who is truly and in due meaſure charitable; whereby that ſeemingly enormous * diſcrimination among men is well moderated, and the equity of divine Providence is vindicated. But he that ravenouſly graſps for more than he can well uſe, and gripes it faſt into his clutches, ſo that the needy in their diſtreſs cannot come by it, doth pervert that equity which God hath eſtabliſhed in things, defeats his good intention, (ſo far as he can) and brings a ſcandal on his Providence; and ſo doing is highly both injurious and impious.

Ego mea ſic habeo, ut omnium ſint. Demetrius *apud* Sen. *de Benef.* VII. 10.

* Ὁ ἀγαπῶν τὸν πλησίον ὡς ἑαυτὸν, οὐδὲν περισσότερον κέκτηται τοῦ πλησίον. Baſil. *M.*

3. It was alſo (which we ſhould conſider) even one main end of this difference among us, permitted and ordered by God's Providence, that as ſome mens induſtry and patience might be exerciſed by their poverty, ſo other men by their wealth ſhould have ability of practiſing juſtice and charity; that ſo both rich and poor might thence become capable of recompences, ſutable to the worth of ſuch vertuous performances. *Why art thou rich* (ſaith Saint Baſil) *and he poor? Surely for this; That thou mayſt attain the reward of benignity, and faithful diſpenſation; and that he may be honoured with the great prize of patience.* God in making thee rich, would have thee to be a double benefactour, not only to thy poor neighbour, but alſo to thy ſelf, whilſt thou beſtoweſt relief on him, purchaſing a reward to thy ſelf. God alſo by this order of things deſigns, that a charitable entercourſe ſhould be maintained among men, mutually pleaſant and beneficial; the rich kindly obliging the poor, and the poor gratefully ſerving the rich. Wherefore by neglecting theſe duties, we unadviſedly croſs the good purpoſe of God toward us, depriving our ſelves of the chief advantages our wealth may afford.

Διὰ τί σὺ μὲν πλουτεῖς, ἐκεῖνος δὲ πένεται; ἢ πάντως ἵνα σὺ χρηστότητος καὶ πιστῆς οἰκονομίας μισθὸν ὑποδέξῃ, κἀκεῖνος τοῖς μεγάλοις ἄθλοις τῆς ὑπομονῆς τιμηθῇ. Baſil. *M.*

Πλοῦτον καὶ πενίαν, τοῖς ἀνθρώποις διένειμεν ὁ τῶν ὅλων δημιουργός τε καὶ πρύτανις οὐκ ἀδίκῳ ψήφῳ χρησάμενος, ἀλλ᾽ ἀφορμὴν ὠφελείας τοῖς πλουσίοις παρέχων τὴν τῶν πενήτων τὴν ἔνδειαν. Theod. *Epiſt.* 23.

4. We ſhould alſo do well to conſider, that a poor man, even as ſuch, is not to be diſregarded, and that poverty it ſelf is no ſuch contemptible thing as we may be prone to imagine: there are conſiderations, which may qualify poverty even to diſpute the place with wealth, and to claim precedence to it: If the world vulgarly doth account, and call the rich man happy, a better Authour hath pronounced the poor man ſuch: *Bleſſed are the poor*, doth march in the van of the beatitudes, and a reaſon goeth along therewith, which aſſerteth its right to the place, *for theirs is the kingdom of heaven*; for that they are not only in an equal capacity as men, but in a nearer diſpoſition as poor, to the acquiſition of that bliſsful ſtate; for that poverty (the miſtreſs of ſobriety and honeſt induſtry, the mother of humility and patience, the nurſe of all vertue) renders men more willing to go, and more expedite in the way toward Heaven; by it alſo we conform to the Son of God himſelf, the Heir of eternal Majeſty, the Saviour of the World, *who for our ſake became poor*, (δι᾽ ἡμᾶς ἐπτώχευσε, for our ſake became a beggar) *that we through his poverty* (or beggary) *might become rich:* he willingly choſe, he eſpecially dignified and ſanctified that depth of poverty, which we ſo proudly ſlight and loath. The greateſt princes and potentates in the world, the moſt wealthy and haughty of us all, but for one poor beggar had been irrecoverably miſerable: to poverty it is, that every one of us doth owe all the poſſibility there is, all the hopes we can have of our ſalvation; and ſhall we then ingratefully requite it with ſcorn, or with pitileſs neglect?

Luke 6. 20.

2 Cor. 8. 9.

Dedignatur aliquis paupertatem, cujus tam claræ imagines ſunt? Sen. *Conſol. ad* Helv. 12.

lect? ſhall we preſume in the perſon of any poor man, to abhor or contemn the very poor, but moſt holy and moſt happy JESUS, our Lord and redeemer? No; if we will do poverty right, we muſt rather for his dear ſake and memory defer an eſpecial reſpect and veneration thereto.

5. Thus a due reflexion on the poor man himſelf, his nature and ſtate, will induce us to ſuccour: but let us alſo conſider him as related unto our ſelves: Every ſuch perſon is our near kinſman, is our brother, is by indiſſoluble bands of cognation in blood, and agreement in nature knit and united to us. We are all but ſeveral ſtreams iſſuing from one ſource, ſeveral twigs ſprouting from one ſtock; *One blood*, derived through ſeveral chanels; one ſubſtance, by miraculous efficacy of the Divine benediction, multiplied or dilated unto ſeveral times and places. We are all faſhioned according to the ſame original Idea, reſembling God our common Father; we are all indowed with the ſame faculties, inclinations and affections; we all conſpire in the ſame eſſential ingredients of our conſtitution, and in the more notable adjuncts thereof; it is only ſome inconſiderable accidents, (ſuch as age, place, figure, ſtature, colour, garb) which diverſify and diſtinguiſh us; in which, according to ſucceſſions of time and chance, we commonly no leſs differ from our ſelves, than we do at preſent from them: ſo that in effect and reaſonable eſteem, every man is not only our brother, but (as *Ariſtotle* ſaith of a friend) ἄλλος αὐτὸς, *another ones ſelf*; is not only our moſt lively image, but in a manner our very ſubſtance; another our ſelf under a ſmall variation of preſent circumſtances: the moſt of diſtinction between us and our poor neighbour, conſiſts in exteriour ſhew, in moveable attire, in caſual appendages to the nature of man; ſo that really when we uſe him well, we are kind to our ſelves; when we yield him courteous regard, we bear reſpect to our own nature; when we feed and comfort him, we do ſuſtain and cheriſh a member of our own body: but when we are cruel or harſh to him, we abuſe our ſelves; when we ſcorn him, we lay diſparagement and diſgrace on mankind it ſelf; when we withhold ſuccour or ſuſtenance from him, we do (as the Prophet ſpeaketh) *hide our ſelves from our own fleſh*; we ſtarve a part of our own body, and wither a branch of our ſtock: immoderate ſelfiſhneſs ſo blindeth us, that we overſee and forget our ſelves: it is in this, as it is in other good ſenſes, true what the Wiſe-man ſaith, *The merciful man doeth good to his own ſoul; but he that is cruel, troubleth his own fleſh.*

Nemo eſt in genere humano, cui non dilectio, etſi non pro mutua charitate, pro ipſa tamen communis naturæ ſocietate debetur. Aug. *Epiſt.* 121.

Act. 17. 26.

Οἰκεῖον πᾶς ἄνθρωπος ἀνθρώπῳ καὶ φίλον. Ariſt.

Ἐν ἀλλοτρίοις πάθεσι θεραπευτέον τὸ συγγενὲς, καὶ ὁμόδουλον. Greg. Naz.

Nihil eſt unum uni tam ſimile, tam par, quam omnes inter noſmetipſos ſumus. Cic. *de Leg.* 1.

Iſa. 58. 7.

Prov. 11. 17.

6. Farther, as the poor man is ſo nearly allied to us by ſociety of common nature, ſo is he more ſtrictly joined to us by the bands of ſpiritual conſanguinity. All Chriſtians (high and low, rich and poor) are children of the ſame heavenly Father, ſpring from the ſame incorruptible ſeed, are regenerated to the ſame lively hope, are co-heirs of the ſame heavenly inheritance; are all members of one body, *(members,* ſaith Saint *Paul, one of another)* and animated by one holy ſpirit: which relation, as it is the moſt noble, and moſt cloſe that can be, ſo it ſhould breed the greateſt endearments, and ſhould expreſs it ſelf in correſpondent effects; it ſhould render us full of affection and ſympathy one toward another; it ſhould make us to tender the needs, and feel the ſufferings of any Chriſtian as our own; it ſhould diſpoſe us freely to communicate whatever we have, how precious ſoever, to any of our brethren; this holy friendſhip ſhould eſtabliſh a charitable equality and community among us, both in point of honour and of eſtate: for ſince all

Rom. 12. 5.

Are all one; Gal. 3. 28. πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. Chryſ. *in Joh. Orat.* 15.

Φίλων γὰρ οὐδὲν ἴδιον, οἵτινες φίλοι ὀρθῶς πεφύκασ᾽, ἀλλὰ κοινὰ χρήματα. Eurip. Androm.

all things conſiderable are common unto us, ſince we are all purchaſed and purified by the ſame precious blood, ſince we all partake of the ſame precious faith, of the ſame high calling, of the ſame honourable privileges, of the ſame glorious promiſes and hopes; ſince we all have the ſame Lord and Saviour; why ſhould theſe ſecular trifles be ſo private and particular among us? Why ſhould not ſo huge a parity in thoſe only valuable things not wholly (I ſay not in worldly ſtate, or outward appearance, ſuch as the preſervation of order in ſecular affairs requireth, but) in our opinion and affection extinguiſh that ſlight diſtinction of *rich* and *poor*, in concernments temporal? How can we ſlight ſo noble, ſo great a perſonage as a Chirſtian, for wanting a little droſs? How can we deem our ſelves much his ſuperiour, upon ſo petty an advantage, for having that, which is not worth ſpeaking or thinking of, in compariſon to what he enjoyeth? Our Lord himſelf is not aſhamed to call the leaſt among us his brother, and his friend; and ſhall we then diſdain to yield to ſuch an one the regard, and treatment ſutable to ſuch a quality? Shall we not honour any brother of our Lord? ſhall we not be civil and kind to any friend of his? If we do not, how can we pretend to bear any true reſpect or affection unto himſelf? It is his expreſs precept, that the greateſt among us ſhould, in imitation of his moſt humble and charitable ſelf, be ready to ſerve the meaneſt; and, that we ſhould *in honour prefer one another*, and *in lowlineſs of mind eſteem others better than our ſelves*, are Apoſtolical Rules, extending indifferently to rich and poor, which are plainly violated by diſregarding the poor. Yea, this relation ſhould, according to Saint *John*'s doctrine, diſpoſe us not only freely to impart theſe temporal goods, but even, if occaſion be, willingly to expoſe our very lives for our brethren: *Hereby*, ſaith he, *we perceive the love of God, becauſe he laid down his life for us; and we ought to lay down our lives for our brethren.* How greatly then are they deficient from their duty, how little in truth are they Chriſtians, who are unwilling to part with the very ſuperfluities and excrements of their fortune for the relief of a poor Chriſtian? Thus conſidering our brother, may breed in us charitable diſpoſitions toward him, and induce us to the practice of theſe duties.

Coloſ. 3. 11.
Heb. 2. 11.
Matt. 25. 40.
Joh. 15. 14.
Matt. 20. 26.
Rom. 12. 10.
Phil. 2. 3.
1 Joh. 3. 16.

Moreover, if we reflect upon our ſelves, and conſider either our nature, or our ſtate here, we cannot but obſerve many ſtrong engagements to the ſame practice.

IV. Head of diſcourſe.

1. The very conſtitution, frame and temper of our nature, directeth and inclineth us thereto; whence by obſerving thoſe duties, we obſerve our own nature, we improve it, we advance it to the beſt perfection it is capable of; by neglecting them, we thwart, we impair, we debaſe the ſame —*hæc noſtri pars optima ſenſus*; The beſt of our natural inclinations (thoſe ſacred reliques of God's Image originally ſtamped on our minds) do ſenſibly prompt, and vehemently urge us to mercy and pity: the very ſame bowels, which in our own want do by a lively ſenſe of pain inform us thereof, and inſtigate us to provide for its relief, do alſo grievouſly reſent the diſtreſſes of another, admoniſhing us thereby, and provoking us to yield him ſuccour. Such is the natural ſympathy between men, (diſcernible in all, but appearing moſt vigorous in the beſt natures) that we cannot ſee, cannot hear of, yea can hardly imagine the calamities of other men, without being ſomewhat diſturbed, and afflicted our ſelves. As alſo nature, to the acts requiſite toward preſervation of our life, hath annexed a ſenſible pleaſure, forcibly enticing us to the performance of them: ſo hath ſhe made the communication

Juven. *Sat.* 15.

—— *Mutuus ut nos Affectus petere auxilium & praſtare juberet.* Juven. 16.

Φιλόπτωχον καὶ συμπαθὲς τὸ τῶν ἀνθρώπων γένος. Arch. *ad Mon.* 852.

of benefits to others, to be accompanied with a very delicious reliſh upon the mind of him that practiſes it; nothing indeed carrying with it a more pure and ſavory delight than beneficence. A man may be vertuouſly voluptuous, and a laudable Epicure by doing much good; for to receive good, even in the judgment of *Epicurus* himſelf, (the great patron of pleaſure) is no-wiſe ſo pleaſant as to do it: God and Nature therefore within us do ſolicite the poor man's caſe; even our own eaſe and ſatisfaction demand from us compaſſion and kindneſs towards him; by exerciſing them, we hearken to Nature's wiſe diſciplines, and comply with her kindly inſtincts; we cheriſh good humour, and ſweeten our complexion; ſo ennobling our minds, we become not only more like to God, but more perfectly men; by the contrary practice we rebel againſt the Laws, and pervert the due courſe of our Nature; we do weaken, corrupt and ſtifle that which is beſt in us; we harden and ſtupify our ſouls; ſo monſtrouſly degenerating from the perfection of our kind, and becoming rather like ſavage beaſts, than ſociable men; yea, ſomewhat worſe perhaps than many beaſts; for commonly Brutes will combine to the ſuccour of one another, they will defend and help thoſe of the ſame kind.

Ἐπίκουρος τὸ εὖ πάσχειν τοῦ εὖ ποιεῖν οὐ μόνον κάλλιον, ἀλλὰ καὶ ἥδιον εἶναι φησί Plut. *de Philoſ. conv. cum Princ.*

2. And if the ſenſitive part within us doth ſuggeſt ſo much, the rational dictates more unto us; that heavenly faculty, having capacities ſo wide, and ſo mighty energies, was ſurely not created to ſerve mean or narrow deſigns; it was not given us to ſcrape eternally in earth, or to amaſs heaps of clay for private enjoyment; for the ſervice of one puiſne creature, for the ſuſtenance or ſatisfaction of a ſingle carcaſe: 'tis much below an intelligent perſon to weary himſelf with ſervil toils, and diſtract his mind with ignoble cares for concernments ſo low and ſcanty; but to regard and purſue the common good of men; to diſpenſe, adviſe and aid, where need requires, to diffuſe its virtue all about in beneficial effects; theſe are operations worthy of reaſon, theſe are employments congruous to the native excellency of that Divine power implanted in us; ſuch performances declare indeed what a man is, whence he ſprang, and whither he tends.

3. Farther, examining our ſelves, we may alſo obſerve, that we are in reality, what our poor neighbour appears to be, in many reſpects no leſs indigent and impotent than he: we no leſs, yea far more, for our ſubſiſtence depend upon the arbitrary bounty of another, than he ſeemeth to relie upon ours. We as defectible creatures do continually want ſupport; we as grevious ſinners do always need mercy, every moment we are contracting huge debts, far beyond our ability to diſcharge; debts of gratitude for benefits received, debts of guilt for offences committed; we therefore perpetually ſtand obliged to be craving for mercy and relief at the gates of Heaven. We all, from Prince to Peaſant, live merely upon alms, and are moſt really in condition beggars: *to pray always,* is a duty incumbent on us from the condition of our nature, as well as by the command of God. Such a likeneſs in ſtate ſhould therefore diſpoſe us to ſuccour our fellows, and δανείζειν Θεῷ ἔλεον ἐλέου χρῄζοντας, *to lend mercy to God, who need mercy from him,* as the good Father ſpeaketh. We ſhould (as the Apoſtle adviſes and argues) *Remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being our ſelves alſo in the body;* as being companions in neceſſity, or ſubject to the like diſtreſs. If we daily receive mercy and relief, yet unmindful of our obligation to God, refuſe them to others, ſhall we not deſerve to hear that dreadful exprobration, *O thou wicked*

Greg. Naz.

Heb. 13. 3.

Matt. 18. 32, 33.

ſervant, I forgave thee all that debt becauſe thou deſiredſt me; ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

4. The great incertainty, and inſtability of our condition, doth alſo require our conſideration. We that now flouriſh in a fair and full eſtate, may ſoon be in the caſe of that poor creature, who now ſues for our relief; we that this day enjoy the wealth of *Job*, may the morrow need his patience; there are *Sabeans*, which may come and drive away our cattle; there are tempeſts, which may ariſe, and ſmite down our houſes; there is a fire of God, which may fall from Heaven, and conſume our ſubſtance; a meſſenger of all theſe miſchiefs may, for all we know, be preſently at our doors; it happened ſo to a better man than we, as unexpectedly and with as ſmall ground to fear it, as it can arrive to us: all our wealth is ſurrounded with dangers, and expoſed to caſualties innumerable; violence may ſnatch it from us, treachery may cheat us of it; miſchance may ſeize thereon, a ſecret moth may devour it; the wiſdom of Providence for our trial, or its juſtice for our puniſhment, may bereave us thereof; its own light and fluid nature (if no other accountable cauſes were apparent) might eaſily ſerve to waft it from us; for, *Riches* (ſaith the Wiſe-man) *make themſelves wings*, (they it ſeems do need no help for that) *and fly away like as an eagle toward heaven*; that is, of their own accord they do ſwiftly convey themſelves away, out of our ſight, and beyond our reach: they are but wind, *What profit* (ſays the Preacher) *hath he that laboureth for the wind?* for wind, that is, for a thing which can no-wiſe be fixed or ſetled in one corner; which therefore 'tis a vanity to conceive, that we can ſurely appropriate, or long retain. How then can we think to ſtand firm, upon a place ſo ſlippery? How can we build any confidence on a bottom ſo looſe and brittle? How can we ſuffer our minds to be ſwell'd up, like bubbles, with vain conceit, by the breath of ſuch things, more fleeting and vertiginous than any air? againſt the precepts of the wiſeſt and beſt men: *If riches increaſe*, ſaith the Pſalmiſt, *ſet not your heart on them*: *Wilt thou ſet thine eyes upon that which is not?* ſaith the Wiſe-man: (that is, wilt thou regard that which is ſo tranſitory and evanid, that it hardly may be deemed real; which we can ſcarce look on, before it is gone?) and, *Charge them* (ſaith Saint *Paul*) *that are rich in this world, that they be not high-minded, nor truſt in uncertain riches*: (ἐπὶ πλούτου ἀδηλότητι, in the obſcurity, or inevidence of riches; things which we can never plainly diſcern how long we ſhall keep them, how much we can enjoy them) what ſhould make us unwilling with certain advantages to our ſelves, freely to let that go, which preſently without our leave may forſake us? How can we reaſonably judge our caſe much different from that of the pooreſt body, whenas in a trice we may perhaps change places and perſons; when the ſcene turning, he may be advanced unto our wealth, we may be depreſſed into his want? ſince every age yieldeth inſtances of ſome *Crœſus*, ſome *Polycrates*, ſome *Pompey*, ſome *Job*, ſome *Nebuchodonoſor*, who within a ſmall compaſs of time doth appear to all men the object both of admiration and pity, is to the leſs-wiſe the mark both of envy and ſcorn; ſeeing every day preſenteth unexpected viciſſitudes, the ſea of humane affairs continually ebbing and flowing, now rolling on this, now on the other ſhore its reſtleſs waves of profit and credit; ſince eſpecially there is a God, who arbitrarily diſpoſeth things, and with a turn of his hand changeth the ſtate of men; who, as the Scripture ſaith, *Maketh rich and poor, bringeth low and lifteth up; poureth contempt upon princes;*

Ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπουμένοις ταρβεῖν τὸν εὖ πράσσοντα μὴ σφαλῇ ποτέ. Sophoc. Trachin.

Prov. 23. 5.

Eccleſ. 5. 21.

Pſal. 62. 10.

Prov. 23. 5.

Καὶ γὰρ ἐσχάτης ἀνοίας ἂν εἴη ὧν καὶ ἄκοντες ἐξίστασθαι μέλλομεν ἑτέροις, τούτων μὴ μεταδοῦναι ἑκόντας τοῖς δεομένοις. Chryſ. *Tom.* 5. *Orat.* 55.

Sejanus---*quo die illum Senatus deduxerat, populus in fruſta diviſit.* Sen. *de tranq.* 2.

1 Sam. 2. 7.

Job 12. 21.

princes; raiſeth the poor out of the duſt, and lifteth the beggar from the
Pſal. 107. 41. 113. 7. *dunghil, to ſet them among princes, and to make them inherit the throne of*
glory: ſeeing, I ſay, apparently ſuch is the condition of things here, that
we may ſoon need his pity and help, who now requeſteth ours, why
ſhould we not be very ready to afford them to him? why ſhould we
not gladly embrace our opportunity, and uſe our turn well; becoming
aforehand with others, and preventing their reciprocal contempt or ne-
Eccleſ. 11. 1. glect of us hereafter; *Caſt thy bread upon the waters, for thou ſhalt find*
it after many days; give a portion to ſeven, and alſo unto eight, for thou
knoweſt not what evil ſhall be upon the earth: that is, conſidering the in-
conſtancy and uncertainty of affairs here, and what adverſity may befall
thee, be liberal upon all occaſions, and thou ſhalt (even a good while
after) find returns of thy liberality upon thee: ſo the Wiſe-man adviſes,
and ſo wiſdom certainly dictates that we ſhould do.

5. And equity doth exact no leſs: for were any of us in the needy
man's plight, (as eaſily we may be reduced thereto) we ſhould believe
our caſe deſerved commiſeration; we ſhould importunately demand re-
lief, we ſhould be grievouſly diſpleaſed at a repulſe; we ſhould appre-
hend our ſelves very hardly dealt with, and ſadly we ſhould complain
Beneficium qui dare neſcit, injuſtè petit. Laber. Mim. of inhumanity and cruelty, if ſuccour were refuſed to us. In all equity
therefore we ſhould be apt to miniſter the ſame to others; for nothing
can be more unreaſonable or unjuſt, than to require or expect that from
another, which in a like caſe we are unwilling to render unto him; it is
a plain deviation from that fundamental rule, which is the baſe of all
juſtice; and virtually the ſum (as our Saviour telleth us) of whatever
Matt. 7. 12. is preſcribed us: *All things whatſoever ye would that men ſhould do to*
you, do ye even ſo to them; for this is the law and the prophets. I add,
that upon theſe conſiderations, by unmerciful dealing, we put our
ſelves into a very bad and ticklish condition; wholly depending upon
the conſtancy of that which is moſt inconſtant; ſo that if our fortune
do fail, we can neither reſonably hope for, nor juſtly pretend to any
Eccleſ. 3. 31. relief or comfort from others. *He that doeth good turns is mindful*
of that which may come hereafter, and when he falleth he ſhall find a
ſtay.

6. We ſhould alſo remember concerning our ſelves, that we are mor-
tal and frail. Were we immortal, or could we probably retain our poſ-
ſeſſions for ever in our hands; yea, could we foreſee ſome definite ſpace
of time, conſiderably long, in which we might aſſuredly enjoy our
ſtores, it might ſeem ſomewhat excuſable to ſcrape hard, and to hold
Prov. 27. 24. faſt; to do ſo might look like rational providence: but ſince *Riches*
are not for ever, nor doth the crown endure to all generations, (as the
Wiſe-man ſpeaketh) ſince they muſt infallibly be ſoon left, and there is
no certainty of keeping them for any time; 'tis very unaccountable
why we ſhould ſo greedily ſeek them, and hug them ſo fondly. *The*
Jam. 1. 10, 11. *rich man* (ſaith Saint *James*) *as the flower of the graſs, ſhall paſs away*:
it is his ſpecial doom *to fade away* ſuddenly; it is obvious why in many
reſpects he is ſomewhat more than others obnoxious to the fatal ſtroke,
and upon ſpecial accounts of juſtice he may be farther more expoſed
Luke 12. 20. thereto; conſidering the caſe of the rich fool in the Goſpel, we may ea-
ſily diſcern them; we ſhould reckon, that it may happen to us, as it
did there to him; that after we have reared great barns, and *ſtored up*
much goods for many years, our *ſoul this very night* may be *required of us*;
1 Tim. 6. 7. Eccleſ. 5. 15. Job 1. 21. however, if it be uncertain when, it is moſt certain, that after a very
ſhort time our thred will be ſpun out; then ſhall we be rifled, and quite

ſtript of all; becoming ſtark naked, as when we came into the world: we ſhall not carry with us one grain of our gliſtering metals, or one rag of our gaudy ſtuff; our ſtately houſes, our fine gardens, and our ſpacious walks, muſt all be exchanged for a cloſe hole under-ground; we muſt for ever bid farewel to our pomps and magnificences, to our feaſts and jollities, to our ſports and paſtimes; not one of all our numerous and ſplendid retinue; no companion of our pleaſure, no admirer of our fortune, no flatterer of our vices can wait upon us; deſolate and unattended we muſt go down to the chambers of darkneſs; then ſhall we find, that to die rich (as men are wont improperly to ſpeak) is really to die moſt poor; that to have carefully kept our money, is to have loſt it utterly; that by leaving much, we do indeed leave worſe than nothing: To have been wealthy, if we have been illiberal and unmerciful, will be no advantage or ſatisfaction to us after we are gone hence; yea, it will be the cauſe of huge damage, and bitter regret unto us. All our treaſures will not procure us any favour, or purchaſe one advocate for us in that impartial world; yea, it ſhall be they which will there proſecute us with clamorous accuſations, will bear ſore teſtimony againſt us, (*The ruſt of them*, ſaith Saint *James*, *ſhall be a witneſs againſt us*, ſignifying our unjuſt or uncharitable detention of them) will obtain a moſt heavy ſentence upon us; they will render our audit more difficult, and enflame our reckoning; they will aggravate the guilt of our ſins with imputations of unfaithfulneſs and ingratitude; ſo with their load they will preſs us deeper into perdition: to omit, that having ſo ill managed them, we ſhall leave them behind us as marks of obloquy, and monuments of infamy upon our memories; for ordinarily of ſuch a rich perſon it is true, that *Job* ſays of him, *Men ſhall clap their hands at him, and ſhall hiſs him out of his place*; like one, who departs from off this ſtage, after having very ill acted his part. Is it not therefore infinitely better to prevent this being neceſſarily and unprofitably deprived of our goods, by ſeaſonably diſpoſing them ſo, as may conduce to our benefit, and our comfort, and our honour; being very indifferent and unconcerned in our affection toward them; modeſt and humble in our conceits about them; moderate and ſober in our enjoyments of them; contented upon any reaſonable occaſion to loſe or leave them; and eſpecially moſt ready to diſpenſe them in that beſt way, which God hath preſcribed, according to the exigencies of humanity and charity? By thus ordering our riches, we ſhall render them benefits and bleſſings to us; we ſhall by them procure ſure friendſhip and favour, great worſhip and reſpect in the other world; having ſo lived (in the exerciſe of bounty and mercy) we ſhall truly die rich, and in effect carry all our goods along with us, or rather we have thereby ſent them before us; having, like wiſe Merchants, tranſmitted and drawn them by a moſt ſafe conveyance into our Country and Home; where infallibly we ſhall find them, and with everlaſting content enjoy them. So conſidering our ſelves, and our ſtate, will diſpoſe us to the practice of theſe duties.

Iſa. 14. 11.

Jam. 5. 3. Luk. 16. 25. 6. 24. 12. 21. Matt. 25. 30. Jam. 5. 5.

1 Tim. 6. 9.

Job. 27. 19, 23.

Τῆς γὰρ ἐσχάτης ἀνοίας ἐστὶν ἀφεῖναί τι τῶν ἡμετέρων ἀναπομεῖναι ἐνταῦθα, ἡμῶν μικρὸν ὕστερον μελλόντων ἐντεῦθεν ἀποδημεῖν· καὶ γὰρ ὅπερ ἀπολειφθῇ ζημία γίνεται· πάντα τοίνυν ἐκεῖ προπεμπέσθω, ἔνθα καὶ ἡμεῖς διατρίβειν μέλλομεν λοιπόν. Chryſ. *Tom.* 5. *Or.* 54.

Luke 16. 9.

Furthermore, if we contemplate our wealth it ſelf, we may therein deſcry great motives to bounty.

V. Head of diſcourſe.

1. Thus to employ our riches, is really the beſt uſe they are capable of; not only the moſt innocent, moſt worthy, moſt plauſible; but the moſt ſafe, moſt pleaſant, moſt advantageous, and conſequently in all reſpects moſt prudent way of diſpoſing them. To keep them cloſe

without uſing or enjoying them at all, is a moſt ſottiſh extravagance, or a ſtrange kind of madneſs; a man thence affecting to be rich, quite impoveriſheth himſelf, diſpoſſeſſeth himſelf of all, and alienateth from himſelf his eſtate: his gold is no more his, than when it was in the *Indies*, or lay hid in the Mines; his corn is no more his, than if it ſtood growing in *Arabia* or *China*; he is no more owner of his lands, than he is maſter of *Jeruſalem*, or *Grand-Cairo*: for what difference is there, whether diſtance of place or baſeneſs of mind ſever things from him? whether his own heart, or another man's hand detain them from his uſe? whether he hath them not at all, or hath them to no purpoſe? whether one is a beggar out of neceſſity, or by choice? is preſſed to want, or a volunteer thereto? Such a one may fancy himſelf rich, and others, as wiſe as himſelf, may repute him ſo; but ſo diſtracted perſons to themſelves and to one another do ſeem great princes, and ſtile themſelves ſuch; with as much reaſon almoſt he might pretend to be wiſe, or to be good. Riches are χρήματα, things whoſe nature conſiſts in uſefulneſs; abſtract that, they become nothing, things of no conſideration or value; he that hath them, is no more concerned in them than he that hath them not: it is the heart and skill to uſe affluence of things wiſely and nobly, which makes it wealth, and conſtitutes him rich that hath it; otherwiſe the cheſts may be cramm'd, and the barns ſtuffed full, while the man is miſerably poor and beggarly; 'tis in this ſenſe true, which the Wiſe-man ſays, *There is that maketh himſelf rich, yet hath nothing.* But the very having riches (will ſuch a man ſay) is matter of reputation; men do eſteem and honour him that hath them: true, if he knows how, and hath the mind to uſe them well, otherwiſe all the credit they yield conſiſts in making their maſter ridiculous to wiſe men, and infamous among all men: but, putting caſe that any ſhould be ſo fooliſh as to reſpect us merely for ſeeming rich, why ſhould we accommodate our practice to their vain opinion, or be baſe our ſelves becauſe others are not wiſe? But however, (may he ſay again) it is a pleaſant thing to ſee them; a heap of gold is the moſt lovely ſpectacle that one can behold; it does a man's heart good to view an abundance of good things about him. For this plea indeed he hath a good Author; this it ſhould ſeem was all the benefit the Wiſe-man obſerved in them, accruing to ſuch perſons: *What good*, ſaith he, *is there to the owners thereof, ſaving the beholding of them with their eyes?* But if this be all they are good for, it is, one would think, a very ſlim benefit they afford, little able to ballance the pain and care requiſite to the acquiſt and cuſtody of them; a benefit indeed not proper to the poſſeſſor, for any one may look on them as well as he, or on the like; any one at pleaſure may enjoy better ſights; all the riches and ornaments of Nature, the glorious ſplendours of Heaven, and the ſweet beauties of the Field, are expoſed to common view; the choiceſt magnificences and gallantries of the world, do ſtudiouſly preſent themſelves to every man's eye; theſe in part every man truly may appropriate to himſelf; and by imagination any man can as well take all that he ſees for his own, as the tenacious miſer doth fancy his dear pelf to be his.

Σχορπιζόμενος ὁ πλοῦτος πέφυκε παραμένειν, συνεχόμενος ἀλλοτριοῦται. Baſil. *M.*

Tam deeſt avaro quod habet, quam quod non habet.

Καὶ γὰρ χρήματα διὰ τοῦτο λέγεται, οὐχ ἵνα κατορύξωμεν, ἀλλ' ἵνα εἰς δέον αὐτοῖς χρησώμεθα. Chryſoſt. *in Mat. Orat.* 49.

Deſunt inopi multa, avaro omnia. Sen. *Epiſt.* 108.

Prov. 13. 7.

Eccleſ. 5. 11.

But mine heir (perhaps he will farther ſay) will thank me, will praiſe me, will bleſs me for my great care and providence: If he doth, what is that to thee? Nothing of that will concern thee, or can reach thee; thou ſhalt not hear what he ſays, or feel any good from what he does: And moſt probably thou art miſtaken in thy opinion concerning him; as thou *knoweſt not who* he ſhall be, *that ſhall gather all thou heapeſt up*, or *ſhall rule over all thy labour*, (*whether he ſhall be a wiſe man or a fool*, a kinſman or a ſtranger, a friend or a foe) ſo thou canſt as little gueſs what he will think or ſay: If he hath wit, he may ſweetly laugh at thee for thy fond wiſdom; if he hath none, his commendations will little adorn thy memory; he will to thy diſgrace ſpend what thou leaveſt, as vainly as thou didſt get or keep it. But (this to be ſure he will in the end ſay for himſelf) money is a good reſerve againſt neceſſary occaſions, or bad times that may come; againſt the time of old age, of ſickneſs, of adverſity; 'tis the ſureſt friend a man can have in ſuch caſes, which, when all fails, will be ready to help him: *The rich man's wealth is his ſtrong city*; the Wiſe-man he thinks never ſpake more wiſely; he therefore will not diſmantle this fortreſs, but will keep it well ſtored, letting therefore his wealth lie dead and uſeleſs by him; but, (to let paſs now the prophane infidelity of this plea, excluding all hope in God, and ſubſtituting our providence in the room of his) what a folly is it, thus to anticipate evil, and to create to our ſelves a preſent adverſity from a ſuſpicion of one future; to pinch our ſelves now, leſt we ſhould ſuffer hereafter; to pine to day, becauſe we can imagine it poſſible that we may ſtarve to morrow; to forego certain occaſions of enjoying our goods, for that perchance the like occaſions may happen one day, we know not when; not to uſe things now, when reaſon bids us, becauſe they may be uſeful at another time? Not conſidering alſo, that many intervenient accidents, more probably than a moderate and handſome uſe of our wealth, may crop the excreſcencies thereof.

Pſal. 39. 6.
Eccleſ. 2. 19.
Prov. 10. 15.

2. But ſetting aſide theſe abſurd excuſes of penuriouſneſs, we may conſider, that ſecluding the good uſe of them in beneficence, riches are very impertinent, very cumberſome, very dangerous, very miſchievous things; either ſuperfluous toys, or troubleſome clogs, or treacherous ſnares, or rather all theſe in combination, productive of trouble, ſorrow and ſin. A ſmall pittance will, and muſt ſuffice to all reaſonable purpoſes, to ſatisfy our neceſſities, to procure conveniences, to yield innocent delight and eaſe: our nature doth not require, nor cannot bear much: (*Take heed and beware of covetouſneſs*, ſaith our Lord, *for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth*; that is, a man may live well without it:) all the reſt, ſetting beneficence apart, can only ſerve vanity or vice, will make us really fools or ſlaves. (*They that will be rich*, (ſaith the Apoſtle) *fall into temptations and a ſnare, and into many fooliſh and hurtful luſts, which drown men into deſtruction and perdition.*) They puff up our minds with vain and falſe conceits; making us, as if we were in a dream or frenzy, to take our ſelves for other perſons, more great, more wiſe, more good, more happy than we are; for conſtantly, as the Wiſe-man obſerved, *The rich man is wiſe in his own conceit*; *Great men are not always wiſe.* And *Agur* thus intimates in his prayer, *Remove far from me vanity and lies, give me neither poverty nor riches.* They render us inſenſible and forgetful of God, of our ſelves, of piety and vertue, of all that is good and worthy of us: (*Leſt I be full*, ſaid that good man again, aſſigning a reaſon why he deprecated being rich, *and deny thee, and ſay, who is the Lord?*) they ſwallow up our thoughts, our affections, our endeavours, our time and leiſure, poſſeſſing our hearts with a doting love unto them, (excluding other good affections) diſtracting our minds with anxious cares about them, (choaking other

Luke 12. 15. 1 Tim. 6. 8.
Corporis exigua deſideria ſunt; frigus ſubmovere vult, alimentis famem ac ſitim extinguere; quicquid extra concupiſcitur, vitiis, non uſibus laboratur. Sen. *Conſ. ad Helv.* 9.

1 Tim. 6. 9.
Prov. 28. 11.
Job 32. 9.
Prov. 30. 8.
Prov. 30. 9.
Matt. 6. 24.
Eccleſ. 31. 1.
Matt. 13. 22.
Luke 10. 41.
2 Tim. 2. 4.

good thoughts) encumbring all our life with buſineſs about them, (inconſiſtent with due attention to our other more weighty and neceſſary concernments) filling our heads with ſuſpicions, and fears, piercing our hearts with troubles and ſorrows; they immerſe our ſouls in all the follies of pride, in all the filths of luxury, in all the miſchiefs emergent from ſloath and ſtupidity; they are *the root of all evils* unto us, and the greateſt obſtructions of our true happineſs, rendring Salvation almoſt impoſſible, and Heaven in a manner inacceſſible to us: ſo that to be rich, (if ſevered from a ſober mind, and a free heart) is a great diſeaſe, and the ſource of many grievous diſtempers both of body and mind; from which we cannot well otherwiſe ſecure or reſcue our ſelves, than by liberally ſpending them in works of bounty and mercy: ſo ſhall we eaſe our ſelves of the burthens, ſo ſhall we elude the temptations, ſo ſhall we abandon the vices, and ſo ſhall we eſcape all the ſad miſchiefs incident to them: Thus to uſe wealth, ſhall turn it into a convenience, and an ornament of our lives, into a conſiderable bleſſing, and a ground of much comfort to us. Excluding this uſe of wealth, or abſtracting a capacity of doing good therewith, nothing is more pitiful and deſpicable than it; it is but like the load, or the trappings of an Aſs; a wiſe man on that condition would not chuſe it, or endure to be peſtered with it; but would ſerve it, as thoſe Philoſophers did, who flung it away, that it might not diſturb their contemplations: 'tis the power it affords of benefiting men, which only can ſeaſon, and ingratiate it to the reliſh of ſuch a perſon; otherwiſe it is evidently true, which the Wiſe-man affirms, *Prov.* 15. 16. *Better is a little with the fear of the Lord, than great treaſure, and trouble therewith.*

1 Tim. 6. 10.
Jam. 5. 5.
Luke 16. 19.
1 Tim. 6. 10.
Matt. 19. 23, 24.

Ἀποφόρτισαί τι τοῦ ὑψὸς, ἵνα πέλῃς κουφότερος. Naz. Or. 27.

3. Again, we may conſider, that to diſpenſe our wealth liberally, is the beſt way to preſerve it, and to continue maſters thereof; what we give, is not thrown away, but ſaved from danger; † while we detain it at home, (as it ſeems to us) it really is abroad, and at adventures; it is out at Sea, ſailing perilouſly in ſtorms, near rocks and ſhelves; amongſt Pirates; nor can it ever be ſafe, till it is brought into this port, or enſured this way; * when we have beſtowed it on the poor, then we have lodged it in unqueſtionable ſafety; in a place where no rapine, no deceipt, no miſhap, no corruption can ever by any means come at it. All our doors and bars, all our Forces and guards, all the circumſpection and vigilancy we can uſe, are no defence or ſecurity at all in compariſon to this diſpoſal thereof: The poor man's ſtomach is a granary for our corn, which never can be exhauſted; the poor man's back is a wardrobe for our cloaths, which never can be pillaged, the poor man's pocket is a bank for our money, which never can diſappoint or deceive us; all the rich traders in the world may decay and break, but the poor man can never fail, except God himſelf turn Bankrupt; for what we give to the poor, we deliver and entruſt in his hands, out of which no force can wring it, no craft can filch it; it is laid up in Heaven, whither no thief can climb, where no moth or ruſt do abide. In deſpight of all the fortune, of all the might, of all the malice in the world, the liberal man will ever be rich; for God's providence is his eſtate; God's wiſdom and power are his defence; God's love and favour are his reward; God's word is his aſſurance; who hath ſaid

† Μηδὲ νόμιζε τὴν ἐλεημοσύνην ἀνάλωμα εἶναι, ἀλλὰ πρόσοδον, μηδὲ δαπάνην, ἀλλὰ πραγματείαν, μείζω γὰρ λαμβάνεις ἢ δίδως, &c. Chryſ. *Tom.* 5. *p.* 208.

* Μὴ τοίνυν φειδώμεθα χρημάτων, μᾶλλον δὲ φειδώμεθα τῶν χρημάτων· ὁ γὰρ φειδόμενος τῶν ὄντων εἰς τὰς τῶν πενήτων χεῖρας αὐτὰ ἐναποτίθεται, εἰς τὸν ἄσυλον θησαυρὸν καὶ λῃσταῖς καὶ οἰκέταις καὶ συκοφάνταις κακούργοις καὶ πάσαις ἐφόδοις ἀνάλωτον. Chryſ. *Tom.* 5. *Or.* 55.

Multi Sancti, & Sanctæ omnimodo caventes ipſas velut matres deliciarum divitias diſpergendo pauperibus abjecerunt, & tali modo in cœleſtibus theſauros tutius condiderunt. Aug. *Ep.* 121.

ſaid it, that *He which giveth to the poor, ſhall not lack*; no viciſſitude Prov. 28. 27. therefore of things can ſurprize him, or find him unfurniſhed; no diſaſter can impoveriſh him, no adverſity can overwhelm him; he hath a certain reſerve againſt all times and occaſions: He that *deviſeth liberal* Iſa. 32. 8. *things, by liberal things ſhall he ſtand*, (ſaith the Prophet.) But on the other hand, being niggardly is the likelieſt courſe we can take to loſe our wealth and eſtate; we thereby expoſe them to danger, and leave them defenceleſs; we ſubject them to the envious eye, to the ſlanderous tongue, to the ravenous and inſidious hand; we deprive them of Divine protection, which if it be away, *The watch-man waketh but in vain*: We Pſal. 127. 1. provoke God irrecoverably to take it from us, as he did the Talent from that unprofitable ſervant, who did not uſe it well. We do indeed thereby yield God juſt cauſe of war, and enmity againſt us; which being, *Omnia dat qui juſta negat*; we do forfeit all to Divine juſtice, by denying that portion which belongs to him, and which he claims. Can we hope to live in quiet poſſeſſion of any thing, if we refuſe to pay our due tributes and taxes impoſed upon us by our Almighty Sovereign; if we live in ſuch rebellion againſt his authority, ſuch violation of his right, ſuch diffidence to his word? No: *He that truſteth in his riches,* Prov. 11. 28. *ſhall fall, but the righteous ſhall flouriſh as a branch*: ſuch is the difference between the covetous and the liberal in point of ſecurity and ſucceſs concerning their eſtate.

Even according to the humane and ordinary way of eſteeming things, (abſtracting from the ſpecial providence of God) the liberal perſon hath in conſequence of his bounty, more real ſecurity for his wealth, than this world hath any other: He thereby gets an intereſt in the gratitude and affection of thoſe whom he obligeth, together with the good-will and reſpect of all men, who are ſpectatours of his vertuous and generous dealing: the hearts and memories of men are repoſitories to him of a treaſure, which nothing can extort from him, or defraud him of. If any miſchance ſhould arrive, or any want come near him, all men would be ready to commiſerate him, every man would haſten to his ſuccour. As when a haughty, a greedy, or a gripple man do fall into calamity or diſgrace, ſcarce any one regardeth or pitieth him: Fortune deſerting ſuch a perſon, carries all with it, few or none ſtick to him, his moſt zealous flatterers are commonly the firſt that forſake him, contempt and neglect are the only adherents to his condition; that of the Wiſeman appears verified, *He that hideth his eyes from the poor, ſhall have many a curſe*: ſo the courteous and bountiful perſon, when fortune Prov. 28. 27. ſeems to frown on him, hath a ſure refuge in the good-will and eſteem of men; all men, upon the accounts of honour and honeſty, take themſelves to be concerned in his caſe, and engaged to favour him; even thoſe, who before were ſtrangers, become then his friends, and in effect diſcover their affection to him; it, in the common judgment of people, appears an indignity and a diſgrace to mankind, that ſuch a man ſhould want or ſuffer.

Miraris cum tu argento poſt omnia ponas, Si nemo præſtet quem non merearis amorem. Hor. *Serm.* 1. 1.

4. Nay farther we may conſider, that exerciſing bounty is the moſt advantageous method of improving and increaſing an eſtate; but that being tenacious and illiberal, doth tend to the diminution and decay thereof. The way to obtain a great encreaſe, is to ſow much: he that ſows little, how can he expect a good crop? It is as true in ſpiritual husbandry, as in the others; that *what a man ſoweth that he ſhall reap,* Gal. 6. 7, 8. both in kind, and according to proportion: So that great Husband-man Saint *Paul* aſſureth us, *He that ſoweth ſparingly, ſhall reap ſparingly*; 2 Cor. 9. 6, 10.

but he that ſoweth bountifully, ſhall alſo reap bountifully: and *Solomon*
Prov. 11. 18. means the ſame, when he ſaith, *To him that ſoweth righteouſneſs, ſhall be
a ſure reward.* The way to gain abundantly is, you know well, to
trade boldly; he that will not adventure any thing conſiderable, how
can he think of a large return? *Honour the Lord with thy ſubſtance, ſo
ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new
wine*, Prov. 3. 9, 10. 'Tis ſo likewiſe in the evangelical negotiations;
if we put out much upon ſcore of conſcience or charity, we ſhall be ſure
to profit much. Liberality is the moſt beneficial traffick that can be; it
is bringing our wares to the beſt market; it is letting out our money into
the beſt hands; we thereby lend our money to God, who repays with vaſt
uſury; an hundred to one is the rate he allows at preſent, and above a
hundred millions to one he will render hereafter; ſo that if you will be
Merchants this way, you ſhall be ſure to thrive, you cannot fail to grow
Prov. 11. 25. rich moſt eaſily and ſpeedily: *The liberal ſoul ſhall be made fat, and he
that watereth ſhall be watered himſelf*: This is that which Saint *Paul*
Phil. 4. 17. again argues upon, when commending the *Philippians* free kindneſs toward
him, he ſays, *Not becauſe I deſire a gift, but I deſire fruit that may
abound to your account.* Bounty yields *καρπὸν πλεονάζοντα*, a fruit that
multiplies and abundantly turns to good account; it indeed procuring
God's benediction, the fountain of all deſirable plenty and proſperity:
Prov. 10. 22. for, *The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with
it.* It is therefore the greateſt want of policy, the worſt ill-husbandry
and unthriftineſs that can be, to be ſparing this way; he that uſeth it,
cannot be thriving; he muſt ſpend upon the main ſtock, and may be
ſure to get nothing conſiderable. God ordinarily ſo proceeds, as to recompence
and retaliate men in the ſame kind, wherein they endeavour
to pleaſe him, or preſume to offend him; ſo that for them who freely
offer him their goods, he in regard thereto will proſper their dealings,
Deut. 15. 10. and bleſs their eſtates: (*For this very thing the Lord thy God ſhall bleſs
thee in all thy works, and in all that thou putteſt thine hand unto*, ſays *Moſes*)
but they who will not lay out any thing for him, he will not concern
Pſal. 73. 17. himſelf in their ſucceſs otherwiſe than to croſs it, or (which is worſe)
to curſe it: for if he ſeem to favour them for a time with ſome proſperity
in their affairs, their condition is much worſe thereby, their account
will be more grievous, and their fate more diſaſtrous in the end.

5. Farther, the contributing part of our goods to the poor, will qualify
us to enjoy the reſt with ſatisfaction and comfort. The oblation of
theſe firſt-fruits, as it will ſanctify the whole lump of our eſtate, ſo it
will ſweeten it; having offered this well-pleaſing ſacrifice of piety, having
diſcharged this debt of juſtice, having paid this tribute of gratitude,
our hearts being at reſt, and our conſcience well ſatisfied, we ſhall,
Acts 2. 46. like thoſe good people in the Acts, *eat our meat with gladneſs, and ſingleneſs
of heart*; to ſee the poor man by our means accommodated, eaſed
and refreſhed, will give a delicious reliſh to all our enjoyments. But
withholding his portion from the poor, as it will pollute and profane all
our eſtate, ſo it will render the fruition thereof ſowre or unſavory to us:
for can we with any content taſte our dainties, or
view our plenties, while the poor man ſtands in
ſight pining with hunger? Can we without regret
ſee our walls cloathed with tapeſtry, our horſes
deckt with golden trappings, our attendants ſtrutting
in wanton gaiety, while our honeſt poor brother
appears half naked, and trembling with cold? Can we carry on

Ἐγγὺς ὁ πένης, εἰς τοῦτον ἀπέρευξαί τι τῶν περιττῶν, τί καὶ σὺ κάμνεις ἀπεπτῶν, καὶ οὗτος πεινῶν, καὶ σὺ κραιπαλῶν καὶ οὗτος ὑδεριῶν, καὶ σὺ κάρῳ βαρύνων, καὶ οὗτος περιτρεπόμενος νόσῳ; Nazian. *Orat.* 27.

one finger enough to furniſh ten poor people with neceſſaries, and have the heart within us, without ſhame and diſpleaſure, to ſee them want? No; the ſenſe of our impiety and ingratitude toward God, of our inhumanity and unworthineſs toward our neighbour, will not fail (if ever we conſiderately reflect on our behaviour) to ſting us with cruel remorſe and ſelf-condemnation; the clamours of want and miſery ſurrounding us, will pierce our ears, and wound our hearts; the frequent objects of pity and mercy, do what we can to baniſh them from our proſpect or regard, will ſo aſſail, and ſo purſue us, as to diſturb the freedom of our enjoyments, to quaſh the briskneſs of our mirth, to allay the ſweetneſs of our pleaſure; yea rather, if ſtupidity and obduration have not ſeized on us, to imbitter all unto us; we ſhall feel that true, which *Zophar* ſpeaks of the cruel and covetous oppreſſor, *Surely he ſhall not feel quietneſs in his belly,——he ſhall not rejoyce in his ſubſtance,——in the fullneſs of his ſufficiency he ſhall be in ſtraights.* Job. 20. 18, 20, 22.

6. I ſhall touch but one conſideration more, perſuaſive of this practice; it is this: The peculiar nature of our Religion ſpecially requires it, and the honour thereof exacts it from us; nothing better ſuits Chriſtianity, nothing more graces it, than liberality; nothing is more inconſiſtent therewith, or more diſparageth it, than being miſerable and ſordid. A Chriſtian niggard is the verieſt nonſenſe that can be; for, What is a Chriſtian? What but a Man, who adores God alone, who loves God above all things, who repoſes all his truſt and confidence in God? What is he, but one who undertaketh to imitate the moſt good and bountiful God, to follow, as the beſt pattern of his practice, the moſt benign and charitable *JESUS*, the Son of God; to obey the Laws of God, and his *Chriſt*, the ſum and ſubſtance of which is charity; half whoſe Religion doth conſiſt in loving his neighbour as himſelf? What is he farther, but one who hath renounced this world, with all the vain pomps and pleaſures of it; who poſeſſes himſelf in diſpoſition and affection of mind to forſake all things for *Chriſt*'s ſake; who pretends little to value, affect, or care for any thing under Heaven; having all his main concernments and treaſures, his heart, his hopes, and his happineſs in another world? Such is a Chriſtian; and what is a Niggard? All things quite contrary: One whoſe practice manifeſtly ſhews him to worſhip another thing beſide, and before God; to love Mammon above God, and more to confide in it, than in him; One who bears ſmall good-will, kindneſs or pity toward his brother; who is little affected or concerned with things future or celeſtial; whoſe mind and heart are rivetted to this world; whoſe hopes and happineſſes are ſettled here below; whoſe ſoul is deeply immerſed and buried in earth; One who, according to conſtant habit, notoriouſly breaketh the two great heads of Chriſtian duty, *Loving God with all his heart, and his neighbour as himſelf*: It is therefore, by comparing thoſe things, very plain, that we pretend to reconcile groſs contradictions and inconſiſtences, if we profeſs our ſelves to be Chriſtians, and are illiberal. It is indeed the ſpecial grace and glory of our Religion, that it conſiſteth not in barren ſpeculations, or empty formalities, or forward profeſſions; not in fancying curiouſly, or ſpeaking zealouſly, or looking demurely; but in really producing ſenſible fruits of goodneſs; in doing (as Saint *Paul* ſignifies) *things good and profitable unto men*, ſuch as thoſe chiefly Tit. 3. 8. are of which we ſpeak. The moſt gracious wiſdom of God hath ſo modelled our Religion, that according to it piety and charity are the ſame thing; that we can never expreſs ovr ſelves more dutiful toward him,

or better pleaſe him, or more truly glorify him, than when we are kind and good to our poor brother. We groſly miſtake, if we take giving of alms to be a Jewiſh or Popiſh practice, ſuitable to children and dullards in Religion, beneath ſo refined, ſo improved, ſo loftily ſpiritual gallants as we: No, 'tis a duty moſt properly, and moſt highly Chriſtian, as none more, a moſt goodly fruit of grace, and a moſt faithful mark 2 Cor. 9. 13. thereof: *By the experiment of this miniſtration, we* (as Saint *Paul* ſaith) *glorify God for our profeſſed ſubjection unto the goſpel of Chriſt, and for our liberal diſtribution unto our brethren and unto all men:* without it our faith is dead and ſenſeleſs; our high attainments are fond preſumptions; our fine notions and delicate ſpiritualities are in truth but ſilly dreams, the iſſues of a proud and ignorant fancy: he that appears hard-hearted and cloſe-fiſted towards his needy brother, let him think or call himſelf what he pleaſeth, he plainly is no Chriſtian, but a blemiſh, a reproach, and a ſcandal to that honourable name.

7. To all theſe conſiderations and reaſons inducing to the practice of this kind of charity, I might ſubjoin examples, and ſet before you the faireſt copies that can be imagined thereof. We have for it the pattern Jam. 1. 5,17. of God himſelf, who is infinitely munificent and merciful; *from whom* Acts 17. 25. *every good and perfect gift deſcendeth*; *who giveth life, and breath, and* 2 Cor. 8. 9. *all things unto all*; who *giveth liberally and upbraideth not.* We have the example of the Son of God, who out of pure charity did freely part with the riches and glories of eternity, voluntarily embracing extreme poverty and want for our ſake, that we who were poor, might be en- Acts 10. 38. riched; we that were miſerable might become happy; who *went about doing good*; ſpent all his life in painful diſpenſation of beneficence, and relieving the needs of men in every kind. We have the bleſſed Patriarchs to follow, who at God's pleaſure and call did readily leave their country, their friends, their goods, and all they had. We have the Matt. 19. 27. practice of the holy Apoſtles, who freely *let go all to follow their Lord*; who chearfully ſuſtained all ſorts of loſſes, diſgraces and pains, for promoting the honour of God, and procuring good unto men: we have to move and encourage us hereto the firſt and beſt Chriſtians, moſt full of Act. 4. 34,35. grace and holy zeal, who *ſo many as were poſſeſſors of lands and houſes, did ſell them*, and did impart the price of them to the community, *ſo that there was none poor among them*, and that *diſtribution was made to every one as he had need.* We have all the Saints and eminent ſervants of God in all times, who have been high and wonderful in the performance of theſe duties. I could tell you of the bleſſed Martyr Saint *Cy-* Pontius *in vit.* Cypr. *prian*, who was liberal by whole-ſale, beſtowing all at once, a fair eſtate, Greg. Naz. *Orat.* 40. on God and the poor; of the renowned Biſhop Saint *Baſil*, who conſtantly waited on the ſick, and kiſſed their ſores; of the moſt pious Con- Sulp. Sever. feſſor Saint *Martin*, who having but one coat left, and ſeeing a poor man that wanted cloaths, tore it in two pieces, and gave one to that *poor man*; and many like inſtances out of authentick hiſtory might be produced, apt to provoke our imitation: I might alſo, to beget emulation and ſhame in us, repreſent exemplary practices of humanity and charity even in Jews, Mahometans and Pagans, (ſuch as in theſe cold days might paſs for more than ordinary among us) but I ſhall only propound one preſent and ſenſible example, that of this noble City, whoſe publick bounty and charity in all kinds, (in education of orphans, in curing the diſeaſed both in body and mind, in proviſion for the poor, in relieving all ſorts of neceſſities and miſeries) let me earneſtly intreat and exhort us all for God's ſake, as we are able, by our private charity to

imitate, to encourage, and to aſſiſt; let us do this ſo much the more willingly and freely, as the ſad circumſtances of things, by God's judgments brought upon us, do plainly require, that the publick charity it ſelf (lying under ſo great impediments, diſcouragements and diſtreſſes) ſhould be ſupported, ſupplied, and relieved by particular liberality. No words that I can deviſe will be ſo apt to affect and move you, as the caſe it ſelf, if you pleaſe to conſider it: hear it therefore ſpeaking, and, I pray, with a pious and charitable diſpoſition of mind attend thereto:

A true Report, &c.

For this excellent pattern of pious bounty and mercy, let us heartily thank Almighty God: let us humbly implore God's bleſſing on the future management of it; let us pay due reſpects to the worthy promoters thereof, and pray for rewards upon them anſwerable to their charitable care and induſtry employed therein; let us alſo according to our ability perform our duty in following and furthering it: for encouragement to which practice, give me leave briefly to reflect upon the latter part of my Text; which repreſents ſome inſtances of the felicity proper to a bountiful perſon, or ſome rewards peculiar to the exerciſing the duties of bounty and mercy.

The firſt is, *His righteouſneſs endureth for ever.* Theſe words are capable of various ſenſes, or of divers reſpects; they may import that the fame and remembrance of his bounty is very durable, or that the effects thereof do laſtingly continue, or that eternal rewards are deſigned thereto, they may reſpect the bountiful man himſelf, or his poſterity here; they may ſimply relate to an endurance in God's regard and care; or they may with that alſo comprehend a continuance in the good memory, and honourable mention of men. Now in truth according to all theſe interpretations, the bountiful man's righteouſneſs doth endure for ever, that is, very laſtingly, (or ſo long as the ſpecial nature of the caſe doth bear) in any ſenſe; or for an abſolute perpetuity in ſome ſenſe: the words in their plenitude do naturally and without ſtraining involve ſo many truths; none of which therefore we think fit to exclude, but ſhall briefly touch them all.

1. As for future reputation and fame, (which that it in part is intended here, that which precedes, *The righteous ſhall be had in everlaſting remembrance*, doth argue) it is evident, that it peculiarly attends upon this practice: the bountiful perſon is eſpecially that *juſt* man, whoſe *memory is bleſſed*, (is μετ' ἐγκωμίων, as the Greek renders it; that is, is proſecuted with commendations and praiſes.) No Prov. 10. 7. ſpices can ſo embalm a man, no monument can ſo preſerve his name and memory, as works of beneficence; no other fame is comparably ſo precious, or truly glorious, as that which grows from thence: The renown of power and prowess, of wit or learning, of any wiſdom or skill, may dwell in the fancies of men with ſome admiration: but the remembrance of bounty reigns in their hearts with cordial eſteem and affection; there erecting immoveable trophies over death and oblivion, and thence ſpreading it ſelf through the tongues of men with ſincere and ſprightly commendations. The bountiful man's very duſt is fragrant, and his grave venerable; his name is never men-

tioned without reſpect; his actions have always theſe beſt Echoes, with innumerable iterations reſounding after them: *His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms,* Eccleſ. 32. 11. This was a true friend to mankind; This was a real benefactor to the world; This was a man good in earneſt, and pious to good purpoſe.

2. The effects of his righteouſneſs are likewiſe very durable: When he is departed hence, and in perſon is no more ſeen, he remains viſible and ſenſible in the footſteps and fruits of his goodneſs; the poor ſtill beholds him preſent in the ſubſiſtence of himſelf, and his Family; the ſick-man feels him in the refreſhment, which he yet enjoys by his proviſion; he ſupervives in the heart of the afflicted, which ſtill reſents the comfort, and rejoyces in the eaſe which he procured him; all the world derives benefit from him by the edification it receiveth from his example; Religion obtaineth profit and ornament, God himſelf enjoyeth glory and praiſe from his righteouſneſs.

3. His righteouſneſs alſo endureth in reſpect to his poſterity. It is an uſual plea for tenacity and parſimony, that care muſt be had of poſterity, that enough muſt be provided and laid up for the family: But in truth this is a very abſurd excuſe, and doing according thereto, is a very prepoſterous method of proceeding toward that end; it is really the greateſt improvidence in that reſpect, and the trueſt neglect that can be of our children: for ſo doing, together with a ſeeming eſtate, we entail a real curſe upon them; we diveſt them of God's protection and benediction, (the only ſure preſervatives of an eſtate) we leave them heirs of nothing ſo much as of puniſhments due to our ingratitude, our infidelity, our impiety and injuſtice both toward God and man: whereas by liberally beſtowing on the poor, we demiſe unto them God's bleſſing, which is the beſt inheritance; we recommend them to God's ſpecial care, which is the beſt tuition; we leave them God's protection and providence, which are a wealth indefectible and inexhauſtible; we conſtitute God their guardian, who will moſt faithfully manage, and moſt wiſely improve their ſubſtance, both that which we leave to them, and that which we gave for them to the poor; we thereby in good part entitle them to the rewards appropriate to our pious charity, our faith, our gratitude, our ſelf-denial, our juſtice, to whatever of good is vertually contained in our acts of bounty; to omit the honour and good-will of men, which conſtantly adhere to the bountiful man's houſe and family. *Prov.* 13. 22. *A good man leaveth an Inheritance to his childrens children.* It is therefore expreſly mentioned in Scripture as a recompence peculiar to this vertue, that ſecurity from want, and all happineſs do attend the poſterity of the bountiful perſon: *He is ever merciful and lendeth, and his ſeed is bleſſed,* ſaith *David* of him generally; and *David* alſo particularly obſerved, that in all the courſe of his long life, he could find no exception to the rule: *I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging their bread.* Pſal. 37, 25, 26. Pſal. 112. 2, 3.

4. His righteouſneſs alſo endureth for ever in the perpetual favour of God, and in the eternal rewards which God will confer upon him, who out of conſcience and reverence toward God, out of good-will and kindneſs toward his brother hath diſperſed, and given to the poor. *God will not* (as the Apoſtle ſaith) *be unjuſt to forget his labour of cha-* Heb. 6. 10.

charity

rity in miniſtring to his poor brother: from the ſeed which he *hath ſown to the ſpirit*, he ſhall aſſuredly reap a moſt plentiful crop of bleſſings ſpiritual; he ſhall effectually enjoy *the good foundation* that he hath *ſtored up*: for the goods he hath ſold and delivered, he ſhall *bonâ fide* receive his bargain, *the hidden treaſure*, and *precious pearl* of eternal life; for this beſt improvement of his talent of worldly riches, he ſhall hear the *Euge bone ſerve, Well done good and faithful ſervant, enter into thy maſter's joy*: he ſhall at laſt find God infinitely more bountiful to him, than he hath been unto the poor.

Gal. 6. 8.
1 Tim. 6. 19.
Matt. 13. 46.
Matt. 25. 21, 26.

Thus when all the flaſhes of ſenſual pleaſure are quite extinct; when all the flowers of ſecular glory are withered away; when all earthly treaſures are buried in darkneſs; when this world, and all the faſhion of it, are utterly vaniſhed and gone, the bountiful man's ſtate will be ſtill firm and flouriſhing, and *His righteouſneſs ſhall endure for ever.*

It follows, *His horn ſhall be exalted with honour*: A horn is an emblem of power; for in it the beaſts ſtrength, offenſive and defenſive, doth conſiſt; and of plenty, for it hath within it a capacity apt to contain what is put into it; and of ſanctity, for that in it was put the holy oyl, with which Kings were conſecrated; and of dignity, both in conſequence upon the reaſons mentioned, (as denoting might, and influence, and ſacredneſs accompanying ſovereign dignity) and becauſe alſo it is an eſpecial beauty and ornament to the Creature which hath it; ſo that this expreſſion (*His horn ſhall be exalted with honour*) may be ſuppoſed to import, that an abundance of high, and holy, of firm and ſolid honour ſhall attend upon the bountiful perſon. And that ſo it truly ſhall, may from many conſiderations appear.

1 Sam. 16. 13.
1 King. 1. 39.

1. Honour is inſeparably annexed thereto as its natural companion and ſhadow. God hath impreſſed upon all vertue a majeſty and a beauty, which do command reſpect, and with a kindly violence extort veneration from men; ſuch is the natural conſtitution of our ſouls, that as our ſenſe neceſſarily liketh what is fair and ſweet, ſo our mind unavoidably will eſteem what is vertuous and worthy; all good actions as ſuch, are honourable, but of all vertues beneficence doth with moſt unqueſtionable right claim honour, and with irreſiſtible force procures it; as it is indeed the moſt divine of vertues, ſo men are moſt apt to venerate them, whom they obſerve eminently to practiſe it. Other vertues men ſee, and approve as goodly to the ſight, but this they taſte and feel; this by moſt ſenſible experience they find to be pleaſant and profitable, and cannot therefore but highly prize it. They, who *do their alms before men*, although out of an unworthy vain-glorious deſign, *have* yet, as our Saviour intimates, *their reward*; they fail not to get honour thereby; and even ſo have no bad penny-worth: for, in the Wiſe-man's judgment, *A good name is rather to be choſen than great riches*, they receive at leaſt fine air for groſs earth; and things very ſpiritual, for things moſt material; they obtain that which every man doth naturally deſire and prize, for that which only faſhion in ſome places endeareth, and commandeth: they get the end for the means, for ſcarce any man ſeeketh wealth for it ſelf, but either for honour, or for vertues ſake, that he may live creditably, or may do good therewith: neceſſity is ſerved with a little, pleaſure may be ſatisfied with a competence; abundance is required only to ſupport honour or promote good; and honour by a natural connexion adhereth to bounty. *He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs and honour*, Prov. 21. 21.

Φιλοῦνται χεδὸν μάλιϛα οἱ ἐλευθέριοι τῶν ἐπ' ἀρετῆς, ὠφέλιμοι γάρ. Ariſt.
Matt. 6. 1.
Prov. 21. 21.
Αἱ γὰρ δυναϛεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμήν ἐϛιν αἱρετά. Ariſt.

2. But farther, an acceſſion of honour according to gracious promiſe, (grounded upon ſomewhat of ſpecial reaſon, of equity and decency in the thing it ſelf) is due from God unto the bountiful perſon, and is by ſpecial providence ſurely conferred on him. There is no kind of piety, or inſtance of obedience, whereby God himſelf is more ſignally Matt. 5. 16. honoured, than by this. Theſe are chiefly thoſe *good works*, the which *men ſeeing*, are apt to *glorify our father which is in heaven*; Phil. 1. 11. *Being filled with the fruits of righteouſneſs, which are by Chriſt Jeſus, to the glory, and praiſe of God.* To theſe fruits that is moſt applicable, which our Lord ſaith, Joh. 15. 8. *Hereby is my father glorified, if you bear much fruit*: for, as, *He that oppreſſeth the poor, reproacheth his maker*; ſo Prov. 14. 31. *he honoureth him, that hath mercy on the poor.* The comfortable experience of good in this ſort of actions, will moſt readily diſpoſe men to admire and commend the excellecy, the wiſdom, the goodneſs of the Divine Laws, will therefore procure God hearty praiſe, and thanks for them: 2 Cor. 9. 11, 12, 13. For, as Saint *Paul* teacheth us, *The adminiſtration of this ſervice not only ſupplyeth the want of the ſaints, but is abundant alſo by many thankſgivings unto God; whilſt by experiment of this miniſtration, they glorify God for your profeſſed ſubjection unto the Goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men.* Since then God is ſo peculiarly honoured by this practice, it is but equal and fit, that God ſhould remunerate it with honour; God's noble goodneſs will not let him ſeem defective in any ſort of beneficial correſpondence toward us, we ſhall never be able to yield him any kind of good thing in duty, which he will not be more apt to render us in grace; they who (as *Solomon* ſpeaketh) Prov. 3. 9. *honour God with their ſubſtance*, ſhall by God certainly be honoured with his bleſſing: reaſon intimates ſo much, and we beſide have God's expreſs word for it; 1 Sam. 2. 30. *Them* (ſaith he) *who honour me, I will honour.* He that abſolutely and independently is the fountain of all honour, 1 Chron. 29. 12. *from whom* (as good King *David* ſaith) *riches and honour cometh*, for that *he reigneth over all*, he will aſſuredly prefer and dignify thoſe, who have been at ſpecial care and coſt to advance his honour. He that hath the Prov. 21. 1. *hearts of all men in his hands*, and *faſhioneth them* as he pleaſeth, will Pſal. 33. 15. raiſe the bountiful man in the judgments and affections of men. He that ordereth all the events of things, and diſpoſeth ſucceſs as he thinks fit, will cauſe the bountiful perſon's enterprizes to proſper, and come off with credit. He will not ſuffer the reputation of ſo real an honourer of himſelf to be extremely ſlurr'd by diſaſter, to be blaſted by ſlander, to be ſupplanted by envy or malice; but will *bring forth his righteouſneſs as the light, and his judgment as the noon-day.* Pſal. 37. 6.

3. God will thus exalt the bountiful man's horn even here in this world, and to an infinitely higher pitch he will advance it in the future ſtate: He ſhall there be ſet at the right hand, in a moſt honourable place and rank; among the chief friends and favourites of the heavenly King: in happy conſortſhip with the holy Angels, and bleſſed Saints; where, in recompence of his pious bounty, he ſhall from the bountiful hands of his moſt gracious Lord receive *an incorruptible crown of righteouſneſs*, and *an unfading crown of glory*: The which God of his infinite mercy grant unto us all, through *Jeſus Chriſt* our Lord; to whom for ever be all praiſe. *Amen.*

Heb. 13. 20. *Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting Covenant, make us perfect in every good work to do his will, working in us that which is well-pleaſing in his ſight, through Jeſus Chriſt: To whom be glory for ever and ever.* Amen.

SERMON XXXII.

A Sermon upon the Paſſion of our Bleſſed Saviour.

PHIL. 2. 8.

And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.

WHen, in conſequence of the original apoſtacy from God, which did baniſh us from Paradiſe, and by continued rebellions againſt him, inevitable to our corrupt and impotent nature, mankind had forfeited the amity of God, (the chief of all goods, the fountain of all happineſs,) and had incurred his diſpleaſure, (the greateſt of all evils, the foundation of all miſery:)

Cyril. c. Jul. 8. p. 278. 9. p. 303. Joh. 3. 36. Col. 3. 6.

When poor man, having deſerted his natural Lord and Protector, *other Lords had got dominion over him*, ſo that he was captivated by the foul, malicious, cruel Spirits, and enſlaved to his own vain mind, to vile luſts, to wild paſſions:

Iren. 3. 33, 34. Iſa. 26. 13. Iren. 3. 8.

When, according to an eternal rule of juſtice, that ſin deſerveth puniſhment, and by an expreſs Law, wherein death was enacted to the tranſgreſſours of God's command, the root of our ſtock, and conſequently all its branches ſtood adjudged to utter deſtruction:

Gen. 4. 7. Gen. 2. 17. Iren. 5. 16.

When, according to St. *Paul*'s expreſſions, *all the World was become guilty before God*, (or * ſubjected to God's Judgment;) † *all men* (*Jews* and *Gentiles*) *were under ſin*, || *under condemnation*, * *under the curſe*; † *all men were concluded into diſobedience*, and || *ſhut up together* (as cloſe Priſoners) *under ſin*; * *all men had ſinned, and come ſhort of the glory of God*: † *Death had paſſed over all, becauſe all had ſinned:*

* Rom. 3. 19. ὑπόδικος τῷ Θεῷ. † Rom. 3. 9. || Rom. 5. 16, 18. * Gal. 3. 10. † Rom. 11. 32. εἰς ἀπείθειαν. || Gal. 3. 22. * Rom. 3. 23. † Rom. 5. 12.

When, for us, being plunged into ſo wretched a condition, no viſible remedy did appear, no poſſible redreſs could be obtained here below: (For, what means could we have of recovering God's favour, who were apt perpetually to contract new debts and guilts, but not able to diſcharge any old ſcores? What capacity of mind or will had we to entertain mercy, who were no leſs ſtubbornly perverſe and obdurate in our crimes, than ignorant or infirm? How could we be reconciled unto Heaven, who had an innate antipathy to God and goodneſs? [|| *Sin* (according to our natural ſtate, and ſecluding Evangelical grace) *reigning in our mortal bodies*, * *no good thing dwelling in us*; there being a predominant *law in our members, warring againſt the law of our mind, and bringing us into captivity to the law of ſin*; a main ingredient of our † *old man* being a || *carnal mind*, which is *enmity to God*, and *cannot ſubmit to his Law*; we being * *alienated from the life of God by the blindneſs of our hearts*, and *enemies in our minds by wicked works*?] How could we revive

|| Rom. 6. 12, 14, 20, 22. *Rom. 7. 18, 5. Rom. 7. 23. † Rom. 6. 6. Coloſſ. 3. 9. Epheſ. 4. 22. || Rom. 8. 7. οὐχ ὑποτάσσεται. * Epheſ. 4. 18. Coloſſ. 1. 21. Rom. 5. 10.

Epheſ. 2. 5. (Rom. 6. 13. 11.) Pſal. 143. 2. Exod. 34. 7.

revive to any good hope, who were *dead in treſpaſſes and ſins*, God having withdrawn his quickning Spirit? How at leaſt could we for one moment ſtand upright in God's ſight, upon the natural terms, excluding all ſin, and exacting perfect Obedience?)

Ezek. 16. 6.

When this, I ſay, was our forlorn and deſperate caſe, then Almighty God, out of his infinite goodneſs, was pleaſed to look upon us (as he ſometime did upon *Jeruſalem, lying polluted in her blood*) with an eye of pity and mercy, ſo as graciouſly to deſign a redemption for us out of all that woful diſtreſs: And no ſooner by his incomprehenſible wiſdom did he foreſee we ſhould loſe our ſelves, than by his immenſe grace he did conclude to reſtore us.

Eph. 1. 4, 9, 11. & 3. 11. 2 Tim. 1. 9. 1 Pet 1. 20. Rev. 13. 8. Rom. 16. 25. Tit. 1. 2. Athan. *de Incarn.* Geneſ. 2. 17.

But how could this happy deſign well be compaſſed? how in conſiſtence with the glory, with the juſtice, with the truth of God, could ſuch enemies be reconciled, ſuch offenders be pardoned, ſuch wretches be ſaved? Would the Omnipotent Majeſty, ſo affronted, deſign to treat with his rebels immediately, without an interceſſour or advocate? Would the Sovereign Governour of the world ſuffer thus notoriouſly his right to be violated, his authority to be ſlighted, his honour to be trampled on, without ſome notable vindication or ſatisfaction? Would the great Patron of Juſtice relax the terms of it, or ever permit a groſs breach thereof to paſs with impunity? Would the immutable God of truth expoſe his veracity or his conſtancy to ſuſpicion, by ſo reverſing that peremptory ſentence of death upon ſinners, that it ſhould not in a ſort eminently be accompliſhed? Would the moſt righteous and moſt holy God let ſlip an opportunity ſo advantageous for demonſtrating his perfect love of innocence, and abhorrence of iniquity? Could we therefore well be cleared from our guilt without an expiation, or re-inſtated in freedom without a ranſom, or exempted from condemnation without ſome puniſhment?

No: God was ſo pleaſed to proſecute his deſigns of goodneſs and mercy, as thereby no-wiſe to impair or obſcure, but rather to advance and illuſtrate the glories of his ſovereign dignity, of his ſevere juſtice, of his immaculate holineſs, of his unchangeable ſteddineſs in word and purpoſe. He accordingly would be ſued to for peace and mercy: nor would he grant them abſolutely, without due compenſations for the wrongs he had ſuſtained; yet ſo, that his goodneſs did find us a Mediatour, and furniſh us with means to ſatisfy him. He would not condeſcend to a ſimple remiſſion of our debts; yet ſo, that, ſaving his right and honour, he did ſtoop lower for an effectual abolition of them. He would make good his word, not to let our treſpaſſes go unpuniſhed; yet ſo, that by our puniſhment we might receive advantage. He would manifeſt his deteſtation of wickedneſs in a way more illuſtrious; than if he had perſecuted it down to Hell, and irreverſibly doomed it to endleſs torment.

But how might theſe things be effected? Where was there a Mediatour proper and worthy to intercede for us? Who could preſume to ſolicit and plead in our behalf? Who ſhould dare to put himſelf between God and us, or offer to skreen Mankind from the divine wrath and vengeance? Who had ſo great an intereſt in the Court of Heaven, as to ingratiate ſuch a brood of apoſtate enemies thereto? Who could aſſume the confidence to propoſe terms of reconciliation, or to agitate a new Covenent, wherewith God might be ſatisfied, and whereby we might be ſaved? Where, in Heaven or Earth, could there be found a Prieſt fit to atone for ſins ſo vaſtly numerous, ſo extremely hainous? And whence ſhould a ſacrifice be taken, of value ſufficient to expiate for ſo manifold enormities, committed againſt the infinite Majeſty of Heaven? Who could *find out the everlaſting redemption* of innumerable ſouls, or lay down a competent ranſom for them all? not to ſay, could alſo purchaſe for them eternal life and bliſs? αἰωνίαν λύτρωσιν εὑράμενος, Heb. 9. 12.

Theſe are Queſtions which would puzzle all the wit of man, yea, would gravel all the wiſdom of Angels to reſolve: for plain it is, that no creature on earth, none in Heaven, could well undertake or perform this work.

Where on earth, among the degenerate ſons of *Adam*, could be found *ſuch an High Prieſt as became us, holy, harmleſs, undefiled, ſeparate from ſinners?* Heb. 7. 26. And how could a Man, however innocent and pure as a Seraphim, ſo perform his duty, as to do more than merit or ſatisfie for himſelf? How many lives could the life of one man ſerve to ranſom; ſeeing that it is aſſerted of the greateſt and richeſt among men, that *None of them can by any means redeem his brother, or give to God a ranſom for him.* Pſal. 49. 7.

And how could available help in this caſe be expected from any of the Angelical hoaſt; ſeeing (beſide their being in nature different from us, and thence improper to merit or ſatisfie for us; beſide their comparative meanneſs, and infinite diſtance from the Majeſty of God) they are but our fellow-ſervants, and have obligations to diſcharge for themſelves, and cannot be ſolvent for more than for their own debts of gratitude and ſervice to their infinitely-bountiful Creator; they alſo themſelves needing a Saviour, to preſerve them by his grace in their happy ſtate?

Indeed, no creature might aſpire to ſo auguſt an honour, none could atchieve ſo marvellous a work, as to redeem from infinite guilt and miſery the nobleſt part of all the viſible creation: none could preſume to invade that high prerogative of God, or attempt to infringe the truth of that reiterated Proclamation, *I, even I am the Lord, and beſide me there is no Saviour.* Iſa. 43. 11. 45. 21. Hoſ. 13. 4.

Wherefore, ſeeing that a ſupereminent dignity of Perſon was required in our Mediatour, and that an immenſe value was to be preſented for our ranſom; ſeeing that *God ſaw there was no man, and wondred* (or took ſpecial notice) *that there was no interceſſor*; it muſt be *his arm* alone that could *bring ſalvation*; none beſide God himſelf could intermeddle therein. Iſa. 59. 16. κατενόησε, LXX.

But how could God undertake the buſineſs? Could he become a ſuitor or interceſſor to his offended ſelf? could he preſent a ſacrifice, or diſburſe a ſatisfaction to his own juſtice? could God alone contract and ſtipulate with God in our behalf? No; ſurely Man alſo muſt concur in the tranſaction: ſome amends muſt iſſue from him, ſomewhat muſt be paid out of our ſtock: humane will and conſent muſt be interpoſed, to ratify a firm covenant with us, inducing obligation on our part. It was decent and expedient, that as Man, by wilful tranſgreſſion and preſumptuous ſelf-pleaſing, had ſo highly offended, injured and diſhonoured his Maker; ſo Man alſo, by willing obedience, and patient ſubmiſſion to God's pleaſure, ſhould greatly content, right and glorify him.

Here then did lie the ſtreſs; this was the knot which only divine wiſdom could looſe. And ſo indeed it did in a moſt effectual and admirable way; for in correſpondence to all the exigencies of the caſe, (that God and Man both might act their parts in ſaving us,) the bleſſed eternal word, the only Son of God, by the good will of his Father, did vouchſafe to intercede for us, and to undertake our redemption; in order thereto voluntarily being ſent down from Heaven, aſſuming humane fleſh, ſubjecting himſelf to all the infirmities of our frail nature, and to the worſt inconveniences of our low condition; therein meriting God's Epheſ. 1. 8. Luke. 1. 78. Epheſ. 1. 5. Tit. 3. 4. Rom. 5. 8. Gal. 4. 4. Joh. 6. 38. Heb. 10. 7. Joh. 1. 14. Heb. 5. 2. 4. 15. Epheſ. 1. 6. *Conſtit. Apoſt.* 8. 12.

1 Tim. 2. 6.
Tit. 2. 14.
Heb. 9. 15. 2. 9.
Col. 1. 22.

favour to us, by a perfect obedience to the Law, and ſatisfying God's juſtice by a moſt patient endurance of pains in our behalf; in completion of all, willingly laying down his life for the ranſom of our ſouls, and pouring forth his blood in ſacrifice for our ſins.

1 Tim. 3. 16.

This is that great and wonderful *myſtery of godlineſs*, (or of our holy Religion,) the which St. *Paul* here doth expreſs, in theſe words concerning our bleſſed Saviour; *Who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.*

θανάτου δὲ σταυροῦ.

In which words are contained divers points very obſervable. But ſeeing the time will not allow me to treat on them in any meaſure as they deſerve; I ſhall (waving all the reſt) inſiſt but upon one particular, couched in the laſt words, *Even the death of the Croſs*; which by a ſpecial emphaſis do excite us to conſider the manner of that holy Paſſion, which we now commemorate: the contemplation whereof, as it is moſt ſeaſonable, ſo it is ever very profitable.

Now then in this kind of Paſſion we may conſider divers notable adjuncts; namely theſe. 1. Its being in appearance criminal. 2. Its being moſt bitter and painful. 3. Its being moſt ignominious and ſhameful. 4. Its peculiar advantageouſneſs to the deſigns of our Lord in ſuffering. 5. Its practical efficacy.

Iſa. 53. 12.
2 Cor. 4. 21.

I. We may conſider our Lord's Suffering as Criminal: or as in ſemblance being an execution of juſtice upon him. *He* (as the Prophet foretold of him) *was numbred among the tranſgreſſours*; and God (ſaith S. *Paul*) *made him ſin for us who knew no ſin*: that is, God ordered him to be treated as a moſt ſinful or criminous perſon, who in himſelf was perfectly innocent, and void of the leaſt inclination to offend.

Joh. 5. 18. 10. 30. &c. 7. 12.
Matth. 26. 61. 27. 40.
Luke. 23. 2.
Matth 27. 63.
Conſt. Apoſt. 5. 14.
κακοποιός.
Joh. 18. 30.

So in effect it was, that he was impeached of the higheſt crimes; as a violator of the Divine Laws in divers inſtances; as a deſigner to ſubvert their Religion and Temple; as an Impoſtor, deluding and ſeducing the people; as a Blaſphemer, aſſuming to himſelf the properties and prerogatives of God; as a ſeditious and rebellious perſon, *perverting the nation*, inhibiting payments of tribute to *Cæſar*, uſurping Royal Authority, and ſtyling himſelf *Chriſt a King*: in a word, as a Malefactor, or one guilty of enormous offences; ſo his perſecutors avowed to *Pilate*, *If*, ſaid they, *he were not a malefactor, we would not have delivered him up unto thee.* As ſuch he was repreſented and arraigned; as ſuch, although by a ſentence wreſted by malicious importunity, againſt the will and conſcience of the Judge, he was condemned, and accordingly ſuffered death.

Cur ſi Deus fuit, & mori voluit, non ſaltem honeſto aliquo mortis genere affectus eſt? &c.
Lact. 4. 26.
Juſt. M. *Hab.* *p.* 317.
Orig. *c.* Celſ. 2. *p.* 83. 7. *p.* 368.
Aug. *de Civ. D.* 10. 28.
Cyril. *c.* Jul. 6. *p.* 194.

Now whereas any death or paſſion of our Lord, as being in it ſelf immenſely valuable, and moſt precious in the ſight of God, might have been ſufficient toward the accompliſhment of his general deſigns, (the appeaſing God's wrath, the ſatisfaction of Divine Juſtice, the expiation of our guilt;) it may be inquired, why God ſhould thus expoſe him, or why he ſhould chuſe to ſuffer under this odious and ugly character? Which inquiry is the more conſiderable, becauſe it is eſpecially this circumſtance which croſſeth the fleſhly ſenſe, and worldly prejudices of men, ſo as to have rendred the Goſpel offenſive to the ſuperſtitious *Jews*, and deſpicable to conceited Gentiles. For ſo *Tryphon* in *Juſtin Martyr*, although, from conviction by teſtimonies of Scripture, he did admit the *Meſſias* was to ſuffer *hardly*, yet that it ſhould be in this *accurſed* manner, he could not digeſt. So the great adverſaries of Chriſtianity (*Celſus*, *Porphyrie*, *Julian*,) did with moſt contempt urge this exception againſt it. So S. *Paul* did obſerve, that *Chriſt crucified was unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs.* Wherefore to avoid thoſe ſcandals, and that we may better admire the Wiſdom of God in this diſpenſation, it may be fit to aſſign ſome Reaſons intimated in Holy Scripture, or bearing conformity to its Doctrine, why it was thus ordered. Such are theſe.

1 Cor. 1. 23.

1. As our Saviour freely did undertake a life of greateſt meanneſs and hardſhip, ſo upon the like accounts he might be pleaſed to undergo a death moſt lothſome and uncomfortable. There is nothing to man's nature (eſpecially to the beſt natures, in which modeſty and ingenuity do ſurvive) more abominable than ſuch a death. God for good purpoſes hath planted in our conſtitution a quick ſenſe of diſgrace; and of all diſgraces that which proceedeth from an imputation of crimes is moſt pungent; and being conſcious of our innocence doth heighten the ſmart; and to reflect upon our ſelves dying under it, leaving the World with an indeleble ſtain upon our name and memory, is yet more grievous. Even to languiſh by degrees, enduring the torments of a long, however ſharp diſeaſe, would to an honeſt mind ſeem more eligible, than in this manner, being reputed and handled as a villain, to find a quick and eaſie diſpatch.

Of which humane reſentment may we not obſerve a touch in that expoſtulation, *Be ye come out as againſt a thief with ſwords and ſtaves?* If as a man he did not like to be proſecuted as a thief; yet willingly did he chuſe it, as he did other moſt diſtaſtful things, pertaining to our nature, (*the likeneſs of man,*) and incident to that low condition, (*the form of a ſervant,*) into which he did put himſelf: ſuch as were, to endure penury, and to fare hardly, to be ſlighted, envied, hated, reproached through all his courſe of life.

Luk. 22. 52.
Matt. 26. 55.

It is well ſaid by a Pagan Philoſopher, that *No man doth expreſs ſuch a reſpect and devotion to Vertue, as doth he who forfeiteth the repute of being a good man, that he may not loſe the conſcience of being ſuch.* This our Lord willingly made his caſe, being content not only to expoſe his Life, but to proſtitute his Fame, for the intereſts of Goodneſs.

Nemo mihi videtur pluris æſtimare virtutem, nemo illi magis eſſe devotus, quàm qui boni viri famam perdidit, ne conſcientiam perderet. Sen. *Ep.* 81.

Had he died otherwiſe, he might have ſeemed to purchaſe our welfare at a ſomewhat eaſier rate; he had not been ſo complete a ſufferer; he had not taſted the worſt that man is liable to endure: there had been a comfort in ſeeming innocent, detracting from the perfection of his ſufferance.

Whereas therefore he often was in hazzard of death, both from the clandeſtine machinations, and the outrageous violences of thoſe who maligned him, he did induſtriouſly ſhun a death ſo plauſible, and honourable, if I may ſo ſpeak; it being not ſo diſgraceful to fall by private malice, or by ſudden rage, as by the ſolemn deliberate proceeding of men in publick authority and principal credit.

Joh. 5. 18. 8. 37, 40, 59, 7, 1, 19, 25. 10. 32, 39.

Accordingly this kind of death did not fall upon him by ſurprize, or by chance; but he did *from the beginning* foreſee it; he plainly with ſatisfaction did aim at it: He (as it is related in the Goſpels) did *ſhew* his Diſciples, that it was incumbent on him by God's appointment and his own choice; that *he ought* ('tis ſaid) *to ſuffer many things, to be rejected by the chief Prieſts, Elders and Scribes, to be vilified by them, to be delivered up to the Gentiles, to be mocked and ſcourged, and crucified,* as a flagitious ſlave. Thus would our bleſſed Saviour, in conformity to the reſt of his voluntary afflictions, and for a conſummation of them, not only ſuffer in his Body by ſore wounds and bruiſes, and in his Soul by doleful agonies, but in his Name alſo and Reputation by the fouleſt

Joh. 6. 64.

Matt. 16. 21.
Luk. 9. 22. 18. 32.
Mark 9. 31.

ſcandals; undergoing as well all the infamy as the infirmity which did belong to us, or might befal us: thus meaning by all means throughly to expreſs his charity, and exerciſe his compaſſion towards us; thus advancing his merit, and diſcharging the utmoſt ſatisfaction in our behalf.

2. Death paſſing on him as a Malefactour by publick ſentence, did beſt ſute to the nature of his undertaking, was moſt congruous to his intent, did moſt aptly repreſent what he was doing, and imply the reaſon of his performance. For we all are guilty in a moſt high degree, and in a manner very notorious; the fouleſt ſhame together with the ſharpeſt pain is due to us for affronting our glorious Maker, we deſerve an open condemnation and exemplary puniſhment: wherefore he, undertaking in our ſtead to bear all, and fully to ſatisfie for us, was pleaſed to undergo the like judgment and uſage; being termed, being treated as we ſhould have been, in quality of an hainous Malefactour, as we in truth are. What we had really acted in diſhonouring and uſurping upon God, in diſordering the world, in perverting others, that was imputed to him; and the puniſhment due to that guilt was inflicted on him.
Iſa. 53. 6. *All we like ſheep have gone aſtray, we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all.* He therefore did not only ſuſtain an equivalent pain for us, but in a ſort did bear an equal blame with us, before God and Man.

3. Seeing *by the determinate counſel of God* it was appointed that our
Acts 2. 23. Lord ſhould die for us, and that not in a natural, but violent way, ſo as perfectly to ſatisfie God's juſtice, to vindicate his honour, to evidence both his indignation againſt ſin, and willingneſs to be appeaſed; it was moſt fit that affair ſhould be tranſacted in a way, wherein God's right is moſt nearly concerned, and his providence moſt plainly diſcernible; wherein it ſhould be moſt apparent that God did exact and inflict the puniſhment, that our Lord did freely yield to it, and ſubmiſſively un-
Deut. 1. 17. dergo it, upon thoſe very accounts. All *judgment* (as *Moſes* of old did ſay) *is God's*, or is adminiſtred by authority derived from him, in his name, for his intereſt; all Magiſtrates being his officers, and inſtruments, whereby he governeth and ordereth the world, his natural Kingdom: whence that which is acted in way of formal judgment by perſons in authority, God himſelf may be deemed in a more ſpecial and immediate manner to execute it, as being done by his commiſſion, in his ſtead, on his behalf, with his peculiar ſuperitendence. It was therefore in our Lord a ſignal act of deference to God's Authority and Juſtice, becoming the perſon ſuſtained by him of our Mediatour and Proxy, to undergo ſuch a judgment, and ſuch a puniſhment; whereby he received a doom as it were from God's own mouth, uttered by his Miniſters, and bare the ſtroke of juſtice from God's hand, repreſented by his inſtruments. Whence very ſeaſonably and patiently did he reply to *Pilate*,
Joh. 19. 11. κατ' ἐμȣ̃. *Thou hadſt no power over me,* (or *againſt me,*) *except it were given thee from above*: implying, that it was in regard to the originally Supreme Authority of God his Father, and to his particular appointment upon this occaſion, that our Saviour did then frankly ſubject himſelf to thoſe inferiour powers, as to the proper Miniſters of Divine Juſtice. Had he ſuffered in any other way, by the private malice or paſſion of men, God's ſpecial providence in that caſe had been leſs viſible, and our Lord's obedience not ſo remarkable. And if he muſt die by publick hands, it muſt be as a criminal, under a pretence of guilt and demerit; there muſt be a formal proceſs, how full ſoever of mockery and outrage; there muſt be teſtimonies produced, how void ſoever of truth or probability; there muſt be a ſentence pronounced, although moſt corrupt and injurious:

injurious: for no man is in this way perſecuted, without colour of deſert: otherwiſe it would ceaſe to be publick authority, and become lawleſs violence; the Perſecutor then would put off the face of a Magiſtrate, and appear as a Cut-throat, or a Robber.

4. In fine, our Saviour hardly with ſuch advantage, in any other way, could have diſplayed all kinds of Vertue and goodneſs, to the honour of God, to the edification of men, to the furtherance of our Salvation.

The Judgment-hall, with all the paſſages leading him thither, and thence to execution, attended with guards of ſouldiers, amidſt the crouds and clamours of people, were as ſo many theatres, on which he had opportune convenience, in the full eye of the world, to act divers parts of ſublimeſt Vertue: to expreſs his inſuperable Conſtancy, in atteſting truth, and maintaining a good conſcience; his Meekneſs, in calmly bearing the greateſt wrongs; his Patience, in contentedly enduring the ſaddeſt adverſities; his intire reſignation to the will and providence of God; his peaceable ſubmiſſion to the law and power of man; his admirable charity, in pitying, in excuſing, in obliging thoſe by his good wiſhes, and earneſt prayers for their pardon, who in a manner ſo injurious, ſo deſpiteful, ſo cruel, did perſecute him, yea, in gladly ſuffering all this from their hands for their ſalvation; his unſhakeable Faith in God, and unalterable Love toward him, under ſo fierce a trial, ſo dreadful a temptation. All theſe excellent Vertues and Graces, by the matter being thus ordered, in a degree moſt eminent, and in a manner very conſpicuous, were demonſtrated, to the praiſe of God's Name, and the commendation of his Truth; for the ſettlement of our Faith and Hope, for an inſtruction and an encouragement to us of good practice in thoſe higheſt inſtances of Vertue.

John 18. 37.
1 Tim. 6. 13.

It is a paſſable notion among the moſt eminent Pagan Sages, that no very exemplary Vertue can well appear otherwiſe than in notable misfortune. Whence 'tis ſaid in *Plato*, that to approve a man heartily *righteous, he muſt be ſcourged, tortured, bound, have his two eyes burnt out, and in the cloſe, having ſuffered all evils, muſt be impaled*, or crucified. And, * *It was* (ſaith *Seneca*) *the cup of poyſon which made* Socrates *a great man*, and *which out of priſon did transfer him to Heaven*, or did procure to him that lofty eſteem; affording him opportunity, to ſignalize his conſtancy, his equanimity, his unconcernedneſs for this world and life. And, *The vertue* (ſaith he again) *and the innocence of* Rutilius *would have lain hid, if it had not* (by condemnation and exile) *received injury; while it was violated, it brightly ſhone forth.* And he that ſaid this of others, was himſelf in nothing ſo illuſtrious, as in handſomely entertaining that death to which he was by the bloody Tyrant adjudged. And generally, the moſt honourable perſons in the judgment of poſterity for gallant worth, to this very end (as ſuch Philoſophers teach) were by divine providence delivered up to ſuffer opprobrious condemnations and puniſhments, by the ingrateful malignity of their times. So that the *Greeks*, in conſiſtence with their own wiſdom and experience, could not reaſonably ſcorn that Croſs which our good Lord (did not only, as did their beſt Worthies, by forcible accidental conſtraint undergo, but) adviſedly by free choice did undertake, to recommend the moſt excellent Vertues to imitation, and to promote the moſt noble deſigns that could be, by its influence.

Magnum exemplum niſi mala fortuna non invenit. Sen. *de Prov. c.* 3.

Ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τὼ ὀφθαλμὼ, τελευτῶν πάντα κακὰ παθὼν ἀνασχινδυλευθήσεται. Plat. *de Rep.* 2.

* *Cicuta magnum Socratem fecit.* Sen. *Ep.* 13.

Calix venenatus, qui Socratem tranſtulit è carcere in cœlum. Sen. *Ep.* 67.

Æqualis fuit in tanta inæqualitate fortunæ, &c. Sen. *Ep.* 104.

Rutilii innocentia ac virtus lateret, niſi accepiſſet injuriam; dum violatur, effulſit. Sen. *Ep.* 79.

Sen. *de Prov.* 2, 3, *&c.*
Plut. *de Stoic. Contr. ep.* 1931.

So great Reaſon there was, that our Lord ſhould thus ſuffer as a Criminal.

II. We may conſider, that in that kind his Suffering was moſt bitter and painful. Eaſily we may imagine what acerbity of pain muſt be endured by our Lord, in his tender Limbs being ſtretched forth, racked, and tentered, and continuing for a good time in ſuch a poſture; by the *piercing his hands and his feet,* parts very nervous and exquiſitely ſenſible, with ſharp nails, (ſo that, as it is ſaid of *Joſeph, the iron entered into his Soul*;) by abiding expoſed to the injuries of the Sun ſcorching, the wind beating, the weather ſearching his griveous wounds and ſores. Such a pain it was; and that no ſtupefying, no tranſient pain, but one both very acute and lingring: for we ſee, that he together with his fellow-ſufferers had both preſence of mind, and time to diſcourſe. Even ſix long hours did he remain under ſuch torture, ſuſtaining in each moment of them beyond the pangs of an ordinary death. But as the caſe was ſo hard and ſad, ſo the reaſon of it was great, and the fruit anſwerably good. Our Saviour did embrace ſuch a Paſſion, that in being thus content to endure the moſt intollerable ſmarts for us, he might demonſtrate the vehemence of his love; that he might ſignifie the hainouſneſs of our ſins, which deſerved that from ſuch a perſon ſo heavy puniſhment ſhould be exacted; that he might appear to yield a valuable compenſation for thoſe pains which we ſhould have ſuffered; that he throughly might exemplifie the hardeſt duties of obedience and patience.

Pſal. 22. 16.
Pſal. 105. 18.
Mar. 15. 25, 34.

III. This manner of Suffering was (as moſt ſharp and afflictive, ſo) moſt vile and ſhameful; being proper to the baſeſt condition of the worſt men, and unworthy of a free-man, however nocent and guilty. It was *ſervile ſupplicium,* a puniſhment never by the *Romans,* under whoſe Law our Lord ſuffered, legally inflicted upon free-men, but upon ſlaves only; that is, upon people ſcarcely regarded as men, having in a ſort forfeited or loſt themſelves. And among the *Jews* that execution which moſt approached thereto, and in part agreed with it, (for their Law did not allow any ſo inhumane puniſhment,) hanging up the dead bodies of ſome that had been put to death, was held moſt infamous and execrable: for, *Curſed,* ſaid the Law, *is every one that hangeth upon a tree*; curſed, that is, devoted to reproach and malediction: *accurſed by God,* ſaith the Hebrew, that is, ſeeming to be rejected by God, and by his ſpecial order expoſed to affliction.

Quod etiam homine libero, quamvis nocente, videatur indignum. Lact. 4. 26.
Deut. 21. 23.
Gal. 3. 13.
Τοῦτο γὰρ μόνον τῆς τελευτῆς τὸ εἶδος ὑπὸ ἀρᾶς ἔκειτο. Chryſ. *Tom. 6. Or. 61.*

Indeed, according to the courſe of things, to be ſet on high, and for continuance of time to be objected to the view of all that paſs by, in that calamitous poſture, doth infuſe bad ſuſpicion, doth provoke cenſure, doth invite contempt and ſcorn, doth naturally draw forth language of deriſion, deſpight and deteſtation; eſpecially from the inconſiderate, hard-hearted and rude vulgar, which commonly doth think, ſpeak and deal according to event and appearance: (——*Sequitur fortunam ſemper, & odit damnatos*——) Whence θεατρίζεσθαι, *to be made a gazing-ſtock,* or an object of reproach to the multitude, is by the Apoſtle mentioned as an aggravation of the hardſhips endured by the Primitive Chriſtians. And thus in extremity did it befal our Lord: for we read, that the people did in that condition mock, jear and revile him, drawing up their noſes, abuſing him by ſcurrilous geſtures, letting out their virulent and wanton tongues againſt him; ſo as to verifie that prediction, *I am a reproach of men, and deſpiſed of the people: All they that ſee me laugh me to ſcorn; they ſhoot out the lip, they ſhake the head, ſaying, He truſted in the Lord, let him deliver him, ſeeing he delighted in him.*

Heb. 10. 33.
ἐξεμυκτήριζον· ἐνέπαιζον. ἐβλασφήμουν.
Luk. 23. 35, 36.
Matt. 27. 39.
Pſal. 22. 6, 7, 8.

The ſame perſons who formerly had admired his glorious works, who had been raviſhed with his excellent diſcourſes, who had followed and favoured him ſo earneſtly, who had bleſſed and magnified him, (*for he,* ſaith

Matth. 9. 33. 21. 9, 12. 23
Luk. 4. 15.

ſaith Saint *Luke, taught in the Synagogues, being glorified by all,)* even thoſe very perſons did then behold him with pitileſs contempt and deſpight. In correſpondence to that prophecie, *they look and ſtare upon me,* Pſal. 22. 17.
εἱϛήκει ὁ λαὸς θεωρῶν, *the people ſtood gazing* on him, in a moſt ſcornful Luk. 23. 35.
manner, venting contemptuous and ſpiteful reproaches; as we ſee reported in the Evangelical Story.

Thus did our bleſſed Saviour *endure the croſs, deſpiſing the ſhame.* Heb. 12. 2.
Deſpiſing the ſhame, that is not ſimply diſregarding it, or (with a Stoical haughtineſs, with a Cynical immodeſty, with a ſtupid careleſneſs) ſlighting it as no evil; but not eſchewing it, or not rating it for ſo great an evil, that to decline it he would neglect the proſecution of his great and glorious deſigns.

There is innate to man an averſation and abhorrency from diſgraceful abuſe, no leſs ſtrong than are the like antipathies to pain: whence *cruel* Heb. 11. 36.
mockings and ſcourgings are coupled as ingredients of the ſore perſecutions ſuſtained by God's faithful Martyrs. And generally men with more readineſs will embrace, with more contentedneſs will endure the cruelty of the latter, than of the former; Pain not ſo ſmartly affecting the lower ſenſe, as being inſolently contemned doth grate upon the fancy, and wound even the mind it ſelf. For, *the wounds* of infamy *do* (as the Prov. 18. 8.
Wiſe-man telleth us) *go down into the innermoſt parts of the belly,* reaching 12. 18.
the very heart, and touching the ſoul to the quick.

We therefore need not doubt, but that our Saviour as a man, endowed with humane paſſions, was ſenſible of this natural evil; and that ſuch indignities did add ſomewhat of loathſomneſs to his cup of affliction; eſpecially conſidering, that his great charity diſpoſed him to grieve, obſerving men to act ſo indecently, ſo unworthily, ſo unjuſtly toward him: yet in conſideration of the glory that would thence accrue to God, of the benefit that would redound to us, of the *joy that was ſet* Heb. 12. 2.
before him, when *he ſhould ſee of the travel of his ſoul, and be ſatisfied,* Iſa. 53. 11.
he moſt willingly did accept, and moſt gladly did comport with it. He *became a curſe for us,* expoſed to malediction and reviling; He *endured* Gal. 3. 13.
the contradiction (or obloquy) *of ſinful men*: He was *deſpiſed, rejected* Heb. 12. 3.
and diſeſteemed of men: He in common apprehenſion was deſerted by Iſa. 53. 3.
God, according to that of the Prophet, *We did eſteem him ſtricken, ſmit-* Iſa. 53. 4.
ten of God, and afflicted; himſelf even ſeeming to concur in that opinion. So was he *made a curſe for us,* that *we,* as the Apoſtle teacheth, Gal. 3. 13.
might *be redeemed from the curſe of the Law*; that is, that we might be freed from the exemplary puniſhment due to our tranſgreſſions of the Law, with the diſpleaſure of God appearing therein, and the diſgrace before the world attending it. He choſe thus to *make himſelf of no repu-* Phil 2. 7.
tation, vouchſafing to be dealt with as a wretched ſlave, and a wicked miſcreant, that we might be exempted, not only from the torment, but alſo from the ignominy which we had merited; that together with our life, our ſafety, our liberty, we might even recover that honour which we had forfeited and imbezzled.

But leſt any ſhould be temped not ſufficiently to value theſe ſufferances of our Lord, as not ſo rare, but that other men have taſted the like; leſt any ſhould preſume to compare them with afflictions incident to other perſons, as *Celſus* did compare them with thoſe of *Anaxarchus* and Orig. c. Celſ. 7.
Epictetus; it is requiſite to conſider ſome remarkable particulars about p. 368.
them.

We may then conſider, that not only the infinite dignity of his Perſon, and the perfect Innocency of his life did inhance the price of his Sufferings; but ſome Endowments peculiar to him, and ſome Circumſtances adhering to his deſign, did much augment their force.

He was not only, according to the frame and temper of humane nature, ſenſibly touched with the pain, the ſhame, the whole combination of diſaſters apparently waiting on his Paſſion; as God (when he did inſert ſenſe and paſſion into our nature, ordering objects to affect them) did intend we ſhould be, and as other men in like circumſtances would have been; but in many reſpects beyond that ordinary rate: ſo that no man, we may ſuppoſe, could have felt ſuch grief from them as he did, no man ever hath been ſenſible of any thing comparable to what he did endure; that paſſage being truly applicable to him, Lam. 1. 12. *Behold and ſee, if there be any ſorrow like to my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger*; as that unparallel'd Luk. 22. 44. *ſweating out great lumps of blood* may argue; and as the terms expreſſing his reſentments do intimate. For, in reſpect of preſent evils, he ſaid of Matt. 26. 37, 38. himſelf, *My ſoul is exceeding ſorrowful to death*; he is ſaid *ἀδημονεῖν, to be in great anguiſh* and anxiety, to be in *an agony* or pang of ſorrow. In Luk. 22. 44. regard to miſchiefs which he ſaw coming on, he is ſaid to be *diſturb'd in* Joh. 13. 21. 12. 27. *ſpirit*, and to be *ſore amazed*, or diſmayed at them. To ſuch an ex- Mark 14. 33. ceeding height did the ſenſe of incumbent evils, and the proſpect of impendent calamities, the apprehenſion of his caſe, together with a reflexion on our condition, ſkrew up his affections.

And no wonder that ſuch a burthen, even the weight of all the ſins (the numberleſs moſt heinous ſins and abominations) that ever were committed by mankind, by appropriation of them to himſelf, lying on his ſhoulders, he ſhould feel it heavy, or ſeem to crouch and groan under it; that in the myſtical Pſalm, applied by the Apoſtle to him, he Heb. 10. 5. Pſal. 40. 12. ſhould cry out, *Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of my head, and my heart faileth me.* The ſight of God's indignation ſo dreadfully flaming out againſt ſin, might well aſtoniſh and terrify him: To ſtand, as it were, before the mouth of Hell belching fire and brimſtone in his face; to lie down in the hotteſt furnace of Divine vengeance; to quench with his own heart blood the wrath of Heaven, and the infernal fire, (as he did in regard to thoſe who will not rekindle them to themſelves,) might well in the heart of a man beget unconceivable and unexpreſſible preſſures of affliction. When ſuch a Father (ſo infinitely good and kind to him, whom he ſo dearly and perfectly loved) did hide his face from him, did frown on him, how could he otherwiſe than be mightily troubled? Is it ſtrange that ſo hearty a love, ſo tender a pity, contemplating our ſinfulneſs, and experimenting our wretchedneſs, ſhould be deeply touched? To ſee, I ſay, ſo plainly, to feel ſo throughly the horrible blindneſs, the folly, the infidelity, the imbecillity, the ingratitude, the incorrigibility, the ſtrange perverſeneſs, perfidiouſneſs, malice and cruelty of mankind in ſo many inſtances, (in the treaſon of *Judas*, in the denial of *Peter*, in the deſertion of all the Apoſtles, in the ſpite and rage of the Perſecutors, in the falſhood of the Witneſſes, in the abuſes of the People, in the compliance of *Pilate*, in a general conſpiracy of Friends and Foes to ſin,) all theſe ſurrounding him, all invading him, all diſcharging themſelves upon him; would it not aſtone a mind ſo pure? would it not wound a heart ſo tender and full of charity?

Surely, any of thoſe perſons who fondly do pretend unto, or vainly do glory in a ſullen apathy; or a ſtubborn contempt of the evils incident to our nature and ſtate, would in ſuch a caſe have been utterly dejected: The moſt reſolved Philoſopher would have been daſhed into confuſion at the ſight, would have been cruſhed into deſperation under the ſenſe of thoſe evils which did aſſault him.

With the greatneſs of the cauſes, the goodneſs of his conſtitution did conſpire to encreaſe his Sufferings. For ſurely, as his complexion was moſt pure and delicate, his ſpirit moſt vivid and apprehenſive, his affections moſt pliant and tractable ; ſo accordingly would the impreſſions upon him be moſt ſenſible, and conſequently the pains which he felt (in body or ſoul) moſt afflictive.

That we in like caſes are not alike moved ; that we do not tremble at the apprehenſions of God's diſpleaſure, that we are not affrighted with the ſenſe of our ſins, that we do not with ſad horrour reſent our danger and our miſery, doth ariſe from that we have very glimmering and faint conceptions of thoſe matters; or that they do not in ſo clear and lively a manner ſtrike our fancy ; (not appearing in their true nature and proper ſhape, ſo heinous and ſo hideous as they really are in themſelves and in their conſequences ;) or becauſe we have but weak perſuaſions about them ; or becauſe we do but ſlightly conſider them ; or from that our hearts are very hard and callous, our affections very cold and dull, ſo that nothing of this nature (nothing beſide groſs material affairs) can mollifie or melt them ; or for that we have in us ſmall love to God, and a ſlender regard to our own welfare ; in fine, for that in ſpiritual matters we are neither ſo wiſe, ſo ſober, ſo ſerious, nor ſo good or ingenuous, in any reaſonable meaſure, as we ſhould be. But our Saviour in all thoſe reſpects was otherwiſe diſpoſed. He moſt evidently diſcerned the wrath of God, the grievouſneſs of ſin, the wretchedneſs of man, moſt truly, moſt fully, moſt ſtrongly repreſented to his mind : He moſt firmly believed, yea moſt certainly knew, whatever God's Law had declared about them: He did exactly conſider and weigh them : His heart was moſt ſoft and ſenſible, his affections were moſt quick and excitable by their due objects : He was full of dutiful love to God, and moſt ardently deſirous of our good, bearing a more than fraternal good-will towards us. Whence 'tis not ſo marvellous that as a Man, as a tranſcendently-wiſe and good man, he was ſo vehemently affected by thoſe occurrences, that his imagination was ſo troubled, and his paſſions ſo ſtirred by them ; ſo that he thence did ſuffer in a manner, and to a degree unconceivable ; according to that ejaculation in the *Greek* Liturgies, *Διὰ τῶν ἀγνώστων σου παθημάτων ἐλέησον ἡμᾶς, Χριστὲ, By thy unknown ſufferings, O Chriſt, have mercy on us.* But farther,

IV. We may conſider, that this way of Suffering had in it ſome particular Advantages, conducing to the accompliſhment of our Lord's principal deſigns.

Its being very notorious, and laſting a competent time, were good Advantages. For if he had been privately made away, or ſuddenly diſpatched, no ſuch great notice would have been taken of it, nor would the matter of fact have been ſo fully proved, to the confirmation of our faith, and conviction of infidelity ; nor had that his excellent deportment under ſuch bitter affliction (his moſt Divine Patience, Meekneſs and Charity) ſo illuſtriouſly ſhone forth. Wherefore to prevent all exceptions, and excuſes of unbelief, (together with other collateral good purpoſes,) Divine Providence did ſo manage the buſineſs, that as the courſe of his life, ſo alſo the manner of his death, ſhould be moſt conſpicuouſly remarkable. *I ſpake freely to the world, and in ſecret have I done nothing,* ſaid he of himſelf; and, *Theſe things* (ſaid S. *Paul* to King *Agrippa) were not done in a corner.* Such were the proceedings of his life, not cloſe or clancular, but frank and open, not preſently huſhed up, but leiſurely carried on in the face of the World, that men might have the advantage to obſerve and examine them. And as he lived, ſo he died moſt publickly and viſibly ; the world being witneſs of his

Joh. 18. 20.

Act. 26. 26.

Death, and ſo prepared to believe his Reſurrection, and thence diſpoſed to
Joh. 12. 32. embrace his Doctrine; according to what he did fortel, *I being lifted up from the Earth, ſhall draw all men to me:* for he drew all men by ſo
(Iren. 2. 26.) obvious a Death to take notice of it, he drew all well-diſpoſed perſons from the wondrous conſequences of it to believe on him. And, *As* (ſaid he
Joh. 3. 14. again) *Moſes did exalt the Serpent in the Wilderneſs, ſo muſt the Son of man be exalted.* As the elevation of that myſterious Serpent did render
Iren. 4. 5. it viſible, and did attract the eyes of people toward it; whereby, God's power inviſibly accompanying that Sacramental performance, they were cured of thoſe mortiferous ſtings which they had received: ſo our Lord, being mounted on the Croſs, allured the eyes of men to behold him, and their hearts to cloſe with him; whereby, the heavenly virtue of God's Spirit co-operating, they became ſaved from thoſe deſtructive ſins, which from the Devil's ſerpentine inſtigations they had incurred.

Another Advantage of this kind of Suffering was, that by it the nature of that Kingdom which he did intend to erect was evidently ſignified: that it was not ſuch as the carnal people did expect, an external, earthly, temporal Kingdom, conſiſting in domination over the bodies and eſtates of men, dignified by outward wealth and ſplendour, managed by worldly power and policy, promoted by forcible compulſion and terror of arms, affording the advantages of ſafety, quiet, and proſperity here; but a Kingdom purely ſpiritual, celeſtial, eternal; conſiſting in the governance of mens hearts and minds; adorned with endowments of wiſdom and virtue; adminiſtred by the conduct and grace of God's Holy Spirit; upheld and propagated by meek inſtruction, by virtuous example, by hearty devotion, and humble patience; rewarding its loyal Subjects with ſpiritual joys and conſolations now, with heavenly reſt and bliſs hereafter. No other Kingdom could he preſume to deſign, who ſubmitted to this dolorous and diſgraceful way of ſuffering: No other exploits could he pretend to atchieve by expiring on a Croſs: No other way could he rule, who gave himſelf to be managed by the will of his adverſaries: No other benefits would this forlorn caſe
Joh. 18. 36. allow him to diſpenſe. So that well might he then aſſert, *My Kingdom is not of this World;* when he was going in this ſignal way to demonſtrate that important truth.

Luke 2. 35. It was alſo a moſt convenient touch-ſtone to prove the genuine diſpoſition and worth of men; ſo as to diſcriminate thoſe wiſe, ſober, ingenuous, ſincere, generous ſouls, who could diſcern true goodneſs through ſo dark a cloud, who could love it though ſo ill-favouredly disfigured, who could embrace and avow it notwithſtanding ſo terrible diſadvanta-
Matt. 11. 6. ges; it ſerved, I ſay to diſtinguiſh thoſe *bleſſed* ones, who *would not be*
Gal. 5. 11. *offended in him*, or by *the ſcandal of the croſs* be diſcouraged from adhe-
1 Pet. 2. 7, 8. 1 Cor. 1. 23. ring to him, from the crew of blind, vain, perverſe, haughty people, who, being ſcandalized at his adverſity, would contemn and reject him.

Chryſ. *Tom. 6. Orat. 61.* Another conſiderable Advantage was this, that by it God's ſpecial Providence was diſcovered, and his glory illuſtrated in the propagation of the Goſpel. For how could it be, that a perſon of ſo low parentage, of ſo mean garb, of ſo poor condition, who underwent ſo lamentable and deſpicable a kind of death, falling under the pride, and ſpite of his enemies, ſo eaſily ſhould gain ſo general an opinion in the world (even a-
1 Cor. 2. 8. mong the beſt, the wiſeſt, the greateſt perſons) of being *the Lord of*
Jam. 2. 1. *life and glory*? how, I ſay, could it happen, that ſuch a miracle could be effected without God's aid and ſpecial concurrence? That King *Herod*, who from a long reign in flouriſhing ſtate, with proſperous ſucceſs in his enterpriſes, did attain the name of Great; or that *Veſpaſian*, who triumphantly

triumphantly did aſcend the imperial Throne, ſhould either of them, by a few admirers of worldly vanity, ſeriouſly be held, or in flattery be call'd the *Meſſias*; is not ſo ſtrange: but that one who was trampled on ſo miſerably, and treated as a wretched caitiff, ſhould inſtantly conquer innumerable hearts, and from ſuch a depth of extreme adverſity, ſhould be advanced to the ſublimeſt pitch of glory; that *the Stone which the* Pſal. 118. 22,
builders with ſo much ſcorn *did refuſe*, ſhould *become the head ſtone of* 23.
the corner; *this* (with good aſſurance we may ſay) *was the Lord's doing, and it is marvellous in our eyes.*

Hereby indeed *the excellency of divine power* and wiſdom was much 2 Cor. 4. 7.
glorified; by ſo impotent, ſo improbably, ſo implauſible means accom- 1 Cor. 1. 27.
pliſhing ſo great effects; ſubduing the world to obedience of God, not by the active valour of an illuſtrious Hero, but through the patient ſubmiſſion of a poor, abuſed and oppreſſed perſon; reſtoring mankind to life and happineſs by the ſorrowful death of a crucified Saviour.

V. Laſtly, The conſideration of our Lord's Suffering in this manner is very uſeful in application to our practice: No point is more fruitful of wholſome inſtruction, none is more forcible to kindle devout affections, none can afford more efficacious inducements and incentives to a pious life. For what vertue will not a ſerious meditation on the Croſs be apt to breed and to cheriſh? to what duty will it not engage and excite us?

1. Are we not hence infinitely obliged, with moſt humble affection and hearty gratitude to adore each perſon of the bleſſed Trinity?

That God the Father ſhould deſign ſuch a Redemption for us; *not* Rom. 8. 32.
ſparing his own Son, (*the Son of his love*, dear to him as himſelf,) Col. 1. 13.
but *delivering him up for us*, to be thus dealt with for our ſake: That God would endure to ſee his Son in ſo pitiful a condition, to hear him groaning under ſo grievous preſſures, to let him be ſo horribly abuſed; and that for us, who deſerved nothing from him, who had demerited ſo much againſt him; for us, who were no friends to him, (for *even when*
we were enemies, we were reconciled to God by the death of his Son;) who Rom. 5. 10.
were not any ways commendable for goodneſs or righteouſneſs: (for
Chriſt did ſuffer for ſinners, the juſt for the unjuſt; and * *God commended* 1 Pet. 3. 18.
his love to us, that while we were ſinful, Chriſt died for us:) That God Rom. 5. 6.
thus ſhould *love us, ſending his Son to be a propitiation for our ſins*, in ſo 2 Cor. 5. 19. * Rom. 5. 8.
diſmal a way of ſuffering, how ſtupendious is that goodneſs? how vaſt 1 Joh. 4. 10.
an obligation doth it lay upon us to reciprocal affection? If we do owe all to God, as our Maker, from whoſe undeſerved bounty we did receive all that we have; how much farther do we ſtand indebted to him as the author of our Redemption, from whoſe ill-deſerved mercy we receive a new being, and better ſtate; and that in a way far more obliging? For God created us with a word, without more coſt or trouble: but to redeem us, ſtood him in huge expences and pains; no leſs than the debaſing his only Son to our frailty, the expoſing him to more than our miſery, the withdrawing his face, and reſtraining his bowels from his beſt beloved. If a *Jew* then were commanded by Law, if a *Gentile* were obliged by Nature, to *love God with all his heart and all his ſoul*; what affection doth a Chriſtian, under the law and duty of Grace, owe unto him? by what computation can we reckon that debt? what faculties have we ſufficient to diſcharge it? what finite heart can hold an affection commenſurate to ſuch an obligation?

And how can it otherwiſe than inflame our heart with love toward Eph. 3. 19.
the bleſſed Son of God, our Saviour, to conſider that meerly out of 5. 2. 25.
charitable pity toward us, he purpoſely came down from Heaven, and Gal. 2. 20. Apoc. 1. 5.
took our fleſh upon him, that he might therein undergo thoſe extreme Joh. 15. 13.
acerbities of pain, and thoſe moſt ugly indignities of ſhame for us? οὐδεὶς ἔχει, ἵνα τις —

Greater love (ſad he) *hath no man than this, that a man lay down his life for his friends:* But that God ſhould lay down his life, ſhould pour forth his blood, ſhould be aſperſed with the worſt crimes, and cloathed with fouleſt ſhame, ſhould be executed on a Croſs as a malefactor and a ſlave, for his enemies and rebellious traitours, what imagination can deviſe any expreſſion of charity or friendſhip comparable to this? Wherefore if love naturally be productive of love, if friendſhip juſtly meriteth a correſpondence in good-will, what effect ſhould the conſideration of ſo ineffable a love, of ſo unparallel'd friendſhip have upon us?

How can any ſerious reflexion on this event fail to work hearty gratitude in us toward our good Lord? For put caſe any perſon for our ſake (that he might reſcue us from the greateſt miſchiefs, and purchaſe for us the higheſt benefits) willingly ſhould deprive himſelf of all his eſtate, (and that a very large one,) of his honour, (and that a very high one,) of his eaſe and pleaſure, (and thoſe the moſt perfect and aſſured that could be;) that he ſhould expoſe himſelf to the greateſt hazzards, ſhould endure the ſoreſt pains, and moſt diſgraceful ignominies; ſhould proſtitute his life, and in moſt hideous manner loſe it, merely for our ſake: Should we not then apprehend and confeſs our ſelves monſtrouſly ingrateful, if we did not moſt deeply reſent ſuch kindneſs; if upon all occaſions we did not expreſs our thankfulneſs for it; if we did not ever readily yield all the acknowledgment and all the requital we were able? The caſe in regard to our bleſſed Saviour is like in kind; but in degree, whatever we can ſuppoſe doth infinitely fall below the performances of him for us, who ſtooped from the top of Heaven, who laid aſide the Majeſty and the Felicity of God for the infamies and the dolours of a Croſs, that he might redeem us from the torments of Hell, and inſtate us in the joys of Paradiſe. So that our obligations of gratitude to him are unexpreſſibly great; and we cannot with any face deny our ſelves to be moſt baſely unworthy, if the effects in our heart and life be not anſwerable.

Nor ſhould we forget, that alſo upon this account we do owe great love and thanks to God the Holy Ghoſt, who, as he did originally conſpire in the wonderful project of our Redemption, as he did executively by miraculous operation conduct our Saviour into his fleſhly Tabernacle, Joh. 3. 34. as he did by unmeaſurable communications of Divine virtue aſiſt his Humanity through all the courſe of his life; ſo in this juncture he did inſpire him with Charity more than humane, and did ſupport him to undergo thoſe preſſures with invincible patience; and ſo did ſanctifie all this Sacerdotal performance, that our Lord, as the Apoſtle Heb. 9. 14. doth affirm, *did through the eternal Spirit offer himſelf without ſpot to God.*

2. What ſurer ground can there be of Faith in God, what ſtronger en- 1 Pet. 1. 20. couragement of Hope, than is ſuggeſted by this conſideration? For if Epheſ. 1. 4. God ſtedfaſtly did hold his purpoſe, and faithfully did accompliſh his Luke 1. 70. word in an inſtance ſo diſtaſtful to his own heart and bowels; how can we ever ſuſpect his conſtancy and fidelity in any caſe? how can we diſtruſt the completion of any Divine promiſe?

If God ſpared not his own Son, but delivered him up for us, to the ſuf- Rom. 8. 32. fering of ſo contumelious affliction, how can we any ways be diffident of his bounty, or deſpair of his mercy; *how* (as the Apoſtle doth argue) *ſhall he not alſo with him freely give us all things?*

If ever we be tempted to doubt of God's goodneſs, will not this experiment thereof convince and ſatisfy us? For what higher kindneſs could God expreſs, what lower condeſcenſion could he vouchſafe, by what pledge could he more clearly or ſurely teſtify his willingneſs and his delight to do us good, than by thus ordering his deareſt Son to undergo ſuch miſeries for us?

If the greatneſs of our ſins diſcourageth us from entertaining comfortable hopes of mercy, will it not rear our hearts, to conſider that ſuch a puniſhment hath been inflicted to expiate them, which might content the moſt rigorous ſeverity; that ſuch a price is laid down to *redeem us from the curſe*, which richly may ſuffice to diſcharge it; that ſuch a ſacrifice hath been offered, which God hath avowed for moſt available, and acceptable to himſelf? So that now what can juſtice exact more from us? what have we farther to do, than with a penitent and thankful heart to embrace the mercy purchaſed for us? *Who is he that condemneth*, ſeeing *Chriſt hath died*, and *hath his own ſelf born our ſins in his own body on the tree*? Whatever the wounds of our Conſcience be, is not *the blood of the Croſs*, tempered with our hearty repentance, and applied by a lively faith, a ſovereign balſam, of virtue ſufficient to cure them? and may we not *by his ſtripes be healed*? Have we not abundant reaſon, with the Holy Apoſtle, to *joy in God through our Lord Jeſus Chriſt; by whom we have received the atonement*? Is it not to depreciate the worth, to diſparage the efficacy of our Lord's Paſſion, any ways to deſpair of mercy, or to be diſconſolate for guilt: as if the Croſs were not enough worthy to compenſate for our unworthineſs, or our Saviour's patience could not ballance our diſobedience?

Quis de ſe deſperet, pro quo tam humilis eſſe voluit Filius Dei? Aug. *de. Ag. Chr. c.* 11.
Gal. 3. 13.
Epheſ. 5. 2.
1 Pet. 1. 19.
Rom. 8. 34.
1 Pet. 2. 24.
1 Pet. 2. 24.
Rom. 5. 11.

3. It indeed may yield great joy and ſprightly conſolation to us, to contemplate our Lord upon the Croſs, exerciſing his immenſe Charity toward us, tranſacting all the work of our Redemption, defeating all the enemies, and evacuating all the obſtacles of our Salvation.

May we not delectably conſider him as there ſtretching forth his Arms of kindneſs, with them to embrace the World, and to receive all mankind under the wings of his protection? as there ſpreading out his Hands, with them earneſtly inviting and intreating us to accept the overtures of grace, procured by him for us?

Extendit in paſſione manus ſuas, &c. Lact. 4. 26.
Iſa. 65. 2.

Is it not ſweet and ſatisfactory, to view our great High Prieſt on that high Altar offering up his own pure Fleſh, and pouring out his precious blood, as an univerſal complete Sacrifice, propitiatory for the ſins of mankind?

Lev. 9. 22.
Chryſ. *Tom. Or.* 82.
P. Leo I.

Is it not a goodly object to behold humility and patience ſo gloriouſly rearing themſelves above all worldly, all infernal pride and inſolence; by the Croſs aſcending unto the celeſtial Throne of Dignity and Majeſty ſuperlative?

Is it not pleaſant to contemplate our Lord there ſtanding erect, not only as a reſolute ſufferer, but as a noble Conquerour, where *having ſpoiled principalities and powers, he made a ſolemn ſhew triumphing over them*? Did ever any Conquerour, loftily ſeated in his triumphal Chariot, yield a ſpectacle ſo gallant and magnificent? was ever tree adorned with trophies ſo pompous and ſplendid?

Col. 2. 15.

To the exteriour view and carnal ſenſe of men, our Lord was then indeed expoſed to ſcorn and ſhame; but to ſpiritual and ſincere diſcerning, all his and our enemies did there hang up as objects of contempt, utterly overthrown and undone.

There the Devil, that *ſtrong* and ſturdy *one*, did hang up bound in chains, diſarmed and rifled, quite baffled and confounded, mankind being reſcued from his tyrannick power.

ὁ ἰσχυρός.
Matt. 12. 29.
Luk. 11. 21. 22.
Heb. 2. 14.

There the World, with its vain pomps, its counterfeit beauties, its bewitching pleaſures, its fondly-admired excellencies did hang up all defaced and diſparaged; as it appeared to S. *Paul*: for, *God* (ſaith he) *forbid*

forbid that I ſhould glory ſave in the Croſs of Chriſt, by which the world is Gal. 6. 14. *crucified to me, and I unto the world.*

Gal. 2. 20. 5. 24. Col. 3. 5. Rom. 8. 13. There, in a moſt lively repreſentation, and moſt admirable pattern, was exhibited *the mortification of our fleſh, with its affections and luſts*; and our *old man was crucified, that the body of ſin might be deſtroyed.*

1 Pet. 2. 24. There our ſins, being (as St. *Peter* telleth us) *carried up by him unto the gibbet*, did hang as marks of his victorious proweſs, as malefactors Rom. 8. 3. by him *condemned in the fleſh*, as objects of our horrour and hatred.

1 Cor. 15. 54, 55. 2 Tim. 1. 10. Heb. 2. 14. There Death it ſelf hung gaſping, with its ſting pulled out, and all its terrours quelled; his Death having prevented ours, and induced Immortality.

Eph .2.15,16. Col. 1. 10. There all wrath, *enmity*, ſtrife, (the banes of comfortable life,) did hang *aboliſhed in his fleſh*, and *ſlain upon the Croſs, by the blood whereof he made peace, and reconciled all things in heaven and earth.*

Col. 2. 14. There manifold yokes of bondage, inſtruments of vexation, and principles of variance, even all *the hand-writing of ordinances that was againſt us*, did hang up *cancelled* and *nailed to the Croſs.*

So much ſweet comfort by ſpecial conſideration may be extracted from this event, which in appearance was moſt doleful, but in effect the moſt happy that ever by Providence was diſpenſed to the world. Farther,

4. This conſideration is moſt uſeful to render us very humble and ſenſible of our weakneſs, our vileneſs, our wretchedneſs. For how low was that our fall, from which we could not be raiſed without ſuch a depreſſion of God's only Son? how great is that impotency, which did need ſuch a ſuccour to relieve it? how abominable muſt be that iniquity, which might not be expiated without ſo coſtly a ſacrifice? how deplorable is that miſery, which could not be removed without commutation of ſo ſtrange a ſuffering? Would the Son of God have ſo *emptied*, ἑαυτὸν ἐκένωσε. Phil. 2. 7. and abaſed himſelf for nothing? would he have endured ſuch pains and ignominies for a trifle? No ſurely; if our guilt had been ſlight, if our caſe had been tolerable, the Divine wiſdom would have choſen a more cheap and eaſie remedy for us.

Is it not madneſs of us to be conceited for any worth in our ſelves, to confide in any merit of our works, to glory in any thing belonging to us, to fancy our ſelves brave, fine, happy perſons, worthy of great reſpect and eſteem; when as our unworthineſs, out demerit, our forlorn eſtate did extort from the moſt gracious God a diſpleaſure needing ſuch a reconciliation, did impoſe upon the moſt glorious Son of God a neceſſity to undergo ſuch a puniſhment in our behalf?

How can we reaſonably pretend to any honour, or juſtly aſſume any regard to our ſelves, whenas the Firſt-born of Heaven, *the Lord of* 1 Cor. 2. 8. Phil. 2 7. *glory*, partaker of Divine Majeſty, was fain to *make himſelf of no reputation*, to put himſelf into *the garb of a ſervant*, and under the imputation of a malefactor, to bear ſuch diſgrace and infamy in our room, in lieu of the confuſion due to us?

What more palpable confutation can there be of humane vanity and 2 Cor. 10. 5. arrogance, of all lofty *imaginations*, all preſumptuous confidences, all turgid humours, all fond ſelf-pleaſings and ſelf-admirings, than is that tragical croſs, wherein, as in a glaſs, our foul deformity, our pitiful meanneſs, onr helpleſs infirmity, our ſad wofulneſs are ſo plainly repreſented?

Well ſurely may we ſay with S. *Auſtin*, *Let man now at length bluſh to be proud, for whom God is made ſo humble.* [And ſince (as he doth add) *this great diſeaſe of Soul did bring down the Almighty Phyſici*

an

Jam tandem erubeſcat homo eſſe ſuperbus, propter quem factus eſt humilis Deus. Aug. *in* Pſ. 18.

Iſte ingens morbus omnipotentem Medicum de cœlo deduxit, uſque ad formam ſervi humiliavit, contumeliis egit, ligno *an from Heaven, did humble him to the form of a ſervant, did ſubject him to contumelies, did ſuſpend him on a Croſs, that this tumour by virtue of ſo great a medicine might be cured*;] may not he well be preſumed incurable, who is not cured of his pride by this medicine; in whom neither the reaſon of the caſe, nor the force of ſuch an example can work humility?

ſuſpendit, ut per ſalutem tantæ medicinæ curetur hic tumor. Ibid.

Quæ ſuperbia ſanari poteſt, ſi humilitate Filii Dei non ſanatur? Aug. *de Agone Chr. cap.* 11.

5. But farther, while this contemplation doth breed ſober humility, it alſo ſhould preſerve us from baſe abjectneſs of mind: for it doth evidently demonſtrate, that according to God's infallible judgment, we are very conſiderable; that our Souls are capable of high regard; that it is a great pity we ſhould be loſt and abandoned to ruine. For ſurely, had not God much eſteemed and reſpected us, he would not for our ſakes have ſo debaſed himſelf, or deigned to endure ſo much for our recovery; Divine juſtice would not have exacted or accepted ſuch a ranſom for our Souls, had they been of little worth. We ſhould not therefore ſlight our ſelves, nor demean our ſelves like ſorry contemptible wretches, as if we deſerved no conſideration, no pity from our ſelves; as if we thought our Souls not worth ſaving, which yet our Lord thought good to purchaſe at ſo dear a rate. By ſo deſpiſing or diſregarding our ſelves, do we not condemn the ſentiments, do we not vilifie the ſufferings of our Lord; ſo with a pitiful meanneſs of ſpirit joyning the moſt unworthy injuſtice and ingratitude? Again,

Aut vero pro minimo habet Deus hominem, propter quem mori voluit Filium ſuum? Aug. *in* Pſal. 148.

Si vobis ex terrena fragilitate viles eſtis, ex pretio veſtro vos æſtimate. Aug.

Acts 13. 46.

6. How can we reflect upon this event without extreme diſpleaſure againſt, and hearty deteſtation of our ſins? thoſe ſins which indeed did bring ſuch tortures and ſuch diſgraces upon our bleſſed Redeemer? *Judas*, the wretch who betrayed him, the *Jewiſh* Prieſts who did accuſe and proſecute him, the wicked rout which did abuſively inſult over him, thoſe cruel hands that ſmote him, thoſe pitileſs hearts that ſcorned him, thoſe poiſonous tongues that mocked him and reviled him, all thoſe who were the inſtruments and abettors of his affliction, how do we loath and abhor them? how do we deteſt their names, and execrate their memories? But how much greater reaſon have we to abominate our ſins, which were the true, the principal actors of all that woful tragedy? *He was delivered for our offences*: They were indeed the Traitors, which by the hands of *Judas* delivered him up. *He that knew no ſin, was made ſin for us*, that is, was accuſed, was condemned, was executed as a ſinner for us. It was therefore we, who by our ſins did impeach him; the ſpiteful Prieſts were but our Advocates: We by them did adjudge and ſentence him; *Pilate* was but drawn in againſt his will and conſcience, to be our ſpokeſman in that behalf: We by them did inflict that horrid puniſhment on him; the *Roman* Executioners were but our Repreſentatives therein. *He became a curſe for us*; that is, all the mockery, deriſion and contumely he endured, did proceed from us; the ſilly people were but properties acting our parts. Our ſins were they that cryed out, *Crucifige*, (*Crucify him, crucify him*,) with clamours more loud and more importunate than did all the *Jewiſh* rabble: It was they, which by the borrowed throats of that baſe people did ſo outrageouſly perſecute him. *He was wounded for our tranſgreſſions, and bruiſed for our iniquities*: It was they which by the hands of the fierce ſouldiers, and of the rude populacy, as by ſenſeleſs engines, did buffet and ſcourge him; they by the nails and thorns did pierce his fleſh, and

Rom. 4. 25.

2 Cor. 5. 21.

Gal. 3. 13.

Iſa. 53. 5.

rend his ſacred body. Upon them therefore it is moſt juſt and fit that we ſhould turn our hatred, that we ſhould diſcharge our indignation.

7. And what in reaſon can be more powerful toward working penitential ſorrow and remorſe, than reflexion upon ſuch horrible effects, proceeding from our ſins? How can we forbear earneſtly to grieve, conſidering our ſelves by them to have been the perfidious betrayers, the unjuſt ſlanderers, the cruel perſecutors, and barbarous murtherers of a Perſon ſo innocent and lovely, ſo good and benign, ſo great and glorious; of God's own dear Son, of our beſt Friend, of our moſt gracious Redeemer?

8. If ingenuity will not operate ſo far, and hereby melt us into contrition; yet ſurely this conſideration muſt needs affect us
Pſal. 119. 120. with a religious Fear. For can we otherwiſe than tremble to think upon the heinous guilt of our ſins, upon the dreadful fierceneſs of God's wrath againſt them, upon the impartial ſeverity of Divine judgment for them, all ſo manifeſtly diſcovered, all ſo livelily ſet forth in this diſmal ſpectacle? If the view of an ordinary execution is apt to beget in us ſome terrour, ſome dread of the Law, ſome reverence toward Authority; what awful impreſſions ſhould this ſingular example of Divine Juſtice work upon us?

How greatly we ſhould be moved thereby, what affections it ſhould raiſe in us, we may even learn from the moſt inanimate creatures: for the whole world did ſeem affected thereat with horrour and confuſion; the frame of things was diſcompoſed and diſturbed; all Nature did feel a kind of compaſſion and compunction for it. The Sun (as from averſion and ſhame) did hide his face, leaving the World covered for three hours with mournful blackneſs; the bowels of the Earth did yern and quake; the Rocks did ſplit; the Veil of the Temple was rent; the Graves did open themſelves, and the dead Bodies were rouzed up. And can we then (who are the moſt concerned in the event) be more ſtupid than the Earth, more obdurate than Rocks, more drowzy than interr'd Carcaſes, the moſt inſenſible and immovable things in nature? But farther,

9. How can the meditation on this event do otherwiſe than hugely
deter us from all wilful diſobedience and commiſſion of ſin? For
how thereby can we violate ſuch engagements, and thwart ſuch
an example of obedience? how thereby can we abuſe ſo wonderful
goodneſs, and diſoblige ſo tranſcendent charity? how thereby can we
reject that gentle dominion over us, which our Redeemer did ſo dearly
Tit. 2. 14. purchaſe, or renounce *the Lord that bought us* at ſo high a rate? with
1 Pet. 1. 18, 19. what heart can we bring up on the ſtage, and act over that dire-
Rom. 14. 9. ful tragedy, renewing all that pain and all that diſgrace to our Sa-
2 Cor. 5. 15. 2 Pet. 2. 1. viour; as the Apoſtle teacheth that we do by Apoſtacy, *crucifying to*
1 Cor. 6. 20. Heb. 6. 6. ἀνασταυροῦντες. *our ſelves the Son of God afreſh, and putting him to an open ſhame*?
Can we without horrour *tread under foot the Son of God, and count*
Heb. 10. 29. *the blood of the Covenant an unholy thing*; (as the ſame divine
ἑκουσίως ἁμαρτανόντων ἡμῶν, ver. 26. Apoſtle ſaith all wilful tranſgreſſors do;) vilifying that moſt ſacred and precious blood, ſo freely ſhed for the demonſtration of God's mercy, and ratification of his gracious intentions toward us, as
κοινὸν ἡγησάμενος. a thing of no ſpecial worth or conſideration; deſpiſing all his ſo kind and painful endeavours for our Salvation; defeating his moſt charitable purpoſes, and earneſt deſires for our welfare; rendring all his ſo bitter and loathſome Sufferings in regard to us utterly vain and fruitleſs,

fruitleſs, yea indeed very hurtful and pernicious? for if the Croſs do not ſave us from our ſins, it will much aggravate their guilt, and augment their puniſhment; bringing a ſeverer condemnation, and a ſadder ruine on us. Again,

10. This conſideration affordeth very ſtrong engagements to the practice of charity towards our Neighbour. For what heart can be ſo hard, that the blood of the Croſs cannot mollifie into a charitable and compaſſionate ſenſe? Can we forbear to love thoſe, toward whom our Saviour did bear ſo tender affection, for whom he was pleaſed to ſuſtain ſo woful tortures and indignities? Shall we not, in obedience to his moſt urgent commands, in conformity to his moſt notable example, in grateful return to him for his benefits, who thus did gladly ſuffer for us, diſcharge this moſt ſweet and eaſie duty towards his beloved friends? Shall we not be willing, by parting with a little ſuperfluous ſtuff for the relief of our poor brother, to requite and gratifie him, who, to ſuccour us in our diſtreſs, moſt bountifully did part with his wealth, with his glory, with his pleaſure, with his life it ſelf? 2 Cor. 8. 9.
Shall we not meekly comport with an infirmity, not bear a petty Eph. 4. 32.
neglect, not forgive a ſmall injury to our brother, whenas our Lord Coloſſ. 3. 13.
did for us, and from us bear a Croſs, to procure remiſſion for our innumerable moſt heinous affronts and offences againſt Almighty God? Can a heart void of mercy and pity, with any reaſon or modeſty pretend to the mercies and compaſſions of the Croſs? Can we hope, that God for *Chriſt*'s ſake will pardon us, if we for *Chriſt*'s ſake will not forgive our Neighbour?

Can we hear our Lord ſaying to us, *This is my command, That ye* Joh. 15. 12.
love one another, as I have loved you; and, *Hereby ſhall all men know* Joh. 13. 35.
that ye are my diſciples, if ye love one another? Can we hear S. *Paul* exhorting, *Walk in love, as Chriſt alſo hath loved us, and hath given him-* Eph. 5. 2.
ſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour; and, *We that are ſtrong ought to bear the infirmities of the weak—For even* Rom. 15. 1, 3.
Chriſt pleaſed not himſelf, but, as it is written, The reproaches of them that reproached thee, fell on me? Can we attend to S. *John's* arguing, *Beloved, if God ſo loved us, then ought we alſo to love one another. Hereby* 1 Joh. 4. 11.
we perceive the love of God, becauſe he laid down his life for us: wherefore 3. 16.
we ought to lay down our lives for the brethren?

Can we, I ſay, conſider ſuch Precepts, and ſuch Diſcourſes, without effectually being diſpoſed to comply with them for the ſake of our crucified Saviour; all whoſe Life was nothing elſe but one continual recommendation and enforcement of this duty; but his Death eſpecially was a pattern moſt obliging, moſt incentive thereto? This uſe of the Point is the more to be regarded, becauſe the Apoſtle doth apply it hereto, our Text coming in upon that occaſion; for having pathetically exhorted the *Philippians* to all kinds of charity and humble condeſcenſion, he ſubjoyneth, *Let this mind be in you, which was in Chriſt Jeſus; Who be-* Phil. 2. 5.—
ing in the form of God, &c.

11. But furthermore, what can be more operative than this point toward breeding a diſregard of this World with all its deceitful vanities, and miſchievous delights; toward reconciling our minds to the worſt condition into which it can bring us; toward ſupporting our hearts under the heavieſt preſſures of affliction which it can lay upon us? For can we reaſonably expect, can we eagerly affect, can we ardently deſire great proſperity, whenas the Son of God, our Lord and Maſter, did only taſte ſuch adverſity? How can we refuſe, in ſubmiſſion to God's pleaſure, contentedly to bear a ſlight grievance, whenas our Saviour gladly did bear a Croſs, infinitely more diſ-

taſteful to carnal will and ſenſe than any that can befal us? Who now can admire thoſe ſplendid trifles, which our Lord never did regard in his life, and which at his death only did ſerve to mock and abuſe him? Who can reliſh thoſe ſordid pleaſures, of which he living did not vouchſafe to taſte, and the contraries whereof he dying choſe to feel in all extremity? Who can diſdain or deſpiſe a ſtate of ſorrow and diſgrace, which he, by voluntary ſuſception of it, hath ſo dignified and graced; by which we ſo near reſemble and become conformable to him; by which we concur and partake with him; yea, by which in ſome caſes we may promote, and after a ſort complete his deſigns, *filling up,* (as S. *Paul* ſpeaketh) *that which is behind of the afflictions of Chriſt in our fleſh?*

Rom. 8. 17.
Phil. 3. 10.
Apoc. 1. 9.
1 Pet. 4. 13.
Col. 1. 24.

Who now can hugely prefer being eſteemed, approved, favoured, commended by men, before infamy, reproach, deriſion, and perſecution from them; eſpecially when theſe do follow conſcientious adherence to righteouſneſs? Who can be very ambitious of worldly honour and repute, covetous of wealth, or greedy of pleaſure, who doth obſerve the Son of God chuſing rather to hang upon a Croſs, than to ſit upon a Throne; inviting the clamours of ſcorn and ſpite, rather than acclamations of bleſſing and praiſe; diveſting himſelf of all ſecular power, pomp, plenty, conveniences and ſolaces: embracing the garb of a ſlave, and the repute of a malefactor, before the dignity and reſpect of a Prince, which were his due, which he moſt eaſily could have obtained?

Cogitemus crucem ejus, & divitias lutum eſſe putabimus. Hier. *ad* Nepot. *Epiſt.* 2.

Can we imagine it a very happy thing, to be high and proſperous in this World, to ſwim in affluence and pleaſure? Can we take it for a miſery, to be mean and low, to conflict with ſome wants and ſtraits here; ſeeing the Fountain of all happineſs, did himſelf purpoſely condeſcend to ſo forlorn a ſtate, and was pleaſed to become ſo deep a ſufferer? If with devout eyes of our mind we do behold our Lord, hanging naked upon a gibbet, beſmeared all over with ſtreams of his own blood, groaning under ſmart anguiſh of pain, encompaſſed with all ſorts of diſgraceful abuſes, *yielding* (as it was foretold of him) *his back to the ſmiters, and his cheeks to them who plucked off the hair, hiding not his face from ſhame and ſpitting*; will not the imagination of ſuch a ſpectacle dim the luſtre of all earthly grandeurs and beauties, damp the ſenſe of all carnal delights and ſatisfactions, quaſh all that extravagant glee which we can find in any wild frolicks, or riotous merriments? will it not ſtain all our pride, and check our wantonneſs? will it not diſpoſe our minds to be ſober, placing our happineſs in things of another nature, ſeeking our content in matters of higher importance; preferring obedience to the will of God before compliance with the fancies and deſires of men; according to that precept of St. *Peter, Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind—ſo as no longer to live the remaining time in the fleſh, to the luſts of men, but to the will of God?*

Quis beatam vitam eſſe arbitretur in iis, quæ contemnenda eſſe docuit Filius Dei? Aug. *de Ag. Chr. cap.* 11.

Iſa. 56.

1 Pet. 4. 1, 2. *Græc.*

12. This indeed will inſtruct and incline us chearfully to ſubmit unto God's will, and gladly to accept from his hand what-ever he diſpoſeth, however grievous and afflictive to our natural will; this point ſuggeſting great commendation of Afflictions, and ſtrong conſolation under them. For if ſuch hardſhip was to our Lord himſelf a ſchool of duty, *he* (as the Apoſtle ſaith) *learning obedience from what he ſuffered*; if it was to him a fit mean of perfection, as the Apoſtle doth again imply when he ſaith, *that it became God to perfect the captain of our ſalvation by ſuffering*; if it was an attractive of the Divine favour even to him, as thoſe words import, *Therefore the Father loveth me, becauſe*

ἔμαθεν ἀφ᾽ ὧν ἔπαθε. Heb. 5. 8.
Heb. 2. 10.
Joh. 10. 17.

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I lay down my life; if it was to him a ſtep toward glory, according to that ſaying, *Was not Chriſt to ſuffer, and ſo to enter into his glory?* yea, if it was a ground of conferring on him a ſublime pitch of dignity above all Creatures, *God for this obedience having exalted him, and given him a name above all names*; *We ſeeing Jeſus——for the ſuffering of death, crowned with glory and honour*; the heavenly Society in the *Revelations* with one voice crying out, *Worthy is the Lamb that was ſlain (who redeemed us to God by his blood) to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing:* If Affliction did miniſter ſuch advantages to him; and if by our conformity to him in undergoing it, (with like equanimity, humility, and patience) it may afford the like to us; what reaſon is there that we ſhould any-wiſe be diſcompoſed at it, or diſconſolate under it? Much greater reaſon, ſurely, there is, that, with St. *Paul*, and all the Holy Apoſtles, we ſhould * rejoyce, boaſt, and exult in our tribulations: far more cauſe we have, with them, to eſteem it a favour, a privilege, an ornament, a felicity to us, than to be diſpleaſed and diſcontented therewith.

Luk. 24. 26.
Phil. 2. 9.
Heb. 2. 9.
Rev. 5. 12. 9.
* (Rom. 5. 3.
Col. 1. 24.
Matt. 5. 12.
Luk. 6. 23.
Phil. 1. 29.
Act. 5. 41.
Jam. 1. 2.
Heb. 10. 34.
1 Pet. 1. 7.
Heb. 12. 2.---
1 Cor. 1. 4.---)
1 Theſ. 3. 3.
Rom. 8. 29.
Act. 14. 22.
2 Tim. 3. 12.

To do thus is a duty incumbent on us as Chriſtians. For, † *He*, ſaith our Maſter, *that doth not take up his croſs, and follow me, is not worthy of me*; *He that doth not carry his croſs, and go after me cannot be my diſciple.* He that doth not willingly take the croſs when it is preſented to him by God's hand, he that doth not contentedly bear it when it is by providence impoſed on him, is no-wiſe worthy of the honour to wait on *Chriſt*; he is not capable to be reckoned among the Diſciples of our heavenly Maſter. He is *not worthy of Chriſt*, as not having the courage, the conſtancy, the ſincerity of a Chriſtian; or of one pretending to ſuch great benefits, ſuch high privileges, ſuch excellent rewards, as *Chriſt* our Lord and Saviour doth propoſe. He *cannot be Chriſt's diſciple*, ſhewing ſuch an incapacity to learn thoſe needful leſſons of humility and patience dictated by him; declaring ſuch an indiſpoſition to tranſcribe thoſe Copies of ſubmiſſion to the divine will, ſelf-denial, and ſelf-reſignation, ſo fairly ſet him by the inſtruction and example of *Chriſt*: for *Chriſt* (ſaith S. *Peter*) *ſuffered for us, leaving us an example, that we ſhould follow his ſteps.*

† Matt. 10. 38.
16. 24.
Luk. 14. 27.
9. 23.
Greg. Naz. *Orat.* 38. *p.* 623.
ὑπογραμμὸν ὑπολιμπάνων.
1 Pet. 2. 21.

13. The willing ſuſception and the chearful ſuſtenance of the Croſs is indeed the expreſs condition, and the peculiar character of our Chriſtianity; in ſignification whereof, it hath been from moſt ancient times a conſtant uſage to mark thoſe who enter into it with the figure of it. The Croſs, as the inſtrument by which our peace with God was wrought, as the ſtage whereon our Lord did act the laſt part of his marvellous obedience, conſummating our redemption, as the field wherein the Captain of our ſalvation did atchieve his noble victories, and erect his glorious trophies over all the enemies thereof, was well aſſumed to be the badge of our profeſſion, the enſign of our ſpiritual warfare, the pledge of our conſtant adherence to our crucified Saviour; in relation to whom our chief hope is grounded, our great joy and ſole glory doth conſiſt: for *God forbid*, ſaith S. *Paul*, *that I ſhould glory ſave in the croſs of Chriſt.*

τὸ τρόπαιον τοῦ σαυροῦ.
Conſt. Apoſt. 8. 12.
Gal. 6. 14.

14. Let it be *to the Jews a ſcandal*, (or offenſive to their fancy, prepoſſeſſed with expectations of a *Meſſias* flouriſhing in ſecular pomp and proſperity,) let it be *folly to the Greeks*, (or ſeem abſurd to men puff'd up and cor[illegible]ed in mind with fleſhly notions and maxims of worldly craft, diſpo[illegible]g them to value nothing which is not grateful to preſent ſenſe or fancy,) that God ſhould put his own moſt beloved Son into ſo very ſad and deſpicable a condition; that ſalvation from death and miſery

1 Cor. 1. 23.

ſery ſhould be procured by ſo miſerable a death; that eternal joy, glory and happineſs ſhould iſſue from theſe fountains of ſorrow and ſhame; that a Perſon in external ſemblance devoted to ſo opprobrious uſage, ſhould be the Lord and redeemer of mankind, the king and judge of all the world; Let, I ſay, this doctrine be ſcandalous and diſtaſteful to ſome perſons tainted with prejudice; let it be ſtrange and incredible to others blinded with ſelf-conceit; let all the inconſiderate, all the proud, all the profane part of mankind openly with their mouth, or cloſely in heart, ſlight and reject it: yet to us it muſt appear grateful and joyous; to us it is πιστὸς λόγος, *a faithful* and moſt credible *propoſition worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners*, in this way of ſuffering for them: To us, who diſcern by a clearer light, and are endowed with a purer ſenſe, kindled by the divine Spirit; from whence we may with comfortable ſatisfaction of mind apprehend and taſte, that God could not in a higher meaſure, or fitter manner illuſtrate his glorious attributes of goodneſs and juſtice, his infinite grace and mercy toward his poor creatures, his holy diſpleaſure againſt wickedneſs, his impartial ſeverity in puniſhing iniquity and impiety, or in vindicating his own ſacred honour and authority, than by thus ordering his only Son, cloathed with our nature, to ſuffer for us; that alſo true vertue and goodneſs could not otherwiſe be taught, be exemplified, be commended and impreſſed with greater advantage.

Orig. *in* Celſ. 2. *p.* 79.

1 Tim. 1. 15.
2 Tim. 2. 11.

Since thereby indeed a charity and humanity ſo unparallel'd, (far tranſcending theirs who have been celebrated for devoting their lives out of love to their countrey, or kindneſs to their friends,) a meekneſs ſo incomparable, a reſolution ſo invincible, a patience ſo heroical, were manifeſted for the inſtruction and direction of men; ſince never were the vices and the vanities of the world (ſo prejudicial to the welfare of mankind) ſo remarkably diſcountenanced; ſince never any ſuffering could pretend to ſo worthy and beneficial effects, the expiation of the whole world's ſins, and reconciliation of mankind to God, the which no other performance, no other ſacrifice did ever aim to procure; ſince, in fine, no vertue had ever ſo glorious rewards, as ſovereign dignity to him that exerciſed it, and eternal happineſs to thoſe that imitate it; ſince, I ſay, there be ſuch excellent uſes and fruits of the croſs born by our Saviour; we can have no reaſon to be offended at it, or aſhamed of it; but with all reaſon heartily ſhould approve, and humbly adore the deep wiſdom of God, together with all other his glorious attributes diſplayed therein. To whom therefore, as is moſt due, let us devoutly render all glory and praiſe. And,

1 Joh. 2, 2.
2 Cor. 5. 19.

Unto him that loved us, and waſhed us from our ſins in his blood, and hath made us Kings and Prieſts unto God and his Father, to him be glory and dominion for ever and ever. Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

Apoc. 1. 5, 6.
Apoc. 5. 13.

Brief

A Brief

EXPOSITION
OF THE
CREED,
THE
*LORD'S PRAYER
AND THE
DECALOGUE.

To which is added
The DOCTRINE of the
SACRAMENTS.

By *ISAAC BARROW*, D. D.
And late Maſter of *Trinity* College in *Cambridge*.

Orat. Domin.

* *Si per omnia precationum ſanctarum verba diſcurras, quantum exiſtimo nihil invenies, quod non iſta Dominica contineat & concludat oratio: unde liberum eſt aliis atque aliis verbis, eadem tamen in orando dicere, ſed non debet eſſe liberum alia dicere.* Aug. *ad* Probam *Epiſt*. CXXI.

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AN EXPOSITION ON THE CREED.

THE Order preſcribed to this Exerciſe directs us to treat upon, 1ſt. *The Creed.* 2ly. *The Lord's-Prayer.* 3ly. *The Decalogue.* 4ly. *The Sacraments.* 5ly. *The Power of the Keys.*

The Firſt comprehends the main Principles of our Religion, (I mean the Chriſtian, as diſtinguiſhed from all other Religions) with eſpecial reſpect to which our Practice is alſo to be regulated. The Second directs us in the principal duty of our Religion, (and which procures grace and ability to perform the reſt,) our devotion toward God, informing us concerning both the Matter and Manner thereof. The Third is a compendious Body (as it were) of Law, according to which we are bound to order our practice and converſation, both toward God and Man; containing the chief of thoſe perpetual and immutable laws of God, to which our obedience is indiſpenſibly due; and unto which all other rules of moral duty are well reducible. The next place is fitly allotted to thoſe poſitive ordinances, or myſtical rites, inſtituted by God for the ornament, and advantage of our Religion; the which we are obliged with devotion and edification of our ſelves to obſerve, and therefore ſhould underſtand the ſignification and uſe of them. Laſtly, Becauſe God hath ordered Chriſtians (for mutual aſſiſtance and edification) to live in ſociety together, and accordingly hath appointed differences of office and degree among them, aſſigning to each ſuitable privileges and duties; 'tis requiſite we conſider this point alſo, that we may know how to behave our ſelves towards each other, as duty requires, reſpectively according to our ſtations in the Church, or as Members of that Chriſtian Society. Such, in brief, may be the reaſon of the method preſcribed to theſe Diſcourſes, the which, God willing, we purpoſe to follow.

1. *Concerning the Creed.*

That, in the primitive Churches, thoſe who being of age (after previous inſtruction and ſome trial of their converſation) were received into entire Communion of the Church, and admitted to Baptiſm, were required to make open profeſſion of their being perſuaded of the truth of Chriſtianity, and their being reſolved to live according thereto; and that this profeſſion was made by way of anſwer to certain interrogatories propounded to them, is evident by frequent and obvious teſtimonies of the moſt ancient Eccleſiaſtical Writers; and St. *Peter* himſelf ſeems to allude to this Cuſtom, when he ſaith that baptiſm ſaves us (conduces to our ſalvation) as being ἐπερώτημα ἀγαθῆς συνειδήσεως, *the ſtipulation*, freely and 1 Pet. 3. 21.

ſincerely, *bonâ fide,* or with a good conſcience, made by us, then when we ſolemnly did yield our conſent and promiſe to what the Church, in God's behalf, did demand of us to believe, and undertake. I conceive alſo, that the Author of the Epiſtle to the *Hebrews* doth allude to the ſame practice when *(Ch.* 10. 22, 23.*)* he thus exhorts to perſeverance: *Having had our hearts ſprinkled from an evil conſcience, and our body waſhed with pure water* (that is, having received baptiſm) *let us hold faſt the profeſſion of our faith* (that which we at our baptiſm did make) *without wavering* (or declining from it) *for he that did promiſe is faithfull*; God will be true to his part, and perform what he then promiſed, of mercy and grace to us. (Some reſemblance of which practice we have in that paſſage, between *Philip* the Deacon, and the *Æthiopian* Eunuch: where, Act. 8. after *Philip* had inſtructed the Eunuch; the Eunuch firſt ſpeaks: *Behold water; what hinders me from being baptized?* *Philip* anſwers: *If thou believeſt with all thy heart, it is lawfull.* The Eunuch replies: *I believe Jeſus Chriſt to be the Son of God:* Upon which ſhort confeſſion of his faith, he is Baptized.) Now that this profeſſion (take it either for the action, or the entire *res geſta*; or for the form, or for the matter thereof; to all which indifferently, by metonymical ſchemes of ſpeech, the ſame words are uſually in ſuch caſes applied) that this profeſſion I ſay, was very anciently (in the *Roman* eſpecially, and ſome other Churches) called *Symbolum,* appears by thoſe remarkable words of *Cyprian* (the moſt ancient perhaps wherein this word is found applied to this matter) in his 76 Epiſtle *ad Magnum*; arguing againſt the validity of baptiſm adminiſtred by Hereticks and Schiſmaticks (ſuch as were the *Novatians*:) *Quòd ſi aliquis illud opponit, ut dicat, eandem Novatianum legem tenere, quàm Catholica Eccleſia teneat, eodem ſymbolo quo & nos baptizare, eundem nôſſe Deum patrem, eundem filium Chriſtum, eundem ſpiritum ſanctum, ac propter hoc uſurpare eam poteſtatem baptizandi poſſe, quòd videatur in interrogatione baptiſmi à nobis non diſcrepare, ſciat quiſquis hoc opponendum putat, primùm non eſſe unam nobis & ſchiſmaticis ſymboli legem, neque eandem interrogationem.* Where thoſe expreſſions, *Eodem ſymbolo baptizare,* and *in interrogatione baptiſmi non diſcrepare*; as alſo, *Una ſymboli lex,* and *Eadem interrogatio,* do ſeem to mean the ſame thing: and in other later Writers the ſame man- 12. de Trin. ner of ſpeaking doth ſometimes occurr; as when *Hilary* thus prays: *Conſerva hanc conſcientiæ meæ vocem, ut quod in regenerationis meæ ſymbolo, baptizatus in Patre, & Filio, & Spiritu S. profeſſus ſum, ſemper obtineam:* where *regenerationis ſuæ ſymbolum* doth ſeem to import, that conteſtation of his faith, which he ſolemnly made at his baptiſm. Now the reaſon why this profeſſion was ſo called, may ſeem to be, for that it was a ſolemn ſignification of his embracing the doctrine and law of Chriſt; even as *Ariſtotle* calls words, σύμβολα τῶν ἐν τῇ ψυχῇ παθημάτων, the ſymbols or repreſentations of the conceptions that are in the mind; this ſeems to be the moſt ſimple reaſon of this term being ſo uſed: but if the ſimplicity of this notion doth not ſatisfie, there is another very agreeable to the nature of the thing, not wanting the countenance of ſome good * *Plato, Demoſthenes,* &c. authority. The word συμβαλλω doth in the beſt Greek * Writers not uncommonly ſignifie to tranſact commerce, to make contract, to agree about any bargain or buſineſs; and the word συμβόλαιον (thence derived) doth according to moſt common uſe denote any contract or covenant made between two parties: Now, that the ſtipulation made between a perſon by baptiſm initiated and received into Chriſtianity, and God Almighty (or the Church in his behalf) may moſt appoſitely be called a covenant or contract, none I ſuppoſe will doubt; wherein we confeſs faith and promiſe obedience; God vouchſafes preſent mercy, promiſes grace and future reward;

ward; and that the word *σύμβολον* ſhould hence import thus much, we cannot much wonder if we have obſerved how commonly words are wont to borrow ſignification from their kindred and neighbours: and thus *Chryſologus* plainly interprets the meaning of the word: *Placitum, vel pactum,* (ſaith he) *quod lucri ſpes venientis continet vel futuri, ſymbolum nuncupari etiam contractu docemur humano; quod tamen ſymbolum inter duos firmat ſemper geminata conſcriptio---inter Deum verò & homines ſymbolum fidei ſolà fide firmatur*; and commonly (in his Sermons upon this Creed) he ſtyles it, *pactum fidei. Ruffinus* indeed tells us (and divers after him) that the reaſon why this Creed was called *ſymbolum* or *indicium*, is, becauſe it was deviſed as a mark to diſtinguiſh the genuine teachers of the Chriſtian doctrine from ſuch falſe teachers, as did adulterate or corrupt it; or becauſe it was a kind of military * token (a badge as it were, or a watch-word) by which the true friends of Chriſtianity might be diſcriminated and diſcerned from the enemies thereof: *Symbolum teſſera eſt & ſignaculum, quo inter fideles perfidóſque ſecernitur.* But if we conſider the brevity and ſimplicity of the ancient forms, unſuitable to ſuch a deſign, it may ſeem more probable, that it was intended not ſo much to ſeparate Chriſtians from each other, as to diſtinguiſh them from all of other Religions; or more ſimply as we ſaid, to be a mark, whereby the perſon converted to Chriſtianity did ſignifie, that he did ſincerely embrace it, conſenting to the capital doctrines thereof, and engaging obedience to its laws. Indeed afterward (when it was commonly obſerved, that almoſt any kind of Hereticks, without evident repugnance to their particular opinions, could conform to thoſe ſhort and general forms, to exclude, or prevent compliance with them) occaſion was taken to enlarge the ancient forms, or to frame new ones (more full and explicite,) to be uſed, as formerly, at baptiſm. But (to leave farther conſideration of the name, and to purſue what more concerns the thing) for the more ancient forms, wherein the fore-mentioned profeſſion was conceived, it ſeems that in ſeveral places, and times, they did ſomewhat vary, receiving alteration and encreaſe, according to the diſcretion of thoſe, who did preſide in each Church; the principal however and more ſubſtantial parts (which had eſpecial direction and authority from the words and practice of our Saviour and his Apoſtles) being every-where and at all times retained (thoſe namely, which concerned the Perſons of the Holy Trinity, and the great promiſes of the Goſpel, remiſſion of ſins, to be miniſtred here by the Church, and eternal life to be conferr'd hereafter by God upon thoſe who had conſtantly believ'd and obey'd the Goſpel.) That in the more ancient times, there was no one form, generally fixed and agreed upon (to omit other arguments that perſuade it) is hence probable, for that the moſt learned, and generally knowing perſons of thoſe times, when in their Apologies againſt disbelievers for Chriſtianity, or in their aſſertions of its genuine principles and doctrines againſt misbelievers, they by the nature and ſequel of their diſcourſe are engag'd to ſumm up the principal doctrines of our Religion, they do not yet (as reaſon did require, and they could hardly have avoided doing, had there been any ſuch conſtantly and univerſally ſettled or avowed form) alledge any ſuch, but rather from their own obſervation of the common ſenſe agreed upon, and in their own expreſſion ſet down thoſe main doctrines, wherein the chief Churches did conſent, as may be ſeen by divers of them, eſpecially by *Tertullian* (the oldeſt of the Latines) if we compare ſeveral places, wherein he delivers the rule of

Serm. 62. pag. 16. 2.

* *Cognizance.*

Maximus Taurinenſis.

His additur *indiviſibilem* & *impaſſibilem*: Sciendum quòd duo illi ſermones in Eccleſiæ Romanæ ſymbolo non habentur, conſtat autem apud nos additos hæreſeos causâ Sabellii, &c. *Ruff. in Sym.*

De vel. Virg. Præſcript. adv. hæret. contra Praxeam.

of faith, (as he conſtantly calls it, that is, ſuch a ſummary of Chriſtian principles, by which the truth of doctrines concerning matters therein touched, might be examined,) wherein, I ſay, he delivers ſuch rules of faith, to the ſame purpoſe in ſenſe, but in language ſomewhat different, yet never referring us to any ſtanding and more authentick form. Among theſe forms, that which now paſſes under the title of the Apoſtles Creed (about which we diſcourſe) ſeems to have been peculiar to the *Roman* Church, and that very anciently (as to the chief Articles thereof, for it appears that in proceſs of time it hath been ſomewhat altered, eſpecially by addition,) and becauſe it had been uſed from ſuch antiquity, that its original compoſition and uſe were not known, was preſumed to have derived from the Apoſtles; the firſt planters of that Church (as it was then uſual, to repute all immemorial cuſtoms to be deduced from Apoſtolical tradition,) or poſſibly becauſe the *Roman* Church (as in common belief founded by the two great Apoſtles *Peter* and *Paul*) was by way of Excellency called *the Apoſtolical Church*; and the ſucceſſion of *Roman* Biſhops *ſedes Apoſtolica*; ſo whatever belonged to that Church, obtained the ſame denomination; and among the reſt, the *Roman* Symbol might for that reaſon be called *Symbolum Apoſtolicum*; that is, *Symbolum Eccleſiæ Apoſtolicæ.* For that it was compiled by joint advice, or by particular contributions of all the Apoſtles, is a conceit, ſuſtained by very weak grounds, and aſſailed by very ſtrong objections: As, that a matter of ſo illuſtrious remarkableneſs, and of ſo great concernment, ſhould be no where mentioned in the Apoſtolick acts, nor by any authentick record atteſted, (and indeed had it been ſo teſtified, it muſt have attained canonical authority,) that it was not received by all Churches; and that thoſe which uſed the ſubſtance thereof, were ſo bold therewith, as to alter and enlarge it, are conſiderations ordinarily objected thereto; but that which moſt effectually, to my ſeeming, doth render ſuch original thereof altogether uncertain (and doth amount almoſt to a demonſtration againſt it; I mean againſt the truth, or which is all one in matters of this nature, its certainty of being compoſed by the Apoſtles) is that which I before intimated, *viz.* That the moſt ancient (and thoſe the moſt inquiſitive and beſt ſeen in ſuch matters) were either wholly ignorant that ſuch a form, pretending the Apoſtles for its authors, was extant, or did not accord to its pretence, or did not at all rely upon the authenticalneſs thereof; otherwiſe (as I before urged) it is hardly poſſible that they ſhould not have in moſt direct and expreſs manner alledged it, and uſed its authority againſt thoſe wild hereticks, who impugned ſome points thereof. Nothing can be more evident, than ſuch an argument (as it was more obvious than not to be taken notice of, ſo it) muſt needs carry a great ſtrength and efficacy with it; and would have much more ſerved their purpoſe, for convincing their adverſaries, than a rule (of the ſame ſenſe and import) collected from their own obſervation, and compoſed in their own expreſſion; and that argument, which they ſo much inſiſt upon, drawn from the common conſent of the Apoſtolick Churches, could not have been more ſtrongly enforced, (nor the ground thereof more clearly evidenced,) than by propounding the atteſtatlon of this form, if ſuch an one there had been commonly received and acknowledged: And if they were ignorant, or uncertain thereof, after-times could not be more ſkilfull or ſure in the point. I ſpeak not this with intent to derogate from the reputation of this Creed, or to invalidate that authority, whereof it hath ſo long time ſtood poſſeſſed: For, as for the parts thereof, which were undoubtedly moſt ancient, the matter of them is ſo manifeſtly contained

tained in the Scripture, and ſuppoſing the truth of Chriſtianity it ſelf, they are ſo certain, that they need no other authority to ſupport them, than what Chriſtianity it ſelf ſubſiſts upon; and for other points afterwards added, they cannot by vertue of being inſerted there, pretend to Apoſtolick authority, but for their eſtabliſhment muſt inſiſt upon ſome other Baſe. It is, in general, ſufficient (that which we acknowledge) to beget a competent reverence thereto, that it was of ſo ancient uſe in the principal and for long time (till ambition and avarice, and the conſequences of general confuſion, ignorance, corruption, over-ſpreading the earth, did ſoil it) the faireſt perhaps and moſt ſober Church in the world; that it was, I ſay, in ſo illuſtrious a place, ſo near the Apoſtles time, made and uſed (and might thence ſeem probably to derive from ſome of them) may conciliate much reſpect thereto; but yet ſince it is not thoroughly certain that it was compoſed by any of them, nor hath obtained the ſame authority with their undoubted writings, what ever is therein contained muſt be explained according to, and be proved by them; and cannot otherwiſe conſtrain our faith; and indeed divers Authors of great credit acknowledge it to be collected out of the Scriptures: *Illa verba* (ſaith *Auguſtine*) *quæ audiviſtis* (ſpeaking of this Creed) *per Scripturas ſparſa ſunt, & inde collecta, & ad unum redacta.* And another ancient Writer: *De ſacris omnino voluminibus quæ ſunt credenda ſumamus; de quorum fonte ſymboli ipſius ſeries derivata conſiſtit.* Its authority therefore, will at the ſecond hand prove Apoſtolical; its matter being drawn from the fountains of Apoſtolical Scripture. But ſo much ſhall ſuffice, for Preface, concerning the title and other extrinſecal adjuncts of the Creed. As for the ſubject it ſelf, 'tis a ſhort Syſtem of Chriſtian doctrine; comprizing the chief Principles of Chriſtianity, as diſtinct from all other Religions; in a form (or manner of ſpeech) ſuted for every ſingular perſon, thereby to declare his conſent to that Religion; which to do, as it is eſpecially befitting at Baptiſm (when the perſon is ſolemnly admitted to the participation of the benefits and privileges of that Religion; and ſhould therefore reaſonably be required to profeſs that he believes the truth thereof, and willingly undertakes to perform the conditions and duties belonging thereto,) ſo it cannot but be very convenient and uſefull at other times, and deſerves to be a conſtant part of God's ſervice; as both much tending to the honour of God, and conducing to private and publick edification: We thereby glorifie God, frequently confeſſing his truth (the chief and higheſt points of his heavenly truth, by his goodneſs revealed unto us,) we re-mind our ſelves of our duties and engagements to God; we ſatisfie the Church of our perſeverance, and encourage our brethren to perſiſt in the faith of Chriſt.

Paſchaſius de Sp. S. cap. 1.

As for the interpretation thereof, I ſhall not otherwiſe determine or limit its ſenſe, than by endeavouring to declare what is true in it ſelf, and agreeable to the meaning of the words, wherein each article is expreſſed; proving ſuch truth by any kind of ſuitable arguments, that offer themſelves; ſuch as either the reaſon of the thing, or plain teſtimony of Holy Scripture, or general conſent and tradition of the ancient Churches, founded by the Apoſtles, do afford. Proving I ſay; for the Creed it ſelf (as we before diſcourſed) not being endewed with higheſt authority to enforce its doctrine, it muſt be confirmed by ſuch other grounds as may be proved more immediately valid, and efficacious to convince or produce faith in men's minds. For Faith it ſelf is not an arbitrary act, nor an effect of blind neceſſity; (we cannot believe what we pleaſe; nor can be compelled to believe any thing,) 'tis a reſult of judgment and choice, grounded upon reaſon of ſome kind, after deliberation and debate concerning the matter. But more diſtinctly what the faith, we profeſs to have, is, I will immediately inquire; addreſſing my ſelf to the expoſition of the firſt word, *I believe*, or *I believe in.* Before we proceed, we muſt remove a rubb, which criticizing upon the phraſe, hath put in our way.

It comes from *Auguſtine*, the father of ſcholaſtick diſtinctions.

They give us a diſtinction between *to believe a thing*, *to believe a perſon*, and *to believe upon a thing or perſon:* For example, taking God for the object, there is, they ſay, a difference between *Credere Deum*, *credere Deo*, and *credere in Deum: Credere Deum* doth import ſimply to believe God to be: *Credere Deo* is to believe God's word or promiſe (to eſteem him veracious:) *Credere in Deum*, is to have a confidence in God, as able and willing to do us good, (to rely upon his mercy and favour; to hope for help, comfort, or reward from him; the which after St. *Auguſtine* the Schoolmen account an act of charity or love toward God, as may be ſeen in that late excellent Expoſition of the Creed;) and in this laſt ſenſe would ſome underſtand the faith here profeſſed, becauſe of the phraſe *I believe in:* But I briefly anſwer; That this phraſe being derived immediately from the Greek of the New Teſtament; and the Greek therein imitating the Old Teſtament Hebrew, we muſt interpret the meaning thereof according to its uſe there, as that may beſt agree with the reaſon of the thing, and the deſign of the Creed here. Now in the ſaid Greek and Hebrew πιστεύειν εἰς, (or πιστεύειν ἐν, or πιστεύειν ἐπὶ, which import the ſame,) and האמין ב *(heemin be)* are uſed to ſignifie all kinds of faith, and are promiſcuouſly applied to all kind of objects: It is required, to believe not only in *God* and *Chriſt*, but in *Men* alſo *, in *Moſes* †, in the *Prophets*; as likewiſe in the works of God; in God's Commandments; in the Goſpel. Whence in general it appears, that to *believe in*, hath not neceſſarily or conſtantly ſuch a determinate ſenſe, as the fore-mentioned diſtinguiſhers pretend, but is capable of various meanings, as the different matters to which it is applied do require: To believe in *Moſes* (for example) was not to confide in his power or goodneſs, but to believe him God's Prophet, and that his words were true; to believe in God's Works, was to believe they came from God's Power, and ſignified his Providence over them; to believe in the Commands of God, and the Goſpel of Chriſt, was to take them for rules of life, and to expect due reward according to the promiſes or threatnings in them reſpectively pronounced to obedience or diſobedience: In a word, we may obſerve (and there be inſtances innumerable to confirm the obſervation) that in the New Teſtament πιστεύειν εἰς Χριστὸν, εἰς Κύριον, εἰς ὄνομα Κυρίου, and πιστεύειν τῷ Χριστῷ, τῷ Κυρίῳ, τῷ ὀνόματι Κυρίου, do indifferently bear the ſame ſenſe, both ſignifying no more, than being perſuaded that *Jeſus was the Chriſt, the Son of God*, ſuch as he declared himſelf, and the Apoſtles preached him to be. Since therefore the phraſe in it ſelf may admit various ſenſes, we may (with moſt reaſon and probability) take it here, according to the nature and deſign of the Creed; which is to be a ſhort comprehenſion of ſuch verities, which we profeſs our aſſent unto: It hath (I ſay) been always taken (not directly for an exerciſe of our charity, or patience, or hope in God, or any other kind of devotion, but ſimply) for a confeſſion of Chriſtian principles and verities; and accordingly when I ſay, *I believe in God Almighty, the Maker of Heaven and Earth*; 'tis moſt proper ſo to underſtand my meaning, as if I had ſaid; *I believe there is one God; that he is Almighty; that he is Maker of Heaven and Earth*, and ſo of the reſt: To confirm which interpretation, I ſhall only add, That anciently πιστεύειν εἰς was commonly applied to the Church, to the reſurrection, to repentance and remiſſion of ſins: Many examples might be produced

* Exod. 14. 31. 19. 9.
† 2 Chron. 20. 20.
Pſal. 78. 32.
Pſal. 119. 66.
Mar. 1. 15.

duced to that purpoſe; I ſhall only mention thoſe words of *Hierom: Solenne eſt in lavacro poſt Trinitatis confeſſionem interrogare, Credis in ſanctam Eccleſiam?* Which expreſſion, according to the Schoolmen's interpretation of *believing in,* were not allowable.

Hieron. contra Lucif.

So much for the general notion of Belief; it is ſome kind of aſſent to the truths propounded in the Creed; but what kind particularly it is, that we may more clearly judge, we ſhall obſerve that *Belief* hath two acceptions moſt conſiderable; One more general and popular; the other more reſtrained and artificial: In its greateſt latitude, and according to moſt common uſe, (as alſo according to its origination, from πέπεισται, by which it ſhould import the effect of perſuaſion;) thus I ſay it ſignifies generally, being well perſuaded, or yielding a ſtrong aſſent unto the truth of any propoſition: ἡ σφοδρὰ ὑπόληψις, (ſo we have it defined, agreeably to common uſe, in *Ariſtotle's* Topicks;) that is, a vehement or ſtrong opinion about a thing: and ſo it involves no formal reſpect to any particular kind of means or arguments productive of it; but may be begot by any means whatever. So we are ſaid to believe what our ſenſe repreſents, what good reaſon inferrs, what credible authority confirms unto us. Whence in Rhetorick all ſorts of Probation (from what Topick ſoever of Reaſon deduced, upon what-ever atteſtation grounded) are called πίστεις, by a metonymy, becauſe they are apt to beget a perſuaſion concerning the Cauſe maintained, its being good or bad, true or falſe. But according to a more reſtrained and artificial acception (artificial I call it, becauſe it is peculiar to men of art, and invented by the ſchool, to the purpoſe of diſtinguiſhing ſuch aſſent or perſuaſion into ſeveral kinds, whereof they make Belief in one kind diſtinct from thoſe others, which are grounded upon experience or apparence to ſenſe; or upon rational inference, according to which acception) Belief doth preciſely denote that kind of aſſent, which is grounded meerly upon the authority (the dictate or teſtimony) of ſome perſon aſſerting, relating, or atteſting to the truth of any matter propounded; the authority I ſay of ſome perſon, which implies two things. 1. That ſuch a perſon hath, *de facto,* aſſerted or atteſted the matter. 2ly. That his qualifications be ſuch, that his affirmation ſhould in reaſon have an influence upon our minds, and incline them to conſent; for that he is both able to inform us rightly, and willing to do it; is ſo wiſe that he doth know, and ſo juſt that he will ſpeak according to his knowledge and no otherwiſe. And this authority (which by reaſon of the Author's qualities mentioned is called *credible*; that is, ſuch, as in ſome meaſure is apt in a well-diſpoſed underſtanding to beget ſuch an aſſent to the truth of what is depoſed) is one kind of argument (diſtinct from thoſe which are drawn from experience, or from principles of reaſon, before known or admitted by us) whereby perſuaſion concerning the truth of any propoſition (concerning either matter of fact, or any doctrine) is produced in our minds: and according to the degrees of our aſſurance either concerning the fact, that the Author doth indeed aſſert the matter; or concerning the perſon's qualifications (rendring his authority credible) are the degrees of our Belief proportioned; it is more ſtrong and intenſe, or weak and remiſs; we are confident or doubtfull concerning the matter; if we plainly can perceive by our ſenſe, or have great rational inducements to think, that ſuch an aſſertion proceeds from ſuch an Author; and then by like evidence of experience or reaſon are moved to think him not liable himſelf to be deceived, nor diſpoſed to deceive us, then we become ſtrongly perſuaded; believe firmly, in proportion to the validity of the ſaid grounds.

Top. IV. 5.

So Act. 17. 13. πίστιν παρασχὼν πᾶσιν.

'Tis now to be determined according to which of theſe two acceptions, the belief we here profeſs is to be underſtood: and to my ſeeming, we ſhould adequately mean, according to the firſt, the more general and vulgar notion: That, I ſay, we profeſs, to be perſuaded in our minds, concerning the truth of the propoſitions annexed, not implying our perſuaſion to be grounded upon onely one kind of reaſon, that drawn from authority; but rather involving all reaſons proper and effectual for the perſuaſion of all the points jointly, or of each ſingly taken. In this notion I underſtand the word, for theſe reaſons.

The very nation of the Jews no Logicians.

* 1 Cor. 2. 4. *σεσοφισμένοι μύθοι.* 2 Pet. 1. 16. Deviſed too after their times; for this ſcholaſtical acception is not ancient.

1. Upon a general conſideration, becauſe the ancient teachers of our Religion, both as being themſelves men not ſeen in ſubtility of ſpeculation, nor verſed in niceties of ſpeech (uſed by men of art and ſtudy) and as deſigning chiefly to inſtruct the generality of men (for the greateſt part being ſimple and groſs in conceit) could not or would not uſe words otherwiſe, than according to their moſt common and familiar acception. They did not employ *ἀνθρωπίνης σοφίας λόγοις*, terms * deviſed by humane wiſdom for extreme accuracy and diſtinction; but expreſſed their conceptions in the moſt vulgar and beſt underſtood language.

2. Becauſe we find that *de facto* the word *πιστεύειν* is uſed by them (in Scripture I mean) according to this general notion, that is, ſo as to ſignify indifferently all kind of perſuaſion, having regard to the particular ground thereof. *Thomas* would not believe that our Saviour was riſen, except he diſcerned viſible marks, diſtinguiſhing his perſon from others: he did ſo, and then believes: whereupon our Saviour ſaith: *Thou believeſt, becauſe thou haſt ſeen; bleſſed are they that have not ſeen, and yet have believed:* We ſee that faith may be grounded upon ſenſe. And, *If I do not the works of my father* (ſaith our Saviour) *believe me not; but if I do, though you believe not me, believe the works.* Our Saviour requires them not to rely upon his bare teſtimony concerning himſelf, but to conſider rationally the quality of his works; and upon that to ground their faith: which kind of perſuaſion ſeems grounded rather upon principles of reaſon, than any authority. The Devils (St. *James* tells us) do believe *there is one God:* how-ſo? Becauſe they know it by experience, rather than upon any relation or teſtimony given to them. And you know: *He that comes to God muſt believe that he is;* that is, muſt be perſuaded of God's exiſtence, by arguments proper to enforce ſuch aſſent. For I argue farther,

Joh. 20. 29.

Joh. 10. 37.

Jam. 2. 19.

Heb. 11. 6.

3ly. That the belief of the firſt and main Article of this Creed, that *there is a God,* cannot be grounded only upon authority; humane authority cannot alone ſuffice to prove ſo great a point; and divine authority doth pre-ſuppoſe it: for how can we believe that God doth this, or that; that he hath revealed his mind to us; that he teaches us ſo or ſo, before we believe that he is? The belief of the ſubject muſt precede the belief of any attribute or action belonging to it: the belief therefore of God's exiſtence is properly grounded upon other arguments, beſide authority. Yea farther,

4ly. The belief of other main points, not expreſſed indeed, but underſtood and ſuppoſed as the foundation of our believing all the other articles thereof, doth depend upon more than bare authority: As for inſtance, the belief of God's veracity (taken moſt largely, as including his infallible wiſdom, and his perfect ſincerity or fidelity) the truth of God's having actually revealed his mind to us by Jeſus and his Apoſtles; and by all the Prophets before: (or the truth of Chriſtianity it ſelf in groſs, as alſo of ancient Judaiſm) the truth of the Holy Scriptures: the validity of general tradition, and common conſent of the Chriſtian Churches inſtructed by the

Apoſtles, ſo far as they may conduce to the probation of any of theſe articles: theſe things, I ſay, we muſt be perſuaded of, as grounds of our believing all the other articles, not immediately deducible from principles of reaſon: and yet none of theſe points can properly be grounded upon meer authority: to prove God is veracious becauſe he ſaith ſo; or that revelation in general muſt be truſted from particular revelations, are *petitiones principii*, moſt inconcluſive and ineffectual diſcourſes. Spirits are to be 1 Joh. 4. 1. tried, and revelations themſelves are to be examined, before we can upon Mar. 7. 15, 16. their word believe any particular doctrine avouched by them: This muſt be performed by uſe of our ſenſes, and of our reaſons; and therefore virtually and mediately the belief of whatever relies upon ſuch foundations, doth depend upon them and not upon bare authority.

5ly. I will add laſtly, that if we conſider the manner how the faith of the firſt Chriſtians was produced, we may perhaps alſo perceive that even their faith was not meerly founded upon authority, but relied partly upon principles of reaſon taking in the aſſiſtance and atteſtation of ſenſe. They that beheld the ſincerity and innocency of our Saviour's converſation; the extraordinary wiſdom and majeſty of his diſcourſes; the excellent goodneſs and holineſs of his doctrine; the incomparably great and glorious power diſcovered in his miraculous works (withal comparing the ancient, prophecies concerning ſuch a perſon to come with the characters and circumſtances of his perſon) were by theſe conſiderations perſuaded, not meerly by his own teſtimony; that our Saviour himſelf did not ſo much inſiſt upon, but rather diſclaimed it, as inſufficient to beget faith: *If I* Joh. 5. 31. *witneſs of my ſelf, my witneſs is not true,* (not true, that is, not credible:) You were not obliged to accept my teſtimony as true, if it were not alſo accompanied with other convincing reaſons: It was by ſuch a ſyllogiſm as this, that believers did then argue themſelves into faith upon our Saviour: He that is ſo qualified (doth ſo live, ſo ſpeak, ſo work; ſo admirably in himſelf, ſo agreeably to prophecies foregoing) his pretences cannot reaſonably be deemed falſe; 'tis juſt that we aſſent to his words. But we plainly ſee and experience *Jeſus* to be ſo qualified (ſo to live, to ſpeak, to do,) therefore 'tis juſt and reaſonable we believe him. This kind of diſcourſe did *de facto*, and of right it ought to produce faith in thoſe, who came under the influence of it: the being convinced by it was the vertue of faith, ſhewing the ingenuity and diſcretion of thoſe ſo wrought upon; and the not being convinced ſo, was the fault for which unbelievers were liable to juſt condemnation. *If I had not come and ſpake to them, they had* Joh 15. 22, 24. *not had ſin:* and; *If I had not done the works among them, which never any other man did, they had not had ſin:* That is, If my doctrine had not been very good, and my diſcourſe very reaſonable; if my works had not diſcovered abundance of divine grace and power attending them; had not both my words and works been very open and manifeſt to them; they had been excuſable, as having no reaſons cogent enough to perſuade them; but now they deſerve to be condemned for their unreaſonable and perverſe incredulity. And give me leave by the way to obſerve, that by the like ſyllogiſm it is that faith may (and perhaps in duty ſhould) be produced even in us now: The major propoſition is altogether the ſame: A perſon ſo qualified is credible (this is a propoſition of perpetual truth, evident to common ſenſe, ſuch as by all men of reaſon and ingenuity ſhould be admitted: otherwiſe no meſſage from heaven or teſtimony upon earth could be received.) The minor; Jeſus was a perſon ſo qualified, was indeed evident to the ſenſes of thoſe with whom he converſed (to ſuch as were not blinded with evil prejudice, and wilfully diſpoſed to miſtake) and will now appear as true to thoſe, who ſhall with due care conſider the reaſons, by which it may be perſuaded: that it is atteſted by ſo many and in all reſpects ſo credible hiſtories, yet extant and legible by us; confirmed by ſo clear, ſo general, ſo conſtant a tradition; maintained by ſo wonderful circumſtances of providence; in a word, that it is evidenced by ſo many and ſo illuſtrious proofs, that no matter of fact had ever the like, none ever could have greater to aſſure it.

Upon theſe and ſuch like premiſes I embrace the more plain and ſimple notion of the word *Belief*; meaning when I ſay, *I believe*, that I am in my mind fully convinced and perſuaded of the truth of the propoſitions hereafter expreſſed (or implied;) not excluding any objects there contained under any formality (either of being apparent to ſenſe or demonſtrable by reaſon, or credible by any ſort of teſtimony) nor abſtracting from any kind of reaſons, perſuaſive of their truth. I believe there is a God, the Creatour of the World; that he is infallibly wiſe, and perfectly veracious; that he hath revealed his mind and will to mankind; as well for that good reaſon dictates theſe things unto me, as that the beſt authorities avow them. I believe that *Jeſus is the Chriſt and our Lord, and the Son of God*, becauſe the Holy Scriptures do plainly ſo teach, and Apoſtolical tradition thereto conſents: and in like manner of the reſt.

[I believe in God, the Father Almighty, Maker of Heaven and Earth.]

Primus eſt Deorum cultus Deos credere. *Sen Ep.* 95. Deum colit qui novit. *Ib.*

Ἔρεισμα καὶ βάσις ὑφιςῶσα κοινὴ πρὸς εὐσέβειαν. Plut.

WHat the phraſe *I believe in* doth moſt properly here import, I did endeavour (the laſt time) ſomewhat to explain: I would have deduced ſome corollaries, and added ſome conſiderations preventive of miſtake, and farther explicative of that matter, if my intention hereafter to endeavour greater brevity did permit: but for that cauſe I proceed to the objects of our belief: whereof in the firſt place, as is meet, and in the front, God is placed; the belief of whoſe exiſtence is the foundation of all religion; the ſupport of all vertue; the principal Article in all the Creeds of all the world. He that comes to God (whoever applies himſelf to any religious performance) muſt firſt of all be perſuaded, that God is; as the object of his devotion, and the rewarder of his obedience. For the explication of which, we will conſider, 1. What it is that we are to believe. 2ly. Why and upon what grounds we ſhould believe it.

For the firſt: That in the world there are Beings, imperceptible to our ſenſes, much ſuperiour to us in knowledge and power, that can perform works above, and contrary to, the courſe of nature, and concerning themſelves ſometime to do ſo for the intereſts of mankind; for theſe qualifications and performances deſerving extraordinary reſpect from us, hath been a conſtant opinion in all places and times; to which ſort of Beings ſome one general name hath been in all languages aſſigned, anſwering to that of God among us. Of ſuch Beings, that there is one, ſupreme and moſt excellent, incomparably ſurpaſſing in all thoſe attributes of Wiſdom, and Power, and Goodneſs; from whom the reſt, and all things beſide, have derived their Beings, do depend upon, are ſuſtained and governed by; the author (I ſay) of all Being, and diſpenſer of all Good; to whom conſequently ſupreme love, reverence, and obedience is due; hath been alſo the general ſenſe of the moſt ancient, moſt wiſe, and moſt noble nations among men; to whom therefore in a peculiar and eminent manner the title of *God* (and

Φαμὲν δὲ τὸν θεὸν εἶναι ζῶον ἀΐδιον ἄριστον. Ariſt. Metaph. XII. 7.

Deus ſummum magnum, & forma & ratione, & vi, & poteſtate, &c. *Tertull. adverſ. Marc. l.* 3.

(and thoſe which anſwer thereto) is appropriated: ſo that when the word is abſolutely put without any adjunct of limitation or diminution, he only is meant and underſtood: to which ſometimes, for fuller declaration, are added the epithets; of *Optimus*, *Maximus*, *Summus*, *Æternus*, *Omnipotens*, *Dominus*, and the like: the Beſt, the Greateſt, the moſt High, the Eternal, the Almighty, the Soveraign God. Thus, according to the common ſenſe of mankind, is the word *God*, underſtood; the notion thereof including eſpecially theſe attributes and perfections of nature: Supreme and incomprehenſible Wiſdom, Power, Goodneſs, being the fountain and author; the upholder and governour of all things: And what is contracted with or is conſequent upon theſe; namely, the moſt excellent manner of being, and of activity, eternity and immortality, independency and immutability, immenſity and omnipreſence, ſpirituality and indiviſibility, inceſſant energy of the moſt excellent life, intuitive underſtanding, abſolute freedom of will, perfect holineſs and purity, juſtice, ſincerity, veracity: as alſo complete happineſs, (ſelf-enjoyment and ſelf-ſufficiency) glorious Majeſty, ſoveraign right of dominion; to which higheſt veneration and entire obedience is due. In ſhort, whatever our mind can conceive of good, excellent, and honourable, that in the moſt tranſcendent degree is, by the conſent of mankind, comprehended in the notion of God, abſolutely taken, or in the laſt ſenſe fore-mentioned.

Neither doth divine Revelation commend any other notion thereof to us, but explains, amplifies, and confirms this; expreſſing more clearly and diſtinctly theſe attributes and perfections; with the manner of their being exerted, eſpecially to our benefit; and determining our duty in relation to them.

Now that really ſuch a Being doth exiſt (that this main principle of Religion is not a meer *poſtulatum*, or precarious ſuppoſition, which we muſt be beholden to any reaſonable man for to grant us,) I ſhall endeavour to prove briefly by three or four arguments, which are indeed of all moſt obvious and ſuitable to every capacity, (for they be not grounded upon metaphyſical ſubtilty, nor need any depth of ſpeculation to apprehend them; common ſenſe and experience will ſuffice to diſcover their force,) and yet of all that have been produced, they ſeem to me moſt forcible. The firſt is drawn from natural effects obſervable by every man; A ſecond from the common opinions and practices of mankind from all antiquity; A third, from particular diſcoveries of ſuch a divine power atteſted by hiſtory; A fourth, from every man's particular experience concerning a divine providence. And,

1. I ſay, that natural effects do declare ſuch a being, incomprehenſibly wiſe, powerful and good, from whence this viſible world did procede, and by which it ſubſiſts and is conſerv'd. That it is true, which the Prophet *Jeremy* ſaith, *That He hath made the Earth by his power, hath eſtabliſhed the World by his wiſdom, and ſtretched out the Heavens by his diſcretion*, Jer. 10. 12. It may be aſſumed for a principle, which common experience ſuggeſts to us; that matter of it ſelf doth not run into any order, *&c.* if not now, then not yeſterday, nor from eternity: it muſt therefore by ſome counſel be digeſted. There is not indeed any kind of natural effect, which either ſingly taken, or as it ſtands related to the publick, may not reaſonably be ſuppoſed to contain ſome argument of this truth; we do not indeed diſcern the uſe and tendency of each particular effect; but of many, they are ſo plain and palpable, that we have reaſon to ſuppoſe them of the reſt: Even as of a perſon, whom we do plainly perceive frequently to act very wiſely, at other times, when we cannot diſcern the drift of his proceeding,

ceeding, we cannot but ſuppoſe that he hath ſome latent reaſon, ſome reach of policy that we are not aware of: Or as in an engine, conſiſting of many parts curiouſly compacted together, whereof we do perceive the general uſe, and apprehend how ſome parts conduce thereto, we have reaſon, although we either do not ſee them all, or cannot comprehend the immediate ſerviceableneſs of each, to think they all are ſome way or other ſubſervient to the artiſts deſigns. Such an agent is God, ſuch an engine is this viſible world: we can often diſcover evident marks of God's wiſdom; ſome general uſes of the world are very diſcernible, and how that many parts thereof do contribute to them, we may eaſily obſerve: and ſeeing the whole is compacted in a decent, and conſtant order, we have reaſon to deem the like of the reſt. Our incapacity to diſcover all doth not argue defect, but exceſs of the maker's wiſdom; not too little in it ſelf, but too great perfection in the work, in reſpect of our capacity. The moſt to us obſervable piece of the Univerſe is the Earth, upon which we dwell; which that it was deſigned for the accommodation of living creatures, that are upon it, and principally of man, we cannot be ignorant or doubtfull, if we be not ſo negligent or ſtupid, as to let paſs unobſerved thoſe innumerable ſigns and arguments that ſhew it: if we look upon the frame of the animals themſelves, what a number of admirable contrivances in each of them do appear for the ſuſtenance, for the ſafety, for the pleaſure, for the propagation, for grace and ornament, for all imaginable convenience, ſuitable to the kind, and ſtation of each? If we look about them, what variety and abundance of convenient proviſions offer themſelves even to a careleſs view, anſwerable to all their needs, and all their deſires? Wholeſome and pleaſant food to maintain their life; yea to gratify all their ſenſes; fit ſhelter from offence, and ſafe refuge from dangers: all theſe things provided in ſufficient plenty and commodiouſly diſpoſed for ſuch a vaſt number of creatures; not the leaſt, moſt ſilly, weak or contemptible creature, but we may ſee ſome care hath been had for its nouriſhment and comfort: what wonderfull inſtincts are they endued with for procuring and diſtinguiſhing of their food, for guarding themſelves and their young from danger? But for man eſpecially, a moſt liberal proviſion hath been made to ſupply all his needs; to pleaſe all his appetites; to exerciſe, with profit and ſatisfaction, all his faculties; to content (I might ſay) his utmoſt curioſity*: All things about him do miniſter (or may do ſo, if he will uſe the natural powers and inſtruments given him) to his preſervation, eaſe, and delight. The bowels of the earth yield him treaſures of metals and minerals; quarries of ſtone, and coal ſerviceable to him for various uſes. The vileſt and commoneſt ſtones he treadeth upon are not unprofitable. The ſurface of the earth, what variety of delicate fruits, herbs and grains doth it afford to nouriſh our bodies, and cheer our ſpirits, and pleaſe our taſts, and remedy our diſeaſes? how many fragrant flowers, moſt beautifull and goodly in colour and ſhape, for the comfort of our ſmell and delight of our eyes? neither can our ears complain, ſince every wood hath a quire of natural muſicians to entertain them with their ſprightfull melody? Every wood did I ſay? yes too, the woods adorned with ſtately trees yield pleaſant ſpectacles to our ſight, ſhelter from offences of weather and ſun, fewel for our fires, materials for our buildings (our houſes and ſhipping) and other needfull utenſils. Even the barren mountains ſend us down freſh ſtreams of water, ſo neceſſary for the ſupport of our lives, ſo profitable for the fructification of our grounds, ſo commodious

[*] Neque enim neceſſitatibus tantummodo noſtris proviſum eſt, uſque in delicias amamur. *Sen. de Benef. IV.* 5. Vide locum optimum.

—Ut omnis rerum naturæ pars tributum aliquod nobis conferret. *Ibid.*

dious for conveyance and maintaining of entercourſe among us. Even the wide Seas themſelves ſerve us many ways: they are commodious for our traffick and commerce: they ſupply the bottles of heaven with water to refreſh the earth: they are inexhauſtible ciſterns, from whence our ſprings and rivers are derived: they yield ſtores of good fiſh, and other conveniencies of life. The very rude and diſorderly winds do us no little ſervice in bruſhing and cleanſing the air for our health; in driving forward our ſhips; in ſcattering and ſpreading about the clouds, thoſe clouds which drop fatneſs upon our grounds. Pſal. 65. As for our ſubjects the animals, 'tis not poſſible to reckon the manifold utilities we receive from them: How many ways they ſupply our needs, with pleaſant food and convenient cloathing: how they eaſe our labour; and how they promote even our ſport and recreation. And are we not, not only very ſtupid, but very ungratefull, if we do not diſcern abundance of wiſdom and goodneſs in the contrivance and ordering of all theſe things, ſo as thus to conſpire for our good? Is it not reaſonable, that we devoutly cry out with the Pſalmiſt: *O Lord, how manifold are thy works! in wiſdom haſt thou made them all; the earth is full of thy riches: So is the wide and great Sea,*&c. Pſal. 104. 24. To ſay this grace with him: *The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon; Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing:* Pſal. 145. 15. Eſpecially to ſay farther: *Lord, what is man that thou art ſo mindfull of him, and the ſon of man that thou viſiteſt him: Thou haſt made him to have dominion over the works of thy hands; thou haſt put all things under his feet.* Pſal. 8.

Can any man, endued with common ſenſe, imagine that ſuch a body as any of us doth bear about him, ſo neatly compoſed, fitted to ſo many purpoſes of action; furniſhed with ſo many goodly and proper organs; that eye by which we reach the ſtars, and in a moment have, as it were, all the world preſent to us; that ear by which we ſo ſubtly diſtinguiſh the differences of ſound, are ſenſible of ſo various harmony, have conveyed unto our minds the words and thoughts each of other; that tongue by which we ſo readily imitate thoſe vaſt diverſities of voice and tune, by which we communicate our minds with ſuch eaſe and advantage; that hand by which we perform ſo many admirable works, and which ſerves inſtead of a thouſand inſtruments and weapons unto us; to omit thoſe inward ſprings of motion, life, ſenſe, imagination, memory, paſſion; with ſo ſtupendous curioſity contrived. Can any reaſonable man, I ſay, conceive that ſo rare a piece, conſiſting of ſuch parts, unexpreſſibly various, unconceivably curious, the want of any of which would diſcompoſe or deſtroy us; ſubſervient to ſuch excellent operations, incomparably ſurpaſſing all the works of the moſt exquiſite art, that we could ever obſerve or conceive, be the product of blind chance; ariſe from fortuitous jumblings of matter; be effected without exceeding great wiſdom, without moſt deep counſel and deſign? Might not the moſt excellent pieces of humane artifice, the faireſt ſtructures, the fineſt pictures, the moſt uſefull engines, ſuch as we are wont ſo much to admire and praiſe, much more eaſily happen to be without any skill or contrivance? If we cannot allow theſe rude and groſs imitations of nature to come of themſelves, but will preſently, ſo ſoon as we ſee them, acknowledge them the products of art, though we know not the artiſt, nor did ſee him work; how much more reaſonable is it that we believe the works of nature, ſo much more fine and accu-

Archimedem arbitrantur plus valuiſſe in imitandis ſphæræ converſionibus, quàm naturam in efficiendis, &c. pag. 86.

Si ergò meliora ſunt ea, quæ natura, quàm illa quæ arte perfecta ſunt, nec ars efficit quicquam ſine ratione, ne natura quidem rationis expers eſt habenda. *Cic. de Nat. D. II. p. 86.* Quod ſi mundum efficere poteſt concurſus atomorum, cur porticum, cur templum, cur domum, cur urbem non poteſt, quæ ſunt minùs operoſa, & multo quidem faciliora? *Ib.* 89.

rate, to proceed from the like cauſe, though inviſible to us, and performing its workmanſhip by a ſecret hand? I am ſure, the moſt diligent contemplatours of nature, and thoſe of the moſt incredulous temper, and freeſt from any prejudice favourable to religion, have not been able to deny, that abundance of counſel and wiſdom diſcovers it ſelf in the works of nature: *Ariſtotle* (whom no man ſurely takes for ſuperſtitious or partial to the intereſts of religion) hath a whole chapter in his Phyſicks to prove that nature works with deſign and for an end: and otherwhere he affirms, ἡ φύσις ἕνεκα τοῦ πάντα ποιεῖ: Nature doeth all things for ſome end: Yea farther: Μᾶλλον δ' ἐστὶ τὸ οὗ ἕνεκα, καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως ἔργοις, ἢ ἐν τοῖς τῆς τέχνης: Tending to an end, and endeavouring what is beſt is more obſervable in the works of nature, than in thoſe of art: This he ſpeaketh in his books *de partibus Animalium*, the conſideration of which extorted this confeſſion from him; and if nature works ſo much for an End, there muſt be an underſtanding that intends it, and orders fit means for attaining it. *Galen* is obſerved in ſome places of his Writings to ſpeak ſomewhat irreligiouſly, yet in his Books *de Uſu partium*, he cannot forbear admiring the wiſdom, that ſhines forth in the ſtructure of our bodies, breaking forth ſometimes into hymns of praiſe and thankfulneſs to him that made it. The like expreſſions hath *Cardan*, ſuch another not over-devout Philoſopher; and even our own Countryman Mr. *Hobbs*; how little a friend he otherwiſe ſeems to religion, and how ready ſoever to deride thoſe that by reaſon endeavour to prove *there is a God*; yet being overcome by the evidence of the thing, hath ſomewhere let fall theſe words: *Itaque* (ſaith he) *ad ſenſus procedo: ſatis habens ſi hujuſmodi res attigero tantùm, pleniùs autem tractandas aliis reliquero, qui ſi machinas omnes tum generationis tum nutritionis ſatis perſpexerint, nec tamen eas à mente aliqua conditas, ordinatáſque ad ſua quaſq; officia viderint, ipſi profectò ſine mente eſſe cenſendi ſunt.*

2 Phyſ. cap. 3.

De part. Animal. II.

Ἡ φύσις οὐδὲν ἀλόγως, οὐδὲ μάτην ποιεῖ: de cœlo, II. 11.

Ὀυδὲν τῶν καλῶν εἰκῆ καὶ ὡς ἔτυχε γίνεται, ἀλλὰ μετά τινος τέχνης δημιουργούσης. Plut. de placitis, ph. I. 6.

Cujus (naturæ) ſolertiam nulla ars, nulla manus, nemo opifex conſequi poſſit imitando, *Cic. de. N. D. p.* 83.

De Homine, cap. 1.

Neither doth the force of this argument ſubſiſt here, but, as we intimated, the correſpondence and relation of outward things to our needs, appetites and capacities doth mightily confirm it: if we had organs of nutrition and nothing to feed them; ſenſes and nothing to prove or pleaſe them; hands and feet without means or cauſe to uſe them, we might have ſome reaſon to think theſe things made cauſeleſly and vainly; but it is, we ſee, altogether otherwiſe; all things are accommodated for us, ſo that we could not wiſh, or conceive better. Which to them, who will not perverſely dote, cannot but argue not a wiſdom only, but an exceeding benignity, carefull and tender of our good.

Quis hunc hominem dixerit, qui cùm tam certos cœli motus, tam ratos aſtrorum ordines, támque inter ſe connexa & apta viderit, neget in his ullam ineſſe rationem, eáq; caſu fieri dicat, quæ quanto conſilio gerantur, nullo conſilio aſſequi poſſumus? *Cic.* 2. *De Nat. D. p.* 90. *Who will call him a man, &c.* ἡ φύσις ἀεὶ ποιεῖ τῶν ἐνδεχομένων τὸ βέλτιστον· Ἀεί τε γὰρ ἥλιος, καὶ σελήνη, καὶ τὰ λοιπὰ τῶν ἀστέρων τὴν ὑπόγειον φορὰν ἐνεχθέντα, ὅμοια μὲν ἀνατέλλει τοῖς χρώμασιν, ἴσα δὲ τοῖς μεγέθεσι, καὶ κατὰ τόπους καὶ κατὰ χρόνους τοὺς αὐτούς. Plut. de Plac. Phil. I. 6.

Thus much the moſt common and obvious effects of nature here below, within us and about us, do ſignifie to us: thus (as St. *Paul* preached) *God hath not left himſelf unatteſted*, doing good, ſending us from heaven rains, and fruitfull ſeaſons, filling our hearts with food and gladneſs: Nor do the heavens leſs declare the glory of God, and the firmament his handy-work: He that ſhall conſider with what regularity, and

οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν. Act. 14. 17.

An cum machinatione quâdam moveri aliquid videmus, ut ſphæram, ut foras, ut alia permulta, non dubitamus quin illa opera ſint rationis; cùm autem impetum cœli admirabili cum celeritate moveri, vertique videamus, conſtantiſſimè conficientem viciſſitudines anniverſarias cum ſumma ſalute, & conſervatione rerum omnium, dubitamus quin ea non ſolùm ratione fiant, ſed etiam excellenti quâdam divinâque ratione? *Cic. II. de N. D.* 90.

what conſtancy, thoſe vaſt bodies perform their rapid motions; what pleaſure, comfort and advantage their goodly light doth yield us; how neceſſary and profitable to us the viciſſitudes of time and recourſes of ſeaſons are, which they make; how their influences conduce to the general welfare and preſervation of things even here below, cannot but wonder, and wondering adore that beneficent wiſdom, and power, that hath diſpoſed and ſtill preſerves them in ſuch order? Could they without a wiſe hand, by a caſual running together of Atoms, or whatever ſenſleſs matter, be ſo ordered, as for ſix thouſand years together to perſiſt in the ſame places, and retain the ſame periods of time, in their motion, without any ſenſible alteration? he that can think it, may think any thing, and it were in vain to endeavour to confute him: how much more reaſonable is that Heathen Philoſopher, who thus ſpeaks: *Eſſe præſtantem aliquam, æternámque naturam & eam ſuſpiciendam, adorandámque hominum generi, pulchritudo mundi, ordóque rerum cæleſtium cogit conſiteri.*

Quid poteſt eſſe tam apertum, támque perſpicuum, cùm cœlum ſuſpeximus, cœleſtiáq; contemplati ſumus, quàm aliquod eſſe numen præſtantiſſimæ mentis, quo hæc regantur? *Id. p.* 53.

Cic. 2. de Divin.

Quòd ſi omnes mundi partes ità conſtitutæ ſunt, ut neque ad uſum meliores potuerint eſſe, neque ad ſpeciem pulchriores, &c. 2. *de N. D. p.* 85.

Καλὸν ποίκιλμα τέκτονος σοφοῦ. Eurip. de mundo, apud Plut. de plac. I. 6.

But this argument is infinite and inexhauſtible; as full and pregnant as is the world of creatures; each of which is a wonder, and proclaims the incomprehenſible wiſdom, power, and goodneſs of its Maker to us: We cannot without ſtopping our eyes exclude that light of divine glory, which fills and illuſtrates the world; without ſtopping our ears we cannot but hear that univerſal ſhout (that real harmony of the ſpheres) which all creatures in heaven and earth conſent in utterance to his praiſe. Every ſtar in heaven, every beaſt upon earth, every plant, every mineral, yea every ſtone; ſome in a language very loud and expreſs proclaim, others in a more ſtill and low (yet to an attentive ear ſufficiently audible, and ſignificant) ſtrain do ſpeak thoſe moſt glorious properties of God: *There is no ſpeech or language, where their voice is not heard; their accent is gone out through all the earth, and their words to the ends of the world,* as the Pſalmiſt ſings. The τὸ γνωστὸν τοῦ Θεοῦ (as St. *Paul* ſpeaks) the cognoſcibility of God is manifeſt in and by them: and the inviſible things of God, even his eternal power and divinity are perceived by obſerving the makes or conſtitutions of the creatures in the world; as St. *Paul*'s words may be rendred, with which I conclude this argument.

Vid. Tertull. adv. Marc. I. 13.

Quocunque te flexeris, ibi illum videbis occurrentem tibi, &c. *Senec. Benef. IV.* 8.

Pſal. 19.

Rom. I.

2dly. That *there is a God,* is proved by the general conſent of mankind concerning it; by that *teſtimonium* (as *Lactantius* ſpeaks) *populorum atq; gentium in una hâc re non diſſidentium*; that unanimous teſtimony of all people and nations not diſagreeing in this only point. If the authority of ſome particular men, agreeing in vote, of one city, of one nation doth paſs for an argument, and ſhews the thing probable, how can we decline or contemn the common ſuffrage of mankind? He had need have a very clear and ſtrong reaſon for it, who will dare to diſſent from all the world. Hear *Seneca* thus diſcourſing: *Multum dare ſolemus præſumptioni omnium hominum; apud nos veritatis argumentum eſt, aliquid omnibus videri; tanquam Deos eſſe ſic colligimus, quòd omnibus de Diis opinio inſita eſt; nec ulla gens uſquam eſt adeò extra leges moréſque projecta, ut non aliquos Deos credat: Cùm de animarum æternitate diſſerimus, non leve momentum apud nos habet conſenſus hominum, aut timentium inferos, aut colentium.* That is: We are wont to attribute much to what all men preſume; 'tis an argument with us of truth, that any thing ſeems true to all: as that there be Gods, we hence collect, that all men have implanted in them an opinion

Lact. I. 2.

Epiſt. 117.

Vid. Gr. de V. R. p. 37. De Jure B. ac P. II. 20. 45.

concerning the Gods; neither is there any nation ſo deſtitute of laws or manners, that it doth not believe there be ſome Gods.

De Nat. D. II. p.57. vid. p.53.

In like manner *Cicero: Itaque inter omnes omnium gentium ſententia conſtat: omnibus enim innatum eſt, & in animo quaſi inſculptum, eſſe Deos: quales ſint varium eſt, eſſe nemo negat:* It is therefore an opinion manifeſt among all men of all nations, and as it were engraven in their minds, that there be Gods: how qualified they are, there is a difference; that they are, none denies.

I. de N. D. p. 22. Vid. Tuſcul. Q. I. p. 299.

Even *Nelleius*, the Epicurean, in his diſputation againſt Creation and Providence; yet acknowledges there are Gods, being compelled, as he ſaith, by this argument: *Cùm enim non inſtituto aliquo, aut more, aut lege ſit opinio conſtituta, maneâtque ad unum omnium firme conſentio, intelligi neceſſe eſt eſſe Deos, quoniam inſitas eorum, vel potius innatas cognitiones habemus. De quo autem omnium natura conſentit, id verum eſſe neceſſe eſt; eſſe igitur Deos confitendum eſt, &c.* For ſince (ſaith he) not by any inſtitution or cuſtom, or law this opinion is eſtabliſhed, and among all (not excepting one) a firm conſent doth abide; it is neceſſary there ſhould be Gods; becauſe we have implanted, or rather in-bred opinions of them: But about whatever thing all men naturally agree, that muſt needs be true; therefore we muſt confeſs there be Gods.

De cœlo, I. 3.

Ariſtotle: Πάντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θείῳ τόπον ἀποδιδόασι καὶ βάρβαροι καὶ ἕλλενες: That is, All men have an opinion concerning the Gods, and all men (both *Barbarians* and *Greeks*) do aſſign to the divinity, the higheſt place in the world, (*viz.* they believe his habitation to be in heaven.)

Cap. 6.

The Author of the book *de Mundo* (attributed to *Ariſtotle*, and dedicated to *Alexander* the Great) ἀρχαῖος μὲν οὖν τις λόγος καὶ πάτριός ἐστι, πᾶσιν ἀνθρώποις, ὡς ἐκ θεοῦ τὰ πάντα, καὶ διὰ θεοῦ ἡμῖν συνέστηκεν. There is then indeed a certain ancient ſaying, and familiar to all men, *That from God all things, and by God all things ſubſiſt unto us.*

I alledge theſe authorities, ſelected from many others producible to the ſame purpoſe, from the wiſeſt Heathens (that is, from witneſſes in this cauſe moſt impartial and unſuſpected,) not only to ſtrengthen the argument, but to evidence the matter of fact, upon which it is grounded; to whoſe teſtimony all hiſtories both ancient and modern do conſent.

Nor doth the force of this diſcourſe rely meerly upon the authority of mankind, thus conſenting in opinion, (though that, as I ſaid, is not contemptible) but upon a much more ſolid foundation: and that is upon the manner of this opinion its being produced in men and propagated. That men ſhould ſo conſpire, muſt neceſſarily proceed either from that ſuch an opinion was put into them by nature (by way of natural notion or inſtinct; as the firſt moſt evident principles of ſcience, and the moſt powerfull inſtincts (after what is good) are ſuppoſed innate) at leaſt a very near diſpoſition to entertain and embrace it; or that ſome very manifeſt and prevalent reaſon (obvious to all, even the moſt rude and barbarous) did beget this agreement in them; or that it was derived from ſome common tradition, ſome one common fountain of inſtruction to them: be it which of theſe ways it will, that this opinion became ſo univerſally inſtilled into men's minds, the argument carries great weight and validity: if nature either plainly forces men, or ſtrongly inclines them to this perſuaſion; 'tis a vain extravagancy to oppoſe it; but if it came (as moſt probably to my ſeeming it did) from primitive tradition, it argues mankind to have proceeded from one ſtock; from ſome one or few men at firſt gathered together; of whoſe original who could be more credible witneſſes than themſelves? if they did teſtify and teach their poſterity, that they came from God, why ſhould we disbelieve them? eſpecially ſeeing whence elſe ſhould they come; who ſhould form their bodies; who ſhould infuſe their reaſons; who ſhould inſtill this very notion into them, we cannot well imagine: of themſelves they could not be (what ſuch thing as a man did we ever obſerve, or can we conceive to ſpring up of it ſelf?) nor is there any other cauſe here, to which (without great fondneſs) we can attribute their original. 'Tis true, that original tradition did by degrees over the world (by the Devil's malice and man's infirmity or wickedneſs) degenerate into many ſhapes of Polytheiſm and Idolatry: but ſo was Judaiſm depraved by the Scribes; and Chriſtianity it ſelf hath been much debaſed by a long courſe of bad times; yet who doubts but they both derived from one pure inſtruction (that of *Moſes*, and this of Chriſt, our Lord? It is very obſervable what *Ariſtotle* hath concerning this matter, being ſpoken with ſo much judgment: It was delivered by our anceſtours (ſaith he) and the ancients, being left in a fabulous dreſs to poſterity; that theſe are Gods, and that a divinity contains all nature: but other things concerning religion were fictitiouſly ſuperinduced; for the inveagling of the vulgar, and for accommodation of laws and the publick utility. Hence they ſpeak of them as of having humane ſhape, or being like to other animals; and other things ſuitable to theſe, and agreeable to what is ſpoken: of which things, if we making a ſeparation, take only what was firſt delivered, that they thought the Gods the firſt ſubſtances, he may ſuppoſe it divinely ſpoken: ſeeing it is probable, every art and philoſophy being invented, (as things would bear) and afterward decayed, that ſuch opinions as reliques ſhould be preſerved even untill now. The opinion of our Fathers, and that which was derived from the firſt man, is therefore only thus far manifeſt unto us: So *Ariſtotle* expreſly.

Vid. Plat. Tim. pag. 1053. ἀδύνατον θεῶν παισὶν ἀπιστεῖν, &c.

Metaph. XII. 8.

To confirm which diſcourſe, (and to prevent farther objections againſt it) we may conſider, that (however perhaps among ſome very barbarous nations this tradition may have been almoſt worn out by time, and men's ſtupid negligence) yet the moſt ancient hiſtories (that of *Moſes* eſpecially, the far moſt ancient of all, and in this matter to no man incredible) do atteſt that this opinion was moſt univerſal, running in a moſt ſtrong and clear current, among the Eaſtern people, the *Chaldæans*, *Phœnicians*, and *Egyptians*; who that they were moſt ancient people, from whom the reſt were propagated, the multitude of people, the antiquity of dominion, the uſe of letters, the riſe of arts, the greater progreſs in all kind of civil culture (all which things argue longer continuance in one place and ſtate) do plainly enough ſhew; whoſe conſent therefore doth involve that of all men beſide; and confirms this general opinion to ariſe from the clear ſpring of our firſt parents inſtruction. I might add the ſame manner of worſhipping God (by invocation, by conſulting him in way of oracle, by conſecrating temples and altars, by vows and dedications, by ſacrifices and oblations) which likewiſe men did anciently agree in, doth alſo argue that all religion did proceed from one ſimple original inſtitution, or inſtruction common to all mankind. But I cannot inſiſt upon and purſue every particularity.

A third argument of God's exiſtence is from the diſcoveries of a divine power, in works that cannot be aſcribed to any other cauſe viſible or natural: Such are the prediction and preſignification of future events (eſpecially ſuch as are contingent and depend upon man's free

Vid. Cic. de Nat. p. 54.

choice;) curing the ſick of great chronical diſtempers without any medicinal applications; reſtoring limbs to perſons maimed; ſight to the blind; and raiſing the dead to life (a thing which * *Pliny* deems impoſſible to God himſelf:) theſe and ſuch-like things all men will confeſs do ſurpaſs the power of any natural agent to effect, and are performable only by a cauſe, whoſe power exceeds our comprehenſion: Now that ſuch effects have been performed, we cannot deny without belying the moſt credible records of hiſtory that are extant; without accuſing all ages not only of extreme folly and weak credulity, but of notorious forgery and impoſture; without derogating from the common credit of mankind, and rendring all teſtimony, that can be yielded to matter of fact, ineffectual and inſignificant, *Vetus opinio eſt* (ſaith *Tully* concerning prediction of future events) *jam uſque ab heroicis ducta temporibus, eáque & populi Romani, & omnium gentium firmata conſenſu, verſari quandam inter homines divinationem, quàm Græci μαντικὴν appellant, id eſt præſentionem, & ſcientiam rerum futurarum:* There is an ancient opinion untill now drawn even from the heroical times (that is, from utmoſt antiquity) that there is among men a certain divination, which the *Greeks* call *prophecy* (or *inſpiration*) that is, a preſention and knowledge of future things: of which even the heathen ſtory doth afford many inſtances, but the holy Scriptures moſt evident and eminent ones: ſuch as that to *Abraham*, concerning his children's ſojourning and being afflicted four hundred years in *Egypt:* of the Prophet (ſome hundred years before) concerning *Joſias*; of *Iſaiah* concerning *Cyrus*; of *Jeremy* concerning the duration of the Captivity; of *Daniel* concerning the revolutions of Empire in the world; wherein the atchievements of *Alexander* and his ſucceſſours are ſo expreſly deſcribed: And for miraculous works; although all nations have had ſo many of them performed among them, as to beget a common opinion, that God did frequently interpoſe ſo as to alter the courſe of nature; yet the holy Scriptures do moſt fully teſtify concerning them, in great number, performed for the confirmation of divine truth, and diſcovery of God's will to men; for the relief and encouragement of Good; the diſcouragement and chaſtiſement of Bad men; which are the proper cauſes in all reaſon, why they ſhould be performed: and why that teſtimony ſhould not be received, there can no good reaſon be aſſigned; why it ſhould, there is very great reaſon; upon which I did formerly touch, and cannot now ſtand to enlarge thereupon: and indeed, God's patefaction of himſelf to mankind (his ſpeaking to the fathers in many ways, and laſtly to all the world by his Son, ſent on purpoſe from heaven to reveal his deſigns of mercy and favour to mankind) accompanied with ſo many prodigious miracles, and ſo many glorious circumſtances of providence, viſible to all the world, and ſo accommodated as in the firſt place to beget this belief in us, is an argument that cannot but in all honeſt and well-diſpoſed minds obtain effect. To this head belong thoſe opinions, and teſtimonies of mankind, concerning apparitions, of which the ancient World (their Poets and Hiſtorians) ſpake ſo much, all which probably could not be deviſed without ground: concerning the power of enchantment, to which ſome inviſible power muſt co-operate: concerning conjuration, witchery, all entercourſe and confederacy with bad ſpirits; which he that ſuppoſes to be all meer

delusion,

*---Ne Deum quidem poſſe omnia: námque nec ſibi poteſt mortem conſciſcere quod homini dedit optimum in tantis vitæ pœnis; nec mortales æternitate donare, aut revocare defunctos. *Lib. II. cap.* 7.

1. De divin. init.

De Nat. II. pag. 54.

Gen. 15. 13.

1 Kings 13. 2.

44 & 45 Iſai.

Jer. 25. 12. 29. 10.

Dan. 8. 21.

That the prediction of future events did belong only to the ſupreme God, even the Heathens ſeemed to know and acknowledge: The wiſe Poet, *Æn.* 3.

Accipite ergo animis, atque hæc mea figite dicta,
Quid Phœbo Pater omnipotens, mihi Phœbus Apollo
Prædixit, vobis Furiarum ego maxima pando.

Serv. Notandum Apollinem quæ dicit à Jove cognoſcere.

Heb. 1.

Preſignification by dreams.

deluſion, muſt ſomewhat over-rudely and immodeſtly ſuſpect the world of exceeding vanity and credulity; many worthy hiſtorians of inconſiderateneſs, &c. moſt law-makers of great raſhneſs and folly; moſt judicatories of indiſcretion or cruelty; and too great a number of witneſſes of extreme malice or madneſs: the truth and reality of which things being admitted, inferring the exiſtence of inviſible powers, (though inferiour ones) doth by conſequence inferr (at leaſt conferr much to) the belief of the divine exiſtence, removing the chief obſtacles of incredulity. But I cannot farther inſiſt upon this point.

Vid. Grot. de Ver. I. 18.
Tert. de An. 46.

4. The laſt argument I mentioned, was divine providence: which being of two ſorts (general, in the government of mankind, particular, in God's dealing with each ſingle perſon) although to him that will carefully attend and reflect upon it (that, to uſe the Pſalmiſt and the prophet's language, will *regard the work of the Lord, and conſider the operation of his hands,)* even the general providence doth afford no ſmall evidences of his exiſtence; (he that ſhall obſerve the ſtrange detections of miſchief both that which is deſigned, and that which hath been committed: the reſtraints, diſappointments, and exemplary puniſhments of oppreſſion and injuſtice, and all wickedneſs (when it grows outragious and exorbitant) the ſupports, encouragements and ſeaſonable vindications (often by unexpected means,) of innocence and goodneſs; the maintenance of ſuch rules and orders in the world, that notwithſtanding the irregularity and violence of men's paſſions, they commonly ſhift to live tolerably in peace and ſafety; the ſo many poor, weak and helpleſs people (among ſo many crafty, malicious, and greedy ones) being competently provided for; the reparations of good manners and piety being decayed and overborn by power and ill cuſtom; theſe, I ſay, and other ſuch occurrences in the world, he that ſhall conſider wiſely, may diſcern the hand of a wiſe and good Providence watching over humane affairs;) but yet ſeeing commonly the reaſons of God's proceedings with men here are various, myſterious, and ſecret; not to be diſtinctly apprehended by us, (who for example can certainly and eaſily diſtinguiſh between God's mercifull patience toward bad men, and his gracious recompencing the good; between his juſt vengeance of one, and his paternal correction of the other; between his reclaiming one from vice by either adverſe or proſperous accidents, and his exerciſing the others vertue by the like;) and becauſe God's governance hath not its complete iſſue here (this being not the only, nor the chief place of reward or puniſhment; therefore we cannot now with ſo clear evidence demonſtrate the divine attributes from general providence; but are here forced by perverſe antagoniſts to be ſometime on the defenſive; being ſufficiently able in this point to defend our ſelves, but not ſo able hence to convince ſuch ſturdy adverſaries: it is only the children of wiſdom here, that will juſtifie her: therefore I wave that plea: But for particular Providence, I dare appeal to moſt men, eſpecially to thoſe, who have ever had any fear of God or ſenſe of goodneſs; if ſometime or other in their lives, they have not in their needs (eſpecially upon their addreſſes to God) found help and comfort conveyed unto them, by an indiſcernible hand; if they have not, ſometimes in an unaccountable manner, eſcaped grievous dangers: if they have not experienced, in performance of their duty and devotion toward God, a comfort extraordinary; if they cannot apply that of the Pſalmiſt to ſome events of their life: *This poor man cried, and the Lord heard him, and ſaved*

Ariſtotle de Gener.

Iſa. 5. 12.
Pſal. 28. 5.

Vid. Gr. de Ver. 63, &c.

This is a place, where God permits men to act much according to their freedom, not interpoſing but upon great reaſon, and they have here γνῶμα κελσεως, Chryſ.

Pſal. 34. 6, 7, 8.

Indeed this opinion being not fixed ſteddily in men's perſuaſion, there can be no ſteady bottom of vertuous practice: no, nor to a wiſe man any comfortable life: τί μοι ζῆν ἐν κόσμῳ κενῷ θεῶν, ἢ προνοίας κενῷ, ſaith that noble Emperour nobly: τί καὶ ἐπιθύμῳ εἰκαίῳ συγκείματι καὶ φύρμῳ τοιούτῳ ἐνδιατείβειν· to live in ſuch a blind confuſion,&c. II. 2. VI. 10.

ſaved him out of all his troubles: The angel of the Lord encampeth round about them that fear him, and delivereth them: O taſt and ſee that the Lord is good! O taſt and ſee: If God's goodneſs may be felt and ſeen by us, then is our own experience an argument of his exiſtence: which indeed it is to all good men; (for whoſe comfort and confirmation I mention it; though it is not likely to have much influence upon thoſe that have driven God's preſence out of their ſouls; except they have ſo much ingenuity as to believe others teſtimony, who aſſert this great truth to them from their own inward conſcience and experience.

I have inſiſted two long upon this ſubject, it being ſo rich and copious that I could not eaſily get out of it; nor can I much repent thereof, it being of ſo great conſequence throughly to be perſuaded of this point: the deeper and more ſtrongly this foundation is laid, the more ſtable will the ſuperſtructure of religious practice be thereupon; and I fear moſt of that coldneſs and imperfection which appears therein, doth ariſe chiefly from the weakneſs of our faith in this very article.

1. I ſhall only farther obſerve one or two particulars: firſt, that the preceding arguments as they do moſt immediately evince thoſe three principal attributes of God, his incomprehenſible wiſdom, power, and goodneſs, ſo in conjunction with (or conſequence from) them, they do declare thoſe his other attributes (which are ingredients alſo of that notion, which in the beginning of this diſcourſe I deſcribed) namely, the eternity, and indefectibility of his exiſtence; his immenſe omni-preſence; his ſpirituality: as alſo his juſtice and veracity; his rightfull ſoveraignty of dominion, and the like, (for I cannot proſecute all the divine perfections, according to that multiplicity of diſtinction which our conceit and expreſſion doth make of them:) If God made all things he could not receive being from another (and he who made this world, what reaſon can we have to ſuppoſe him from another?) nor can any thing receive being of it ſelf; nor from meer nothing of it ſelf ſpring up into being: therefore the Maker of the World is eternal: ſomething muſt be eternal, otherwiſe nothing could be at all; other things ſhew themſelves to have proceeded from the wiſdom and goodneſs of one; that one therefore is eternal; and ſo all nations conſent; and ſo Revelation declares: that he is immortal and immutable, doth as plainly follow: for not depending for his being on any thing belonging to it, neither can he depend for his continuance or conſervation: having ſuperiour power to all things, as having conferred to all whatever of power they have, nothing can make any prevalent impreſſion upon him, ſo as to deſtroy or alter any thing in him: From his making and from his upholding; and from his governing all things, it follows that he was and is every-where: where his power is, there his hand muſt be: for nothing can act upon what is diſtant; every action with effect requires a Conjunction of the agent and patient: That he doth penetrate all things with his preſence and power, operating inſenſibly and imperceptibly, doth argue the ſpirituality of his being; and that he doth not conſiſt of ſuch matter, as all the things we feel and perceive do: His over-reaching wiſdom argues him incapable of being deceived; and his over-bearing power ſhews that he doth not need to deceive; and his tranſcendent goodneſs proves him unwilling to deceive or injure any: from whence is conſequent his perfect veracity and juſtice. The excellency of his nature; the eminency of his wiſdom and power; the exceſs of his goodneſs; and his having

Ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα τὸ δῖον---- Æſch. Prom.

firſt given being, and then preſerving it to all things, do declare his rightfull title to ſupreme dominion; and accordingly that all love, eſteem, worſhip and obedience is due to him; according to that devout acknowledgment of the bleſſed Elders in the Apocalypſe: *Thou art worthy*, O *Lord, to receive the glory, and the honour, and the power* (or authority) *becauſe thou haſt made all things; and for thy will they are, and were created.*

Apoc. 4. 11.

I might add, that the conſtitution of our own ſouls doth ſhew and confirm divers of God's attributes: It is not reaſonable to think that our Maker made us to admire other qualities than ſuch as are in him: Therefore ſince we love and eſteem and admire goodneſs, mercifulneſs, *&c.* and diſlike the oppoſites; therefore God is in the higheſt degree good and gracious, *&c.*

I obſerve ſecondly, that in this article the Unity of God is implied, (the authors of the Creed thought it ſufficiently ſignified by the ſingular number;) the which in other ancient Creeds was expreſſed: *Orientis Eccleſiæ omnes ità tradunt* (ſaith *Ruffin*) *Credo in unum Deum patrem Omnipotentem.* All the Churches of the *Eaſt* thus expreſs it: *I believe in one God, the Father, Almighty.* So in *Irenæus* his Creed it runs: *Eccleſia quaqua per univerſum orbem terrarum uſque ad fines terræ diſperſa ab Apoſtolis & ipſorum diſcipulis fidem accepit, quæ eſt in unum Deum omnipotentem, qui fecit cœlum, & terram, & maria, & omnia quæ in eis ſunt.*

And in all *Tertullian* his forms: * *Regula quidem fidei una omnino eſt, ſola immobilis & irreformabilis, credendi ſcilicet in unicum Deum omnipotentem, mundi conditorem.*

* De velandis virginibus.

Regula fidei; quâ creditur unum omnino Deum eſſe, nec alium præter mundi conditorem: And in *Irenæus* and *Tertullian* his form, 'tis likewiſe expreſſed, as alſo in the *Nicene* Creed afterwards: And this is a main point of our Belief, diſtinguiſhing us from Pagans and Idolaters; who aſcribed the incommunicable attributes of the one God, and imparted the religious veneration due only to him, unto falſe Deities, invented by themſelves, or ſuggeſted by bad ſpirits; thereby greatly wronging God and themſelves; robbing him of his due honour, and themſelves of that protection and aid, which God is ready to impart to them, who faithfully ſerve, and humbly invoke him.

De præſcript.

Now this truth the precedent arguments do alſo manifeſtly enough inferr: The uniformity, concord, and perfect harmony which appears in the conſtitution and conſervation of things; their conſpiring to one end, their continuing in the ſame order and courſe, do plainly ſhew it: even as the laſting peace of a Common-wealth (compoſed of different perſons and humours) argues one law, that regulates and contains them; and the orderly march of an army ſhews it managed by one conduct; and the uniformity of a houſe, or of a city, declares it contrived by one architect.

And thereto alſo the common ſuffrage of mankind doth in a manner agree: For that there was one ſupreme God, the author, and governour of the reſt, (and of all other things) tranſcending in power and wiſdom and all kind of perfection, was evidently the common opinion; whom therefore we ſee the Poets do ſtyle, *the Father of Gods and Men*; *the King of the Gods*, ὕψιςος, μέγιςος, κράτιςος; *The Higheſt, Greateſt, moſt excellent God.*

Vid. Tertull. adv. Marc. L.10. denique major popularitas generis humani, &c.

Even the Vulgar had this conceit; but the wiſeſt of them had more clear and full apprehenſions of this Unity: and commonly they ſpeak of God, but as of one, whom he calls πατέρα ϗ ποιητὴν:

Vid. Hug. Grot. de jure B. ac P. lib. 2. cap. 20. ſect. 45.

So

De ver. Rel. Chr. p. 37. Max. Tyr. I.

Cic. 1. de N.D.

Ariſt. de Mundo, cap. 7.

Sen. de Benef. IV. 7. Vid. Lactant.

Vid. Sophoclis dictum apud Grot. excerpt. pag. 149. εἷς ταῖς ἀληθείαισιν, εἷς ἐστὶν θεὸς, &c. Notab.

So *Plato* referrs the making of the World to one: and *Ariſtotle*, when he hath occaſion to ſpeak of God, doth uſually ſpeak in the ſingular number; and ſo do other Philoſophers; and ſometime expreſsly they ſignifie their opinion to be, that *there is but one:* There are many popular Gods, but one natural, *Antiſthenes* ſaid in *Tully:* εἷς δὲ ὢν πολυώνυμός ἐστι (ſaith the Author *de Mundo.*) Being one in reality, he hath many names, according to the ſeveral affections he diſcovers and the operations he exerts; whom *Seneca* thus conſents to: *Quoties voles tibi licet aliter hunc auctorem rerum noſtrarum compellare: Tot appellationes ejus eſſe poſſunt, quot munera; Hunc & liberum patrem, & Herculem ac Mercurium noſtri putant; ſic hanc naturam voca, fatum, fortunam; Omnia ejuſdem Dei nomina ſunt variè utentis ſuâ poteſtate.*

Marſil. Fic. arg. 10. *de leg.* Sed nè turbet quæſo Deorum numerus, quem non turbat numerus angelorum. Nihil enim plus apud Platonem tot poſſunt Dii, quàm apud nos tot angeli, tótque beati.

But divine Revelation doth moſt fully declare this truth: I need not mention places; the whole Scripture doth chiefly teach and inculcate it; That there is but one Maker and one Governour of the World; to whom all veneration and obedience is due: and to whom be all honour, and glory, and worſhip for ever aſcribed and payed, &c. *Amen.*

Ψιλὴν καὶ ἄλογον πίστιν. Orig. 1.

It was anciently objected by *Celſus* and other adverſaries of our Religion, that Chriſtianity did exact of men a blind, groundleſs belief; that it condemned humane wiſdom, baniſh'd underſtanding, and prohibited all inquiry; commanding men to ſwallow its dictates without any previous examination or debate concerning the truth of them; impoſing νόμους ἀναποδείκτους, laws uncapable of proof, and inculcating this rule, μὴ ἐξέταζε, ἀλλὰ μόνον πίστευε. Do not examine, but only believe.

The ground of this accuſation ſeems to be a great miſtake, proceeding from the not diſtinguiſhing that belief, whereby we embrace Chriſtianity it ſelf in general and in groſs; and the belief, whereby we aſſent to the particular doctrines thereof, (eſpecially ſuch as concern matters ſupernatural, and above the reach of our underſtanding to find out or comprehend.)

Orig. V. pag. 248, &c.

As for the firſt, that faith, whereby we embrace Chriſtianity in the groſs; I ſay, that Chriſtianity doth not propound it ſelf as immediately evident; nor requires a precipitate aſſent to it; but offers blind reaſon for it ſelf, and invites men to inquire, conſider, and judge about its truth: Never any Religion was ſo little liable to this cenſure; none ever ſo freely expoſed it ſelf to a fair trial at the barr of reaſon: it deſires of men an εὐγνώμων ἐξέτασις, a candid and diſcreet examination for its ſake and their own: Other Religions have for their juſtification inſiſted upon the example of anceſtours, and cuſtom of times; their large extent and prevalence among many people; their eſtabliſhment by civil laws, and the countenance of ſecular power; (arguments extrinſick to the matter, and very weak in themſelves) declining all other teſt or trial of reaſon: and it is remarkable, how *Celſus* and thoſe (who made the foreſaid objection) did therein contradict themſelves, when they affirm men ought, without ſcruple, to conform to the Religion preſcribed by the laws of their Country, be they what they will; never ſo abſurd, or diſhoneſt: This is indeed an exacting of irrational belief; a ſtifling of our underſtandings and muzling our judgments; a requiring of men to yield their conſent to innumerable moſt palpable falſhoods and inconſiſtencies. The teachers and defenders of Chriſtianity proceeded otherwiſe; confiding in the truth and reaſonableneſs of their cauſe, they excited men to lay aſide all unreaſonable prejudices; to uſe their beſt underſtandings; to apply themſelves to an induſtrious and impartial ſearch of the truth: Hear *Lactantius* Lib. II. cap. 7. ſpeaking for the reſt: *Oportet in ea re maximè, in qua vitæ ratio verſatur, ſibi quémque confidere, ſuóque judicio ac propriis ſenſibus niti ad inveſtigandam, & perpendendam veritatem, quàm credentem alienis erroribus decipi tanquam ipſum rationis expertem: Dedit omnibus Deus pro virili portione ſapientiam, ut & inaudita inveſtigare poſſent, & audita perpendere:* That is; We ought eſpecially, every one of us, in that matter, which chiefly concerns our life, to confide in our ſelves; and rather with our own judgment and our proper ſenſes ſtrive to find out and weigh the truth, than believing other men's errours, to be deceived as men void of reaſon: God hath given all men their ſhare of wiſdom, that they might both inquire into what they hear, and weigh it: ſo he diſputing againſt the heathen credulity.

Thus doth Chriſtianity call upon men to inquire into its ſelf; yea it obliges them thereto: it propounds faith as a vertue highly commendable (ſuppoſing it therefore voluntary and managed with reaſon) for all vertue is ἕξις προαιρετικὴ μετ᾽ ἀληθοῦς λόγου, 'tis ἑκούσιος συγκατάθεσις, a voluntary aſſent, promiſing ample rewards thereto; and infidelity it propounds as a vice very blameable (and conſequently very irrational) threatning very ſevere puniſhments thereto: it doth not inveagle men by ſlight, nor compell them by force; but fairly perſuades them to imbrace it: it doth not therefore avoid examination, nor diſclaim the uſe of good reaſon; but ſeeks and procures the one; cheerfully and confidently appeals to the other.

Indeed after it hath convinced men of its truth in general; having evidenced the truth and certainty of its fundamental principles, it then requires a full and cordial conſent (without exception) to all its particular doctrines grounded upon them: when (I ſay) it hath propounded ſufficient reaſon to ſatisfy men's minds, that is grounded upon moſt ſolid principles, it then requires men to ſurceaſe farther doubt or ſcruple concerning what it teaches: which is a moſt reaſonable proceeding, and conformable to the method uſed in the ſtricteſt ſciences: for the principles of any ſcience being either demonſtrated out of ſome higher ſcience, or evidenced by fit examples and experiments to common ſenſe, and being thence admitted, 'tis afterward unlawful and abſurd to refuſe the concluſions deduced from them: ſo it having been proved that our principles are true; (*viz.* that God is perfectly veracious; and that Chriſtian Religion did proceed from him, and is built upon his atteſtation;) 'tis a part of abſurd levity and ſelf-contradiction then to queſtion any particular propoſition evidently contained therein, and in this ſenſe it is true (and thus I take thoſe Chriſtians to be underſtood * who commend immediate * Vid. Orig. faith, and exclude reaſon from being too buſy in matters of religion, and pag. 9. diſcountenance curious inquiry:) thus I ſay it is true, that Chriſtianity engages us to believe, without reaſon or diſpute. It will allow (yea it invites, and exhorts) an infidel to conſider and judge of its truth; but it will not allow a Chriſtian to be ſo vain and inconſtant, as to queſtion any particular of its doctrine; by doing ſo he renounces his faith, at leaſt ceaſes to be a ſteady Chriſtian.

Now the firſt principle of Chriſtianity (common thereto and all other religions) is, That *there is one God:* the next (which alſo no Religion doth not acknowledge) that God is perfectly veracious; or, that whatever appears to be aſſerted or atteſted to by God is certainly true: which two principles we have already proved by reaſons proper and ſufficient (we conceive) to ſatisfy any well-diſpoſed mind. A third principle is, that God is the Author of the Chriſtian doctrine in general; that it hath been revealed and impoſed upon mankind by divine authority. And a fourth is, that thoſe authorities and traditions upon which we ground and by which we prove (mediately or immediately) the particular doctrines of Chriſtianity to be truely ſuch (that is, admitting the former principle, to have come from God) are proper and ſufficient to that purpoſe. Theſe two latter principles involving matter of fact and conſequently being not evident in themſelves, do (for a full conviction of a man's mind and producing therein a ſolid perſuaſion) require a rational probation; and that it may appear we believe like reaſonable men, not upon wilfull reſolution, or by meer chance (as Pagans and Mahometans, and other ignorant opinioniſts do) as alſo to confirm the grounds upon which the ſubſequent articles or doctrines of faith are built, I ſhall endeavour briefly to ſhew the reaſonableneſs of them; beginning with the firſt; and advancing my diſcourſe by ſeveral ſteps or degrees. And, I obſerve that,

1. It is reaſonable to ſuppoſe, that God ſhould ſometime reveal unto men the truth concerning himſelf, and concerning them, as they ſtand related toward him; (his nature and will; our ſtate and duty) His prime attributes perſuade thus much. It is moſt evident to common experience, that mankind, being left to it ſelf (in matters of this nature eſpecially) is very inſufficient to direct it ſelf; it is apt to lie under a wofull ignorance; to be poſſeſſed with vain conceit; to wander in doubt; and fall into errour; 'tis ſubject to all kind of deluſion, which either the malice of wicked ſpirits, or the ſubtilty of naughty men, or the wildneſs of its own unruly paſſions and deſires can bring it under; and conſequently 'tis liable to incurr all thoſe ſins (diſhonourable, hurtfull, and deſtructive to its nature) and all thoſe miſeries, which from ignorance, errour, and ſin do naturally ſpring; (an eſtrangement eſpecially from God, and his grievous diſpleaſure) we ſee that not only the generality of mankind did ſometime lie in this ſad condition, but that even the moſt elevated and refined wits, thoſe among men, who by all poſſible improvement of their reaſon did endeavour to raiſe and reſcue themſelves from the common ignorance, miſtakes, ſuperſtitions and follies of the world, could by no means, in any good meaſure attain their end: what did their diligent ſtudies and inquiries produce but diſſatisfaction and perplexity of mind? wherein did their eager diſputations conclude, but in irreconcilable differences of opinion, and greater uncertainty, than at firſt? moſt were plung'd into a deſperate Scepticiſm; (a doubt and diffidence of all things;) none arrived higher, than ſome faint conjectures, or ſome unſteady opinions, concerning thoſe matters of higheſt conſequence: ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς: they were (as St. *Paul* obſerved) made vain (were fruſtrated and befooled) in their reaſonings, and their fooliſh heart was darkned, &c. The world by wiſdom did not know God: could not attain to a requiſite meaſure of knowledge in divine things. This being the natural ſtate of men, deſtitute of divine help and direction, doth it not (I pray) greatly need another light to guide it in this darkneſs; a helpfull hand to relieve it from theſe inconveniences? Can then that infinite goodneſs hear mankind groan under ſo lamentable oppreſſions, and not pity it? Can he behold his own dear offſpring, the flower of his creation, lying in ſo comfortleſs, ſo remedileſs a diſtreſs, without affording ſome relief? Can ſuch a ſpectacle delight that gracious eye? or can he forbear long to remove it out of his ſight? his goodneſs makes it highly improbable that he ſhould: We accompt it great want

Rom. 1. 21.
Eph. 4. 17.
1 Cor. 1. 21.

want of goodneſs not to direct a bewildred traveller; not to relieve, if we can, a perſon greatly diſtreſſed? and if we, being bad, often perform ſuch good offices to one another; how much more ready ſhould we think him, that is goodneſs it ſelf, to do the like, for all mankind, ſo much needing it? his wiſdom alſo gives us to ſuppoſe the ſame: If God made the world to expreſs his goodneſs, and manifeſt his glory; is it likely, he ſhould ſuffer himſelf to be utterly fruſtrated in his deſign by letting men continue in ignorance and doubt concerning who it was that made it and how he governs it? who but men can admire his excellent perfections, and render him his due honour; and how can they do it, without competent knowledge, and full perſuaſion concerning him? Doth not God expect duty and ſervice from men? would he not have the world proceed in ſome good order? doth he not deſire the good of men, and delight in their happineſs? And then being infinitely wiſe, muſt he not diſpoſe fit means for accompliſhing theſe ends? will he not provide, that himſelf be not totally diſappointed? So his wiſdom grounds an argument for divine revelation: He had made an inward faculty of ſeeing in vain, if he had not given an outward light, &c. God's juſtice alſo doth in ſome manner perſuade the ſame: Doth not every good Governour take care that his ſubjects ſhould underſtand his pleaſure, and be acquainted with his laws? doth he not propound fit encouragements to obedience; and deterr them from diſobedience by menacing puniſhment? and the ſoveraign Governour and Judge of the World can he fail ſufficiently to declare his will? will he leave any apology for diſobedience? ſhall he neglect any means apt to promote his ſubjects performance of their duty; fit to prevent the breach of his laws? If he loves righteouſneſs, and deſires to be duely obeyed, and delights in his ſubjects good; he will ſurely diſcover his mind, and encourage men to comply with it; and terrify them from oppoſing it. Indeed that God ſhould for a while connive at mens ignorance, and ſuffer them to grope after truth (as St. *Paul* expreſſeth it in the 14 and 17 of the *Acts)* Acts 17.27,30. 14. 16. to try them, as he did the *Iſraelites* in the Wilderneſs, how they would behave themſelves, in the uſing their talent of natural light; to make them ſenſible of their natural infirmity; more ready to embrace; more able to value the redreſs vouchſafed them; to commend his extraordinary grace and mercy to them; that for ſuch purpoſes, unſearchable wholly by our ſhallow underſtanding; he ſhould, I ſay, for ſome time forbear with a full evidence to declare all his mind, is not ſo ſtrange or unlikely. I might add, that it is not likely God ſhould ſuffer the World (his Kingdom) perpetually to lie under the uſurpation and tyranny of the Devil (καταδυναστευομένους ὑπὸ τοῦ διαβόλου, Acts 10. 38.) That his imperial throne ſhould be poſſeſſed; his authority uſurped; his name inſulted and triumphed over as it were by that arch-rebel, and capital enemy of his; but that he ſhould for ever ſuffer men to abide in ſuch depth of ignorance, ſuch perplexity of doubt, ſuch captivity under ſin, and miſery, ſeems not probable; and much leſs, can it ſeem improbable that he hath done it: it cannot, I ſay, ſeem misbecoming the goodneſs, wiſdom, or juſtice of God, Vid. diſcurſum Quintii Ciceronis in l. de divin. that he ſhould ſhew them clearly, what he requires of them to do; what good he intends for them: what way leads to their happineſs; and how they ſhould avoid miſery. This conſideration, though it doth not fully prove God hath made ſuch revelation (for we cannot reach the utmoſt of poſſibilities, nor are judges of what God muſt needs do) yet it removes all obſtruction to our belief, and diſpoſes us to admit the following reaſons: it being not unprobable, yea in the reaſon of the thing very probable, he ſhould do it; we cannot wonder, and have leſs reaſon to diſtruſt thoſe arguments, by which it may appear that he hath done it.

2dly. We may conſider, that no other religion, that hath been, or now is could (or can) with any probability pretend thus to have proceeded from God, or by him to have been deſigned for the general, complete and perpetual inſtruction and obligation of mankind. There have been but three pretenſions thereto: that of Paganiſm, of Mahometaniſm, and of Judaiſm; let us a little examine each of them.

As for Paganiſm, it was never one ſimple, or certain; one fixed or conſtant thing; but according to difference of place and time infinitely various and mutable: diverſly ſhaped and modelled according to fancy and humour, deſign or intereſt of the ſtate that allowed it, the prieſts that managed it, or the people that received it; a plain ſign that (excepting ſome general confuted notions, derived from ancient tradition) it did wholly proceed from humane device, or ſome worſe cauſe: ſurvey it all, and what ſhall you find but a company of idle, ridiculous, ill-contrived, incredible and inconſiſtent ſtories, arguing nothing of truth, and little of wit in them that invented them; theſe attended by practices moſt fond, lewd, and cruel, unworthy of humane nature, contrary to common ſenſe and honeſty. Their worſhip directed to objects moſt improper: to the ſouls of dead men (men famous for nothing ſo much as the vicious enormities of their lives, bloudy cruelties, thefts and rapines; murders and parricides; horrid luſts, adulteries, rapes and inceſts; and ſuch perſons, alive or dead, what good or wiſe man would not rather deteſt and abominate, than reſpect or worſhip!) To brute beaſts; and them the moſt vile and miſchievous (Dogs, Serpents, Crocodiles) which to pay devotion unto, what a debaſement is it of humane nature? To creatures inanimate; the ſtars and elements; rivers, trees, &c. which we ſee acting by a natural neceſſity; yielding no ſignification of any life, ſenſe, or underſtanding in them, and conſequently much inferiour to us in dignity of nature; which therefore 'tis a ſottiſh baſeneſs in us to adore: yea, which is yet an extremer degree (if it may be) of folly, they dedicated temples, and offered ſacrifices to things void of all ſubſiſtence; to meer qualities and accidents of things; the paſſions of our minds, and the diſeaſes of our body, and accidents of our lives: who would think men ſhould be ſo mad as to reckon impudence (that odious vice) or a fever (that tormenting diſeaſe) or fortune (that which we can ſo little truſt, and ſo oft complain of) among things venerable? and from ſuch thorns, what fruits of good life and morality can we hope ſhould ſpring? what piety towards God, what juſtice, truth, or goodneſs towards men, what ſobriety or purity in men themſelves can we expect ſhould ariſe from ſuch conceits, and ſuch practices in Religion? none other, than ſuch as St. *Paul* deſcribes in the firſt Chapter of the Epiſtle to the *Romans*, and in the ſecond of the Epiſtle to the *Epheſians*; which hiſtory and experience ſhew to have been no ſlanderous imputations upon Gentiliſm. But 'tis needleſs to diſcourſe againſt that, which I ſuppoſe hath no reaſonable Patron; and which hardly any wiſe-man, when it was practiſed, did ſeriouſly think had any truth or reality in it: *Plato* often inveighs againſt the inventours of thoſe fictions in heathen Theology: *Ariſtotle* attributes the conſtitution of thoſe Religions to the policy of lawgivers: there was no Philoſopher, who did not ſignifie his diſlike or contempt of the vulgar opinions; that is, of their Religion. What *Tully* ſaith of one part, the wiſer ſort of men did judge of all: *Tota res eſt inventa fallaciis aut ad quæſtum, aut ad ſuperſtitionem, aut ad errorem:* The whole buſineſs was deceitfully forged either for gain, or out of ſuperſtition, or from miſtake.

Ariſt. Metaph. XII. 8.
Example Cic. de. div. II. pag. 240.
Tuſc. Qu. I. p. 301.
De Div. II. p. 245.

They did in their external carriage comply with common practice, out of politick diſcretion; for their ſafety, and for peace-ſake: but in their mind they believed nothing, nor liked any thing in it: they obſerved the common things, *tanquam legibus juſſa, non tanquam diis grata* (as commanded by the laws, not as acceptable to the Gods) as *Seneca* ſpeaks.

Vid. Auguſt. de Civ. Dei, lib. IV. 33. VI. 10.

I might add, that all theſe Religions did vaniſh with the countenance of authority and power that ſuſtained them; which ſhews they had no root in the hearty belief or approbation of thoſe that profeſſed them. 'Tis therefore plain that this Religion did not proceed from God; but either from humane device, or diabolical ſuggeſtion.

As for Mahometaniſm, a Sect in later times ſprung up and vaſtly ſpread about the World; neither can that fairly pretend to a divine original: In times of great diſturbance and confuſion in the World (when even among Chriſtian's ignorance and diſſenſion, ſuperſtition, and viciouſneſs of manners had hugely prevailed) in a very blind corner of the earth, among a crew of barbarous thieves and wild runnagates (ſuch have thoſe *Arabians* been always famed to be) this Sect did firſt ariſe; being accommodated to the genius of ſuch people, and infuſed into them, partly by jugling pretences to wonder-working and prophecy, partly by ſeditious violence; by a perſon not, as their own legends deſcribe him, of any honourable qualities; but having all the characters of an impoſtor, (rebellious and perfidious; inhumane and cruel; lewd and laſcivious:) propagated it was afterwards by rage and terrour of arms, and grew wholly among barbarous people, void of learning and civility; having no religion before, and therefore (as all mankind is naturally receptive of religious impreſſions) capable to admit any, eſpecially ſuch an one as this, agreeable to their ſavage humours and luſts; It ſubſiſts upon the ſame grounds of ignorance and force, refuſing all examination, and upon extreme penalties prohibiting any diſpute, or controverſy about its truth; being ſo far wiſe, as conſcious to it ſelf, that the letting in a little light, and a moderate liberty of diſcuſſing its pretences, would eaſily overthrow it. Even theſe exteriour circumſtances of its riſe, growth, and continuance, (ſo full of iniquity and inhumanity) are great preſumptions againſt its divinity, or rather plainly demonſtrate, that it did not proceed from God; whoſe truth cannot need ſuch courſes, whoſe goodneſs abhorrs them: And if we look into it, we ſhall find it to be a lump of abſurd opinions, odd ſtories, and uncouth ceremonies, compounded chiefly of the dregs of Chriſtian hereſies, with ſome ingredients of Judaiſm and Paganiſm, confuſedly jumbled and tempered together: From Chriſtian hereſies it hath its negative doctrines, oppoſite to Chriſtianity; for allowing Chriſt much reſpect, it yet denies his being the Son of God; and his having really ſuffered; it rejects his true ſtory, and affixes falſe ones upon him; that God hath a body and a humane ſhape, (*Mahomet* felt his hand forſooth, and it was very cold,) an opinion ſo unreaſonable and miſbeſeeming God, he might draw from the *Anthropomorphites*; and from the *Manichees* that doctrine concerning the fatal determination of all events; a doctrine ſo prejudicial to Religion, taking away thoſe foundations of juſtice between God and Man; Man's free choice in ſerving God, and God's free diſpoſal of rewards to men, ſuitable to their actions. The Jew contributed his ceremonies of circumciſion, and purgations by waſhing; his abſtinence from Swine's-fleſh; his allowance of Polygamy and Divorce. I might add, that from him it borrowed its inhumane condemning, deſpiſing, and hating all the world; calling all men dogs (beſide themſelves) and adjuring all to certain damnation; affirming withall, that all of their belief,

lief, how wickedly ſoever they have lived, ſhall at length partake of ſalvation. The Pagan Elyſium might be a pattern, whence their paradiſe of corporeal delight, and brutiſh ſenſuality might be tranſcribed; which any man ſees how poor an encouragement it is, how unworthy a reward to vertue; yea, how much it rather detracts from and diſcourages all performances of honeſty and reaſon. He muſt be very ſtupid, who can ſuffer himſelf to be perſuaded that theſe conceits did come from the God of Holineſs and Wiſdom. And how *Mahomet* was inſpired with truth, his ſtories alone would evince; ſtories patched out of old hiſtories corrupted, mutilated, and tranſplaced, interlarded with fabulous legends; contrary to all probable records of hiſtory (the perſons, places, times, and all circumſtances of which it moſt unskilfully confounds,) yea repugnant to the nature of things, and to all imaginable poſſibility; Evident arguments both of an ignorant and impudent impoſtor: He that will lye or blunder about matters of fact, who can truſt him in matters of right and reaſon? All which (if time would permit and it were worth the while) might by manifold inſtances be ſhewed. I might add its multitude of ſilly ceremonies, grounded on no reaſonable deſign, nor ſubſervient to any purpoſe of vertue. But what is ſaid doth enough declare this Religion to be of no divine extraction.

Vid. Pſ. 78. 5. 76. 1. Deut. 4. 7, &c.

As for ancient Judaiſm; that it has no ſuch revelation as that we require, and did in the former concluſion aſſert, (nor has any probability to expect an univerſal, complete, ſtanding revelation) upon many ſcores may appear. It is from the tenour thereof evident, that it was deſigned only for one ſmall nation, poſſeſſing a very inconſiderable portion of the earth; purpoſely diſtinguiſhed and as it were concealed from the reſt of mankind; and in effect ſo remaining for many ages (untill the *Roman* Conqueſts opened the World and diſcovered them) in a ſolitary obſcurity; ſo that the moſt inquiſitive ſurveyours of the earth and ſearchers into the cuſtoms of people, (*Herodotus* for inſtance and others) could not diſcern them, did take no notice of them; though for their peculiar manners Pſal. 14. 19. otherwiſe moſt remarkable. *He ſhewed* (ſaith the Pſalmiſt) *his word unto Jacob, his ſtatutes and judgments unto Iſrael:* He hath not dealt ſo with any nation; and as for his judgments, they have not known them. *I the Lord am Holy, and have ſevered you from other people, that ye ſhould be mine* (ſaith God to the Jews, *Levit.* 20. 26.) and: *So ſhall we be ſeparated* (ſaith *Mo-* Exod. 33. 16. *ſes* in his addreſs to God, *Exod.* 33.) *So ſhall we be ſeparated, I, and thy* Deut. 7. 6. 14. 2. *people, from all the people that are upon the face of the earth. Thou art a holy people unto the Lord thy God: the Lord hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth:* And for this very purpoſe (of diſtinction and ſeparation) many of their laws Levit. 20. 24, 25. were appointed: *I am the Lord your God which have ſeparated you from other people; Ye ſhall therefore put difference between clean beaſts and unclean,* &c. We ſee the laws of that Religion particularly directed to that Deut. 4. 1. 5. 1. 6. 3, &c. Exod. 20. people, *Hear, O Iſrael,* being the uſual compellation, ſet in the head of them: and, *I am the Lord thy God, which brought thee out of the land of Egypt,* is the introduction to the very Decalogue it ſelf; the encouragements alſo to and diſcouragements from obedience do peculiarly appertain to them; a long and proſperous enjoyment of the land of *Canaan,* if they did obey; Deut. 5. 33. vid. Deut. 6. 3, &c. and, diſpoſſeſſion or affliction therein, if they ſhould preſume to diſobey: *You ſhall walk in all the ways, which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye poſſeſs.* Such were the promiſes, exciting to obedience; and the threatnings to diſobedience ſuitable; as every-where in their law and ſtory is viſible.

This revelation therefore cannot be deemed general, ſuch as we argued in reaſon might be expected from him, who (as the Pſalmiſt ſings) *is good to all, and his tender mercies are over all his works :* who *hath made of one bloud πᾶν ἔθνος ἀνθρώπων, the whole nation of mankind* (as St. *Paul*, in the *Acts*, expreſſeth it) who (as St. *Peter* there implies) *is no reſpecter of perſons*, or of nations : *who is the Maker and Saviour of all men*, (and, as the *Wiſeman* tells us) *careth for all alike :* being deſirous that *all men ſhould be ſaved, and come to the knowledge of the truth*; not willing *that any ſhould periſh, but that all men ſhould come to repentance.* Who is not φιλεβραῖος only, or φιλέλλην (a lover of *Jews* only or *Greeks*) but φιλάνθρωπος, a lover of men, and φιλόψυχος, a lover of ſouls; who, laſtly, *is not the God of the Jews only, but of the Gentiles alſo :* as not our Prophets and Apoſtles only tell us, but the reaſon of the thing and the voice of nature doth declare.

Pſal. 145. 9.
Acts 17. 26.
Acts 10. 34.
1 Tim. 4. 10.
2. 4.
Wiſd. 6. 7.
11. 23, &c.
2 Pet. 3. 9.
Tit. 3. 4.
Sap. 11. 26.
vid. Ezek. 18.
Rom. 3. 29.
οὐδεὶς Θεὸς δύσνους ἀνθρώποις. Plat. Theat.

And as this revelation was particular, ſo was it alſo partial; as God did not by it ſpeak his mind to all, ſo neither did he in it ſpeak out all his mind. Surveying this Religion, may we not eaſily deſcry a great redundance in the circumſtantial and exteriour parts; a great defect in the ſubſtantials, and inwards thereof? Ritual inſtitutions innumerable we ſee, nicely deſcribed, and ſtrongly preſſed; moral precepts more ſparingly delivered, not ſo clearly explained, nor ſo fully urged by rational inducements : Obſervation of times, and places; diſtinction of meats, and habits; corporal cleanſings and purgations; modalities of outward ſervice in ſacrifices and oblations, thoſe δικαιώματα σαρκὸς, *(Heb.* 9. 9, 10.) juſtifications of the fleſh, that could not perfect the obſerver's conſcience, or (mind or inward man;) touch not, taſte not, handle not, moſt largely and with extreme punctuality, ſome of them under heavy penalties (exciſion and extermination) injoined; while moral duties, and ſpiritual devotions (ſo exceedingly more agreeable to rational nature, and more pleaſing to God) ſeem not ſo perfectly provided for. Many things are tacitly connived at, or plainly permitted to them, (as Polygamy, Divorce, ſome kind of revenge and uncharitableneſs;) which even natural reaſon diſlikes, or condemns: God's placability, and aptneſs to forgive great ſins, wilfully and preſumptuouſly committed, (ſuch as no man lives altogether free from,) not openly revealed, but rather the contrary expreſſed, (*Curſed is he that abides not in all things written in this law to do them :)* which excludes all aſſurance, and diſcourages from hope of mercy; and conſequently obſtructs repentance and amendment of life. And where do we ſee any clear diſcovery concerning the immortality of the ſoul, or the future ſtate, ſo material a point of Religion, of ſo great moment to encourage vertue and piety? Even the gentile Theology ſeems more expreſs in this point, than the Jewiſh law; and the Pagan prieſts (by help of ancient tradition) ſeem to have reached farther than the Hebrew prophets: God indeed ſeems to have ſhewed only his back-parts to *Moſes*; when he diſcovered no more of his nature, and his pleaſure to him; when he ſeems to delight in, and lay ſo much ſtreſs upon thoſe carnal and ceremonious performances. Neither do we herein charge God : for he did herein but what wiſdom required : The laws and inſtitutions of this Religion were ſurely accommodated to the ſtate, and diſpoſition, and capacity of that people; people not very wiſe or conſiderate; grave or conſtant; meek or flexible; but a very ſtubborn, froward, humorous generation of men, as their own writings deſcribe them; and therefore not capable of perfect inſtruction, or rigorous precepts; like children, by reaſon of the groſsneſs of their apprehenſion, and unrulineſs of paſſion, not οἰκεῖοι ἀκροαταὶ (no proper auditors)

Deut. 27. 26.
Gal. 3. 10.
vid. Ezek. 20. 25.

Vid. Orig. adv. Celſ. lib. 3. Gr. V. 6.

Gal. 4. 9. 4. 3. 3. 24.

* Νήπιοι.

Remiſſion of ſins not clearly diſcovered under the Jewiſh Diſpenſation, a fundamental point of Religion.

Heb. 8. 6.

tors) of a pure and accurate diſcipline; and as with ſuch God in his wiſdom and tender goodneſs ſeems to have dealt with them; diſpenſing with the infirmities of their age, and condeſcending to their mean capacities; feeding them with milk, and indulging them innocent trifles; and ſo tempering his ordinances given unto them, as might beſt ſerve partly to pleaſe and humour them, partly to curb and reſtrain them: whence St. *Paul* calls them *poor and weak elements*, and *elements of the word*, (ſuch as vulgar and ſilly people were fit to learn) adapted to the learning and practiſing of * children; the law being a School-maſter to keep them in order and prepare them for a higher inſtruction. Such variety of ſuperficial formalities might well agree to childiſh fancies, and content ſlaviſh ſpirits; but to men improved in reaſon, who could reliſh ſpiritual entertainments, they muſt needs ſeem burthenſome and tedious: Wiſe-men cannot be much affected with pomps and ſolemnities. In the practice of vertue and piety there are alluring ſweetneſſes and beauties, which it muſt needs diſpleaſe him, that is ſenſible of them, to be avoked from, by an obligation to attend preciſely to ſuch an abundance of outward ſapleſs obſervances; to be bound to chew ſuch husks, neglecting ſo delicious a kernel, cannot but be irkſome and grievous: they are therefore ſtyled well in the New Teſtament an intolerable *yoke and burthen*, (*Acts* 15. 10, 28.) and to be freed of them is a very valuable privilege, which Chriſt hath purchaſed for us, (*Gal.* 5. 1.) 'Tis true, by degrees God imparted farther manifeſtations of light even to that people by the examples, and inſtructions of holy men and prophets ſent among them, in a manner and upon occaſions extraordinary: Holy men by their practice ſhewed that the rigour of the law might in ſome caſes be relaxed and diſpenſed with; that a more ſpiritual ſervice was acceptable to God; that he loved a purer devotion, and a higher charity, than the law required. And the Prophets often declared, that God did not ſo much delight in ceremonious obſervances; but chiefly did require hearty piety, perfect juſtice and tender charity; accompanied with meekneſs and patience, temperance and ſobriety. By them alſo God diſcovered more of his gracious diſpoſition and mercifull intentions; that he could pardon the greateſt ſins, and was reconcilable to the moſt heinous offenders, upon ſincere repentance and amendment of life. But theſe arbitrary and extraordinary diſpenſations of farther light and inſtruction to the Jews do confirm our purpoſe, ſhewing that God did not primarily intend the Jewiſh law for a complete diſcovery of his mind; having reſerved ſo much to be diſcovered in fit opportunity, argues, that more ſtill might be behind; as indeed we ſee that future life and immortality was not even by the prophets quite brought to light; that better covenant, eſtabliſhed upon better promiſes, was not yet revealed.

Deut. 18. 15.

Jer. 31. 31.

Heb. 8. 7, 13.

Yea this Religion, as it was not univerſal, and complete, ſo neither was it immutable and perpetual: It ſelf tells us, that God hereafter would raiſe another Prophet (for extraordinarineſs and eminency like to *Moſes*) which ſhould have words by God put into his mouth, (new words ſurely, new revelations from God) whom they particularly ſhould be obliged to hear and obey: That *the days ſhould come, when the Lord would make a new covenant with the houſe of Iſrael*, different from that which he made with their fathers after their delivery from *Egypt*; not to be written upon ſtones, but impreſſed upon men's hearts: concerning which we may ſay with the author to the ***Hebrews***: *If the firſt had been* ἄμεμπτος, *faultleſs* and *perfect*; *there would have no place been found for the ſecond*: And: *by ſpeaking of a new one, he antiquated the old one.*

That another Prieſthood ſhould infallibly be eſtabliſhed, not after the order of *Aaron*, but *after the order of Melchiſedeck*; (not to offer carnal ſacrifices, but to impart ſpiritual benedictions.) Pſal. 110. 4.

That time ſhould be, when God would *gather all nations and tongues*; *and they ſhould come and ſee his glory*; and out of them God would *take* (that which the Moſaical conſtitution would not permit) *of them for Prieſts and for Levites.* Iſa. 66. 18, 21. Vid. Jer. 3. 16.

That there ſhould be a *Sion*, a Mountain ſeated above all Mountains, wherein God would place his perpetual reſidence, (his ſeat of worſhip and government) to which all nations ſhould flow, to learn God's will and walk in his ways. (Which could not be *Jeruſalem*, which is long ſince deſolated; and which if ſtanding, could be no convenient reſort for all the world; 'tis another ſpiritual *Sion*, a myſtical Rock is ſurely propheſied of. Pſal. 132. 13. Mic. 4. 1, 2, &c. Joel 2. 28. 3. 26.

That God will *create a new heaven and a new earth*; (a wholly new World and ſtate of things) *ſo that the former ſhould not be remembred, nor come into mind.* Iſai. 65. 17. 66. 22.

That God would pour his ſpirit of prophecy upon all fleſh (though the prophetical ſpirit hath long deſerted the Jewiſh nation;) that *the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea.* (Judaiſm cannot be this knowledge, which was never likely to fill the earth.) That *from the riſing of the Sun, to the going down of the ſame, God's Name ſhall be great among the Gentiles; and in every place incenſe ſhall be offered unto his Name, and a pure offering.* (In every place incenſe ſhall be offered unto God, not only at *Hieruſalem*, to which the Jewiſh ſervice was confined.) For that a time was determined to finiſh tranſgreſſion, and make an end of ſins, to make reconciliation for iniquity and introduce everlaſting righteouſneſs, to ſeal up the viſion and prophecy; and to anoint the moſt Holy: that is, in fine; that God would ſend the Meſſias, to enlighten the World with a perfect inſtruction; revealing God's will, and declaring his mercy to mankind; to erect an univerſal ſpiritual Kingdom over men's hearts, reducing them to the knowledge and obedience of God: theſe things (to which I might add divers more) ſufficiently ſhew that the Moſaical diſpenſation was but temporal and changeable: and that that was intended by God to be done, which the Author of the *Hebrews* affirms done by Chriſt: An abrogation is made of the precedent command, for its weakneſs and unprofitableneſs, (its unprofitableneſs to the purpoſes of bringing men to ſuch a ſpiritual ſanctity, which would pleaſe God; which is another conſideration, that ſhews the imperfection of the Jewiſh Religion. If Judaiſm could not diſpoſe men to any tolerable degree of piety and righteouſneſs acceptable to God (that which St. *Paul* ſo largely proves in the Epiſtle to the *Romans*,) if it alſo tenders no favour or pardon to thoſe, which had tranſgreſſed the law and offended God, (which he alſo there and other-where ſhews,) it was neceſſary, that either all men ſhould lie under a deſperate ſlavery to ſin and guilt, or that God ſhould diſcover another way of righteouſneſs and mercy to be obtained. Joel 2. 28. Hab. 2. 14. Mal. 1. 11. Dan. 9. 24. Heb. 7. 18. Διὰ τὸ ἀσθενὲς ϗ ἀνωφελές. Rom. 3. Gal. 3, &c.

That the Chriſtian doctrine did proceed from God, is a principle, upon which our faith of all particular articles in our Creed doth rely; the truth and reaſonableneſs of which I began to ſhew, proceeding by ſome ſteps; whereof the firſt was, The probability that God ſhould reveal ſuch a doctrine for the benefit and direction of mankind. The ſecond, That no other religion can pretend to ſuch a revelation: theſe aſſertions do well prepare our way to a third (which now we proceed to) that I might farther conſider how unſuitable the Jewiſh Religion was to the common nature and genius of mankind; and therefore unapt to prevail upon men's minds: *Judæorum mos abſurdus, ſordidúſque*, (the Jewiſh way of religion is uncouth and ſordid) was *Tacitus* his cenſure, but it agreed to the general conceit of men about it, at that time when it began to be commonly known and obſerved; and a religion ſo little plauſible or probable (ſo apt to be diſliked and deſpiſed) it is not likely that God would commend to the generality of mankind. But I will not farther inſiſt upon this argument; but proceed to aſſert,

Hiſt. V. 5.

3ly. That the Chriſtian doctrine is in all reſpects ſuch, as might become God to be the Author of; worthy his wiſdom and goodneſs to reveal and impoſe upon mankind. We cannot imagine a better, more clearly true, more full and exact: more ſatisfactory to our minds and to our wants: We have therein the nature and will of God plainly declared, ſo far as it is fit and uſefull for us to know them; together with our relations to him, and all the ſtate of our own ſouls. An exact rule of life preſcribed to us, with all fit helps, and proper encouragements to the performance of our duty; The way of obtaining all the happineſs we are capable of, and avoiding all miſery clearly ſet before us, all the darkneſs removed, the doubts reſolved, the miſtakes corrected, with which mankind, in thoſe matters of higheſt concernment, hath been hitherto diſturbed and diſtracted. It, aſſigns, I ſay, a true and lively character of God; true, becauſe worthy of him; agreeable to whatever reaſon dictates, and the works of nature ſhew concerning him; aſcribing all conceivable perfections to him in the higheſt degree, and aſſerting all his due rights, and prerogatives; Omniſcient wiſdom, and Almighty power; Infinite benignity and beneficency toward his creatures; Supreme majeſty and authority over all; Having made all things with eſpecial regard to man: and upholding them with the ſame gracious reſpect; and governing them with a particular care and providence; ſearching all the thoughts, and ordering all the actions of men to a general (and ultimate) good end: This is the firſt excellency of our Religion, which is great both as to the object and influence thereof. The ignorance of God's nature, or miſconceptions about him, what miſchief and what ſuperſtitions do they not produce in the worſhip of God? Chriſtian Religion repreſents him in his eſſence One, perfectly ſimple, ſpiritual, omnipreſent, eternal, impaſſible and immutable; ſelf-ſufficient and infinitely happy: in his interiour diſpoſition of will and in all his purpoſes abſolutely free, pure and holy; juſt, faithfull and conſtant: in all his dealings with rational creatures, as very carefull and tender of their good; exceedingly gracious and mercifull toward them; ſo in no wiſe fond or indulgent, but impartially juſt and ſevere againſt all iniquity, obſtinately purſued and perſiſted in; moſt amiable in his goodneſs, moſt terrible in his juſtice, moſt glorious and venerable in all his proceedings: it repreſents him compaſſionate of our evils: placable for our offences; acceſſible and inclinable to help us in our needs. Thus, but with advantage beyond what I can expreſs, it deſcribes God to us, mixing nothing unworthy or miſ-becoming him (as other religions and doctrines may be obſerved to do) adding nothing repugnant to what natural light diſcerns or approves, but ſhewing ſomething beſide and beyond what it can diſcover; concerning his incomprehenſible nature and manner of ſubſiſtence; his unſearchable counſels of wiſdom; his admirable ways of providence; whereby he he hath deſigned to commend his goodneſs and glorifie his juſtice to us: which kind of truths (exceeding the reach of humane invention and capacity) as it becomes God, (ſo far tranſcending us in wiſdom and knowledge) to reveal them, ſo they ſo wonderfully ſuiting to the perfections of God otherwiſe diſcernible by us, do argue the divinity of the doctrine that acquaints us with them. That God ſhould ſend his ſon out of his boſom to partake our nature, and appear in our fleſh; to manifeſt his will unto us; to ſet before us an exact pattern of holy life (the moſt difficult parts eſpecially thereof, humility and patience) by his obedience and ſuffering to expiate our ſin and reconcile God to mankind, is a myſtery indeed and depth of goodneſs, which our reaſon cannot fathom, which we can better admire than underſtand; but neither can any reaſon contradict or diſprove it: nothing can be incredible to us concerning that immenſe goodneſs; whoſe common care of us even in matters of ordinary providence is ſo wonderfull and unaccomptable that the conſideration thereof made *Job* and the *Pſalmiſt* thus exclaim: *What is man, that thou ſhouldeſt magnify him, and that thou ſhouldeſt ſet thy heart upon him?* (Job 7. 17.) *Lord, what is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt accompt of him?* (Pſal. 144. 3. Pſal. 8. 4.)

2. This doctrine alſo informs us concerning our ſelves, and the ſtate of our ſouls: concerning the nobleneſs of our extraction and the dignity of our nature, derived from God and reſembling him; how we fell from our original felicity, and laps'd into this wretched blindneſs, errour, and diſorder of ſoul, into this ſtate of frailty, ſorrow, and miſery, by our diſtruct and diſobedience to God; how being thus eſtranged from God and expoſed to his wrathful diſpleaſure we may recover again his love and favour; and may by returning to God and complying with his will be reinſtated in a happy condition, more happy far than that, from which we fell. That our ſouls are immortal (a point, which the wiſeſt men have ſo much diſputed about, and doubted of; and in the certain deciſion of which they would have been ſo much ſatisfied) and what its ſtate ſhall be after its ſeparation from this body, ſuted to its demeanour and demerits in this life; what a judgment and trial all our actions (even our moſt ſecret thoughts, and words) muſt undergo after this life; theſe ſo important truths, ſo uſefull for the ſatisfaction of our minds and the direction of our lives; ſo conducible to the clearing of our notions, even concerning nature and the courſe of things, in this world; this doctrine plainly ſhews us; and is it not in that reſpect worthy to come from God, who alone could teach and ſatisfy us in theſe things?

3. As for that rule of life it preſcribes us, nothing can be more exactly agreeable to our reaſon, more perfective of our nature; more conducible either to the publick good, or to our private content. What can be more juſt and reaſonable, than all thoſe duties of piety, which it requires? than higheſt eſteem and honour of him which is moſt excellent, moſt hearty love and affection to him, who is in himſelf moſt good, toward us moſt beneficent; moſt awfull fear of him, who is ſo powerfull, ſo pure, ſo juſt and ſevere; gratitude to him, from whom we have received our being, and all our good things; truſt and hope in him, who can do what he will, and will do what ever he hath promiſed; and what ever in reaſon we can expect from his goodneſs; all obedience and obſervance of him, whoſe children and ſervants, and ſubjects we are born? can there be a greater privilege, than liberty of acceſs to him in our needs, who is alone able to ſupply them; can we deſire upon eaſier terms to receive benefits, than by acknowledging our wants and asking for them? Is there a more equal or favourable kind of ſatisfaction for our offences, than confeſſion, and repenting of them? is it not fit we ſhould endeavour to promote his glory, who hath been ſo carefull of ours? the practice of ſuch a piety cannot but produce excellent fruits, a joyfull peace of conſcience, a comfortable hope; a freedom from all ſuperſtitious terrours and affrightments; and

therefore is not our obligation to theſe duties moſt reaſonable? And for our behaviour toward each other, what better directions can we have, than thoſe which our Goſpel affords us: that we cordially love one another, earneſtly deſire each others good, pity all the evils of our brethren, be ready to afford them all the help, and comfort we can: not limiting Gal. 6. 10. this our charity, but extending it to all, in imitation of God's boundleſs Mat. 6. 44. beneficence. That we ſhould mutually bear infirmities; and pardon all injuries done us, not rendring evil for evil; but requiting evil with good: that we be juſt and honeſt in all our dealings; obſervant of all duties concerning our relations; diligent in our callings; peaceable and quiet in our ſtations; reſpective and obedient to our ſuperiours; meek and gentle, and courteous in our behaviour, toward all men: rooting out all malice, wrath, envy, ſtrife, animoſity, ill ſuſpicion out of our hearts; forbearing to revile, ſlander, detract, or raſhly to cenſure any man: Now what great benefits is it not evident that the practice of ſuch duties would bring forth? what miſchiefs would it prevent? how ſociable and pleaſant and ſecure a life ſhould we lead therein? what innumerable griefs and troubles; fears, and ſuſpicions; diſcompoſures and diſtractions of mind at home; what dangers, tumults, confuſions, and tragedies abroad would it remove? This part therefore of our rule plainly deſerves the impreſſion of divine authority upon it. As for the precepts concerning the management of our ſelves; our own ſouls and bodies; thoſe which oblige us to be humble and modeſt; calm and ſerene; contented and patient; pure and chaſt; ſober and temperate, baniſhing all haughty conceits, and vain opi- 1 Theſ. 4.4. nions concerning our ſelves; regulating our paſſions and reſtraining our appetites; moderating our ſelves in all corporeal enjoyments; poſſeſſing our veſſels in ſanctity and honour; abſtaining from all unlawfull and irregular pleaſures, (baſe in kind, or exceſſive in degree) which may corrupt our minds, or impair our healths, or diſturb our quiet: It prohibits us not the uſe of any creature, whence we may receive any profit or delight, but indulges us a prudent and ſober enjoyment of them all, with ſenſe of God's goodneſs, and thankfulneſs, (1 *Tim.* 4. 4.) And who ſees not what benefit and convenience doth accrue to us from obeying ſuch commands? Philip. 4. 8. In few words, *Whatſoever things are true, whatſoever things are juſt, whatſoever things are decent, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report,* if there be any vertue, or any praiſe, thoſe things the Chriſtian doctrine injoin us to regard and practiſe? and what other religion I pray, or what philoſophy hath ſo perfectly and clearly, with ſuch conſiſtence, and with ſuch confidence, taught us the like? If any have taught us ſome of them (as 'tis no wonder if they ſhould, ſince all of them are ſo plainly agreeable to good reaſon) yet could none preſs them with ſuch effectual inducements, nor enforce the practice of them upon ſo true, and neceſſary grounds. Some philoſophies have highly commended vertue, and vehemently exhorted thereto; but the ends are mean, which they aim at; the grounds very weak, from which they argue: preſent ſatisfaction and tranquility of mind; ſafety, quiet, convenience, and pleaſure of this life; can they perſuade men eaſily that theſe are ſufficient inducements ſo carefully and painfully to follow vertue? doth that thing deſerve ſuch mighty elogies, which hath no greater rewards, or benefits, than thoſe, attending it? No ſurely; He that tells us, by doing theſe things, we ſhall imitate the higheſt goodneſs; we ſhall honour God and pleaſe him; we ſhall perform a duty of gratitude to our great benefactour; we ſhall obtain the love and favour of God; we ſhall avoid his wrath and diſpleaſure; we ſhall acquire not only comfort and peace of conſcience here, but an everlaſting crown of joy and bliſs hereafter; he propoundeth ends infinitely more noble, he uſeth arguments incomparably moſt efficacious and perſuaſive to the practice of vertue. No philoſophy in any meaſure repreſents vertue ſo truly upon all accompts eſtimable and eligible as this; none can diſcover the excellent fruits that grow upon it.

4. Neither doth this religion only teach and perſuade us to ſo excelcellent a way of life, but (what no other law or doctrine pretends to) it ſhews us the means, it affordeth us help, and ability to practiſe it (without which, ſuch is the frailty of our nature, experience ſhews, that all inſtruction or exhortation whatever would ſignify little;) 'tis no dead letter but hath a quickning ſpirit accompanying it; it ſounds not only through the ear, but impreſſes it ſelf upon the heart: If our mind be doubtfull or dark, it directs us to a ſure oracle, where we may receive certain counſel and information: if our paſſions be turbulent, and our appetites outragious; if temptation overbear us, it leadeth us thither, whence we may procure ſtrength to reſiſt and ſubdue them. This doctrine (laſtly) fully ſatisfies us about that inquiry, which hath ſo much perplexed all men, and with ſo much final irreſolution hath exerciſed philoſophers, wherein mans happineſs conſiſts, and what the means are to attain to it: that it doth not conſiſt in any one of theſe tranſitory things, nor in a confluence of them all; but in the favour of God, and enjoyment of him, and in the bleſſings flowing thence; which happineſs only by a ſincere and conſtant obedience to God's Commandments; a practice of that vertue and piety (in moſt part before ſpecified) is obtainable. Such is the tenour of the Chriſtian doctrine: theſe things it diſcovers and teaches, not with fine methods of artificial eloquence and ſubtilty, πειθοῖς ἀνθρωπίνης σοφίας λόγοις, the perſuaſive words of humane wiſdom, but with a majeſtick ſimplicity, confidence and authority, with demonſtration of ſpirit and power: ſuch as becomes the ſoveraign Lord to uſe, when he vouchſafes to declare his mind. I ſhould have interpoſed this very material obſervation, that Chriſtianity requires chiefly and in a manner only a rational and ſpiritual ſervice, not clogg'd with multitude of external rites and obſervances, (thoſe few it injoins are plainly moſt reaſonable, very decent and uſefull, fit to inſtruct us in and excite us to our duty,) which ſhews that this revelation is complete, ſuitable to the moſt adult age, the moſt ripe and improved capacities of man. But I muſt leave this point: And I think, thus much may ſuffice to ſhew, that a doctrine ſo beneficial and ſatisfactory to mankind; ſo exceedingly beautifull and amiable; ſo agreeable to reaſon, and yet ſo much ſurpaſſing it, may well be ſuppoſed to have proceeded from divine authority and revelation: *Non vox hominem ſonat*; the true tone and air of it ſounds above the voice of man; its looks ſo much reſemble the divine wiſdom and goodneſs, one cannot think it had any other parent.

2 Pet. 1. 16. σεσοφισμένοι μῦθοι
1 Cor. 2. 4.

To theſe abſtracted conſiderations I add (which is the laſt ſtep of our diſcourſe,)

Laſtly, that *de facto*, in very deed, God hath aſſerted and atteſted to the Chriſtian doctrine: God is himſelf inviſible and indiſcernible to our ſenſes; neither could we endure the luſtre and glory of his immediate preſence; it muſt be therefore by works ſupernatural and extraordinary (ſuch as no creature can effect or counterfeit) that he muſt (if ever aſſuredly) ſignify his mind and purpoſe to us: and of ſuch there is no kind of atteſtation needfull or (perhaps) poſſible, which God hath not afforded to this doctrine. He had by many ſeveral prophecies, in different times, long before præſignified,that he would make ſuch a revelation to mankind, to be diſpenſed by a perſon, extraordinarily qualified, and eſpecially to be favoured by himſelf; whom therefore the Jewiſh nation did with much deſire expect: to which prophecy,as no other hath appeared that can pretend to agree, ſo this is very congruous. And this is one way moſt proper to God of atteſting his mind; becauſe it cannot be any wiſe counterfeited, it being only in God's power to foretell ſuch future events. Another way is by expreſs voices and apparitions from heaven; and by theſe God declared the ſame at ſeveral fit ſeaſons: To St. *John* the Baptiſt (that moſt juſt and holy perſon, ſo taken and acknowledged by all, even by his enemies that murthered him) when Jeſus was baptized; To St. *Peter* and St. *John*, and St. *James*, three moſt credible witneſſes, if any can be, concerning matter of fact: and again, before the multitude, a little before his death; To St. *Paul*, a perſon alſo in all reſpects credible, and in moſt remarkable circumſtances; and ſuch atteſtations as theſe it is not likely God would ſuffer to be given to falſhood or impoſture; if any creature ſhould be ſo daring as to endeavour it, we cannot reaſonably deem, that God would permit his name and authority (in ſo direct a manner) to be abuſed.

Matt. 3.
Matt. 17. 5, &c. Luk. 9.
2 Pet. 1. 16, &c.
Joh. 12. 28.

3. But farther; to thwart the courſe of nature, and act againſt its eſtabliſhed laws, can only belong to him, who is Lord of nature, who made it and upholds it and governs it by a perpetual decree: and this in favour and countenance to this doctrine hath God performed not once, but often; in many places; through a long courſe of time; in ſeveral ways; by many inſtruments; moſt openly and viſibly: Numerous were ſuch ſupernatural works performed by the principal author of this doctrine, our Lord himſelf; many of them ſo publick and palpable, that they convinced many of the ſpectatours; and them not only indifferent and ingenuous people, but thoſe who were moſt unwilling to be convinced and aſhamed,or afraid to acknowledge their conviction: *Many* (ſaith St. *John*) *believed on him,beholding the miracles that he did: Nicodemus* came ſecretly to him, and confeſſed thus: *We know that thou haſt come a teacher from God; for no man can do theſe miracles which thou doeſt, except God be with him:* Again 'tis ſaid: *Many of the people believed in him, ſaying; When Chriſt comes, will he do more miracles than this man hath done?* Alſo of the rulers, *many believed on him; but becauſe of the Phariſees they did not confeſs it, leſt they ſhould be put out of the Synagogue: What ſhall we do* (ſaith the chief Prieſts and Phariſees) *for this man doth many wonders? if we thus let him alone, all men will believe on him.* St. *Peter* thus confidently appeals to the Jewiſh nation: *Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved* (or demonſtrated) *by*, or from, *God among you by miracles, and wonders, and ſigns, which God did by him in the midſt of you, as you your ſelves know.* So notorious were many of our Saviour's miracles, that his worſt adverſaries could not but acknowledge them: And of theſe the moſt ſignal, his reſurrection, was ſuch, that no evaſion ſeems deviſable to withſtand either its truth,as to the fact; or its force to confirm our purpoſe, (that God did atteſt to this doctrine,) by it indeed God did (as St. *Paul* ſpeaks) πίϛιν παρέχειν πᾶσι, yield an argument moſt perſuaſive to all; that what our Saviour taught (particularly concerning the immortality of our ſouls, the reſurrection of our bodies, and the judgment to come) is moſt certainly true. That our Saviour really died, all the world could teſtifie (no death was ever more ſolemn, or remarkable;) that he riſe again, was atteſted not by one or two, but by many perſons, (thoſe moſt familiarly acquainted with him) who did not ſee him once,in paſſing,

at

Jer. 5. 22.
Heb. 2. 4.
Ὅσα, Joh. 10. 41.
Joh. 2. 23.
Joh. 3. 2.
Joh. 7. 31.
Joh. 12. 42.
Joh. 11. 47.
Act. 2. 22.
Act. 17. 31. Rom. 1. 4. 1 Pet. 1. 3.
Vid. Act. 13. 31, &c. Act. 1.

1 Cor. 15. 6.
Matt. 28 7.
Luk. 1. 2.

at a diſtance, but often, for a good time, (forty days together) converſed with him, (above five hundred of ſuch perſons at once did ſee him, as St. *Paul* tells us,) ſo that they could not be deceived themſelves therein, being αὐτόπται, and αὐτήκοοι τοῦ λόγου; perfectly informed concerning the matter as eyes and ears could make them: Not having followed cunningly-deviſed fables, did we acquaint you with the power and preſence of our Lord Jeſus Chriſt, but being ἐπόπται τῆς ἐκείνου μεγαλειότητος, having a full view of his majeſty: and, what we heard our ſelves; what we did ſee with our eyes; what our hands did feel of the word of life: ſuch as to their ability of teſtifying the truth, was theſe men's teſtimony: and concerning the fidelity and honeſty of theſe witneſſes, that they ſhould not either in this caſe (or concerning other actions of Chriſt, which they atteſted to) wilfully deceive others, there be preſumptions as great as can be: They were men that preached all goodneſs and ſincerity to others; and in other things irreprovably practiſed them; they could have no deſign imaginable upon any profit, or honour, or advantage whatever to themſelves; (they refuſed all; they willingly underwent all afflictions, and diſgraces for the ſake of this very teſtimony; bearing the Croſs was the *officium* they pretended to undertake; and the *beneficium* too they did promiſe themſelves to enjoy in this world.) Peace of conſcience, and hope of future reward was plainly all the ſupport they had, neither of which they could have enjoyed or expected, in the maintenance of a lye; perſecution from men, and damnation from God they muſt be ſure of, if conſcious of ſo villainous a deſign, to abuſe the world with a tale; neither were they downright mad-men or fools (as they muſt have been if they could have believed themſelves, or thought to perſuade others ſuch ſtories, had they been falſe) their excellent Writings ſhew the contrary, and the prodigious efficacy their endeavours found: ſo unanimous a conſent, ſo clear a confidence, ſo firm reſolution, ſo invincible conſtancy and patience, nothing but truth it ſelf and a good conſcience could inſpire men with: 'Tis poſſible in matter of ſpeculation and ſubtilty men upon weak grounds might be deſperately pertinacious; but in matter of fact to be ſo, none in ſuch circumſtances, and to ſuch purpoſes could be ſo baſely ſtupid; no ſuch men ſurely: No matter of fact ever had, nor could have in any reſpect a ſtronger atteſtation: to doubt or diſtruſt it were to invalidate all proof by teſtimony; (upon which yet all adminiſtration of juſtice, all commerce and tranſaction of humane affairs doth in a manner ſubſiſt and depend,) it were to embrace the vanity of the moſt impudently pertinacious Scepticks: and admitting the truth of their teſtimony (as if we be reaſonable and ingenuous we muſt) to believe that God ſhould do ſuch works, or ſhould permit them to be done (ſhould lend his ſoveraign power and interpoſe an extraordinary hand) for procuring credit to a falſhood; that he ſhould ſo far contribute to men's deluſion in matters of this nature, concerning his own honour and men's ſalvation, is a conceit as blaſphemous, and diſhonourable to God, as derogatory to his attributes of Wiſdom, Juſtice, and Goodneſs, as can be. This kind of atteſtation did God yield not only to the Perſon of our Lord, but to his diſciples and followers for a long time after; as by the ſame authentick teſtimonies doth appear; yea it continued for ſome ages, ſo long as any ſuch extraordinary means were needfull or convenient for conviction of the world; as by many expreſs paſſages in *Tertullian, Juſtin Martyr, Origen, Cyprian*, and other ancient Writers might be ſhewed. I ſhall only add one kind of divine confirmation more; which was that of an extraordinary Providence attending this doctrine in the conveyance and propagation thereof: That by the miniſtery of a few mean, poor, unlearned and ſimple

2 Pet. 1. 16.
1 Joh. 1. 1.

Butler's Anal. Part 2 ch 7

men, without any outward circumſtances commending them to men's regard; without any aſſiſtance of power; any ſubtilty of wit; any trains of policy; any eloquence of ſpeech; any external advantage diſcernible; yea againſt all theſe; againſt the utmoſt endeavours of all the force in the world; all politick devices; all cruel perſecutions; againſt all prejudices of education, publick law, inveterate cuſtom; againſt moſt ſubtle, and eloquent adverſaries, it ſhould in a ſhort time ſo vaſtly prevail, ſo that within a while all the power, and wit, and eloquence of man did ſubmit unto it and ſerve under it; is an argument that God did interpoſe his almighty hand; no leſs power could effect ſo unaccountable a charge; it ſeems no leſs a miracle in matters of this nature (a moral or political miracle I may call it) than to blow up a great Oak with one's breath, or remove a Mountain with a word ſpeaking would be a miracle in nature.

I might adjoin, that this doctrine being ſo much directed againſt, ſo vigorouſly impugning the domination and deluſion of wicked ſpirits, (being ſo prejudicial and deſtructive to the intereſt of hell) all the malice, wit, and power of the devil we may preſume employed againſt it; and ſuch potent combinations of mundane and infernal force to withſtand, ſubdue, and overthrow, cannot juſtly or reaſonably be aſcribed to any other power, than that of heaven. The proceeding alſo in ſo meek and quiet a way, without any tumult or terrour, not rudely forcing men's outward complyance, but ſweetly drawing their hearts into the love and approbation of this doctrine, ſo different from the courſe of humane proceeding, ſo becoming the divine goodneſs, doth well conſent and conferr to the efficacy of this diſcourſe. But I cannot inſiſt longer on theſe things; yet think I may well upon all theſe premiſes (though very ſlightly and curſorily handled) conclude, that the Chriſtian Doctrine did proceed from God.

I ſhall briefly touch the laſt principle: That there be proper and ſufficient means, by which we may diſcern the genuine doctrines and dictates of Chriſtianity. Indeed if there were not ſuch, our diſcourſe hitherto uſed would be all vain, having no certain ſcope or ſubject; to no purpoſe had God diſpenſed a revelation for the direction and benefit of mankind, if he had not withall provided means of apprehending it with a competent certainty, ſuch at leaſt as might ſuffice to engage men honeſt and moderately wiſe upon the practice of all neceſſary duties preſcribed (for enough to ſatisfy cavilling ſpirits, that are poſſeſſed with prejudices, or proceed upon deſign, or delight in doubt and diſpute, whoſe buſineſs and intereſt, (or humour) it may be to confound things, did not need, perhaps could not be, provided: there have been men that have queſtioned what the moſt evident reaſon, the moſt common ſenſe and experience ſhews; and ſuch ſcepticks, or ſuch politicks no means will ſerve to ſatisfy their minds, at leaſt to ſtop their mouths, but) in reality there be ſeveral means, by God's wiſe providence afforded, whereby we may diſcern Chriſtian truth, ſome more convenient and ſecure, all in their kind proper and good. For tranſmitting to poſterity any particular doctrine, no man can doubt, but the moſt ſure way is its being commended to writing by the authors and inventours thereof (thoſe upon whoſe authority it doth rely) as if *Pythagoras*, or *Socrates*, or *Zeno* their writings were extant, by them we ſhould be beſt aſſured, what their philoſophies were: and no man will diſpute whether that be genuine Peripateticiſm which is plainly read in the Writings of *Ariſtotle* the father of that Sect; though even his unskilfull expoſitors ſhould miſtake, or his prejudiced adverſaries ſhould pervert or calumniate his meaning. They that write are wont with moſt care and deliberation (and conſequently with moſt perſpicuity and exactneſs) to expreſs their minds: and *litera ſcripta manet*: letters are ſubject to leaſt variation: memories are frail, fancies are buſie, but writings are eaſily preſerved without conſiderable alteration. The next moſt ſure way of conſerving ſuch doctrines, is the writings of the next diſciples, that immediately received them from the authors, or before they had paſſed through many hands, and commended them to writing: ſo what *Socrates* (for inſtance) did teach, the writings of *Plato* and *Xenophon* can with a very good degree of certainty acquaint us. The next is the writings of men (ſtudious and learned in thoſe matters) after larger diſtances of time; ſo as we may be informed concerning Stoiciſm by the writings of *Cicero*, of *Epictetus*, of *Seneca*; the which way is more imperfect; every writer being apt to miſapprehend and miſrepreſent ſomething; eſpecially all affecting to do ſomewhat more than tranſcribe what they find in former authors to comment and deſcant upon; to adorn and ſet out; to confirm or confute the doctrine they relate, in order thereto repreſenting it with advantage to their purpoſe. The laſt way, is by continued tradition, by oral inſtruction, ſucceſſively from time to time; which is of all ways moſt liable to defect and corruption: for the teacher may unaptly expreſs his meaning, and the hearer may not rightly underſtand him; the memory of both may in ſome material thing faulter: Men love to be curious in their ſpeech; to vary in expreſſion, to make explications, to draw conſequences, to mix their own conceits and inventions, to ſhew the acuteneſs of their wit, and the fruitfulneſs of their fancy; to diſplay all their faculties of ratiocination and eloquence; eſpecially they are apt to accommodate doctrines to their own prejudices, inclinations, and deſigns: whence errour and difference may inſenſibly creep through this conduit; and the farther ſuch tradition departs from the original ſpring, the more ſubject it is to contract ſuch alterations and impurities. Every doctrine thus propagated is like a ſtream; at the head 'tis ſmall and narrow, clear and pure; proceeding on, it grows larger and fouler: ſo tradition ſwells, by taking in what oblique channels of private fancy and pragmatical invention diſcharge into it; and by receiving tincture from particular inclination, or politick deſign it grows muddy and feculent. We have all theſe ways afforded us, and for confirmation and diſtinction of our doctrine may uſe them all: in the principal doctrines (ſuch as we mentioned) they all conſpire, and therefore there can be no reaſon to doubt, that they are pure and genuine: But in reaſon the beſt and ſureſt means of knowing what our Saviour and his Diſciples taught, are the Writings of his Diſciples, (perſons, beſides their advantage of immediately learning from our Saviour's mouth, extraordinarily aſſiſted by God in their miniſteries and inſtructions) of whoſe Writings many have by God's good providence been preſerved to our times; being ſuch as no man hath reaſon to queſtion, that they came from them (no more than concerning the moſt undoubted Writings of any author; wherein they aim at nothing elſe, but to declare the doctrine of Chriſtianity and inculcate the practice thereof, in the moſt ſimple, plain, and familiar manner; plainly agreeing with each other in the main drift and deſign of their diſcourſes; ſo that we may juſtly preſume that all important doctrines of Chriſtianity are in them fully delivered; and that whatever we find in them perſpicuouſly expreſſed we are obliged to take for ſuch. To the ſame purpoſes we may uſe the Writings of the Chriſtians of the firſt ages; who with care committed to writing what they had learned from the mouths of the Apoſtles, or their ſucceſſours; for in ſo ſmall diſtance of time 'tis not likely any conſiderable variation ſhould intercurr; neither would ſuch men, living in times of perſecution, and ſuffering for conſcience-ſake, ſo free from all deſigns of avarice or ambition, be ſo ready to alter, or adulterate the doctrine they received: and ſuppoſing the Writings of the Apoſtles were wanting, even theirs would yield us a competent knowledge of the Chriſtian doctrine; neither were their monuments alſo loſt, ſhould we be quite deſtitute of means, from the loweſt and lateſt, whether writings or traditions of Chriſtianity, to diſcover its principal and fundamental doctrines: for diſcreetly parting off ſome excreſcencies, diſcernible enough to have proceeded from humane invention; what ſophiſtical curioſity hath introduced (nice poſitions and queſtions about the right application of terms of art) what politick deſign hath added (wherein ſome ſorts of men are, we may plainly ſee, privately concerned) what plainly reliſhes of thoſe ages, wherein ignorance and ſuperſtitious dotage did ſo generally prevail; what is inconſiſtent with the moſt generally acknowledged principles of our Religion; refining I ſay with ſome ſerious conſideration, the pure ore from ſuch droſs, we may not difficultly perceive, even by the uſe of the moſt inferiour means allowed us, what the true principles of Chriſtianity are. But ſince God hath vouchſafed us ſo various helps, we may in their due order, according to our capacity, apply them all; comparing preſent Traditions with ancient Writings, and confirming what we learn from theſe, by the ſupreme and unqueſtionable authority of holy Scripture. But this argument the time will not permit me to proſecute diſtinctly and as it deſerves. Theſe digreſſionary diſcourſes (which yet I thought pertinent to the deſign of our buſineſs, declaring and confirming the grounds of our faith) being thus paſs'd over; I ſhall hereafter cloſely purſue the explication of the Creed: In the mean while craving pardon from your patience, *&c.*

I Believe in God the Father.

THE Appellation of God not improperly taken (as when it is attributed to creatures, upon ſome reſemblance in nature or office they bear to the ſupreme God) but relating to him, who only truely and properly is ſtyled *God*, is ſometimes put abſolutely, ſometimes hath a relative appoſition going along with it. Being abſolutely (or ſingly) put, it ſometimes referrs, by way of eminency particularly to the firſt Perſon in the glorious Trinity; as when Chriſt is called *the Son of God*; and the Holy Ghoſt, *the Spirit of God*; and when God is put in diſtinction from the other Perſons: (when for inſtance it is ſaid: *That they may know thee the only true God, and whom thou haſt ſent, Jeſus Chriſt: Bleſſed be the God and father of our Lord Jeſus Chriſt: The word was with God.* To ſerve the living and true God; and to wait for his Son from heaven: and in that form of bleſſing: *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all:)* but commonly it is to be underſtood for God eſſentially conſidered (according to that divine eſſence common to the three perſons) to whom in that reſpect all the divine attributes agree, and from whom all divine operations (abſolute and *ad extra)* do jointly proceed. And to this ſenſe or notion we have hitherto ſuppoſed that the name of *God* might here be applied: for that *there is one God*, having ſuch eſſential attributes, is the firſt principle and foundation of all religion; which we muſt therefore ſuppoſe, if not directly expreſſed, yet at leaſt ſufficiently implyed in the Creed. And ſuppoſing the word, in part doth imply this ſenſe, the attribute, or title of

Vid. 1 Theſ. 1. 9, 10.
1 Cor. 8. 6.
Eph. 1. 3. 4. 6.
Joh. 17. 3.
2 Cor. 1. 3.
1 Pet. 1. 3.
2 Cor. 13. 14.

of *Father*, doth in many reſpects, truly and properly belong to God. Being a father denotes cauſality, ſuſtenance, beneficence, governance; eſpecially when theſe operations are attended with particular care and affection; in all which reſpects (ſeverally conſidered or jointly) God may fitly be ſtyled *Father*: Father of all things being: Father of all intellectual Beings eſpecially: The Father particularly of all men; and among men, chiefly of Good men. He is the Father of all Beings, as the maker and efficient cauſe of them: So is he called in that famous ſentence of *Plato's Timæus*: Τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς εὑρεῖν τε ἔργον, καὶ εὑρόντα εἰς πάντας ἀδύνατον λέγειν. That maker and father of this Univerſe 'tis hard to find out, and having found him 'tis impoſſible to expreſs him, unto all men; and πατέρα πάντων (St. *Paul* calls him) *the father of all things* (taking πάντων in the largeſt ſenſe.) *To us there is one God, the father, from whom are all things.* Neither only as author, but as he by whoſe care and providence all things ſubſiſt and are contained in order; *He commanded, and they were created: He hath alſo eſtabliſhed them for ever and ever; he hath made a decree, which ſhall not paſs; upon whom the eyes of all wait, and he giveth them their meat in due ſeaſon,* as the Pſalmiſt ſings; and in this reſpect, we often find, even in heathen Poets, the title *Pater* (Father) abſolutely put to denote *God*, as the author and diſpoſer of all things.

Plat. p. 1047.
Eph. 4. 6.
1 Cor. 8. 6.
Pſal. 148. 5, 6.
Pſal. 145. 15.

Virg. ——————— *Pater ipſe colendi,*
Haud facilem eſſe viam doluit.—— Georg. 1.

Hor. *Jam ſatis terris nivis atque diræ*
Grandinis miſit Pater,——:

And *Pater omnipotens* is the Periphraſis, by which the wiſeſt of Poets doth frequently uſe to deſign the ſupreme God. But more eſpecially God is called *the Father of intellectual Beings: The Father of Spirits:* particularly the Angels are (by excellency) called *the Sons of God:* (Job 1. 6.) *There was a day, when the Sons of God came to preſent themſelves before the Lord, and Satan came alſo among them:* Job 38. 7. *When the morning-ſtars ſang together, and all the Sons of God ſhouted for joy:* where, *for the Sons of God,* the Seventy have ἄγγελοί μου; (though perhaps all God's creatures may there be underſtood, as it were *rejoycing* and *exulting* in their Being newly conferr'd on them by God.) And of theſe Beings God more eſpecially is Father, not only for that he did produce them, and upholds them (as all other things) in being, but becauſe they nearer reſemble him in their nature; becauſe he hath a more dear affection unto, a more particular care over them, and becauſe he governs them in a more excellent kind, (by obligations of reaſon, ingenuity, and juſtice,) they alſo being capable to render offices of piety, obedience, and gratitude to him again. [And thus even the Pagan Theologers did conceive God in eſpecial manner the Father of the Gods, (intending ſuch Gods, as were not of men's making, creatures conſecrated by the flattery or fondneſs of men; but of a higher rank, anſwering to our Angels, which they conceived as to approach in excellency of nature, ſo to attend upon God, partaking of his glory and happineſs,) hence *Divûm Pater* is a common title of God among them: and we have in *Plato's Timæus* an Oration, which he feigns God made to them, at the Creation, beginning

Ζεῦ πάτερ ἡμέτερε Κρονίδη ὕπατε κρειόντων.
O Pater & Rex Jupiter. *Hor. Serm.* II. 1.

Heb. 12. 9. Numb. 16. 22.
Ezek. 18. 4.

Vid. Pſal. 89. 6. 29. 1.
The Sons of the Mighty: ſome take to be *the Angels*, בני אלים *in heaven.*

Ὅτι κοινωνεῖν μόνον ταῦτα πέφυκε τῷ θεῷ τῆς συναναστροφῆς κατὰ τὸν λόγον ἐπιπεπλεγμένα. Epict. Arr. I. 9.

Pag. 1054.

beginning thus: Θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς, πατήρ τε: *O ye principal Gods, of whom I am the Maker and Father*; concerning which kind of God's children, he pretends to deduce all he can ſpeak from ancient and original tradition.] But (to come nearer to our particular relation) God is alſo in eſpecial manner the Father of mankind,

Gentis humanæ Pater atque Cuſtos, (as *Horace* calls him:)

Hor.Carm.I.12.

* *Adam* was the Son of God; and ſo (at leaſt) we are God's off-ſpring; *his hands made and faſhioned us; and his mouth breathed into us the ſpirit of life:* † *he formed our ſpirit within us:* we were made after his image; and naturally reſemble him: he hath aſſigned us the principal and moſt honourable ſtation in this his family of viſible creatures; he hath ſhewed an eſpecial tenderneſs toward us in providing for us all manner of ſuſtenance and accommodation; in educating us * with wholeſome advices and precepts; in bearing with exceeding patience our infirmities and offences; in inflicting moderate chaſtiſements to reduce us to duty and amendment: all his carriage toward mankind argues a paternal regard and affection thereto.

* Omnes ſi ad primam originem revocentur à Diis ſunt. *Sen. Ep.* 44.
† Zach. 12. 1. Vid. Epict. Arr. I. 3 & 9.
* Pſal. 71. 6.

Farther, in a peculiar notion God is the Father of good men: ſuch relation being built upon higher grounds and conſiderations: The ſeeds of vertue are by his grace ſown in their hearts; that emendation, and perfection of nature is effected by him. They reſemble him in diſpoſition of mind, in purpoſe, in action; which are more perfect and noble reſemblances, than thoſe of nature, (being holy as he is holy; beneficent and mercifull as he is: theſe qualities our Saviour tells us do render or at leaſt declare him our Father; do conſtitute men or argue them to be the Sons of God: *Love your enemies, bleſs thoſe that curſe you, do good to thoſe that hate you---That you may be the ſons of your father in heaven: Love your enemies, and do good, and lend, expecting nothing thence, and your reward ſhall be great, and ye ſhall be the ſons of the moſt High.---*) To ſuch God bears a paternal affection and compaſſion: *Like as a father pitieth his children, ſo the Lord pitieth them that fear him.* He deals with them as with his children, in all reſpects; he inſtructs and guides them; he cheriſhes and comforts them; he maintains and protects them: He gently reproves and corrects them: *Whom the Lord loveth, he correcteth, even as a father the ſon in whom he delighteth.* [*Patrium habet Deus adverſus bonos viros animum, & illos fortiter amat: Inter bonos viros ac Deum amicitia eſt, conciliante virtute: amicitiam dico? imò etiam neceſſitudo & ſimilitudo: quoniam quidem bonus ipſe tempore tantùm à Deo differt, diſcipulus ejus, æmulatórque & vera progenies; quem pater ille magnificus, virtutum non lenis exactor, ſicut ſeveri patres, duriùs educat:* God (ſaith a Pagan Philoſopher) hath a fatherly mind toward Good men, and mightily loves them:--- Between them and God there is a friendſhip, vertue conciliating it: A friendſhip, ſay I? yea a kindred and reſemblance: For that a good man differs only from God in time (and degree,) being his diſciple and imitator, and his true off-ſpring; whom that magnificent Father, no ſoftly exactor of vertue, as ſevere fathers do, brings up hardly.] And we may obſerve, that God in his proceedings with men (ſuch as he deſigns to contain them by within their duty, and lead them to happineſs) delights to repreſent and commend himſelf under this obliging and endearing relation: he did ſo toward the *Iſraelites*, Deut. 32. 6. *Do ye thus requite the Lord, O fooliſh people, and unwiſe? is not he thy father, that bought thee? hath he not made thee and eſtabliſhed thee? Of the rock that begat thee, thou art unmindfull, and haſt forgotten God that formed thee:* So God expoſtulates with

1 Pet. 1. 23.
Bonus vir ſine Deo nemo eſt, *Sen. Ep.* 41.
Matt. 5. 45.
Luk. 6. 35.
Pſal. 103. 13.
Ὡς υἱοῖς προσφέρεται, Heb. 12. 7.
Prov. 3. 12.
Sen. de Prov. 1. 2.
1 Chron. 29. 10.

with that people; and thus *David* in their behalf addreſſes himſelf to God:
Bleſſed be thou, Lord God of Iſrael our father, for ever and ever: Thine, O Vid. Exod. 4. 22.
Lord, is the greatneſs, and the power, and the glory, and the victory, and the
majeſty, &c. and, *I am a father to Iſrael, and Ephraim is my firſt-born: Is* Jer. 3. 9, 20.
Ephraim my dear Son? is he a pleaſant child? So God argues with them.
But in the Chriſtian diſpenſation God more ſignally repreſents himſelf in
this quality: he treats us not ſo much as a Lord and Maſter, with imperious
awfulneſs; but as a friend and a father, with gracious condeſcenſion
and allurement of kindneſs: *I call you not ſervants: you are my friends,* Joh. 15. 14, 15.
if you do what I command you: So that ('tis St. *Paul's* collection from a
precedent diſcourſe) *thou art not ſtill a ſervant, but a ſon:* Our Saviour Gal. 4. 7.
(ſaith the Author to the *Hebrews*) was *not aſhamed to call them* (his diſciples Heb. 2. 11.
and followers) *brethren.* · *Go* (ſaith our Saviour) *to my brethren, and* Joh. 20. 17.
ſay to them: I aſcend to my father and your father, and my God and your
God: Accordingly all the performances of God toward us and in our behalf
are of ſuch a nature, and are ſet out by ſuch terms, which ground
and import this relation.

2. That renovation of our nature, and qualifying our ſouls, as the Goſpel
requires, is called *regeneration, a new creation, a new birth, the begetting
a new man within us:* We are αὐτοῦ ποίημα (his *work* or *production*) being Epheſ. 2. 10.
created in Chriſt Jeſus to good works. Te have been taught----to put on Eph. 4. 21, 24.
the new man that is created according to God (* according to God's image) * Col. 3. 10.
in righteouſneſs and true holineſs: If a man be not born again from above, he Joh. 3. 3.
cannot ſee the Kingdom of God: Whoever is begot of God, doth not do ſin. 1 Joh. 3. 9.

1. The reception of a Believer into the privileges and advantages of Gal. 4. 5.
Chriſtianity, is termed * υἱοθεσία, the making of him a Son, adopting Rom. 8. 15.
him into God's family; conferring upon him the title, and the quality Epheſ. 1. 5.
of God's child; the internal diſpoſition of ſpirit, and the liberty of acceſs * Eph. 3. 15. 2. 19.
to God ſuitable to this relation: *Whoſoever* (ſaith St. *John*) *did receive* Joh. 1. 12.
him, he gave to them authority to become the Sons of God (he inveſted them Gal. 3. 26.
in that dignity) *even to them who believed in his Name: Te are all the Sons* 1 Joh. 3. 1.
of God by faith in Chriſt Jeſus (*i. e.* by embracing Chriſtianity:) and, *Behold, Rom. 8. 15.
what manner of love the father hath given us, that we ſhould be called*
the Sons of God? Te have not received the ſpirit of ſervitude again to fear, Gal. 4. 6.
but ye have received the ſpirit of adoption, by which we cry, O father: (by
which in our prayers, with humble affection, according to our Saviour's
inſtruction, we ſay, *Our father.*)

3. That reſurrection after death to a better ſtate of life; entring into
glory and happineſs and immortality, is worthily ſtyled παλιγγενεσία,
a being *generated* or *born again:* whereby they receive from God another Mat. 19. 28.
more excellent life and ſtate of being, more like and conformable
to God: *They which ſhall be accompted worthy to obtain that world,* Luk. 20. 35.
and the reſurrection from the dead----are the Sons of God, being the
Sons of the Reſurrection:----We know, that if (or *when*) *he ſhall appear,* 1 Joh. 3. 2.
we ſhall be like him. As we have born the image of the earthly (man,) *we* 1 Cor. 15. 49.
ſhall alſo bear the image of the heavenly. We ſhall be metamorphoſed 2 Cor. 3. 18.
(or transfigured) into the ſame image; ſhall be made *partakers of the divine
nature.* That ſtate of bliſs is therefore ſtyled a *portion* or *inheritance,* 2 Pet. 1. 4.
allotted to Sons; and conſequent upon that relation: *If ſons* (ſaith St. *Paul*) Gal. 4. 7.
then heirs; heirs of God, co-heirs with Chriſt; receiving the reward and promiſe Rom. 8. 17.
of an eternal inheritance: and, ſaith St. *Peter, Bleſſed be the God and* Col. 3. 24.
Father of our Lord Jeſus Chriſt; who according to his abundant mercy hath Heb. 9. 15. 1 Pet. 1. 3, 4.
begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from
the dead; To an inheritance incorruptible, and undefiled, and that fadeth not

away, reſerved in heaven for us. I might add, that Chriſtian men become the Sons of God by our Saviour's intervention; by his aſſumption of our nature, and our conformity to his image (as St. *Paul* ſpeaks,) whereby he becomes *the firſt-born among many brethren*, (Rom. 8. 29.) *God ſent forth his Son, born of a woman, that we might receive the privilege of being made Sons*, (Gal. 4. 4, 5.) Heb. 2. 14. In this reſpect our Saviour is πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, *(the firſt-born among many brethren,)* Rom. 8. 29. Upon ſo many ſeveral ſcores is God our Father; as we are his creatures; (being made, preſerved and maintained by him) as we are intellectual creatures (placed in degree and quality of nature ſo near him;) as we by vertue and goodneſs any-wiſe reſemble him; as we are Chriſtians (adopted into his family renewed by his grace, and deſtinated to a participation of his glory.)

Vid. Forb. p. 52. Now the conſideration and belief of theſe grounds (each one and all of them together) upon which this relation of God to us is founded, hath manifold good uſes, is apt to inform us of, to inforce upon us many neceſſary duties, reſulting from it: It teaches us what reverence and honour and obſervance is due to him; (not from gratitude only and ingenuity, Mal. 1. 6. but in juſtice:) *If I be a Father, where is my honour?* ſaith God, in *Malachy.* If we be bound to love and reſpect thoſe, who, under God, have been inſtrumental in producing and maintaining us, how much more to him, who principally hath beſtowed our Being, and all the ſupports, comforts, and conveniences thereof upon us? from whoſe free bounty we derive not only the benefits of this tranſitory life, but the privileges of the future, incomparably better, eternal ſtate: If we neglect our duty, may not God juſtly expoſtulate with us, as with thoſe children of his, *Deut.* 32. 6, 18. *Do ye thus requite the Lord, O fooliſh people and unwiſe: is he not thy father that bought thee?* (ὅς ἐκτήσατό σε, who procured and acquired thee to himſelf) *hath he not made thee, and eſtabliſhed thee?*

It will induce us to humility, if we are God's Sons, have received our being, all our powers and abilities, all our goods and riches from his diſpoſal, what reaſon have we to aſcribe any thing to our ſelves; to be raiſed in conceit, ambitious of praiſe, or reputation upon the ſcore of any ſuch 1 Cor. 4. 7. things? *Who made thee to differ? For what haſt thou that thou didſt not receive? and if thou haſt received, why doeſt thou glory, as if thou hadſt not received?* It ſhews us, that we are (as *Plato* often ſpeaks) Θεοῦ κτήματα, God's *poſſeſſions*, God's *riches* they are called, *Pſal.* 104. 24. If he made us, whatever we are, (according to all accompts and capacities; whether ἐκτήσατό σε. Deut. 32. 6. men by his common providence, or good men by his eſpecial grace) he hath the beſt right and title poſſible unto us; he may juſtly make ſuch uſe of us, as he thinks good: We may well be obliged to *Glorify God in* 1 Cor. 6. 20. *our body, and in our ſpirit, which are God's.* We have reaſon alſo hence to be content with whatſoever condition God diſpoſeth us unto, or impoſeth upon us; he doth therein juſtly; and if we complain, may we not be Mat. 20. 15. anſwered: *Is it not lawfull for me to do what I will with my own?* Is it not lawfull? yea, is it not probable, that God will order things for the beſt for the good of his children? will he willingly hurt them? can he deſign their Iſa. 49. 15. miſchief? *Can a woman forget her ſucking-child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea they may forget, yet will not I forget thee.* Sooner may the moſt tender parents become unnaturally regardleſs, malicious, and cruel towards their children, than God neglect the good of his off-ſpring. We have reaſon therefore to be ſatisfied with all that befalls us; to be patient in the soreſt afflictions; eſteeming them to come from a paternal hand, inflicted with great affection and compaſſion; deſigned and tending to our good: *Thou ſhalt conſider in thy heart, that as a* *man chaſtneth his ſon, the Lord thy God chaſtneth thee:* ſaith God to the Deut. 8. 5. *Iſraelites. We have had fathers of our fleſh, which corrected us, and we* Heb. 12. 9, 10. *gave them reverence; ſhall we not much rather be in ſubjection unto the father of ſpirits and live? For they verily for a few days chaſtned us after their own pleaſure, but he for our profit, that we might be partakers of his holineſs.* What ſweeter comfort can there be, than to know that the moſt diſtaſtfull and croſs accidents befalling us do conduce to our profit; ſhall prove moſt beneficial to us? This conſideration alſo ſerves to cheriſh our faith, and raiſe our hope, and quicken our devotion: Whom ſhall we confide in, if not in our father? from whom can we expect good, if not from him, who hath given us already ſo much, even all we have? if we in our need with due reverence and ſubmiſſion requeſt help from him, can ſuch a father refuſe us? No: *What man is there of us, that if his ſon ask him* Matt. 7. 9, 10, *bread, will give him a ſtone? or if he ask fiſh, will give him a ſerpent?* 11. *If we then who are evil know how to give good gifts unto our children; how much more ſhall your father who is in heaven give good things to them that ask him?*

This conſideration alſo may beget in us a due valuation of our ſelves; and thereby raiſe us from baſe and unworthy practices; excite and encourage us to worthy deſigns and attempts: Even natural light dictates to us the uſe of this conſideration, and heathen Philoſophers much apply it: " If any one (ſaith **Epictetus**) could duely be affected with this opi- Epict. diſſert. " nion that we are all originally deſcended from God, and that God is the I. 3. " father both of men and Gods, he would not, I ſuppoſe, conceive any " thing ignoble or mean concerning himſelf: if *Cæſar* ſhould adopt thee, " none could endure thy ſuperciliouſneſs: and if thou knoweſt, that thou " art God's Son, will it not elevate thee? ſo the Philoſopher. Shall we that are ſo nobly born, of ſo illuſtrious an extraction, ſo far debaſe our ſelves, as to regard and purſue trivial, abject, diſhonourable things? ſhall we not be aſhamed of ſuch a contemptible degeneracy? ſhall we not be afraid, for ſuch unworthineſs to be degraded, rejected, and diſinherited by our holy Father? who can no wiſe brook that ſuch blots and diſhonours ſhould ſtick to his lineage, that ſuch diſorders and misbehaviour ſhould be committed in his family, that we ſhould ſo deform his image impreſſed upon us. *Every branch that beareth not good fruit, he loppeth* Joh. 15. 2, 6. *it from his ſtock, and caſteth it away* (as our Saviour tells us.) 'Tis proper for children to reſemble their father, in their countenance, in their temper, in their doings: *If ye were Abraham's children* (ſo our Saviour ar- Joh 8. 39, 44. gues) *ye would do the works of Abraham:* and, *Ye are of your father the Devil, becauſe ye perform the luſts of your father;* (becauſe ye reſemble him in his murderous and treacherous diſpoſition.) So if we pretend to be the children of God, we muſt (according to St. *Paul*'s exhortation) imi- Epheſ. 5. 1. tate him *as dear children:* we muſt be holy, and pure, juſt, beneficent, 1 Pet. 1. 14, 15. mercifull, perfect as he is; otherwiſe we fall from this high dignity, we Mat. 5. 45, 48. Luk. 6. 35, 36. forfeit this excellent privilege of being thus related to God; we become Joh. 1. 3. 3. 17. aliens and exiles, and enemies inſtead of ſons and friends unto him.

Conſidering alſo this relation will prompt us how we ſhould be affected and how behave our ſelves towards all God's creatures: if God be the father of all things, they are in ſome ſort all our brethren: ſhall we then abuſe, trample upon or tyrannize over any of them? will God permit it, doth it become us to do ſo? If we be all branches ſprouting from one Vid. Epict. root; ſtreams iſſuing from one common ſource of divine beneficence, mem- I. 9. diſſert. bers of one family, we are obliged to univerſal good-will and charity; to be kind and compaſſionate; to be helpfull and beneficial ſo far as our capacity reacheth; to endeavour, as we may, to preſerve the order and promote the welfare of the world; and all things in it. Eſpecially toward thoſe beings, who according to a more proper and excellent ſenſe are entitled the ſons of this our common father; toward beings intellectual, we hence learn our reſpective duties, of love and reſpect toward thoſe elder brethren of ours, the angels (the bleſſed and holy ones I mean, ſuch as have not degenerated from their nature and apoſtatized from their duty toward God) of charity and good will to each other; which if we do not maintain, let us conſider we are undutifull and unkind to God firſt, and then to our ſelves; both his relations and our own we hate and harm, his children and our brethren, by hating or harming any man whatever, eſpecially any good man, any Chriſtian brother, who by ſo many other more eſpecially bands is ſtraitly tied unto us, upon ſo many better grounds doth ſtand related both to God and us.

But let thus much ſuffice for this attribute or title of God, underſtood in this manner, as applicable to God eſſentially conſidered, which notion we ſee how true and uſefull it is. But that God is alſo here (and that according to the principal intention of the words) to be underſtood ſo as by way of eminency to ſignify the firſt perſon in the bleſſed Trinity, and that the Title or Appoſition *Father* doth reſpect eſpecially him, who according to a more proper and excellent manner * is *the Son of God, our Lord Chriſt Jeſus*, may upon divers accompts appear. 1ſt. Becauſe it follows, *and in Jeſus Chriſt his Son:* God is to be taken in that notion according to which Chriſt is his Son: the *Father* preceeding relates to the *Son* following. 2. Becauſe this Creed appears (according to our former diſcourſes) enlarged upon the foundation of the firſt moſt ſimple confeſſions, uſed in baptiſm, and thoſe derived from the form preſcribed by our Saviour, of *baptizing in the Name of the Father, Son, and Holy Ghoſt:* wherefore *the father* here is to be interpreted, according to that form. 3. The ancient Chriſtians (from whom we received the words and may beſt underſtand the ſenſe) did thus generally take and expound them. Now that God is the *Father of our Lord Jeſus Chriſt*, the univerſal tenour of the Goſpel ſpeaketh, and it is the chief doctrine thereof: this God from hea-
Joh. 10. 38. ven by a vocal atteſtation declared *(this is my beloved Son, in whom I am well pleaſed;)* our Saviour profeſſed; the Apoſtles preached; the miracles (performed by our Saviour) were intended to confirm. In this God manifeſted his tranſcendent love and mercy and goodneſs to mankind, that
Joh. 3. 16. *he gave his only begotten Son, that no believer in him ſhould periſh, but have everlaſting life;*
Rom. 8. 32. *that he did not ſpare his own Son, but delivered him up for us all:* His own Son, ἴδιος υἱὸς, his peculiar Son, in a more proper and peculiar manner ſo: his μονογενὴς, only begotten Son (in a reſpect, according to which no other can pretend to that relation;) his ἀγαπητὸς his darling, (whom he loves with a ſuperlative dearneſs.) So that God is *the Father of our Lord Jeſus Chriſt*; and that it is a fundamental point of our religion and belief; and that it is mainly deſigned here, doth ſufficiently appear. Now the grounds of this paternity are ſeveral: his temporal
Luk. 1. 35. generation by the Spirit and Power of God. *The Holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall overſhadow thee: therefore that Holy thing which ſhall be born of thee, ſhall be called the Son of God.*
Gal. 4. 4. *When the fulneſs of time came, God ſent forth his Son born of a woman.* His
Act. 13. 32, 33. reſtoral from death to life: we preach the promiſe made to your fathers, that God hath fulfilled it to us their children, raiſing up Jeſus; according alſo to what is written in the ſecond Pſalm, *Thou art my Son this day have*
Joh. 1. 50. *I begotten thee.* Whence he is called πρωτότοκος ἐκ τῶν νεκρῶν, *the firſt-born*

* Κατὰ τίνα σχέσιν ὑψηλοτέραν, (as *Nazianzen* ſpeaks) *Orat.* 37.

born from the dead: His deſignation of him to ſoveraign power and authority: *Thou art the Son of God, thou art the King of Iſrael* (was *Nathanael's* confeſſion) *whom God appointed* (or *made*) *heir of all*; *putting all things under his feet. Father* (our Saviour prays) *glorify thy Son, as thou haſt given him power over all fleſh: All power is given me in heaven and upon earth.* But the moſt eminent ground of this paternity (and moſt proper to this place) is that eternal generation, whereby God the Father did in the beginning, before all time imaginable or poſſible (in a manner unconceivable and ineffable) communicate his own divine eſſence to God the Son: his eſſence, not ſpecifically the ſame (ſuch as men impart, when they beget a Son in their own likeneſs) but the ſame individually; begetting him perfectly like himſelf, without any ſo much as accidental diſſimilitude or diſparity; (by an unconceivable irradiation of his glory, and impreſſion of his ſubſtance, as the Author to the *Hebrews* ſpeaks.)

Col. 2. 18.
Heb. 1. 2.
Compare Joh. 17. 1, 2. vid. Joh. 5. 25, &c.
Matt. 28. 18.
Epheſ. 1. 22.
Heb. 1. 6.

Heb. 1. 3.
Col. 1. 15.
ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως.

Which doctrine (though full of deep myſtery, and tranſcending the capacity of our underſtanding to comprehend) as we are obliged, becauſe it hath been God's good pleaſure to reveal it unto us, with a firm faith and humble adoration to embrace, ſo it is of great conſequence and (even practical) uſe; ſerving to illuſtrate the wonderfull grace of God in the diſpenſation Evangelical, and thereby to beget ſuitable gratitude in us; encouragement and enforcement to our duty, ſtrong faith and hope in God; as alſo to direct and order our devotion toward him.

But theſe conſiderations (with the farther probation of this great truth againſt ſome, who have dared to oppoſe it) I ſhall referr to that Article, in which we moſt expreſſly confeſs, that *Jeſus Chriſt is the Son of God*, and conſequently that *God is his Father.* And therefore proceed to the next word,

Omne nomen dictum de Deo reſpectu creaturæ indicat eſſentiam, adeóque prædicatur de tribus perſonis ſimul, exceptis quæ pertinent ad unionem ſeu diſpenſationem, id eſt ad incarnationem ſive aſſumptam carnem. *Forb. p.* 24.

Almighty.

THough all the divine perfections (being intrinſecal unto and identified with the divine nature or eſſence) do really and equally belong to each Perſon of the Bleſſed Trinity, yet are eminently in ſome reſpect attributed to the Father, as the firſt Perſon in order of nature, the original fountain and root of the Deity: likewiſe although all divine operations *ad extra* (as proceeding from the ſame divine will and power) do proceed from all the three Perſons, conſpiring in them, yet are ſome κατ' οἰκονομίαν (by way of myſterious diſpenſation) appropriated to one, ſome to another: as Creation and Dilection to the Father; Reconciliation and Redemption to the Son; Illumination and Sanctification to the Holy Ghoſt. Omnipotency therefore is here aſcribed to God the Father not excluſively, but eminently, (for the Son and the Holy Ghoſt by participation of the divine nature from the Father are alſo omnipotent.) And God the Father is called *the Maker of heaven and earth*; although by the Son (or eternal Word) alſo *all things were made, and without him was made nothing that was made*; and *all things were created by him, both things in heaven and things in earth, and things upon earth; both things viſible and things inviſible:* and the Spirit of God is ſaid to have *garniſhed the heavens,* (Job 26. 13.) and, *By the word of the Lord were the heavens made, and all the hoaſt of them by the ſpirit of his mouth,* Pſal. 33. 6. This I premiſe, to prevent miſtake, in ſuppoſing the glorious

Vid. Rom. 16. 27.

Quando unus trium in aliquo opere nominatur, univerſa operari Trinitas intelligitur. *Aug.*

Una voluntas eſt Patris, & Filii & inſeparabilis operatio. *Id.*

Sancta & inſeparabilis Trinitas nunquam aliquid extra ſe ſigillatim operare noverit. *Ambroſ. in Symb. cap.* 9. *Forb. p.* 23.

Joh. 1. 3.
Col. 1. 16.

Joh. 5. 19.
Matt. 12. 28.

perfections, of works attributed to *God the Father*, to be aſcribed to him in diſtinction, and excluding the other Perſons. Now to the Attributes themſelves.

Jer. 50. 34.
Amos 4. 13.
Iſa. 18. 7. 48. 2.
Seld. de Diis S. cap. 3.
* Ariſtoph. & Cicero.
Gen. 2. 1.
Iſa. 40. 26.
Iſa. 45. 12.
* Compare Pſal. 147. 4.
Rev. 1. 8. 4. 8. 11. 17, &c.
Pſal. 136. 3.
Deut. 10. 17.
1 Tim. 6. 16.
Apoc. 19. 16.
Pol. I. 1, 3, 4.
Τὸ δυνάμενον φύσει προορᾶν ἄρχον φύσει, καὶ δεσπόζον φύσει. I. 1.

Almighty.] The title or epithet παντοκράτωρ (which we render *Almighty* (or *Omnipotent*) there being no other word more properly and fully to expreſs it) is often (in a manner peculiar and characteriſtical) aſcribed to *God* in the Scripture; but in the New Teſtament from *imitation* (as it ſeems) or *tranſlation* of the Greek in the Old, where it anſwers to two famous and uſual names of God, *Sabaoth* and *Shaddai*, (eſpecially to the former, for the latter is only ſo rendred in ſome places of the book of *Job*,) the name *Sabaoth* I ſay, (for that it is ſo, we have expreſsly affirmed in ſeveral places; *Their Redeemer is ſtrong*; *Jehovah Sabaoth is his Name*, Jer. 30. 54. (ſo alſo *Iſa.* 48. 2.) and *Amos* 4. 13. *He that formeth the mountains, and createth the wind, and declareth unto man what is his thought----- Jehovah Elohei Sabaoth is his name:* from whence ſome Criticks deduce Ζεὺς Σαββάσιος, mentioned in ſome heathen * Writers.) Now the name *Sabaoth* doth ſeem to import God's Univerſal dominion over the world: for all things of the world, as being ranged in a goodly order (like an army marching in array, or marſhalled to battel) are called *armies:* Thus the heavens and earth were finiſhed, and all the hoſt of them, (καὶ πᾶς ὁ κόσμος αὐτῶν, ſaith the Greek: and all the world, or the furniture of them:) *By the word of the Lord were the heavens made, and all the hoſt of them: Bleſs the Lord all ye his hoſts:* (that is, all creatures:) *Lift up your eyes on high* (ſaith the Prophet *Iſaiah*) *and behold who hath created theſe things: that bringeth out their hoſt by number: * he calleth them all by names, by the greatneſs of his might, for that he is ſtrong in power, not one faileth:* Where God is repreſented bringing forth, and ordering his creatures, as a General ſummons together to a rendezvous, and muſters, and embattels his hoſt. Hence I ſay this title of *God* (παντοκράτωρ) ſeems derived; (which in the Revelation of St. *John* is moſt frequently attributed to him: *Holy, Holy, Holy Lord God Almighty,* (ὁ παντοκράτωρ) *who was, and is, and art to be*; is that heavenly hymn there reſounded to God.) But not dealing ſo ſtrictly, but taking the word παντοκράτωρ in its common latitude for ὁ πάντων κρατῶν (or ὁ πάντων κράτος ἔχων) it may import, either right and authority over all (*omnipoteſtas*;) or power and ability to do all things (*omnipotentia*;) or actual exerciſe of ſuch authority and power, in ruling and diſpoſing all things (*omnipotentatus*;) alſo the poſſeſſion or holding all things (*omnitenentia*,) and the preſervation or upholding all things (*omnicontinentia*,) for κρατεῖν hath in propriety and ordinary uſe all theſe ſignifications, and according to them all God is truely παντοκράτωρ. He hath firſt a juſt right and authority over all things; he is naturally the ſoveraign Lord and King of the World; *The Lord of Lords, and King of Kings*; the ſpring and original of all right and authority. Whatever imaginable reaſon or ground there is of authority, it doth in reſpect of all things agree to God. *Ariſtotle* in his Politicks diſcourſeth thus. Government doth aim at and tend to the mutual benefit of the governour and governed; that therefore which is moſt able and beſt diſpoſed to provide for and procure the common benefit in natural reaſon and juſtice deſerves to be, and is fitly the governour; whence the ſoul hath a right to govern the body, and men naturally do rule over beaſts; and were there any ſuch men as did ſo eminently exceed others in wiſdom and goodneſs, to them, according to natural congruity, the government of others ſhould appertain: If then ſuch excellency of nature be a foundation of authority, God, who in wiſdom and goodneſs doth incomparably exceed all things, hath a right

to govern all: He is only * wiſe (and thence able,) only good (and thence * Rom. 16. 27.
willing to manage all for the general welfare and benefit of the world †.) † Luk. 18. 19.
If eminency of power do qualifie for dominion (as ſurely it doth, for what
cannot be withſtood, muſt in reaſon be ſubmitted unto; 'tis vain to queſtion
that authority which by force altogether irreſiſtible can maintain it
ſelf,) God hath the only right; nothing in the world being able to diſpute
his title: *For who in the heaven can be compared unto the Lord? who among* Pſal. 89. 6, 8.
the Sons of the mighty can be likened unto the Lord? O Lord God of Hoſts,
who is a ſtrong Lord like unto thee? All things are weak and feeble in compariſon;
are in his hand; lie under his feet; are wholly at his diſcretion
and diſpoſal: *The Lord is the true God* (ſaith the Prophet) *and the everlaſting* Jer. 10. 10.
King, at his wrath the earth ſhall tremble, and the nations ſhall not
be able to abide his indignation. How terrible art thou in thy works? through Pſal. 66. 3, &c.
the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee:
He ruleth by his power for ever, his eyes behold the nations; let not the rebellious
exalt themſelves. If to have made all things and to preſerve them,
do create a right of governing, (as it muſt needs: for what can we challenge
juſtly a dominion over if not over our own works; over that which
we feed and nouriſh continually; over that which depends altogether
upon us, and which ſubſiſts but at our pleaſure?) then well may the Elders
acknowledge: *Worthy art thou, O Lord, to receive the glory and the* Apoc. 4. 11.
honour and the power, (that is, the royal majeſty and dominion over the
world,) *for thou haſt made all things, and for thy will they are, and were*
made. Well might every creature that is in the heaven, and in the earth,
and under the earth, and thoſe things which are in the ſea; and all things
in them cry out: *To him that ſitteth upon the throne* (and to the Lamb) *be* Apoc. 5. 13.
*the bleſſing, and the honour, and the glory, and * the dominion for ever and* * Τὸ κράτος.
ever: And Nehemiah: *Thou, even thou art the Lord alone, thou haſt made* Neh. 9. 6.
heaven, the heaven of heavens with all their hoſts, the earth and all things
that are therein, the ſea and all that is therein, and thou preſerveſt them all,
and the hoſt of heaven worſhippeth thee: and King *Hezekiah: O Lord of* Iſa. 37. 16.
Hoſts---thou art the God, thou alone of all the Kingdoms of the earth, thou
haſt made heaven and earth.

Thus is God παντοκράτωρ, the Rightfull Soveraign (upon all accompts)
of all things---*Divúmque hominúmque æterna poteſtas* (as the wiſe Heathen Virg. 10. Æn.
Poet could acknowledge and call him:) He is alſo ſo in regard of his
infinite power (Omnipotent:) Natural light affords us pregnant arguments
and experiments of the *greatneſs of his power*, demonſtrated in the
conſtitution and conſervation of the world; (diſpoſing ſo ſtupendiouſly
vaſt, ſo innumerably various creatures into ſo comely, and ſtable a poſture;
by them his eternal power and divinity are diſcerned, as St. Paul Rom. 1. 20.
tells us; he that could effect ſo much, his power muſt needs be greater
than we can imagine or comprehend; but Holy Scripture declares more
fully and clearly the extent of his power; that it reaches unto the utmoſt
poſſibility of things: that whatever is not repugnant to his nature (to his
eſſential perfections, his wiſdom and goodneſs; doth not misbecome him
to do, or to the nature of things to be done; (that doth not imply a contradiction,
and thereby is impoſſible, and no object of any power,) he can
eaſily atchieve: there is nothing ſo difficult, but he can perform it; nothing
ſo ſtrong or ſtubborn, but he can ſubdue it. *Is any thing too hard for* Gen. 18. 14.
the Lord? ſaith God to *Abraham*, when *Sarah* doubted or admired concerning
God's promiſe, that ſhe in ſo extreme an age ſhould become fruitfull.
Behold (ſaith the Prophet *Jeremy* in his prayer to God) *thou haſt made the* Jer. 32. 17.
heaven and the earth by thy great power and thy ſtretched out arm, and there 27.

is nothing too hard for thee : οὐκ ἀδυνατήσει παρὰ θεῷ πᾶν ῥῆμα : *Nothing*
Luk. 1. 37. (that can be ſaid, or conceived, or done) *ſhall be impoſſible to God* (if he
pleaſes to undertake it) ſaid the Angel to the Bleſſed Virgin, when he delivered
ſo ſtrange a meſſage to her, concerning an event ſo wonderfull and
Job 42. 2. ſupernatural. That a rich man ſhould be induced to part with all and ſub-
Mat. 19. 26. mit to God's will, our Saviour affirmed exceedingly difficult, *(harder than*
for a Camel to paſs through the eye of a needle :) but to ſatisfie his diſciples
ſcruple thence ariſing, he ſubjoins : *With men this is impoſſible; but with*
2 Chr. 20. 6. *God all things are poſſible. In thine hand* (ſaid *Jehoſaphat) there is power*
and might, ſo that none is able to withſtand thee. He doth according to his
will in the army of heaven, and among the inhabitants of the earth, and none
Dan. 4. 35. *can ſtay his hand, or ſay unto him, What doeſt thou ? Nebuchadnezzar* (having
felt an experiment of his power, and being returned to a right underſtan-
Iſa. 14. 27. ding) did ſo confeſs. *The Lord of Hoſts hath purpoſed, and who ſhall diſ-*
annull it ? his hand is ſtretched out, and who ſhall turn it back ? He is *El*
Shaddai, the God all-ſufficient; able to do whatever he pleaſes. He made
the World at firſt with a word : *(By the word of the Lord were the heavens*
Pſal. 33. 6, 9. *made*(ſaith the Pſalmiſt)*and all the hoſt of them by the breath of his mouth :----*
Heb. 1. 3. *Let the earth fear the Lord---- for he ſpake, and it was done ; he commanded,*
and it ſtood faſt ;) and by a word he doth preſerve it *(upholding all things,*
(ſaith the Apoſtle) *by the word of his power*; or by his mighty word : and
by a word he can deſtroy all things ; yea more eaſily, in a manner, by his
ſilence ; by withdrawing that ſalutary breath, which cheriſheth all things :
Pſal. 104. 29. *(Thou hideſt thy face, they are troubled ; thou with-holdeſt thy breath, they*
Εἰ θεὸν οἶδα, ἴσθι ὅτι καὶ δαίμονι ῥέξαι πᾶν δυνατόν. Callim. Plut. de plac. I. 1. *die, and return to their duſt :)* for even in this reſpect is God all-powerfull,
for that all power is derived from and depends upon him : He not only
can do all things, but nothing can be done without him. *Without me you*
can do nothing, is true not only in Spiritual matters, but in all others : *He*
Joh. 15. 5. *gives* (as St. *Paul* preached at *Athens) life* (or being with all vital faculties)
Acts 17. 24, 28. *and breath* (all natural powers) *and all things unto all. In him* (or rather,
Ῥάδια πάντα θεῷ τελέσαι καὶ ἀδύνατον οὐδέν. by him) *we live, and move, and have our being* ; whatever we have, or can
do proceeds from him : thus is God Almighty. He is alſo ſo, by reaſon that
he doth actually exerciſe all dominion, and exerts his power, according
to his pleaſure ; he hath not only a juſt title to govern all things, and abi-
Pſal. 103. 19. lity to ſway, but he uſes them : *The Lord hath prepared his throne in hea-*
Vid. Pſal. 47. *ven and his kingdom ruleth over all : The Lord is high above all nations, and*
Pſal. 103. 4. *his glory above the heavens ; who is like unto the Lord our God, who humbleth*
himſelf to behold the things that are in heaven and in the earth ? 'Tis indeed
a great condeſcenſion in God, that he will vouchſafe the government of
things, ſo much inferiour to him, yet for the general good he doth it.
1 Chron. 29. 11, 12. *Thine* (ſaid *David) is the kingdom, O Lord, and thou art exalted as head*
above all, both riches and honour come of thee, and thou reigneſt over all ; in
thine hand is power and might, &c. He is indeed the only Governour, abſo-
1 Tim. 6. 15. lutely and directly ſo ; (μόνος δυνάστης, the *only Potentate)* all authority and
power are imparted by him, are ſubordinate to him ; by his diſpoſal and
direction all Potentates receive them, and in his behalf, by vertue of
his commiſſion and command, as his delegates and officers they admi-
niſter any dominion or power : It was *Nebuchadnezzar*'s doom to be driven
from men untill he did know this truth (ſo neceſſary for all Princes to
Dan. 4. 25. know and conſider) *that the moſt High ruleth in the Kingdoms of men, and*
Dan. 7. 27. *giveth it to whomſoever he will : His Kingdom is an everlaſting Kingdom,*
Pſal. 72. 6, 7. *and all dominions ſhall ſerve and obey him. Promotion cometh neither from*
Rom. 13. 1. *the eaſt, nor from the weſt, nor from the ſouth : but God is the Judge, he put-*
Joh. 19. 11. *teth down one and ſetteth up another : There is no power but from God ; the*
powers

powers that are, are appointed by God. The Judgment is God's (ſaid *Moſes* Deut. 1. 17.
in his charge) exerciſed in his behalf, and according to his appointment.
Thus is God παντοκράτωρ; the only direct ſoveraign commander; the author and fountain of all authority, *the Lord of Lords and King of Kings.*
He alſo is παντοκράτωρ, as the true proprietary, and juſt poſſeſſor of all
things. *(Omnitenens) Bleſſed be Abram of the moſt high God poſſeſſor of hea-* Gen. 14. 19.
ven and earth, ſaith *Melchiſedech. The earth is the Lord's and the fulneſs* Pſal. 24. 1.
thereof, the world and they that dwell therein; for he hath founded it upon the 50. 12.
ſeas, and eſtabliſhed it upon the floods. Behold, the Heaven and the heaven Deut. 10. 14.
of heavens is the Lords thy God, the earth alſo with all that therein is (ſaith
Moſes): and the Pſalmiſt again: *The heavens are thine, the earth alſo is thine,* Pſal. 89. 11.
as for the world and the fulneſs thereof; (that is, all which the world con- 1 Chro. 29. 11.
tains, which it is repleniſhed with.) *The ſea is his, and* (that is, *for*) *he* Pſal. 95. 5.
made it, and his hands formed the dry land. Thou haſt founded them: all
things are God's goods and poſſeſſions (for that he hath made and by creation purchaſed them to himſelf; ſo we ſee the Pſalmiſt argues) and ſo
the diſpoſal of them do belong unto him; he may and doth apply them
to what uſe he pleaſeth. He is alſo *Omnitenens* ('tis St. *Auſtin*'s word) as
containing all things in his hand, encircling and comprehending them (as
it were) in his arms. *Whither ſhall I go from thy ſpirit* (ſaith the Pſalmiſt) Pſal. 139. 7, 8, 9, 10.
*or whither ſhall I flee from thy preſence? if I aſcend up into heaven thou art
there: if I make my bed in hell, behold thou art there; if I take the wings of
the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thy
hand lead me, and thy right hand ſhall hold me.*

Who hath meaſured the waters in the hollow of his hand, and meeted out Iſa. 40. 12.
heaven with the ſpan, and comprehended the duſt of the earth in a meaſure.

Mine hand hath laid the foundation of the earth, and my hand hath ſpanned the heavens. Iſa. 48. 13.

He laſtly is, παντοκράτωρ, in regard that he ſuſtains and preſerves all
things: οὐκοῦν (ſaith *Gregory Nyſſen*) ὅταν τῆς παντοκράτωρ φωνῆς ἀκούομεν τοῦτο
νοοῦμεν τὸ πάντα τὸν Θεὸν ἐν τῷ εἶναι συνέχειν: when we hear the word *Al-*
mighty, we underſtand that God doth contain all things in being. *Thou,* Neh. 9. 6.
even thou (ſay the *Levites* in *Nehemiah*) *art Lord alone? thou haſt made
heaven, the heaven of heavens with all their hoſt, the earth and all things
that are therein, and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee.* In all theſe reſpects is God truly Almighty.

The belief and conſideration of which truths are of great importance **The belief of God's power. For it *Abraham* juſtified, *&c.* in the Goſpel.**
and uſe to us: if God be the ſoveraign Lord of all things (which is the
chief ſenſe of this article) and we conſequently his ſubjects and vaſſals;
then is all awfull reverence, worſhip, and obedience due from us to him:
we are in juſtice bound humbly to adore his majeſty, and readily to perform his commands, and patiently to ſubmit to his will. We muſt not
think to guide our actions according to our own will or fancy, as if we οὐ γὰρ νομοθετήσοντες πάρεσμεν, &c. Plut. ad Apoll. p. 193, 194.
had no Lord over us; but conform them we muſt to the decrees and determinations of our moſt good and wiſe Governour. 'Tis our duty to
do thus, and we have reaſon to do it willingly and cheerfully; for 'tis
alſo our happineſs to be under ſo juſt and gracious a government: 'tis no
cruel tyrant, no unjuſt uſurper, but a moſt gracious and equal King, whom
we are in ſubjection to: of whom 'tis ſaid truly, *Juſtice and judgment* Pſal. 89. 14.
are the eſtabliſhment of his throne; mercy and truth go before his face; whom
we are exceedingly obliged to thank that he will vouchſafe to undertake
the tuition and overſight of us: ſo that in this conſideration the Pſalmiſt
might well excite the world to joy and Jubilation: *O clap your hands all* Pſal. 47. 1.
ye people, ſhout unto God with the voice of triumph; for the Lord moſt High

Conſ. Socrates in Plato's Phædo, &c.

is terrible, he is a great King over all the earth. All the world hath reaſon not only to be content and acquieſce but to rejoice and triumph in being ſubject to ſuch a governour, ſo able ſo willing to maintain good order, peace and equity therein.

Τραχὺς μονάρχης, οὐδ' ὑπεύθυνος κρατεῖ. Æſchyl. Prom.

—οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν, Οὐδ' ἀτελεύτητον γ' ὅτι κεν κεφαλῇ κατανεύσω. Hom. Il. α. 526.

Rom. 4. 20, 21.

Pſ. 78. 19, 20.

Matt. 8. 26. 14. 31. Ὀλιγόπιστε, εἰς τί ἐδίστασας, &c.

Alſo, If God be Omnipotent; able to do all things and of irreſiſtible power, then have we all reaſon, 1. To hope in his providence and rely upon his promiſes. For that he is able to ſupply us with all we need and perform what ever he hath promiſed. It was *Abraham's* vertue (ſo accceptable to God and ſo richly rewarded by him) that he did not *ſtagger at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God; being fully perſwaded, that what he had promiſed he was able to perform.* It was the *Iſraelites* great offence that ſo incenſed God; that *they ſpake againſt God, ſaying, Can God furniſh a table in the Wilderneſs? Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed: can he give bread alſo? can he provide fleſh for his people?* Our Saviour upon this accompt took it ill of his diſciples, that in the greateſt dangers they ſhould be afraid, or in the leaſt manner diſtruſt. Since nothing is impoſſible, nothing difficult to him (that can be done, or which he will promiſe) we ſhould not in reſpect of any difficulty or improbability appearing, doubt in the leaſt; 'tis injury to him, 'tis folly, 'tis blaſphemy to do it.

2. We ſhould hence dread God; fear to oppoſe his will, or provoke his diſpleaſure. Is it not a madneſs for impotency (ſuch as ours) to contend with, or withſtand Omnipotency, that can ſo eaſily cruſh us into miſery, into nothing? *Foraſmuch as there is none like unto thee, O Lord; thou art great, and thy Name is great in might. Who would not fear thee, O King of nations?* (Jer. 10. 6, 7) *Fear you not me, (ſaith the Lord?) will ye not tremble at my preſence, which have placed the ſand for the bound of the ſea,* &c. (Jer. 5. 22.) 'Tis the argument by which *Moſes* enforces obedience to the law, for that *the Lord is a great God, a mighty and a terrible,* (Deut. 10. 17.) Our Saviour admoniſhes and inculcates earneſtly, *Fear him, which after he hath killed, hath power to caſt into hell: I ſay unto you, Fear him,* (Luk. 12. 5.) *Do we provoke the Lord to jealouſie,* (St. *Paul* urges) *are we ſtronger than he?* No, let us follow St. *Peter's* advice, (1 *Pet.* 5. 6.) and *humble our ſelves under the mighty hand of God.* But I leave theſe and other applications eaſily emergent from theſe points of doctrine, to your further meditation.

Adv. Marc. I. 3.

It may be demanded, why, beſide that of *Almighty,* no other attribute of God is expreſſed in our Creed; why, for inſtance, the perfections of infinite wiſdom and goodneſs are therein omitted. I anſwer, 1. That all ſuch perfections are included in the notion of a God, whom, when we profeſs to believe, we conſequently do aſcribe them to him; for he that ſhould profeſs to believe in God, not acknowledging thoſe perfections, would be inconſiſtent and contradictious to himſelf; *Deum negaret* (as *Tertullian* ſpeaks) *auferendo quod Dei eſt;* he would deny God, withdrawing what belongs to God. 2ly. The title παντοκράτωρ, as implying God's univerſal providence in the preſervation, and government of the world, doth alſo involve or inferr all divine perfections diſplayed therein; all that glorious majeſty and excellency, for which he is with higheſt reſpect to be honoured and worſhipped by us; which added to the name of God doth determine what God we mean, ſuch as doth in all perfection excell, and therewith doth govern the world. I might add, 3ly. That the doctrine of God's univerſal providence being not altogether ſo evident

dent to natural light, as thoſe attributes diſcovered in the making of the world (more having doubted thereof and diſputed againſt it with more plauſibility) it was therefore convenient to add it, as a matter of faith clearly and fully (as we did ſhew) atteſted unto by divine revelation. So much may ſuffice to remove ſuch a ſcruple. I proceed:

Maker of Heaven and Earth.

THis clauſe is one of thoſe, which was of later times inſerted into this Creed, none of the more ancient expoſitors thereof (*Auguſtine*, *Ruffin*, *Maximus Taurinenſis*, *Chryſologus*, &c.) taking any notice thereof. But *Irenæus*, *Tertullian*, and other moſt ancient writers in their rules of faith exhibit the ſenſe thereof; and the confeſſions of all General Councils (the *Nicene* and thoſe after it) expreſs it. And there is great reaſon for it, not only thereby to diſavow and deſcry thoſe prodigious errours of *Marcion* and *Manichæus*, and other ſuch hereticks, which did then aſcribe the Creation of the world (or of ſome parts thereof, ſeeming to their fancy leſs good and perfect) to another God (or principle) inferiour in worth and goodneſs to that God, which is revealed in the Goſpel; or did opinionate two principles (not diſtinct only, but contrary to each other) from one whereof good things did proceed, from the other bad things. But alſo for that the creation of the world is that peculiar, auguſt and admirable work of God, by which, we learn that he is, and what he is; by which (I ſay) his exiſtence is moſt ſtrongly proved, and in which his divine perfections are moſt conſpicuouſly diſplayed; which is the prime foundation of his authority over the world; and conſequently is the chief ground of natural religion; of our ſubjection, and duty and devotion toward him. This title alſo moſt eſpecially characterizing and diſtinguiſhing that God whom we believe and adore from all falſe and fictitious Deities: for, as the Pſalmiſt ſings, *All the Gods of the nations are idols, but the Lord made the heavens.* And the Prophet *Jeremy*: *The Gods that have not made the heavens, and the earth, they ſhall periſh from the earth, and from under theſe heavens. And we preach unto you* (ſaid St. *Paul* to the ignorant *Lycaonians*) *that ye ſhould turn from thoſe vanities unto the living God, which made heaven and earth.* There was reaſon therefore more than ſufficient that the Creed ſhould be enlarged and enriched with this ſo material inſertion; that we ſhould be obliged explicitly to acknowledge a point of ſo grand conſideration and uſe. For the explication whereof and the terms wherein it is conceived, we may obſerve firſt, that the ancient *Hebrews* having (as it ſeems) in their language no one word properly ſignifying *the World* (or univerſal ſyſtem of things created*) did uſe inſtead thereof a collection of its chief parts (chief either abſolutely in themſelves, or in reſpect to us) *the heaven and the earth*; adding ſometimes *the ſea*, (yea ſometimes for fuller explication ſubjoining *to heaven its hoſt*, *to earth its fulneſs*, *to the ſea its contents*,) but moſt frequently *heaven and earth* are put to deſign the whole. *In ſix days* (ſaith *Moſes*) *the Lord made heaven and earth. Do not I fill heaven and earth, ſaith the Lord? It is eaſier for heaven and earth to paſs, than one tittle of the law to fail: God* (ſaith St. *Paul*) *that made the world and all things therein, ſeeing that he is Lord of heaven and earth*: where the world and all things therein doth ſignify the ſame, with *heaven and earth*; God's dominion being co-extended with his creation, as being grounded thereon. By *heaven and earth* therefore I ſay we are to underſtand thoſe two Regions,

Pſal. 96. 5.
Jer. 10. 11.
Vid. 2 Kings 19. 15.
Act. 14. 15.
17. 24.

Pſal. 69. 34.
Neh. 9. 60.
Gen. 1. 1.
Exod. 20. 11.
2 King. 19. 15.
Jer. 23. 24.
Luk. 16. 17.
Acts 17. 24.
Vid. Iſ. 42. 5.

* Σύστημα ἐξ οὐρανοῦ καὶ γῆς, καὶ τῶν ἐν τούτοις περιεχομένων φύσεων, 'tis *Ariſtotle*'s definition of the word, *de Mund.* 2.

gions, ſuperiour and inferiour, into which the whole frame of things is divided, together with all the Beings that do reſide in, belong unto, are comprehended by them; as we ſee ſometimes fully expreſſed. *O Lord, thou art the God that haſt made the heavens, the earth, the ſea, and all things being in them* (pray the Apoſtles in the *Acts*); and with utmoſt diſtinction the angel in the Apocalypſe *ſwears by him that liveth for ever, who created the heaven and the things that therein are; and the earth with the things that therein are, and the ſea with the things therein.*

Acts 4. 24.
Rev. 10. 6.

By *heaven* is then underſtood, all the ſuperiour Region, encompaſſing the earth, and from it on all ſides extended to a diſtance unconceivably vaſt and ſpacious, with all its parts, furniture, and inhabitants; not only thoſe that are viſible and material, but alſo thoſe that are immaterial and inviſible. *By him* (ſaith St. *Paul*) *were created all things which are in heaven, and which are in earth, both thoſe that are viſible, and thoſe that are inviſible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him:* That is, not only the material and ſenſible parts (thoſe bright and beautifull lamps of light expoſed to our ſight) but thoſe beings of a more pure and refined ſubſtance, indiſcernible therefore to our ſenſe, how eminent ſoever in nature, mighty in power, exalted in dignity, whoſe ordinary reſidence * is in thoſe ſuperiour regions (as being God's courtiers, and domeſtick officers, attending upon and miniſtring unto him; † *encircling his throne* (as it is in the Apocalypſe) and *always beholding his face* (as our Saviour teaches us, *Matt.* 18. 10.) even theſe all were made by God: for they are included in the univerſal term *all:* if God made all things, in heaven (as we heard it told us by the mouth of an Angel in St. *John*'s revelation) then certainly the Angels (the moſt conſiderable things therein.) And they are expreſly called *the Sons of God*; (as deriving their being from him) and they are ſubject to God's government and juriſdiction (which argues their proceeding from him and dependance upon him:) and St. *Jude* tells us, they did not retain, τὴν ἑαυτῶν ἀρχὴν, their beginning or primitive ſtate; wherefore they had a beginning, and whence that but from God, who alone (originally, intrinſecally, and neceſſarily) hath immortality, and conſequently (as *Ariſtotle* proveth by ſeveral reaſons againſt *Plato*) alone hath eternity: and the Pſalmiſt calls them *God's works*; *Bleſs the Lord* (ſaith he) *ye his Angels, that excell in ſtrength, that do his commandments, hearkning unto the voice of his word: Bleſs the Lord all his hoſts, ye miniſters of his, that do his pleaſure:* then concluding and recapitulating, he adds: *Bleſs the Lord all his works in all places of his dominion:* and again in the 148 *Pſalm*, ſummoning all the creation to a conſort of doxology; he begins with the heavens; and then proceeds to the earth; making a very particular recitation of the chief parts, and inhabitants belonging to each: and in the firſt place reckoning the Angels, then the ſtars, then the heaven of heavens; he ſubjoins the reaſon, why they ought all to praiſe God: *Let them* (ſaith he) *praiſe the name of the Lord, for he commanded and they were created; he hath alſo ſtabliſhed them for ever and ever; he hath made a decree* (concerning them) *which ſhall not paſs.* Thus doth the Scripture teach us concerning the exiſtence and original of thoſe ſublime beings, to the knowledge of whom (that they are, what they are, whence they are) natural light could not reach; although from primitive tradition even the heathens themſelves did in a manner acknowledge this truth, calling all the inferiour and ſecondary Gods the children of the firſt and ſupreme God, as we did formerly touch, θεοὶ θεῶν ὧν ἐγὼ δημιουργὸς πατήρ τε: ſo

Col. 1. 16.

* Ἴδιον οἰκητήριον (as St. *Jude* 6. hath it) *proper habitation.*

Heb. 1. 14. Dan. 7. 10.
Rev. 5. 11. Matt. 18. 10.

† Κυκλόθεν τοῦ θρόνου.

Job 2. 1.
38. 7.
Pſal. 89. 6.
29. 1.
Jud. 6.
1 Tim. 6. 16.

1. de Cœlo, cap. ult.
Pſal. 103.

Pſal. 148.

God ſpeaks to them in *Plato's Timæus*. And for all other things, both in heaven and earth; the material frame of the world, with all its parts (compacted together in ſo fair, ſo fit, ſo faſt an order) we have before ſufficiently diſcourſed, that they ſpeak themſelves (even to natural underſtanding) to have been produced by a moſt wiſe, moſt powerfull, moſt beneficent author; that is, by God; which is confirmed by teſtimonies of holy writ innumerable and which need not be repeated.

Vid. Comment. in Ant pag. 145.

And thus much (as we did alſo formerly ſhew) the generality of mankind hath always conſented unto; as alſo the moſt and beſt reputed Philoſophers did (in general terms) avow it. There is only one particular, wherein they ſeem to have diſagreed (ſome or moſt of them) from what Chriſtian piety obliges us to acknowledge; which concerns the matter of corporeal things; for even *Plato* himſelf (who ſo poſitively and expreſsly doth aſſert the world to have been framed by God) is yet conceived to ſuppoſe the matter of things to have been eternal and uncreated; aſcribing only to God the forming, and diſpoſing it into a good order, agreeable to ſome patterns pre-exiſtent in his wiſe underſtanding; even as a good artiſt doth out of an unſhapen lump of matter frame a handſome piece of work, conformable to ſome idea preconceived in his mind. (*Socrates* and *Plato*, ſaith *Plutarch*, did ſuppoſe three principles of things, τὸν θεὸν, τὴν ὕλην, τὴν ἰδέαν, *God, Matter, Idea:* God is the Mind, Matter the firſt ſubject of generation and corruption, Idea an incorporeal ſubſiſtence in the conceptions of God. *Anaxagoras* alſo (the ſame Author tells us, and *Ariſtotle* confirms it in his *Metaphyſicks*, commending his opinion,) did affirm two principles, One *paſſive*, Matter; (conſiſting of an infinite number of ſmall particles like to one another in ſhape;) the other *active*, Underſtanding; and to the ſame effect he reduces *Pythagoras* his conceits, though with much obſcurity expreſſed *.) And *Ariſtotle* tells us, that generally all natural Philoſophers before him did conceive and aſſume it for a principle, (it was κοινὴ δόξα τῶν φυσικῶν, ὡς οὐ γινομένου οὐδενὸς ἐκ τοῦ μὴ ὄντος) † that nothing was made out of nothing, or that every thing made had neceſſarily ſome pre-exiſtent matter, out of which it was made; [Which principle *Ariſtotle* himſelf not only *admits (in his ſenſe) but extends farther, affirming it impoſſible, that any thing ſhould be produced out of matter not pre-diſpoſed to admit the form to be introduced, οὐδὲ γίνεται ὁτιοῦν ἐξ ὅτου ἕν: Every thing is not made of every thing; but out of ſome ſubject fitted thereto, or capable thereof; as Animals and Plants out of their ſeeds.] Which principles, being deduced from obſervation of natural effects (or works of art) performed always by alterations, and tranſpoſitions of ſome ſubjacent matter, we may ſafely in reſpect only to ſuch kind of effects admit; allowing no natural agent, no created artificer able to produce any thing without ſome ſubject, aptly qualified and prepared to receive its influence. But hence to conclude generally, that every action poſſible doth neceſſarily require a matter pre-exiſtent, or pre-diſpoſed ſubject, is no wiſe reaſonable; becauſe ſuch a thing doth not uſually according to the courſe of nature happen, therefore it is in it ſelf abſolutely impoſſible to be, is no good collection; no Logick will allow us from particular expe-

Vid. Tertull. adv. Valent. cap. 15. & adv. Hermog. I.

Cic. de div. II. ſect. 37. Quis hoc phyſicus dixit unquam.

De placitis. I. 3.
Anton. IV. ſect. 4.
Metaph. I. 3, 4.

* *Thales* his conceit was alſo in a manner the ſame; who (as *Tully* tells us *de Nat. D. I.*) Aquam dixit eſſe initium rerum, Deum autem eam mentem, quæ ex aqua cuncta fingeret. The *Stoicks* alſo had this opinion; as *Lipſius* by many teſtimonies proves in his *Phyſiologia Stoica*.

† Δοκεῖ δὲ αὐτοῖς ἀρχὰς εἶναι τῶν ὅλων δύο· τὸ ποιοῦν καὶ τὸ πάσχον· τὸ μὲν οὖν πάσχον εἶναι τὴν ἄποιον ὕλην· τὸ δὲ ποιοῦν, τὸν ἐν αὐτῇ λόγον τὸν θεόν. Laert. in Zen. vid. Sen. Epiſt. 65.

Ἐκ μὴ ὄντων γίγνεται ἀδύνατον περὶ τὰς ταύτης ὁμογνωμονοῦσι τῆς δόξης ἅπαντες οἱ περὶ φύσεως.

* Phyſ. I. 5. Phyſ. I. 9.

Vide locum luculentum. *Metaph.* I. 3.

Ἀεὶ δεῖ τι ὑποκεῖσθαι, ἐξ οὗ γίγνεται τὸ γιγνόμενον, οἷον τὰ φυτὰ καὶ τὰ ζῷα ἐκ σπέρματος. I. 8.

Cic. de div. II.

—Erit aliquid quod aut ex nihilo oriatur, aut in nihilum ſubitò occidat: Quis hoc phyſicus dixit unquam? *Vid. Anton. IV. ſect.* 4.

riments to eſtabliſh general concluſions; eſpecially ſuch as concern abſolute impoſſibility of things to be otherwiſe, than ſometimes they appear to be: There may be, for all we can know, agents of another ſort, and powers much differing in kind and manner of efficacy from thoſe which are ſubject to our obſervation; eſpecially to ſuppoſe the Supreme Being (that made the world) can himſelf act no otherwiſe, than we ſee theſe inferiour things do, is groſly vain; nor from any certain principle of reaſon can it ever appear, that it is impoſſible ſome ſubſtances ſhould be totally produced *de novo*; or receive an exiſtence, which they had not. We cannot derive any ſuch propoſition from ſenſe; it aſſures us that ſome effects are poſſible, but cannot help us to determine what is impoſſible: that which we ſee done is poſſible; but what we cannot perceive done, is not therefore impoſſible: nor can any reaſon of ours reach the extent of all powers and poſſibilities. That opinion therefore of the ancient Philoſophers, that the matter of the World, or of natural things, is eternal and uncreated, had no certain foundation: We may ſay to them, as our Saviour once did to the Sadduces: *Ye err, not knowing the Scriptures, nor the power of God:* and that their opinion was indeed falſe, and contrary to our faith, may appear, 1. Becauſe it is ſo often generally affirmed in holy Scripture, that *God did make all things*; *all things that that are in heaven and in earth:* It is unſafe, and not without great reaſon ever to be done, to make limitations, and reſtrictions of univerſal propoſitions, often (yea conſtantly) ſo ſet down. And like as St. *Paul* ſomewhere diſcourſes: Becauſe it is ſaid in the Prophets: *Every one that believeth in him, ſhall not be aſhamed: Whoſoever ſhall call upon the Name of the Lord ſhall be ſaved*; therefore both *Jews* and *Greeks* (in caſe of belief and calling upon God) are capable of ſalvation and acceptance: οὐ γάρ ἐστι διαστολὴ, for that there is no diſtinction or exception made: So it being ſaid univerſally and without any limitation, all things were made, therefore the matter of things was alſo made; the matter being one thing, yea, in the opinion of moſt Philoſophers, as well ancient as modern, the principal thing, the only ſubſtantial thing in nature; all other things being only the modes and affections thereof. Whence *Ariſtotle* tells us, that moſt of the firſt Philoſophers did affirm nothing to be made, nothing to be deſtroyed, becauſe matter did always exiſt and abide the ſame; as if nothing elſe in nature had any Being conſiderable. If God therefore did not produce matter it ſelf, he could hardly be accompted author of any thing in nature: how then is he truly affirmed the maker of all things? 2. Again, God is in like manner affirmed generally the true poſſeſſour and proprietor of all things, excepting none; how ſo, if he did not make them? is not this expreſſed the foundation of his right and dominion? *The heavens are thine, the earth alſo is thine: as for the world, and the fulneſs thereof, thou haſt founded them:* How is God (I ſay) Lord and Owner of matter, (at leaſt by the moſt excellent ſort of right;) but for that he did produce and doth ſuſtain its being, and therefore may juſtly uſe and diſpoſe of it according to his pleaſure? 3. Again: Suppoſing any Being eternal, unmade, and independent upon God, doth advance that Being in ſome reſpect to an equality with God, (imparting thoſe great attributes of God thereto,) and it deprives him of thoſe perfections, making him to depend upon it in his operations, and not all-ſufficient in himſelf without it: it derogates from his prerogative, and limits his power. 4. Farther, as *Ariſtotle* well diſcourſeth againſt the ancient Philo-

Matt. 22. 29.

Rom. 10. 11, *&c.*

Metaph. I. 3.
Phyſ. I. 8.

Vid. Lactantii libro II. (p. 179, &c.) diſputationem hac de re.

Pſal. 89. 11.

----de re non ſua, ſcilicet non facta ab ipſo. *Tert. ad Herm.* 9. De alieno uſus, aut precariò uſus eſt quà egens ejus, aut injuriâ quâ prævalens ejus. *Ib.*

Quis alius Dei cenſus quàm æternitas?

Philoſophers, who before *Anaxagoras*, did aſſign but one principle to things, (that material and paſſive one;) as if no active principle were required; ſo may we argue againſt him and them together; if God did produce and inſert an active principle into nature, (as who can well imagine thoſe admirable works of nature, the ſeminal propagation and nutrition of plants; the generation, motion, ſenſe, appetite, paſſion of animals to be performed by a meer blind agitation of matter, without ſome active principle diſtinct from matter, diſpoſing and determining it toward the production of ſuch ſpecifick effects?) If God could, I ſay, produce ſuch an active principle (ſuch an ἐντελέχεια, to uſe the Philoſopher's word,) why might he not as well produce a paſſive one, ſuch as the matter is? 5. Farther, If God did produce immaterial Beings (ſimple and uncompounded ſubſtances, diſtinct from all matter) ſuch as angels and the ſouls of men, meerly out of nothing, (for out of what pre-exiſtent ſubſtance could they be made?) then may he as well create matter out of nothing. What greater difficulty can we conceive in making ſuch a lower imperfect thing, than in making thoſe more excellent Beings, ſo much farther (as it were) removed from non-entity? If any thing be producible out of nothing, why not all things capable of exiſtence, by a vertue omnipotent*? But that ſuch immaterial Beings were produced by God, we ſaw before from many plain teſtimonies of divine revelation. 6. I add, That the manner of God's making the World, delivered in Scripture, by meer will and command: (*He ſpake, and it was done; he commanded, and it ſtood faſt:*) that by only pronouncing the word *fiat*, all things ſhould be formed and conſtituted in their ſpecifick natures and perfections, doth argue that matter might be produced out of nothing by divine power: as alſo the effecting miracles, contrary to the courſe of nature (without any preparation or prediſpoſition of the ſuſcipient matter) in the ſame manner (by ſaying only, as our Saviour did, θέλω, καθαρίσθητι *(I will, be thou cleanſed.) Woman, great is thy faith*; γενηθήτω σοι ὡς θέλεις, *(Be it to thee as thou deſireſt)** doth ſhew the ſame. For it is no wiſe harder, nor more impoſſible to produce matter it ſelf, than to produce a form therein without or againſt its aptitude to receive it: Nay, it ſeems more difficult to make children to *Abraham* out of ſtones, than to make them out of nothing: there being a poſitive obſtacle to be removed; here no reſiſtance appearing; there being as well ſomewhat preceding to be deſtroyed, as ſomething new to be produced. [Eſpecially, I ſay, conſidering that God uſes no other means or inſtruments in theſe productions, than his bare word and command; which why ſhould we not conceive as able immediately to produce the matter, as the forms of things?] 7. Laſtly: The text of *Moſes*, deſcribing the manner and order of the creation, doth inſinuate this truth: *In the beginning* (ſaith he) *God made heaven and earth: Now the earth was without form:* Firſt, it ſeems, God made the matter of heaven and earth, devoid of all form and order; a confuſed and unſhapen maſs; then he digeſted and diſtinguiſhed its parts; by ſeveral degrees raiſing thence all thoſe various kinds, thoſe well arrayed hoſts of goodly creatures. From theſe premiſes we may conclude (againſt thoſe Philoſophers, who deſtitute of the light of revelation, did conceive otherwiſe; and againſt ſuch Chriſtians as have followed them; as *Hermogenes*,

Veritas ſic unum Deum exigit defendendo, ut ſolius ſit quicquid ipſius eſt. *Tertull. adv. Hermog.* 4, 5.

Nemo non eget eo, de cujus utitur; nemo non ſubjicitur ei cujus eget, ut poſſit uti: Et nemo qui præſtat de ſuo uti, non in hoc ſuperior eſt eo, cui præſtat uti. *Ib.* 8.

Metaph. I. 3.

Niſi quòd jam non omnipotens, ſi non & hoc potens ex nihilo omnia proferre. *Ibid.*

*— Cur non omnia ex nihilo, ſi aliquid ex nihilo, niſi ſi inſufficiens fuit divina virtus omnibus producendis quæ aliquid protulerit ex nihilo, &c. *Tert. adv. Herm.* 15.

Pſal. 33. 9.

Luk. 5. 13.

Matt. 15. 28.

* Νεανίσκε, λέγω σοὶ ἐγέρθητι. Luk. 7. 14.

Mat. 3. 9.

Scriptura terram primò factam edicit, dehinc qualitatem ipſius ediſſerit; ſicut & cœlum primò factum profeſſa, dehinc diſpoſitionem ejus ſuperinducit. *Tertull. contra Hermog.* 26.

Nihil ſine origine, niſi Deus ſolus. *Tertull. adv. M. V. 1.*
1 Cor. 8. 6.

whom *Tertullian* hath upon this occaſion writ a diſcourſe againſt, and ſome *Socinians*, *Volkeim*, &c.) that God did create (in the moſt ſtrict and ſcholaſtical ſenſe of that word) produce out of nothing, either immediately or mediately beſtow total exiſtence upon every thing that is, not excepting any one; and that this is the true meaning of theſe words, *Maker of heaven and earth*; which is aſcribed here to *God, the Father of our Lord Jeſus Chriſt*; a truth, which as all good Chriſtians have always acknowledged, and the Holy Scriptures do moſt plainly avouch, (For *to us there is but one God, the Father, from whom are all things, and we from him; and one Lord Jeſus Chriſt* (his Son) *by whom are all things, and we by him*; though *Marcion* of old (and other Gnoſtical hereticks before and after him) did contradict it, affirming that the God who made the World, and enacted the law (whom *Moſes* did declare) was a worſe conditioned, a rigid and angry God; but the God of the Goſpel was another more benign and harmleſs God, void of all wrath and ſpleen. [*Tertullian* thus in Verſe deſcribes this conceit.

Adv. Marc. Poem. I.

Prædicat hic duos eſſe patres, diviſaque regna,
Eſſe mali cauſam Dominum qui condidit orbem;
Quique figuravit carnem ſpiramine vivam;
Quique dedit legem, & vatum qui voce locutus;
Hunc negat eſſe bonum, juſtum tamen eſſe fatetur,
Crudelem, durum, belli cui ſæva voluptas,
Judicio horrendum, precibus manſueſcere nullis.
Eſſe alium ſuadens, nulli qui cognitus unquam,
Hunc ait eſſe bonum, nullum qui judicat, æquè
Sed ſpargit cunctis vitam, non invidet ulli.]

Plut. de Iſ. & Oſir. p. 659. Steph. Gr.

Ἐι γὰρ οὐδὲν ἀναιτίως πέφυκε γενέσθαι, αἰτίαν δὲ κακοῦ τ' ἀγαθὸν οὐκ ἂν παρέσχοι, δεῖ γένεσιν ἰδίαν καὶ ἀρχὴν, ὥσπερ ἀγαθοῦ, καὶ κακοῦ τὴν φύσιν ἔχειν, &c.

Of affinity to this was the errour of the *Manichees*, who ſuppoſed two firſt cauſes of things, one of *good*, the other of *bad*, taken it ſeems from the *Perſian*, *Egyptian*, or other *Ethnical* doctrines, which to this purpoſe we may ſee recited by *Plutarch* in his Tractate *de Iſide & Oſiride*: the *Perſian* from *Zoroaſter*, he tells us, had their *Oromazes* and *Arimanius*; the *Egyptians* their *Oſiris* and *Typhon*; the *Chaldæans* their good and bad Planets; the *Greeks* their *Zeus* and *Hades*; the *Pythagoreans* their Μονὰς and Δυὰς; *Empedocles* his Concord and Diſcord, *&c.* The common reaſon or ground upon which erroneous conceits were built, was this, That there being in nature ſome things imperfect and bad, theſe could not proceed from perfect goodneſs; it would have produced all things in higheſt perfection, and in indefectible ſtate of goodneſs. (If, diſcourſeth *Plutarch* there, expreſſing the main of their argument, nothing naturally can ariſe without a cauſe, and good cannot afford cauſality to evil, it is neceſſary that nature ſhould have a proper ſeed and principle of evil, as well as good: and thus it ſeems to the moſt and wiſeſt; for they indeed conceive two Gods as it were counter-plotting each other; one the contriver and producer of good things, and the other of bad; calling the better one, *God*; the other, *Dæmon*.)

But this diſcourſe hath two great faults; it ſuppoſeth ſomething imperfect and evil, which is not truly ſo; and that which is truly imperfect and evil, it aſſigneth to a wrong cauſe; it ſuppoſeth ſome things, according to their original conſtitution imperfect and evil; which is falſe: there was no creature, which did not at firſt paſs the divine approbation:

Gen. 1. 31.

God ſaw every thing that he had made, and behold it was very good. Good;

that is, convenient and ſuitable to its deſign; fair and decent in its place and proportion: Very good; that is, altogether perfect in its degree; without any blemiſh or flaw; not liable to any juſt exception: there be indeed degrees of perfection, (it was fit there ſhould be ſuch, in great variety; that things might commend and illuſtrate each other,) ſome things may comparatively be ſaid to be imperfect, or leſs excellent in reſpect of others; but nothing is poſitively bad or imperfect, void of that perfection due to its nature and kind. Every thing contributes ſomething to the uſe and ornament of the whole; no weed that grows out of the earth; no worm that creeps upon the ground, but hath its beauty and yields ſome profit; nothing is deſpicable or abominable, though all things not alike admirable and amiable. There is nothing therefore unfit or unworthy to have proceeded from God; nothing which doth not in ſome ſort and degree conferr to the manifeſtation of his glorious wiſdom, power, and goodneſs. *O Lord*, (ſaith the devout Pſalmiſt, after particular conſideration of them) *how manifold are thy works, in wiſdom haſt thou made them all: the earth is full of thy riches. He created all things that they might have their being, and the generations of the world were healthfull; and there is no poiſon of deſtruction in them*; ſaith the *Hebrew* Wiſe-man.

Pſal. 104. 24.

Sap. 1. 14.

As for thoſe real imperfections and evils (moral evils; habitual diſtempers, irregular actions, with all the miſchiefs conſequent on them) we need not ſeek any one eternal cauſe for them: [though order and uniformity do, diſorder and confuſion do not argue any unity of cauſe, whence they ſhould proceed:] the true cauſes of them are notorious enough; Men (or other intellectual agents) their voluntary declining from the way God doth preſcribe them; diſobeying his laws and precepts; tranſgreſſing the dictates of their own reaſons; abuſing their own faculties; perverting themſelves and others (by their bad example, perſuaſion, allurement, or violence,) theſe cauſes of ſuch evils are moſt viſible and palpable, they are called our ways, our works, our inventions; they are imputed altogether to us; we are blamed, we are puniſhed for them. Nor need we to inquire any other principle of them; no (*Arimanius*, no uncreated *Cacodæmon*, no eternal fate to father them upon.)

As for other evils of grief and pain incident to the nature, or conſequent upon the actions of any being, they are ſuch as God himſelf (without any derogation to his goodneſs) may in his wiſdom or juſtice be author of; for ends ſometimes apparent to our underſtanding, ſometimes ſurpaſſing its reach; It may ſuffice that God challengeth to himſelf the being cauſe of them: * *Shall there be any evil in the city, and the Lord hath not done it?* † *Doth not evil and Good proceed out of the mouth of the moſt High?* || *I am the Lord and there is none elſe, I form the light and create darkneſs, I make peace and create evil; I the Lord do all theſe things.* For theſe evils therefore is it in vain to ſearch for any other cauſe, than God's juſt providence. But I will not trouble you farther in conſidering the miſtakes of thoſe blind Philoſophers or blaſphemous Hereticks.

Mali nulla natura eſt, ſed amiſſio boni mali nomen accepit. *Aug. de Civ.D.XI.9.*

Rom. 11. 33.

* Amos 3. 6.

† Lam. 3. 38.

|| Iſa. 45. 57.

I will only briefly touch upon a conſideration or two (concerning the manner how and the reaſon why God did make the world) which will commend it to us and ground ſomewhat of our duty, and direct our practice in reſpect thereto. The manner of God's producing the World was altogether voluntary, abſolutely free: It did not proceed from him as heat doth from the fire, or light from the ſun by a natural or neceſſary emanation (as ſome Philoſophers have conceited, ſome later *Platoniſts*, and ſome *Stoicks*) but from his wiſe counſel, and free choice. (He could

Non poteſt aliter facere qui non facit niſi optima. Ipſe eſt neceſſitas ſua. *Sen. Nat. Qu. præf.* Vid. Baſil. pag. 10.

have abſtained from making the World, he could have made it otherwiſe.)
Rev. 4. 11. *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou*
haſt created all things, ϗ διὰ τὸ θέλημα σȣ, *and for*, or *by thy will* (or
pleaſure) they are and were created, ſay the Elders in the Revelation. 'Tis
Eph. 1. 11. the property of God (St. *Paul* tells us) *to perform all things according to*
the counſel of his will. He could not be fatally determined, there being no
ſuperiour cauſe to conſtrain him. He could not be obliged to impart any
perfection being maſter of all, and debtour to none: it would deſtroy all
ground of our thankfulneſs and devotion if God was not a free agent. And
'tis plain if the world had been produced by neceſſary emanation, that it
ſhould have been eternal; as if the ſun had been eternal, the light had been
ſo. But that the world was produced in time and that not long ſince
(within five or ſix thouſand years,) not only faith and divine Chronology
aſſure us, but reaſon alſo ſhews, and all hiſtory conſpires to make us believe;
there being no monuments, or probable memory of actions beyond
that time, and by what progreſſions mankind was propagated and
diſperſed over the world; how and when, and where nations were planted,
and empires raiſed, and cities built, and arts invented or improved it is
eaſie enough to trace near the original times and places. The world therefore
in reſpect of time conceivable by us is very young and not many ſucceſſions
of men's lives have paſt between its beginning and ours. Whence
'tis evident that it was freely produced by God. And how he produced
it the Scripture farther teaches us; not with any laborious care or toil; not
with help of any engines or inſtruments ſubſervient; not by inducing any
preparatory diſpoſitions, but ψιλῷ τῷ βȣ́λεσθαι (as *Clem. Alexand.* ſpeaks) by
Adv. Herm. 45. his meer will and word (theſe were the hands (as *Tertullian* expounds it)
Pſal. 102. 25. by which 'tis ſaid *God made the heavens)* at his call they did all immediately
ſpring up out of nothing; at his command they obediently ranged
themſelves into order. It was not only a high ſtrain of Rhetorick in *Moſes*
Sect. 7. (as *Longinus* ſuppoſed) but a moſt proper expreſſion of that incomprehenſible
efficacy, which attends the divine will and decree.

But (ſince God did not only make the world freely but wiſely, and all
wiſe agents act to ſome purpoſe, aim at ſome end) why did God make the
world, it may be asked, what reaſon induced him thereto? I anſwer with
Sen. Epiſt. 65. *Plato*, ἀγαθὸς ἦν, (*Quæris quid propoſitum ſit Deo? Bonitas: ità certè Plato*
ait: Quæ Deo faciendi mundum cauſa fuit? Bonus eſt, nulla cujuſquam boni
invidia eſt:) He was good: His natural benignity and munificence was the
only motive that incited (or invited) him to this great action of imparting
exiſtence, and ſuitable perfection to his creatures reſpectively. No
benefit or emolument could hence accrue to him; no acceſſion of beatitude:
he did not need any profit or pleaſure from without himſelf; being
full within, rich in all perfection, completely happy in the contemplation
Pſal. 16. 2. and enjoyment of himſelf. Our goodneſs doth not extend to God, we
Job 22. 2. cannot any wiſe advance or amplify him thereby: *Can a man* (ſaith *Eliphaz*,
can any creature) *be profitable to God?* no: goodneſs is freely diffuſive
and communicative of it ſelf; love is active and fruitfull; higheſt excellence
is void of all envy, and ſelfiſhneſs and tenacity: theſe being intrinſecal
1 Joh. 4. 8, 16. ſecal to God's nature *(for God is love*; that is, eſſentially loving and good*)*
did diſpoſe him to beſtow ſo much of being, beauty, delight, and comfort
Pſal. 33. 5. upon his creatures. Hence, *the earth* (ſaith the Pſalmiſt) *is full of the good-*
119. 64. *neſs of the Lord*; that is, every creature therein is an effect thereof; par-
Pſal. 145. 9. takes thereof in its being and enjoyments. *The Lord is good to all, and his*
tender mercies are over all his works (his tender mercies, *rachamavi*, his
bowels of affection) Good and tender over all his works, as well in producing

ducing them as preſerving them; in rendring them at firſt capable to receive Good, as in providing for and diſpenſing good unto them. *That thou giveſt them, they gather* ('tis ſpoken in reſpect to the whole univerſity of creatures:) *Thou openeſt thy hand, they are all filled with good*; 'tis from God's open hand (his immenſe bounty and liberality) all creatures do receive all that good, which fills and ſatiates them. A glimpſe of which truth the ancient heathens ſeemed to have, when they delivered (as *Ariſtotle* tells us,) that love was the original principle of things: [πρώτιστον μὲν ἔρωτα θεῶν μητίσατο πάντων, is a verſe he cites out of *Parmenides.*]

Pſal. 104. 28.

Ariſt. Metaph. l. 4.

But I will not inſiſt longer upon this point; only I ſhall briefly touch ſome Uſes the belief and conſideration thereof will afford to us.

The belief thereof muſt neceſſarily beget in us the higheſt eſteem, admiration, and adoration of God and his excellencies: what a power muſt that be (how unconceivably great both intenſively and extenſively?) that could erect ſo ſpeedily, ſo eaſily, ſuch a ſtupendiouſly vaſt frame (vaſt beyond the reach of our ſenſe, of our imagination, of any rational collection we can make) the earth we dwell upon, divided into ſo many great empires, full of ſo many inhabitants, bearing ſuch variety of creatures different in kind, having in reſpect to the whole but the like proportion as a little ſand to the earth it ſelf, or a drop to the great Ocean? What a wiſdom muſt that be, (how incomprehenſibly large and penetrant,) that could contrive ſuch an innumerable number of creatures (the artifice that appears in one in the leaſt of which doth ſo far tranſcend our conceit) could digeſt them ſo fitly, and connect them ſo firmly in ſuch order? what a goodneſs and benignity muſt it be (how immenſe and boundleſs) that did extend it ſelf in affection and care, for ſo many creatures, providing abundantly for the needs and comfort of them all? how tranſcendently glorious is the Majeſty of him that was author of all thoſe beauties and ſtrengths; thoſe ſplendours and magnificencies we with ſo much pleaſure and ſo much aſtoniſhment behold? Well might the devout Pſalmiſt and the divine prophets hence ſo often take occaſion to excite us to praiſe and celebrate the perfections of God. Well might even heathen philoſophers from the contemplation of the World be raiſed unto the compoſing of Hymns and Elogies of the Great Maker of the World.

It alſo will conferr to the begetting of humble love and affection and gratitude toward God: what can be more efficacious to this purpoſe than to conſider, that all we have, all we with ſo much content and pleaſure enjoy (our ſelves firſt, then all the accommodations and comforts we find) did proceed from him; did proceed with particular intention from eſpecial good-will toward us; a moſt free good-will, moved with no merit of ours, no profit to himſelf: *when I conſider the heavens, the work of thy fingers, the moon and ſtars, which thou haſt ordained, what is man that thou art mindfull of him?* was the Pſalmiſt's contemplation; that the author of ſo great and glorious a work ſhould vouchſafe to regard ſo mean a thing as we, to viſit us with a provident care of our welfare, what a demonſtration of admirable condeſcenſion, grace, and goodneſs is this? what an argument of love and thankfulneſs toward him? What is man? what in compariſon of him that made the world? what is our ſtrength in reſpect of his, what our wit, what our goodneſs, what any quality of ours? how weak, vain, narrow, poor and wretched creatures muſt we needs ſeem to our ſelves, when we ſeriouſly conſider thoſe excellencies diſplayed in the creation? how ſhould this humble and depreſs us in our conceits concerning our ſelves? eſpecially if we reflect upon our ingratitude, our unprofitableneſs,

Cogitavit res ante natura, quas fecit. *Sen. de benef.* 2. 23.

Pſal. 8. 3.

Sen. de Ira 27. Nimis nos ſuſpicimus ſi digni nobis videmus propter quos tanta moveantur.

ſitableneſs, our unjuſtice toward the author thereof: how none, or how ſcant returns we have made to him, who gave to us and all things their being, their all; how faint in our acknowledgments, how negligent in our ſervice we have been; how frequently we have oppoſed his will and abuſed his goodneſs. Farther, it is an inducement to truſt and hope in God, and a great conſolation in all needs and diſtreſſes. He that was able to do ſo great things, and was willing to do ſo much for us; he that becauſe
Dan. 4. 35. he made all things can diſpoſe of all and doth whatever pleaſeth him in heaven and earth; ſhall we diſtruſt or doubt of his protection and ſuccour
Pſal. 121. 2. in our need? *My help* (ſaith the Pſalmiſt) *cometh from the Lord, which*
124. 8. *made heaven and earth:* well might he be aſſured, having recourſe to ſo potent and faithfull an aid: and again: *Happy is he that hath the God of*
Pſal. 146. 5. *Jacob for his help, whoſe hope is in the Lord his God, which made heaven and earth, the ſea and all that therein is.* The prophet *Jeremy* begins his prayer
Jer. 32. 17. thus: *O Lord God behold thou haſt made heaven and earth by thy great power and ſtretched-out arm, and there is nothing too hard for thee.* The creation of the world is ſuch an experiment of God's power and goodneſs, as may well ſupport our faith in the greateſt difficulties and diſtreſſes, it is finally a general incitement to all obedience: which from God's production of all things doth appear due and reaſonable. All other things obey the law
Iſa. 48. 13. 40. 26. impoſed on them; inſiſt in the Courſe preſcribed to them. And ſhall
Job 9. 5. we be only diſobedient and refractary; irregular and exorbitant? ſhall all
26. 11. the hoſts of heaven readily and punctually obey God's ſummons? ſhall the
Job 38. 11. Jer. 5. 21. pillars of heaven tremble and be aſtoniſhed at his reproof? ſhall the ſea,
Pſal. 48. 8. with its proud waves, be confined by his decree? ſhall fire and hail, ſnow and vapour, and ſtormy winds (ſuch rude and boiſterous things) fulfill his word? and ſhall we be unruly and rebellious? But I leave the farther improvement of this doctrine to your meditation: Concluding with that
Rev. 14. 7. exhortation of the angel in the Revelation: *Fear God, and give glory to him: worſhip him that made heaven and earth, and the ſea, and the fountains of water:* Even to him be all obedience, adoration, and praiſe for ever and ever. *Amen.*

THE Firſt part of the Creed, concerning *God the Father*, we have largely inſiſted upon; the next in order (as is fit) ſucceeds that part thereof, which relates to *his ever Bleſſed Son, our Lord and Saviour:* the faith in whom; that is, the believing him to be, what he profeſſed himſelf, what he and his firſt Diſciples did teach concerning him, is the principal and peculiar duty of our Religion as Chriſtian, and diſtinct from all other Religions; the ſum of which doctrine is contained in what follows; wherein our Saviour, the object of this faith, is deſcribed and determined unto us, firſt by his proper name *Jeſus*; next by his moſt notable and comprehenſive title *Chriſt*; then by his relations, unto *God* firſt, *His only Son*; then unto us, *Our Lord*; laſtly by ſeveral illuſtrious accidents, and circumſtances appertaining to him, (his *conception, nativity, paſſion, crucifixion, death, burial, deſcent into hell, reſurrection, aſcenſion, ſeſſion at God's right hand:*) which particulars I ſhall endeavour to proſecute ſomewhat more briefly.

JESUS.

THis Name (not unuſual among the *Jews*; for we read of divers in
Eccl. 46. 1. Scripture, that bear it) who, according to his Name (ſaith *Sira-*
Coloſſ. 4. 11. *cides*) was great for the ſaving of God's elect; *Jeſus the ſon of Juſtus, Jeſus the ſon of Sirach, Bar-Jeſus*; and eſpecially the famous *Jeſus the ſon of*

of Nun; and many others ſo named occurr in *Joſephus* :) this name I ſay, was, by God's direction, impoſed upon our Saviour, at his *Circumciſion*, for the ſignificancy of it, as importing the performance of that great deſign, for which he was ſent into the world, the ſalvation of mankind from ſin and miſery : (for it is ſaid : *The ſon of man came to ſave the ſouls of men* ; *and to ſave that which was loſt : that God ſent him into the world, not to condemn the world, but that the world by him ſhould be ſaved : that he came into the world to ſave ſinners* :) that is the reaſon rendred by the Angel of this name being aſſigned to him : *She ſhall bear a ſon, and thou ſhalt call his name Jeſus*; *for he ſhall ſave his people from their ſins :* from their ſins, taking in all the cauſes and conſequences of them : from all thoſe ſpiritual enemies, which draw or drive us into them : from the guilt and obnoxiouſneſs to puniſhment ; the terrour and anguiſh of conſcience; the wrath and diſpleaſure of God following upon them ; the ſlavery under their dominion; the final condemnation and ſufferance of grievous pains for them : from all theſe miſchiefs he came to free and ſave us from, and did actually perform his part in accompliſhing that ſalvation; and was therefore properly called *Jeſus*, or *the Saviour*. *To ſave us from our enemies* (I ſay) *and from the hands of all that hate us*, (ſo *Zachary* in his *Benedictus*) from the Devil firſt ; *For this purpoſe*, (ſaith St. *John*) *the Son of God did appear, that he might diſſolve the works of the Devil*, thoſe works of tempting, and impelling us to ſin. *He went about* (ſaith St. *Peter*) *doing benefits, and healing all that were* * *over-powered* (or *over-ruled*) *by the Devil*, (poſſeſſed by him whether in body or mind :) *By his death* (the Author to the *Hebrews* tells us) *he did defeat him who had the power of death* ; that is, *the Devil :* He combated and conquered this ſtrong one (this dreadfull and mighty foe of ours) and bound him, and diſarmed him of his † panoply; and || ſpoiled all his baggage ; leaving him unable (without our own fault, our baſeneſs or negligence) to do us miſchief, (as is inſinuated in *Matth.* 12. and *Luk.* 11.) Our own fleſhly deſire, inclining us to vicious exceſs, in ſenſual enjoyments, (another powerfull and miſchievous enemy of ours) he by his grace (enlightning and ſtrengthening us) doth ſave us from : *The law of the ſpirit of life in Chriſt Jeſus* (ſaith St. *Paul*) *hath freed me from the law of ſin and death :* and the world (which often ſollicits, and ſometimes would force us to wickedneſs) he delivers us from, vanquiſhing it in our behalf : *Be of good courage* (ſaith he) *for I have overcome the world : In all theſe things* (in the temptations and perſecutions of all our enemies) *we do more than conquer, through Chriſt that loved us.* As for our conſcience, 'tis the bloud of Chriſt that cleanſes it from the ſtain of guilt ; that delivers it from the fear of puniſhment ; as the Apoſtle to the *Hebrews* doth aſſure us. And the wrath of God toward us he hath appeaſed ; ſo that *being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt :* and, *If being enemies, we were reconciled by the death of his Son* ; *much more being reconciled, we ſhall be ſaved by his life :* We ſhall be ſaved from all condemnation and vengeance due to us : for *there is now no condemnation to them that are in Chriſt Jeſus :----Jeſus*, * *that delivers us from the wrath to come.* In ſo many reſpects is this bleſſed Perſon *our Jeſus* ; ſaving us from all our enemies, our ſins, our miſeries; which he performs ſeveral ways ; and in ſeveral reſpects may therefore be ſtyled *our Saviour*.

Luk. 2. 21.
Luk. 9. 56.
Matt. 18. 11.
Joh. 3. 17.
12. 47.
1 Tim. 1. 15.
Mat. 1. 21.
Luk. 1. 71.
1 Joh. 3. 8.
Act. 10. 38.
* καταδυναστευομένους.
Heb. 2. 14.
Matt. 12. 42.
Luk. 11. 21, 22.
† πανοπλίαν αὐτοῦ.
|| σκευὴ διαρπάσαι.
Rom. 8. 2.
Joh. 16. 33.
1 Joh. 5. 4.
Rom. 8. 37.
Heb. 9. 14.
Heb. 2. 15.
Rom. 5. 9, 10.
Rom. 8. 1.
1 Theſſ. 1. 10.
* ὁ ῥυόμενος.

1. By his conduct of us into, and in the way of ſalvation : It is a very proper title, and moſt due to thoſe brave Captains, who by their wiſdom and valour have freed their people from ſtreights and oppreſſions. So generally were thoſe Judges and Captains, who anciently delivered

Iſrael, called: *In the time of their trouble* (ſaid the *Levites* in their prayer Neh. 9. 27. in *Nehemiah) when they cried unto thee, thou heardeſt them from heaven, and according to thy manifold mercies thou gaveſt them Saviours, who ſaved them out of the hand of the enemy:* ſo particularly are *Othniel* and *Ehud* Judg. 3. 9, 15. called; and *Moſes* ſignally: *The ſame* (ſaith St. *Stephen) did God ſend to* Acts 7. 35. *be* (ἀρχηγὸν καὶ λυτρωτὴν) *a Commander and a Saviour* (or *Redeemer*:) as he who by his happy conduct did free them from *Egyptian* ſlavery. So is *Jeſus* called ἀρχηγὸς τῆς σωτηρίας, (*the Captain of our Salvation*, Heb. 2. 10.) ἀρχηγὸς ζωῆς, (*the Captain of life, the chief leader of us into the way of eternal life and ſalvation*, Acts 3. 15.) ἀρχηγὸς πίστεως (*the Captain of our faith*, he that brought us into the belief of that ſaving doctrine, which is *the power of God to ſalvation*, Heb. 12. 2. Rom. 1. 16.) and theſe titles we find together attributed to him, (*Acts* 5. 31.) *Him hath God exalted*, ἀρχηγὸν καὶ σωτῆρα, *as a Captain and Saviour.* And thus hath he conducted us firſt by inſtruction, ſhewing and teaching us the way of Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4. 16. Jam. 5. 20. ſalvation, (the doing of which we ſee often called *Saving*; becauſe it hath ſo much efficacy towards the effecting Salvation) God's gracious intentions of mercy toward us; the conditions of duty required by God from us; the great encouragements to ſaving obedience, and determents from deſtructive diſobedience; the whole will of God, and concernment of man reſpecting ſalvation, he hath revealed unto us: *No man hath ever ſeen* Joh. 1. 18. *God*, (not his face or nature; not his purpoſe and pleaſure) *the only begotten Son, being in the boſom of the Father*, (ἐκεῖνος ἐξηγήσατο) *he hath reported and expounded him unto us:* all that excellent doctrine, which he that heartily believes, and faithfully practiſes according to, ſhall infallibly be ſaved, he was the firſt author and doctor of: *God ſaved and called* 2 Tim. 1. 9. *us* (as St. *Paul* tells us) *with a holy call* (called us out of the way of errour and wickedneſs and miſery, into the way of truth, and righteouſneſs and happineſs) *according to his purpoſe and grace* (his gracious deſign) *that was beſtowed upon us in Chriſt Jeſus before the world began*; but being now made manifeſt by the appearing of our Saviour Chriſt Jeſus, who hath aboliſhed death, and brought life and immortality to light by the Goſpel. By him the σωτήριος χάρις (*the grace of God that bringeth ſal-* Tit. 2. 11, 12. *vation) did appear to all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, and righteouſly, and piouſly in this world:* Neither by his doctrine only, but by his example and real performance he hath conducted us in the ſame bleſſed path: He hath reſolutely marched before us through all the moſt difficult and dangerous paſſages; charging, beating back and breaking through all the forces of our enemies; enduring painfully the moſt furious aſſaults of the world; and 1 Cor. 15. 55, 57. powerfully ſubduing the moſt malicious rage of hell. *O death, where is thy ſting? O hell, where is thy victory? Thanks be to God who hath given us the victory by our Lord Jeſus Chriſt.* Victory and ſalvation (from death 1 Pet. 2. 21. Heb. 12. 2. and hell) we ſhall be certain of, if we *purſue his ſteps*, and do not baſely or falſly deſert ſo good a leader---- *If with patience we run the race that is ſet before us, looking unto the captain and perfecter of our faith Jeſus, who for the joy propoſed unto him, endured the croſs, deſpiſed the ſhame, and hath ſet down at the right hand of the throne of God.* Would it not raiſe and enflame any courage to ſee his Commander adventure ſo boldly upon all dangers, to endure ſo willingly all hardſhips?

Thus *Demetrius*, by the *Athenians*, was entitled εὐεργέτης καὶ σωτήρ; for delivering them from the *Macedonian* ſubjection, and reſtoring to them their liberty.

Ἵνα γένηται πρωτότοκος ἐκ νεκρῶν, καὶ ὁδοποιήσῃ τῇ ἀνθρώπου φύσει εἰς ἀφθαρσίαν ὁδόν. Cyr. Alex.

2. But he was alſo farther (in a more excellent and peculiar manner) our Saviour, in that he purchaſed for us ſalvation; freeing us from the captivity we were detained in; from the obnoxiouſneſs to puniſhment,

we were ſubjected to; by yielding himſelf a ranſom for us, offering his life a ſacrifice for our ſins; procuring by his merit and ſuffering, in our ſtead and behalf, the pardon of our ſins, and reconciliation with God. *Him* (ſay *Peter* and the Apoſtles) *hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael and remiſſion of ſins.* He gave himſelf, ἀντίλυτρον ὑπὲρ πάντων (a ranſom inſtead of all.) We have redemption through his bloud, the forgiveneſs of ſins, according to the riches of his grace. He bare himſelf our ſins in his own body upon the tree. He by the eternal ſpirit offered up himſelf a ſpotleſs (ſacrifice) to God; being thereby a propitiation for our ſins and the ſins of the whole world. God by him did reconcile the world unto himſelf, not imputing unto them their tranſgreſſions. Thus doth the Scripture declare *Jeſus* to have been our Saviour: For he not only leads us in the way, but (as a gracious reward of our faithfull and conſtant adherence to him) has given us the promiſe of eternal joy and happineſs.

Acts 5. 31.
1 Tim. 2. 6.
Matt. 20. 28.
Epheſ. 1. 7.
Col. 1. 14.
Vid. 1 Pet. 1. 18, 19.
1 Pet. 2. 24.
Heb. 9. 14.
1 Joh. 2. 2.
4. 10.
ἱλασμός.
ἱλαστήριον.
Rom. 3. 25.

3. He is thirdly our Saviour by communication of ſpiritual ſtrength and power, whereby we are inabled to reſiſt and overcome the enemies of our ſoul and our ſalvation; freeing us from the dominion of ſin and Satan. Our own reaſon, however aided by exteriour inſtruction, and excitement, being unable to deal with thoſe powerfull temptations, oppoſitions and diſcouragements we are to encounter with, he hath given us a wiſe and powerfull ſpirit, to guide and adviſe us; to excite, and encourage us; to relieve and ſuccour us in all our religious practiſe and welfare; ſo that all deliverance from the prevalency of temptation and ſin, we owe to his grace and aſſiſtance: By our faithfull embracing Chriſt's doctrine and yoke---*Our old man is crucified with him, that the body of ſin may be deſtroyed, ſo that we henceforth ſhould not ſerve ſin:* Sin ſhall no longer lord it over us, becauſe we *are not under the law, but under grace; being freed from ſin, we are ſubjected to righteouſneſs: and made ſervants to God; having our fruit unto holineſs; and the end everlaſting life: The law of the ſpirit of life in chriſt Jeſus hath freed us from the law of ſin and of death:* Thus is Jeſus our Saviour.

2 Cor. 5. 19.
Col. 1. 20.
Rom. 6. 6, 14, 18, 22.
Rom. 8. 2.

4. He is ſo, laſtly, by final conferring upon us, and crowning us with ſalvation: He not only lead us in the way, and hath purchaſed for us the means, and helps us in the proſecution, and hath promiſed unto us, but will actually beſtow upon us (as a gracious reward of our faithfull and conſtant adherence to him) eternal joy and happineſs. *I have fought the good fight, I have finiſhed the race, I have kept the faith; henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day; and not to me only but to all them alſo that ſhall have loved his appearance. He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. Thou haſt given him* (thou, O father, to thy Son Jeſus haſt given) *the power of all fleſh, that he ſhould give eternal life to all that thou haſt given him* (that is to all, who by God's grace have perſiſted in faithfull obedience to him.) *The glory which thou haſt given me, I have given unto them.* Thus is he the ἀρχηγὸς ϗ τελειωτὴς, the *beginner, carrier on,* and *accompliſher* of our ſalvation: and therefore moſt appoſitely was named *Jeſus*; the name, which anciently that moſt valiant and ſucceſsful Captain did bear, who did of all moſt livelily repreſent and preſignifie him, and had therefore queſtionleſs by God's ſecret Providence this name aſſigned him.

2 Tim. 4. 8.
Heb. 7. 25.
Joh. 17. 2, 22.
Heb. 12. 2.

I need not now much to mind you, what reſpect, what love, what gratitude the very mention of this name, the conſideration of theſe benefits

towards us implyed thereby, ſhould beget in us. He that ſhould
freely, with great inconvenience to himſelf come out of his own
way, to ſhew us ours, bringing us out of a road tending unto certain
deſtruction, into a moſt pleaſant and ſafe way, ſurely leading unto
the end of our deſires, we ſhould think our ſelves much obliged unto:
He that ſhould draw us out of a wretched ſlavery, deſtitute of all eaſe,
comfort or hope, by frankly yielding up himſelf a ranſom for us, we
could not know how ſufficiently to value his kindneſs toward us: He that,
when we were ſentenced to death, (a death of torment endleſs and
remedileſs) ſhould not only expoſe his life for our delivery, but undergo
Joh. 15. 13. willingly a painfull and diſgracefull execution in our ſtead; what ſhould
we think of his friendſhip? what expreſſion could reach it? He laſtly,
that from a ſtate of extreme penury, baſeneſs, and diſconſolacy, ſhould
raiſe us to the higheſt pitch of wealth, dignity, and happineſs, how could
we worthily thank him? how love or honour him enough? This and
much more; much more than we can conceive or expreſs hath Jeſus
done for us: well therefore ought our hearts to melt with affection in
thinking of him, our knees to bend with reverence at the mention of his
Name. It concerns us alſo to take care, that his ſo excellent endeavours
for our ſalvation be not fruſtrated, that he be as well in effect, as deſign,
Heb. 2. 3. and vertue, our Saviour: what a folly were it, what a crime *to neglect*
(to render uſeleſs and ineffectual) *ſo great ſalvation*?

CHRIST.

1 King. 19.15. 'TIs a title, or name importing office and dignity; the ſame with
Meſſias; this in Greek, that in Hebrew ſignifying *The Anointed*.
Of ancient times in the Eaſtern countries (abounding as with good oil,
ſo with many delicate odoriferous ſpices) it ſeems, by *Hazael* his
unction, to have been the manner (it was ſo however among the Jews)
to ſeparate (or conſecrate) perſons (and things too, I might add)
deſigned to great and extraordinary employments, by anointing them with
Vid. Exod. 30. 23, &c. ointments compoſed of thoſe ingredients; ſymbolizing (or devoting) it
ſeems thereby both a plentifull effuſion upon them of gifts, qualifying
them for their employment, and a comfortable and pleaſant diffuſion of
good and gratefull effects expected from them; from the uſe of things,
Cant. 1. 2. and the performances of perſons ſo ſanctified. *Thy Name* (ſaith the Spouſe
Vid. Pſal. 133. in the *Canticles*) *is an ointment powered forth*? that is, very delightfull and
acceptable; and ſo were thoſe offices hoped to be, to which men by ſuch
unction were conſecrated. We find eſpecially three ſorts of perſons, to
whom this conſecration did belong, by divine appointment: Kings, and
Prieſts, and Prophets; who are therefore (all of them) ſtyled *God's anointed*,
Kings and Prieſts more frequently; but ſometimes alſo Prophets: *Touch*
1 Chro. 16.22. *not mine anointed, and do my prophets no harm*; where *prophets* and *anointed*
do ſeem to denote the ſame thing, and to expound one the other; for
Abraham (whom with the other Patriarchs thoſe words do concern) is
* Gen. 20. 7. called a * *Prophet*, and becauſe ſo, ſeems here ſtiled *God's anointed*.) Of
Prieſts, (though at firſt all the ſons of *Aaron* were thus conſecrated,
Exod. 40. 15. Exod. 30. 30. according to that law) Exod. 30. 30. *Thou ſhalt anoint Aaron and his ſons,*
that they may miniſter unto me in the Prieſts office; yet they tell us, that
afterward in all courſe of times only the High-prieſt was ſo conſecrated,
Levit. 4. 3, 5, 16. whence *the Anointed*, or the Prieſt that is anointed did ſignify *the High-prieſt*
(in diſtinction to other inferiour Prieſts.) Of *Kings*, all that
ſucceeded in the Kingdom of *Iſrael* in a legal and orderly courſe; and thoſe
whom

whom God did himſelf by extraordinary deſignation conferr that dignity upon, were ſo ſeparated; (as *Hazael*, and *Jehu**.) *Prophets*, we do not *1King.19.15. find that they were commonly or according to any rule *anointed*: but one plain inſtance we have of *Eliſha*, ſubſtituted to *Elijah* in this manner; it 1 King. 19.16. ſeems as being a prophet more than ordinary, endued with higher gifts, and deſigned to greater performances than common prophets were. Now whereas the people of the Jews were by prophetical admonitions brought into an opinion and hope, that in times to come God would ſend an extraordinary prophet: *I will raiſe them up a prophet from among their brethren,* Deut. 18. 15, 18. *like unto thee, and I will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him*; a prophet, who ſhould eſtabliſh a new covenant with the houſe of *Iſrael*; and is therefore called *the meſſenger of the covenant*, Mal. 1. 3. who ſhould propagate the knowledge and worſhip of God; ſhould enlighten and convert the Gentiles; who ſhould inſtruct the ignorant, ſtrengthen the faint, comfort the afflicted according to many paſſages concerning him in the prophets: as for inſtance, that in *Iſaiah* LXI. 1. cited by St. *Luke*, Luk. IV. 18. *The ſpirit of the Lord is upon me, becauſe the Lord hath anointed me to preach Good tidings unto the meek; he hath ſent me to bind up the broken-hearted*, &c. And that in the ſame prophet, chap. XLII. 1. alledged by St. *Matthew*, Matt. XII. 18. *Behold my ſervant, whom I uphold, mine elect in whom my ſoul delighteth; I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles. He ſhall not cry*, &c. Which being inſpired, is the qualification of a prophet; and ſuch promulgation of God's will; ſuch miniſtration of comfort and counſel from God are the proper offices of a prophet, (that is, of an eſpecial miniſter and agent ſent by God to tranſact his affairs with men and ſhew them his pleaſure.) This perſon alſo the Jews did from the ſame inſtructions expect to be a Prince, who ſhould govern them in righteouſneſs and in proſperity; endued with power to deliver them from all oppreſſion and ſlavery; to ſubdue their enemies; and reduce all nations under ſubjection to their laws; according to thoſe predictions; Iſa. 32. 1. *Behold a King ſhall reign in righteouſneſs*, &c. Pſal. 110. 2. *The Lord ſhall ſend the rod of thy ſtrength out of Sion, rule thou in the midſt of thine enemies.* Jer. 23. 5. and 33. 15. *Behold the days come, ſaith the Lord, that I will raiſe unto David a righteous branch; and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth; in his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely*: and Jer. 30. 8. *It ſhall come to* Vid. Ezek. 34. 23, &c. 37. 24. *paſs in that day, ſaith the Lord, I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him: But* Hoſ. 3. 5. *they ſhall ſerve the Lord their God, and David their King, whom I will raiſe up unto them.* Iſa. 11. 1, 10. *And there ſhall come forth a rod out of the* Vid. Iſa. 9. 7. 16. 5. *ſtem of Jeſſe, and a branch ſhall grow out of his roots: And the ſpirit of the Lord ſhall be upon him*, &c.---*he ſhall ſtand for an Enſign of the people, to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious*: and many more places clearly ſpeak to the ſame purpoſe. That this Great perſon alſo ſhould be a Prieſt, they did or might have learned from the ſame Prophets: for of him *Zechariah* thus foretold: *Thus ſaith the Lord of Hoſts; Behold the man* Zech. 6. 12. *whoſe name is the Branch,* (a name in ſo many places appropriated to the Meſſias) *and he ſhall grow up out of his place, and he ſhall build the temple of the Lord; even he ſhall build the Temple of the Lord, and he ſhall bear the glory; and ſhall ſit and rule upon his throne; And he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both.* Of him alſo *David* Pſal. 110. 4. ſpake: *The Lord hath ſworn and will not repent; Thou art a prieſt for ever, after the order of Melchizedeck*: From divers paſſages alſo concerning his

performances of propitiation and benediction they might have collected
the ſame. It is no wonder then, that the ancient Jews (although the text
of Scripture does not, except once in the 9th. of *Daniel*, apply this name
of *Chriſt* or *Meſſias* to this perſon, ſo promiſed and propheſied of) did attribute
eſpecially this title to him, it ſeeming moſt proper of any, and
moſt comprehenſive; implying all the privileges, endowments, and performances
belonging to him: 'tis obſerved that the *Chaldee* Paraphraſe
(compoſed by the Prieſts, as an interpretation of the leſs exactly underſtood
ancient Hebrew Scripture, for the benefit and inſtruction of the
Vid. Neh. 8. 8. people) doth expreſly mention the *Meſſias* in above ſeventy places; and
according to their Expoſitions we ſee that the People did confidently expect
Joh. 4. 25. a perſon (under this name and notion) ſhould come: *I know* (ſaid
the Woman of *Samaria*, ſo far had this belief extended) *that the Meſſias
comes; and when he ſhall come, he will tell us all things:* (Obſerve, that they
did promiſe to themſelves a full declaration of all truth by the *Meſſias*.)
And when St. *John* the Baptiſt did live and teach in a manner extraordinary,
Luk. 3. 15. 'tis ſaid, *That the people did expect, and all men muſed in their hearts
concerning him whether he were the Chriſt, or not:* And when our Saviour's
Joh. 7. 31. admirable works and diſcourſes had convinced divers, they ſaid: *When
Chriſt cometh, ſhall he do greater miracles than this man hath done?* So
that 'tis evident, the belief and expectation of a *Meſſias* to come was general
among them. And that indeed *Jeſus* was ſuch, in correſpondency
to all thoſe prophecies, and the characters in them deſcribed and preſignified,
that he was ſignally choſen and conſecrated by God, in a manner
ſupereminent, to all theſe offices Prophetical, Regal, and Sacerdotal,
Act. 10. 38. the New Teſtament doth abundantly ſhew us. *Him* (ſaith St. *Peter* in
general) *God anointed with the holy Spirit, and Power:* not with external
affuſion of material oil (that did only ſignifie, as *Cyrus* alſo was not, who
yet is called *God's Meſſias*) but with real infuſion of divine grace and
power, enabling him to execute all thoſe great and extraordinary functions:
with this gladſome oil he was thoroughly perfumed and repleniſhed,
without meaſure: with this he was ſanctified from the womb;
Pſal. 45. 5. when the *power of the higheſt did overſhadow him*, at or in his conception:
Luk. 4. 1. with this, at his Baptiſm, he was ſolemnly and viſibly inaugurated; when
Joh. 3. 34. the Heavens were opened unto him, and the Spirit of God *deſcended upon
Matt. 3. 16. him as a Dove, and came upon him:* with this in all the courſe of his life
Acts 10. 38. and miniſtery he was continually accompanied; the vertue of it being in
moſt ſenſible effects of wiſe and gracious diſcourſe; holy and blameleſs
converſation; miraculous and glorious performances, for the good and
benefit of mankind, to the delight and conſolation of all well-diſpoſed
minds, diſcovered and diffuſed. He was by this made (in right and in
effect) a *Prophet*, a *King*, a *Prieſt*. 1. A *Prophet*; for they were not miſtaken,
Luk. 7. 16. who (upon our Saviour's admirable raiſing the Widow's child)
were *amazed, and glorified God, ſaying, That a great Prophet was raiſed
up among them*, and that *God had viſited his people:* nor the diſciples, who
Luk. 24. 19. called him *a Prophet, mighty in deed and ſpeech before God and all the people:*
Joh. 6. 14. nor they, who confeſſed (in St. *John*'s Goſpel) *This is in truth the
Prophet, that is to come into the world:* an extraordinary commiſſion he
had from God, declared by vocal atteſtation of God himſelf from Heaven,
by the expreſs teſtimony of St. *John Baptiſt*, by the performance
of innumerable great ſigns and miraculous works (arguments in the
higheſt degree, to utmoſt poſſibility ſufficient to aſſert and confirm it)
he was in greateſt perfection qualified for the exerciſe of that function;
by inſpiration complete and unlimited; by diſpoſition of mind altogether

pure and holy, declared in a continual practice of life void of all ſin and guile; by an inſuperable courage and conſtancy, an incomparable meekneſs and patience; a moſt winning goodneſs and ſweetneſs; a tranſcendent wiſdom and diſcretion; a moſt powerfull awfulneſs and majeſty, expreſſed in all his demeanour and actions. And ſuitable to the authority of his commiſſion and the qualifications of his perſon was the weight and the extent of his doctrine, concerning no leſs than the ſalvation of mankind; the reconciliation of God to the world; the entire will of God, and whole duty of man, with all the covenants and conditions, the promiſes and threatnings relating to our future ſtate; myſteries never before revealed, decrees never to be reverſed. He did not (as other Prophets have done) propheſie about the conſtitution of one particular law or religion; the reproof or reformation of one ſtate; the judgment and fate determined to this or that nation; but to the inſtruction and converſion of all people; the ſettling of a law univerſal and perpetual; the final doom of all the world, did his prophetical revelations extend. So was he a Prophet. 2. And a *King* alſo he is; ſuch as the Prophets foretold he ſhould be; who ſhould *raiſe the tabernacle of David that was fallen*; and *reſtore the Kingdom to Iſrael,* (Acts 1.6.) that ſhould enact laws, and reduce the nations into ſubjection to them; ſhould erect a Kingdom, and govern it in righteouſneſs, peace, and proſperity; ſubduing and extirpating all the enemies thereof: [A King not of this world, though over it; ruling not in external pomp and ſtate; but by ſecret providence and power; not ſo much over the bodies and temporal eſtates, as in the hearts and conſciences of men; not chiefly by outward compulſion and violence; but by inward allurement and perſuaſion:] A King he is indeed over all the world; to * the lamb is to be *aſcribed all power and authority by every creature*; he is truly ſtyled *King of Kings, and Lord of Lords.* God hath advanced him (ὑπερύψωσε) and hath *given him a name* (that is, a title of dignity and authority) *above every name*; *that at the name of Jeſus every knee ſhould bend, whether of things in heaven, or upon the earth, or under the ground.* Of him in a higher and exacter ſenſe it was ſaid, than of *Solomon*: *All Kings fall down before him, all Nations do ſerve him:* All men whatever (all creatures) are his vaſſals, ſubject and tributary to him: *All power is given unto him in heaven and earth.* But in eſpecial manner he is King over his Church; over that People, whom by the ſword of his word and prevalent operation of his ſpirit he hath ſubdued to himſelf, (that myſtical *Sion*, built upon the rock of his heavenly grace and truth; in which 'tis ſaid God will place his reſidence and reign for ever; from whence the law ſhall go forth; and to which all nations ſhall flow.) Over this he reigns; having eſtabliſhed moſt righteous and wholſome laws, which his ſubjects are obliged and enabled by him to obey; protecting them by legiſlation, by defence and protection, &c. from the invaſions and inſurrections of their enemies (inteſtine enemies, their own luſts; outward enemies, the Devil and the World,) ſupporting them in their diſtreſſes and afflictions: Alſo exerciſing judgment over all; diſtributing fit rewards and puniſhments, with exquiſite juſtice and equity; moſt juſt, though very ſevere puniſhments upon obſtinate offenders; moſt royal and liberal rewards to the faithfull and obedient; laſtly, reſtraining, defeating, and deſtroying all the enemies to his royal dignity, and to the welfare of his good ſubjects; both viſible and inviſible; temporal and ſpiritual. *Out of his mouth* (Apoc. 19. 15.) *there goeth a ſharp ſword, that with it he ſhould ſmite the nations, and he ſhall rule them with a rod of iron: Theſe mine enemies* (he ſhall one day ſay) *which would not that I ſhould reign over them, bring them hither and*

ſlay

1 Pet. 2. 22.
Amos 9. 11.
* Rev. 5. 13.
19. 16.
Rev. 1. 5.
Phil. 2. 9.
Eph. 1. 21.
Col. 2. 10.
Pſal. 72. 11.
Mat. 28. 18.
11. 27.
Joh. 3. 35.
13. 3.
17. 2.
Pſal. 132. 13.
Mic. 4. 7, &c.
Iſa. 2. 2, &c.
Apoc. 19. 15.
Pſal. 2. 9.
Mat. 25. 31, &c.
Luk. 19. 27.
1 Cor. 15. 25, 26.

ſlay them before me; He muſt reign till he hath put all enemies under his
Vid. Col.2. 15. *feet.* Thus is he a King, endued with ſoveraign Power, and crowned with
glorious Majeſty; enjoying all pre-eminencies,and exerciſing all functions
ſuitable to regal dignity. 3. He is alſo a *Prieſt*; and that no ordinary
Heb. 8. 6. one: διαφορωτέρας τέτευχε λειτουργίας; he hath *obtained a more excellent*
function, than any other Prieſt ever had. An oblation he once offered, in
worth and efficacy ſurpaſſing all the ſacrifices and oblations that ever
were or could be made (all the fatteſt hecatombs that were ever ſacrificed;
1 Pet. 1. 18. all the gold and precious ſtones that were ever offered; all the ſpices and
perfumes that ever were kindled upon the altar, were but vile and ſordid;
Heb. 9. 9. ineffectual and unacceptable, in compariſon thereto) a willing oblation of
his own moſt glorious body (the temple of the divinity;) of his moſt
Heb. 10. 5. Joh. 10. 16. precious blood; of his dear life; of himſelf; his moſt innocent, moſt pure,
Eph. 5. 2. moſt ſpotleſs and unblemiſhed ſelf; for the propitiation of our ſins, and
Heb. 7. 27. Heb. 7. 26. reconciling us to God; an oblation that only could appeaſe God's wrath,
and merit his favour.

He doth alſo (which is another ſacerdotal performance) intercede for
the pardon of our ſins: *If any man ſin, we have an advocate with* (or *to*)
1 Joh. 2. 1. *the father, Jeſus Chriſt the righteous*; for the acceptance of our ſervices;
Vid. Heb. 5. 7. for the granting our requeſts; for grace and aſſiſtance, comfort and reward,
and all ſpiritual advantages to be conferr'd upon us; thus purſuing
the work of ſalvation by his propitiatory ſacrifice begun for us.
Heb. 7. 25. Whence (as the Apoſtle ſaith) *he is able to ſave to the uttermoſt thoſe that*
Numb. 6. 23. *by him come unto God, ſeeing he ever liveth to make interceſſion for us.* It
1 Tim. 2. 5. is the duty alſo of a Prieſt to mediate between God and man by atonement
and interceſſion; ſo is he.

* 1 Chr.23.13. He doth farther, as a * Prieſt, perform the office of bleſſing; bleſſing the
Levit. 9. 22, 23. people in God's name: bleſſing God in the people's behalf; as did that
Gen.14.19,20. illuſtrious type of him, *Melchizedeck. (Bleſſed be Abram of the moſt High*
God, poſſeſſour of heaven and earth: and bleſſed be the moſt High God, which
hath delivered thine enemies into thy hand.) So hath Jeſus effectually pronounced
all joy and happineſs to his faithfull people; he pronounced Bleſſedneſs
in his Sermons; he bleſſed his Diſciples at his parting; *And God*
Luk.24. 50. Act. 3. 26. (as St. *Peter* tells us) *having raiſed up his Son Jeſus, ſent him to bleſs us,*
Vid. Eph. 1. 3. *in turning away every one of us from his iniquity*; and at the laſt day he will
Matt.25.34. utter that comfortable benediction; *Come ye bleſſed of my father, inherit*
the Kingdom prepared for you from the foundation of the world; as the great
Prophet and Doctor; as the ſoveraign King and Prince, as the High-Prieſt
and Advocate of his Church. So in all reſpects is Jeſus a true and perfect
Prieſt; and ſo finally in all reſpects is he God's *anointed*; the *Chriſt*
of God: and indeed that he is ſo, is the fundamental point of our Religion;
which the Apoſtles did teſtifie, and preach, and labour to perſuade
the world of, the ſincere belief of which doth conſtitute and denominate
us Chriſtians: the conſideration of which may ſerve to beget in us a
practice anſwerable to our relations grounded thereupon: If he be ſuch a
Prophet, we muſt with attention and a docile mind hearken to his admonitions
and inſtructions; we muſt yield a ſteady belief to his doctrine;
we muſt readily practiſe what he teaches us: if he be our King, we
muſt perform all due allegiance to him; pay him honour and reverence;
ſubmit to his laws and commandments; repoſe truſt and confidence in
him; fly to his protection and aſſiſtance in all our difficulties and needs.
If he be our Prieſt, we muſt apply our ſelves to him for, and rely upon
his ſpiritual miniſteries in our behalf; ſue for and expect propitiation of
our ſins by his ſacrifice; the collation of all ſpiritual gifts from his interceſſion;

terceſſion; all ſpiritual comfort, joy, and felicity in conſequence upon his efficacious benediction; *Having* ('tis the Apoſtle to the *Hebrews* his Heb. 10. 21, 22. admonition) *a great Prieſt over the houſe of God, let us draw near with a true heart, in full aſſurance of faith.* In a word; if Jeſus be Chriſt, let us be Chriſtians; Chriſtians not in name only, in outward profeſſion, in our opinion; but in very deed and reality; in our heart, in our affection, in our practice. *Let every one that nameth the name of Chriſt* (that confeſſeth 2 Tim. 2. 19. him to be ſo) *depart from iniquity.*

His only Son.

THat the *Meſſias* deſigned by God to come for the reſtoring of the Church and reformation of the World, was in eſpecial manner to be the Son of God, ſeems to have been the common perſuaſion of the ancient Jews before our Saviour's appearance; as may be collected from divers expreſſions then uſed, wherein being the Chriſt, and being the Son of God, are conjoined as inſeparable adjuncts of the ſame perſon: as in the confeſſions of *Nathanael.* * *Rabbi, thou art the Son of God, thou art the* * Joh. 1. 49. *King of Iſrael:* Of *Martha,* † *I believe that thou art the Chriſt, the Son of* † Joh. 11. 27. *God, which ſhould come into the world:* Of St. *Peter,* ‖ *We have believed,* ‖ Joh. 6. 69. *and have known that thou art the Chriſt, the Son of the living God;* and eſpecially by that examination of the High-Prieſt: * *I adjure thee by the living* * Matt. 26. 63. *God, that thou tell us, whether thou be the Chriſt, the Son of God.* Mar. 14. 61. And that our Saviour was indeed ſo, the New Teſtament doth every-where teach us: calling him not only at large *the Son of God,* but his μονογενὴς (his *only begotten Son,*) his ἀγαπητὸς, (his *darling Son;*) his πρωτότοκος (his *firſt-born,*) his ἴδιος υἱὸς (his *proper* and *peculiar Son;*) thoſe epithets all implying ſomewhat of peculiar eminency in the kind and ground of this relation. *Adam* is called *the Son of God;* and the Angels are ſo entitled; Luk. 3. ult. and Princes are ſome-where ſtyled *the children of the moſt High:* and all Pſal. 82. 6. men; eſpecially all good men; yea all things have God, in ſome ſenſe, their father: But all theſe in a manner (if we compare them with Chriſt's relation) are improper and inferiour; for he is the *only Son,* (or the *only begotten Son*) of God. Now we find indeed ſeveral reaſons and reſpects, for which he is called the Son of God: he is ſo in regard of his temporal generation, by the Holy Ghoſt of the Virgin *Mary;* ſo the Angel doth expreſly tell us: *The Holy Ghoſt ſhall come upon thee, and the power of the* Luk. 1. 35. *Higheſt ſhall overſhadow thee: therefore alſo that Holy thing, which is be-* Vid. Gal. 4. 4. *gotten, ſhall be called the Son of God:* A generation, ſo wonderfull, and peculiar, without intervention of any father, but God, is one ground of this relation and title. He is alſo capable of this title, by reaſon of that high Office, the which by God's ſpecial deſignation and appointment he was inſtated in: if ordinary Princes and Judges (as being deputed by God to repreſent himſelf in diſpenſation of juſtice, as reſembling him in exerciſe of power and authority) have been called *Gods,* and *the children of* Pſal. 82. 6. *the moſt High,* in the Holy Scripture it ſelf; with how much greater Joh. 10. 36. reaſon and truth may he (whom God hath ſanctified and ſent into the world; hath conſecrated and commiſſionated to the moſt eminent and extraordinary office) be ſo called? 'tis our Saviour's own argumentation. He is alſo in regard of his Reſurrection by the divine power (which is a kind of generation, or a regeneration to another immortal life) ſo ſtyled: if others are the Children of God, being the Children of the Reſurrection, how much more he, who is *the firſt-born from the dead?* and that of the Luk. 20. 36. Pſalmiſt, concerning Chriſt, *Thou art my ſon, this day have I begotten thee,* Col. 1. 18. according to St. *Paul's* expoſition, was fulfilled by God's raiſing Jeſus Rev. 1. 5. Act. 13. 32, 33.

(*Acts* 13. 33.) again ; whereas it is ſaid, that God did appoint or make Heb. 1. 2. our Saviour *heir of all things* ; did *put all things under his feet* ; did *give* Eph. 1. 22. Joh. 17. 1, 2. *him power over all fleſh* ; did *commit to him all authority in heaven and upon* Matt. 28. 18. *the earth* ; *having ſet him at his right hand* ; hath exalted him to the next Act. 2. 33. place of authority and dignity to himſelf, (*the right hand of the Majeſty* Heb. 1. 3. *in the higheſt*,) and given him *a name above every name* : Well may he in Phil. 2. 9. Eph. 1. 20, 21. this reſpect be entitled *the Son of God*, as having obtained the rank and privilege proper to this relation : (*If a ſon, then an heir*, St. *Paul* argues: and reciprocally, if conſtituted *heir of all*, then in that regard *a ſon*, Rom. 8.17.) in ſuch reſpects is our Saviour properly or may be fitly ſtyled the *Son of God* : but his being ſo expreſly called God's *only begotten Son*, doth imply a ground more peculiar and more excellent (than any of theſe) of this relation (as do alſo thoſe eſpecial prerogatives of affection and favour from God appropriated to him ; with all the glorious preferment conſequent thence argue the ſame.) For the firſt *Adam* alſo derived his Being immediately from God's power and divine inſpiration ; *Iſaac, Samuel*, and *John* the Baptiſt, had a generation extraordinary and miraculous (as being born of aged fathers, or barren mothers, by the interpoſition of divine power ;) and we cannot eaſily conceive how the production of Angels ſhould be ſo much inferiour to our Saviour's temporal generation (ſuppoſing he had no other.) And our Saviour, though he were the firſt, and chief, yet was not the only Son of the Reſurrection ; nor doth the arbitrary collation of power and dignity, how eminent ſoever, ſeem to ſuffice : for we ſee others in regard to their deſignment and deputation to offices of power and truſt (though ſubordinate and inferiour to him) entitled *the Sons of God* : (beſide, that this is ground of a metaphorical rather than a natural and proper Sonſhip ;) And though our Saviour be *the heir of all* Rom. 8. 17. *things*, yet hath he *co-heirs* ; whom (as St. *Paul* ſpeaks) *God hath together* Eph. 2. 5, 6. *enlivened, and together raiſed, and together ſeated with him in thrones of* Heb. 2. 10. *glory and bliſs*. In theſe reſpects God hath *many Sons* (as the author to the Rom. 8. 29. *Hebrews* tells us) and our Saviour *many brethren* (as it is in *Romans* the 8th.) We ſhould therefore ſeek a more excellent and proper foundation of this only Sonſhip; and ſuch we may deduce from the teſtimony of divine Writ. Joh. 3. 13. It is evident thence, that our Saviour had an exiſtence before his temporal 6. 62. generation ; for he did deſcend from heaven, and was there before he did deſcend : (his aſcenſion was but a returning thither, whence he had deſcended at his incarnation) he was before St. *John* the Baptiſt ; and there- Joh. 1. 15. fore (as St. *John* confeſſes) was worthily preferred before him. Before Joh. 8. 58. *Abraham* was born, he did ſubſiſt (and therefore might without any abſurdity affirm, that *Abraham* and he did ſee each other, might have entercourſe together, as his own diſcourſe with the *Jews* doth declare :) nay farther, 'tis plain he was of ſtanding, and had a glory before the world had Joh. 17. 5. a being : for he prays thus ; *And now father glorify me with thy ſelf with the glory which I had before the world was with thee* : (Glory ; that is, a moſt honourable ſtate of being, and excellent perfection, was not only deſigned him, but he really had it, before the World was) and needs muſt it be ſo ; Heb. 1. for *by him God made the World* : and himſelf made it : *By him* (ſaith Col. 1. 15, &c. St. *Paul*) *were all things created that are in heaven and that are in earth,* Eph. 3. 9. *viſible and inviſible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him : And he is before all things, and by him all things conſiſt* : (He did not only create anew and reform mankind ; but he created all things ; and among them all degrees of Angels ; all things in heaven ; ſuch things as the new metaphorical Joh. 1. 3, 10. Creation did not extend unto :) *All things were made by him* (or did exiſt

by him) *and without him there was not any thing made, which was made* (ſaith
St. *John*; and what could be ſaid more expreſly or clearly?) In fine, he
did exiſt from all eternity: πρωτότοκος πάσης κτίσεως; that is, born before
all the Creation: as, *In the beginning was the Word:* In the beginning; that Joh. 1. 1.
is, before any point of time deſignable or conceivable; that is, from eternity;
whence he is truly ſtyled *the firſt and the laſt* (ὁ πρῶτος καὶ ὁ ἔσχατος;)
and *Alpha* and *Omega*, ſeveral times in St. *John*'s Revelation: (a Rev. 1. 17.
phraſe by which God's eternity and immortality are uſually expreſſed.) 2. 8. 22. 13.
He had therefore a Being before his temporal generation; and that before Iſa. 41. 4.
all creatures; even from eternity; therefore that Being was divine; if no 48. 12.
creature; if author of all creatures; if eternally ſubſiſtent, then God: that 44. 6. Rev. 1. 8.
action is proper, that attribute is peculiar to God; only God can be the
Creator of all things; (He that built all things is God; none but God can
be eternal; *He only hath immortality*, and only therefore hath eternity:)
He is conſequently ſaid, before he did aſſume the *form of a ſervant, and* Heb. 3. 4. 1 Tim. 6. 16.
became like unto men, to have ſubſiſted in *the form of God, and not to have*
deemed it robbery to be equal (or in equality) *to God*; (ſo that as he was Phil. 2. 6, 7.
after his incarnation truly Man, partaker of man's nature and properties;
ſo before it he was truly God, partaker of the divine eſſence and attributes;)
and therefore he is frequently in the Scriptures called *God* (in
the moſt proper and higheſt ſenſe:) *In the beginning was the word, and the* Vid. Rom. 8. 33.
word was with God, and the word was God. God is ſaid to have been *manifeſted* Joh. 1. 1.
in the fleſh, juſtified in the ſpirit, ſeen of Angels, preached among the 1 Tim. 3. 16.
Gentiles, believed upon in the World, aſſumed into Glory, (of which poſitions
'tis evident that the ſubject is *Chriſt*, he is therefore called *God*:) God is
alſo ſaid (by St. *Paul*) to *have purchaſed his Church with his own bloud*; Acts 20. 28.
who elſe did that but Chriſt? *My Lord and my God*; ſo St. *Thomas* expreſſed
his faith in Chriſt (upon his conviction) which our Saviour accepts
and approves, as a proper teſtimony thereof. Alſo: *We are* (ſaith St. *John*) Joh. 20. 28.
in the true One (the God of truth) *in his Son Jeſus Chriſt*: This he, is the 1 Joh. 5. 20.
true God, and life eternal, (no falſe, no metaphorical God, but the very
true ſupreme ever-living God:) *Out of whom* (ſaith St. *Paul*) *as concerning* Rom. 9. 5.
the fleſh (according to his humanity) *Chriſt came, who is over all God bleſſed*
for ever, (ὁ ἐπὶ πάντων Θεὸς) *the God over all, the ſupreme God; the moſt* Mar. 1. 61.
High: God, bleſſed for ever; the ὁ εὐλογητὸς, *the Bleſſed one*, (which is
a ſpecial and characteriſtical attribute or title of God.) Now this proper
appellation, with the Majeſty and Worſhip due thereto, as alſo the title of
Lord and King; *King of Kings, and Lord of Lords*; with the reverence Pſal. 42. 8.
and authority attending them: likewiſe the moſt divine works of creation
and providence, and judging the world; immediate working of miracles,
remitting of ſins: the divine attributes of wiſe, good, powerfull,
abſolutely and perfectly: in a word, all things that the father hath (according
to what our Saviour affirmed: *All things that the father hath* Joh. 16. 15.
are mine;) we cannot imagine that God, who is ſo jealous of his honour,
(who *will not give his glory to another*) would communicate to any creature,
how eminent ſoever in nature (for the higheſt creature poſſible muſt
however be infinitely diſtant from, infinitely inferiour to himſelf in perfection
and dignity; nor can any be capable of it in nature, or in reaſon
and juſtice accept ſuch names, ſuch characters, ſuch prerogatives.) Now
our Saviour being thus God; and the whole tenour of our Religion (with
teſtimonies of Scripture frequent and obvious) aſſerting but one God;
therefore our Saviour hath the ſame eſſence with God; and it muſt be
neceſſarily true what himſelf affirms: *I and the father am one*, Joh. 10. 30.
Yet hath he not this eſſence of himſelf, but by communication: For *as*

the father hath life in himſelf, ſo hath he given the ſon to have life in him- Col. 1. 15. Heb. 1. 3. *ſelf.* Joh. 5. 26. He is the *image of the inviſible God* (an image moſt perfectly like, becauſe having the very ſame nature) an effulgency of his glory, and a character (or perfect impreſſion) of his ſubſtance; and this eternal communication of the ſame divine eſſence is that generation, in reſpect of which he is moſt properly and truly, The only begotten Son of God: If to produce a Being like (in any kind or degree) be to generate; to impart a Being without any diſſimilitude or diſparity at all, perfectly the ſame, is the moſt proper generation: And that none other (beſide our Saviour) was ſo begotten, in any manner like or comparable to this, is evident enough; for that as no reaſon could have taught us that our Saviour himſelf was thus begotten, ſo no revelation hath ſhewed us that any other was: By creation things receive a Being from God infinitely different, unlike, and unequal to the Being of God, and that filiation which is grounded upon adoption and grace is wholly divers from this: and the communication of the divine eſſence to the Holy Ghoſt, doth ſo differ in manner from this (though the manner be incomprehenſible to us) that it is never called *generation* in Scripture, and therefore we muſt not preſume it to be ſo.) But ſo much for explication of the point: For application briefly: The conſideration of this point will ſerve to inſtruct and confirm our faith concerning the myſtery of our redemption; to direct and heighten our devotion; to raiſe in us a due gratitude toward God; to beget hope and comfort in us.

1. We may firſt hence learn whence the undertaking of Chriſt (his performances and his ſufferings for us) become of ſo great worth and effi- 1 Joh. 1. 7. Heb. 9. 14. Col. 1. 13. cacy: it is no wonder that God's only Son his mediation ſhould be ſo acceptable and effectual with God; that his bloud ſhould be ſo precious in God's ſight, and his interceſſion ſo prevalent with him. What could υἱὸς τῆς ἀγάπης αὐτοῦ. God deny his own Son, *the Son of his love,* ſo earneſtly entreating in our behalf? what debts might not ſo rich a price diſcharge? what anger could not ſo dear a ſacrifice appeaſe? what juſtice ſhould ſo full a compenſation 1 Pet. 1. 18. not ſatisfy? We were *not redeemed with gold*; all the *Indies* had not been able to ranſom a ſoul; all the hecatombs in the world cannot ſatisfy for a peccadillo: Well might a perſon ſo infinitely worthy and excellent be a ſufficient ranſom for whole World's of miſerable offenders and captives; well might his voluntary ſuffering a bitter and diſgracefull death countervail the deſerved puniſhment of all mankind, if our diſpleaſing, and diſho- Pſal. 49. 7. nouring a perſon ſo great, ſo good, doth aggravate our offence; the equal excellency and dignity of the perſon ſubmitting in our behalf to juſtice and performance of ſatisfaction, may proportionably advance the reparation, and countervail the injury done: Well therefore may we believe Rom. 8. 33. and ſay with the Apoſtle: *Who ſhall criminate againſt the elect of God? 'tis God that juſtifieth* (the Son of God, as himſelf God, that ſatisfies juſtice for us) *who is there that condemns? 'tis Chriſt that hath died for us.*

2. We learn what reverence and adoration is due to our Saviour; and Joh. 5. 23. why we muſt *honour the ſon, even as we honour the father,* (as himſelf hath taught us to do.) Whence it is, that (in St. *John's* Revelation) every creature, which is in heaven, and on the earth and under the earth, and ſuch as are in the ſea, and all that are in them, did (and ought to) ſay, *Bleſſing, honour, glory and power be unto him, that ſitteth upon the throne, and unto the lamb for ever and ever,* (aſcribing the ſame pre-eminency, and paying the ſame veneration jointly to God Almighty and to the Lamb his bleſſed Son;) why, not we men only (whom he hath particularly pur- Phil. 2. 9. chaſed and redeemed) but even *all things in heaven and earth, and beneath the*

the earth muſt bend the knee (yield worſhip and obſervance) to him; when the *firſt-begotten is brought into the world*, it is ſaid, *Let all the Angels* Heb. 1. 6. *of God worſhip him.* We are (we ſee) obliged to aſcribe divine glory; to yield divine adoration to Chriſt; why? becauſe he is the *only Son of God*, equal in Majeſty, One in eſſence with him: were he not ſo, it were injury to God and ſacrilege to do it: God would not *impart his glory*, we ſhould Iſa. 42. 8. not *yield it to another.*

3. We hence may perceive the infinite goodneſs of God unto us, and our obligation to love, and anſwerable thankfulneſs toward him. *God commendeth his love toward us*, ſaith St. *Paul*, *in that while we were yet ſinners Chriſt died for us*: Rom. 5. 8. *In this* (ſaith St. *John*) *was manifeſted the love of God toward us, becauſe God ſent his only begotten Son into the world, that we might live through him.* 1 Joh. 4. 8. *In this is love* (love indeed, admirable, and inconceivable) *not that we loved God, but that he loved us, and ſent his only begotten Son to be a propitiation for our ſins.* Can there be imagined any equal, any like expreſſion of kindneſs, of mercy, of condeſcenſion, of goodneſs, as for a Prince (himſelf perfectly glorious and happy) freely to deliver up his own only, moſt dearly beloved Son (out from his boſom of glory and bliſs) to ſuffer moſt baſe contumelies, moſt grievous torments for the welfare of his declared enemies, traitours, and rebels? Such hath been God's goodneſs to us, ſuitable thereto ſhould our gratitude be toward him.

4. This conſideration fitly ſerves to beget in us hope in God upon all occaſions of our need or diſtreſs; as alſo comfort in all our afflictions. *He hath ſo loved the world, that he gave his only begotten Son* for its ſalvation Joh. 3. 16. and happineſs; how can he be ſuppoſed unwilling to beſtow whatever elſe ſhall appear needfull or beneficial for us? He that parted with a jewel ſo ineſtimable in charity and pity toward us, to him no other thing can ſeem much to give us: 'tis St. *Paul's* conſolatory diſcourſe: Rom. 8. 32. *He that did not ſpare his own Son, but delivered him up for us all, how ſhall he not with him freely give us all things?* [All things that we need, that we can reaſonably deſire, that will be good and fit for us.]

5. I might add the uſe, which St. *John* (1. 4, 12.) makes of this conſideration: *Beloved* (ſaith he) *if God ſo loved us, we alſo ought to love one another*: If God ſo lovingly gave up his only Son for us; what (in reſpect, in gratitude, in imitation of him;) what expreſſions, I ſay, of charity and good-will ought we to yield toward our brethren? what endeavours, what goods, what life of ours ſhould be too dear for us to impart for their good? So much for this point. It follows,

Our Lord.

AS the name of *God* is by a myſterious kind of peculiarity attributed to the *father*, ſo is the name of *Lord* to the *ſon*; who is ſometimes called abſolutely *the Lord* (or *the Lord Jeſus*) ſometimes *our Lord*; to acknowledge and call him ſo being the ſpecial duty and character of a Chriſtian: *There be* (ſaith St. *Paul*; there be according to popular or worldly uſe) *Gods many, and Lords many, but to us there is one God the* 1 Cor. 8. 5. *father, and one Lord Jeſus Chriſt.* And *One Lord, one faith, one baptiſm*; Eph. 4. 5, 6. 1 Cor. 12. 3. *One God, and father of all things* (are by us Chriſtians profeſſed) and: *No* Phil. 2. 11. *man can call Jeſus Lord* (that is cordially embrace Chriſtianity) *but by the Holy Ghoſt.* The reaſon of which peculiar appellation may be, becauſe beſide that natural dominion over us appertaining to Chriſt as our God and Maker, that title is in ſeveral other reſpects, and upon other grounds

due to him. In what notion ſoever we take Lord, as a Governour over
ſubjects, as a Maſter over ſervants, as an Owner of Goods, as a Maſter of
Diſciples, as a Leader of Followers, he is according to all ſuch notions *our
Lord:* conſider him in whatever reſpect or capacity, as God, as Man, as
Θεάνθρωπος (God and Man united; as Jeſus, as Chriſt) he is our Lord:
Examine all foundations imaginable of juſt dominion: Eminence of nature;
of power; derivation of being, with the preſervation and maintenance
thereof; donation, acquiſition, deſert, purchaſe, redemption, conqueſt,
compact and reſignation of our ſelves; upon them all his right of
Lordſhip over us is juſtly grounded. As God he is our Lord; endued with
ſupreme authority and irreſiſtible power, alſo hath made all things, and
upholds all things; and therefore all things are ſubject to his diſpoſal (to
be governed, and poſſeſſed, and uſed according to his pleaſure) hence that
moſt peculiar and auguſt name of God *Jehovah* (denoting either independency
and indefectibility in ſubſiſtence; or uncontrollable and infallible
efficacy in action; both together; and therefore fitly rendred κύριος by
the Seventy interpreters, and *Lord* by our tranſlatours*) is attributed to
him, *This is his name* (ſaith the prophet) *whereby he ſhall be called, Jehovah*
Jer. 23. 6. *our Righteouſneſs*; and what is in the Old Teſtament ſpoken of *Jehovah*,
is in the New Teſtament by infallible expoſition applied to him: as, for
Mal. 3. 1. inſtance, what *Malachy* did foretell concerning *Elias*, *that he ſhould pre-*
Matt. 3. 3. *pare the way of Jehovah*, was verified in St. *John* Baptiſt's preparing the
Luk. 1. 76. way to our Saviour. As man alſo God did conferr upon him Lordſhip;
Joh. 5. 27. a power and authority of ruling and judging; of remitting offences;
and puniſhing and rewarding: The father hath given him authority even
to execute judgment, ὅτι υἱὸς ἀνθρώπου ἐστὶν, *becauſe* (or whereas) *he is the*
Act. 2. 36. *ſon of man*; and, *Let all the houſe of Iſrael* (ſaith St. *Peter*) *know aſſuredly,*
Matt. 16. 27. *that God hath made him Lord and Chriſt*, (even) *this Jeſus, whom you did*
crucify: And, *The ſon of man ſhall come in the glory of his father with his*
angels, and reward every man according to his works. And, *Being found in*
Phil. 2. 8. *ſhape as a man, he humbled himſelf* (ſaith St. Paul) *becoming obedient unto*
Vid. Matt. 9. 2, 6. *death, the death of the croſs; therefore alſo did God exalt him----that at the*
Vid. Act. 10. 42. *name of Jeſus every knee ſhould bend---and that every tongue ſhould confeſs*
Rom. 14. 9. *that Jeſus is the Lord:* And again: *To this end Chriſt both died, roſe, and*
revived, that he might be Lord both of the dead and living; And, *God rai-*
Joh. 17. 2. *ſed him from the dead, and ſet him at his right hand in the heavenly places,*
far above all principality and power, and might, and dominion, and every
name that is named, not only in this world, but alſo in that which is to come;
and hath put all things under his feet, and gave him to be head over all
Eph. 1. 20. *things to the Church. Thou haſt given him power over all fleſh.* Thus hath
God in him performed more ſignally and eminently, what the *Pſalmiſt*
Pſal. 8. 7. thankfully acknowledges, and praiſes him for in regard to man. *Thou*
Heb. 2. 7, 8. *crownedſt him with glory and honour; and didſt ſet him over the works of thy*
hands; thou haſt put all things in ſubjection under his feet: As God-man he
is alſo Lord, and Lord of Lords; what-ever naturally did belong to God;
what-ever freely was conferr'd on man (by way of gift, or reward) did
accrue to the perſon, and was conſequent upon the union hypoſtatical;
ſo that in this reſpect Chriſt is eternally Lord: *Lord* indeed *of all* (as
Act. 10. 36. St. *Peter* ſtyles him) *having all things* (excepting God himſelf, as St. *Paul*
1 Cor. 15. 27. teaches us) *put under his feet*; but particularly (which moſt concerns us
to acknowledge and conſider) *our Lord*; and that upon ſeveral grounds,
which it will be convenient briefly to touch. An entire power over us,
and a perfect ability to govern us he hath; in which reſpects it is both
neceſſary to ſubmit to him, and reaſonable willingly to admit him as our
Lord:

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* For κύρειν doth ſignify *to ſubſiſt*; and κῦρος *efficacy, ratification, power* or *authority.*

Lord : (perſons ſo qualified, *Ariſtotle* himſelf in his *Politicks* tells us, have
a natural title to dominion ; as on the contrary perſons weak, or unwiſe;
unable to protect themſelves, and unfit to manage things to their own
good, are naturally ſubjects and ſervants :) Alſo; He hath made us; and
he preſerves us; all we are or have is wholly derived from and depends
upon him; whence he hath an abſolute right to diſpoſe of and uſe us,
according to his diſcretion and pleaſure. He is the Son of God, is heir
apparent, and natural Lord of all things ; and ſo our Lord, by birth and
privilege of nature. But farther : He hath alſo acquired us to himſelf adding
a legal to a natural right,) we are called περιποίησις (an acquiſt made
by him) and λαὸς εἰς περιποίησιν (a people appertaining to (or by) acquiſition.) Eph. 1. 14.
Divers ways hath Chriſt acquired us : by donation from God ;
Whom thou haſt given me, ſaith he to his father, *I have kept* : and, *This is* Joh. 17. 12.
the will of the father that ſent me, that of all which he hath given me, I ſhould Joh. 6. 39. 17. 6.
loſe nothing. So we fall under by conqueſt ; conqueſt over his enemies; Eph. 2. 2, 3, &c.
conqueſt over us our ſelves, being his enemies : We were (partly by violence,
partly by conſent) enſlaved to his enemies; and lived in obedience Col. 2. 15.
to them : them hath Chriſt quite vanquiſhed and ſubdued, (having * *ſpoiled* * ἀπεκδυσάμενος.
thoſe principalities and powers, and made a ſhew of them, openly triumphing
over them,) and ſo we rightfully fall under ſubjection to him ; as acceſſions
to his victory, and formerly belonging to his enemies : Yea our
ſelves, being (as St. *Paul* ſpeaks) ἐχθροὶ τῇ διανοίᾳ, enemies in our mind Col. 1. 21.
and diſcourſe (diſcovering our enmity by wicked, diſobedient and rebellious
practices) did he ſubdue by the power of his word and ſpirit :
whence (as 'tis in the *Benedictus*) *being delivered out of the hand of our enemies* Luk. 1. 74.
(his enemies, and ours in truth and effect,) *we* may, *we ſhould ſerve*
him without fear : being *ſervati*, we become *ſervi*; being *ſubacti*, we are
ſubditi. He might have juſtly deſtroyed us, deprived us of liberty and
life as dependents upon and partizans of his enemies; as our ſelves being
in actual hoſtility againſt him; but ſeeing he hath ſaved us, we thereby
become his vaſſals. But farther he hath purchaſed us; he hath delivered Act. 20. 28. 1 Pet. 1. 18.
up himſelf a ranſom and a price for us; and ſo hath acquired us, hath redeemed 1 Cor. 6. 20.
us, hath bought us with his own bloud : we having forfeited our
lives to God's law, and being ſentenced to a miſerable death; he procured
our redemption by himſelf, undergoing equivalent puniſhment, diſcharging
our debt, and ſatisfying the divine juſtice for us : Whence (as St. *Paul* 1 Cor. 6. 20.
argues) *we are not our own*; *for we were bought with a price*; we are his, who
ſaved our lives, freed us from captivity, drew us out of extreme and endleſs
miſery; ἵνα οἱ ζῶντες, *that we (now) living ſhould not henceforth live to our* 2 Cor. 5. 15.
ſelves, but to him that died for us, and roſe again : In requital for mercies
and favours ſo unexpreſſibly great, we cannot (not in gratitude only, but
in juſtice) owe leſs than our ſelves; our ſelves to be rendred wholly into
his dominion and diſpoſal. He hath alſo acquired Lordſhip over us, by
deſert and as a reward agreeable to his performances, of obedience and
patience highly ſatisfactory and acceptable to God ;---*he humbled himſelf*, Eph. 1. 20.
becoming obedient to the croſs : therefore alſo did God exalt him, and gave Philip. 2. 8.
him a name above every name. To this end Chriſt both died, roſe and revived, Rom. 14. 9.
ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ; *that he might exerciſe Lordſhip over* Vid. Joh. 10. 17.
both the dead and living. He drank of the brook in the way, therefore he Pſal. 110. 7.
hath lift up his head : therefore did God divide him a portion with the great, Eſ. 53. 12.
and he did divide the ſpoil with the ſtrong, becauſe he poured out his ſoul to
death : and we ſee Jeſus (ſaith the Apoſtle to the *Hebrews*) *for his* Heb. 2. 9.
ſufferance of death, crowned with glory and honour. I may add, that he hath
acquired a right and title over us, as our continual benefactour by the

benefits he beſtows, and the hire he pays us: He affords us ſure prote-
ction, liberal maintenance, ample wages; (great privileges under, rich
Coloſ. 3. 24. rewards for) our ſervice: *Knowing* (ſaith St. *Paul) that ye ſhall* (in regard
to your obedience) *receive* τ̀ ἀνταπόδοσιν κληρονομίας, *(the recompence of
an inheritance) for ye ſerve the Lord Chriſt.* 'Tis no Egyptian bondage that,
he detains us under; requiring hard labour, and yielding no comfort
Job 1. 9. or recompence; but a moſt beneficial and fruitfull ſervice. *Doth Job fear*
Vid. 1 Cor. 3. 8. *God for nought?* the Devil could not but obſerve and envy the benefits
and bleſſings, the pious man received in regard of his faithfull ſervice.
Pſal. 84. 11. Chriſt hath promiſed to with-hold no good thing from his ſervants; no-
Matt. 6. 33. thing neceſſary for the ſupport or comfort even of this temporal life; but
eſpecially moſt ineſtimably precious recompences he will beſtow in ſpiri-
Rom. 2. 6. tual and eternal bleſſings: *He will render to every man according to his*
Coloſ. 3. 24. *works; To them who by patient continuance in well-doing ſeek glory and ho-*
Rom. 6. 22, 23. *nour and immortality, eternal life:* And, *Being freed from ſin, and made
ſervants to God, ye have your fruit unto ſanctification; and in the end ever-
laſting life:* [A fruit to ſanctification (all benefits conducing to our ſpi-
ritual welfare here) and hereafter a life in perpetual joy and happineſs:]
To them who have been diligent and faithfull in performing their tasks,
and improving the talents committed to them for his intereſt, he will
Matt. 25. 21, &c. one day ſay, *Euge bone ſerve, Well done good and faithfull ſervant, enter
Μισθὸς τοῖς δούλοις σου. into thy Maſter's joy. Bleſſed are ye, when men ſhall revile you, and perſecute
you, and ſpeak all manner of evil againſt you falſly for my ſake: Rejoyce, and
Apoc. 11. 18. be exceeding glad; for great ſhall your reward be in heaven.* And he that
Matt. 5. 12. is at ſuch care and charges for us; who feeds and furniſhes us ſo plenti-
fully; who rewards our ſmall pains, our poor works, our improfitable ſer-
vices with ſo high and bountifull wages; him ſure moſt juſtly we ſhould
eſteem, moſt willingly call our good Lord and Maſter.

But yet farther, he is not only our Lord by nature, by acquiſition, by
manifold deſerts and performances of his; but by our deeds alſo; by moſt
formal and ſolemn; moſt free and voluntary; and therefore moſt obli-
gatory acts of ours: He is our Lord and King by election; finding our
ſelves oppreſſed by our cruel enemies; (groaning under intolerable ſlave-
ries to Sin and Satan) we had recourſe to him, upon his gracious invi-
tation; offering us eaſe and refreſhment under his moſt gentle and equal
Matt. 11. 28. government: *Come unto me all ye that labour and are heavy laden, and I
will give you reſt: Take my yoke upon you----for my yoke is eaſie, and my bur-
then light.* So he inviteth us; and ſo we did (or did at leaſt pretend to)
undergo his yoke, and freely ſubmit to his government: We vowed al-
legiance and fealty to him as our lawfull Prince; promiſed ſubjection to
his will, and obedience to his laws; engaged (forſaking all things) to fol-
low him, and fight under his banners againſt the common enemies of his
* Συμφωνήσας μετὰ τῶν ἐργατῶν. glory and our ſalvation: * We contracted with him upon certain condi-
tions and conſiderations (moſt advantageous to our ſelves) to be his obe-
Matt. 20. 2. dient and faithfull ſervants; not only renouncing all other Maſters, but
reſigning up all pretence to liberty, or power over our ſelves; becoming
abſolutely ſubject to his will and command: This we did at our bap-
tiſm, in moſt expreſs and ſolemn manner; and in every religious per-
formance we confirm our obligation; by acknowledging his right over
us, and our duty toward him; by imploring his princely protection,
and ſuccour, and mercy upon us; and by promiſing our humble reſpect
and obedience toward him. Upon ſo many grounds is Jeſus Chriſt the
Son of God our Lord. The general influence of which doctrine, upon
our practice, is very obvious and palpable.

1. If we do truly believe Chriſt our Lord, we muſt conceive our ſelves
obliged to obſerve and ſubmit to his will; to attend unto and obey his
law, *Why call you me, Lord, Lord, and do not the things which I ſay?* 'Tis Luk. 6. 46.
a vain and abſurd profeſſion (an irrational and illuſive pretence) we make
when we confeſs and invoke him as our Lord, and diſavow his authority
in our practice. *Not every one that ſaith, Lord, Lord, ſhall enter into the* Matt. 7. 21.
Kingdom of heaven (ſhall obtain the reward aſſigned to a faithfull ſervant;
but he that really performs the duty of one; that does the will of God.)
Do ye not know (ſaith St. *Paul*) *that to whom you yield your ſelves ſervants* Rom. 6. 16.
to obey, his ſervants ye are, whom ye obey? We forfeit all pretence to the
very name (as well as to the rewards and privileges) of Chriſt's ſervants,
if we diſobey his commands; being really ſervants to the luſts which ſway
us; to the devil, whoſe ſuggeſtions and pleaſure we comply with. We
do but uſurp the name of Chriſtians, if our practice be not conformable
to the laws of Chriſt.

2. If Chriſt be our Lord, then are we not our own Lords, not our own
men: and therefore muſt not think to have our own will, and do our own
buſineſs; pleaſe our own appetites, or gratify our deſires: except in
ſubordination and reference to his ſervice. *We are not our own,* ſaith St. *Paul*; 1 Cor. 6. 19, 20.
for we are bought with a price: (We are by nature, by manifold
acquiſition, by free choice and compact his:) *For this end Chriſt died* (and 1 Cor. 5. 15.
performed all for us) *that they which live, may not henceforth live to
themſelves, but to him that died and roſe again for them; whether we live or
whether we die* (whatever actions we undertake relating either to life or death)
we are the Lords, and ſhould direct all to his glory, his profit, his Rom. 14. 8.
ſervice.

3. If Chriſt be our Lord, (abſolutely our Lord) then can we have no Vid. Joh. 13.
other Lords; none in oppoſition to; none in competition with him; none 13.
but in ſubſerviency and reſpect to him: *No man* (our Saviour tells us) Matt. 6. 26.
can ſerve two Lords (with collateral, and equal obſervance.) Serving
riches, or honours, or pleaſures is inconſiſtent with our duty to Chriſt.
He that doth not forſake all that he hath, cannot be his diſciple, or ſervant,
(Luk. 14. 33.) Nor can we therefore pleaſe and humour men; obeying
any command or complying with any deſire, or following any cuſtom
of theirs, contrary to Chriſt's will and precept, *If I did yet pleaſe* (or Gal. 1. 10.
ſooth *men*) ſaith St. *Paul*, *I were not the ſervant of Chriſt. Ye are bought* 1 Cor. 7. 23.
with a price; be not (or you are not) *the ſervants of men.* That is do not
(or ye ought not to) perform ſervice, with ultimate relation to men, but
out of conſcience to Chriſt, as his ſervants. We may, we are bound to
obey men humbly and willingly, and diligently, and faithfully, in our
ſtations, and according to our conditions, as ſubjects, or ſervants; but this
in ſubordination to our ſupreme and principal Lord: *Servants* (ſaith
St. *Paul*) *obey your Maſters according to the fleſh with fear and trembling*, Eph. 6. 5, 6.
(that is humbly and reſpectfully) *in ſingleneſs of heart, as to Chriſt: Not* Vid. 1 Pet. 2.
in eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will 16.
of God from the ſoul; ſerving with Good-will as to the Lord, and not to men---
Yea, whatſoever (ſaith the ſame wiſe inſtructor) *ye do, do it heartily as to* Col. 3. 23, 24.
the Lord, and not to men; knowing that of the Lord ye ſhall receive back the
recompence of inheritance; for ye ſerve the Lord Chriſt.

4. It is we ſee (which may be another uſe of this point) not only an
engagement, but an encouragement to the performance of all duty,
particularly to thoſe hard duties of cheerful obedience and ſubmiſſion to men
(who are ſometimes as St. *Peter* intimates to us, σκολιοὶ, ſomewhat untoward, 1 Pet. 2. 18.
and harſh in their dealings with their ſervants) that therein do Vid. 16.

we ſerve a moſt equal and gentle Maſter, who will graciouſly accept our
ſervice,and abundantly requite it; a Lord that will not ſuffer his ſervants
to want any needfull ſuſtenance, any fit encouragement, any juſt protection
or aſſiſtance; who will not only faithfully pay them their promiſed
allowance, but raiſe them to the higheſt preferment imaginable. 'Tis a
great comfort alſo for a Chriſtian (how mean ſoever he be in this world)
to conſider this relation of his; how great, how good a Maſter he doth
ſerve; that the greateſt Princes, that the higheſt Angels are his fellow-ſervants;
yet that his gracious Lord will not deſpiſe, or neglect him.
Rom. 14. 4. St. *Paul* alſo makes uſe of this conſideration to preſs upon ſuperiours their
duties toward their inferiours; their duties of equity, meekneſs, kindneſs,
Col. 4. 1. mercy, pity, and all humanity. *Maſters,* (ſaith he) *yield unto your ſer-*
Eph. 6. 9. *vants that which is juſt and equal, knowing that you alſo have a Maſter in heaven:*
And ye maſters do the ſame things to them (to your ſervants) forbearing
threatning, knowing that your Maſter alſo is in heaven,and there
Pſal. 135. 14. is *no reſpect of perſons* with him: *Thou haſt not deſpiſed the lowlineſs of thy*
5. 4. *handmaid.* And we ſee how our Saviour, as he doth commend and bleſs
Luk. 6. thoſe faithfull and wiſe ſervants, who being appointed over his houſhold
Mat. 24. 45. (placed in any ſuperiour rank and office) do behave themſelves juſtly and
Matt. 18. 28, kindly to their fellow-ſervants, diſpenſing them their food in due ſeaſon;
&c. ſo thoſe which beat and abuſe their fellow-ſervants; that are rigorous,and
unmercifull in their exactions of debt, or other dealing toward their fellow-ſervants
he denounces ſevere puniſhment and vengeance upon.

The farther conſideration of this point our Saviour improves as an engagement to imitate him; eſpecially in charity, in humility, in patience: it is proper for a ſervant to follow, to attend upon in all places and performances, to compoſe himſelf to the example, to conform to the garb and condition of his maſter. Were it not abſurd that the ſervant ſhould be more ſtately, or more delicate than his maſter: that he ſhould deſpiſe thoſe, whom his maſter vouchſafes to regard; that he ſhould refuſe to undertake thoſe employments, ſhould diſdain to undergo thoſe hardſhips his maſter doth condeſcend to? To ſuch purpoſe our Saviour diſcourſes:
Joh. 13. 13. *Ye call me Maſter and Lord: and ye ſay well, for ſo I am: If I then your Lord and Maſter have waſhed your feet, ye alſo ought to waſh one anothers feet: for I have given you an example that ye ſhould do as I have done to you.* And having directed his diſciples to the patient enduring of reproaches, affronts and injuries put upon them, he enforces his precept by ſubjoining,
Matt. 10. 24. *The diſciple is not above his Maſter, nor the ſervant is not above his*
Luk. 6. 40. *Lord: 'tis enough for the diſciple to be as his Maſter, and the ſervant as his*
Joh. 15. 20. *Lord:* (He ought in reaſon to be very well content, if he find ſuch uſage, as his Lord hath willingly and patiently undergone.)

Full of many ſuch practical uſes is this excellent doctrine; the which I leave to be deduced by your private meditation.

Conceived by the Holy Ghoſt, born of the Virgin Mary.

THE proper name, ſpecial title, principal relations of Jeſus Chriſt, the only Son of God our Lord (the peculiar grand object of our Chriſtian faith, wherein was included or implied what did eſpecially reſpect his divinity, ſo far as it is revealed unto, or may be comprehended by us) being hitherto expreſſed and in ſome manner explained and applied by us: We proceed to that which follows; thoſe illuſtrious accidents, or paſſages and circumſtances, chiefly agreeing to his humanity (what he undertook and underwent, performed and enjoyed in our nature and in our behalf) being here orderly ſet down, partly for the full and clear deſcription or determination of his perſon; partly upon deſign to inſinuate thoſe principal doctrines (depending upon or involved in thoſe paſſages) wherein the myſtery of our Religion doth conſiſt; which we are chiefly obliged to believe, and which have great influence upon our practiſe. In the firſt place (as good order did require) is delivered the manner of his Nativity (that is, of his incarnation, or aſſuming humane nature) which in the ancient Creeds (as we ſee in the texts of ancient Expoſitors) was expreſſed more ſimply thus: *Qui natus eſt de Spiritu ſancto ex Maria virgine*; who was born by the Holy Ghoſt of the Virgin *Mary*. The alteration ſeems to have been made more diſtinctly to expreſs the operation of the Holy Ghoſt in the generation of our Saviour, and what the Bleſſed Virgin his Mother did conferr thereto. We know in ordinary procreation the influence of the father doth not extend beyond the quickning of the mothers womb (whatever that influence be; (for 'tis a deep and inſcrutable myſtery of nature, (exceeding perhaps the reach of all humane philoſophy) whether it contain an imparting of ſomewhat material, or be only the inſerting an active vital principle) the effect of which influence is called conception; the word agreeing in ſome propriety both to the mother which is ſaid to conceive; and to the child which is conceived: the father perfecting the work of generation (by forming the *fœtus* from its initial rudiments into a due integrity and fit diſpoſition of parts, nouriſhing, encreaſing, and excluding thereof) no farther immediately depending upon the father, but being carried on by the concurrence of what was firſt imparted by him and what is thenceforth communicated by the mother. In regard to which performances, the mother is ſaid τίκτειν; that is, both *gignere*, and *parere*; to *conceive*, *bear*, and *to bring forth*: (For τίκτειν doth import as much as γεννᾷν, all that a parent doth conferr to generation; whence both parents are called τοκεῖς; and τέκνον *a child*, is uſed indifferently as relating to both.) Now to expreſs that influence or efficacy the divine ſpirit had in the generation of our Saviour as man, by which God himſelf did in a manner ſupply the place of a father, it was ſet down *conceived by the Holy Ghoſt*; and when 'tis ſaid *born of the Virgin Mary*, what the Bleſſed Virgin, as Mother, did conferr thereto, is to be underſtood; and the occaſion perhaps of thus expreſſing the thing was that ſaying of the Angel to the Virgin (in the 1ſt. of St. *Luke*.) *Behold thou ſhalt conceive in thy womb, and bring forth* (συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ) *a ſon, and ſhalt call his name Jeſus*. But whatever was the reaſon or occaſion of this expreſſion, 'tis evident, that the propoſition and aſſertion of theſe truths was intended. 1. That our Saviour was conceived and born. 2ly. That his conception was effected without any influence of man, only by the power of God and operation of the Holy Ghoſt. 3ly. That the Bleſſed Virgin *Mary*, did by the Holy Ghoſt, conceive, and bear, and bring him forth. Let us reflect and obſerve ſomewhat upon each of theſe propoſitions.

Luk. 1. 31.
Matt. 1. 20.
Τὸ γεννηθὲν is tranſlated *conceived*.

1. Our Saviour was conceived and born: He, (the perſon before mentioned) Jeſus Chriſt, the only Son of God, our Lord; the ſame who was in the beginning; and did from all eternity exiſt with God; the eternal Son of God, by whom all things were made; was in the fulneſs of time conceived and born; that is, had a production agreeable to the nature of man, and became thereby truly and entirely man; which wonderfull myſtery is in Scripture variouſly expreſſed or implied by, The *Word's being made*, or *becoming fleſh*; God being *manifeſted in the fleſh*; *taking the form of a ſervant*, *being made in the likeneſs of men, and being found*

Joh. 1. 14.
1 Tim. 3. 16.
Phil. 2. 7, 8.

Heb. 2. 16.
Heb. 2. 14.
Rom. 8. 3.
Joh. 13. 13, 31.
6. 33, 38, 50, 51, 58.
Joh. 3. 17.
10. 36.
17. 18.
1 Joh. 4. 9.
1 Joh. 4. 2, 3.
Heb. 2. 17.
4. 15.
Matt. 27. 2.
Luk. 22. 64.
Matt. 26. 67.
Matt. 27. 26.
Joh. 19. 1.
Luk. 22. 42.
Joh. 5. 30.
Mar. 3. 5.

in faſhion as man; *aſſuming the ſeed of Abraham*; *partaking of fleſh and blood*; *deſcending from heaven*: *God ſending his Son into the world*, *in likeneſs of ſinfull fleſh*, *coming in the fleſh*. The reſult of what is ſignified by theſe and the like expreſſions, being this, that, He which before, from all eternity did ſubſiſt in the form or nature of God; being the Son of God; did by a temporal generation truly become man; aſſuming humane nature into the unity of his perſon, by a conjunction and union thereof with the divine nature incomprehenſible and ineffable: He truly became man, I ſay, *like unto us in all things*, *ſin only excepted*; conſiſting of body and ſoul; endued with all faculties, and ſubject to all paſſions, infirmities, neceſſities conſequent upon or incident to our nature. He did not only ſeem in ſhape and outward appearance, (as a ſpectre, deluding men's ſight and fancy) but was in perfect truth a man; having a real body; circumſcribed and figured like ours, compacted of fleſh and bloud; that might be ſeen and felt; that was nouriſhed and grew; that needed and received ſuſtenance; that was frail and tender; paſſible and ſenſible; was bruiſed with blows; torn with ſcourges; pricked with thorns; pierced with nails; transfixed with an injurious ſpear. He had a ſoul too, endued with ſuitable faculties; an underſtanding capable of improvement (for he grew in wiſdom, in ſtature) a will ſubject and ſubmiſſive; he was ignorant (as man) of ſomething he might know; to the divine will; (*Let this cup paſs from me, if it be thy will: but however, not my will, but thine be done*; and, *I ſeek not my own will, but the will of the father, which hath ſent me.*) Appetites of meat, drink, ſleep and reſt: Several paſſions and affections, φυσικὰ καὶ ἀδιάβλητα πάθη, natural, irreprehenſible paſſions, and thoſe of the moſt troubleſome and afflictive ſort, anger, grief, and pity; and theſe ſometimes expreſſed by moſt pathetical ſignifications, in groans and tears.

* Ἡ ψυχή μου τετάρακται.
Joh. 12. 27.
Joh. 11. 33.
Luk. 22. 44.
Matt. 26. 37.
Matt. 26. 38.
Mar. 14. 33.
† συμπαθῆσαι.
Luk. 22. 28.

Upon occaſion of his friend *Lazarus* his death, 'tis ſaid, * *He groaned in ſpirit, and was troubled and wept*; and ye know what heavineſs, agonies, exceſſes of ſorrow, diſturbances, and amazements (they are terms uſed by the Evangeliſts) he underwent before his paſſion: ſo that as the Apoſtle to the *Hebrews* ſpeaketh; *We have not an High-prieſt that could not ſo* † *compaſſionate*, or ſympathize with, *our infirmities, but who was in all points tempted* (or proved and exerciſed) *as we are*; (yet without ſin.)

Thus did the Son of God (co-eternal and co-eſſential to his Father) become the Son of man (truly and entirely of the nature and ſubſtance of man; deficient in no eſſential part; devoid of no humane property; exempt from no imperfection or inconvenience conſequent upon our nature, (except only ſin.)

Cujuſmodi ſit hæc communicatio, quâ natura humana communicatur verbo, non eſt hominis definire. *Alenſis.*

If you demand the manner how, and the reaſon why God thus became man; as to the firſt (the manner) we muſt anſwer, that we can hardly otherwiſe than by negation determine, not otherwiſe than by compariſon explain it: No words perhaps we uſe to ſignify our conceptions about theſe lower things can perfectly and adequately ſuit to a myſtery ſo far different from common objects of our knowledge, ſo far tranſcending our capacity; yet we muſt affirm that whatever manner of conceiving or expreſſing it doth derogate from the divine perfections; or is repugnant to the nature of things; diſagrees from the tenour of divine truths (connected unto or depending upon this myſtery) or contradicts (directly or obliquely; immediately or by plain conſequence) the language and doctrine of the Scriptures, is to be rejected by us; we may therefore ſay with the Council of *Chalcedon*, That in this incarnation of our Lord the divine and humane nature were in his perſon united ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως.

Ἀσυγχύτως, without commixtion or confuſion, (for that would induce a third nature different from both) ſuch as reſults from the compoſition or contemperation of the elements into a mixed body ; ſo that he ſhould be neither God nor Man ; but I know not what other kind of being, without any ground or authority to be ſuppoſed, that would deſtroy, diminiſh, or alter the properties belonging to each ; neither can we conceive the divine nature capable of any ſuch diminution or alteration.

Ἀτρέπτως ; without converſion, or tranſmutation of one nature into the other, not of the divinity into humanity ; for how could God, as God, be changed, or made ; become infirm, and paſſible, conſiſt of body and ſoul ; ſuffer and die ? Not of the humanity into divinity ; for how could that before it did exiſt at all, be turned into another thing ? why ſhould our Saviour be called Man, when his humanity was tranſmuted into the divinity ? why is it ſaid the word was made fleſh, if the fleſh was changed into the word ? To omit how unimaginable it is that one ſubſtance ſhould be turned into another, eſpecially that a finite ſubſtance ſhould be turned into an infinite one ; alſo to omit many dangerous conſequences of this opinion ; and its inconſiſtency with many great and plain doctrines of our Religion.

Ἀδιαιρέτως, undividedly : So that the two natures have not diſtinct ſubſiſtences, nor do conſtitute two Perſons ; for there is but one Chriſt ; one Perſon, to whom, being God and Man, are truly and properly attributed.

Ἀχωρίστως, inſeparably ; the natures being never ſeparated ; the union never diſſolved ; the ſame perſon never ceaſing to be both God and Man ; no not, when as Man he ſuffered and died ; for he raiſed himſelf from the dead ; he reared the temple of his own body, being fallen : As continuing God, he was able to raiſe himſelf as Man : as being Man, he was capable of being raiſed by himſelf as God ; the union between God and Man perſiſting, when the union between the humane body and ſoul were diſſolved. Joh. 2. 19.

I might add farther excluſively, that this union of the two natures was not made κατὰ παράστασιν, (by aſſiſtance or cloſe preſence) only ; nor κατ' ἐνοίκησιν (by way of inhabitation,) nor κατὰ σχέσιν (by relation,) κατ' ἀξίαν (by dignity or eſteem,) κατὰ ταυτοβουλίαν, or κατ' ἁρμονίαν, (by conſent or conformity of will and counſel,) as *Neſtorius* and ſuch ancient heterodox dogmatiſts, in oppoſition to the Catholick expoſitions of this myſtery, did conceit : but it is ſcarce worth mentioning thoſe antiquated opinions : I cannot longer dwell here ; I ſhall only ſubjoin (omitting others more wide and improper ; as thoſe of *Bellarmine*, the union of a man's arm to his body ; the inſition of a bough into a tree, and ſuch like) that nature doth afford us one compariſon fit to explain or illuſtrate the manner of this myſterious union ; which is the union of man's ſoul and body, by which he becomes one perſon : the ſoul and body are two ſubſtances, very different in kind, properties and dignity, (the one material, extended, diviſible, corruptible, paſſive, lifeleſs and ſenſleſs ; the other immaterial, indiviſible, incorruptible, ſelf-moving, indued with life, knowledge, paſſion) capable alſo both of ſeparate exiſtence and ſubſiſtence by themſelves ; yet are theſe (though in a manner difficult for us to imagine or comprehend) united together and concurr to the conſtitution of a man, (and that ſo as to remain ſtill in ſubſtance diſtinct, retaining each its natural properties, without any confuſion, or converſion of one into the other ; ſo alſo that a man is truly from them denominated both corporeal and ſpiritual, mortal and immortal ;) in like manner (though more admirably

Vid. Salmeron. apud Gerard. in exeg. loc. pag. 441.

rably and incomprehenſibly) are the divine and humane nature united in the Son of God: for (as we read in *Athanaſius* his Creed)---As the reaſonable ſoul and fleſh is one Man, ſo God and Man is one Chriſt.

So much for the manner how; as for the reaſon why the Son of God did thus condeſcend to aſſume our nature, if we inquire the impulſive cauſe that moved him thereto, it was only God's infinite goodneſs, mercy and Joh. 3. 16. pity towards us: (*So God loved the world, that he thus ſent his only be-* 1 Joh. 4. 9. *gotten Son:*) it was the χρηστότης and φιλανθρωπία; the beneficence and Tit. 3. 4. philanthropy (if I may ſo ſpeak) of God, that induced him by ſuch a debaſement, as it were, and an exinanition of himſelf to ſave us. If we deſire to contemplate the wiſdom of God in this admirable proceeding, and to know why God among other means and method (alike perhaps for all we can know poſſible to him) did chooſe by this to procure our redemption and ſalvation: I anſwer (though it becomes us rather to adore the depth of his counſels, than to ſearch or hope to ſound it, yet) ſome congruities of this method to the wiſdom of God and the reaſon of the thing are intimated to us, and in ſome manner are apparent. It became God, as his goodneſs toward us was infinite, ſo that the demonſtrations thereof to his glory, and our good, ſhould be anſwerably ſo, which perhaps could not otherwiſe be than by ſuch a condeſcenſion; as a Prince could not make any other ſo great atteſtation of his favour to his vaſſal, than by deſcending from his throne, laying aſide his majeſty, and putting himſelf in a like condition, converſing with him freely, ſubjecting himſelf to the ſame laws and duties; enduring the like hardſhips and inconveniencies with him: It was expedient our Redeemer ſhould be God, that he might be able by his power to ſave us; to remove ſuch great obſtacles, to ſubdue ſo potent enemies, (to command and contravene nature; to vanquiſh hell; to aboliſh death in our behalf,) that by the nearneſs of his relation, the dignity of his perſon, and the value of his merit, he might fully appeaſe God's wrath, and perfectly ſatisfie his juſtice for us: that his doctrine might carry with it the higheſt certainty and ſtrongeſt efficacy; his example might challenge greateſt regard and imitation; his laws might have ſupreme authority, and perfectly oblige: the redemption and ſalvation of man was an honour too high for any creature to ariſe to; a work too hard for any but God himſelf to perform: It was not fit that any creature ſhould intercede or intermeddle in an affair of ſuch importance and eminency: It was alſo requiſite he ſhould be man; that he might procure favour toward man, by perfectly obeying God's commands, and ſubmitting patiently to God's will, as man; that as man had deeply offended and wronged God, ſo man ſhould highly pleaſe and Rom. 5.19, &c. content him; that (in St. *Paul's* language) *as by one man's diſobedience many were made ſinners,* (condemned and expoſed to death; God being diſpleaſed with mankind for that man's tranſgreſſion,) *ſo by the obedience of one man many ſhould be made righteous,* (abſolved from guilt, and exempted from puniſhment; God being well-pleaſed with and reconciled to mankind in regard to that man's dutifull obſervance.) 'Twas decent, that as man Rom. 8. 3. did approve, ſo man ſhould condemn ſin in the fleſh: as man by wilfull ſelf-pleaſing was brought to miſery; ſo by voluntary ſuffering he ſhould Heb. 2. 10. be reſtored to happineſs; ἔπρεπε, *it became him* (ſaith the Apoſtle) *for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſuffering:* It was alſo fit, that he who was deſigned to intercede for our welfare, and pro- Heb. 4. 15. pitiate for our faults, to ſuccour and relieve us in our diſtreſſes, ſhould be 5. 2. tender of our good, and ſenſible of our needs; (ſhould by nature and experience be diſpoſed συμπαθεῖν, to compaſſionate our infirmities, and μετριοπαθεῖν, to be gently affected towards us in reſpect of our ignorances and errours:) Whence (ſaith the ſame divine Apoſtle) *it behoved him* (ὤφειλε, he ought according to the deſign appointed and undertaken by him) *to be in all things made like unto his brethren, that he might be a mercifull and faithfull High-prieſt toward God, in things pertaining to God, that he might propitiate for the ſins of the people: for in that he hath himſelf ſuffered, being tempted, he is able to ſuccour thoſe that are tempted.* I might add, that by appearing in humane ſhape (viſible and audible; familiar and agreeable to us;) he was qualified for that great deſign of declaring God's will and intention toward us, in a leſs amazing and a more obliging way, than could otherwiſe have been, that thus with more advantage he could deſcribe an exact copy of righteonſneſs for us to follow; ſhewing us how we ſhould as men behave our ſelves, how moderate our appetites, how govern our paſſions; how uſe and order all the powers of our ſoul and members of our body: neither was it poſſible otherwiſe that ſo lively a pattern of tranſcendent charity, meekneſs, patience, and humility could have been exhibited. Heb. 2.17.

In fine, it was moſt congruous, that he who was intended to recapitulate and reconcile (ἀνακεφαλαιώσασθαι, and ἀποκαταλλάξαι) all things in heaven and earth; ſhould be the great mediatour and peace-maker between God and Man; ſhould repair God's honour, and diſpenſe his grace; purchaſe man's peace and procure his ſalvation; that he ſhould be the moſt nearly related to both parties; even if poſſible (and what is to God impoſſible?) be himſelf both God and man; the Son of God, and our brother; the ſame in nature with God, in kind with us. ἀνακεφαλαιώσασθαι. Eph. 1. 10. Col. 1. 20.

The proper uſe and influence of which great doctrine upon our ſouls ſhould be to cauſe us with higheſt degrees of love and thankfulneſs to adore the infinite goodneſs of that God, who hath been pleaſed himſelf to ſtoop ſo low, that he might raiſe us up from the loweſt depth of meanneſs and wretchedneſs to the higheſt pitch of honour and happineſs we are capable of. What words can expreſs, what thought can reach a favour ſo ineffable and inconceivable. Well might St. *Paul* call it ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην, love tranſcending all knowledge. Well may heaven and earth be aſtoniſhed, and hell tremble at ſuch a miracle of mercy. The ſoveraign Majeſty of heaven; the Lord of glory; the World's Maker; the only Son of God and heir of all things, to become a poor, ſmall, weak, and frail man; to dwell in a tabernacle of fleſh; to converſe with vile, ſilly, wretched mortals; to be ſubject to want, reproach, and pain: ὢ βάθος! O depth of love and goodneſs unſearchable! if this will not, what conſideration can raiſe us? what benefit affect or oblige us? what prodigious ingratitude will it be to be inſenſible or neglectfull of ſuch kindneſs? Eph. 3. 19. Vid. Lu. 1. 78. 1 Joh. 14.

Another great uſe of this doctrine is, to engage us as to univerſal obedience and ſubmiſſion to God's will, ſo particularly to humility, and patience, and charity. Did God thus ſubmit, thus abaſe himſelf; and ſhall we be refractary, ſhall we exalt our ſelves, ſhall we repine at any diſpenſation or proceeding of God? To theſe purpoſes St. *Paul* applies it: *Let the ſame mind be in you, which was in Chriſt Jeſus---who being in the form of God, emptied himſelf, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in the faſhion of man, humbled himſelf, and became obedient unto death---And know* (or conſider) *the grace* (or graciouſneſs) *of our Lord Jeſus Chriſt; that for your ſake* (ἐπτώχευσε) *he became poor* (a beggar) *being himſelf rich; that ye by his poverty might become rich:* ('Tis a conſideration by which he incites them to charity.) Phil. 2. 2 Cor. 8. 9.

Thus

Luk. 3. 23.
Vid. Epiſcopium de Joſephilis.

Thus and to ſuch purpoſe are we to believe our Saviour's conception and nativity. Of which, ſecondly, it is affirmed, and we are to conſider that he was *conceived by the Holy Ghoſt*; that is, by the vertue and operation of the Holy Ghoſt the Bleſſed Virgin became impregnated, and did conceive him, without intervention of any man or father: *Joſeph* was (ὡς ἐνομίζετο) in outward eſteem and carriage, but God only was in truth his father; which is ſo perſpicuouſly and fully aſſerted in the Goſpels, that thoſe who dare (upon weak pretences of diſcourſe) to contradict it, deſerve not to be conſidered otherwiſe, than as perverters of the Scripture and ſubverters of its authority and uſe: nothing can be certainly known thence, if this truth be not.

Luk. 1. 35.

* *Valentinus* and his Sect of old. *Menno, Servetus*, &c. *Smalcius*, &c. *Socinus*, his followers.
Damaſc. III. 2.
Juſt. Mart. Apol. 2.
Aug. 9. ſerm. de tempore, 53. *Iſa.*

The manner of this operation as by St. *Luke* expreſſed, is by the ſupervention of the Holy Ghoſt, and the divine power's overſhading the bleſſed Virgin: words of ſo general ſignification, and ſo little, as to their full extent, intelligible by us, that they well ſerve to bound our curioſity and forbid farther inquiry. Some indeed have been ſo bold as to determine, that the Holy Ghoſt did bring from heaven and inſtill a body into the Virgin *; that our Saviour's fleſh was made of a divine ſeed; and of the ſubſtance of God; that the Holy Ghoſt did in his conception create and impart ſomewhat of matter; 'tis enough to ſay that theſe are raſh and groundleſs conceits: the fathers more ſoberly (to prevent dangerous and unbecoming thoughts and ſpeeches in this matter) ſay, that our Saviour was *conceived by the Holy Ghoſt*, not σπερματικῶς (ſeminally,) but δημιουργικῶς (operatively) οὐ διὰ συνουσίας, ἀλλὰ διὰ δυνάμεως; not by copulation, but by power; *Non de ſubſtantia Spiritûs Sancti, ſed de potentia*; Not out of the ſubſtance, but by the vertue of the Holy Ghoſt. Farther than ſo, *Generationem ejus quis enarrabit*? Who can declare the τὸ πῶς, the perfect manner of a generation ſo ſublime and wonderfull? The reaſons of his being thus conceived are more obvious: *Conceived by the Holy Ghoſt.*

In my endeavour to ſhew the reaſons why our Saviour was thus conceived, I was interrupted the laſt time: I ſhall therefore, reſuming a little what was ſaid, proceed.

1. It was the moſt fit way of effecting that ſo neceſſary conjunction of the divine and humane nature; a work of ſuch glory and grandeur; of ſuch grace and goodneſs was not to be atchieved by any other agent than him, who is the ſubſtantial virtue and love of God; by whom we ſee all extraordinary and moſt eminent works managed and attributed to him. In the creation of the World he moved upon the waters, forming and actuating the World; by him thoſe ſignal works of providence, revelation of divine truth, prediction of future events, performance of miracles, renovation of men's minds, and reformation of their manners, are in a particular manner aſcribed; and ſo to him this moſt high and glorious performance was proper and due.

Jer. 1. 5.
Gal. 1. 15.
Luk. 1. 15.

2dly. It being neceſſary that our Saviour ſhould be conſecrated to his great offices, and perfectly ſanctified in his perſon; and thoſe performances being appropriated to the Holy Ghoſt, (the natural ſpring and author of all derived Sanctity) his efficacy therefore muſt needs intervene, if *Jeremy*, St. *Paul*, St. *John Baptiſt* (perſons deſigned to offices and employments, in dignity and importance ſo far inferiour) were ſanctified, and ſeparated, and filled with the Holy Ghoſt from their mother's womb; in how more excellent a kind and degree was it requiſite that he ſhould be ſanctified, who was ſent to redeem and purifie the world from all filth and fault? It was neceſſary that his humane nature, which God vouchſafed ſo highly to advance (to aſſume into ſo near a conjunction and union

with himſelf) ſhould be free from all ſtain and pollution, (ſuch as adheres Rom. 8. 3.
to our ſinfull fleſh and corrupt nature in ordinary propagation,) that he
whom God ſhould ſo dearly love and be ſo entirely pleaſed with, ſhould
be void of the leaſt inclination to iniquity or impurity; *for God*, as the Pſal. 5. 4.
Pſalmiſt tells us, *is not a God that hath pleaſure in wickedneſs*; *neither ſhall* Heb. 1. 13.
evil dwell with him : He is of purer eyes than (ſo much as) *to behold evil,*
and cannot look upon iniquity, much leſs would he receive any defiled thing
into ſo near an union, ſo dear a reſpect and complacence with himſelf. It
was alſo neceſſary, that he who was appointed to appeaſe God's diſplea-
ſure, and reconcile him fully toward us; to redeem mankind from the
guilt and power of ſin; to ſatisfie and expiate for all our offences; with
full authority to teach, command and exemplifie all righteouſneſs; ſhould
himſelf know no ſin : *Such a High-prieſt became us, who was holy, harmleſs,* 2 Cor. 5. 21.
undefiled, ſeparate from ſinners---Who had no need firſt to offer up ſacrifices Heb. 2. 26,27.
for his own ſins : The ſacrifice expiatory of our ſins was and ought to be
a lamb (ἄμωμος καὶ ἄσπιλος) *without blemiſh and without ſpot*; therefore 1 Pet. 1. 19.
was he fully ſanctified, and became τὸ ἅγιον, that *holy thing*, as he is cal-
led by the Angel; (*therefore that holy thing, which ſhall be born of thee,* Luk. 1: 35.
ſhall be called the Son of God; therefore from the fountain of holineſs, the
Holy Ghoſt (whoſe proper name doth import holineſs, whoſe proper
work it is to ſanctifie) did he derive a perfect ſanctity and purity in his
ſacred conception.

3. I might add as obſervable, the analogy (or reſemblance) that is be- Gal. 4. 19.
tween the conception of our Saviour for us, and his formation in us; his
generation and our regeneration; his becoming our brother in the fleſh;
our becoming his brethren in the ſpirit; both being performed by the ſame
agent; as Chriſt was made true man, and partaker of our nature, ſo we
become true Chriſtians and (θείας φύσεως κοινωνοὶ) *partakers of the divine* 2 Pet. 1. 14.
nature by the operation of the ſame divine ſpirit : As he by nature, ſo
we by grace are born *not by bloud, nor of the will of the fleſh, nor of the will* Joh. 1. 13.
of man, but of God : Hence accrues a new relation, and we become his
brethren, not only as he was *made like us*, but as we become like him; 1 Pet. 1. 23.
and are begot of God, by the ſame heavenly vertue, by the ſame incor- 1 Joh. 3. 9.
ruptible ſeed.

The proper uſe of this doctrine is to cauſe us farther ſtill to adore the goodneſs and wiſdom of God ſo fully, ſo fitly carrying on that infinitely mercifull and gracious work of our redemption; all the divine perſons, in a particular manner conſpiring as in the deſign, ſo in the execution thereof : The Father ſending his Son; the Son condeſcending to come; the Holy Ghoſt bringing him into the world : To which Bleſſed Trinity therefore rendring all praiſe and thanks; We proceed to that which is farther contained in theſe words : *Born of the Virgin* Mary.

Born of her. Being *born*, doth not barely denote his nativity, but in-
cludes his whole humane generation, (with the parts and progreſs there-
of;) implying all that ſhe, as a Mother, did conferr thereto; and compre-
hending, 1. His conception of her ſubſtance; whence he is called *the fruit* Luk. 1. 41. 31.
of her womb, rod (or *branch*) *ſprouting from the ſtem of Jeſſe*; and *behold* Iſa. 10. 1.
(ſaith the Angel) συλλήψῃ ἐν γαστρὶ, *thou ſhalt conceive in thy womb.* 2. The Luk. 11. 27.
nutrition, augmentation, and entire conformation of his body, alſo of her 2. 5.
blood and ſubſtance; whence her womb is ſaid to bear him, (*Bleſſed is*
the womb that bare thee,) that ſhe was ἔγκυος (*gravidated*, or) *great with*
child of him; and εὑρέθη, *ſhe was found* (ſhe was obſerved by apparent Matt. 1. 18.
ſigns) ἐν γαστρὶ ἔχουσα, *to be of child* with him. 3. His nativity it ſelf; thus Luk. 2.
expreſſed by the Evangeliſt : *The days were accompliſhed that ſhe ſhould be*

delivered, and ſhe brought forth her firſt-born Son. Whatever therefore any Mother doth conferr to the entire production of a child, is attributed plainly to the Virgin; whence ſhe is truly and properly (and is accordingly Luk. 1. 43. frequently called in the Goſpels) *the Mother of our Saviour*; *the Mother of our Lord*; and hath been (may be in ſome propriety of ſpeech) ſtyled Θεοτόκος, *Deipara*; *Dei genetrix & Dei mater*; the Bearer and Mother of God, (that is, of him who is God; though not of him, as God.)

But let us farther obſerve what the words afford to us conſiderable: *Born of the Virgin* Mary: They imply our Saviour born of a Woman; born of a Virgin; born of *Mary.* Of a Woman that was neceſſary or requiſite to be; of a Virgin, that was convenient, decent and wonderfull; of *Mary*, that determines the Perſon, and involves many circumſtances of importance.

1. I ſay, *born of a Woman*, ἐκ σοῦ (as it is in the beſt copies of St. *Luke, chap.* 1. 35.) and ἐκ γυναικός (as it is in St. *Paul, Gal.* 4. 4.) not *in* a woman only (ἐν αὐτῇ γεννηθὲν, *Matt.* 1. 20.) or *through* a woman, but *of* a woman; that is, of the matter and ſubſtance of a woman; ſo as thereby to bear the relation of a kinſman, to become conſanguineous to all mankind, Act. 17. 26. (whom God did *make of one bloud.*) We may eaſily conceive that God could have immediately created (as he did our firſt parents) a nature in kind and properties like to ours, and aſſumed it; but that would not have ſo fitly ſerved his deſign of reconciling himſelf to us and redeeming us; to the effecting that, not only a reſemblance in nature, but a cognation and proximity of bloud was requiſite, or at leaſt more convenient and ſuitable. Our bloud being tainted, our whole ſtock degraded by the diſloyalty and rebellion of our common anceſtours, it was fit it ſhould be purged and reſtored by the ſatisfactory merit and fidelity of one, who was of our race and kindred. We being to be adopted and received into God's family, it was fit it ſhould be by intervention of a common relation: Such Gal. 4. 4, 5. is St. *Paul's* diſcourſe: *God ſent forth his Son, born of a woman, born under the law, that he might redeem thoſe that were under the law; that by performing the obedience due to the law, he might redeem thoſe, who being obliged to obey the law, did yet tranſgreſs it,* (ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν; that we might be conſtituted ſons; receive the ſtate and quality of ſons to God.) It was congruous that the Devil, who by the weakneſs of a Woman, had ſeduced Man from his duty to God, (had overthrown and triumphed God's creature) ſhould, in juſt revenge, and for reparation of God's honour, by the ſtrength and conſtancy of one proceeding from a Woman, be him- Gen. 3. 15. ſelf defeated, and debaſed; according to the prophetical promiſe: *The ſeed of the Woman ſhall break the Serpent's head:* Of the woman; the man is not mentioned, for (that which is next to be conſidered) he was *born of* Eſ. 7. 14. *the Virgin Mary.* So it was of old pre-ſignified and propheſied: *A Virgin* Matt. 1. 23. *ſhall conceive and bear a ſon:* A Virgin: *Alma*, (ſo *Aquila* renders it) * Luk. 1. 34. ἀπόκρυφος, a recluſe; that perhaps ſeldom had ſeen, had never however known a man.

2. *Born of a Virgin.* So it was; and ſo it was fit it ſhould be: It was decent that the Tabernacle in which God himſelf would dwell ſhould be wholly proper, and encloſed; that the temple of the divinity ſhould be holy and ſeparate; that the ſoil whence holineſs it ſelf would germinate, ſhould be clear and free from all ſordid mixtures; that none ſhould touch Ex. 19. 11, &c. the *border of that mountain*, where God would *manifeſt himſelf*; nor the luſt of man approach that place, whence the glory of God ſhould ſo illuſtriouſly ſhine forth. It was alſo more than convenient to excite admiration; to beget faith, to procure reverence in us, that our Saviour ſhould

be born in a manner ſo peculiar and miraculous; it could not otherwiſe appear plainly that he was the Son of God: Who that hears of ſuch a paſſage can forbear to wonder and conſider? who can doubt him to be the Son of God, whom by ſufficient and certain atteſtation he learns to have been conceived without any concurrence of man? who can do otherwiſe than adore him, that was born in a manner ſo glorious and ſupernatural? This, it ſeems, was that new thing (ſo ſtrange and admirable) which in the Prophet *Jeremy* God did foreſhew he would create in the earth, (than when he would reſtore *Sion* and make a new covenant with *Iſrael) a woman ſhall compaſs a man?* that is, a woman (in a manner extraordinary, without man's concourſe) ſhall conceive and contain a man: a man, who ſhall accompliſh thoſe great things there propheſied of and promiſed.

Jer. 31. 22.

But farther; born of *Mary*; of that particular perſon determined and deſcribed in the Goſpel; her that was eſpouſed to, and lived with *Joſeph*; (*Joſeph* the Carpenter, that was born in the Town of *Bethlehem*, lived in *Nazareth*; was deſcended in a direct lineage from King * *David*, (according to both a natural and legal deſcent,) and conſequently from *Abraham*; ſhe being alſo of the ſame ſtock and family (as may be collected from ſome circumſtances intimated in the ſtory, but more certainly deduced from the prophecies concerning our Saviour's ſtock, and the aſſertions implying their accompliſhment.) *Mary* (I ſay) a Princeſs by bloud and progeny; and extracted from the moſt illuſtrious ſtem upon earth, (not only famous among men, but (which is infinitely more) moſt dear to God; yet ſhe, ſuch as was very mean and poor in condition; humble and meek in ſpirit; religious and devout toward God; ſuch the paſſages occurring in the Goſpel concerning her do ſhew her; ſuch that moſt excellent hymn of hers in St. *Luke* (dictated by a ſpirit raviſhed with the moſt ſprightly devotion imaginable; devotion full of ardent love, paſſionate thankfulneſs, hearty joy tempered with ſubmiſs reverence) do demonſtrate her to have been. Of a mother ſo related and ſo qualified was our Saviour born. So related that was neceſſary, for the declaration of God's truth and fidelity, performing thoſe ancient predictions and promiſes made to the fathers; to * *Abraham (that in his ſeed all the families of the earth ſhould be bleſſed)* to † *David*; to whom God had ſworn (as || St. *Peter* tells us) that of *the fruit of his loins, according to the fleſh, he would raiſe up Chriſt, to ſet upon his throne*; who (as appears by many paſſages in the Goſpels) God's people did expect and believe that he ſhould be the *rod out of the ſtem of Jeſſe, and a branch growing out of his roots*; in whom the horn of *David* ſhould bud; who ſhould * *raiſe the tabernacle of David that was fallen*; and *rule over the Kingdom of Jacob for ever.* So was the Bleſſed Virgin related, and to ſuch purpoſe (that all God's predictions and promiſes concerning the circumſtances of our Saviour's birth might be verified) and ſo qualified; ſuch in outward condition; holy in diſpoſition of mind; homely in ſtate of life; to teach us, that God doth not ſo much regard the outward pomps and appearances of this world, as the inward frame and temper of ſpirit: 'Tis ſome diſparagement to thoſe vain glories, by men ſo greatly admired; and it may induce us but moderately to eſteem them, to conſider, that God did not chooſe for the Mother of his Son and Saviour of mankind any great Princeſs; any honourable or wealthy perſonage; but her that was eſpouſed to a mean artizan, rich only in grace, ſplendid in ſpiritual endowments; *adorned with that hidden man of the heart in the incorruptibility of a meek and quiet ſpirit, which is in the ſight of God of great price.* Such an one the Son of God choſe to bear himſelf, to

* Luk. 2. 4.
ἐξ οἴκου καὶ πατριᾶς Δαβίδ.
Vid. Luk. 2. 4.

* Gen. 26. 4.
12. 3.
18. 18.
22. 18.
Gal. 3. 8.
Act. 3. 25.
† Pſal. 132. 17.
|| Act. 2. 15.
Vid. Matt. 22. 42. 20. 30. 2.5.21. 15.23. 9. 15. 27.
Rom. 1. 3.
Eſ. 11. 1, 10.
Rom. 15. 12.
Apoc. 22. 16.
5. 5.
* Amos 9. 11.
Act. 15. 16.
Luk. 1. 32, 33.

1 Pet. 3. 4.

to bear duty unto; to conferr that great favour, that high honour upon (an honour among exteriour ones, the higheſt that ever was vouchſafed to any perſon, to any meer creature; for ſpiritual Bleſſings our Saviour Matt. 12. 50. himſelf doth preferr even above this great privilege: *Whoſoever* (ſaith he) *ſhall do the will of my Father, which is in heaven, the ſame is my brother, and ſiſter, and mother:* the ſame is ſo according to a more excellent kind of relation. By the way we may obſerve, that although the Bleſſed Virgin Luk. 1. 28. 48. 49. was in that reſpect κεχαριτωμένη, *eſpecially favoured and bleſſed among women*; though *all nations* muſt needs therefore eſteem and *call her bleſſed*, though ſhe juſtly acknowledged *God had done* μεγαλεῖα, (*mighty* and magnificent *things for her*,) yet in reality to have Chriſt born in our ſouls, to partake of his divine grace and preſence in our hearts is a higher honour, a truer happineſs than that: for when the good woman, raviſhed by our Luk. 11. 27. Saviour's diſcourſe, did cry out: *Bleſſed is the womb that bare thee: yea rather*, ſaid he, *Bleſſed are they that hear the Word of God and keep it.*

Οὐδὲ τὸ κυοφορῆσαι τὸν Χριστὸν καὶ τὸν θαυμαστὸν ἐκεῖνον τόκον τεκεῖν ἔχει τι κέρδος.

We muſt not alſo neglect to obſerve, that our Saviour choſe ſo mean a parentage, partly that he might taſt and undergo the hardſhips and inconveniences incident to our nature, (thereby more fully meriting and ſatisfying for us,) partly to give us example of the moſt difficult vertues and duties (of humility, meekneſs, and patience,) ſhewing us how we ſhould cheerfully endure wants, pains, diſgraces; contentedly want all the pleaſure, wealth, and ſplendour of the world.

The uſe of this point concerning our Saviour's birth of the Bleſſed Virgin is not to beget in us fond opinions, or to ground ſcandalous practices in reſpect to her; attributing to her (I cannot ſay leſs than ſacrilegiouſly and profanely) ſuch ſwelling, vain, falſe titles and elogies, *Regina Cœli, ſalus Mundi, mater miſericordiarum, Domina noſtra, ſponſa Dei*, and the like; aſcribing to her the moſt ſublime attributes and actions of God, Providence and protection over us, yea redemption it ſelf; performing acts of religious veneration, (and thoſe in a very high manner and ſtrain,) and all this without any good reaſon, any plauſible authority, or conſiderable example; I ſay from ſuch groundleſs conceits and dangerous practices we ſhould beware; which as they derogate from God's honour and prejudice his ſervice, ſo they do rather injure, abuſe and diſcredit the Bleſſed Virgin, than do any right or honour to her; whoſe greater honour indeed it was to be a meek and humble ſervant, than to be the mother of her Saviour, and Lord; the greateſt and trueſt honour we can do her is to imitate her grace, and to obey him, who vouchſafed to be her Son. But I will not proſecute that matter; nor farther inſiſt upon this point; ſome practical uſes thereof I have in the precedent diſcourſe inſinuated; the reſt I leave to your meditation.

Next our Saviour's incarnation (his conception and nativity) with the cauſes and manner thereof (partly expreſſed, partly implyed) doth ſucceed his paſſion. It might be inquired, why ſomething concerning his life interceding, is not mentioned; ſince we ſee the Apoſtles in their preachings declaratory concerning the principal matters of our faith take eſpecial notice of thoſe things: *Ye know* (ſaith St. *Peter*, in his catechetical diſ- Act. 10. 37, 38. courſe to *Cornelius* and his friends) *the thing that was done throughout all Judæa, beginning from Galilee, after the baptiſm, which John preached; Jeſus of Nazareth, how God anointed him with the Holy Ghoſt and with power, who went about doing good and healing all that were oppreſſed of the devil, for God was with him.* And the ſame Apoſtle in his ſpeech to the Jews: *Ye men* Act. 2. 22. *of Iſrael* (ſaith he) *hear theſe words, Jeſus of Nazareth a man approved of God among you by miracles and wonders and ſigns, which God did by him in*

the midſt of you, as ye alſo know. Him being delivered, &c. Why there-
fore is not ſome ſuch mention made here concerning the manner of our
Saviour's life, the quality of his works and actions? I anſwer; that it did
ſuffice to deſcribe our Saviour (as the object of the faith we profeſs) by
ſuch characters as did moſt notoriouſly determine and diſtinguiſh his per-
ſon; and withal did involve and intimate the moſt ſignal myſteries of our
faith, the moſt important doctrines of our religion the main deſign of his
undertaking, the fit method in which he proſecuted it, and the moſt effe-
ctual means by which he accompliſhed it. The belief of which doth
virtually contain (or conſequentially inferr) our belief of what ever be-
ſide it is neceſſary or expedient for us to believe concerning him; there
was nothing about our Saviour's perſon more conſpicuous and viſible than
his trial, condemnation and execution in the time, under the preſidency
of *Pontius Pilate*; nor was any paſſage of his life, any performance of his
more conducible to the accompliſhment of that deſign, which God was
pleaſed he ſhould undertake: It was therefore ſufficient and fit to deſcribe
him by this and other ſuch paſſages; (well atteſted, important and influ-
ential) and if we believe in him, who ſo ſuffered, we conſequently be-
lieve all that he did or ſaid; all that is in the Goſpels (the moſt certain
and authentical teſtimonies) delivered concerning him; and that he truly
was whatever we ſee there he did pretend and teach himſelf to be; (the
true *Meſſias* the only Son of God and Saviour of the world by this paſ-
ſage therefore (aſſuming his reſurrection) the Apoſtles do characterize
him: for inſtance; *Be it known to you all* (ſaith St. *Peter) that in the name of* Act. 4. 10.
*Jeſus Chriſt of Nazareth, whom you have crucified, whom God hath raiſed from
the dead, in that doth this man ſtand before you whole: Neither to us only* Apoc. 13. 8.
is the Lamb ſlain, a periphraſis fully and clearly denoting his perſon, but
the Jews themſelves (though out of hatred and in contempt) call him
ordinarily *Talui (Suſpenſus*, him that was hanged) and ὁ ἀνασκολοπισθεὶς * Grot. de Ver. II. 2.
(you know) in the Pagan ſcoffers language doth ſignify him. But as to
the thing it ſelf.

Suffered under Pontius Pilate, was crucified, dead----

THis part of our Saviour's humiliation, is in the ancient Creeds expreſſed more conciſely by one word *crucifixus: Crucifixus ſub Pontio Pilato & ſepultus*: Crucified under *Pontius Pilate* and buried; ſo it goes in the text of *Ruffinus*, and agreeably in other ancient expoſitors. But this alteration (or acceſſion) it ſeems was made, (as for the expreſs diſclaiming of ſome heretical conceits that afterward ſprung up, denying the real truth of our Saviour's death, ſo) for the more full and clear repreſentation of the thing; by implying the manner, and main circumſtances, and complete effect thereof: for by ſuffering (I conceive) was intended to expreſs that what he underwent was in way of judicial proceſs, and ſentence of law, obtaining force and effect upon him, (that he was proſecuted, adjudged, and puniſhed as a malefactor;) (for the word πάσχειν, applied as in this caſe, did, I ſuppoſe *(as to ſuffer* doth now in common uſe with us*)* by an εὐφημισμὸς (a mild and modeſt kind of ſpeech) bear this emphaſis, importing to be puniſhed with death in a legal courſe;) then being *crucified* doth ſhew the kind and manner of that ſuffering, which was moſt painfull and diſgracefull; and being dead, was added to declare the full effect and extreme complement of all; (he ſo ſuffered, was ſo crucified, as thereby to loſe his life.) Let us ſomewhat ponder upon theſe particulars diſtinctly, then conſider all together.

Suffered under Pontius Pilate. Suffered : that is (I ſay in my apprehenſion) underwent judgment, and puniſhment as a malefactor. I deny not but the word may in ſignification extend to all the infirmities, inconveniencies,pains,and ſorrows that our Savicur did undergo both in the courſe of his miniſterial performances, and chiefly before his death ; but I think thoſe ſufferings of his rather conſiderable upon other accounts (as conſequents upon our nature aſſumed, adjuncts to his condition, and concomitants of his paſſion) than here directly intended ; for to interpret ἐπὶ Ποντίȣ Πιλάτȣ, in *Pontius Pilate* his time, ſo as to reſpect any time before our Saviour's being accuſed and arraigned before him, ſeems a ſtretch and a ſtrain. *Suffered* here, I therefore take for *puniſhed*, in way of ſeeming juſtice as a malefactour. That he ſhould thus ſuffer, God had determined,and it was foretold by the Prophet *Iſaias ; that he ſhould be numbred among the tranſgreſſours :* and St. *Paul* tells us, *that God made him ſin for us*; (that is, ordered that he ſhould be dealt with as a ſinfull or criminous perſon) *who knew no ſin*, (was perfectly innocent and free from the leaſt tendency to any fault :) And we ſee in the hiſtory that he was impeached of high crimes ; as a blaſphemer againſt God, (aſſuming to himſelf the title, power and properties and prerogatives of God) as a ſeditious and rebellious perſon, (perverting (or ſtirring up) the nation, and hindring to give tribute to *Cæſar*, and pretending that he was Chriſt a King) as a deluder and ſeducer of the people ; in general, as a κακοποιὸς, a criminal perſon and malefactour ; and that he was condemned (though by a ſentence extorted, againſt the conſcience of the judge, by malicious importunity of the accuſers) and ſuffered in pretence as ſuch, is clear, and confeſſed on all hands. And that we may the beter admire the wiſdom and goodneſs of God in this diſpenſation,let us meditate upon the reaſons why it was ſo ordered. To which purpoſe we may conſider :

See Mat. 16. 21.
Luk. 9. 22.
Luk. 22. 37.
Mar. 15. 28.
Iſa. 53. 12.
2 Cor. 5. 21.
Joh. 5. 18.
10. 30.
Matt. 26. 61, 65.
Luk. 23. 2.
Matt. 27. 63.
Joh. 7. 12.
Joh. 18. 30.

1. That as our Saviour did chooſe to live a life of greateſt meanneſs and hardſhip, ſo for the ſame reaſons he would die a death of all moſt bitter and uncomfortable : Such is to our nature the death of a malefactour ; there is nothing to man's nature (and eſpecially to honeſt, ingenious and well-diſpoſed nature,wherein natural modeſty is not extinguiſhed or decayed) more abominable. God hath put into us, for good purpoſes, a lively ſenſe of all diſgrace ; and of all diſgraces, that which proceeds from imputation of odious crimes is moſt diſguſtfull and pungent ; and being conſcious of innocence, doth increaſe the ſmart ; and to perceive our ſelves to die under it (to leave this world with ſuch an irreparable ſtain upon our reputation and memory) is ſtill more grievous : to languiſh by degrees, and endure the torments of a long and ſharp diſeaſe, all ingenuous perſons would much rather chooſe, than in this manner, being eſteemed and dealt with as a villain, to find a preſent and eaſie diſpatch : We ſee ſomewhat of this reſentment breaking forth in our Saviour ; and how man's nature diſcovered it ſelf in that queſtion : *Be ye come out as againſt a thief with ſwords and ſtaves ?* Yes ; he loathed to be ſo treated, yet choſe it as he did other the worſt inconveniencies incident to our nature and to that low condition,which he put himſelf into (to endure want and fare hardly ; to be contemned, envied, hated, ſcorned and reproached in all the courſe of his life ; he had not been ſo complete and extreme a ſufferer if he had died any other way. He was oftentimes in danger of death both from the ſecret machinations, and open violences of thoſe which envied and hated him ; but he induſtriouſly declined a death ſo eaſie, ſo honourable, (if I may ſo ſay : for it is not ſo great a diſgrace to periſh by private malice, or by ſudden rage, as by the ſolemn and deliberate

Luk. 22. 52.
Matt. 26. 55.
Joh. 5. 18.
10. 32, 38.
8. 40.
37. 7.
59.
19. 25.

liberate proceeding of men in publick place, credit and authority: He ſhewed his diſciples *(*ſay the Goſpels*)* that it was incumbent upon him *(*ὅτι δεῖ αὐτὸν*)* to ſuffer many things, *to be rejected* or reprobated *(*ἀποδοκιμασθῆναι, ἐξουδενωθῆναι, to be vilified and made nothing of*) by the chief* Matt. 20. 18.
prieſts, and elders, and ſcribes; to be condemned to death, and delivered to 16. 21.
the Gentiles, εἰς τὸ ἐμπαῖξαι, *to be mocked and ſcourged and crucified.* Thus Luk. 9. 22. Mar. 9. 12.
would our Saviour ſuffer not only in his body by bruiſes and wounds; in his ſoul by moſt bitter ſorrows; but in his name and reputation by the worſt of ignominies; undergoing as well all the infamy, as the infirmity that did belong to, or could befall us: thus by all means ſhewing his charity; and exerciſing his compaſſion, and advancing his merit for us.

2. Again, Death by publick judgment, as a malefactour, did agree to the nature of his undertaking, was congruous to his deſigns in dying; did aptly repreſent what he was doing, and ſignifie why he did it. We were guilty; we deſerved condemnation; extreme pain and ſhame were due to us for our ſins: he undertook to ſatisfie for us, and therefore underwent the like judgment and puniſhment; was reputed, was called, was dealt with as a malefactour in our ſtead. What we had really done, diſhonoured and uſurped upon God; diſordered and troubled the world; deceived and ſeduced our ſelves and others (by our negligent miſtakes and our wilfull miſcarriages; our evil practices and examples) that was imputed to him: *All we like ſheep have gone aſtray; we have turned every one to his own way;* Eſ. 53. 6.
and the Lord hath laid upon him the iniquities of us all: He not only bore an equivalent puniſhment, but in a manner an equal blame with us.

3. Add hereto: that ſince it was determined he ſhould die for us; and that not in a natural, but a violent manner; and that to ſatisfie divine juſtice; it was fit he ſhould do it in that way wherein God's right is moſt nearly concerned, and his providence moſt diſcernible; wherein it might moſt plainly appear that God did exact and take; Chriſt did yield unto and undergo puniſhment: *All judgment is God's* (as *Moſes* tells us) per- Deut. 1. 17.
formed by authority derived from him; All Magiſtrates are his officers; by them he orders and governs the world; what therefore is done in a way of formal judgment by perſons of authority, God himſelf may be ſaid in an eſpecial manner to do, (as being done by his commiſſion, in his ſtead, in his behalf.) It was therefore an act of ſubmiſſion to God's juſtice, becoming the perſon he ſuſtained (of our Surety and our Saviour) to undergo ſuch a judgment and ſuch a puniſhment. Seaſonably therefore did our Saviour anſwer *Pilate*, vouching his authority: *Thou hadſt* Joh. 19. 11.
*no power at all over (*or *againſt me) except it were given thee from above:* It was in regard to that ſupreme and original authority of God that our Saviour ſubjected himſelf to theſe inferiour and ſubordinate powers, as the proper inſtruments of God's juſtice. Had he ſuffered in any other way (by any private malice or paſſion of men) God's providence had been leſs viſible, Chriſt's obedience not ſo remarkable; and if he muſt die by publick hands, it muſt be as a criminal; upon pretence of guilt: there muſt be teſtimonies produced, however falſe; there muſt be a ſentence pronounced, though partial and unjuſt: no man is proſecuted or perſecuted by authority, without ſome colour of deſert.

4. Farther, in no other way perhaps could our Saviour diſplay (with ſuch advantage) all manner of vertue and goodneſs, to the honour of God, and our benefit: whether we conſider the occaſions to exerciſe his vertue, or the means of ſhewing it. The Judgment-hall (with all the ſtreets that lead him thither, and thence to execution, attended by guards of ſouldiers, and accompanied by clamours of the people) were ſo many

theatres, whereupon he had opportunity (convenience and leiſure) publickly to act the parts of the higheſt and hardeſt vertues; to declare his courage and conſtancy in defence of truth, and maintenance of a good conſcience; his meekneſs and patience in bearing the greateſt affronts and reproaches; injuries and calumnies the worſt imaginable; his entire reſignation to God's will; his ſubmiſſion and obedience to man's law and authority; his admirable charity in pitying, in excuſing, in praying for, yea in ſuffering all this for the good of thoſe, who in a manner ſo deſpitefull, injurious, and cruel did perſecute him: all theſe graces and vertues, by the matter being thus ordered, were in a degree moſt high, in a manner moſt conſpicuous demonſtrated to the praiſe of God's name and the advancement of his truth; for the confirmation of our faith; an inſtruction, encouragement, and inducement of good practice to us.

Neither muſt we omit to conſider the farther emphaſis that lies in the word *Suffer*, which implies our Saviour not only to have been dealt with as a malefactour, but to have really endured what a man in that caſe might or ſhould do: that he was ſenſible and affected (according to the frame of humane nature) with the pain, diſgrace, and ſhame, and all evils whatever did appear to attend his paſſion: as his complexion was moſt pure and delicate; his ſpirit moſt vivid and apprehenſive, accordingly were the pains that he felt, both in body and ſoul moſt ſharp and afflictive: Some men may fondly pretend to, or falſely glory in a ſtupid apathy; or a ſtubborn contempt of all thoſe evils, to which our nature is ſubject: Our Saviour did not ſo, but with a quiet ſubmiſſion and ſweet compoſedneſs of mind reſented them; as God intended we ſhould do when he implanted ſenſe and paſſion in our natural conſtitution, and ordered objects to affect and afflict them, for our uſe and advantage.

Thus and for ſuch reaſons and to ſuch purpoſes (as I conceive) did our Saviour ſuffer, or undergo judgment and puniſhment: It is added, *under Pontius Pilate*, ἐπὶ Ποντίου Πιλάτου; where the prepoſition ἐπὶ may either denote the circumſtance of time, when our Saviour's paſſion did happen (in the time of *Pontius Pilate* his government or preſidency over *Judæa*; ſo ἐπὶ is very frequently uſed) or it may farther imply a reſpect to that perſon, as an inſtrument of our Saviour's paſſion (by, or under *Pontius Pilate* as preſident and judge; ſo the word is ſometimes uſed.) Neither of theſe ſenſes, I ſuppoſe, were diſtinctly, but both conjunctly intended here; in relation to the Goſpel-hiſtory; the which here (as to the main paſſages) we are ſuppoſed to know, and profeſs to believe: neither do I think any more of myſtery deſigned, beyond the full and clear determination of our Saviour's perſon, the declaration of whom we believe in, by circumſtances moſt apt and ſuitable to that purpoſe; the time when; the perſon under whom; and conſequently the place where, and ſomewhat of the manner how he ſuffered. However, all theſe circumſtances are in themſelves conſiderable, and afford ſome matter of edification to our faith, and practiſe: The time (in it ſelf moſt fit, and agreeable to divine predictions) doth illuſtrate the wiſdom of God in his providence, and confirm his veracity, conſtancy and fidelity: When the fulneſs of time was come; he grieved at preſent evils, even to a degree of exceſſive anguiſh, trouble and agony, (περίλυπος, ἀδημονεῖν γενόμενος ἐν ἀγωνίᾳ, ἡ ψυχή μου τετάρακται, are words uſed to expreſs his ſorrowful reſentment) he feared future evils, to a degree of horrour and an amazement (to an ἐκθαμβεῖσθαι; that is, to be affrighted and aſtoniſhed:) ſuch height of paſſion did the ſenſe of preſent pangs, the fore-ſight of impending evils, the apprehenſion of his own, the conſideration of our ſtate raiſe him to: ſuch a burthen, all the ſins of mankind to lie upon his ſhoulders, no wonder if he groaned under it: God's diſpleaſure flaming out againſt ſin, no wonder it did terrifie him: ſuch a father (whom he ſo dearly loved) frowning upon, and hiding his face from him, it might well trouble him: ſuch a pity, ſuch a love contemplating man's ſinfulneſs, feeling his miſery, 'tis not ſtrange that it ſhould affect him. But I muſt paſs over this moſt large and fruitfull ſubject of meditation. When the World was in the moſt general peace and deepeſt calm; and conſequently men's attention more ready, and their minds more capable of inſtruction; when the greateſt (or the moſt conſiderable) part of the World was united under one Empire; and ſo more fit to be incorporated into a ſpiritual Common-wealth; (to communicate in offices of piety; to impart and receive inſtruction;) when mankind generally was better civilized, inquiſitive after knowledge, and receptive of truth; when the ſcepter of legiſlation and ſupreme authority was juſt departed from *Judah*; while the Jewiſh Temple yet Dan. 9. 26. ſtood, but not long before its deſtruction; when the Seventy hebdomades (of years) were near expiring, (the time when the Meſſias ſhould be cut off;) in ſhort, when all things were duly prepared and ſuited for the great effects deſigned by God to proceed from our Saviour's paſſion and other performances, then did he ſuffer and do what God had in his wiſdom and goodneſs pre-determined, pre-ſignified and predicted.

I might add, the time was fit to be ſet down, as a character apt to confirm the truth of the hiſtory; for direction to a fair inquiry and trial concerning it; to exclude all confuſion and uncertainty about it. As for the perſon whom; if we conſider him as a Roman ſtranger, as a Governour and Judge, according to his perſonal qualities; or according to his deportment in this affair, ſomething in all theſe reſpects may offer it ſelf obſervable. He was an Alien from the Common-wealth of *Iſrael*; ſo Jews and Gentiles conſpired in violence and injury againſt their common Saviour; that ſo (in type and myſtery) *every mouth might be ſtopped, and* Rom. 3. 19. *all the world might become guilty before God.* Neither was it for nothing decreed by God, that the Jews ſhould deliver our Saviour up to the Gentiles (τοῖς ἔθνεσιν) *to mock, and ſcourge, and crucifie him.* The Jews out Matt. 20. 19. of envy and malice delivered up, accuſed, proſecuted, inſtigated and im- Matt. 27. 18. portuned againſt him: the Gentiles out of ignorance, profaneneſs, and unjuſt partiality condemned, and executed him: whereby the ingratitude, iniquity, and impiety of all mankind in ſome ſort did appear and was aptly Rom. 5. 6. repreſented, and in conſequence thereof his infinite goodneſs is demon- ἀσεβῶν. v. 8. ſtrated, who for ſo impious, unjuſt, flagitious a generation, for ſuch ma- ἁμαρτωλῶν. licious enemies, and cruel perſecutours, did willingly ſuffer: he ſuffered 1 Pet. 3. 18. ἀδίκων. for them, by whom he ſuffered. I might add, that a ſtranger was more Rom. 5. 10. likely to be a fair and indifferent judge; and to do what was deſigned Col. 1. 21. and fit to be done in our Saviour's trial. Conſider *Pilate* as a Governour and Judge, for ſo he was: *Cæſar*'s Procurator, and Preſident of *Judæa*, Mat. 27. 2, &c. ἐπίτροπος and ἡγεμὼν,) and therein we may diſcern the wiſdom and ſpecial providence of God puniſhing our Saviour for us by his own Officer in a courſe of juſtice; the loyal obedience of our Saviour ſubmitting both to God and Man, (though in a caſe of plain outrage and higheſt injuſtice againſt himſelf,) the heinouſneſs of that wicked proceeding, wherein that ſacred power committed to him by God, and the venerable name of juſtice were ſo abuſed. So that if ever, then one might have ſaid with the Wiſe-man: *I ſaw the place of judgment, that wickedneſs was* Eccleſ. 3. 16. *there; and the place of righteouſneſs, that iniquity was there.* As for this *Pilate* his perſonal qualities; he is reported by the hiſtorians near thoſe *Philo, Joſephus*, &c.

times to have been a man of a harſh and rough temper; wilfull and haughty in ſpirit; rapacious, violent and cruel in his proceedings; and was therefore a proper inſtrument of providence for the execution of ſuch a buſineſs, ſo holy and gracious in God's purpoſe, ſo villainous and barbarous according to man's intention: Such an one deſerved to bear the guilt of a fact ſo baſe and execrable; was worthy to be employed; might be ready to undertake therein: It had not been ſo plauſible in it ſelf, that ſuch an act ſhould, nor ſo credible that it could proceed from any perſon of Joſeph. Antiq. 18. 5. good diſpoſition, or right intention. But of him it could not be improbable, who by his former violences (ſuch as upon their complaints did ſoon after remove him from his charge) had ſo incenſed the Jews, that Mar. 15. 15. he ſhould not ſtick to gratifie them in a matter, that they ſo earneſtly concerned themſelves in, and which in ſemblance (ſetting apart conſiderations of juſtice and honeſty ſo little material in ſuch a perſons regard) ſo little touched his own intereſt; in yielding up ſo poor and inconſiderable (in outward ſhew) a perſon, however in his own conſcience moſt innocent, as a boon or ſacrifice to their importunate rage. Such he was, and yet it is obſervable, that he behaved himſelf, in compariſon of the furious Jews, with ſome moderation and ingenuity. He was ſo fair in examination of the caſe, as notwithſtanding their eager and clamorous Joh. 19. 6. proſecution, to diſcern the right and declare our Saviour guiltleſs: He was ſo far conſtant and true to his conſcience, as to expoſtulate with the Luk,23.14,&c. Jews, and once, twice, a third time to challenge them, *Why, what evil hath* Act. 3. 13. *he done?* As often did he diſcover his inclination and readineſs (yea his will and intention) to free the innocent perſon: yet had he not the heart or the honeſty thoroughly to reſiſt their importunity; they were more obſtinate in their wicked, than he reſolute in his good purpoſe; ſo out of fear to offend them, and favour to oblige them (thoſe uſual corrupters of right judgment) he yielded to them, ſuffering himſelf baſely to be over-born by their wicked ſolicitations, ſacrificing acknowledged innocence to his own private intereſt, and their implacable malice. Thus did this heathen Judge behave himſelf, ſerving divine providence not only in the publick and formal condemnation of our Saviour to the puniſhment due to us, but in the ſolemn and ſerious abſolution of him from all blame in himſelf, in outward ſhew he condemned our Saviour; in truth he condemned himſelf (his corrupt judge) and the Jews (his malicious accuſers:) though he took away his life, yet he cleared his reputation, and afforded a teſtimony moſt valid and convincing of his innocence; ſuch as was requiſite to confute all the Jewiſh calumnies and aſperſions; and to confirm our faith.

Farthermore; the name of *Pontius Pilate* intimates the place of our Saviour's paſſion; he being well known to have been Governour of *Judæa*, and to have his Tribunal of juſtice at the mother-city thereof *Hieruſalem*; at *Jeruſalem*, that *bloudy city*, (as the Prophet calls it) whoſe cha- Ezek. 22, 2. racter it was to be *the killer of the prophets and ſtoner of them that were* 24. 6. *ſent unto her; out of which it was* (in a manner) *impoſſible that a prophet* Luk. 13. 33, *ſhould periſh:* yet the place of all the world moſt favoured and graced by 34. God by ſpecial benefits and privileges: *his own proper ſeat* (the city of Pſal. 48. 2. God; the city of the great King, ſo 'tis ſtyled) *which he had choſen out of* 87. 3. *all the tribes of Iſrael* (out of all the people upon earth) *to put his name* Deut. 12. 5. (to place his eſpecial preſence) *there*; the holy, the beloved city: there at Neh. 1. 9. 1 King. 11.30. his own doors, as it were, before his own ſacred palace, where moſt eſpe- Eſt. 6. 12. cial reſpect and veneration were due to him, was the King of heaven ad- Matt. 4. 5. 27. judged and executed; by procurement of his own ſervants, peculiarly 53, &c. Apoc. 20. 9. related to him, the chief Prieſts and Elders of his choſen people, perſons wholly devoted to his ſervice, and highly dignified by him (whoſe office and eſpecial duty it was to maintain truth and encourage righteouſneſs, to procure honour to God and obedience to his commandments) which as it greatly advances the goodneſs of him, who willingly ſuffered there and by ſuch, ſo it much aggravates man's ingratitude and iniquity.

It follows, *Crucified*; whereby is expreſſed the manner and kind of our Saviour's paſſion; which was by being affixed to a croſs, (that is, to a kind of gibbet or *patibulum*, mainly conſiſting of two beams (or pieces of wood) one erect, to which the length of his body was applied and faſtned by nails, the other tranſverſe, to which (his arms being ſtretched out) his hands were nailed; which kind of ſuffering we may briefly conſider as moſt bitter and painfull; as moſt ignominious and ſhamefull; as agreeable and advantageous to the deſigns of our Saviour's ſuffering; as ſignificant and emblematical; as completory of divine predictions and preſignifications; in fine, as inſtructive, admonitory of duty, and excitative of devotion, to us.

1. We may eaſily imagine what acerbity of pain muſt be endured in his limbs being ſtretched forth, racked and tentered: and continuing in that poſture; in the piercing his hands and his feet (parts moſt exquiſitely tender and ſenſible) with ſharp, hard iron nails; ſo that (as it is ſaid of *Joſeph*) the iron entred into his ſoul, or his ſoul entred into iron, in abiding expoſed to the injuries of Sun ſcorching, wind beating upon, weather ſearching his grievous ſores and wounds: ſuch a pain it was; and that no ſtupifying, no tranſient pain, but very acute and withall lingring: we ſee in the ſtory he and thoſe that ſuffered with him had both preſence of mind and time to diſcourſe; three long hours and more he continued under ſuch torment, ſuſtaining every minute beyond the pangs of an ordinary death. So that well may that in the *Lamentations* be applied to his ſuffering ſtate: *Behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.* Such a kind of ſuffering did our Saviour chooſe to undergo, declaring the exceſs of his love (in being ready to endure the ſaddeſt afflictions and ſmarts for us) ſignifying the heinouſneſs of our ſins (deſerving ſo extreme puniſhment) exemplifying the hardeſt duties of obedience and patience to us.

Pſal. 105. 18. Heb. & Septuag.

Lam. 1. 12.

2. And as moſt ſharp and afflictive in pain, ſo moſt vile and ſhamefull was this kind of ſuffering. It was *ſervile ſupplicium (quod etiam homine libero, quamvis nocente videatur indignum,)* a puniſhment never by the *Romans* (under whom our Saviour ſuffered) legally inflicted upon freemen, but only upon ſlaves, (ſuch as were ſcarce regarded as men, or in life, having forfeited, as it were, made away, or quite loſt themſelves) and among the Jews that puniſhment which approached neareſt and in part agreed therewith (for they had no ſuch cruel or inhumane kind of puniſhment appointed by their law) hanging up the dead bodies of ſuch as had been executed, was accounted moſt infamous and abominable: *Curſed is every one that hangeth upon a tree*, upon a *patibulum*, ſays the law: Curſed, that is, addicted to reproach and malediction? Curſed of God (the Hebrew hath it) that is doth ſeem to be deſerted and rejected and afflicted of God. In the very nature of the thing to be raiſed on high, and for a good continuance of time offered to the view of all that paſs by, doth beget ill ſuſpicion and provoke cenſure; invites obloquy, ſcorn, and contempt; draws forth language of deriſion, deſpight and deteſtation (eſpecially from the rude and hard-hearted multitude, who think and ſpeak according to event and appearance; who---*ſequitur fortunam*

Lactant. IV. p. 435.

Deut. 21. 23. Gal. 3. 13.

Luk. 23. 35, 36. *ſemper & odit Damnatos* ---) ſo we ſee that the people did mock, and jeer,
Matt. 27. 38. Vid. Pſal. 22. and revile (ἐξεμυκτήριζον, ἐνέπαιζον, ἐβλασφήμουν) drawing up their noſes,
ſhooting out their lips, and ſhaking their heads, and letting looſe their
tongues againſt him; in this condition (the ſame men perhaps who had
formerly admired his glorious works, and had been affected with his ex-
Luk. 14. 15. cellent diſcourſes; who had followed and favoured, and bleſſed, and glo-
δοξαζόμενος ὑπὸ πάντων. rified him.) *They look, and ſtare upon me*, is a part of the deſcription of
Matt. 21. 9. his ſuffering; (anſwering to that in St. *Luke*, εἱστήκει ὁ λαὸς θεωρῶν; the
9. 33. people ſtood gazing upon him; and θεατρίζεσθαι, to be made a gazing-ſtock
Pſal. 22. 17. Luk. 23. 35. (or object of reproach) we ſee is reckon'd by the Apoſtle as an aggravation
Heb. 10. 33. of affliction. Hence became it ſuch a ſcandal, &c.

Heb. 12. 2. Thus did our Saviour endure the Croſs, deſpiſing the ſhame; (deſpi-
ſing, that is, not ſimply eſteeming it as no evil, but not eſteeming it ſo
great an evil, as for the avoiding it to neglect the accompliſhment of his
great and glorious deſigns; there is in man's nature an averſation or abhor-
Heb. 11. 36. rency of diſgrace; perhaps more ſtrong than that of pain: mockings and
ſcourgings we find joined together; nor doth pain more grievouſly affect
the animal ſenſe, than being inſulted over and deſpiſed goes againſt the
grain of men's fancy and natural conſtitution of ſoul; and generally men
will more contentedly endure one than the other. We need not there-
fore doubt but our Saviour was ſenſible of this natural evil, and that ſuch
indignity did add ſome degree of bitterneſs and loathſomeneſs to his cup
of affliction; yet in conſideration of the glory that would accrue to God,
Gal. 3. 13. the benefit to us, the reward to himſelf, he willingly underwent it. *He*
Heb. 12. 3. ἀντιλογία. *became a curſe for us* (was expoſed to all malediction and reviling from
ſinfull men; (*deſpiſed and rejected and diſeſteemed of men*, in the Prophet's
language) did alſo ſeem deſerted and rejected by God himſelf, (himſelf in
a manner concurring in ſuch an opinion, as by his wofull out-cry *Lama-*
Iſa. 53. 3, 4. *ſabacthani* doth appear.) [*We did eſteem him ſtricken, ſmitten of God and
afflicted.*] So did he become a curſe for us, that we might be redeemed
from the curſe of the law, (that is, from that exemplary puniſhment due
to our tranſgreſſion of the law, with the diſgrace before men, and the diſ-
pleaſure of God attending it;) He was contented to be dealt with as a ſlave
Phil. 2. 7. (as a wretched miſcreant) *making himſelf of no reputation*, that we might
be free not only from the pain, but from the ignominy we deſerved,
and with our lives recover both our honour and liberty, which we had
forfeited and loſt.

3. Farther, This kind of ſuffering had ſome advantages, and did con-
duce toward our Saviour's deſign in being notorious, and in continuing a
competent time: If he had been privately made away, or ſuddenly diſ-
patched, no ſuch great notice had been taken of it, nor could the matter
of fact it ſelf have been ſo fully proved (for the confirmation of faith
and conviction of infidelity,) nor had that excellent deportment of his
under ſuch affliction (his moſt divine patience, meekneſs, and charity)
ſo illuſtriouſly ſhone forth. God's providence therefore did order it ſo,
(to prevent all exceptions and excuſes of unbelief) that as the courſe of
his life, ſo the manner of his death ſhould be moſt open and conſpicuous:
Act. 26. 26. *Theſe things* (as St. *Paul* told King *Agrippa*) *were not done in a corner*;
[nor preſently huſhed up; but were done leiſurely in the face of the
Joh. 18. 20. world:] *I ſpoke freely* (ſaith our Saviour) *to the world*; *I always taught
in the ſynagogue and in the temple, where the Jews from all places reſort, and
in ſecret have I done nothing:* His proceedings were not cloſe or clancu-
lary; but frank and open: and as he lived, ſo he died; publickly and vi-
ſibly; the world being witneſs of his death, and ſo prepared to believe
his

his reſurrection, and to embrace his doctrine; according to what himſelf foretold: *I being lifted up from the earth, ſhall draw all men unto me*; (all Joh. 12. 32. men to take notice by the remarkableneſs of it, ſome to believe upon me by the wondrous conſequences of it:) and, *As Moſes did exalt the Serpent in the Wilderneſs, ſo muſt the ſon of man be exalted*; Joh. 13. 14, 15. (that as by beholding the Serpent elevated upon a pole, men were cured of thoſe mortiferous ſtings they had received; ſo by believing on him crucified men ſhould be ſaved from thoſe deſtructive and deadly ſins they had committed.)

4. This kind of ſuffering alſo ſeems in many reſpects ſignificant, and full of inſtructive emblems: His poſture repreſented that large and comprehenſive charity which he bare in his heart toward us, ſtretching forth his arms of kindneſs, pity and mercy; with them (as it were to embrace the whole world, and receive all mankind under the wings of his gracious protection; it ſhewed him earneſtly (as it were) wooing and intreating us to return to God, and embrace the reconciliation he had purchaſed, and did offer: *I have ſpread out my hands all the day unto a rebellious people*; God did ſo Iſa. 65. 2. of old by his Prophets mediately and figuratively; he did ſo in our Saviour immediately and properly by himſelf. The Croſs was as it were a Pulpit, from which our Saviour did exhort to repentance, and preach divine grace, and offer remiſſion of ſins unto us, with action moſt affecting and pathetical.

Vid. Lactant. IV. p. 437. Extendit in paſſione manus ſuas, orbemque dimenſus eſt, ut jam tunc oſtenderet ab ortu ſolis uſque ad occaſum, magnum populum ex omnibus linguis & tribubus congregatum, ſub alas ſuas eſſe venturum.

His being lifted up may ſignifie and mind us, that ſubmiſſion to God's will, ſuffering for truth and righteouſneſs (humility and patience) are conjoined with and do procure exaltation: that the lower we are in humility, the higher we riſe in favour, and the nearer approach to heaven: *Who ſo humbleth himſelf*, ſaith our Saviour, *ſhall be exalted: And be you* Luk. 18. 14. *humbled before the Lord* (under the mighty hand of God) *and he ſhall ex-* Matt. 23. 12. *alt you* (ſay with one voice St. *James* and St. *Peter*. And, becauſe *our Sa-* Jam. 4. 10. *viour was obedient unto death, even the death of the croſs, therefore did God* 1 Pet. 5. 5. ὑπερύψωσεν, *ſuper-exalt him above all dignity and power in heaven and earth* (as St. *Paul* teaches us.) The croſs was a throne, where humility ſate in high majeſty, whence patience ſate encircled with rays of glory. The ſame conſideration may alſo mind us how and whence our ſalvation comes; that our help comes from above, and by looking upward; that as in beholding our Saviour upon the croſs we muſt lift up our eyes, ſo in believing on him we muſt raiſe up our hearts to heaven. In that ſublimity alſo did our Saviour ſhew himſelf ſtanding erect, not only as a conſtant ſufferer, but as a glorious conquerour, having (as St. *Paul* tells us) *ſpoiled* Coloſſ. 2. 15. *principalities and powers* (all the principal powers of darkneſs, hell, ſin, Heb. 2. 14. and death) ἐδειγμάτισεν, *he made a ſolemn ſhew triumphing over them upon his croſs*. No conquerour loftily ſeated in his triumphant chariot did ever yield ſo illuſtrious a ſpectacle; no tree was ever cloathed and adorned with ſo glorious trophies. To the outward eye and carnal ſenſe our Saviour was expoſed to ſhame and ſcorn, but to ſpiritual diſcerning, all his and our enemies hung there, objects of contempt, undone and overthrown: The devil, ὁ ἰσχυρὸς, (that ſtrong and ſturdy one) hung there Matt. 12. 29. bound and fettered, ſpoiled and diſarmed, quite baffled and confounded: Luk. 11. 22. death it ſelf there hung gaſping with its ſting plucked out, and all its 1 Cor. 15. 54. terrours quelled. The world with its vain pomps, its counterfeit beauties, 2 Tim. 1. 10. its bewitching pleaſures its fondly admired excellencies did there hang all defaced and diſparaged; *the world is thereby crucified to us, and* Gal. 6. 14.

we unto the world; ſo that we cannot glory, or truly rejoice in any worldly thing. (For to be ſplendid in external ſtate can never henceforth be worthily deemed admirable; to be mean and low can never ſpeak a man miſerable, ſince the Lord of glory and fountain of happineſs did himſelf condeſcend to ſo low a condition, and became ſo deep a ſufferer: nor can pleaſure pretend to make men happy, nor ſorrow juſtly diſcourage us, ſince the Son of God by ſuch a ſtep of extreme grief hath aſcended into his throne of glory.) Our ſins (thoſe ſins which our Saviour did in his body ἀναφέρειν ἐπὶ τὸ ξύλον, carry up upon the Gibbet) hung there expoſed as trophies of his victories, objects of our hatred and horrour, by him condemned in the fleſh: Thoſe manifold enmities (between God and us; between man and himſelf; between one man and another,) did all there hang together, aboliſhed in his fleſh, and ſlain upon his croſs; *by the bloud of which he made peace, and reconciled all things in heaven and earth*; together with all thoſe yokes of bondage, thoſe enſigns and inſtruments of vexation to us: thoſe laws that burthened men ſo much, which ſet them at ſuch diſtance and variance, that ſubjected them to guilt and condemnation unavoidable: that hand-writing of ordinances, inducing our obligation to ſo grievous forfeitures and penalties, was there nailed to the croſs; our bonds thereby cancelled, our debts expunged.

1 Pet. 2. 24.
Rom. 8. 3.

Coloſſ. 1. 20.
Eph. 2. 15, 16. καταργήσας.

Coloſſ. 2. 14. ἐξαλείψας.

Mos eſt quibuſdam in locis clavis transfigendi edicta antiquata. *Grot. ib.*

Our Saviour's crucifixion furthermore did ſignifie how our fleſh ſhould be dealt with, how we ſhould mortifie the luſts and affections thereof. We muſt not only imitate and follow our Saviour in his life, but in ſome ſort endeavour to reſemble him in his death, συμμορφοῦσθαι τῷ θανάτῳ αὐτοῦ (as St. *Paul* ſpeaks) *conformable to his death*; *become* σύμφυτοι, *planted together with him in the likeneſs of his death*, συσταυροῦσθαι τῷ Χριστῷ, *be crucified together with Chriſt*; *having our old man crucified together with him, that the body of ſin may be deſtroyed, ſo that we no farther ſerve ſin*; *mortifying our earthly members, and putting to death the deeds of the body*; *For they that are Chriſt's, have crucified the fleſh with its paſſions and luſts.* His death may fitly repreſent our death to ſin; his croſs the thwarting our vitious deſires and inclinations; his grievous pain the bitterneſs of our repentance, (wherein our ſoul ſhould be pierced with ſharp compunction, as his ſacred fleſh was torn with nails) his diſgrace our ſhame and confuſion, with regard to our offences. In his perſon farther we may contemplate the ſtate of vertue and goodneſs in this world; expoſed to envy and hatred; to cenſure and obloquy; to contempt and ſcorn; to all kind of affliction and hardſhip: Every good man muſt hang upon ſome croſs or other; εἰς τοῦτο κείμεθα, 'tis our lot and portion aſſigned us by divine decree; to a conformity with this image and pattern of the Son of God we are predeſtinated; δεῖ ἡμᾶς, *we muſt* (it is both of neceſſity and duty incumbent on us) *by many tribulations enter into God's Kingdom: All that will live godly in Chriſt Jeſus, ſhall* (certainly in one way or other) *ſuffer perſecution* (and partake of the croſs.) Many ſuch analogies and reſemblances not unprofitable might a devout meditation (in imitation of the ſacred Writers) draw out, for exciting good affections, and quickning to duty. But farther,

Philip. 3. 10.
Rom. 6. 5, 6, &c.
Gal. 2. 20.
5. 24.
Coloſſ. 3. 5.
Rom. 8. 13.

Et quanquam paſſio ipſa per ſe acerba & amara, ſpecimen nobis futurorum tormentorum dabat quam morantibus in hoc ſæculo virtutis ipſa proponit, &c. *Lact. IV. p.* 434.

1 Theſſ. 3. 3.
Act. 14. 22.
Rom. 8. 29.
2 Tim. 3. 12.

5. We may alſo (for the fuller confirmation of our faith, and begetting in us a due adoration of the divine wiſdom and providence) obſerve the correſpondency of this our Saviour's manner of ſuffering to the ancient prophecies fore-telling, and the typical repreſentations fore-ſhewing it. That moſt full and clear and famous prophecy concerning our Saviour's

viour's paſſion (*Iſa.* 53.) doth expreſs him ſuffering as a malefactour or with malefactours: He was to be reckoned among tranſgreſſours; ſuffering in a manner very painfull, and very deſpicable, (*He was to be wounded for our tranſgreſſions, and to be bruiſed for our iniquities*; he was to be *deſpiſed* and *rejected of men, as a man of ſorrows and acquainted with grief*) which circumſtances could not ſo punctually agree to any other kind of ſuffering (or puniſhment) in uſe as to this. In the 22d *Pſalm*, the royal prophet deſcribes an afflicted and forlorn condition (ſuch as by no paſſages of his hiſtory, in the full extent and according to the literal ſignification of his words doth appear ſuitable to his own perſon, and therefore more properly is to be applyed to the *Meſſias*, whom he did repreſent) and in that deſcription among other paſſages ſuiting to our Saviour, theſe words occurr: *Thou haſt brought me into the duſt of death; for dogs have compaſſed me, the aſſembly of the wicked have incloſed me, they pierced* (or digged, ὤρυξαν) *my hands and my feet*; (which words do moſt patly and livelily ſet out our Saviour's being nailed to the croſs.) And in the Prophet *Zachary* God fore-tells, ſpeaking in his own name, *They* (that is the Jews, ſenſible of what they had done, and penitently affected) *they ſhall look upon me, whom they have pierced*: Which place needs no violence to extort the right meaning from it; no comment to explain, or adapt it to the crucifixion of God, our Saviour, to which it is ſo literally congruous. The ſame was alſo fitly pre-figured by appoſite types: *Iſaac*, the immediate ſon and heir of the promiſe (in whom the faithfull ſeed was called, or conveyed down by him) and ſo a moſt apt type of our Saviour, he being devoted and offered to God in ſacrifice, did himſelf bear the wood, by which he was to be offered: So did our Saviour (the promiſed ſeed in which *all nations ſhould be bleſſed*) himſelf bear the croſs, by which he was to ſuffer, and to be offered up a ſacrifice to God. Thoſe which were bitten (dangerouſly) by fiery Serpents, were by looking up upon a brazen Serpent ſet upon a pole preſerved in life, which (in our Saviour's moſt authentical interpretation) did repreſent the ſalvation which ſhould proceed from our beholding and believing on him lifted up upon the croſs, to us, who had been ſtung and mortally ſtruck with that old Serpent's poiſonous temptations. The Paſchal lamb (that moſt proper emblem of Chriſt our Paſſover, that moſt meek and innocent; moſt unblemiſhed and ſpotleſs lamb *ſlain for the ſins of the world*,) it was to be killed by the whole aſſembly of the congregation of *Iſrael*; its bloud was to be daſhed on the ſide-poſts and croſs-beams of every door; its body was not to be eat raw, nor ſodden at all with water, but roaſted whole, and dreſſed upon a ſpit; nor were any of its bones to be broken; which circumſtances (with ſuch caution and care preſcribed) how they ſuit, and fitly adumbrate the manner of our Saviour's paſſion, I need not farther than by the bare mention of them to declare.

Iſa. 53. 12.
5. 3.
Pſal. 22. 15, 16.
Zach. 10. 12.
Joh. 19. 37.
Gen. 22.
Rom. 9. 8.
Jam. 2. 21.
Heb. 11. 17.
Vid. Tertull. adv. Jud. c. 10.
Numb. 21.
Joh. 13. 14.
Exod. 12. 5, 6.
9. 46, &c.

Laſtly, The conſideration of our Saviour's thus ſuffering is apt to teach and affect us; to admoniſh us of our duty, and to excite devotion in us: No contemplation is more fruitfull, or efficacious toward the ſanctification of our hearts, and of our lives: The Goſpel it ſelf is, in St. *Paul*'s language, ὁ λόγος τοῦ σταυροῦ (*the word of the croſs*;) and he calls both this and that *the power of God to ſalvation*.

1 Cor. 1. 18.
Rom. 1. 16.

1. What good affection therefore may not the meditation thereupon raiſe, what vertue not produce in us?

2. How can it otherwiſe than enflame our hearts with love, to think what acerbity of pain, what indignity of ſhame our Saviour there willingly undertook and endured for us? No imagination can deviſe a greater

expreſſion of charity; and if love be productive of love, what effect ſhould the conſideration of ſuch a love have? Nor can we find a ſurer ground of truſt, and a greater encouragement to hope in God than this: He that ſpared not his own Son, but delivered him up to the ſuffering of ſuch pains and indignities for us: how can we diſtruſt his bounty, or deſpair of his mercy, in any caſe? What higher favour could he do, how ſhew greater condeſcenſion, how more ſurely teſtifie his willingneſs, his delight to do us good? how conſequently lay ſtronger grounds of hope and confidence in us, than by his own free undertaking and undergoing all this for us?

3. What deteſtation of our ſins muſt it alſo raiſe in us that brought ſuch torture, ſuch reproach upon him? *Judas* the wretch who betrayed him, the Jewiſh Prieſts who accuſed and proſecuted him, *Pilate* the Judge who condemned him, the wicked people that abuſed and inſulted over him, the cruel hands that ſmote him, the pitileſs hearts that mocked him, the blaſphemous tongues that railed upon him, thoſe who were inſtruments of his affliction, how do we deteſt them and curſe their memories? But our ſins, which were the firſt and main cauſes of that wofull tragedy, how
Rom. 4. 25. much more reaſon have we to abhorr and abominate them? He was *delivered for our offences,* (they were the traitours indeed which by *Judas* his hands did deliver him;) 'twas they that cried *crucifie, (Crucifie him, crucifie him)* with a clamour more loud and more effectual, than did the Jews, (it was they that did by their borrowed mouths accuſe and proſecute
2 Cor. 5. 21. him;) *He that knew no ſin, was made ſin for us;* (was condemned as a ſinner for us: 'twas we that by our ſins did adjudge and ſentence him;)
Gal. 3. 13. *Pilate* was but their agent and ſpokes-man in it, *He became a curſe for us,* (all the mockery, deriſion, and contumely he endured proceeded from us; the ſilly people were but properties, repreſenting and acting our parts,) *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities:* 'twas they that by the fierce ſouldiers and rude rabble, as by ſenſleſs engines, did ſmite, and ſcourge him; by the nails and thorns did pierce his fleſh and rend his ſacred body.

4. What can in reaſon be more effectual to breed in us remorſe and penitent ſorrow, than reflection upon ſuch horrible effects proceeding from our ſins? how can we but vehemently grieve, when we remember our ſelves by them to have been the betrayers, the ſlanderers, the ſcorners, the murderers of God's dear Son, of ſo innocent and lovely a perſon, of our beſt friend, and moſt loving Saviour?

5. And if ingenuity will not work ſo much, and melt us into contrition hereby, yet ſure this thought muſt needs produce fear in us: Can we but tremble to think of the fierceneſs of God's diſpleaſure, the ſeverity of divine judgment, the heinous guilt of our ſins, all ſo plainly diſcovered, ſo livelily ſet out in this diſmal ſpectacle: If the view of an ordinary execution is apt to beget ſome apprehenſions of terrour, dread of the law, reverence to authority, what dreadfull impreſſions ſhould this extraordinary example of divine juſtice make upon us?

6. How can it alſo but deterr us from wilfull commiſſion of ſin, to conſider that by it we do ἀνασταυροῦν, re-crucifie (in a manner renew all that pain and ſhame; bring up again upon the ſtage all that direfull tragedy,)
Heb. 6. 6. *Crucifie,* I ſay, *afreſh the Son of God, and again expoſe him to open ſhame:*
10. 29. *that by it we trample upon the Son of God, and prize the bloud of the covenant* (that moſt precious bloud ſo freely, yet ſo ſadly ſhed for us) *as a common (*a trivial and worthleſs*) thing;* deſpiſing all his ſo kind and ſo painfull endeavours for our ſalvation, defeating his gracious purpoſe, rendring

dring all his ſo bitter and loathſom ſufferings, as to their principal intent (our good and benefit) altogether, yea more than vain and fruitleſs?

7. What farther can be more operative in producing diſeſteem and diſregard of this world, with all its deceitfull vanities and miſchievous pleaſures; in reconciling us to the worſt condition it can bring us into; in comforting us under the heavieſt preſſures of affliction? Who can admire thoſe ſplendid trifles, which he never regarded in his life, which only ſerved to mock him at his death? Who can reliſh thoſe delights, which he never living vouchſafed to taſt of, and dying choſe to feel their contraries? Who will dare to vilifie a ſtate of ſorrow and diſgrace, which he by the voluntary ſuſception thereof (in ſuch extremity) hath ſo dignified and graced; by which we reſemble, become conformable unto, Apoc. 1. 9.
partake with him, concurr with and (in a manner) complete his deſign? 1 Pet. 4. 13. Rom. 8. 17.
Who can much preferr, being admired, applauded, or made much of Phil. 3. 10.
by men before deriſion, reproach, or perſecution from them, (eſpecially Coloſ. 1. 24.
for adherence to truth and righteouſneſs?) Who can be very ambitious of ἀνταναπληροῦν τὰ ὑστερήματα.
honour and repute, or covetous of wealth, or addicted to pleaſure, who obſerves him (the Son of God, the heir of all things, the Lord of glory) chooſing rather to aſcend a Croſs than a Throne; inviting the clamours of ſpite and ſcorn, inſtead of acclamations of praiſe; embracing the reputation of a malefactour and a ſlave before the dignity and reſpect of a Prince; that regards him hanging naked and forlorn upon a gibbet, beſmeared with his own bloud, groaning under extremity of pain, yielding,
as the Prophet foretold of him, *his back to the ſmiters, and his cheeks to* Eſ. 50. 6.
them that plucked off the hair; (hiding not his face from ſhame and ſpitting,) will not the imagination of ſuch a ſight ſully the luſtre of all earthly pomps and beauties, damp the ſenſe of all carnal delights and ſatisfactions; quaſh all the content we can take in our wild and extravagant merriments?

8. If ſuch affliction and hardſhip were to him a ſchool of obedience
(ἔμαθεν ἀφ᾽ ὧν ἔπαθε, he learnt from what he ſuffered, obedience,) a means Heb. 5. 8.
of perfection, (*It became God*, ſaith the Apoſtle, *to perfect the captain of our* 2. 10.
ſalvation by ſuffering,) a procurement of divine favour, (therefore, him-
ſelf tells us, *the father loveth me, becauſe I lay down my life*, and the manner Joh. 10. 17.
ſure did encreaſe that love,) a ſtep to glory, (for, it is ſaid, *was not* Luk. 24. 26.
Chriſt to ſuffer theſe things, and (ſo) *to enter into his glory? therefore God* Phil. 2. 9.
exalted him: We ſee Jeſus for the ſuffering of death crowned with glory and Heb. 2. 9.
honour.) If it yielded ſuch advantages to him, and may by our conformity and compliance with him afford the like to us, what reaſon can there be that we ſhould be any wiſe diſcompoſed, diſcouraged or diſconſolate
under it? Much more ſure there is, *that we ſhould*, with St. *Paul*, *boaſt,* Rom. 5. 3.
rejoice, exult and skip (ἀγαλλιᾶσθαι and σκιρτᾷν) *for joy in our tribulations.* Coloſſ. 1. 24. Matt. 5. 12.
He that doth not carry his croſs, and go after me, cannot be my diſciple; and, Luk. 6. 23.
He that doth not take up his croſs, and follow me, is not worthy of me; ſaith Luk. 14. 27. 9. 23.
our Saviour: He that doth not take it up readily, when by providence Matt. 10. 38.
it is preſented; that doth not bear it contentedly when it is impoſed, can- 16. 24.
not be our Saviour's diſciple (ſhewing ſuch an incapacity to learn the leſſons of humility and patience read by him; to tranſcribe the copies of ſubmiſſion to divine will, ſelf-denial and ſelf-reſignation ſo fairly ſet him by Chriſt's inſtruction and example:) He is no wiſe worthy of him; (hath not the courage, the ſincerity, the conſtancy required of a Chriſtian; one pretending to ſuch benefits, privileges and rewards from Chriſt, his Lord and Saviour.) The willing ſuſception, the cheerfull ſuſtaining of the Croſs is the expreſs condition and character of our Chriſtianity (whence uſe

hath been to ſign them who enter into it with the figure of the Croſs.) 'Tis the ſpecial enſign of our warfare under Chriſt againſt his and our common enemies; the diſtinct badge of our profeſſion; the chief object of our faith, our knowledge, our preaching (as St. *Paul* diſcourſes in the firſt and ſecond Chapter of his firſt Epiſtle to the *Corinthians)* the main ground of our hope, the ſole matter of our glory, (ἐμοὶ μὴ γένοιτο καυχᾶσθαι,) *Far be it from me to glory* (ſaith St. *Paul) ſave in the croſs of Chriſt. Let it be to the Jews a ſcandal* (offenſive to their fancy, pre-poſſeſſed with expectations of a Meſſias flouriſhing in ſecular pomp and proſperity,) *let it be folly to the Gentile Greeks,* (ſeem abſurd to men imbued and puffed up with carnal conceits, and maxims of worldly wiſdom) that God ſhould put his own beloved Son into ſo ſad and deſpicable a condition; that ſalvation from death and miſery ſhould be procured by ſo miſerable a death; that eternal joy, happineſs and glory ſhould iſſue from ſuch ſprings of extreme ſorrow and ſhame; that a perſon in outward ſemblance ſo contemptible, expoſed to ſo infamous and ſlaviſh uſage, ſhould be the Son of God, the Lord and Redeemer of mankind, the King and Judge of all the world: Let this, I ſay, be ſcandalous and diſtaſtfull to ſome prejudiced perſons; let it ſeem ſtrange and incredible to other ſelf-conceited men, to us it muſt be gratefull and glorious; to us, who diſcern by a clearer light, who are endued with a purer ſenſe, derived from the divine ſpirit, whence we may, with a comfortable ſatisfaction of mind, perceive that God could not in a higher meaſure, in a fitter method illuſtrate his glorious attributes of goodneſs and juſtice (his infinite mercy toward his poor creatures, his heavy indignation, and ſevere juſtice againſt iniquity;) that vertue could not be taught, nor exemplified, nor commended and inculcated any other way with ſo great advantage. It were eaſie to alledge the ſuffrages of *Plato*, *Seneca*, and other ſuch men (wiſe only by improvement of natural reaſon) acknowledging that perfection of vertue can neither be wrought or ſhewed, otherwiſe than by ſuffering the bittereſt afflictions; that God (as a wiſe Father) therefore uſeth to exerciſe them whom he moſt loveth with them; nor hard were it to produce examples of men (even among the Pagans) moſt famous and honourable in the judgment of poſterity for their wiſdom and vertue, who have been tried in this furnace, and ſhone thereby more brightly, ſuffering by the iniquity, ingratitude, and envy of their times, both in their reputation, liberty and life, infamous puniſhments, ignominious deaths; though none of them of choice and upon deſign to advance the intereſt of goodneſs, but by an accidental force put upon them; none in a manner ſo ſignal, with circumſtances ſo rare, with an event ſo wonderfull; ſo that even according to the paſſable dictates of common wiſdom this diſpenſation was not ſo unaccountable, neither ought the Greeks in conſiſtency with themſelves and their own moſt admired Philoſophers, have deemed the doctrine *of the croſs to be fooliſh*, or unreaſonable; ſince thereby a charity and humanity ſo unparallel'd (far exceeding theirs, who have been celebrated for love to their Country, or a more prevalent love of praiſe devoting their lives) a meekneſs ſo incomparable, a reſolution ſo invincible, a patience ſo heroical were manifeſted for inſtruction and direction of men: Since never were the vices and vanities of the world (both ſo deſtructive to the quiet and welfare of mankind) ſo remarkably diſparaged and condemned: Since never vertue had ſo powerfull an effect (the expiation of the whole World's ſin and reconciliation of mankind to God, ſuch as no other performance, no ſacrifice could ever pretend to) nor ſo glorious a reward, ſoveraign dignity to him that exerciſed it, everlaſting happineſs to them that follow

it:

1 Cor. 2. 2.

Gal. 6. 14.

1 Cor. 1. 23.

Vid. Orig. in Celſ. II. pag. 79, &c.

Plat 2. de rep. Sen. de Provid.

Socrates, Phocion, Ariſtides, Seneca, Thraſeas Pœtus, Helvidius Priſcus, &c.

Vicit amor patriam laudumque immenſa cupido.

it: Since (I ſay) there be ſuch excellent uſes, fruits, and conſequences of the Croſs undergone by our Saviour, we have no reaſon to be offended, nor to be aſhamed thereof; but rather heartily to approve and humbly to adore as well the wiſdom of God, as other his glorious attributes, ſo conſpicuouſly demonſtrated and diſplayed therein.

1 Cor. 1. 18, &c.

But I have not been able to contain my ſelf, and have dwelt too long upon this moſt rich and fruitfull argument.

Dead and buried, &c.

OUR Saviour's paſſion (as we did obſerve formerly) was in the firſt draughts of this Creed expreſſed by one ſingle word, *Crucifixus*: but afterwards (whether to diſcountenance ſome heretical devices contradicting the real truth of our Saviour's death, or for the more full and clear repreſentation of the thing it ſelf) its deſcription was dilated and expreſſed by three words; ſignifying the quality thereof, (he ſuffered, that is, was dealt with as a malefactour,) another ſhewing the manner of it, (he underwent that moſt painfull and diſgracefull puniſhment of Crucifixion,) a third denoting the final completion thereof, (he loſt his life thereby.) The two former we have largely diſcourſed upon; the laſt remains, being the conſummation of his grievous paſſion, the bottom of that bitter cup he willingly drank off for us; fore-ſeeing the approach of which, he pronounced the τετέλεσται; *It is finiſhed.* Concerning which, we may conſider, 1. The nature of it, (wherein it did conſiſt.) 2. Some peculiar adjuncts and reſpects thereof, (which commend it to our regard, and render it conſiderable.) 3. The cauſes and ends (whence moved, and why he died.) 4. The fruits and effects of it (what did eſpecially ſpring from, what conſequences there were of his dying.) Laſtly, the practical influences, the belief and conſideration thereof may or ſhould have upon us.

Joh. 19. 30.

I. As for the Nature of it; We muſt affirm and believe aſſuredly, that it was a true and proper death, not in kind different from that death, to which all we mortal men by the law and condition of our nature are ſubject, and muſt all ſometime undergo: *(For what man is he that liveth, and ſhall not ſee death, that ſhall deliver his ſoul from the hand of the grave?)* That death, which is ſignified by the ceſſation of vital operations (of all motion, natural or voluntary; of all ſenſe and knowledge; appetite and paſſion;) that death which is cauſed by the violent diſunion, or diſlocation; by diſtempering; by whatſoever indiſpoſing the parts, humours, ſpirits of the body, ſo that the ſoul can no longer in and by them exerciſe thoſe functions, for which its conjunction thereto was intended, and cannot therefore fitly reſide therein: that death which is ſuppoſed to conſiſt in the diſſolution of that vital band (whatever it be) whereby the ſoul is linked and united to the body; or in that, which is thereupon conſequent, the departure, ſeparation, and abſence of the ſoul from the body; each of that couple, upon their divorce, returning home, to their original principles, as it were, *the body to the earth, whence it was taken; and the ſpirit unto God, who gave it,* as it is in the Preacher. Such cauſes antecedent are ſpecified in the ſtory; ſuch ſigns following are plainly implied; ſuch a ſtate is expreſſed, in the ſame terms, whereby our death is commonly ſignified. The ſame extremity of anguiſh, the ſame dilaceration of parts, the ſame effuſion of bloud (which would deſtroy our vital temper, quench our natural heat, ſtop our animal motion, exhauſt our ſpirits, extrude our breath) did work upon, and neceſſarily produce the

Pſal. 89. 48.

—'Επεί κε πρῶτα λίπη λεῦκ' ὀςέα θυμὸς Ψυχὴ δ' ἠΰτ' ὄνειρος ἀποπταμένη πεπότηται,
Hom. Od. λ.

Eccl. 12. 7.
Gen. 3. 19.
Pſal. 104. 29.

the like effects upon him (as having aſſumed the common infirmities and imperfections of our nature) in regard to which violences inflicted upon him, he is ſaid to be *ſlain*, to be *diſpatched*, to be *cut off*, to be *taken away*, to be *deſtroyed*, to be *ſlaughtered*, to be *ſacrificed*, (ἀποκτένεσθαι, διαχειρίζεσθαι, ἀναιρεῖσθαι, ἀπολέσθαι, σφάττεσθαι, θύεσθαι,) which words fully import a real and proper death to have enſued upon thoſe violent uſages toward him. And by the ordinary ſigns of death, apparent to ſenſe, the ſouldiers judged him dead, and therefore, ὡς εἶδον ἤδη τεθνηκότα, *ſeeing him already dead*, they forbare to break his legs; by the ſame all the world being ſatisfied thereof, both his ſpitefull enemies, that ſtood with delight waiting for this utmoſt ſucceſs of their malicious endeavours to deſtroy him, and his loving friends, that with compaſſionate reſpect attended upon him through the courſe of his ſuffering; and thoſe, who were ready to perform their laſt offices of kindneſs in procuring the decent burial of his body. His tranſition alſo into, and his abiding in this ſtate are expreſſed by terms declaring the propriety of his death, and its agreement with our death, ſuch as was before deſcribed: St. *Mark* tells us, that ἐξέπνευσε *(animam efflavit*, he *breathed out his ſoul*, or *breathed out his laſt breath*; he *expired.)* St. *Matthew*, ἀφῆκε τὸ πνεῦμα; (he *let go his ſpirit*, or *gave up the ghoſt, animam egit.)* St. *John*, παρέδωκε τὸ πνεῦμα (he *delivered up his ſpirit* into God's hands;) St. *Luke* mentions it done with a formal and expreſs reſignation; *Father, into thy hands I commend* (or depoſe, παρατίθεμαι) *my ſpirit*. Himſelf alſo frequently expreſſes his dying by *laying down his life*; by *beſtowing his life a ranſome*; which ſhews him really to have parted with it. His death likewiſe (as ours commonly by *excedere è vivis*; and like phraſes) is termed ἔξοδος, a going out of life, a leaving the ſociety of men, *Luk.* 9. 31. *Moſes* and *Elias* are ſaid to tell τὴν ἔξοδον αὐτοῦ, his deceaſe which he ſhould accompliſh at *Jeruſalem*; and μετάβασις, a paſſing over from this world: *When* (ſaith St. *John*) *Jeſus knew, that his time was come*, ἵνα μεταβῇ, *that he ſhould depart from this world.* His death alſo by himſelf is enigmatically deſcribed by the deſtruction (or demoliſhment of his bodily temple; anſwerable to thoſe circumlocutions concerning our common death, in St. *Paul*, *the diſſolution of our earthly houſe or tabernacle* (or tranſitory abode) in St. *Peter*, ἀπόθεσις τοῦ σκηνώματος, the *laying down*, or *putting off our tabernacle.*

Matt. 3. 15.
8. 33.
Dan. 9. 26.
Iſa. 53. 8.
Joh. 18. 14.
11. 50.
Apoc. 5. 9.
Joh. 19. 33.
Mar. 14. 41.
Luk. 23. 27.
Joh. 19. 25.
Mar. 15. 37.
Matt. 27. 50.
Joh. 19. 30.
Luk. 23. 46.
Joh. 15. 13.
10. 15, 18, &c.
13. 37.
1 Joh. 3. 16.
Μετ' ἐμὴν ἔξοδον.
2 Pet. 1. 15.
-ἄφιξιν.
Acts 20 29.
Joh. 13. 1.
2 Cor. 5. 1.
2 Pet. 1. 14.

It were alſo not hard to ſhew how all other phraſes and circumlocutions by which humane death is expreſſed either in the Scripture, or in uſual language, or indeed among Philoſophers and more accurate ſpeakers, are either expreſly applied or by conſequence from what is exptеſſed, appear applicable to our Saviour: Such for inſtance as theſe in Scripture; Ἀνάλυσις, being reſolved into our principles, or the returning of them thither, whence they came. Ἀπόλυσις, a being freed, licenſed, or diſmiſſed hence. Ἐκδημία ἐκ τοῦ σώματος, (a going abroad, or abiding abroad; a peregrination, or abſenting from the body;) an ἔκδυσις, putting off, or being deveſted of the body; an ἀφανισμός, diſappearing, ceaſing (in appearance) to be; going hence and not being ſeen: a falling on ſleep; reſting from labours; to ſleep with his fathers; a being added unto our fathers, gathered to our people; being taken or cut out of the land of the living: going down into the pit; lying down, reſting, ſleeping in the duſt, &c. making our bed in darkneſs.

These and ſuch like phraſes occurring in Scripture, (which might be parallelled out of common ſpeech and more learned diſcourſes) deſcribing either the entrance into, or the abiding in the ſtate of that death, to which all men are obnoxious, might eaſily be ſhewed applicable to the

1 Tim. 4. 6.
Phil. 1. 23.
Luk. 2. 29.
2 Cor. 5. 8.
2 Cor. 5. 4.
Act. 13. 36.
Gen. 25. 8.
49. 33, &c.
Pſ. 31. ult. &c.
Jer. 11. 19.
Pſal. 52. 5.
Pſal. 28. 1.
143. 7. 88. 4.
Iſa. 38. 18.
Ezek. 26. 20, &c.
Job 7. 21. 17.
16. 20. 11.
21. 26.
Dan. 12. 2.
Iſa. 26. 19.

the death of our Saviour: But I will not farther inſiſt upon confirmation of a point ſo clear, and never queſtioned but by the wild and preſumptuous fancies of ſome hereticks.

Our Saviour's death then was a true, real, and proper death, ſuitable to that frail, paſſible, mortal nature, which he vouchſafed to undertake for us; to the condition of ſinfull fleſh, in the likeneſs of which he did appear; ſeparating his ſoul and body, and remitting them to their original Sources. His Paſſion was indeed *ultimum ſupplicium*, an extreme capital puniſhment, the higheſt in the laſt reſult, which either the fierceſt injuſtice, or the ſevereſt juſtice could in this world inflict; for to *kill the body* is (as our Saviour teaches us) the extreme limit of all humane power, and malice; the moſt and worſt man can do; they have not περισσότερόν τι, any thing beyond that, which they can attempt upon us: and ſo far they proceeded with our Saviour: [The willing undergoing of which alſo is the higheſt expreſſion of kindneſs (if it be done upon that account) for *greater love than this hath no man, than that one lay down his life for his friends:* the greateſt atteſtation to the truth; the perfecteſt inſtance of obedience, ſubmiſſion, and patience reſpectively: To aſſert truth, to follow righteouſneſs, to adhere to conſcience, to reſiſt ſin, μέχρις αἵματος, as far as to bloud, (as it is in the 12th. to the *Hebrews)* not to love our life, ἄχρι θανάτου (unto the death, when death is threatned) is the utmoſt that man can do.] But,

Rom. 8. 3.
Matt. 10. 28.
Luk. 12. 4.
Joh. 15. 13.
Heb. 12. 4.
Rev. 12. 11.

II. We may conſider thoſe peculiar adjuncts and reſpects of our Saviour's death (annexing thereto hereafter in our diſcourſe, for avoiding repetition, his whole paſſion generally taken, whereof his death was the chief part and final completion;) thoſe adjuncts, I ſay, and thoſe reſpects, which commend it to our regard, and amplify the worth thereof; its being a reſult of God's eternal deliberation and decree; a matter of free conſent and compact between God the Father and his only Son; its being anciently prefigured and predicted; its being executed by God's hand and providence guiding; by man's action concurring: Its being the death of a perſon ſo holy and innocent; ſo high and excellent; of the Son of God, yea of God himſelf.

1. It was a reſult of God's eternal counſel and decree: No caſual event, no expedient ſuddenly deviſed; but a deſign from all eternity, contrived by divine wiſdom, reſolved upon by divine goodneſs: As God did then foreſee our lapſe and miſery, ſo he did as ſoon determine our remedy; as the whole of that myſterious diſpenſation concerning Chriſt, ſo did eſpecially this main part thereof, proceed κατὰ πρόθεσιν τῶν αἰώνων, according to an eternal purpoſe; For our Saviour was *a lamb ſlain from the foundation of the world: We were redeemed by the precious bloud of Chriſt, as a lamb without blemiſh and without ſpot,* προεγνωσμένου μὲν, fore-ordained indeed before the foundation of the world: Our Saviour went (he tells us) to ſuffer κατὰ τὸ ὡρισμένον, according to what was determined: it was *by the determinate counſel, and fore-knowledge of God,* that he was delivered up to thoſe wicked hands that ſlew him; Nor did the conſpiracy of *Herod* and *Pilate* with the nations and people of the *Jews* effect any thing therein, beyond ὅσα ἡ χείρ, καὶ ἡ βουλὴ Θεοῦ προώρισε γενέσθαι, whatever the hand and the counſel of God had predeſtinated to be performed. God's ſo great care and providence, ſo expreſſly commended to our obſervation, do argue the high worth and conſequence of this death.

Eph. 3. 11.
Apoc. 13. 8.
1 Pet. 1. 19.
Acts 2. 23.
4. 28.

2d. It was a matter of free conſent and compact between God and our Saviour. God freely proffered, if he would undertake to redeem his creature, a comfortable and honourable ſucceſs thereto; he willingly em-

Iſa. 53. 9, 10. braced the condition: *When thou ſhalt make thy ſoul an offering, thou ſhalt*
ſee thy ſeed and prolong thy days, and the pleaſure of the Lord ſhall proſper
Heb. 10. 7, 8. *in thy hand: thou ſhalt ſee of the travail of thy ſoul, and be ſatisfied:* that
Luk. 22. 29. was God's propoſition: *Lo, I come to do thy will, O God*, was our Saviour's
anſwer in correſpondence and conſent thereto. God in conſideration of
his ſufferings, did διατίθεται βασιλείαν, covenant to him a Kingdom; commit
to him a ſoveraign authority, aſſign him an univerſal dominion: in
vertue of which tranſaction it was, that Jeſus for the ſuffering of death
Heb. 2. 9. *was crowned with glory and honour; that he pouring out his ſoul unto death,*
Iſa. 53. 12. *God divided him a portion with the great---that he being obedient to the*
death, God exalted him and gave him a name above all names. In this regard
are God's elect and faithfull people ſaid to be given to him, as a
retribution to him who gave himſelf for them; that we are ſaid *to be*
Rom. 1. 4. Gal. 3. 13. *bought by him, and the Church purchaſed by his bloud.* There was therefore
1 Cor. 6. 20. a covenant between God and his Son concerning this affair; and of
1 Pet. 1. 19. great conſideration ſurely muſt that affair be, wherein ſuch perſons (if I
Act. 20. 28. may ſo ſpeak) ſo intereſt themſelves, do traffick (as it were) and ſtand
upon terms with each other.

3. Farther, that the excellency and efficacy of this death and paſſion
might appear, it was by manifold types fore-ſhadowed, and in divers prophecies
foretold. Indeed moſt famous paſſages of providence, (eſpecially
the ſignal afflictions of eminent perſons repreſenting our Saviour) ſeem
to have been preludes unto, and prefigurations of his paſſion: the bloud
Luk. 11. 51. of the righteous Proto-martyr *Abel*, ſhed by envy, for acceptable obedience
Gen. 4. 10. to God's will, and crying for vengeance, ſeems to have prefigured
Heb. 12. 24. that bloud, which cried alſo, though with another voice, and *ſpake better*
11. 4. *things than the bloud of Abel*; not complaints and ſuits for vengeance, but
intreaties and interceſſions for mercy. *Iſaac* (the only Son, the Son of
promiſe) his oblation in purpoſe, and death in parable, (as the Apoſtle
Heb. 11. 17, 19. to the *Hebrews* ſpeaks) did plainly repreſent our Saviour, the promiſed
ἐν παραβολῇ. ſeed, his being really offered, and afterward reſtored to life. *Joſeph* his
being ſold and put into ſlavery by his envious brethren; being ſlanderouſly
Pſal. 105. 18. accuſed and ſhut in priſon, *(whoſe feet they hurt with fetters, the iron*
entred into his ſoul:) and this by God's diſpoſal, in order to his exaltation,
Gen. 45. 5. that he might be a means to preſerve life and prepare convenient habitation
Luk. 24. 26. for the children of *Iſrael*, doth reſemble him, who by ſuffering entred
Heb. 5. 9. into glory; who being thereby perfected, became author of ſalvation
to his brethren, all true *Iſraelites*; who went to prepare manſions
Joh. 14. 2. of reſt and light, a heavenly *Goſhen* for them. *David*'s perſecutions preceding
his royal dignity and proſperous ſtate, (which he expreſſes in no
Pſal. 18. 4. lower ſtrain, than by ſaying: *The ſorrows of death compaſſed me, and the*
floods of ungodly men made me afraid: the ſorrows of hell compaſſed me about;
the ſnares of death prevented me;) how they may adumbrate the more
real extremities of our Saviour's affliction, previous to his glorious exaltation,
I leave you to conſider; as alſo the reſt of ſuch paſſages, of a like
myſterious importance: However all the ſacrifices of old, inſtituted by
God, we may more confidently affirm to have been chiefly preparatory
unto, and prefigurative of this moſt true and perfect ſacrifice, by vertue
Heb. 9. 23. indeed of which thoſe ὑποδείγματα and σκιαὶ, thoſe umbratick repreſentations,
8. 5. obtained any validity or effect: if they did not ſignifie this in
Heb. 9. 22. deſign, they could ſignifie nothing in effect: For as *without ſhedding of*
bloud there was no remiſſion, (God's anger could not be appeaſed, his juſtice
could not be ſatisfied without it; it being bloud that maketh atonement
for the ſoul, God ſo requiring, as it is in the law, *Levit.* 17. 11.)
which

which the inſtitution of thoſe ſacrifices did ſpeak and ſignifie; ſo it was impoſſible that the bloud of bulls and goats ſhould take away ſin: that thoſe legal gifts and ſacrifices ſhould perfect the conſcience of him that did the ſervice; that is, entirely aſſure him of pardon and impunity. The ſouls of beaſts were not in value ſuitable, could not fitly be ſurrogated in the ſtead of men's ſouls, which had offended, and were therefore liable to death: the effuſion of their bloud could not reaſonably ſatisfie a man's conſcience, ſenſible of guilt, and fearfull of God's diſpleaſure, that by it God was fully appeaſed; they muſt therefore referr unto a better ſacrifice, more ſufficient in it ſelf, more acceptable to God, in vertue of, in reſpect to which ſin might be thoroughly expiated, God's vengeance removed, man's mind comforted and contented. The High Prieſts ſolemn entrance, once a year, into the Holy of holies, not without bloud, to atone for his own and the people's ignorances, did imply that our great High Prieſt, ſhould make a bloudy atonement for the ſins of mankind, and paſſing through the veil of mortal fleſh, ſhould enter into the true *ſancta ſanctorum* of heaven, there to appear in the preſence of God for us. The Paſchal lamb eſpecially, in its ſubſtance (as a lamb meek and gentle) in its quality, without blemiſh or ſpot (holy and innocent) in its manner of preparation and dreſſing, (being killed by all the aſſembly, having its bloud ſprinkled upon the doors of every houſe; being roaſted with fire; having bitter herbs for its ſauce,) with other obſervable circumſtances was a moſt apposite emblem of Chriſt our Paſſover, who not only by his death did ſignifie and mind us of, but really effect our deliverance from the myſtical *Egypt*, our ſtate of ſpiritual bondage. So did ancient types exhibit; and plain predictions alſo did expreſs the ſame death and ſuffering of our Saviour: *Thoſe things* (ſaith St. *Peter*) *which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer he hath ſo fulfilled:* Not one Prophet only, but all, (either plainly, or covertly; either directly, or by conſequence) have ſhewed it: it is our negligence or ſtupidity if we do not diſcern it: *O fools, and ſlow of heart* (ſaith our Saviour) *to believe all that the Prophets have ſpoken: Ought not Chriſt* (according to their predictions) *to have ſuffered theſe things, and ſo to enter into his glory?* That *David*, an illuſtrious repreſentative of the *Meſſias*, doth often, as belonging to himſelf, deſcribe mortal agonies and ſuffering, not applicable κατὰ λέξιν, in direct hiſtorical meaning, to his own perſon, and therefore in reaſon, according to a higher and truer ſenſe to be underſtood of the *Meſſias*; that *Daniel* expreſly fore-tells both the thing and the time that and when the *Meſſias* ſhould be cut off; that *Iſaias* in ſeveral places doth inſinuate, and in the famous 53d Chapter of *Iſaias* doth clearly deſcribe the manner, and kind of our Saviour's paſſion, is ſo evident, that the *Jews* themſelves have acknowledged there muſt be one *Meſſias* to ſuffer, as another to triumph and reign in glory; being ſo groſs as not to apprehend the conſiſtency between antecedent ſuffering, and conſequent glory; (between a night of darkneſs, and ſorrow, and a day of light and joy breaking out from it;) not to diſtinguiſh between an external pomp in this, and an eternal majeſty in the future ſtate. But to us God's ſo forward care, by the Spirit of Chriſt in his Prophets, προμαρτυρόμενον (as St. *Peter* ſpeaks) to *fore-witneſs* (to *teſtifie* before-hand) the ſufferings of our Saviour, and the glories ſucceeding, doth imply with what attention we ſhould regard, with what firmneſs of faith embrace this article.

Heb. 10. 4.
9. 9, 15.
Heb. 9. 23.
Heb. 9. 7.
Heb. 10. 24.
Exod. 12.
Acts 3. 18.
Lu. 24. 25, 26.
Vid. Luk. 18. 31.
Act. 26. 22.
13. 27.
Vid. Pſal. 22.
109. &c. 72.
Luk. 22. 13.
1 Pet. 1. 11.

4. We may conſider alſo that this death was executed by God's eſpecial providence directing and diſpoſing it; though not without man's active concurrence. The treacherous diſpoſition and covetous appetite of

Acts 4. 28.
Iſa. 53. 6, 4.
Act. 13. 27.
1 Cor. 2. 8.
Act. 3. 17.
Luk. 23. 34.
Rom. 8. 32.
Act. 4. 27.

of *Judas*; the envious humour, and blind zeal of the Prieſts; the wanton fickleneſs, and wild rudeneſs of the people; the fearfull, and ſelfiſh temper of the Governour were but inſtruments, by which God's own hand did inflict this ſore chaſtiſement upon his own Son for us; 'twas the Lord that *laid upon him the iniquities of us all*; by God he *was ſtricken, ſmitten and afflicted.* The *Jews* with their Rulers proceeded raſhly and ignorantly, but God adviſedly did accompliſh it, (as St. *Peter* in the *Acts*:) He did not ſpare his own Son, but delivered him up for us: He ſuſpended his bowels of pity (as it were;) he withdrew his face of kindneſs from him, out of mercy and benignity to us; he uſed him ſeverely, that he might deal favourably with us. Yet did man alſo actively concurr herein; all mankind (by their repreſentatives as it were) was involved as in the guilt for which, ſo in the guilt by which he ſuffered: there was a general conſpiracy practiſed of Jew and Gentile againſt the life of their Saviour: *Of a truth* (ſaith St. *Peter*) *againſt thy holy child, whom thou haſt anointed, were gathered together, both Herod and Pontius Pilate, with the Gentiles, and with the people of Iſrael.* In the *Jews* man's horrid ingratitude, in the *Gentiles* his wretched infirmity did appear; which by their active efficacy did ſignifie the meritorious influence they had; that it was man's iniquity and infirmity which did cauſe our Saviour's death: which thus as a work of divine providence (the moſt admirable work ever done by providence) as an act of humane pravity (the moſt heinous act ever committed by man) is conſiderable.

Pſal. 116. 15.
72. 14.
1 Joh. 3. 5.
2 Cor. 5. 21.
1 Pet. 2. 22.
Heb. 7. 26.
2 Sam. 18. 3.
21. 17.
Acts 3. 15.
1 Cor. 2. 8.

5. But immediately the quality and condition of our Saviour's Perſon do moſt commend, and advance the worth of his death: *If*, as the Pſalmiſt ſings, *precious in the ſight of the Lord is the death of his Saints:* If the ſpotleſs candour, the unblemiſhed integrity of a lamb do make its bloud precious, render it a fit and acceptable ſacrifice; how valuable ſhall the death of a perſon ſo holy and innocent, *who did not ſo much as know ſin, in whoſe mouth no guile was ever found*; who was removed (at infinite diſtance) from ſinners? If the life of a King be (as *David*'s people told him) worth ten thouſand lives; and it be high treaſon to imagine his death; how conſiderable muſt the death be of a perſon ſo tranſcendent in dignity, *the Lord of glory, the Prince of life? Ye denied the Holy and the Juſt one: ye ſlew the Prince of life; they crucified the Lord of glory:* So the Apoſtles aggravate the buſineſs: But an infinity of worth and efficacy muſt needs accrue to the death of our Saviour, from his being the Son of God, from his being God: that the immortal God ſhould die, the moſt High ſo debaſed, as it cannot be heard without wonder, ſo it could not be done without huge reaſon, and mighty effect: Well might one drop of that royal bloud of heaven ſuffice to purchaſe many Worlds, to ranſome innumerable lives of men, to expiate an infinity of ſins.

Iſa. 53. 10.
Pſal. 40. 7, 9.
Heb. 10.
Joh. 10. 18.
18. 11.
Joh. 10. 18.
6. 51.

III. But let us conſider the cauſes moving to it; and the ends deſigned thereby; together with the effects conſequent thereupon, (thoſe in nature being either the ſame, or joined with the ends thereof.) The determining it by God, the undertaking of it by our Saviour were acts moſt abſolutely free and voluntary: On the Father's part: *It pleaſed the Lord to bruiſe him* (ſaith the Prophet:) *Behold I come to do thy will*; (that is, to offer, not the bloud of beaſts in ſacrifice, but my own body, *according to thy will,* as it is expounded in the Epiſtle to the *Hebrews.*) *This command* (ſaith our Saviour) *I received of my father, viz.* to lay down my life: And, *the cup which my father hath given me to drink, ſhall I not drink it?* On our Saviour's part: *None* (ſaith he) *taketh my life from me* ('tis by no neceſſity or compulſion,) *but I lay it down of my ſelf: I have power to lay it down,* *and have power to reſume it :* And, *the bloud which I ſhall give is my fleſh, which I will give for the life of the world : The ſon of man came to give his life a ranſome for many.* The yielding of his fleſh to death was a gift abſolutely free; who gave himſelf for our ſins, according to the will of God and our Father.

Gal. 1. 4.
Matt. 21. 28.

Thus did this death proceed from the joint wills of God and his Son; yet as the volitions of every wiſe and underſtanding Agent are in a manner determined or directed by ſome cauſe, (and grounded upon ſome reaſon,) ſo the cauſes and reaſons of theſe voluntary acts in Scripture are declared to have been ſeveral. The main impulſive cauſes were two, (one internally diſpoſing; the other externally inviting,) God's goodneſs and man's diſtreſs. Mankind lying in a ſad and forlorn eſtate; enſlaved to ſin, oppreſſed by Satan, ſubject to a rigorous law, expoſed to the ſeverity of juſtice; tormented by the ſenſe of guilt; fearfull of divine wrath and vengeance; in ſhort, condemned by the ſentence of heaven, and by the ſuffrage of his own conſcience to puniſhment unavoidable, to miſery intolerable; He, I ſay, lying in ſo deſperately uncomfortable a condition, God's infinite goodneſs regarded his poor creature; his bowels of compaſſion yerned toward him; thence was he moved to provide ſuch a remedy ſufficient and ſuitable to his delivery, for the curing all thoſe diſtempers; the removing all thoſe miſchiefs : The main ſpring of all this wonderfull performance (as of all other providential diſpenſations and actions *ad extra)* was that moſt excellent perfection of God; which in reſpect to this matter is ſometimes termed χρηστότης, benignity, or bounty (implying the great benefit we receive thence,) ſometimes Favour or Grace (ſignifying the pure freeneſs in diſpenſing it, without any deſert on our part : *By the grace of God, he taſted death for every man,)* ſometimes love and philanthropy (intimating the regard God had to us as his creatures, and as capable of being benefited, and better'd by him : *Herein God commends his love toward us; in that we being yet ſinners, Chriſt died for us : Chriſt loved us, and delivered up himſelf an offering and ſacrifice to God.)* Sometimes mercy (connoting our bad deſerts, our obnoxiouſneſs to juſtice and puniſhment ;) ſometimes pity (ſignifying the need we had thereof, our miſery and diſtreſs.) Such were the impulſive cauſes diſpoſing and occaſioning; to which we may add our ſins as the meritorious cauſe: *He died for our ſins : He was wounded for our tranſgreſſions, bruiſed for our iniquities, the chaſtiſement of our peace was upon him :* He died for us, not as men only, not as miſerable, but as ſinners : Had we been guiltleſs, there had wanted ſufficient cauſe, and juſt reaſon of his death : God would not have been angry, juſtice could have had no pretence or hold; we ſhould not have ſuffered our ſelves, nor could he have ſuffered for us : *Death is the debt* (the wages) *due to ſin,* which he therefore payed, becauſe we owed and could not diſcharge it : *All we like ſheep have gone aſtray; we have turned every one to his own way, and* (therefore) *the Lord hath laid on him the iniquity of us all.*

Tit. 3. 4.
Rom. 3. 24.
2 Cor. 8. 9.
Hebr. 2. 9.
Joh. 3. 16.
Rom. 5. 8.
Tit. 3. 4, 5, &c.
Eph. 5. 2.
1 Cor. 15. 3.
1 Pet. 3. 18.
Heb. 10. 12.
Iſa. 53. 5, 6.
Rom. 5. 8, 9, &c.
Rom. 6. 23.
Iſa. 53.

As for the ends aimed at, and the effects produced hereby; they are in the Scripture-accompt and expreſſion reckoned various; principally theſe.

1. The illuſtrations of God's glory (by demonſtrating and diſplaying his moſt excellent attributes and perfections : *Whom God*, ſaith St. *Paul, hath ſet forth a propitiation,* εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ; *for a demonſtraſtration of his righteouſneſs*; that is, of his goodneſs, his juſtice, his ſincerity, his conſtancy, and all ſuch laudable perfections which may be uſed in dealing with others, for ſo I take *righteouſneſs* to ſignifie.)

Rom. 3. 25.

2. The dignifying and exaltation of our Saviour himſelf; by acquiring unto him (as it were) a new right unto, and enſtating him in an univerſal dominion, in a tranſcendent glory, joy, and happineſs, accruing to him by deſert and reward: *For* to *this end* (St. *Paul* tells us) *Chriſt died,* ἵνα νεκρῶν ϗ ζώντων κυριεύσῃ: *that he might be Lord of the dead and living:* for the ſuffering of death he was *crowned with glory and honour:* the Prince of our Salvation was *perfected by ſuffering*; *For the joy that was ſet before him he endured the Croſs:* He *was obedient unto death*; *therefore God exalted him:* it was agreed and deſigned, that he ſhould ſee the *travail of his ſoul and be ſatisfied.*

Rom. 14. 9.
Heb. 2. 9, 10.
Heb. 12. 2.
Phil. 2. 8, 9.
Iſa. 53. 11.

3. The Salvation of mankind (*thereby redeeming us* (as St. *Paul* ſpeaks) (or buying us out) *from the curſe of the law*, (procuring indemnity and impunity for us,) juſtifying us in God's ſight, and reconciling us to God's favour: *Being juſtified* (ſaith the ſame Apoſtle) *by his bloud we ſhall be ſaved by him from wrath: For if, being enemies, we were reconciled to God by the death of his Son:* bearing, taking away, expiating, aboliſhing, procuring pardon for, *purging the conſcience from*, cleanſing us from the ſtain, and freeing us from the power of ſin, and *dead works: But now* (ſaith the Author to the *Hebrews*) *once in the end of the world hath he appeared,* εἰς ἀθέτησιν ἁμαρτίας, *to the putting away* (or abolition) *of ſin by the ſacrifice of himſelf:* and, *The bloud of Chriſt* (ſaith St. *John*) *cleanſeth us from all ſin:* And, *who loved us, and waſhed us from our ſins in his own bloud:* And, *who gave himſelf for our ſins, that he might deliver us from this preſent evil world: Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works. Who ſhall lay any thing to the charge of* (who ſhall criminate, τίς ἐγκαλέσει) *God's elect? who ſhall condemn? 'Tis Chriſt that died.* In ſubordination unto, co-incidence or concurrence with theſe ends, our Saviour alſo died; for the reparation of God's honour, recovery of his right, and ſatisfaction of his juſtice: for the ratifying the new Covenant between God and us; (whence his bloud is called *the bloud of the Covenant*, or *New Teſtament*;) for the reconciling and pacifying *all things in heaven and earth*; removing all cauſes of diſſention, inducing obligations of concord and charity: For pulling out the ſting and removing the terrour of death; ſuppreſſing and *triumphing over the powers of hell*; *deſtroying* (or defeating) *him that had the power of death, the devil; and delivering them, who through fear of death were all their life-time ſubject to death:* For engaging us to all righteouſneſs and obedience, (eſpecially to the moſt excellent and moſt difficult parts thereof, charity, meekneſs, patience, ſelf-denial, utmoſt conſtancy and perſeverance) both from our obligation for what he did, and in imitation of his example; Laſtly, for atteſtation unto, and confirmation of divine truth; ſealing his heavenly doctrine by his bloud, and witneſſing before *Pontius Pilate* a good confeſſion. Such ends did the death and paſſion of our Saviour aim at, ſuch fruits did grow from it; which the time hath permitted me ſcarce curſorily to mention.

Gal. 3. 13.
ἐξηγόρασεν.
Rom. 5. 9.
1 Pet. 2. 24.
Heb. 9. 27.
Joh. 1. 29.
Heb. 10. 4.
1 Joh. 1. 7.
Apoc. 1. 5.
Gal. 1. 4.
Tit. 2. 14.
1 Pet. 1. 18.
Rom. 8. 34.
Coloſſ. 2. 15.
Heb. 2. 14.
καταργήσας.
1 Tim. 6. 13.
Joh. 18. 37.

As for the practical influences, the belief and conſideration thereof ſhould have upon us, they are many and great.

It ſhould oblige us to the higheſt degree of love, and thankfulneſs, in regard to this higheſt expreſſion of love to us. It ſhould beget in us the greateſt *faith and hope in God*; for that, *He which did not ſpare his own Son, but delivered him up* (to death) *for us all, how ſhall he not with him alſo freely give us all things?* It ſhould work contrition and repentance in us for thoſe ſins, which murdered our ſo good friend and loving Saviour: It ſhould deterr and make us carefully to avoid them, as thoſe which in a

Joh. 15. 13.
Rom. 8. 32.

manner exact another death from him and crucifie him a-freſh, and *vilifie the precious bloud of the covenant:* It ſhould diſcover to us their heinouſneſs, and produce in us a vehement deteſtation and dread of them; as having provoked God to ſuch a degree of diſpleaſure; cauſing him to deal ſo ſeverely with his own moſt dear Son; *for if thoſe things were done* (ſuch puniſhments were inflicted) *upon a green tree* (upon a perſon ſo innocent, ſo precious, ſo little liable to the fire of vengeance) *what ſhall be done to the dry* (to us, that are ſo guilty, ſo combuſtible) if we preſume to diſpleaſe God? It ſhould engage us to a patient ſubmiſſion and reſignation of our ſelves to God's will and providence: *Foraſmuch as Chriſt hath ſuffered for us in the fleſh, we ſhould arm our ſelves likewiſe with the ſame mind*, as St. *Peter* adviſes; and prepare for the deepeſt mortification, in conformity to his death, dying after him *to the luſts and affections of the fleſh*, to the faſhions and delights of the world; to the fulleſt meaſure of charity; *for if God ſo loved us* (ſo as to die for us) *then ought we* (as St. *John* tells us) *to love one another*, in a degree anſwerable; for, he adds; *If he laid down his life for us, then ought we alſo to lay down our lives for our brethren:* In fine, we are hereby obliged to yield up our ſelves wholly to the ſervice of our Saviour; to the promoting of his intereſt and glory; ſince, as St. *Paul* teaches us, *we are not our own, being bought with a price*; and therefore *muſt glorifie God in our body and in our ſpirits, which are God's*, (by a purchaſe ſo dear and precious,) ſince (as he again tells us) *Chriſt died for all, that they which live might not live to themſelves, but to him that died for them:* *Since* (as St. *Peter* urges) *we know that we are not redeemed by things corruptible, by ſilver and gold, but by the precious bloud of Chriſt, as a lamb without blemiſh or ſpot*, from our vain converſation.

Heb. 6. 6.
10. 29.
Luk. 23. 31.
Phil. 2. 5.
1 Pet. 4. 1.
1 Joh. 4. 11.
3. 16.
Phil. 3. 10.
1 Pet. 4. 2.
Rom. 6. 5, 6, &c.
Gal. 2. 20.
5. 24.
1 Cor. 6. ult.
2 Cor. 15. 5.
1 Pet. 1. 18.

Buried. He deſcended into Hell.

THeſe two particulars (which in the ancient *Roman* Creed, and in all the Oriental Forms, as alſo in other more ancient ſummaries of Chriſtian doctrine) do appear either to have been conjoined and comprehended in the former of them (*Buried*) or at leaſt the latter to have been wholly omitted; it being afterwards inſerted here out of the *Aquileian* Form, (which in a manner had it, in the room of the former, that ſaying inſtead of *ſepultus eſt, deſcendit in inferna*) or from elſewhere (the latter ages mentioning both, either for more fulneſs and ſecurity, that nothing any wiſe material, touched in Scripture, concerning our Saviour's perſon, or performances, eſpecially done in that great ſeaſon of action preceding his laſt farewell to this world, might ſeem neglected) or perchance upon occaſion of (in favour to, or complyance with) ſome opinions about our Saviour's doings in the interval between his death and reſurrection, current and paſſable in thoſe times: theſe particulars however, I ſay, may ſeem added in reſpect chiefly (for the clearer illuſtration, and ſurer confirmation of) thoſe great Articles precedent and ſubſequent concerning our Saviour's death and reſurrection. For (as to the firſt) our Saviour's body being committed to the grave, the common repoſitory of bodies, it plainly demonſtrates the truth of his death, the reality and wonderfulneſs of his reſurrection. No life could continue in a body ſhut up under-ground till the third day; (ſequeſtred from that air, which ventilates and keeps from ſmothering our vital flame, from that comfortable light which excites and cheriſhes our natural heat; from that food, which ſuſtains and repairs our decaying parts;) therefore he muſt, being thus lodged in the chambers of death, be really dead; and to raiſe him thence, to rear the temple of his body, from that utmoſt ſtate of dejection, muſt be a work of divine and moſt wonderfull power. And to this purpoſe I ſuppoſe St. *Paul* mentions our Saviour's burial as a point, which among other great Articles of our Religion he did uſe to preach and inculcate as a matter of faith: *I delivered unto you firſt of all* (ſaith he to the *Corinthians*) *that which I alſo received, that Chriſt died for our ſins; and that he was buried, and that he roſe again, according to the Scriptures.* His burial interceding, gave light and confirmation to his death foregoing, and his reſurrection following it: according to the Scriptures, St. *Paul* adds; for it had ſeemed good to God both by typical repreſentation to fore-ſhew, and expreſly to fore-tell our Saviour's interment. *As Jonas* (ſaith he himſelf, the beſt expoſitor of God's meaning in ſuch myſtical adumbrations) *was three days, and three nights in the Whale's belly, ſo ſhall the ſon of man be three days and three nights in the heart of the earth*; the Whale's belly *Jonas* himſelf terms the belly of Hell, (*Out of the belly of Hell cried I, and thou heardeſt my voice*: the belly of Hell, or of the Grave.) *And my fleſh* (ſaith *David*, as repreſenting our Saviour) *ſhall reſt in hope; for thou wilt not leave my ſoul in Hell, nor ſuffer thine holy one to ſee corruption*: The Grave was the bed wherein our Saviour's fleſh did reſt in expectation ſoon to riſe again before any corruption ſhould ſeize thereon: And the Prophet *Eſay* treating upon his Paſſion, with the cauſes, the manner, the conſequences thereof, doth not omit the mention of this point: *For*, ſays he, *He made his Grave with the wicked, and with the rich in his death.* So God pre-ordained, and ſo predicted concerning our Saviour's burial for the confirmation of our faith, though perhaps other ends might fall in therewith, and other not inconſiderable uſes may be made thereof. He did thereby yield a farther inſtance of condeſcenſion, a final ſubmiſſion to the law of humane nature, in being brought to the duſt, and returning to the ground, according to the general doom pronounced once upon mankind: *Duſt thou art, and to duſt thou ſhalt return.* He repreſented thereby, as the firſt fruits from the dead, and the pattern of his followers, the common manner how, and whence we ſhall ariſe, *when the time comes, that all which are in the Graves ſhall hear his voice and go forth*, as it is in the Goſpel: how all men being as it were ſown in the ground, ſhall ſpring up again to another life. He did alſo thereby ſignifie that myſtical Sepulture, which we undergo in baptiſm, being therein buried with him (as St. *Paul* ſpeaks) being ſecluded from the pleaſures of ſin, and having the vanities of the world removed from our eyes: the immerſion in baptiſm was a kind of burial, and its being done thrice (according to primitive uſe) correſponded (as the Ancients ſuppoſe) to our Saviour's lying three days in the Grave: Τὸ γὰρ καταδῦσαι τὸ παιδίον ἐν τῇ κολυμβήθρᾳ τρίτον, καὶ ἀναστῆσαι, τοῦτο δηλοῖ τὸν θάνατον, καὶ τὴν τριήμερον ἀνάστασιν τοῦ Χριστοῦ: that the child doth enter thrice into the Font, and riſes up again; this repreſents the death and reſurrection after three days of Chriſt, ſaith *Athanaſius*: and,---*Illa tertiò repetita demerſio typum dominicæ exprimit ſepulturæ, per quam Chriſto conſepulti eſtis in baptiſmo*: that demerſion thrice repeated expreſſes a type of our Lord's burial, as by which we are together buried with Chriſt, in baptiſm, ſaith St. *Auguſtine*. It alſo doth countenance and commend unto us thoſe ſeemly reſpects (thoſe offices of humanity) which all civil people have conſented to perform towards the bodies of our brethren departed from us; in decently laying up their remainders; ſecuring them from offence and diſgrace; ſhewing by our beſt regard to what is left of them, the good-will we bare them living, the good hope we have of them dead; as expecting to recover that *depoſitum* ſo carefully laid up by us. We ſee our

1 Cor. 15. 4.

Matt. 12. 24.

Jon. 2. 2.

Pſal. 16. 9.

Iſa. 53. 9.

Διδώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ. LXX. δώσει Heb.

Gen. 3. 19.

1 Cor. 15. 20.

Joh. 5. 28.

Col. 1. 12.
Rom. 6. 4.

γέρας θανόντων.
----Corpora terræ mandemus, qui ſolus honos Acheronte ſub imo eſt. *Hom. Od.* ω.

our Saviour was not unconcerned herein; and did commend to the everlaſting eſteem of poſterity the pious reſpect of that good Woman, who ſpent the precious ointment upon him, as having reſerved it for his burial. As for the manner of our Saviour's burial, that his body was by *Pilate*'s grant, upon the petition of an honourable Counſellour reſcued from the Croſs, (where, according to the rigour of the *Roman* Law, it was to abide till its conſumption) that no farther ignominy, or injury ſhould be offered unto him, after he had fully ſatisfied the will and juſtice of God, in undergoing ſuch extremities of pain and diſgrace for our redemption: that another good ruler, well-affected to his perſon and doctrine, had prepared, and did bring a plentifull and precious mixture of Spices, wherewith (according to the manner of the *Jews* towards perſons of wealth and reſpect) for decency and convenience (to preſerve the dead bodies from noiſom ſavour and to prevent ſudden corruption) to anoint his Body: That his body was wrapped up in fine linen cloaths and laid in a new fair tomb, hewed out of a rock (or ſtony-ground) was therein encloſed, a great ſtone being rolled upon the entrance thereof (God thus ordering it, that all befitting honour ſhould be done to that ſacred body, which had born ſo much for us, and ſerved God ſo well; that the glorious temple of the divinity ſhould not be profaned or polluted, in any manner unſeemly; that the grand miracle of raiſing our Saviour to life ſhould come off with moſt advantage.) Theſe things plainly deſcribed in the Goſpel, might afford matter of profitable obſervation and diſcourſe; but I cannot well inſiſt upon them; but proceed.

Joh. 12. 7. Matt. 26. 10, &c.

He deſcended into Hell, κατελθόντα εἰς ἅδȣ. This article (or point of doctrine) as was before noted, is of a later ſtanding in the Creed; and doth not appear to have had place in any of the moſt ancient ones, publick or private (excepting that of *Aquileia*, into which alſo perhaps it might have come not long before *Ruffinus* his time) and the meaning thereof hath always (both in more ancient times among the Fathers, and in the middle times afterwards among the Schoolmen, and lately among modern Writers) been much debated, having given occaſion to many prolix and accurate diſcourſes: to recite the different opinions and explications thereof, with the reaſons produced to maintain, or diſprove them, were a matter of greater pain and time than I can afford, and to decide the controverſies about it a matter of greater difficulty, than I could hope to atchieve. I could therefore (both upon theſe accounts, as alſo becauſe I choſe to inſiſt rather upon matters more clear in their nature, and practical in conſequence;) I could therefore, I ſay, willingly wave this obſcure and perplexed ſubject; yet however, to comply ſomewhat with expectation, I ſhall touch briefly upon ſome things ſeeming conducible to the clearing or ending of the controverſies hereabout.

Now, whereas there may be a threefold inquiry, either concerning the meaning of the words (here ſet down) intended by thoſe who inſerted them; or concerning the moſt proper ſignification of the words themſelves; or concerning the meaning they are with truth capable of in the caſe, to which they here are applied.

1. The firſt I reſolve (or rather remove) by ſaying; that it ſeems needleſs and endleſs to diſpute, what meaning they (which placed theſe words here) did intend; Since, 1. it is poſſible (and might be declared ſo by many like inſtances) and perhaps not unlikely, that they might both themſelves upon probable grounds believe, and for plauſible ends propound to the belief of others this propoſition, without apprehending any diſtinct ſenſe thereof; as we believe all the Scriptures, and commend them to the

faith of others, without underſtanding the ſenſe of many paſſages therein: And ſince, 2dly. perhaps they might by them intend ſome notion not certain, or not true, following ſome conceits then prevalent, but not built upon any ſure foundations. And ſince, 3dly. to ſpeak roundly, their bare authority, whoever they were (for that doth not appear) could not be ſuch as to oblige us to be of their minds, whatever they did mean or intend. We may owe much reverence, but no entire credence to their opinions. Yet, 4thly. if I were bound to ſpeak my thought, I muſt confeſs, ſuppoſing they had any diſtinct meaning, they did mean to ſay, that our Saviour's ſoul did by a true and proper kind of motion, deſcend into the regions infernal, or beneath the earth; where they conceived the ſouls of men were detained; for this appears to have been the more general and current opinion of thoſe times, which it is probable they did comply with herein, whence ſoever fetched, however grounded.

As to the ſecond inquiry, concerning the ſignification of the words: What may be meant by *He deſcending*: Whether our Saviour himſelf, according to his humanity; or his ſoul, or his body called *he* by ſynecdoche: What by *deſcended*, whether (to omit that ſenſe, which makes the whole ſentence an Allegory, denoting the ſufferance of infernal or helliſh pains and ſorrows, as too wide from the purpoſe) whether I ſay by *deſcending* may be ſignified a proper local motion toward ſuch a term; or an action, ſo called in reſpect to ſome ſuch motion accompanying it; or a vertual motion, by power and efficacy in places below: what by *Hell*; whether a ſtate of being, or a place; if a place, whether that where bodies are repoſed, or that to which ſouls do go; and if a place of ſouls, whether the place of good and happy ſouls, or that of bad and miſerable ones; or indifferently and in common, of both thoſe; for ſuch a manifold ambiguity theſe words have (or are made to have,) and each of theſe ſenſes are embraced and contended for: I ſhall not examine any of them, nor farther meddle in the matter than by ſaying,

1. That the Hebrew word *Scheol* (upon the true notion of which the ſenſe of the word *Hell* in this place is confeſſed to depend) doth ſeem originally, moſt properly, and moſt frequently (perhaps conſtantly, except when it is tranſlated, as all words ſometimes are, to a figurative uſe) to deſign the whole region protended downward from the ſurface of the earth, to a depth (according to the vulgar opinion, as it ſeems, of all ancient times over the world) indefinite and inconceivable; vaſtly capacious in extenſion; very darkſome, deſolate and dungeon-like in quality, (whence it is alſo ſtyled frequently * *the pit, the abyſs, the darkneſs, the depths of the earth*, &c.) I need not labour much to confirm the truth of this notion, ſince it is obvious that this *Scheol* (when moſt abſolutely and properly taken, the circumſtances of the diſcourſe implying ſo much) is commonly oppoſed to Heaven, not only in ſituation, but in dimenſion and diſtance; as when *Job* ſpeaking of the unſearchableneſs of the divine perfections, ſaith: *It is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know?* And the Prophet *Amos*: *Though they dig into hell, thence ſhall mine hand take them; though they climb up into heaven, thence will I bring them down.* I ſay farther,

2dly. Becauſe the bodies (that is, the viſible remainders) of men dying do naturally fall down, or are put into the boſom of this pit, (which is therefore an univerſal Grave and receptacle of them,) therefore to die is frequently termed καταβαίνειν εἰς ᾅδου, or κατάγεσθαι εἰς ᾅδου, to deſcend, or to be brought down into this Hell; which happening unto all men without exception, (for, as the Pſalmiſt ſays) *there is no man that ſhall*

deliver

* ἄβυσσος,
Βάθιστον ὑπὸ
χθονὸς βέρεθρον.
Νερτέρος
κευθμῶν.
Βόθρος ᾅδου,
Ecclus. 21. 11.
μυχὸς ᾅδου,
Ecclus. 17. 14.
ἀπώλεια,
Prov. 15: 18.
διαφθορὰ,
27. 20.
Pſal. 107. 10.
88. 6.
143. 5.
Eccl. 6. 4.
Job 17. 13.
1 Sam. 2. 9.
Pſal. 71. 20.
Prov. 9. 18.
Job 11. 8.
Amos 9. 2.
Vid. Pſ. 139. 8.
Deut. 32. 22.
Iſa. 57. 9.
Pſal. 89. 48.

deliver his ſoul, or life (or himſelf) *from the hand* (or from the clutches)
of this al-graſping *Hell,)* therefore it is attributed promiſcuouſly to all
men, to good and bad alike: *I will go down* (ſaith good *Jacob*) *unto the* Gen. 37. 35.
Grave (to *Scheol*, this common Grave of mankind, καταβήσομαι εἰς ᾅδου) 44. 29, 31.
unto my ſon mourning; and ſo frequently of others. Whence this Hell is
apt figuratively to be put for and ſignifie equivalently with Death it ſelf,
(it is once by the LXX. ſo tranſlated, and by St. *Peter* it ſeems after them,) 2 Sam. 22. 6.
or for the law, condition, and ſtate thereof. I ſay farther, Acts 2. 24. Iſa. 38. 18.

3dly. That this word ſeems not in the ancient uſe to ſignifie the place,
whither men's ſouls do go, or where they abide: For that,

1. It can hardly be made appear that the ancient *Hebrews* either had
any name appropriate to the place of ſouls, or did conceive diſtinctly
which way they went, otherwiſe than that (as the Preacher ſpeaks) *they* Eccl. 12. 7.
returned unto God, who gave them; that they abode in God's hand (eſpecially
the ſouls of the juſt: as we have it in Wiſdom; *The ſouls of the righteous* Wiſd. 3. 1.
are in the hand of God and there ſhall no torment touch them, &c.) Deut. 33. 3.
And for that,

2dly. It is probable they did rather conceive the ſouls of men, when
they died, did go upward, than downward: as the ſame Preacher intimates, Eccl. 3. 21.
differencing the ſpirit of man dying, from the ſoul of beaſts, that
with its body deſcending, this aſcending, as it were unto God to be diſpoſed
according to his pleaſure and juſtice: and by *Enos* his being taken
unto God (whoſe ſpecial reſidence is expreſſed to be *in heaven above,)* and Gen. 5. 24.
by *Elias* his tranſlation *upward into heaven* (as it is in the hiſtory) it ſeems ἐν τοῖς ἄνω τόποις, Ariſt.
they might rather ſuppoſe the ſouls of the righteous to aſcend, than to de Cœlo.
be conveyed, downward into ſubterraneous Caverns; thoſe μυχοὶ, that 2 King. 2. 11. Ecclus. 21. 11.
βάθεος ᾅδου (thoſe *cloſets*, that *deep pit of hell*, as the ſon of *Sirach* and Sap. 17. 14.
the book of *Wiſdom* do call them;) to aſcend, I ſay, into conſortſhip and
ſociety with the bleſſed Angels, who are deſcribed to attend upon God's
throne in heaven, to the family of God in heaven, to that heavenly
country, which they are ſaid to deſire earneſtly, the heavenly *Jeruſalem*.
I add,

3dly. That, if thoſe ancients had by *Scheol* meant the receptacle or
manſion of ſouls, it is not likely they would have uſed ſuch expreſſions:
The Grave (Scheol) *cannot praiſe thee, death cannot celebrate thee: they* Iſa. 38. 18.
that go down into the pit cannot hope for thy truth, (ſo *Hezekiah.) In death*
there is no remembrance of thee; *in the grave* (in *Scheol* again,) *who ſhall*
give thee thanks, (ſo *David*;) and the Preacher more fully: *There is no* Pſal. 6. 6.
work, nor device, nor knowledge, nor wiſdom in the grave (in *Scheol*) *whither* Eccl. 9. 10.
thou goeſt: (it were much he ſhould ſay ſo, if by *Scheol* he meant the Vid. Ecclus.
place of ſouls, except he ſhould mean that ſouls after death were deprived 17. 27.
of all life and ſenſe.)

I muſt confeſs, that afterwards (even before our Saviour's time) the
word ᾅδης was aſſumed by the *Jews* to deſign (as among the *Greeks)* either
the place of ſouls in common, or more ſtrictly the place of ſouls condemned
to puniſhment and pain for their evil lives here. (*Joſephus* is obſerved
often to uſe the word in the firſt of theſe ſenſes; and in the New Teſtament
it ſeems peculiarly applied to the latter, as in the Parable of the rich man, Luk. 16. 23.
who being, ἐν τῷ ᾅδῃ, *in hell-torments did thence lift up his eyes, and behold*
afar off Lazarus in Abraham's boſom: But we cannot hence inferr the ſame
concerning the ancient meaning of the word *Scheol*; eſpecially conſidering
how the *Jews* after the prophetical days in their diſperſions becoming acquainted
with the world, did ſomewhat improve in knowledge, and borrowed
both notions and expreſſions from elſewhere; which expreſſions

our Saviour and his Apoſtles would not depart from, when they were agreeable or accommodable to truth. But however it be determined concerning the proper ſenſe in general of this principal word in the propoſition, and of the reſt depending thereupon as to their importance here, as to the preſent caſe, and the laſt main queſtion propounded about the meaning, whereof the words are truly capable here: I anſwer briefly,

1. That if we interpret this deſcent into Hell of our Saviour's interment, or being laid in the boſom of that general Grave we ſpeak of; or if (which little differs from that) we take theſe words for a phraſe (taking its ground thence in the manner fore-mentioned) importing, no otherwiſe than when it was ſpoken of *Jacob* and others, that our Saviour did really paſs into the ſtate of death, we ſhall be ſure therein not to err, the propoſition being moſt certainly true, ſo underſtood; we ſhall alſo hereby be able fairly to ſatisfie the firſt and beſt (if not the only) reaſon of this propoſition being commended to our belief; for that place of Scripture, or rather one place, being the ſame application of a place in the *Pſalms*; (which ſeems to have been the occaſion, and is the main ground of its aſſertion) doth not refuſe, but rather moſt commodiouſly admits this interpretation: For our Saviour's ſoul not being left in Hell, and not ſeeing corruption, is plainly by St. *Peter* himſelf interpreted of his *reſurrection:*
Acts 2.31. (He (*David*) foreſeeing this, ſpake of Chriſt's reſurrection, *Acts* 2.31. And
13.34. in like manner by St. *Paul*---*As concerning that he raiſed him from the dead, now no more to ſee corruption:* he ſaid on this wiſe, (*Acts* 13.34.) That ſpeech, I ſay, our Saviour's ſoul not being left in Hell, and not ſeeing corruption, is by the Apoſtles interpreted by our Saviour's reſurrection, (that is, by his being freed from the bands of death, and raiſed from the grave, before his fleſh had ſeen corruption) and is oppoſed by them to *David*'s continuing in death and ſeeing corruption (his body being corrupted and conſumed in the Grave) the Apoſtles not deſigning to aſſert or prove more than our Saviour's reſurrection: *David* (argue they) fell on ſleep, and hath continued till now in that ſtate; *David* remained unto this day in the Grave, and ſo his body being reduced to duſt, ſaw cor-
Acts 2.29. ruption, ἐτελεύτεσε, ϗ ἐτάφη, ſaith St. *Peter*: he died and was buried without reverſion; therefore that ſpeech of his in the *Pſalm* muſt not fully and ultimately be underſtood of him (to whom they did not ſo exactly agree,) but of ſuch an one, who did not abide in that deadly ſleep, whoſe fleſh, by being opportunely raiſed up, did avoid the ſight (or undergoing of) corruption. And whereas 'tis ſaid, *thou ſhalt not leave,* τὴν ψυχὴν μȣ, *my ſoul* (or my life) nothing can be thence drawn greatly prejudicial to this Expoſition; for (to omit that bolder Expoſition of *Beza*, who by the *ſoul* underſtood the *cadaver* or *dead body*, ſometime tranſlating the words, *non derelinques cadaver meum in ſepulchro*,) nothing is more uſual in the Hebrew than both for the fleſh, and for the ſoul, each of them ſynecdochically to ſignifie *the perſon* (conſidered as ſometime endued with life,) and in propriety of ſpeech to ſtand for the body, or for the
Exod. 31.14. ſoul: *Every one that ſinneth ſhall be put to death, and that ſoul ſhall be cut*
Lev. 7.25, 27. *off*, are terms equivalent in the law: *the ſoul that eateth, the ſoul that*
5.2, &c.
Pſal. 33.19. *toucheth*, and the like phraſes, often occurr: In fine; *to deliver their ſoul*
49.15. *from death*, as the Pſalmiſt ſpeaks: *God will redeem my ſoul from the power*
89.48. *of the Grave: What man is he that ſhall not ſee death; that ſhall deliver his ſoul from the hand of the Grave*, do ſeem expreſſions parallel to this, *Thou ſhalt not leave my ſoul in Hell*; which yet ſeem to import no more, than the perſons there ſpoken of reſpectively to be preſerved from death: It is alſo obſervable that St. *Paul*, in the 13th of the *Acts*, neglecting the former

mer part, *Thou ſhalt not leave my ſoul in Hell,* contents himſelf with the latter, *Thou wilt not yield thy holy* One *to ſee corruption,* intimating both parts to ſignifie the ſame thing. If it be objected as an inconvenience to this explication of the words here in the Creed, that admitting it, they ſignifie no more, than what was before expreſſed in plain words, *dead and buried,* and ſo contain only a needleſs repetition. I anſwer, 1. That this objection concerns them, who inſerted the words here, who yet (even ſuppoſing the truth of this Expoſition) might be excuſable, as ſuſpecting it poſſible, that our Saviour's being ἐν ᾅδῃ, according to St. *Peter,* might imply more than this, although they knew not what diſtinctly; who might alſo perhaps intend ſomewhat by theſe words different from this ſenſe, but not ſo truly applicable to them, or agreeable to the truth of the thing. I anſwer, 2dly. That a greater inconvenience ſeems to ariſe from expounding them otherwiſe; it reflecting upon the more ancient Compilers both of this and moſt other Creeds, who left them out, which they ſhould not have done, if they contain any thing conſiderable and different from what is here otherwiſe expreſſed; whoſe credit is more, I conceive, to be tendred, than that of their juniors and followers; and ſo much the more, for that defect and omiſſion in matters of this kind is leſs tolerable, than any redundance in expreſſion. Which inconvenience may ſeem in a manner to reach higher, even to St. *Paul* himſelf, who (in the place fore-cited) declaring the ſum of what he both learned and taught concerning our Saviour's laſt grand performances, only mentions his death, burial, and reſurrection: *I delivered unto you firſt, that Chriſt died according to the Scriptures, and that he was buried, and that he roſe again the third day;* 1 Cor. 15. 4. which enumeration of his, it ſeems, we may well acquieſce in as ſufficient and complete; and may thence with great probability inferr, that no other deſcent of our Saviour into Hell (beſide his death and burial) was by him underſtood or delivered in his catechetical diſcourſes and preachings as a point of faith: So that what is objected as an inconvenience, proves no ſmall advantage to this Expoſition. But I ſay farther,

2dly. To the main queſtion, that interpreting *Hell* for the manſion or habitation of ſouls, (to omit that *Scheol,* as I before noted, ſeems to ſignifie otherwiſe in the Old Teſtament, and thence conſequently the places in the *Acts*, applied out of the *Pſalms*, not ſo proper to this purpoſe, whereby the main ground and ſupport of the aſſertion it ſelf, taken according to this ſenſe, is removed; waving I ſay that conſideration, and taking ᾅδης according to the meaning, (which we muſt confeſs it ſometime to bear in the New Teſtament, yet) there ſeems to follow ſome inconvenience thereupon; for then we muſt either take it for the place of damned ſpirits ſhut up in torment and deſpair (according to which acception the propoſition it ſelf would be moſt certainly uncertain, as having no good ground for it; and moſt probably falſe, for that it is affirmed our Saviour's ſoul the ſame day he died, did go into paradiſe,) or we muſt take it for a place common to all ſouls, as well good and bleſſed, as bad and miſerable, (for that it comprehends the place of torment, in the New Teſtament ſenſe, is evident by the Parable of *Dives* forecited.) But I think St. *Auguſtine* had reaſon to doubt whether it were conſonant to the ſtyle of the New Teſtament, that *Hades* there ſhould be ever taken in a good or middle ſenſe, at leaſt; whereas 'tis ſaid in the *Revelation,* that thoſe two inſeparable companions, *Death and Hades* (that *Hades* which is there ſaid to render up its dead to judgment) *were caſt into the lake of fire;* Apoc. 20. 14. 'tis hard to ſuppoſe Paradiſe was caſt in there, yea hard to ſay *Hades* was caſt in there, ſuppoſing that word did then in its uſual latitude of ſignification (as Chriſtians underſtood it) comprehend Paradiſe. Yea farther, this explication forces us upon this inconvenience, that we muſt ſuppoſe Paradiſe to be ſeated in a place beneath us (or within the earth;) that Paradiſe, 2 Cor. 12. which is either the ſame with the *third heavens* in St. *Paul*, or confining thereto; 'tis hard, I ſay, to be forced by an interpretation of theſe words to conſent that Paradiſe (that *locus divinæ amœnitatis recipiendis ſanctorum ſpiritibus deſtinatus*, the place of divine comfort and amœnity, deſtinated to receive the ſpirits of the Saints) ſhould have its place in the darkſome bowels of the earth, no commodious ſituation, it ſeems, for delightſome walks and bowers; yet ſo muſt it be ſeated, that our Saviour's ſoul may be (at leaſt in rigour and propriety of ſpeech) ſaid to deſcend thereinto; the word *deſcend*, taking *Hell* for the ancient *Scheol* forementioned, is proper enough, and hath ground both in authentick uſe and the nature of the thing; but taking *Hell* in this ſenſe (for the place of ſouls) is moſt probably improper, and hath no certain ground or authority to commend it: for it is ſaid that our Saviour's ſoul was in Hell, not that it deſcended thither; nor can it by conſequence be inferred ſo to have done, according to this meaning of *Hell*. However yet I add,

3dly. Seeing it is a moſt certain truth that our Saviour's ſoul did immediately go into the place appointed to receive happy ſouls after their receſſion from the body and reſignation into God's hands, if we take *Hell* in a general and common ſenſe for the place, or ſtate of ſouls departed; and *deſcending*, only for paſſing thereinto (by a falling as it were from life; or together with the deſcent of the body, and thence ſtyled *deſcending*; what appears viſibly happening to the body being attributed to the ſoul:) If, I ſay, we thus interpret our Saviour's deſcent into Hell for his ſouls going into the common receptacle and manſion of ſouls, we ſhall be ſure not ſubſtantially to miſtake: And this ſenſe, I muſt confeſs, if the words can handſomely bear them, would be very proper to this place, as ſignifying ſomewhat diſtinct from what is otherwiſe expreſſed, and ſerving to the farther confirmation of thoſe great Articles adjoining, our Saviour's Ἀδύνατος ᾅδης. death and reſurrection: it implying the perfect and utmoſt accompliſh- Sap. 17. 14. ment of death to have deſerted the body, and to have been tranſlated into thoſe inviſible regions, ſo diſtant hence, and whence——*revocare gradum ſuperáſque evadere ad auras*, is a labour indeed, and a work not to be effected but by the moſt miraculous power of him, whoſe privilege it is--- 1 Sam. 2. 6. *to kill and make alive, to bring down to Hell and bring up*; to lead unto the Sap. 16. 13. Tobit. 13. 2. gates of Hell, and bring back again.

Deut. 32. 39. This is all that I ſhall ſay about this point; for I will not be at the trouble to conſider or examine thoſe conceits, which pretend to acquaint us why and to what effect our Saviour deſcended into Hell: That he went thither to preach unto, convert and redeem all or ſome of the damned ſouls from thence, (for ſome ſay that he emptied, and quite depopulated that region of darkneſs; others are not ſo liberal as to free all thence, but ſome only, the fitter objects of compaſſion and favour; (both ſaying that which hath very weak, or no reaſons to maintain it, very ſtrong and plain objections to aſſail it;) that he went to free, and uſher into glory the ſouls of the Patriarchs and other good people from that infernal *limbus*, in which they ſuppoſe them to have been till then detained, (a place by no likely means to be proved exiſtent other-where than in the fancy of the inventours thereof) that he went to affront, triumph over, and terrifie the powers of darkneſs upon their own ground, in their own dominions: theſe and the like conceits ſeem ſufficiently diſcountenanced and confuted by ſaying the Scripture nowhere plainly declares any ſuch thing; and conſequently that they have no good ground to inſiſt on; they pretend only one or two difficult and obſcure places, which may be many ways otherwiſe expounded, ſo as not ſo much as to favour them;) whereas in teaching us that our Saviour preached upon earth ſalvation to them which in this life ſhould be converted to believe upon him and obey his laws; damnation irrecoverable to them which ſhould perſiſt in infidelity and diſobedience; that he merited by his obedience, and purchaſed by his bloud both a redemption from future diſtreſs, and a tranſlation into bliſs and glory, that he vanquiſhed and triumphed over the powers of Hell upon the Croſs, in theſe things the Scripture is clear and copious; but concerning that pretended preaching unto, converſion and deliverance of ſouls beneath; or that tranſlation of ſouls out of any ſubterraneous cloſets, or *Bellarm.* priſons, ſo they do not ſcruple to call them; or that local triumph in the Devil's Kingdom, it is quite ſilent, or very dark in expreſſion; and therefore we may be ſomewhat backward in aſſenting to ſuch conceits; which whoever firſt deviſed, we may ſuſpect they did ἐμβατεύειν ἃ μὴ **Coloſſ. 2. 18.** ἑωράκεσαν, invade things unſeen by themſelves, and in very deed inviſible to any. But let it ſuffice to have diſcourſed thus much about this endleſs queſtion.

The third day he roſe again from the dead.

THis Article is one of the principal Articles in its nature, its deſign, its conſequence; the faith of which was intended as a means to produce faith in the reſt; removing the doubts and difficulties that might obſtruct it; for by our Saviour's reſurrection, the truth of all his pretences concerning his Perſon, his Office, his Doctrine were to the higheſt degree of ſatisfaction, and conviction aſſured; no miracle could be greater in its ſelf, (more ſignifying the Power of God therein employed;) none more proper for production and confirmation of the faith required of us, concerning the dignity of his perſon, the efficacy of his performances, the validity of his promiſes, the reality of his doctrine in relation to the future ſtate. God (as St. *Paul* tells us, *Acts* 17. 31.) did πίστιν παρέχειν πᾶσιν, afford to all a moſt perſuaſive and convincing argument of all truth concerning our Saviour, raiſing him from the dead.

1. If the meanneſs of his birth and parentage; the low garb and ſmall luſtre of his life; the bitter ſorrows and ſhamefull diſgraces of his death, though accompanied with ſuch excellent qualities, and ſuch wonderfull performances, as did appear in and were done by him, might (eſpecially in thoſe that ſtand at diſtance) breed any ſuſpicion (as indeed they have afforded matter of argument to the adverſaries of Chriſtianity againſt it) concerning our Saviour, whether he were indeed (as he pretended) the Son of God, (ſo near in nature, in favour, in affection to God) deſigned by him to be the Saviour of mankind, the Lord of all things, the Judge of the World: If, I ſay, ſuch homely circumſtances, that attended his Perſon, ſuch ſad accidents, that befell him, may in the eyes of thoſe, **Vid. Rom. 1. 4.** who caſt only ſuperficial glances on the thing, and look not beyond outward appearances, beget doubtfull apprehenſions concerning our Saviour's Perſon, or ſomewhat depreſs him in their conceit; the wonderfull power, and ſpecial favour of God toward him demonſtrated in his reſurrection, will diſcuſs thoſe miſts, and raiſe him in their eſteem: *For though* (as **2 Cor. 13. 4.** St. *Paul* ſpeaks) *he was crucified out of weakneſs*, (that is therein the infirmity of our nature being diſcovered,) *yet he liveth by the power of God*; by his recovering life, his divine power is declared; it was an ὑπερβάλλον

Eph. 1. 19. λον μέγεθος τῆς δυνάμεως, an exceſſive greatneſs of power, which God exerted,
an ἐνέργεια τοῦ κράτους τῆς ἰσχύος, an activity of the might of ſtrength
(or of moſt mighty ſtrength) which he ſet on work in the raiſing of
Chriſt from the dead, (ſo the Apoſtle labours to expreſs the unexpreſſible
Lib. II. cap. 7. eminency of this miracle.) [*Pliny*, I remember, among inſtances of
things, which were impoſſible even to God himſelf, reckons theſe two,
Mortales æternitate donare, & revocare defunctos, (to beſtow Eternity upon
mortals, and to recall the dead to life;) both which ſuppoſitions we ſee
by our Saviour's reſurrection clearly confuted, yet ſo as the making them
argues how high and hard a work in humane conceit it was to effect it:]
Indeed, St. *Paul* ſeems to ſuppoſe otherwiſe; when he thus puts the queſtion:
Act. 26. 8. *What; doth it ſeem incredible to you, that God ſhould raiſe the
dead?* But there is an emphaſis in the words παρ' ὑμῖν, with you; with
you, whoſe minds were prepoſſeſſed with notions favourable to this doctrine;
who had ſo many inſtances thereof; who had been inſtructed to
hope future rewards from God: And as it was an inſtance of God's
mighty power, ſo was it no leſs a mark of his ſpecial favour toward
our Saviour: as to take away life ſignifies extremity of diſpleaſure, ſo
to reſtore it implies the higheſt degree of favour: Death in it ſelf imports
a total incapacity and deprivation of good, and is uſed to expreſs
the worſt ſtate of being, or utmoſt miſery, conſequent upon man's diſobedience
and God's diſpleaſure: and life, as it is really in its own nature
the foundation of perceiving good, ſo it repreſents and expreſſes all the
happineſs of which we are capable, all the reward promiſed to obedience:
Wherefore God raiſing our Saviour to life; declared thereby his eſpecial
love and favour to him; his full approbation and acceptance of him: if
yielding him to death might ſeem to argue God's diſpleaſure toward, or
diſregard of him; raiſing him to life doth much more demonſtrate a tender
affection, an extraordinary care for and reſpect to him; that might
be ſuppoſed to proceed upon other grounds, this can receive no other
interpretation. To give life is the ground of that relation, which is the
Act. 13. 33. higheſt in nature, and ſpeaks moſt affection; wherefore in Scripture-language
to raiſe up is termed *to beget,* and this regeneration is put for
the reſurrection; and our Saviour in the myſtical ſpeech of the *Pſalmiſt,*
expounded by St. *Paul,* is ſaid that day to be begot, when he was raiſed
by God; ſo that it being a paternal act, doth ſignifie a paternal regard:
whence St. *Paul* farther ſaith our Saviour was declared (or rather determined
Rom. 1. 4. and defined) *to be the Son of God by the reſurrection from the dead:*
this act of God raiſing him, not only ſhewing him to be, but in ſome ſort
conſtituting him the Son of God.

2. Thus doth our Saviour's reſurrection aptly ſerve to dignifie and
exalt his Perſon in our eſteem; it alſo may confirm our faith in the efficacy
of his performances for us; we need not doubt, conſidering this of
the pardon of our ſins, the acceptance of our perſons, the ſanctification
of our hearts, the ſalvation of our ſouls, (we, which is always to be ſuppoſed
and underſtood, performing the conditions required of us;) I ſay
Rom. 4. 24, 25. the pardon of our ſins, and acceptance of our perſons; for, *as he was
delivered for our offences, ſo he was raiſed again for our juſtification*; that
is, we are thereby aſſured of our acquittance from ſin, and reſtitution to
God's favour; and perhaps ſomewhat more; our pardon and acceptance
ſeems not only declared, but alſo conſigned and delivered up unto us by
our Saviour's reſurrection; as we were puniſhed in his ſuffering, ſo in
his reſurrection we were reſtored; Chriſt merited our juſtification by his
paſſion, but God gave it us in his reſurrection; being that formal act of
grace

grace whereby he was (after having undergone the effects of divine diſpleaſure) apparently re-inſtated in God's favour, and we virtually in him: *Who then ſhall lay any thing to the charge of God's elect? It is God that* Ro. 8. 33, 34. *juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again:* Since God hath acknowledged ſatisfaction done to his juſtice by diſcharging our Surety from priſon and all farther proſecution; ſince he hath in a manner ſo notorious and ſignal demonſtrated his favour to our proxy, there can be no farther pretence againſt us, no fear of any diſpleaſure remaining: In our baptiſm was repreſented as the burial of Chriſt (we being there in ſhew, and myſtery buried with him) ſo his reſurrection alſo, in vertue of which we then received the benefits correſponding to that repreſentation: *Being buried with Chriſt in baptiſm* Col. 2. 13, 14. (ſaith St. *Paul*) *in him alſo we were raiſed again*----and us being dead in treſ- Eph. 2. 5, 6. paſſes, and the circumciſion of our fleſh he quickned together with him, forgiving us all our ſins: and συνζωοποίησε, συνήγειρε, συνεκάθισε, He co-quickned, co-raiſed, and co-ſeated us (if I may ſo ſpeak) with him in heavenly places.

3. We may alſo hence with good reaſon hope for aid ſufficient to ſanctifie our hearts and lives: that he which raiſed our Saviour from a na- Rom. 6. 4. tural death, both can and will raiſe us from ſpiritual death, from that Eph. 2. 2, &c. mortal ſlumber in ſins and treſpaſſes, in which we lie buried naturally, Col. 2. 13, 14. to walk in that newneſs of life, and heavenly converſation, to which the Goſpel calls us, and the divine Spirit excites us; *which is that firſt* Rev. 20. 6. *reſurrection, which bleſſed and holy is he that hath a part in; on ſuch the ſecond death ſhall have no power;* for alſo conſequently our Saviour's reſurrection aſſures to us the ſalvation of our ſouls; for by it (as St. *Peter* 1 Pet. 3, 4. tells us) *God the Father of our Lord Jeſus Chriſt hath regenerated us unto a lively hope of an inheritance uncorruptible and undefiled, reſerved for us in the heavens: and, if when we were enemies, we were reconciled to God* Rom. 1. 10. *by the death of his Son; much more being reconciled, we ſhall be ſaved by his life:* Thus may our Saviour's reſurrection confirm our faith concerning the efficacy of his performances for us.

4. It was alſo a moſt ſtrong and proper argument to demonſtrate the validity of his promiſes, and the truth of his doctrine concerning the future ſtate; (a matter moſt important, and a fundamental ingredient of all Religion;) an argument moſt ſtrong, I ſay, as demonſtrating by palpable inſtance the poſſibility of what he promiſed and taught, exemplifying in himſelf, what he bad others to expect, that by divine power they ſhould be raiſed to life: by his doctrine *he brought life and immortality to* 2 Tim. 1. 10. *light*, (a point ſo much doubted and diſputed of before; ſo little ſeen in the darkneſs of natural reaſon, ſo clouded in the uncertainties of common tradition) but by his reſurrection he proved that light to be true and certain: *He thereby* (as St. *Paul* expreſſes it, *Acts* 26. 23. *by the reſurrection from the dead did moſt effectually*, φῶς καταγγέλλειν, *denounce and declare light to the people, and to the nations* (to all men, both *Jews and Gentiles.*) Infinitely weak and unſatisfactory are all the arguments, which the ſubtleſt ſpeculation could ever produce to aſſert the diſtinction from the body, the ſeparate exiſtence, the continuance of man's ſoul after death; the providence and juſtice of God over men here; the diſpenſations of reward and puniſhment hereafter (thoſe great incentives to vertue, and diſcouragements from vice) in compariſon of this one ſenſible experience, atteſting to and confirming that doctrine, which contains thoſe great things; and for the ſame reaſon a moſt proper argument; for though any Vid. 1 Pet. 1. miracle (plainly and convincingly ſo) may ſuffice to confirm any point 3, 4.

of doctrine; yet a miracle in the ſame kind, about the ſame matter, is
more immediately pertinent and efficacious to that purpoſe. By curing
the ſick, our Saviour proved that he could remit ſins; and that he was
Lord of the Sabbath; having authority to diſpenſe with the rigorous ob-
ſervation of poſitive laws; and in like manner all the miracles he did were
in their nature apt to prove the truth of whatever he taught: *Theſe were*
Joh. 20. 31. *writ*, ſaith St. *John*, *that ye might believe that Jeſus is the Chriſt*, *the Son*
of God; yet ſo as to beget perſuaſion by diſcourſe interceding, and by vertue
of a parity in reaſon; but our Saviour's reſurrection did prove the poſſi-
bility of ours (with all that coheres or is conſequent thereto) directly
and immediately, with all evidence poſſible to ſenſe it ſelf: We cannot
(conſidering this) have any pretence to doubt of what he and his Apoſtles
Apoc. 1. 5. have taught us, that he preceding as *the firſt-born from the dead*, *as the*
Coloſſ. 1. 18. *firſt-fruits of them that ſleep*, as the Captain of life, as our fore-runner and
1 Cor. 15. 20. pattern, we ἐν ἰδίῳ τάγματι, in our due rank and ſeaſon, as younger ſons
Act. 3. 15. 5. 31. of the reſurrection, as ſerving under his command and conduct, in re-
Heb. 6. 20. ſemblance and imitation of him ſhall follow: So that, *if the ſpirit of*
Luk. 20. 36. Rom. 8. 11. *him, who raiſed up Jeſus from the dead, doth dwell in us, he that raiſed up*
Jeſus from the dead ſhall alſo quicken our mortal bodies by his ſpirit that
Rom. 6. 5. *dwelleth in us*; *that if we have been planted together with him in the like-*
1 Cor. 15. 22. *neſs of his death, we ſhall be alſo* (planted) *in the likeneſs of his reſurre-*
49. *ction: That as in Adam we died, ſo in Chriſt we ſhall revive*; *as we have*
1 Cor. 6. 14. *born the image of the earthly man, we ſhall alſo bear the image of the hea-*
2 Cor. 4. 14. *venly: That he who raiſed our Lord, ſhall raiſe us, by his power*; *knowing*
that he who raiſed the Lord Jeſus, ſhall alſo raiſe us by Jeſus. Thus is the
Vid. 1 Theſſ. 4. reſurrection of our Saviour able and apt to beget and eſtabliſh our faith
14. concerning his perſon, his performances, and his doctrine; and it being
in ſuch manner conducible to ſo high purpoſes, it was requiſite it ſelf
ſhould be declared with moſt clear and full evidence; and that it ſhould
be ſo, God did abundantly provide. I omit the types and myſtical re-
preſentations which did fore-ſhadow it; and the prophetical paſſages ex-
preſſing or alluding to it; (having incidently upon other occaſions bor-
dering on this point, formerly to touched upon the principal of them;)
and only ſay, that no matter of fact is capable of ſurer atteſtation than
Vid. Act. 17. 3. God did order this to have. He did προχειροτονεῖν (pre-deſign, with an
Luk. 24. 46. eſpecial care pick out and appoint) witneſſes for this purpoſe; perſons
Act. 10. 41. in all reſpects, for their number, for their qualifications, for their cir-
cumſtances moſt conſiderable and credible: not one or two, but very
1 Cor. 15. 6. many *(five hundred*, St. *Paul* tells us, *ſaw him at once)* not ſtrangers, but
Joh. 15. 27. perſons moſt familiarly acquainted with him *(who were with him from the*
Act. 1. 21, 22. *beginning*, who went out and in with him for three years ſpace, from his
baptiſm to his aſcenſion) not upon relation, or at a diſtance, but by im-
Act. 10. 41. mediate ſenſe, and converſe with him, *(who did*, as St. *Peter*, one of them
tells us, *eat and drink with him after that he riſe from the dead)* not from
a ſingle, tranſient experience, but by frequent converſation for a good
Act. 13. 31. continuance of time; ἐπὶ πλείους ἡμέρας, *for many days together*, *(To whom*,
Acts 1. 3. ſaith St. *Luke*, *he preſented himſelf living after he had ſuffered*, *by many*
certain tokens, *being ſeen of them forty days*, *and ſpeaking of the things con-*
cerning the Kingdom of God,*)* perſons of unqueſtionable diſcretion and ho-
neſty; who preached ſincerity to others (with effectual perſuaſion) and
in other things irreprovably practiſed it: who could have no imaginable
deſign in teſtifying it, beſide the diſcharge of their conſcience in God's
ſight; as encountring thereby the moſt terrible oppoſitions and difficul-
ties; incurring moſt certain and moſt grievous dangers, troubles and ſuf-
ferings;

ferings; without any poſſible benefit (of worldly profit, honour or pleaſure) accruing thence to themſelves; without any comfort or ſupport, except the reward they might hope for from God for the performance of ſo difficult and troubleſome a duty: in fine, by perſons, whoſe teſtimony God himſelf ratified by extraordinary graces (invincible courage, conſtancy, patience, ſelf-denial, meekneſs and charity) conferred on them; by miraculous works openly and frequently performed by them; ſo that they did effectually *with great power yield their teſtimony concerning the reſurrection of the Lord Jeſus, and great grace was upon them,* (great appearance of the divine favour toward them, of divine goodneſs in them) as we have it, *Act.* 4. 33. It was the principal part of their office (of the higheſt Apoſtolical office) to teſtifie this truth; as we ſee in the choice of *Matthias,* where 'tis ſaid; *Wherefore of theſe men, which have companied with us all the time, that the Lord Jeſus went in and out among us, muſt one be ordained to be a witneſs with us of his reſurrection.* Acts 1. 21, 22. And beyond the providing witneſſes ſo qualified, teſtimonies ſo credible, what could God himſelf do neceſſary to convince men endued with any competency of reaſon and ingenuity, or to diſtinguiſh them from men of contrary diſpoſition (unreaſonably and unworthily incredulous;) what means, I ſay, could farther be required to beget and confirm our faith in the matter of our Saviour's reſurrection, and conſequently of all doctrines taught by him and his diſciples, which by this moſt ſignal miracle are ſo perfectly aſſerted and proved?

Now the great end and uſe of our Saviour's reſurrection being thus declared, I ſhall not inſiſt upon explaining the nature thereof (it being clear that his death conſiſting in the ſeparation of ſoul and body, each departing to its place, his reſurrection, oppoſed thereto and reſtoring him into the ſame ſtate, muſt conſiſt in reſuſcitating, reducing, and reuniting them together, ſo as to recover all vital faculties, and exerciſe vital operations,) nor in conſidering the cauſes efficient thereof, (which it is certain could be no other than that divinity common to the three Perſons individed in nature, power and operation; whence it is attributed as moſt commonly to God, ſo peculiarly ſometimes to the glory and power of the Father, Rom. 6. 4. who in order of nature and in all common operations doth precede; ſometimes to the Son, *who laid down his life, and took it up again,* Joh. 2. 19. 10. 17, 18. who demoliſhed the temple of his own body and reared it up again; Rom. 1. 4. ſometimes to the Holy Ghoſt, Rom. 8. 11. by which as he did caſt out devils, and performed other his great works, Matt. 12. 28. ſo he did this grand miracle; which dwelling in him, did quicken his mortal body, as is intimated and by conſequence ariſes from the place fore-cited, *Rom.* 8. 11. Upon theſe things, as alſo upon the manner and circumſtances of our Saviour's reſurrection I ſhall not inſiſt, having not leiſure ſufficient to conſider and proſecute all, but only to touch thoſe things, which ſeem moſt material and uſefull.

Yet muſt I not altogether paſs over the circumſtance of time (becauſe mentioned here) *Upon the third day.* This is added, as it is commonly in Scripture when mention is made of our Saviour's reſurrection, according to the common manner of ſpeech, in which when we relate any ſtory or matter of fact, we are wont to adjoin the circumſtances (of time moſt commonly, many times of place, and ſometimes of other reſpects and adjuncts) as ſigns and arguments of the things certainly, and our aſſurance in affirming it: Fictions uſually go naked of circumſtances, nor can the relatours of them tell when or where, or how the matter of them did exiſt; Act. 10. 40. 1 Cor. 15. 4. but when we are punctual in circumſtance, it ſignifies we are ſerious and confident, and grounded in the thing it ſelf. As for this circumſtance it ſelf, that which is moſt remarkable therein ſeems to be the wiſdom of God chooſing a convenient diſtance of time, after our Saviour's death, for his reſurrection; He ſtayed ſo long, that it might be thoroughly certain our Saviour was really dead, beyond all poſſibility of recovery by natural means; (all natural heat being neceſſarily extinguiſhed by that durance in the grave, although he had been taken down with ſome undiſcernible remainders thereof from the Croſs;) He deferred it no longer, both becauſe there was no reaſon for doing ſo, and becauſe it was fit, that while men's memories were freſh, their paſſions warm, their fancies buſie, their mouths open in diſcourſe concerning his death; while the deſigned witneſſes were preſent, (both enemies watching, and friends attending the event;) it was, I ſay, then moſt fitting that our Saviour ſhould ariſe: As for the meaning of the word *third* (whether it be to be taken incluſively in reſpect to the day of our Saviour's paſſion, or ſo as to exclude it) with the reconciling of ſome Scriptures ſeeming diſſonant in the point, I referr you for ſatisfaction to Commentators upon the Goſpel; the queſtion not belonging to the ſubſtance of our faith, nor having any very conſiderable influence (that I ſee) upon practice. I proceed therefore.

He aſcended into Heaven; and ſitteth at the right hand of God, the Father Almighty.

AFter our Lord had (after his reſurrection) conſummated what was requiſite to be done by him upon earth for the confirmation of our Faith and conſtitution of his Church; having a competent time converſed with his diſciples, (eſtabliſhing their faith, enlightning their minds in the knowledge of truth and underſtanding of the Scriptures, enflaming their affections, comforting their hearts againſt enſuing tribulations, all oppoſitions of earth, and hell, for his ſake; directing and preſcribing to them how they ſhould proceed in their inſtructing, converting, and reconciling the World to the faith and obedience of his law; furniſhing them with commiſſion and authority to teſtifie his truth, to diſpenſe the tenders of grace and pardon procured by him, to collect and build up that Church, which he had purchaſed by his bloud, laſtly imparting his effectual benediction to them; having, I ſay, done theſe things (which St. *Luke* expreſſes altogether by the words ἐντειλάμενος αὐτοῖς, that is, having given all neceſſary inſtructions, and laid fitting commands upon them,) he was in their preſence taken, carried up, ἀνελήφθη, ἀνεφέρετο) and aſcended into heaven; he, that is, he according to his humanity, his body and ſoul were by the divine power tranſlated into heaven: into heaven, what is meant by that (in the utmoſt extent, according to the truth of the thing) appears by other phraſes equivalent, by which this action is expreſſed: *Aſcending to the father*, that is, to the place of God's more eſpecial preſence and reſidence; where ἐμφανίζεται τῷ προσώπῳ τοῦ Θεοῦ, he appears to the face of God; *being exalted to the right hand of God*, (that is, to the place of higheſt eminency, and of greateſt proximity to God) entring εἰς τὰ ἅγια (into thoſe moſt holy places, that ἐσώτερον τοῦ καταπετάσματος, thoſe intimate receſſes of inacceſſible, and incommunicable glory) being aſſumed and entring into glory; paſſing through the heavens (that is, all places above, inferiour to the higheſt pitch of glory) aſcending ὑπεράνω πάντων τῶν οὐρανῶν, above, beyond all heavens; becoming ὑψηλότερος τῶν οὐρανῶν (more ſublime than, advanced above the heavens)

Vid. Luk. & Joh. ult.
Act. 1. 2.
Act. 1. 2.
Luk. 24. 51.
πορευθεὶς εἰς οὐρανόν.
1 Pet. 3. 22.
Joh. 13. 1.
20. 17.
Phil. 2. 9.
Eph. 1. 20.
Heb. 9. 24.
Act. 2. 33.
5. 31.
6. 19.
Heb. 9. 12.
1 Tim. 3. 16.
Luk. 24. 26.
Heb. 4. 14.
Eph. 4. 10.
Heb. 7. 26.

heavens) by which appears that the utmoſt term of our Saviour's aſcent was that place of all in ſituation moſt high, in quality moſt holy, in dignity moſt excellent, in glory moſt auguſt; the inmoſt ſanctuary of God's temple above, not made with hands; the moſt ſpecial preſence-chamber in thoſe heavenly courts. Thither did our Saviour aſcend; and there (as it follows here) he ſitteth at God's right hand, for the ends and uſes of theſe two, (one whereof is only the way or tendency unto the other) conſpiring or being co incident, (I ſhall join the conſideration of them together) the meaning of which words it is not hard to find out, it being obvious that the ſtate of things above is in Scripture repreſented to us by that ſimilitude, which is apt moſt to beget in us reverence towards God, (and which really doth moſt reſemble it) the ſtate of a King here, ſitting upon his throne; perſonages of higheſt rank and reſpect; his neareſt relations; his moſt beloved favourites; the chief miniſters and officers of his Crown attending upon Him, and ſurrounding his Throne; ſo yet, that for diſtinction ſome place (more eminent and honourable than the reſt) is aſſigned to him, toward whom the King intends to declare eſpecial regard and favour; which place (by cuſtom grounded upon reaſons plain enough, the opportunity of nearneſs for all kind of converſation and addreſs; and the right hands advantage for ſtrength and activity, acquired by uſe, and conſequently alſo its aptitude to give or take) hath been determined to be the next place at the right hand; as we ſee for inſtance, when *Bathſheba* came to *Solomon,* 'tis ſaid --*The King ſate down on his Throne, and cauſed a ſeat to be ſet for the King's mother, and ſhe ſate on his right hand:)* Thus our Saviour being raiſed by God to the ſupreme pitch of honour, of power, of favour with him, *having advanced him to be a Prince and a Saviour, to give repentance to Iſrael, and remiſſion of ſins; having ſuper-exalted him, and beſtowed on him a name above all names, to which all knees in heaven, in earth, under the earth muſt bow; having ſeated him in heavenly places, above all principality, and authority, and power, and dominion, and name* (or *title*) *that is named both in the preſent world and that which is to come; Having committed to him all authority in heaven and upon the earth; given all things into his hands; Having made him heir of all things; ſubjected all things under his feet, (angels, authorities, and powers) crowned him with* (ſovereign) *glory and honour; Having given him* (what that innumerable hoſt of heaven in the *Revelation* acknowledges him worthy of (5. 12.) *power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing,* (that is, all good and excellence poſſible in the higheſt degree;) God having, I ſay, conferred theſe pre-eminencies of dignity, power, and favour upon our Saviour, he is ſaid therefore to have ſeated him at his right hand: *At the right hand of the power* (as it is in the Goſpels, that is, of the Soveraign and Almighty Potentate) *at the right hand of the Majeſty on high; and at the right hand of the Throne of God* (as it is in the Apoſtle to the *Hebrews.* So much plainly the whole ſpeech imports, and if there be any peculiar emphaſis deſigned in the word *ſitting,* beyond that which is ſometimes more ſimply and generally ſaid, being at God's right hand, here may be farther implied the firm poſſeſſion, the durable continuance, the undiſturbed reſt and quiet of this glorious and happy condition, wherein he is enſtated; as alſo it doth augment the main ſenſe, ſitting being the moſt honourable poſture; and therefore ſignifying to the utmoſt that eminency of favour and reſpect he hath in God's ſight; as alſo, it may denote farther the nature and quality of his preferment: his being conſtituted to rule and to judge; and therefore expreſſed as ſitting upon a Throne of Majeſty; upon a Tribunal of Juſtice.

1 King. 2. 19.
Acts 5. 31.
Phil. 2. 9.
Eph. 1. 20.
Matt. 28. 18.
Joh. 3. 35.
13. 3.
17. 2.
Heb. 1. 2.
2. 8, 9.
1 Pet. 3 22.

καθίζειν.
Eph. 1. 20.
Matt. 26. 64.
Mar. 14. 62.
Luk. 22. 69.
Heb. 8. 1.
12. 2.
Rom. 8. 34.
1 Pet. 3. 22.

So much briefly may ſerve for the Explication of theſe two Points: (For as to the words ſubjoined, *The Father Almighty*, whereof the latter is addititious and not extant in the more ancient Forms of this Creed, having conſidered them before, treating upon the beginning of the Creed, and particularly having there taken the word *Almighty* in its greateſt latitude, ſo as to include both παντοκράτωρ, and παντοδύναμος, paſſing over the critical diſtinction made between them; I ſhall not repeat any thing concerning them.)

Now as to the Ends of our Saviour's glorious aſcenſion and abode in Heaven, the effects produced thereby, the uſes which the belief and conſideration thereof may conduce to; the ends and effects thereof, I ſay, declared in Scripture, are briefly,

1ſt. That as a Prieſt and Advocate he might there intercede for us; for the pardon of our ſins, for the acceptance of our perſons, for the ſucceſs of our prayers; for the ſupply of our needs, for the collation of all benefits and bleſſings on us; repreſenting his merits, pleading our cauſe, preſenting our ſupplications, and interpoſing his favour and authority in
Heb. 7. 24. our behalf. *He ever liveth to make interceſſion for us: He is our High-*
8. 1. *prieſt, ſitting at the right hand of the Majeſty in the Heavens*, there per-
Rom. 8. 34. forming that Office for us: *Who ſhall condemn? It is Chriſt who is at the*
1 Joh. 2. 2. *right hand of God, who alſo intercedeth for us* (there.) *If any man ſin, we*
Act. 5. 31. *have an Advocate with the Father, Jeſus Chriſt the righteous: God exalted him as a Prince and a Saviour to give repentance unto Iſrael, and remiſſion of*
Heb. 7. 25. *ſins.* It is by him that we do προσέρχεσθαι τῷ Θεῷ, have our acceſs to God, not only by vertue of his merits, but by his continual act of mediation:
Apoc. 8. 3. it is he, that in the golden Cenſer, at the golden Altar before God, offers up the incenſe of our Prayers, conſecrated and perfumed by his hand.

2dly. He aſcended and reſides in Heaven, that as a King he might govern us, protect us, ſave and deliver us from our enemies; that he might ſubdue and deſtroy his and our enemies; the enemies of his Kingdom and of our Salvation; the world, the fleſh, the devil, ſin, death, and hell; whatever oppoſes his glory, his truth, his ſervice; and conſequently impedes our ſalvation, either by open violence, or fraudulent practice. God
Pſal. 110. 1. did ſay unto him: *Sit thou at my right hand, till I have made thine enemies*
Act. 2. 34. *thy footſtool*; and accordingly, *He muſt reign until he hath put all his ene-*
Heb. 1. 13. *mies under his feet:* No power ſhall be able to withſtand his will and com-
10. 13.
1 Cor. 15. 25. mand, who ſits at the helm of omnipotent Soveraignty; at thy right hand which governs and orders all things. But having before ſpoken concerning the Royal Office, and Lordſhip of our Saviour, I ſhall add no more to this purpoſe.

Joh. 14. 2. 3dly. Our Saviour tells us himſelf, *that he went to heaven to prepare*
Pſal. 16. 11. *a place for us; to prepare manſions of joy and bliſs in God's preſence, where is fulneſs of joy, at his right hand, where are pleaſures for ever-more.* He
Heb. 6. 20. is our πρόδρομος, our fore-runner into Heaven, that hath diſpoſed things
Joh. 17. 24. there for our entertainment and reception: *It is his will, that where he is, there we ſhould be alſo, that we might contemplate and partake of his glory.*

4thly. Our Saviour alſo tells us, that it was neceſſary he ſhould depart
Joh. 16. 7. hence, that he might ſend the divine Spirit, the power from on high, to
Luk. 24. 49. enlighten, ſanctifie, and comfort us: *If I go not away* (ſaith he) *the Paraclete will not come unto you; but if I go, I will ſend him unto you:* That is, God in his wiſdom hath appointed (for the exaltation of our Saviour's honour) that ſo incomparably excellent a gift ſhould be the reward of his

his obedience; the conſequence of his triumph; the fruit of his interceſſion; an ornament of his royal eſtate; a pledge of his princely munificence: it was reſerved as a moſt royal gift, fit to be given at his Coronation; his being inaugurated and inveſted in Soveraign dignity, power and glory: Whence it is ſaid, *The Holy Spirit was not yet,* (underſtand, was not yet poured forth and beſtowed in that manner and meaſure, as God did intend to do it hereafter) *becauſe Jeſus was not yet glorified:* It was from Jeſus, received into glory, that excellent gift was deſigned to come, in God's purpoſe and promiſe. Add hereto conſequently,

Joh. 7. 39.

5thly. That all good gifts and graces beſtowed on the Church in general, and upon every member thereof ſingly, uſefull for the perfecting of the Saints, for the work of the miniſtery, for the edification of Chriſt's body, do proceed hence: *To every one of you* (ſaith St. *Paul*) *is given grace, according to the meaſure of the gift of Chriſt:* Whence he ſaith, (the Pſalmiſt ſaith, prophecying of our Saviour) *Having aſcended up on high, he led captivity captive, and gave gifts unto men.*

Epheſ. 4. 7, 8, *&c.*
Pſal. 68. 19.

6thly. I might add, that God thus advanced our Saviour to ſo high a dignity, to declare the love he bears to piety, righteouſneſs, and obedience, in ſo highly rewarding and dignifying it: *For becauſe he was obedient to the death, therefore did God exalt him for the ſuffering of death, do we ſee Jeſus crowned with glory and honour.* The belief therefore and conſideration of theſe truths will ſerve (briefly) to nouriſh and encreaſe our faith; to cheriſh and ſtrengthen our hope; to excite and inflame our devotion; to direct and elevate our affections; to enforce, and engage; to encourage and quicken our obedience.

Phil. 2. 9.
Heb. 2. 9.

To nouriſh, I ſay, and cheriſh our faith and hope: If the reſurrection of our Saviour did beget in us a ſtrong perſuaſion concerning the truth of, and a lively hope of the good proceeding from our Saviour's undertaking and doctrine; his aſcenſion declared by the ſame indubitable teſtimonies and authorities muſt needs nouriſh, augment, and corroborate them. We cannot diſtruſt any promiſes made by him; we cannot deſpair of any good from him (not of relief, ſuccour, ſupply in our ſtreights, or in our needs; of comfort in our afflictions, of protection in our dangers, of deliverance from our miſeries) from him who is aſcended into heaven, and ſitteth at the right hand of the divine power; having all things committed to his authority and diſpoſal. It alſo ſerves to excite and enflame our devotions: for having ſuch a mediatour in heaven, ſo near in God's preſence, ſo much in his favour; ſuch a maſter of requeſts; ſo good a friend at court; ſuch a favourite at hand to preſent up, to commend, to farther our petitions: *We may* (as the Apoſtle to the *Hebrews* injoins us) *come to the throne of grace with all freedom of ſpeech and boldneſs, that we may receive mercy, and find grace for ſeaſonable aid:* We need not doubt of that promiſe being fulfilled: *Whatever ye ſhall ask in prayer, believing, ye ſhall receive:* And what greater incitement can there be to devotion, than the aſſurance of ſo good acceptance, of ſo happy ſucceſs thereof? The proper influence alſo of theſe conſiderations is to direct and elevate our affections, from theſe inferiour, mean, vain, and baſe things to the things above: *Seek the things above* (ſaith St. *Paul*) *where Chriſt is ſitting at the right hand of God;* where Chriſt our life, our hope, our treaſure, our head is; there ſhould our hearts be, thither ſhould our affections tend; there ſhould our πολίτευμα (our buſineſs and converſation be) where the family is to which we relate, and its Maſter; where the city is, where our final reſt and abode ſhould be *(for we are but ſtrangers and pilgrims, and ſojourners here)* with its Lord and Governour; where our country is, the place

1 Pet. 1.
Heb. 4. 16.
Matt. 21. 22.
1 Joh. 5. 14.
Col. 3. 1, 4.
Col. 1. 27.
Phil. 3. 20.
Heb. 13. 14.
Heb. 11. 16.

of all our eſtate and concernment, and he reſides which only can make
it good to us. It, laſtly, doth engage and encourage us to all kind of
obedience; to conſider, that high reward of eternal glory and happineſs,
which our Saviour hath obtained as a reward of his obedience, and as a
pledge of like reward deſigned to us, if we inſiſt in his footſteps: *Let us*
Heb. 12. *run the race that is ſet before us* (ſaith the Apoſtle to the *Hebrews*) *looking*
to the author and finiſher of our faith, Jeſus, who for the joy ſet before him
endured the croſs, deſpiſing the ſhame, and is ſet at the right hand of God:
Luk. 22. 29. *I covenant to you* (ſaith our Saviour) *a Kingdom, as my Father covenanted*
me a Kingdom; ſuppoſing we obey his commandments, we ſhall obtain a
like excellent and happy eſtate: As we ſee God hath performed to him,
2 Tim. 2. 11. ſo will alſo he make good his word to us: *The Word* (ſaith St. *Paul*) *is*
Rom. 8. 17. *faithfull and aſſuredly true*: *If we have died with him* (to luſt and ſin) *we*
ſhall alſo live with him (in joy and glory;) *if we endure* (in obedience and
patience) *we ſhall alſo reign with him*: To which bleſſed Kingdom God in
his Mercy bring us all, through the grace, merits, and interceſſion of
him, who with God the Father and the Holy Ghoſt liveth and reigneth
for ever: To whom be all praiſe and glory for ever. *Amen.*

From thence he ſhall come to judge the quick, and the dead.

THis is the laſt of thoſe particular characters, whereby the grand object of our faith, Jeſus Chriſt, the Son of God, our Lord and Saviour, is deſcribed, containing a moſt eminent office peculiar to him, implying the manner of executing it, and determining the extent thereof: The belief of which is of principal conſequence, and in a ſpecial manner influential upon practice: Whether we conſider the nature of the office, or the quality of the perſon deſigned thereto: The office, to judge; the perſon, He: Jeſus the Son of God and the Son of Man (he that was born, that died, that performed and ſuffered ſo much for us) he ſhall judge. *Shall judge:* There is no conſideration, whereof man's mind is capable, more apt to excite men to the performance of duty, to reſtrain them from offending, and to beget in them a care and conſcience of what they do, than this, that, they muſt ſometime hereafter certainly be forced to render an account of their actions; that they muſt undergo a moſt ſtrict and ſevere ſcrutiny; and ſhall be dealt with according to the reſult thereof; ſo as to be approved and rewarded for their good; condemned and puniſhed for their bad lives; a man conſidering and being perſuaded of this, muſt neceſſarily accuſe himſelf of extreme folly and madneſs, if he do not provide for that account, and order his life in reſpect thereto. This perſuaſion, I ſay, is the ſharpeſt ſpurr imaginable to the doing of good, the ſtrongeſt curb from doing ill; that could be deviſed; and therefore all nations in ſome manner have acknowledged it as a fundamental principle of Religion, (men generally with a ready inclination have embraced it as ſo) that after this life men ſhall be brought to a juſt impartial barr, their actions ſcanned exactly, their perſons doomed accordingly to comfort or pain.

And indeed ſetting this apart, all other incentives to vertue, and all avocatives from vice (which common experience or philoſophical ſpeculation do afford us) ſeem very blunt and faint; do promiſe ſmall effect: the native beauty and intrinſick worth of vertue, the conveniences flowing from it, the commendation that attends it, its moſt goodly fruits of health, peace, and tranquillity, comfort and ſatisfaction of mind; (beſide, that they are uſually balanced with contrary inconveniencies, difficulties, croſſes, troubles, and pains) if they do not extend beyond this tranſitory life,how can they in reaſon be very conſiderable and efficacious to engage men to adhere thereto? how can the worſt of preſent evils, accompanying or following vice, its innate deformity and turpitude; the diſtempers, diſturbances, and diſgraces ſpringing from or waiting on it, (which alſo are often tempered with ſome kinds of pleaſure, advantage, and ſatisfaction) if no more hereafter is to be feared, be ſufficient to deterr, or diſcourage men from the purſuit thereof? the danger of death it ſelf (the moſt extreme puniſhment which man can inflict, and which our nature doth moſt abhorr) doth not ſignifie much toward the diverting indigent, or ambitious, or paſſionate men from the moſt deſperately wicked attempts: It is *Tully*'s obſervation, and he inferrs from it the neceſſity of ſuppoſing future puniſhments, in order to men's reſtraint from ſuch actions: *Ut aliqua* (ſaith he) *in vita formido improbis eſſet poſita, apud inferos ejuſmodi quædam illi antiqui ſupplicia impiis conſtituta eſſe voluerunt, quòd videlicet intelligebant his remotis non eſſe mortem ipſam pertimeſcendam:* (That in this life there might be ſome fear upon wicked men, thoſe Ancients would have ſome puniſhments appointed below for impious perſons; becauſe forſooth they underſtood, that theſe being ſet apart, death it ſelf was not much to be feared.) Neither is this perſuaſion thus only a ſpecial inſtrument of vertue, but the ſuppoſal thereof is otherwiſe a neceſſary ſupport of all Religion, ſecuring the firſt and main principles thereof, the being of a God, and his providence: the belief of a Deity, according to any tolerable notion thereof; of a providence over humane affairs, ſuch as might engage and encourage to religious performance, cannot ſubſiſt without ſupporting a future judgment: the objections that aſſail both would ſtrike too hard, and pierce too deep, if this ſhield did not receive and repell them. To ſee the moſt innocent and vertuous perſons conflict all their days with croſſes and hardſhips; (and as it ſometimes happeneth) after all to die miſerably, in great pain and ignominy; and again,to obſerve perſons moſt outragious in lewdneſs and injuſtice to flouriſh and rant it out in a long undiſturbed courſe of proſperity, ending their lives fairly and quietly; hath cauſed ſome men to doubt whether, hath induced others flatly to disbelieve, that there is a good, and a juſt Governour of the World; and that not without apparent cauſe, ſuppoſing all accompts to be made up here; no reckoning to remain to be caſt up by divine goodneſs and juſtice hereafter: then would it in ſome ſort ſeem true what he ſaid, θεῶν ὄνειδος τοὺς κακοὺς εὐδαιμονεῖν ('tis a reproach to God that bad men ſhould be ſo happy) then had *Diagoras* argued probably from an unpuniſhed perjury, that he which ſuffered himſelf and others under his care to be ſo abuſed, did not exiſt, or did not regard what was done: and *Dionyſius* might have authorized his ſacrilege by his proſperous navigation; and with ſome ſhew might *Diogenes* ſay, that *Harpalus* his ſucceſsfull treachery and rapine did *teſtimonium contra Deos dicere*, yield a ſhrewd teſtimony againſt the Being and Providence of God: But on the contrary, ſuppoſing a judgment to follow, and a proceeding according thereto, all theſe diſcourſes have no force or moment: God's preſent connivence (as it were) or patient indulgence toward bad men, will argue no more than what becomes him, his exceſs of goodneſs in expecting thoſe bad men's return to a better mind; or his wiſe ſeverity in ſuffering them to proceed to an inexcuſable

IV. in Catil.

Dies deficiat, ſi velim numerare quibus bonis malè evenerit, nec minus ſi commemorem, quibus improbis optimè. *Cic. de Nat. D. III.*

Cic. de Nat. D. III.

Improborum igitur proſperitates, ſecundæque res redarguunt (ut Diogenes dicebat) vim omnem Deorum ac poteſtatem.

ble degree of wickedneſs, to be ſtrictly inquired into and ſeverely puniſhed
hereafter; as neither then doth God's permitting good men to ſuffer deeply,
here inferr any thing prejudicial to his goodneſs or juſtice; ſince thereby
he makes them fitter for, and gives them a ſurer title to that reward,
which he intends hereafter, after trial and approbation of their vertue,
to conferr upon them. Thus doth this doctrine clear the Providence and
eſtabliſh the great Attributes of God; therefore doth Chriſtianity moſt
fully and clearly teach, moſt earneſtly and frequently inculcate this point,
with all poſſible advantage both for the juſtification of the divine attributes,
Dan. 7. 10. and the excitation of us to a vertuous and pious life. It tells us,
Rev. 20. 12. that all men's actions are regiſtred in books written with greateſt punctuality
and exactneſs (the books of divine omniſcience) that all perſons
Rom. 14. 10. ſhall be cited, and preſented at the barr *(we muſt all, φανερωθῆναι, be made*
2 Cor. 5. 10. *to appear, παρίστασθαι, be ſet forth at the judgment-ſeat of Chriſt: I ſaw the*
Rev. 20. 12. *dead, great and ſmall, ſtanding before God's throne,)* that every thought,
every word, every work of man ſhall be diſcloſed and diſcuſſed, with
1 Cor. 4. 5. its due quality and deſert: *(God will bring to light the hidden things of*
Matt. 12. 36. *darkneſs, and will make manifeſt the counſels of hearts: Every idle word*
that men ſhall ſpeak, thereof they ſhall render account at the day of judgment.
Eccleſ. 12. 14. *Every work ſhall be brought into judgment, with every ſecret thing,*
whether it be good, or whether it be evil;) that according to the quality
of their doings thus detected and examined, the merits of each cauſe
weighed, every plea heard, every caſe conſidered and tried according to
truth. Men ſhall be acquitted and commended; or declared guilty and
Vid. 2 Theſſ. condemned; a definitive ſentence paſſing upon every one (ἔπαινος γενήσεται
1. 7, 8, 9. ἑκάστῳ, praiſe, that is, generally a due taxation and eſteem according
to deſert) ſhall be made to every one by the righteous Judge. That
this ſentence doth include a gracious reward and a juſt puniſhment aſſigned
reſpectively; everlaſting glory and joy to them which have done well,
endleſs ſhame and ſorrow to them who have done ill; which ſhall be
Matt. 16. 27. Rom. 2. 6. infallibly executed: (For, *God will render to every man according to his*
2 Cor. 5. 10. *works---To them who by patient continuance in well-doing, ſeek for glory and*
honour and immortality eternal life; but unto them that are contentious, and
do not obey the truth, but obey unrighteouſneſs, indignation and wrath; tribulation
and anguiſh upon every ſoul of man that doeth evil: But---*glory,*
honour, and peace to every man that worketh good---So St. *Paul* in the 2d.
to the *Romans: We muſt all appear before the tribunal of Chriſt,* ἵνα κομίσηται
ἕκαστος, *that every one may bear according to the things done in the*
body, whether good or evil. That all this ſhall be performed in a moſt
Matt. 24, 34, &c. publick and ſolemn manner, in open court, in the face of all the world;
Vid. Matt. 25. 31. before angels and men; to the conviction and ſatisfaction of all; ſo that
Luk. 12. 9. the conſciences of all concerned ſhall be forced to acquieſce in their doom
Rom. 2. 5. as moſt juſt and equal; and all ſhall confeſs and ſay with them in the
Rev. 15. 3. Revelation: *Salvation, and glory, and honour, and power be to the Lord*
16. 7. *our God; for true and righteous are his ways: Great and wonderfull are*
19. 2. *thy works, O Lord God Almighty; righteous and true are thy ways, O thou*
King of Saints.

Thus (and much more fully than time will permit me to relate) doth
our Religion and holy Scripture ſet out that judgment, which all men
hereafter muſt undergo, wherein the wonderfull clemency of God ſhall
Rom. 2. 5. be demonſtrated, wherein his exact juſtice ſhall be declared, wherein the
knotty myſteries of his providence ſhall be unfolded; wherein his honour
(that ſeems now to ſuffer ſo much) ſhall be fully repaired and vindicated;
wherein all ſcores, that now run on, ſhall be quitted and made even.

Such, I ſay, ſhall the judgment it ſelf be; the conſideration of which,
if it make no impreſſion upon our hearts, if it beget no dread within us,
if it do not render us ſomewhat wary and watchfull over our doings, what
means can be imagined able? what method apt to do it? what a deſperate
hardneſs and inſenſibility do we lie under? how deplorably blind and
ſtupid are we? More ſtupid than *Felix*, who hearing St. *Paul* diſcourſe of Acts 24. 25.
Judgment to come, could not forbear trembling: More blind and ſenſeleſs
than thoſe obſtinate ſons of darkneſs, the Devils themſelves, who
believe and tremble.

But paſſing the Judgment, let us (which ſhould more ſtill engage us,
and may work farther on us to the ſame purpoſe) conſider the Judge:
He ſhall come to judge--He: *He that came once in our nature* (with wonderfull
condeſcenſion of grace and charity) *to free us from ſin and miſery:*
he that ſuffered ſo deeply for us; he that died to redeem us; he ſhall
come to judge. The original and abſolute right, or power of judging Rom. 14. 4.
appertains to God; whoſe creatures, whoſe ſubjects, whoſe ſervants we
are naturally: As he is the ſoveraign Lord and King, ſo is he the Judge Heb. 12. 23.
of all: As we owe obedience to the laws he hath preſcribed us; performance Gen. 18. 25.
of the ſervice he hath allotted us; improvement of the talents he
hath committed to us; ſo we ſtand bound to render account to him of
the due performance in thoſe reſpects; and obnoxious to the judgment
he ſhall make thereof. All judgment therefore muſt be exerciſed either
immediately by God himſelf, or in ſubordination to him, in his name
and right, by vertue of authority and power derived from him: And it
(for the honour of his Son, for the comfort of us) hath he delegated and
committed to Jeſus, our Saviour: Not immediately by himſelf, but by
his Son he hath determined to judge the World: *The Father judgeth no* Joh. 5. 22.
man (ſaith our Saviour himſelf) *but hath committed all judgment to the*
Son: And, *God* (ſaith St. *Paul*) *hath appointed a day in which he will judge* Acts 17. 31.
the World in righteouſneſs by the man, whom he hath ordained: And (ſaith
St. *Peter*) *God hath commanded us to preach unto the people, and to teſtifie* Acts 10. 42.
that it is he, which was ordained of God to be the judge of quick and dead:
and, *it is the judgment-ſeat of Chriſt, before which we muſt all appear:* In Rom. 14. 10.
fine, *The Father* (ſaith our Saviour) *hath given to the Son authority, to* 2 Cor. 5. 10.
execute judgment, for that he is *the Son of man*; (hath committed to him Joh. 5. 27.
authority regal, and judicial; *for that he is that ſon of man, whom God*
had deſigned to this office, even of old, as we ſee in *Daniel* VII. 13, 14.
and in *Eſay* IX. 6, 7.)

It is plain then that our Saviour is by deſignment and deputation from Joh. 5. 23.
God inveſted with this great office and power; and why God ſo appointed
him many reaſons may be aſſigned; upon many accounts our Saviour's
perſon may appear moſt fit for this grand employment. How could
God more plainly ſhew his goodneſs in this matter, than by conſtituting
ſuch a Judge? Seeing that Judgment ſhould paſs upon us, it was neceſſary
and requiſite; how could the terrour and ſeverity thereof be better tempered,
than by putting the execution thereof into ſuch hands? Whom,
were the choice permitted to us, ſhould we rather ſubmit to, than to him,
who is by nature our brother; who in diſpoſition is meek and lowly;
compaſſionate and mercifull; who by ſo many ſignal experiments hath
expreſſed ſuch an exceſs of kindneſs and charity toward us? who hath
ſo conſpicuouſly evidenced himſelf to be the beſt friend of mankind; that
he ardently deſires the ſalvation of all men, even of his worſt enemies,
whom he ſpent his bloud for, whom he prayed for dying, whom he
continually invites to reconciliation and repentance? How alſo could God
better

better declare his juſtice, than in exalting him to this pitch, who out of obedience and complyance with his will deſcended ſo low, and underwent ſo much? Who better deſerved a Crown; who more righteouſly would manage a Scepter, than he who willingly bore a Croſs; who patiently ſubmitted to a ſcourge? It was alſo equal and fit, that he who was unworthily rejected and deſpiſed; cruelly abuſed and perſecuted; unjuſtly accuſed, condemned and ſlaughtered by men, ſhould be requited with power to right himſelf upon them; to reprobate them worthily who had unworthily rejected him; to judge them juſtly, who had wickedly condemned him; to puniſh them ſeverely, who had unmercifully afflicted him; that he ſhould ſee his proud and ſpitefull enemies lying under his feet, at his diſcretion.

Add hereto the wiſdom of God in deſigning him to be judge, whom they who were to be judged might ſee and hear, and converſe with; whom the godly with cheerfull ſatisfaction and comfort, the wicked with befitting terrour and aſtoniſhment might behold; they with unexpreſſible joy hear him commending, acquitting and bleſſing them, thoſe with diſmal amazement and regret hear him pronouncing the fatal ſentence and curſe upon them; they with humble thankfulneſs acknowledge his grace, thoſe with confuſion confeſs their guilt: *Behold* (ſaith St. *John* in the *Revelation* (I. 7.) *he cometh with clouds, and every eye ſhall ſee him, even they who did pierce him.* The dreadfull preſence of God were neither diſcernible, nor ſupportable by guilty men; who may ſtand in his ſight, when once he is angry?

Jer. 10. 10. Pſal. 76. 7. Pſal. 130. 3.

1. Who could endure to hear that voice at which the earth melteth; that reproof, at which the pillars of heaven tremble; that majeſty, in preſence whereof the pureſt Seraphims are conſtrained to hide their faces, how ſhould impure men abide that face which no man can behold and live? but the milder, though glorious and bright aſpect of the Son of man, all men in ſome manner may be capable to ſee: and if we believe St. *Auſtin*, *Rectum erat ut judicandi viderent judicem:* It was fit that they who were to be judged ſhould ſee their Judge.

So much reaſon there was (and more queſtionleſs, beyond what we can know or comprehend) that our Saviour Jeſus ſhould be deſigned and deputed to this office; in it we may admire the wiſdom and adore the juſtice of God; for it we may applaud his goodneſs and clemency.

We may alſo (that this doctrine may have the greater impreſſion upon our hearts and influence upon our practice) farther conſider how great an aggravation it will ſeem to our whether fooliſh perverſeneſs, or ſlothful negligence, what extreme diſingenuity, how wretched ingratitude it will argue in us to be caſt and condemned by ſuch a Judge: a Judge ſo juſt and equal; ſo mild and gentle; ſo benign and favourable to us? With what face we having tranſgreſſed his moſt good and righteous laws; having violated our manifold obligations and engagements toward him; having abuſed his ſo great love and good-will toward us; having rejected his gracious tenders of mercy and favour; defeated his moſt ſerious purpoſes, fruſtrated his moſt earneſt endeavours for our good; having ſo forfeited all his favour, and incurred his moſt grievous diſpleaſure, ſhall appear in his preſence? how ſhall we bear the frowns of ſo dear love changed into fierce diſdain? of higheſt patience turned into extreme fury? of ſo great majeſty provoked by ſuch affronts? with what heart ſhall we be able to hear that voice, which did once ſo ſweetly and affectionately ſound words of peace and comfort in our ears, that ſo kindly invited us to peace, ſo meekly entreated us to complyance, now uttering only bitter complaints and rebukes, thundring forth words of indignation and terrour : denouncing horrible threats and curſes upon us ? But let this ſuffice for the nature of the office and act of judging ; and for the perſon exerciſing it : Here is farther implyed,

2. The manner of its exerciſe, or execution; or rather the manner of
his addreſs and proceeding thereto ; *(From thence he ſhall come.)* The
which we have in Scripture (for begetting anſwerable veneration , regard
and awe within us) deſcribed to be with greateſt ſolemnity, glory,
and magnificence; He came once in a meek humility to teach us our
duty, but he ſhall come again with a terrible majeſty to exact an account Acts 3. 21.
thereof; taking his progreſs from the higheſt heavens, in a moſt 1 Theſſ. 4. 16. 1. 7.
royal ſtate, attended upon with a numerous, or rather an innumerable,
πάντες οἱ ἅγιοι ἄγγελοι, all his holy Angels, it is *Matt.* XXV. *v.* 31. *When*
the ſon of man ſhall come in his glory, and all his holy Angels with him ;
that is, an innumerable company (as we read it *Heb.* 12. 22.) an innumerable
numerous and pompous train of glorious Angels, accompanied with
triumphant ſhouts and acclamations; a trumpet (blown by the mouth of
an Arch-angel) ſounding before him an univerſal ſummons, with a noiſe
ſo loud and piercing, as ſhall immediately, and with the twinkling of an 1 Cor. 15. 52.
eye, ſhake all the earth, and rouſe the dead out of their mortal ſlumber.
This ſame Jeſus (ſaid the Angels to the Apoſtles, expreſſing the thing in Act. 1. 11.
a more plain and ſimple manner) *which is taken up from you into heaven,* Vid. 2 Theſſ. 2. 7, 9.
ſhall ſo come in like manner as ye have ſeen him go into heaven ; (a cloud
took him up from their eyes; the clouds ſhould reſtore him to ſight : Rev. 1. 7.
For behold he cometh with clouds, and every eye ſhall ſee him, ſaith St. *John* ;) Matt. 24. 30.
and, *They ſhall ſee the ſon of man* (himſelf tells us) *coming upon the clouds* 26. 64.
of heaven, with power and great glory. And, *The Lord himſelf* (ſaith 1 Theſſ. 4. 16.
St. *Paul) ſhall deſcend from heaven,* ἐν κελεύσματι (with a ſhout, with an
exciting ſummons) *with the voice of an Arch-angel, with the trump of God---*
The ſon of man ſhall come in the glory of his father with his Angels; and then Matt. 16. 27.
ſhall he render to every man according to his practice. When the ſon of man 1 Theſſ. 1. 7.
ſhall be revealed from heaven with his mighty Angels.

So the Scriptures (to the purpoſe fore-mentioned, to beget reſpect and dread in us) declare that our Saviour ſhall come at the end of the World, at the day of Judgment, and how.

Here is farther determined the extent of this Judgment : He ſhall come
to judge ; whom, how many ? All, without exception; expreſſed by the
words, *Quick and dead :* which expreſſion is taken from thoſe words of
St. *Peter* (*Acts* 10. 42.) wherein our Saviour is ſaid to be deſigned by
God κριτὴς ζώντων καὶ νεκρῶν, *the judge of the living and the dead :* or of
St. *Paul* (2 Tim. 4. 1.) *I charge thee therefore before God and the Lord*
Jeſus Chriſt, who ſhall judge the quick and dead at his appearing and his
Kingdom : or thoſe of St. *Peter* again (1 Ep. chap. 4. verſ. 5.) *Who ſhall*
render an account to him that is ready to judge the quick and dead : add
a like place, *Rom.* 14. 9. *That he may be Lord both of the dead and living :*
Theſe places evidently confirming the truth of the propoſition, yet ſo
that the meaning thereof hath remained ſomewhat dubious, and that
themſelves have ſeemed to need explication ; for it being a common law,
to which all men by nature, by deſert, by divine appointment are ſubject,
to undergo death ; *(For what man is he that ſhall not ſee death ? It*
*is * appointed for men once to die, and after death judgment,)* why ſhould Pſal. 89. 48.
not the dead comprehend all that are to be judged ? as we ſee it expreſſed Heb. 9. 27. * ἀπόκειται.
in the Revelation, *I ſaw the dead, ſmall and great, ſtanding before God---* Rev. 20. 12.
and the dead were judged from the things written in the books according to

their works---the dead were judged, no mention is made of the living: wherefore ſome have interpreted the dead and living not for a diſtinction of perſons, but of parts in men; the living ſouls,and dead bodies of men; others have taken them metaphorically, *the living,* (that is, righteous men, men endued with a ſpiritual life;) *the dead*, (that is, men dead in treſpaſſes and ſins, void of ſpiritual ſenſe and activity.) But the difficulty mentioned is not ſo ſtrong, as to force us upon ſo remote, and abſonous expoſitions: St. *Paul* hath evidently enough ſhewed us how to underſtand the words, and how to ſolve the knot propounded; that by the living, are to be underſtood thoſe, who ſhall be found (and as it were ſurprized) alive, when our Saviour comes; by the dead all others, who before that time had died, and ſhall be raiſed at the ſound of the laſt
1 Theſſ. 4. 15. ἐν λόγῳ Κυρίȣ. trump: *This we ſay to you* (ſaith he to the *Theſſalonians) in the word of the Lord,* (or as the word of the Lord) *that we which live, remaining at the preſence of the Lord, ſhall not prevent them which are aſleep:* Our Lord therefore ſhall find ſome alive, when he comes: Therefore what is ſaid of all men's being appointed to taſt death,is to be underſtood with this exception;all but thoſe,whoſe death ſhall be prevented by ourLord's coming
Matt. 24. 42. (which is ſet out as ſudden and unexpected, like the coming of a thief
1 Theſſ. 5. 2. in the night;) neither are thoſe perſons ſo exempted from death, but that they muſt undergo that which is equivalent thereto, a change, which ſhall render them a like prepared for judgment with them,who have died:
1 Cor. 15. 51. *Behold,* (ſaith St. *Paul* again to the *Corinthians*) *I tell you a myſtery: We ſhall not indeed all fall aſleep* (or not all die) *but we ſhall all be changed, in a moment, in the twinkling of an eye*---Which words with ſufficient evidence declare the meaning of the expreſſion here: The ſum is, that all men, none excepted, of what condition or quality, what nation or time, what age ſoever ſhall be judged: High and low; rich and poor; wiſe and ignorant; good and bad: the mightieſt Princes and Lords, as well as the meaneſt Subjects and Slaves; the deepeſt Scholars, as well as the ſimpleſt Idiots; in a word, all men whatever, without any exception, without any acceptance of perſons muſt appear before this Judge, muſt undergo this trial and ſentence.

Thus ſhall He come to judge both quick and dead: Than the belief of which point,there is none more neceſſary, than the conſideration of which none more profitable; neceſſary and profitable in many reſpects.

1. The faith and regard thereof will preſerve us from disbelieving, from being offended with, from repining at the providence of God; from being diſſatisfied with his proceeding and diſpenſations here either toward our ſelves or others.

2. It may alſo keep us from raſh cenſure, and invading our Lord's
Rom. 14. 4, 10. office; *Who art thou that judgeſt another man's ſervant; to his own Maſter he ſtands or falls; why doſt thou judge thy brother; or why doſt thou ſet at nought*
Jac. 4. *thy brother? We ſhall all ſtand at the judgment-ſeat of Chriſt: There is one Law-giver who can ſave or deſtroy, who art thou that judgeſt another? Judge*
1 Cor. 4. 5. *nothing before the time, untill the Lord come, who ſhall enlighten the hidden things of darkneſs, and manifeſt the counſels of hearts.*

3. It may ſupport and comfort us againſt all unjuſt and uncharitable cenſures; groundleſs ſurmiſes and ſlanders; undeſerved ſcorns and reproaches of men, for that aſſuredly at that judgment right ſhall be done thee, thy innocence ſhall be cleared, thy honour vindicated and repaired;
Pſal. 37. 6. *God ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon day:* ſo that approving thy conſcience to God, thou mayeſt ſay with
1 Cor. 4. 3. St. *Paul, With me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment.*

4. It is the moſt powerfull and effectual means poſſible to beget ſincerity in us; to render us circumſpect; to ſtir us up to diligence in all our converſation; in our thoughts, words, and actions: For ſince the moſt inward receſſes of our hearts muſt be ſearched out, our moſt ſecret deſigns and deſires muſt be brought to light, what profit will it be to diſſemble, to diſguiſe, to conceal our thoughts? Since we muſt render an account of every thought that riſeth in our minds (at leaſt which is entertained there) of every word that paſſeth through our mouth, of every action we undertake, what reaſon have we,

5. With more attentive and accurate regard to conſider and mind what we do? Since it is certain we ſhall be judged, but uncertain when we ſhall be called thereto, how watchfull are we concerned to be, how obſervant of our Saviour's admonition? *Watch, for ye do not know the day nor the hour, in which the ſon of man cometh? If thou doſt not watch, I ſhall come upon thee as a thief, and thou ſhalt not know at what hour I ſhall come upon thee.* It may be (for all we know) the next day, the next hour, when death ſhall call us to that priſon, where we ſhall be detained untill the time of our being preſented at the barr; and what a miſery will it be to be ſurpriz'd, to be found unprepared, unable to render a good accompt? *What manner of perſons ought we to be in all holy converſation and godlineſs; looking for and haſting unto the coming of the day of God?*

Matt. 24. 42.
25. 13.
2 Pet. 3. 12.

6. No perſuaſion, no conſideration doth promiſe ſuch efficacy towards the rowſing of our paſſions, or duly ordering and employing them upon religious practice; eſpecially it ſets on work thoſe two great engines, and mighty ſprings of action, fear and hope. How can we believe and think of this point without being poſſeſſed with a hideous fear of abiding ſo ſtrict a trial, of falling under ſo heavy a condemnation (if we are ſenſible of having been very faulty or negligent in performance of our duty) without a very comfortable hope of coming well off, of finding favour and mercy in that day, of being happily rewarded, if we are conſcious to our ſelves of having endeavoured ſeriouſly and carefully to pleaſe God, and obey his Commandments: If we can in our hearts ſay with St. *Paul, I have combated the good combat, I have finiſhed the race, I have kept the faith*; we may alſo ſay confidently with him: *From henceforth is laid up for me a crown of righteouſneſs, which in that day the Lord, the righteous Judge, ſhall render unto me:* If, *by vertue of the grace of God, which appeared to all men,* and according to its inſtruction we have *denied ungodlineſs, worldly luſts,* and *lived ſoberly, righteouſly, and piouſly in this preſent world,* we may joyfully expect *the bleſſed hope and appearance of the great God, and our Saviour Jeſus Chriſt.*

2 Tim. 1. 18.
2 Tim. 4. 7, 8.
Tit. 2. 12, 13.

I conclude, exhorting and wiſhing that the meditation of this moſt important buſineſs may be continually preſent to our minds, that we may ſeem (with that devout man) always to hear the laſt trumpet ſounding in our ears and piercing into our hearts, that ſo with a pious awe and a well-grounded hope, we may *expect the coming of our Lord, and love his appearance:* that being hence reſtrained from all impious and vicious converſation, being moved to a watchfull and circumſpect purſuit of all vertue and piety; guiding our lives inoffenſively in all good conſcience toward God and man, we may be able to render a good account, and with comfort unexpreſſible hear thoſe happy ſentences: *Well done good and faithfull ſervants, enter into your Maſters joy. Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* Unto the poſſeſſion whereof, God in his mercy bring us by the merits of our Saviour, in obedience to our Lord, accor-

2 Tim. 4. 8.
Matt. 25. 21.
34.

ding to the grace and mercy of our moſt righteous Judge, *Jeſus*; To whom with the Father, and the Holy Ghoſt, One God, bleſſed for ever, be all praiſe and glory. *Amen.*

I believe in the Holy Ghoſt.

THE whole Creed (as was ſometime formerly obſerved) being probably built upon, and ſeeming no other than an enlargement or dilatation of that faith and confeſſion required at baptiſm in the Bleſſed Trinity, having ſurvey'd the two former parts concerning the two firſt perſons, God the Father, and God the Son; we are now come to the third great Branch thereof, wherein we profeſs our belief in the Holy Spirit of God; which is in order the third grand object of our faith: whereof ſeeing there is here only a ſimple mention (as it were made) without any deſcription, any characters thereof expreſſed, (ſuch as in this Creed are aſſigned to the other Perſons; ſuch as in the *Conſtantipolitan* and other Creeds after it, are attributed to this) we muſt endeavour in ſome manner to ſupply that omiſſion, by conſidering, 1. The *Quid.* 2. The *Quale*, thereof: Firſt, I ſay, what is its nature. 2. What peculiar characters, offices, and operations (according to that myſtical œconomy revealed in the Goſpel) are attributed and appertain thereto.

As for the firſt, the Nature thereof, or what it is; we may obſerve that the word *Spirit* (which primitively and properly ſignifies *wind*, or *breath*) becauſe the wind is a being not immediately expoſed to ſenſe, yet of great mobility and force, diſcovering it ſelf to be ſo, by many great and conſpicuous effects, is therefore tranſlated to denote thoſe excellent intellectual Beings, which, by reaſon of their more pure and ſubtle nature, being otherwiſe indiſcernible to ſenſe, do yet by manifeſt operations diſcover their exiſtence and great activity, are called *ſpirits:* ſuch as are in the firſt place God Almighty, (who inviſibly pervades and penetrates, and actuates all things, and is therefore by even *Virgil* himſelf, according to *Lactantius* and *Macrobius* his judgment, ſtyled *Spirit)* and next the Angels, and then the ſouls of men. Of theſe Beings there is one, mentioned through the Scripture, called *the Holy Spirit*, *the Spirit of God*, *the Spirit of Chriſt*, *the eternal Spirit*; and ſometimes ſimply by way of excellency, *the Spirit:* the nature of which Spirit we may beſt underſtand, by conſidering that the Holy Scripture doth attribute and aſcribe to him, 1. Divine properties and perfections, communicably peculiar to God. 2. Divine works and operations. 3. Divine appellations and titles. 4. A co-ordination in dignity; a participation of divine honour and worſhip. 5. An eſſential union with God the Father and God the Son; together with, 6. A perſonal and relative diſtinction from them. Alſo, 7. A derivation of Being from the two firſt Perſons, with an intimate relation unto them ſpringing thence. From the declaration and proof of which particulars, will plainly follow thoſe doctrines, which we are bound to believe, againſt thoſe, who have preſumed to contradict and oppugn either the perſonality, or the divinity of the Holy Ghoſt, or his proceſſion from the Father and the Son. Briefly therefore I ſay,

Lact. I. 5.

—Cœlum ac terram campóſque liquentes
Lucentémque globum terræ Titaniáque atra
Spiritus intus alit — *Virg.*

Otherwhere,

—Deum námque ire per omnes
Terráſque tractúſque maris, cœlúmque profundum.

Macedonians, Sabellians, Socinians, and the like, ἑτεροδοξοῦντες.

1. The Scripture aſcribes to the Holy Ghoſt the divine properties and perfections; the very word *Holy* (ſo abſolutely and ſpecially, and characteriſtically attributed to him) ſeems it ſelf to import ſo much: for (as

it is in *Hannah*'s prayer) *there is none holy as the Lord, there is none beſide* 1 Sam. 2. 2. *him:* none abſolutely, perfectly holy, but God; (Holy, that is, by nature exalted and ſeparated from all other things at a diſtance unapproachable, peculiarly venerable and auguſt,) whence the Holy One is a name, and Vid. Mr. Med. diſtinguiſhing attribute of God. The name *Spirit*, ſimply put, may ſeem diſc. 2. p. 15. alſo to imply the ſame; denoting higheſt purity and actuality. But we have farther the perfections of Eternity, Omnipreſence, Omniſcience, Omnipotence (the moſt high perfections, and proper to God) attributed to him. Eternity; for he is expreſly called αἰώνιον πνεῦμα: *Who through* Heb. 9. 14. *the eternal Spirit offered himſelf ſpotleſs to God.* Omnipreſence: *Whither* (ſaith *David*) *ſhall I go from thy ſpirit? or whither ſhall I flee from thy* Pſal. 139. 7. *preſence?* The Queſtion imports a negation, and a reaſon thereof: there is no flying from God's Spirit, for that it is every-where. Omniſcience: 1 Cor. 2. 10, 11. *The ſpirit ſearcheth all things,* (that is, perfectly to the bottom underſtands all things) *even the depths of God*; the things of God, which to know is as far above a creature, as for one man to know the thoughts, inclinations, and affections of another man, (ſuch an argument St. *Paul* inſinuates;) particularly Preſcience, the knowledge of future events (which is the higheſt and hardeſt kind of knowledge, and immediately proper to God, and therefore called *divination*) is in a ſpecial manner every-where appropriated to the Spirit, as the immediate fountain thereof; whence he is called *the prophetical Spirit*; to which we may add, independency of will and action: *For* (as St. *Paul* ſpeaks) *all theſe things* 1 Cor. 12. 11. (the production of all thoſe excellent graces, the diſtribution of all thoſe admirable gifts) *doth the one and the ſame ſpirit work, dividing to every* Joh. 3. 8. *one as he pleaſeth.* Ubi vult ſpirat; *the ſpirit blows where he pleaſeth*, doth every-where what he will. Abſolute goodneſs: *Thy ſpirit is good* (ſaith Pſal. 143. 10. *David) lead me into the land of uprightneſs*; perfect veracity, implied by the abſtract word, *truth: It is the ſpirit* (ſaith St. *John*) *that witneſſeth, for* 1 Joh. 5. 6. *the ſpirit is truth:* Truth it ſelf, the higheſt, moſt perfect truth.

2. Laſtly, Omnipotence; demonſtrated by thoſe works which are ſaid to be done by him; which are the greateſt and hardeſt poſſible: ſuch as Creation; * working of Miracles; Revelation of future events; Vivifi- * Rom. 15. 19. cation; Renovation of men's minds; † Juſtification, and the like; which † 1 Cor. 6. 11. Rom. 4. 5. both, according to the nature of the thing, and in Scripture-account do require a power no leſs than infinite and moſt divine to effect them: the places are frequent and obvious, which aſcribe ſuch works to the holy Spirit; I cannot ſtand to recite them.

3. To the Holy Ghoſt are alſo aſſigned the divine names and titles: *Jehovah, Lord, God*, and thoſe conſequently which go along with them. For often and upon divers occaſions the ſame things are ſaid to be done by God, or to God, and by, or to the Spirit; one word interpreting, or concurring in ſignification with the other, by reaſon of that real identity which belongs to the things ſignified by them. It is ſaid of the diſtruſtfull and diſobedient *Iſraelites* in the *Pſalms, That they tempted God and* Pſal. 78. 41, 56. *limited the Holy One of Iſrael*; That *they tempted and provoked the moſt High God, and kept not his teſtimonies:* which is expreſſed thus by the Prophet *Eſay*; *They rebelled and vexed his Holy Spirit.* St. *Peter* in the Iſa. 63. 10. *Acts* chargeth *Ananias* of having *lyed to the Holy Spirit*; and having *lyed to God: Why* (ſaith he) *Ananias, hath Satan filled thy heart to lye unto* (or Act. 5. 3, 4. cozen) *the Holy Spirit?--Thou haſt not lyed unto men, but to God:* Queſtionleſs by both thoſe expreſſions deſigning the ſame thing, and implying the Holy Ghoſt to be God. Our Saviour is ſaid to be *conceived by the* Luk. 1. 35. *Holy Ghoſt*, and therefore to be called *the Son of God:* he is ſaid to per- Rom. 15. 19.

form miracles ſometimes by the power of God, ſometimes by the power
Matt. 12. 28. of the Holy Ghoſt: *If I* (ſaith St. *Matthew*) *by the Holy Spirit caſt out*
Luk. 11. 19. *Devils: If I by the finger of God caſt them out* (ſaith St. *Luke.*) And it
1 Theſſ. 4. 9. is ordinary for what is ſometimes called *the Word of God*, to be otherwhile
Vid. Act. 28. called *the Word of the Spirit*; proceeding from the ſame understanding,
25, 26. being dictated by the ſame operation. We are alſo ſaid to be
2 Cor. 3. 17. θεοδίδακτοι, taught of God, in reſpect to the inſtruction and guidance received
1 Cor. 3. 16, 17. from him; in fine, every good Chriſtian is ſaid to be *a temple*; *a*
Epheſ. 2 22. *temple of God*; becauſe *the Spirit of God dwells in him.*

4. A co-ordinate dignity; a parity of honour and worſhip with God
the Father, and God the Son is aſcribed to the Holy Spirit: this appears
Matt. 28. 19. ſignally in our Saviour's inſtitution of Baptiſm to be adminiſtred in the
joint names of the Father, Son, and Holy Ghoſt; whereby we are initiated
into the like faith and acknowledgment; are obliged to the ſame
worſhip and obedience of all three perſons. The ſame appears by that
benediction of St. *Paul*, imploring upon the *Corinthians* the divine favour
and aſſiſtance, according to that myſtical œconomy, which the Goſpel
2 Cor. 13. 13. exhibits: *The Grace of our Lord Jeſus, and the love of God* (that is, of God
the Father) *and the communion of the Holy Ghoſt, be with you all.* As alſo
Epheſ. 2. 18. from that place of St. *Paul*: *By Chriſt we have acceſs in one Spirit to the*
Father: He having an equal ſhare with God our Saviour in the Goſpel-diſpenſation
of grace and ſalvation unto men. We alſo have the ſame
co-ordination clearly ſuppoſed in 1 *Cor.* 12. 4, 5, 6. *There are* (ſaith St. *Paul*)
diviſions of favours, but the ſame Spirit: and there are diviſions of miniſteries,
but the ſame Lord, (*i. e.* the ſame Chriſt:) *and there are diviſions of operations,*
but the ſame God, or Father: (All the gracious gifts of the Goſpel
are beſtowed; all the ſacred miniſteries are managed; all the wonderfull
performances are brought to paſs by the joint and equal conduct
and co-operation of theſe three divine Perſons. And that ſoveraign regard
our Saviour hath declared due to the honour and authority of the
Holy Ghoſt, inſomuch that blaſphemy againſt him is a ſin peculiarly irremiſſible,
argues his divinity; ſince neither according to the reaſon of
the thing could offending againſt the fame of a creature, be capable of
ſuch aggravations; nor could God in a manner preferr the honour of a
creature before his own.

5. That there is an eſſential union between the Holy Ghoſt and the other
divine perſons, is both by evident conſequence deducible from, and
is immediately aſſerted in Scripture. For that there is but one God, is
there continually taught and inculcated upon us, and how it calls the Holy
Ghoſt, we have ſeen; therefore neceſſarily the Holy Ghoſt doth partake
of that one divine eſſence. Alſo, that the Holy Ghoſt is God, is inferr'd
1 Cor. 2. 11. from that compariſon of S. *Paul* between the Spirit of man in reſpect to
man, and the Spirit of God in reſpect to God; as the Spirit of man is
intrinſecal to man, ſo the Spirit of God is to him: and by reaſon of the
1 Joh. 5. 7. perfect ſimplicity of the divine nature, that which ſubſiſts in God muſt
neceſſarily be God. In fine, St. *John* expreſsly tells us, *That there are*
three which bear record in heaven, the Father, the Word, and the Holy Ghoſt,
and theſe three are one: they are one, and yet,

6. There is a perſonal diſtinction of the Holy Ghoſt from the Father and
the Son; for they are Three: three perſons, for that not only diſtinct
Joh. 15. 26. names, but peculiar operations are aſſigned to them; which ſhould not be
14. 26. done without good reaſon, if there were no perſonal diſtinction: that
Rom. 8. 27. which alſo appears from his being ſaid to *proceed from the Father* and to
Epheſ. 2. 18. *be ſent from him*; from his *being an advocate* and *interceding with the father*;
Gal. 4. 6. his

his *crying within us Abba Father*, our having *acceſs in him to the Father*. As alſo *his being ſent by the Son*; his *glorifying him*; *receiving of his*; his *not ſpeaking from himſelf*: which expreſſions plainly argue a perſonal diſtinction. As do alſo our Saviour's birth by him, his performing miracles by him; in a word, God's executing all his purpoſes of grace and power by him.

Joh. 15. 26.
16. 13, 14.

7. Laſtly, That the Holy Spirit doth derive the common divine eſſence from the father and the ſon is thence ſufficiently apparent, for that he is called *the ſpirit of the Father*, and alſo *the ſpirit of the Son*: the Spirit of the Father, becauſe he doth ἐκπορεύεται; in a manner incomprehenſible doth proceed and emanate, from the father; is of him, is ſent by him: for the ſame reaſon is he the Spirit of the Son: wherefore he is alſo expreſſly ſaid to be *ſent by the Son*.

Matt. 10. 20.
Joh. 14. 26.
15. 26.
Τὸ πνεῦμα τὸ ἐκ Θεοῦ.
1 Cor. 2. 12.
Gal. 4. 6.

From theſe truths thus briefly declared doth follow that the Holy Ghoſt is one of the divine perſons, in order the third, partaking of the divine nature, and receiving it by communication from the Father and the Son. Which is all we intended to ſhew concerning his nature. I proceed to conſider the peculiar characters, offices, and operations of the Holy Spirit. There be many particular functions, and operations in a ſpecial manner attributed and appropriated to the Holy Spirit; which as they reſpect God ſeem reducible to two general ones the declaration of God's mind and the execution of his will; as they reſpect man (for in regard to other beings the Scripture doth not ſo much conſider what he performs, as not ſo much concerning us to know) the producing in us all qualities and diſpoſitions, the guiding and aiding us in all actions requiſite or conducible to our eternal happineſs and ſalvation doth in a manner comprize them.

Rom. 8. 9.
1 Pet. 1. 11.
Phil. 1. 19.

1. I ſay, the declaration of God's mind: Whence he is called *the ſpirit of truth*, *the ſpirit of prophecy*, *the ſpirit of Revelation*; for that all ſupernatural light and inſtruction hath ever proceeded from him: He inſtructed all the prophets *that have been ſince the world began* to know, he enabled them to ſpeak the mind of God concerning things preſent and future: Holy men (that have taught men their duty, and lead them in the way to happineſs) were but his inſtruments, and *ſpake as they were moved by the Holy Ghoſt*: By his inſpiration the Holy Scriptures (the moſt full and certain witneſſes of God's mind) were conceived; He *guided* the Apoſtles *into all truth*; and by them inſtructed all the world in the knowledge of God's gracious intentions toward mankind and the Holy myſteries of the Goſpel. All the knowledge we can pretend to in theſe things doth proceed from his revelation, doth rely upon his authority.

Joh. 15. 26.
Eph. 1. 17.
Rev. 19. 10.
Luk. 1. 70.
2 Pet. 1. 21.
1 Tim. 3. 16.
Joh. 16. 13.
Vid. 1 Cor. 2. 10.
Eph. 3. 5.

2. The execution of God's will. Whence he is called the *power of God* (the ſubſtantial power and vertue of God) and *the hand of God*, and what ever God hath deſigned he is ſaid to perform by him. *By him he framed the world*: he *garniſhed the heavens* (as *Job* ſpeaketh.) By him he *governs the world*; all extraordinary works of providence (when God beſide the common law and uſual courſe of nature interpoſeth) all miraculous performances, being attributed to his energy; but eſpecially by him (that which next is to be conſidered) he manages that work, by divine goodneſs ſo earneſtly deſigned, of man's ſalvation: Which he doth,

Luk. 1. 35.
Luk. 11. 19.
Pſal. 33. 6.
Job 26. 13.
Gen. 1. 1.

3. By working in us good diſpoſitions and qualities; by guiding and aiding us in our actions. We are naturally void of thoſe good diſpoſitions of underſtanding, of will, of affection, which are neceſſary to make us any-wiſe acceptable to God, fit to ſerve and pleaſe him, capable of any favour from him, of any true happineſs in our ſelves; our minds, I ſay, are blind and ſtupid; ignorant and prone to errour; eſpecially in things

ſupernatural and abſtracted from ordinary ſenſe; our wills ſtubborn and froward, vain and unſtable; inclining to evil, and averſe from what is moſt truly good; our affections very irregular and unſettled; to remove which bad diſpoſitions (inconſiſtent with God's friendſhip and favour; tending to miſery) and to beget thoſe contrary to them, the knowledge and belief of divine truth, a love of, and willing compliance with goodneſs;
Acts 16. 14.
a well-compoſed, orderly, and ſteady frame of ſpirit. God in mercy hath appointed the Holy Spirit, who firſt opening our hearts, ſo as to let in and apprehend the light of divine truth propounded to us; then by repreſentation of proper arguments perſuading us to embrace it, begets divine knowledge and faith in our minds (which is the work of illumination, and inſtruction, the firſt part of this office) then by continual impreſſions bends our inclinations and mollifies our hearts and ſubdues our affections to a willing compliance with, a cheerfull complacence in that which is good and pleaſing to God: ſo begetting all pious and vertuous inclinations in us; reverence to God, charity to men; ſobriety and purity and the reſt of thoſe amiable and heavenly vertues: (which is the work of ſanctification, another great part of his office) both which together (illumination of our mind, ſanctification of our will and affections) do conſtitute
Tit. 3. 5. Eph. 4. 23. Eph. 2. 5. Col. 2. 13. Col. 2. 12. Eph. 2. 10. 4. 24. 2 Cor. 5. 17. Gal. 5. 25. Rom. 8. 14.
that work, which is ſtyled *the Regeneration, Renovation, Vivification, New-creation, Reſurrection*; *putting off the old, putting on the new man*; of a man; the faculties of our ſouls being ſo much changed, and we made, as it were, other men thereby: able and apt to do that to which before we were altogether indiſpoſed and unfit. Neither only doth he alter and conſtitute our diſpoſitions, but he directs and governs our actions; leading and moving us in the ways of obedience to God's will and law. As we live by him (have a new ſpiritual life implanted in us) ſo we walk by him, by his continual guidance and aſſiſtance. He reclaims us from ſin and errour; ſupports and ſtrengthens us in temptation; adviſes, excites, encourages us to works of vertue and piety; particularly he guides and quickens us in devotion; ſhewing us what we ſhould ask; raiſing in us
Rom. 8. 26, 27. 1 Joh. 5. 14.
holy deſires and comfortable hopes thereof; diſpoſing us to approach unto God with fit diſpoſitions of love, and reverence, and humble confidence.

It is alſo a notable part of the Holy Spirit's office to comfort and ſuſtain us, as in all our religious practice, ſo particularly in our doubts, difficulties,
Rom. 15. 13. 1 Pet. 1. 8. Heb. 3. 6.
diſtreſſes, and afflictions, to beget joy, peace, and ſatisfaction in us in all our doings and all our ſufferings: Whence he hath the title of *Comforter*.

It is alſo a great part thereof, to aſſure us of God's love and favour;
2 Cor. 5. 5. 1. 22. Eph. 1. 14.
that we are his children; and to confirm us in the hopes of our everlaſting inheritance. We feeling our ſelves to live by him, to love God and goodneſs; to deſire and delight in pleaſing God, are thereby raiſed to hope God loves and favours us; and that he having by ſo authentick a ſeal ratified his word and promiſe; having already beſtowed ſo ſure a pledge, ſo precious an earneſt, ſo plentifull firſt-fruits will not fail to make good the remainder deſigned and promiſed us of everlaſting joy and bliſs.

Laſtly, The Holy Ghoſt doth intercede for us with God; is our advocate and aſſiſtant in the preſenting our ſupplications, and procuring our good: He cries in us; he pleads for us to God: whence he is peculiarly called *παράκλητος*; that is, one who is called in by his good word or countenance to aid him, whoſe cauſe is to be examined; or whoſe petition is to be conſidered.

To which things I may add, That the Holy Ghoſt is deſigned to be as it were the ſoul, which informs, enlivens and actuates the whole body of the Church; connecting and containing together the members thereof in ſpiritual union, life, and motion; eſpecially quickning and moving the principal members (the Governours and Paſtors) thereof; conſtituting them in their function, qualifying them for the diſcharge thereof, guiding and aſſiſting them therein.

1 Cor. 12. 12, 13.
Acts 20. 28.
Eph. 4. 12.

Such is the office, ſuch the operations of the Holy Ghoſt; the which we ſhould more diſtinctly and fully conſider; if the time and nature of this exerciſe would give leave.

The uſe of theſe doctrines (the influence, the belief and conſideration of this article ſhould have upon our practice) is briefly, 1. To oblige us to render all due honour and adoration to the divine Majeſty of the Bleſſed Spirit. 2. To work in us an humble affection and a devout thankfulneſs to God for ſo ineſtimable a favour conferr'd upon us, ſuch as is the preſence and inhabitation, the counſel, conduct and aſſiſtance of God's Holy Spirit in us; Him we muſt acknowledge the author of our ſpiritual life; of all good diſpoſitions in us; of all good works performed by us; of all happineſs obtainable by us; to him we muſt render all thanks and praiſe: Therefore, 3. To excite us to deſire earneſtly, and pray for God's Spirit; the fountain of ſuch excellent benefits; ſuch graces, ſuch gifts, ſuch privileges, ſuch joys, and bleſſings unexpreſſible; If we heartily invite him, if we fervently pray for him, he will certainly come: So hath our Saviour promiſed; *that our heavenly father will give the Holy Spirit to them which ask him.* 4. We ſhould endeavour to demean our ſelves well toward the Holy Spirit; yielding to that heavenly gueſt, vouchſafing to come unto us, a ready entrance and kind welcome into our hearts; entertaining him with all poſſible reſpect and obſervance, hearkning attentively to his holy ſuggeſtions and carefully obeying them; not quenching the divine light or devout heat he kindles in us; not reſiſting his kindly motions and perſuaſions; not grieving or vexing him; that ſo with ſatisfaction he may continue and abide with us, to our infinite benefit and comfort; it ſhould engage us to cleanſe our ſelves from all filthineſs of fleſh and ſpirit, that we may be fit temples for ſo holy and pure a ſpirit to dwell in; leſt he loath and forſake us. 5. It is matter of comfort and encouragement (exceedingly uſefull and neceſſary for us) to conſider, that we have ſuch a guide and aſſiſtant in our religious practice and ſpiritual warfare. If our luſts be ſtrong, our temptations great, our enemies mighty, we need not be diſheartned; having this All-wiſe and Almighty friend to adviſe and help us: His grace is ſufficient for us againſt all the ſtrengths of Hell, Fleſh, and the World. Let our duty be never ſo hard, and our natural force never ſo weak, we ſhall be able to do all things by him that ſtrengtheneth us: If we will but faithfully apply our ſelves to him for his aid, we cannot fail of good ſucceſs.

Luk. 11. 13.

The Holy Catholick Church.

Eph. 4. 4.

THE *Holy Catholick Church*: In the more ancient Forms it ran only, *Holy Church*, (the word *Catholick* being left out) and in ſome of them it had not the ſame poſition, as now, being put in the laſt place; and it ſeems in the moſt ancient Symbols the Church was not propounded as an object of faith directly and immediately, but was mentioned obliquely, upon occaſion of remiſſion of ſins miniſtred by it; of eternal life obtained in it: as we may reaſonably deem from that notable place in

Epiſt. ad Magnum.

Cap. 6.

Vid. lib. de Symbolo ad Catechumenos.

* Theodoret. I. 12. hiſt.

St. *Cyprian: Nam cum dicunt* (when they profeſs in the Symbol at Baptiſm) *credis remiſſionem peccatorum & vitam æternam per Eccleſiam:* To which kind of expreſſion that place in *Tertull. de Baptiſmo*, ſeems to allude, *Cùm ſub tribus & teſtatio fidei, & ſponſio ſalutis pignorentur, neceſſariò, adjicitur Eccleſiæ mentio.* And if we conſult the moſt ancient Summaries of faith extant in *Irenæus* and *Tertullian*, and compoſed by them, queſtionleſs according to the general ſenſe of their times, we ſhall not find this Article propounded; not even in the * *Nicene* Creed it ſelf. It is therefore moſt unprobable that this Article (either in ſubſtance, or at leaſt according to this manner of propoſal and expreſſion) is of a later ſtanding than the reſt; being introduced (as is likely) upon occaſion of thoſe many hereſies and ſchiſms, which continually ſprang up, to ſecure the truth of Chriſtian doctrine, the authority of Eccleſiaſtical diſcipline, the peace and unity of the Church, by obliging men to profeſs their diſclaiming any conſent or conſpiracy with thoſe erroneous and contentious people (who had deviſed new, deſtructive or dangerous conceits againſt the general conſent of Chriſtians, and drove on factions contrary to the common order and peace of the Church;) to profeſs, I ſay, their diſclaiming ſuch heretical principles and factious proceedings; and their conſtant adherence to the doctrines generally embraced by the Churches founded and inſtructed by the Apoſtles; as alſo their perſiſtance in concord and communion with them; their readineſs to obſerve the received cuſtoms and practices derived by them from Apoſtolical inſtitution; their ſubmiſſion to the laws and diſciplines eſtabliſhed in them by lawfull authority. This I conceive to have been the meaning of them, who firſt inſerted this Article, of believing the Holy Church, into the Creed: *I believe*; that is, I adhere unto, (for as we did at firſt obſerve, *belief* here is to be underſtood as the nature of the matter ſhould require,) I adhere unto, or am perſuaded that I ought to adhere unto that body of Chriſtians, which diffuſed over the world, retains the faith taught, the diſcipline ſettled, the practices appointed by our Lord and his Apoſtles.

Tertul. de præſcript. Iren. 1, 2, 3, &c.

And that men ſhould be obliged to do thus, there was ground both in the reaſon of the thing and in Scripture. In reaſon, there being no more proper or effectual argument to aſſure us that any doctrine is true, or practice warrantable, to convince Sectaries deviating from truth or duty, than the conſent of all Churches; of whom (being ſo diſtant in place, language, humour, cuſtom) it is not imaginable that they ſhould ſoon or eaſily conſpire in forſaking the doctrines inculcated by the Apoſtles, or the practices inſtituted by them, (which argument preſſed by *Tertullian*, *Irenæus* and other ancient defenders of Chriſtian truth and peace may well, as in matters of this kind, go for a demonſtration: and that ſentence of * *Tertullian* may well paſs for a certain principle and axiom: *Quod apud multos unum invenitur, non eſt erratum, ſed traditum.*

2 Pet. 2. 1.
Act. 20. 29, 30.
Matt. 24. 11. 7. 15.
Tit. 3. 10.
Rom. 16. 17.
Coloſſ. 2. 8.
2 Theſſ. 1. 6.
1 Tim. 6. 4, 5.

And for Scripture, as it foretells that pernicious hereſies ſhould be introduced; that *many falſe prophets ſhould ariſe and ſeduce many*; that *grievous wolves ſhould come in, not ſparing the flock*; and *men ſhould ariſe, ſpeaking perverſe things to draw diſciples after them*; as they warn us to *take heed of ſuch men*; to *reject* and *refuſe hereticks*; to *mark thoſe, which make diviſions and ſcandals* beſide the doctrine, which Chriſtians had learnt, and *to decline from them*; to *ſtand off* (ἀφιστάναι) *from ſuch men as do* ἑτεροδιδασκαλεῖν, *teach things different from* Apoſtolical doctrine, and *do not conſent to wholeſom words* (the words of our Lord Jeſus Chriſt) *and the doctrine according to godlineſs.* As it teacheth us that Hereſies and

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* *De præſcr. cap.* 28. Conſtat id eſſe ab Apoſtolis traditum, quod apud Eccleſias Apoſtolorum fuerit ſacroſanctum.

Factions are works of the fleſh; [proceeding from pride and ambition; ſelf-intereſt and covetouſneſs; peeviſh and perverſe humour; blindneſs and vanity; raſhneſs and inſtability; dotage, diſtemper, and corruption of mind; deceit, cozenage, craft, and hypocriſie; want of good conſcience and reverence to God;] ſo it alſo deſcribes the univerſality of them who ſtick to the truth, and obſerve the law of Chriſt; are diſpoſed to charity and peace *with all thoſe, who call upon our Lord with a pure mind,* (that is, with all ſincere Chriſtians) *to be one body,* knit together and compacted of parts affording mutual aid and ſupply to its nouriſhment, and joined to, deriving ſenſe and motion from *one head, and informed by one ſpirit*; as one houſe, *built upon the foundation of Prophets and Apoſtles, Chriſt himſelf being the chief corner ſtone, in whom all the building is fitly framed and connected:* As one nation, or people, ſubject to the ſame law and government; (uſed to the ſame language, cuſtom, and converſation;) one city, one family; one flock under one ſhepherd; laſtly, one Church, or Congregation: for as ſometimes every particular aſſembly of Chriſtians, and ſometimes a larger collection of particular Societies combined together in one Order, or under one Government, are termed Churches (ἐκκλησίαι,) ſo the whole Aggregation of all Churches, of all Chriſtian people in the World, is frequently called *the Church:* Even as the whole body of thoſe who lived in profeſſion and obedience to the Jewiſh law (which was a type and image of the Chriſtian Church) was called קהל *(Cahal)* ἐκκλησία, *the Congregation*; from whence I conceive this name was taken; and as among them that word did ſignifie ſometimes * any particular aſſembly, ſometimes the whole body of ſuch perſons, who had right and obligation to aſſemble for the ſervice of God; ſo correſpondently was the word uſed in the New Teſtament; ſometimes for any Society leſſer or greater; ſometimes for the whole Body of God's new people; all the true ſubjects and ſervants of Chriſt; that is, for the Catholick or Univerſal ſociety of the Faithfull; yet even in this latter ſenſe there is ſome diſtinction: for ſometimes it is taken in a ſenſe (partly extenſive, partly reſtrained) ſo as to ſignifie all thoſe good men, and only ſuch, which in all places and all times did or ſhall faithfully worſhip and ſerve God; ſometimes in a ſenſe (in one reſpect more wide, in another more ſtrict) for all thoſe who at preſent, in any age, through all parts of the World, do openly profeſs the ſincere faith and obedience of Chriſt; maintaining an external practice agreeable to that profeſſion; according to both which ſenſes we may interpret the Holy Catholick Church here, they being, as to the duty required of us, conjoined and co-ordinate: For whatever is ſaid of the Church in Scripture, (all the characters and commendations attributed to it; as it doth principally agree to it in the firſt of theſe ſenſes, ſo it doth in ſome kind and meaſure agree to the latter: And therefore (without diſtinguiſhing) we may ſay that this is the Holy Catholick Church, which we believe: the *Sion which the Lord hath choſen, which he hath deſired for his habitation, where he hath reſolved to place his reſt and reſidence for ever: The mountain ſeated above all mountains, unto which all nations ſhould flow: The houſe of God, built upon a rock; againſt which the gates of hell ſhall not prevail*; the pillar and firmament of truth which it by its profeſſion and practice in a manner ſupporteth and maintaineth: *The New Jeruſalem and City of God; the Mother of us all; the beloved Spouſe of the Lamb; The elect generation, royal prieſthood, holy nation, peculiar people: The Church which Chriſt hath purchaſed with his own bloud; which he delivered himſelf for, that he might ſanctifie it, and cleanſe it with the waſhing of water by the Word; that he might preſent it to*

Eph. 4. 4.
2 Tim. 2. 22.
Eph. 1. 22.
Eph. 4. 16.
Rom. 12. 5.
1 Cor. 12. 12.
Eph. 4. 3, 4.
1 Cor. 12. 13.
Eph. 2. 21.
1 Pet. 2. 4, 5.
1 Pet. 2. 19.
Eph. 2. 19.
Heb. 12. 23.
Apoc. 3. 12.
21. 2, 10.

* Ubi tres ſunt, etiam laici, ibi eccleſia eſt. *Tertul. Exh. Caſt.*

Pſal. 132. 13.
Iſa. 2. 2.
Mic. 4. 1.
Matt. 16. 18.
Apoc. 3. 12.
Gal. 4. 26.
Apoc. 19. 7.
Matt. 22. 2.
25. 10.
Eph. 5. 25, &c.
1 Pet. 2. 9.

himſelf a glorious Church, not having ſpot or wrinkle, nor any ſuch thing, *but that it might be Holy and unblemiſhed.*

Act. 20. 28.
Eph. 5. 25, &c.

Holy we ſee it is expreſsly ſaid to be in Chriſt's deſign: Holy, as conſiſting of perſons ſeparated from the World (from profane and vain converſation,) and wholly devoted to God's ſervice; *choſen to be Saints, and without blemiſh before God in love*; perſons *conſecrated and conſtituted Prieſts, to offer ſpiritual ſacrifices, acceptable to God, through Jeſus Chriſt.* Holy, as in many reſpects peculiarly related to God; *as his choſen people*, (in which reſpect the *Jews* were anciently called *a Holy*, which is interpreted a choſen, ſpecial, peculiar, precious, ſeparate people) *as his houſe and temple*; wherein he in a ſpecial manner doth reſide, wherein he is continually worſhipped: *Now the temple of God is holy, whoſe temple are you* (ſaith St. *Paul*:) as, οἰκεῖοι τοῦ Θεοῦ, his domeſticks and familiars; as his children. Holy, as *redeemed by Chriſt*; *cleanſed by his bloud*; *ſanctified by his ſpirit*; *as profeſſing a Holy faith*; *as partakers of a holy and heavenly calling*; *as endued with holy graces, and diſpoſitions*; *performing holy ſervices*; *obliged to holy converſation.*

1 Pet. 2. 18.
1 Cor. 6. 20.
7. 23.
Eph. 1. 4.
1 Pet. 2. 5.
Apoc. 1. 6.
5. 10.
Deut. 7. 6.
14. 2. 26. 18.
Ex. 19. 5, 6.
1 Cor. 3. 17.
Jud. 20.
2 Tim. 1. 9.
Heb. 3. 1.
Rom. 12. 1, &c.
1 Pet. 1. 15.

The belief and conſideration of which point doth ſerve, 1. to engage us to perſiſt in the truth of Chriſtian doctrine, delivered by our Saviour and his Apoſtles; atteſted unto by the general conſent of Chriſtians; avoiding all novelties of opinion; *not being carried about with various and ſtrange doctrines*; *not being like children toſſed with waves, and carried about with every wind of doctrine,* in the cozenage of men, in craft according to the method (or artifice) of deceit; (not being deluded with fine words, or fair pretences of many innovatours. But ἀληθεύοντες ἐν ἀγάπῃ; holding the truth in love. 2. In love, that is another duty we are hence obliged to; to maintain a hearty charity and good affection toward all good Chriſtians; charity, which is the band that unites the Church, which preſerves it in a ſweet order and unity; Conſequently, 3. Readily to correſpond and communicate with all good Chriſtians (all ſocieties ſincerely profeſſing and practiſing faith, charity and obedience to our Lord) communicating I ſay in all offices of piety; 4. Submitting to all lawfull order and diſcipline; ſtudying peace, and to our power promoting concord among them: Conſequently. 5. To Diſavow and ſhun all factious combinations whatever of men corrupting the truth, or diſturbing the peace of the Church. In fine, ſincerely to wiſh in our hearts; to pray earneſtly for; to promote by our beſt endeavours the peace and proſperity of that Holy Catholick Church, whereof we ſhould be members and children: All which things St. *Paul* directs us to in thoſe few words: *Purſue Righteouſneſs, Faith, Charity, Peace with thoſe that call upon* (or are called by the name of) *the Lord, with a pure heart.* I proceed.

Heb. 13. 9.
Eph. 4. 14.
2 Tim. 2. 22.

The Communion of Saints.

THE words were not extant in any of the ancient Creeds, but when afterwards inſerted; nor (as I conceive) doth the meaning of them much differ from what was intended in the precedent article, concerning the Catholick Church; and perhaps it was adjoined thereto, by way of appoſition, for interpretation thereof. For it ſeems the meaning of them is this, That all the Saints (thoſe which are ſo either in outward eſteem, as profeſſing Chriſtian faith and obedience; or thoſe which are ſo in heart and inward diſpoſition; thoſe which either now converſe upon earth, or which are received into heaven, all the Saints) either in obligation ſhould or in effect do communicate, partake, join together, conſent and agree in what concerns Saints or Members of the ſame body; in believing and acknowledging the ſame heavenly truth; in performance of devotions and offices of piety toward God; with and for one another; in charitable affection and good-will toward each other; in affording mutual aſſiſtance and ſupplies toward each others either temporal or ſpiritual good; in mutual condolency and compaſſion of each others evil; congratulation and complacency in each others good; *in minding* (according to St. *Paul*'s words) *with care the ſame thing for one another: ſo that if one member ſuffers, all the members ſuffer together with it; or if one member be honoured, all the members rejoice with it.* This briefly ſeems to be the meaning of this point, and I need not farther labour to ſhew the uſes thereof. The doctrine ſo plainly carrying its obligation and uſe in its face. 1 Cor. 12. 25, 26.

Concerning the Power of the Keys.

I Treated laſt upon the *Catholick Church* and *Communion of Saints*; between that Article and that which immediately follows concerning the *remiſſion of ſins,* I think it convenient to interpoſe a brief conſideration upon the *Power of the Keys*; the which we are directed and injoined ſometimes to diſcourſe on, and may do it, as it ſeems, here moſt ſeaſonably, it having ſo near a relation to the matter of both thoſe Articles; the Church, in which, by which, for which it is exerciſed; (by it alſo the communion of Saints being maintained and preſerved) and the Remiſſion of ſins, which (eſpecially as to be underſtood here) is a partial and moſt conſiderable effect or conſequent of its uſe. For though Remiſſion of ſins may be taken in its utmoſt latitude for all remiſſion indulged by God, and by what means, in what manner, upon what account ſoever diſpenſed; yet according to the intention of thoſe who compiled the Creed, it ſeems principally to deſign that formal remiſſion of ſins, which was conſigned by the Churches miniſtery; this being performed by vertue of a power imparted by Chriſt to the Church; called, as we ſhall ſee, *the power of the Keys*; concerning which therefore it will be not unſeaſonable for us here briefly to diſcourſe.

As God Almighty being King and Soveraign Lord of the world, doth govern it partly by his own immediate hand of Providence, partly by the mediation of viſible deputies and vicegerents conſtituted by him in ſeveral provinces of that his Kingdom; who receiving authority from him are obliged under him to govern in their reſpective places, according to rules of juſtice and equity preſcribed by him to the promotion of his honour and praiſe of his name; to the procurement of his ſubjects benefit and welfare (conſiſting chiefly in their leading a ſafe, quiet and commodious life here, with enjoyment of thoſe comforts, which are ſuitable to mens nature) each in his province moſt particularly regarding the welfare of thoſe ſubjects committed to their charge, yet ſo as withall to reſpect the common peace and proſperity of mankind, maintaining (ſo far as may be) good correſpondency with the reſt, obſerving the rules of juſtice and humanity toward all. This authority committed to them by God containing all powers neceſſary or conducible to thoſe purpoſes; the power of making and impoſing laws; of propounding and beſtowing rewards; of appointing and inflicting puniſhments, with obligation on the ſubjects part to entire obedience and ſubmiſſion.

In the ſame (or in a very like) manner doth Chriſt the Head and ſupreme Governour of the Church, adminiſter his Spiritual Kingdom; partly by the immediate direction and governance of his holy Spirit, partly by his preſidency of governours appointed by him in ſeveral provinces and ſocieties thereof; to manage things in ſuch order as may beſt conduce firſt to his glory and ſervice (as well by the propagation and enlargement of this empire, as preſervation and maintenance thereof in good condition; by procuring due reverence to his perſon and obedience to his laws) as may alſo conferr to the beſt advantage of his ſubjects, and their ſpiritual welfare, (conſiſting in their being inſtructed in duty, and diſpoſed to perform it, their being purified from ſin, and perfected in holineſs, and fitted for the poſſeſſion of that eternal happineſs to which they are called deſigned for them;) each in his province and ſociety (yet ſo as withall to reſpect the good of the whole body, maintaining charitable affection toward, and peaceable commerce with the reſt) being particularly obliged to promote thoſe ends; ſuch authority including all power requiſite to that purpoſe; of eſtabliſhing fit orders and rules to be obſerved in their reſpective ſocieties; of diſpenſing encouragements, and inflicting penalties agreeable to the nature of their office, and conducible to their deſignment; the ſubjects of this Kingdom being obliged to obedience and complyance with thoſe orders, to ſubmit to thoſe penalties and cenſures. Now this authority (either all or a great part of it) is commonly called *Poteſtas Clavium*, by a name taken from thoſe words of our Saviour wherein he promiſeth St. *Peter* that he would *give him the Keys of the Kingdom of Heaven:* Concerning which promiſe we muſt firſt obſerve, that however it was made to St. *Peter* upon a ſpecial occaſion, yet the matter thereof was not peculiar and reſtrained to his perſon; for the particulars conjoined therewith, and which explain the meaning thereof, are otherwhere aſſigned to others, as well as him: Chriſt there declares that upon him he *will build his Church*; and other-where we are informed that the Church is built upon the *foundation of the Prophets and Apoſtles:* He promiſes that what he ſhall *bind or looſe upon earth ſhall be bound or looſed in heaven*; and the ſame privilege is promiſed otherwhere, in expreſs terms to any congregation or ſociety of Chriſtians, and in terms equivalent to a certain meeting of diſciples. This privilege therefore and authority was by our Saviour committed to the Church; and if to the Church, then (as to its uſe and exerciſe) to the governours thereof, who act in behalf thereof; to whom its preſervation is commended, upon whom the care of its welfare, its peace, its honour is incumbent: the which we ſhall at preſent ſuppoſe, and which by the nature, practice, end and deſign of this power will farther appear.

Matt. 16. 19.

Eph. 2. 20.
Apoc. 21. 14.
Matt. 18. 18.

Joh. 20. 23.

Claves illas regni cœlorum in beato Petro cuncti ſuſcepimus Sacerdotes. *Ambroſ. Ep.* 83.

At preſent, for the better underſtanding the nature and extent of this power, we will conſider, 1. Its Name. 2. Its object or correlative term. 3. The equivalent phraſes by which it is expreſſed or explained. 4. The practice and exerciſe thereof. 5. The riſe and occaſion of its inſtitution. 6. The neceſſity and uſefulneſs thereof: From the conſideration of which particulars, we may collect wherein it conſiſts, to what it tends, how far it extends. We will touch them briefly.

1. The name *Keys* being metaphorical, implies the thing thereby deſigned in its nature or ſome chief property (moſt obvious and conſpicuous) to reſemble Keys. Now they (as being inſtruments deſigned to no other purpoſe) have no other nature or property than opening or ſhutting the avenues or paſſages from one place to another; and conſequently their effects being either to give entrance and admiſſion, or to

detain and keep within; or to ſtop the paſſage and exclude from a place; neceſſarily all or ſome of theſe actions (or ſomewhat anſwerable and like thereto) muſt agree to this power, in reſpect to that ſtate or place, which it referrs to; it muſt be therefore a power either admiſſive into, or retentive within, or excluſive from, or all theſe together, in reſpect to the Kingdom of heaven, whereof it is called *the Keys*; no other reaſon being conceivable of its obtaining that appellation; and we ſee, when this metaphor is uſed in like caſes, either all or one of theſe effects are by way of interpretation expreſſed; as when of the Holy and true One (that is, of our Saviour) it is ſaid in the Revelation, *That he hath the Key of David*; Apoc. 3. 7. it is ſubjoined; *He openeth, and none ſhutteth; he ſhutteth, and none openeth.* And when our Saviour imputes to the Lawyers, that they *took away the Key of knowledge*; he explains the meaning of his expreſſion by adding, *that they would not enter themſelves, and thoſe who were entring, they* Luk. 11. 52. *hindred*; and likewiſe in St. *Matthew*, concerning the Scribes and Phariſees: *Ye ſhut the Kingdom of heaven* (the ſame thing as here) *before men,* Matt. 23. 13. *for your ſelves do not enter, nor do you ſuffer thoſe that are entring.* Whence it ſeems may be collected, that this power (this having the Keys) is a power of admiſſion into, and excluſion from the place or ſtate, which it relates to: which we muſt next conſider; for ſuch muſt this power be, as its term or object doth admit or require.

2. As to the term it relates to, the Kingdom of heaven, that according to the New Teſtament uſe is capable eſpecially of two acceptions. It firſt commonly ſignifies the ſtate or conſtitution of religion under the Goſpel, in oppoſition or contradiſtinction to the ſtate of things under the ancient law. In the time of the law God's Kingdom was in a manner earthly; The land of *Iſrael* was his dominion; in *Salom* was his tabernacle, and his dwelling-place in *Zion: Jeruſalem* was his royal ſeat *(the city of the* Pſal. 114. 2. *great King)* 76. 2. the temple there his palace; he governed more immediately by oracles from time to time put into the mouth of his prieſts and prophets conſulting him for orders and directions; he received more viſible ſervices and homages from his ſubjects; he granted earthly conveniencies and privileges for them; he encouraged them to the obedience of his law by promiſes of temporal reward; deterr'd them from diſobedience and diſloyalty by threatning temporal pains and damages; but under the Evangelical diſpenſation, as God's Kingdom is more capacious and unlimited in extention, ſo he hath aſſumed no peculiar reſidence upon earth, nor is worſhipped otherwiſe than as being in heaven, the natural ſeat of his ſpecial Majeſty and Glory; he rules by a law perpetual and immutable, revealed from thence; the ſacrifices and adorations he requires are ſpiritual and inviſible for the moſt part and addreſſed thither; the privileges appertaining to the ſubjects of this Kingdom chiefly referr thither; they are allured to obedience by rewards to be conferred there; are withdrawn from diſobedience by penalties referring to a future ſtate: this ſtate therefore of things is called *the Kingdom of heaven*; *of God*; *of Chriſt*; that which * Ἡ ἐρχομένη βασιλεία, ἐγγίζουσα, &c. *was coming and approaching in the time of our Saviour's humble ſojourning upon earth; is now preſent, he reigning in heaven, into which they are ſaid to be tranſlated; Col. 1. 12, 13. to have *acceſs unto the heavenly Jeruſalem*; Eph. 2. 19. to be *made fellow-citizens and co-heirs with the ſaints in light*; Phil. 3. 20. to have *their converſation in heaven*, Heb. 3. 1. to *partake a heavenly calling*, 12. 22. to be *ſeated together with Chriſt in heavenly places*; who with ſincere perſuaſion of mind embrace the doctrine of Chriſt, with firm reſolution ſubmit to his law, becoming thereby ſubjects of this heavenly Kingdom, undertaking the obligations, and partaking the privileges belonging thereto. This ſtate,

I ſay, or relation is thus called; or (which comes to the ſame thing, and makes no alteration as to the matter in hand) taking the word *perſonally* (and concretely as it were) the ſociety of men put into ſuch a ſtate, the body of perſons ſtanding ſo related, (that is, the Church of Chriſt) may be called *the Kingdom of heaven.* This acception is ſo frequent and obvious that 'tis needleſs to cite inſtances or ſtand upon the confirmation thereof: but the phraſe is alſo ſometime taken for the perfection or utmoſt 2 Pet. 1. 11. improvement of this ſtate; that *αἰώνιος βασιλεία, everlaſting Kingdom of our Lord, and Saviour Jeſus Chriſt*, (as St. *Peter* calls it) that ſtate of glory and bliſs into which all good Chriſtians, who ſhall through this temporal life perſiſt in faithfull obedience unto God, ſhall hereafter be Matt. 7. 21. received; that Kingdom into which *not every one, who ſaith Lord, Lord,* (who makes an external profeſſion or pretence) *but he that doeth the will of God, who is in heaven, ſhall enter.* Now whereas theſe two ſtates (one Acts 20. 24. being a ſtate of grace and favour with God here; the other of glory and joy with God hereafter) are in their nature, and according to their prime intention inſeparably coherent; one being ſubordinate to the other; that as a ſtep or degree, a way or tendency to this; this a completion and conſummation of that; that being ſuppoſed as precedent in order to this, this in deſign conſequent upon that, therefore what immediately concerns one, doth by conſequence reſpect the other: and in our caſe a power to open or ſhut; to admit into, or exclude from the ſtate of grace may be ſuppoſed and ſaid, in a manner, conſequently to be a power of opening and ſhutting the ſtate of glory hereafter, and reciprocally, both jointly may be well underſtood in their kind and order. But ſince the perſons, to whom this power is imparted, do exerciſe it here (and what thou ſhalt bind or looſe upon earth, ſaith our Saviour, implying the uſe of that power which he promiſed to communicate to St. *Peter*) ſince the immediate effects thereof are here below, therefore it ſeems fit that we underſtand the Kingdom of heaven in our caſe more directly and immediately the preſent Kingdom of heaven, or ſtate of grace into which Chriſtians are here received (or if you pleaſe, the ſociety it ſelf of perſons ſo enſtated) though more remotely and by conſequence it may imply the ſtate of glory hereafter.

We ſhould therefore conſider how theſe ſtates (eſpecially that of grace here more immediately reſpected) may be opened or ſhut; how one man may be enabled or empowered to permit entrance, or debarr others from it; and this we may conceive effectible either by yielding ſome real furtherance on one ſide, or ſome effectual hindrance on the other in reſpect of getting into or abiding in this ſtate; or elſe by ſome formal act of judgment and authority, by vertue of which ſome are admitted to partake the rights and privileges of this ſtate, or ſome excluded and rendred incapable thereof. I ſay, firſt, by real furtherance or hinderance: as on the one ſide, they who inſtruct or ſhew the way: who perſuade; who encourage men to enter; who afford any means or opportunities, may Acts 14. 27. be ſaid to open this ſtate (as in like manner it is ſaid that *God did open* 1 Cor. 16. 9. *to the Gentiles a door of faith*; and St. *Paul* ſaith, *a great and effectual* 2 Cor. 2. 12. *door was opened to him at Epheſus*, and another at *Troas*; and he exhorts Col. 4. 3. the *Coloſſians* to pray *that God would open to him θύραν τοῦ λόγου, a door of preaching the myſtery of Chriſt*; where opening a door denotes miniſtring opportunities and advantages of performing the things ſpecified.) And on the other ſide they who keep from knowing the way, which leads thither; who diſſuade or diſcourage from entring; who ſubſtract the means, or prevent opportunities of doing it; who interpoſe obſtacles or obſtructions of difficulty, danger, or damage may be ſaid to ſhut, or exclude (thus are the Scribes ſaid *to ſhut the Kingdom of heaven,)* that Matt. 23. 13. is to hinder men from embracing the doctrine, or ſubmitting to the rule of Chriſt by diſcouraging them from giving attention and credence to what he taught (which is other-where called *taking away the Key of knowledge)* Luk. 11. 52. as alſo by terrifying them from acknowledgment of the truth they ſaw and liked, by reproaches, perſecutions and puniſhments laid on them who did it. Thus may this ſtate be opened and ſhut; as alſo it may ſo by judicial and authoritative acts; by way of conſent and approbation declared; of deciſion and ſentence pronounced: in ſuch manner as we duly ſee men admitted into, and debarred from the ſtate of citizens and freemen (from enjoying in eſteem and effect the capacities, and immunities, belonging to the members of ſuch or ſuch ſocieties and corporations) by the conſent or diſſent, approbation or refuſal, decree or ſentence formally ſignified of perſons empowered to thoſe purpoſes. Now regarding the nature of that ſtate whereof we are ſpeaking, as to real furtherance, ſince reſpect to God's glory, and man's ſalvation obliges all men, to endeavour that men be brought into this ſtate, the ſame being in a ſpecial manner incumbent upon the governours and paſtors of the Church, therefore this may be conceived one way of opening or one part of this power; although to ſhut by way of real hindrance, in the manner deſcribed, cannot properly belong to any; duty and charity forbidding really and finally to obſtruct entrance into the ſtate of grace: the Scribes and Lawyers being blamed for not ſuffering men (otherwiſe willing and diſpoſed) to enter into the Kingdom of heaven. As to the other kind of opening and ſhutting by legal proceeding, as all perſons, according to charitable eſtimation, worthy and well qualified ought to be admitted thereinto; ſo neither according to the reaſon of the thing it ſelf, nor in regard to the publick benefit, nor reſpecting the good of the perſons pretending thereto, ſhould ſome be permitted to enjoy the communion thereof; therefore to diſtinguiſh and ſeparate ſuch perſons, the appointment and uſe of ſuch a power is requiſite. This will appear more plainly when we come to conſider the neceſſity and utility of this power. Farther,

3dly. For the phraſes equivalent, by which in places of the Goſpel moſt parallel this power is expreſſed and explained, they are eſpecially thoſe of binding and looſing; of retaining and remitting ſins: As for binding and looſing; when our Saviour had promiſed to beſtow upon St. *Peter* the Keys of the Kingdom of Heaven, he ſignifies what effect the uſe of them ſhould produce, by adding conjunctively---*And whatever thou ſhalt bind on earth, ſhall be bound in heaven; and what thou ſhalt looſe upon earth, ſhall be looſed in heaven.*

Now *binding* may ſignifie any kind of determination, of reſtraint, of detention upon perſons or things; and looſing that which is oppoſite thereto, the leaving indifferent, laying open, ſetting free of any perſon or thing reſpectively. He that (having good authority to do ſo) injoins or prohibits any thing doth bind that thing, (determining its moral quality, making it to be good or bad, lawfull or unlawfull) and binds the perſons concerned to obſervation or abſtinence: he that permits the ſame thing to be done, or diſpenſes with its doing may be ſaid to looſe: Thus all laws are bonds, and are ſaid to oblige: and the removing or ſuſpending their force in whole or in part, (by abrogation, or diſpenſation or exception) is conſequently a looſing or relaxation and the power of binding and looſing thus would be a power legiſlative, of making and repealing laws, and rules of action; and in ſome analogy hereto, the power (with authority and by office) of interpreting laws, that is, of determining and declaring what is commanded, what prohibited, what permitted, may be called a *power of binding and looſing* (and if we believe Mr. *Selden* and *Grotius* perhaps from him (in 16 *Mat.*) is ſo commonly termed among Jewiſh writers) alſo the exerciſe of any juriſdiction, the deciſion of any caſe, the warding any amends to be done, any mulct to be impoſed, any puniſhment to be inflicted, is a binding: to which kind of binding it ſeems plain that place doth more particularly referr, wherein Matt. 18. 18. our Saviour pronounces valid the arbitration between perſons in difference made by one or two friends; or (if that cannot terminate the controverſy) the final judgment of the Church, concerning which he with aſſeveration pronounces: *Amen (verily) I ſay unto you, that whatſoever ye* (a Church of you my diſciples) *ſhall (viz.* in this manner, by way of juriſdiction or arbitration) *bind upon earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe upon earth, ſhall be looſed in heaven:* All your ſentences and deciſions (duly and impartially made) ſhall be valid and ratified by God himſelf. Alſo the reſult of any contract is an obligation, and they who make or enter into it do bind the parties concerned (themſelves and others.) Moreover the detaining any how under ones power or diſpoſal is binding, and the ſetting free thence a looſing anſwerable thereto, Luk. 13. 16. *(ought not*, ſaith our Saviour, *this daughter of Abraham, whom Satan hath* Act. 10. 38. *bound this eighteen years to be looſed from this bond on the ſabbath-day?* that which is here called *bound* by *Satan*, is otherwhere expreſs'd by καταδυναστευομένους ὑπὸ τοῦ διαβόλου, being under the power and dominion of the Devil.) Alſo binding may imply detaining in any preſent condition (as ſuppoſe a condition of guilt, of disfavour, of obnoxiouſneſs to wrath and puniſhment, either *poſitively*, (by keeping on the ſhackles, which hold them) or *negatively* by withdrawing the means of getting out; and correſpondently looſing, is a freeing from ſuch a ſtate, by removing the cauſes which hindred, or applying the means which procure liberty. And to Joh. 20. 23. this laſt ſence the other equivalent phraſe (uſed in St. *John* of *retaining* and *remitting of ſins)* doth ſeem to referr: *Whoſeſoever ſins ye remit, they are remitted unto them*; *and whoſeſoever ſins ye retain, they are retained*; that is, whomſoever ye ſhall think fit to detain in a ſtate of guilt, to refuſe pardon and reconcilement unto, they ſhall continue in ſuch ſtate, they ſhall reſt deprived of thoſe benefits; whomſoever ye ſhall judge worthy to be abſolved from guilt and received unto favour, they ſhall effectually be pardoned and reconciled in God's ſight: your act in reſpect to that remiſſion or retention ſhall be approved and ratified in heaven. Now from theſe conſiderations concerning the name of this power, and the term or object thereof; and of the phraſes in ſome meaſure equivalent to that, whereby it is expreſſed, although we may probably inferr ſomewhat concerning the nature thereof, yet the perfect nature, and full extent thereof ſeems beſt deducible from that which we muſt next conſider.

4. The practice and exerciſe of this power; which being by our Saviour committed to his Church, and to the Apoſtles as Governours thereof, and acting in its behalf, we cannot ſuppoſe they would act beyond or beſide it. What we ſee them (in way of office and authority) doing, applicable and agreeable to the meaning of thoſe words, as hitherto in ſome ſort explained, we may well believe done by vertue of this power, ſo expreſly by our Lord beſtowed on them; and the like we may reaſonably ſuppoſe concerning the Church's nearly ſucceeding to their times, that what they generally practiſed in way of government was by authority

rity not arbitrarily aſſumed to themſelves, but derived from Chriſt's donation and appointment; declared to be ſo, directed and determined to particular uſe by the Apoſtles, when they planted and ſettled each Church. Act. 2. 14 &c. 20. 18, &c.
Now for the Apoſtles practice, we find as (firſt) to the opening part of this power, that they did with great earneſtneſs and diligence labour to bring men into the Kingdom of Heaven by inſtruction, invitation and perſuaſion (not ſparing any pains, not regarding any difficulty, not ſhunning any danger for the effecting hereof;) *Not* (to uſe St. *Paul's* words in the *Acts*) *keeping back any thing that was profitable, but ſhewing and teaching them publickly from houſe to houſe, thoroughly teſtifying both to Jews, and alſo to the Greeks repentance toward God, and faith toward our Lord Jeſus Chriſt.* That having thus induced men, and qualified them to enter, (by entertaining the doctrine of Chriſt, and reſolution to live according thereto) they did actually admit them into this ſtate; by a ſolemn act, containing a ſymbolical repreſentation of the nature of this ſtate, with the benefits and privileges accompanying it; declaring the perſons ſo admitted to be received into a ſtate of entire favour with God; to be freed from all precedent guilt; to have all their ſins remitted and blotted out; to be redeemed from the power of darkneſs and tranſlated into the Act. 2. 38. 3. 9.
Kingdom of Chriſt, God's beloved Son. That by conſtant exhortation Col. 2. 12, 13; &c.
to perſeverance, and progreſs in faith and obedience (againſt all temptations, perſecutions and ſeductions) in St. *Paul's* words, *Warning every man,* Rom. 4. 25. 1 Cor. 6. 11.
and teaching every man in all wiſdom, they might preſent (or *render*) *every* Col. 1. 18.
man perfect in Chriſt Jeſus:) They did endeavour to preſerve and retain men in this ſtate; that when men being overborn by temptation of the fleſh, or perſecution of the world, or ſeduced by the cunning of falſe-teachers did decline, and were in danger of deſerting the profeſſion or practice agreeable to this ſtate, they did labour zealouſly to reclaim, and re-ſettle them therein: and, that ſuch having fallen from it of themſelves, or having been (by reaſon of their ſcandalous and contagious practice) in way of cenſure and puniſhment removed from it, they were ready (upon their repentance ſufficiently declared) to receive and reſtore them; re-inſtating them in their former condition, and remitting their offences: (*If any man,* ſaith St. *Paul, be prevented in a tranſgreſſion) ye* Gal. 6. 1.
that are ſpiritual, καταρτίζετε τὸν τοιοῦτον, *reſtore,* (re-eſtabliſh, ſet in a right and entire ſtate) *ſuch an one, in the ſpirit of meekneſs; conſidering thy ſelf leſt thou alſo be tempted:* and, *If any one doth not obey our words---mark* 2 Theſſ. 3. 14.
ſuch an one, and do not converſe with him, that he may be aſhamed: however do not account him an enemy, but admoniſh him as a brother.) And more plainly; St. *Paul* injoins the *Corinthians* to account a puniſhment impo- 2 Cor. 2. 7, 8, 10.
ſed upon a grievous offender ſufficient; that they *ſhould favour* (or indulge with, or forgive) *and comfort him, leſt he ſhould be ſwallowed up with grief;* that they ſhould *confirm love toward him;* declaring, that what favour they ſhould ſhew in ſuch caſes, he ſhould conſent and comply with him therein: And he otherwhere tells us, that the power he had beſtowed 2 Cor. 13. 10.
upon him by Chriſt, according to which he might, upon occaſion, uſe 1 Cor. 5. 5.
perſons ſeverely, was for edification, and not for deſtruction; that the extremeſt puniſhment inflicted (delivery to Satan, from whoſe dominion they were by entrance into Chriſt's Kingdom freed) was for deſtruction 1 Tim. 1. 20.
of the fleſh, *that the ſpirit might be ſaved in the day of judgment;* and that they *might learn not to blaſpheme,* intimating a reſtitution into this ſtate by repentance: And laſtly, whereas St. *Paul* adviſes *Timothy* not to *lay* 1 Tim. 5. 22.
ſuddenly his hands upon any man, nor (thereby) *to partake with other men's ſins;* he ſeems to intimate the practice of receiving offenders into full

communion of the Church, and re-admittance into this ſtate, ſignified by that ceremonious action. Thus did the Apoſtles uſe the Power of the Keys on one hand; opening, and admitting, and keeping within the ſtate of Grace. We alſo ſhall find them ſhutting and excluding from it: by * Εὔθετοι εἰς τὴν βασιλείαν τοῦ θεοῦ. refuſing and rejecting ſuch as were not worthy and * well diſpoſed for it; withdrawing the means of inſtruction, and perſuaſion; not *caſting their* Luk. 9. 62. *pearls to ſwine; ſhaking the duſt off their feet, when men* (as it is in the Act. 13. 46, 51. 18. 6. *Acts) did thruſt away the Word of God, and did not judge themſelves worthy of eternal life.* We find them alſo exerciſing authority upon ſuch as were admitted; dealing ſeverely with perſons walking diſorderly in any kind of lewd and vicious practice; diſobeying their words and orders; making diviſions and ſcandals; breathing falſe and bad doctrines, contrary to that which they had taught: ſuch they injoin Chriſtians to decline from, and avoid all communion and converſation with them: ſuch as bad lea- Rom. 16. 17, &c. ven, they command to be purged out from the Chriſtian congregations; 2 Theſſ. 2. 3. to be taken from among them; to be delivered up to Satan. Thus did 1 Cor. 5. 7. they ſhut the Kingdom of Heaven; and ſo, according to their example 2. 11. and order (as we ſhould in reaſon ſuppoſe) did the Governours of the Chriſtian Church after them both open and ſhut it: opening it by bap- Baſ. Naz. &c. tiſm (which the Fathers ſometime expreſsly call κλεὶς οὐρανῶν, *the Key of Heaven)* and receiving perſons well inſtructed and well diſpoſed into it; opening it again by receiving perſons, who had been for heinous offences put out, upon due teſtification and reaſonable aſſurance of their amendment and repentance; and ſhutting it upon perſons unfit to enter; ſeparating and excluding from it ſuch as notoriouſly misbehaved themſelves therein, to the diſhonour, diſturbance, and detriment of the Church. I cannot inſiſt upon particulars, nor ſtand to produce teſtimonies concerning them; let one clear paſſage (as to the latter part, *ſhutting*) out of *Tertullian*'s Apologetick, wherein he declares the manner commonly Cap. 38. practiſed in the Chriſtian Churches, ſuffice. *Certè* (ſaith he) *fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus, diſciplinam præceptorum nihilominus inculcationibus denſamus; ibidem etiam exhortationes, caſtigationes, & cenſura divina; nam & judicatur magno cum pondere, ut apud certos de Dei conſpectu, ſummúmque futuri judicii præjudicium eſt, ſi quis ità deliquerit, ut à communicatione orationis, & conventus, & omnis ſancti commercii relegetur.*

5. As for the riſe and occaſion of this power (beſide the neceſſity and utility thereof, which might cauſe it to be appointed) we may conſider, that as all (or the greater part) of inſtitutions and ceremonies practiſed among Chriſtians; as the whole frame of government in their Churches ſeem to have been drawn from, or according to the pattern of God's ancient Church; (Chriſtianity not affecting novelty or difference from that, but ſo far as conſiſted with its main deſign of reforming men's minds, and promoting the ſpiritual ſervice of God, and ſuited with reaſon or expediency, endeavouring conformity to it and reſemblance thereof;) ſo it ſeems our Saviour in this particular did but accommodate and veſt in the governours of his Church a power uſed in that of the *Jews*; for we ſhall find this power in its ſeveral parts not only repreſented in type, but expreſſed in direct and real practice. We ſee that the Jewiſh Church was opened to Proſelytes by circumciſion, by waſhing, by expiatory ſacri- Numb. 15. 2. fices; that unclean and leprous perſons were excluded from the camp and congregation; prohibited conteſt and converſation, that they might not Levit. 14. annoy or infect thoſe which were pure and ſound; that upon their recovery and purification they were reſtored to ſociety and converſation;

that that Church was wholly ſhut upon enormous offenders, (ſuch who could not be kept in order, who preſumptuouſly neglected ſome great duty, or violated ſome great commandment; who diſgraced the Religion by ſcandalous practice, or diſturbed the peace by contumacious carriage, refuſing to hear the Judge and the Prieſt;) that, I ſay, ſuch perſons were quite ſhut out by total extermination and exciſion. We find alſo ſeveral degrees of Eccleſiaſtical cenſure (anſwerable to the degrees of offence) practiſed among them; alluded to in the New Teſtament; ſeparating from communion and converſe; excluſion from the ſynagogue; anathematizing or imprecating, and devoting to God's judgment: the practice of which things being grounded in reaſon, and ſuitable to the ſtate of the Chriſtian Church, (as well as to that of the Jews) and conducible to the welfare thereof, 'tis no wonder a power of doing the like was granted unto the Chriſtian Church, and exerciſed by the ſuper-intendency thereof. But theſe things I cannot ſtand to purſue minutely and diſtinctly.

Vid. Ez. 10.8.
Luk. 6. 22.
Joh. 11. 22.
12. 42.
Gal. 1. 8, 9, &c.

I ſhould, laſtly, conſider the neceſſity and uſefulneſs of this power; how neceſſary and conducible it is to promote the ends of Chriſtian Religion; to preſerve the honour of the Church, and of its Governours; to ſecure the members thereof from contagion of bad manners and influences of bad example; to maintain good order and peace; to reſtrain from offending; and reform them that ſhall offend; and to the like purpoſes. But I ſhall leave this Point to your farther conſideration.

The forgiveneſs of ſins; the reſurrection of the body; the life everlaſting.

THat it is the natural condition of mankind, to lie under a violent proclivity (or rather an unavoidable neceſſity) of frequently tranſgreſſing the plaineſt dictates of reaſon, the ſureſt rules of equity, however fortified by the authority of God himſelf; commanding and requiring duty, promiſing reward, and threatning puniſhment, continual experience ſhews; that hereby men do not only much diſgrace and abuſe themſelves (doing againſt the dignity of their nature and their own particular welfare) but highly injure, diſhonour, and ill requite God (their Maker, their natural Lord, their Benefactour, from whom they have received their being, under whoſe power they wholly are, to whom they owe all their Good; and conſequently to whom all obedience, reſpect, and gratitude is due from them) is alſo manifeſt; their own conſciences will tell them ſo much; their own reaſon will therefore condemn them; that hereby they are involved in a ſtate of guilt and debt, become obnoxious to the juſt wrath and vengeance of God, beyond all poſſibility of making (by themſelves) any reparation or ſatisfaction; (for they are more apt to incurr new, than able to make amends for old blame; to accumulate more than to diſcharge foregoing debts;) that hence they muſt fall into a condition of reſtleſs fear and inextricable perplexity of mind, dreading the effects of divine juſtice and vengeance, ſometime to come upon them; that there cannot in reality be any other relief or deliverance from this diſtreſs than from the benignity of God diſpoſing him to bear patiently, to forgive mercifully theſe offences; not in their apprehenſion any ſuch relief (any freedom from ſuch diſcomfort and anxiety) than from a plain ſignification of God's being ſo graciouſly diſpoſed, is alſo clear from the ſame light. Now of ſuch a diſpoſition in God (to be appeaſed and to pardon offences) we find a general preſumption among thoſe who have had any knowledge or opinion concerning

Deut. 32. 6.

ὑπόδικοι.
Rom. 5. 19.

Teſtimonium animæ naturaliter Chriſtianæ. *Tert.*

God, (drawn, I ſuppoſe, partly from primitive tradition, partly from experience of God's forbearance to puniſh and continuance to beſtow the common benefits of Providence upon offenders, partly from an opinion that bounty and clemency are perfections and excellencies worthy of God, or laſtly, from a natural inclination in men (neceſſary to that quiet and comfort of their minds, to flatter themſelves with pleaſing hopes;) we find, I ſay, ſuch a general preſumption concerning God's diſpoſition to be reconcilable and mercifull to offenders; eſpecially upon their acknowledgment of guilt and need of favour, together with a declaration of their willingneſs to make him ſuch amends as they are able to do: ſuch a preſumption to have been that univerſal cuſtom of preſenting ſacrifices and obligations to God doth ſufficiently ſhew: which implied in them who preſented them a confeſſion of guilt to be expiated, of puniſhment to be deſerved (ſuch as was repreſented in the deſtruction of a living creature,) as alſo a deſire of making ſatisfaction (intimated by their cheerfull parting with ſomewhat dear and valuable to them;) upon which conſiderations of humble acknowledgment, of willingneſs to ſatisfy in a manner ſo ſignal and ſolemn, declared they did hope God's wrath would be appeaſed and his judgments averted from them: Such it ſeems was the common preſumption of mankind; which yet could not ſatisfy or quiet the minds of them who ſhould conſider, that as ſuch performances could not really take away guilt, nor ſufficiently repair thoſe ineſtimable wrongs and affronts put upon God, ſo God had never plainly declared his intention to conſider or accept them; ſo that in effect their opinion was ſomewhat unreaſonable, and their hope groundleſs. This obſervation I propound as yielding a good argument (the general conſent of mankind) to prove that the doctrine (concerning remiſſion of ſins obtainable from God) is a fundamental point, and a principal part of all Religion, and that yet (as to any ſolid and certain ground of believing or hoping it) it is peculiar to Chriſtian Religion; God never before the revelation Evangelical) having clearly and fully ſignified, that he would pardon offences (at leaſt all of them, heinous and preſumptuous offences) committed againſt him. What God would have done he had taught partly by a Rom. 2. natural law and light implanted in every man's ſoul, partly by expreſs promulgation made to the Patriarchs of old, and derived to poſterity from them by tradition; how men in reſpect thereto behaved themſelves, their conſcience (*accuſing or excuſing them*) could teſtify; but how, in caſe of tranſgreſſing thoſe dictates and laws, he would deal with them, he Gal. 3. never plainly had diſcovered. Indeed the Jewiſh diſpenſation (which was Numb. 15. 27, &c. particular and preparatory to Chriſtianity) did appoint and accept Expiations for ſome leſſer faults, committed out of ignorance and infirmity; Act. 13. 38. but did not pretend to juſtify from all things (as St. *Paul* in the *Acts* ſpeaks) nor promiſe or give hope of pardon upon any terms for great preſumptuous ſins committed wilfully, with a high hand: it rather threatens an indelible continuance of guilt upon an extreme and inevitable Numb. 15. 30. vengeance againſt the perpetrators of them: *The ſoul* (ſaith the Law) *that doth preſumptuouſly, the ſame reproacheth the Lord, and that ſoul ſhall be cut off from among his people: Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandment, that ſoul ſhall utterly be cut off,* (by God's ſpecial Providence) *his iniquity ſhall be upon him.* And we know how ſolemn and dreadfull imprecations were pronounced againſt not only Deut. 27. 26. the tranſgreſſours of ſome particular laws, but generally againſt all thoſe Gal. 3. 10. who did *not continue in all things written in the law to do them:* ſo that the remiſſion tendred by *Moſes* was of a very narrow extent, and ſuch as

could hardly exempt any man from obligation to and fear of puniſhment;
Indeed, to prevent utter deſpair, and that which is naturally conſequent
thereupon, a total neglect of duty; God was pleaſed by his Prophets
among that people occaſionally to intimate ſomething of farther grace
reſerved, and that he was willing (upon condition of humble and ſincere
repentance) to receive even thoſe, who were guilty of the higheſt offences,
to mercy. But theſe diſcoveries, as they were ſpecial and extraordinary,
ſo were they farther preparatory to the Goſpel, and as dawnings
to that bright day of grace, which did by Chriſt ſpread its comfortable Luk. 1. 77, 78.
light over the world, revealing to mankind a general capacity of God's 2 Cor. 6. 2.
favour, (procured in a manner admirable and ſtrange) obtainable by means
declared, upon terms propounded therein.

Thereby is fully and clearly manifeſted to us how God in free mercy
and pity to us (all our works being unworthy of any acceptance, all our
ſacrifices unfit in the leaſt part to ſatisfy for our offences) was pleaſed
himſelf to provide an obedience worthy of his acceptance, and thoroughly
well-pleaſing to him (imputable to us as performed by one of our kind
and race; and apt to appeaſe God's juſt wrath againſt ſuch a generation
of rebels) to provide a ſacrifice in nature ſo pure, in value ſo precious, as
might be perfectly ſatisfactory for our offences: in regard to which obedience
God is become reconciled, and opens his arms of grace to mankind;
in reſpect to which ſacrifice, he tenders remiſſion to all men, that
upon his terms (moſt equal and eaſie terms) are willing to embrace it.
This is the great doctrine, ſo peculiar to the Goſpel, from whence eſpe- Vid. Lu. 1. 77.
cially it hath its name; from whence it is ſtyled *the Goſpel of grace*; *this* Act. 20. 24.
is the good tidings of great joy to all people, which the Angel firſt preached Luk. 2. 10.
at our Saviour's birth; which the Apoſtles were ordained *to preach and* Luk. 24. 47, 48.
teſtify unto all nations as the main point of Chriſtian Religion (that in
our Saviour's name *repentance and remiſſion of ſins ſhould be preached unto* Act. 5. 31.
all nations) that God had *exalted him to his right hand as a Prince and a* Heb. 12. 17.
Saviour to give repentance unto Iſrael, and remiſſion of ſins: (to give repentance,
that is to give *μετανοίας τόπον, i. e.* a room for repentance in order Act. 13. 38.
to mercy, to make it acceptable and available for the remiſſion of ſins:) 1 Joh. 2. 12.
God (ſaith St. *Paul*) *did conclude all men under diſobedience, that he might* Rom. 11. 32.
have mercy upon all: *All men have ſinned and are come ſhort of the glory of* Gal. 3. 22.
God; *But, we are juſtified freely by his grace, by the redemption which is in* Rom. 3. 4, 5, &c.
Chriſt Jeſus; *whom God hath propounded a propitiatory by faith in his bloud,*
for the demonſtration of his righteouſneſs, toward the forgiveneſs of fore-paſt
offences. In which words of St. *Paul*, all things concerning the ſubject of
our preſent diſcourſe are expreſſed or implied: the nature of it (freeing
us from guilt, and rendring us juſt in God's ſight,) the cauſes whence it
ſprang; the external impulſive in reſpect of God, or occaſion thereof, our
neceſſity and miſery; the internal impulſive, God's grace, and free goodneſs;
alſo the meritorious cauſe, procuring it (our Saviour's obedience,
and ſuffering; whereby he did make atonement for our ſins,) the ends
whither it tends (the demonſtration of God's goodneſs, and his juſtice;
or of his mercifull juſtice, ſignified by the word δικαιοσύνη,) the terms and
condition, upon complyance with, or performance of which the effect of
it ſhould follow; (Faith, that is a ſincere embracement, or hearty perſuaſion
concerning the truth of that doctrine or revelation, which offered
it; implying alſo a firm reſolution to ſubmit to the yoke of Chriſt, and
obey his righteous laws;) laſtly, the means of conveying, declaring, and
confirming it (implied by the words, πάρεσις προγεγονότων ἁμαρτημάτων,
the remiſſion of fore-paſt ſins; ſuch as was ſolemnly exhibited, ſignified,

ratified in the Church-miniſteries of baptiſm, abſolution, and reconciliation upon penance and confeſſion; eſpecially the firſt.) Theſe things I cannot inſiſt upon particularly or diſtinctly, nor do much need to do ſo, having had occaſion to conſider moſt of them formerly in theſe diſcourſes, eſpecially when we ſpake concerning the ſalvation procured by Jeſus, the ſacerdotal office of Chriſt, the death and paſſion of our Saviour: I ſhall therefore only now briefly touch (that which ſeems here ſpecially referred to) the ordinary manner of conveying this great grace to men, by the miniſtery of the Church. To which purpoſe we may conſider, that although it be true that God generally propounds remiſſion of ſins (upon Acts 26. 20. 3. 19. account of our Saviour's performances and in his name) to *all that truly repent and turn unto him*; that he chiefly grants it upon this conſideration; nor with-holds it from any upon the blameleſs default of any other performance; yet he requires (and to comply with his will therein, is part of duty which the repentance mentioned diſpoſes to, and is declared by;) God requires, I ſay, (as well for the publick edification and the honour of the Church, as for the comfort and advantage of the perſons more immediately concerned herein) that this repentance,

1. Be publickly declared and approved by the Church; that this remiſſion be ſolemnly and formally imparted by the hands of God's Miniſters, declared by expreſs words, or ratified by certain ſeals, and ſignified by myſterious repreſentations appointed by God: Thus hath every man (upon declaration of his real faith and repentance, to the ſatisfaction of Acts 2. 38. 3. 19. the Church) being admitted to baptiſm, the entire forgiveneſs of his ſins, and reception into God's favour, conſigned unto him therein; confirmed and repreſented by a viſible ſign, ſhewing, that as by water the body is waſhed and cleanſed from adherent filth, ſo by the grace then imparted, the ſouls of them (upon whom that myſtical rite is performed) Act. 3. 19. Heb. 10. 22. 1 Pet. 3. 21. are cleared from the guilts that ſtained it, *their ſins are wiped out* ('tis St. *Peter*'s expreſſion in the *Acts*) *their hearts are ſprinkled from an evil conſcience* (as it is in the Epiſtle to the *Hebrews*) *they are ſaved* (or put into a ſtate of ſalvation; as St. *Peter* aſſures us.)

2. Likewiſe, if Chriſtian men having fallen into ſin, or failed of duty toward God, do ſeriouſly confeſs their fault, and heartily repent thereof, when the Miniſters of the Church in God's name and for Chriſt's ſake do declare (or pronounce) to them ſo doing, or ſo qualified, the pardon of their ſin, and abſolve them from it; we need not doubt that their ſins are really forgiven, and the pardon expreſſed in words, is effectually diſpenſed unto them.

3. Moreover, if perſons having committed notorious enormities, ad- 1 Joh. 5. 16. judged of a deadly and deſtructive nature (*ſins unto death*, St. *John* calls them) inconſiſtent with the ſtate of grace, and ſcandalous to the Chriſtian profeſſion, are therefore juſtly ſecluded from communion of the Church; when upon ſubmiſſion to the penances injoined, and ſatisfactory demonſtrations of repentance, they are reſumed into the boſom of the Church, we may be aſſured that (according to the Catholick reſolution againſt the *Novatians*;) ſuppoſing the repentance true and real, their ſins are remitted, and they reſtored to a ſtate of grace: For ſince God hath Ezek. 18. 21, 22, 27, 30. Eſ. 1. 16, 17, 18. expreſly declared, that if the *wicked will turn from all his ſins that he hath committed, and keep all God's ſtatutes, and do that which is lawfull and right, he ſhall ſurely live, he ſhall not die; All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him*;---*he ſhall ſave his ſoul alive* Matt. 18. 13. Luk. 15. ---*iniquity ſhall not be his ruin*---that if we *waſh our ſelves, and make our ſelves clean, and put away the evil of our doings from God's eyes, and ceaſe*

to do evil---Though our ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool. Since God *delights not in the death of any ſinner, but rather deſires that all men ſhould be ſaved:* Since our Saviour intimates the ſatisfaction he hath in *finding the ſheep* that had erred from his fold; and God is ſo highly pleaſed with the *return of a prodigal ſon* (that had ſpent abroad all his ſuſtenance in riot) *home to his houſe:* Since our Saviour's performances are in value and vertue ſufficient to expiate for the greateſt offences, to redeem the moſt grievous ſinners; *ſo that if any man ſins, he hath,* upon due repentance, *an advocate with the father:* Since the deſign of ſuch puniſhments, inflicted upon offenders, reſpects edification, not deſtruction; and procures the ruin of the fleſh that the ſpirit may be ſaved: Theſe things, I ſay, being conſidered, the Church (to which the publick and ordinary diſpenſation of God's grace, according to the diſpoſitions and conditions which he hath declared to require in order to men's becoming capable thereof, is committed) hath ſufficient warrant to receive ſuch perſons into a ſtate of grace and reconciliation with God; ſo that we need not doubt but *whoſe ſins they* ſhall thus *remit, ſhall* in effect (according to our Saviour's word) *be remitted*; *whom they* ſhall thus *abſolve on earth,* they *ſhall be abſolved in heaven.* But theſe things I have formerly touched, in diſcourſing upon the Power of the Keys; I ſhall only add a few words concerning the uſe and practical influence of this Point, being believed and conſidered, ſhould have upon us. And,

1 Joh. 2. 2.
1 Cor. 13. 10.
1 Cor. 5. 5.
Joh. 29. 23.
Matt. 18. 18.

1. It ſhould engage us to admire the goodneſs of God; and with gratefull hearts to praiſe him for it; if we ſhould offer the higheſt injuries, affronts, and deſpights to the Majeſty of an earthly Prince among us (ſo infinitely inferiour to that of God) we ſhould have reaſon to admire his goodneſs and clemency, did he paſs them over, did he not with extreme ſeverity avenge them: there can be no higher than thoſe we have offered to Almighty God (none capable in any compariſon of ſuch aggravations) how unexpreſſibly great therefore is his goodneſs that freely offers us pardon; that earneſtly invites and intreats us to accept it; that hath been at ſuch an expence, and condeſcended ſo low to purchaſe for us the means thereof? It is ὑπερβάλλουσα χάρις, an exceſſive grace of God; ὑπερβάλλων πλοῦτος τῆς χάριτος, an exceſſive riches of grace; ἀνεκδιήγητος δωρεὰ *(an unutterable gift)* of God, as St. *Paul* ſpeaketh: Let us conſider our ſtate, and the nature of God, with the aggravations of our offences grounded on them, and we ſhall in ſome meaſure perceive it ſo; and what thankfulneſs we are conſequently obliged to render.

2 Cor. 9. 14, 15.
Eph. 2. 7.

2. It ſhould beget in us as gratefull reſpect, ſo ardent love to God, in proportion to the favour we have received: It was his love that moved him to forgive us our ſins *(God being rich in mercy, for his great love, with which he loved us, did quicken us with Chriſt, who were dead in treſpaſſes and ſins.)* And to this love of pity in God, ſhould anſwer a love of reverence in us toward ſo gracious a Lord. Our Saviour you know propounds the queſtion to St. *Peter* concerning two debtours, of whom one did owe 50, the other 500 pence; and both being forgiven by the creditour, *whom he thought of the two ſhould love him moſt:* he anſwers according to the plain dictate of nature, *he to whom moſt was forgiven:* and our Saviour approves his anſwer with an ὀρθῶς ἔκρινας, *Thou haſt judged rightly:* And the Holy Penitent *(Mary Magdalen) becauſe many ſins were forgiven her, therefore did love much:* ſo doth reaſon and example oblige us to do.

Eph. 2. 4.
Luk. 7. 41. & 47.

Pſal. 32. 1, 2.
Rom. 5. 1.
Iſa. 44. 22.

3. It affords matter of comfort to us; a comfortable ſenſe of mercy conferred; a comfortable hope of mercy to be obtained: *Bleſſed is he* (ſaith the Pſalmiſt) *whoſe tranſgreſſion is forgiven, whoſe ſin is pardoned--- Bleſſed is the man, unto whom the Lord imputeth no iniquity--- Being juſtified by faith, we have peace with God.* All good Chriſtians are in this bleſſed ſtate, and may enjoy a delightfull ſatisfaction in reflecting thereupon, able to ſupport them againſt all other occaſions of ſorrow or diſpleaſure that may befall them; and, it will fortify us againſt deſpair to conſider, that however God hath been offended by our ſins, he will be appeaſed by our repentance; ſo that our ſins ſhall be blotted out and vaniſh as a thick cloud, which paſſing away, leaves a ſerene sky behind it. *If any man ſin, we have an advocate*, &c.

Joh. 5. 14.
Pœnitentia tabula poſt naufragium. *Tertull.*

4. It is alſo an engagement to obedience: *Behold*, (ſaid our Saviour to the diſeaſed man) *thou art made whole, ſin no more, leſt a worſe thing come upon thee.* Having obtained a cure and ſtate of health by God's grace, we by relapſing into ſin, expoſe our ſelves to greater danger, we incurr deeper guilt: Our ſtate, though not wholly deſperate, becomes very perillous. 'Tis better continuing in the ſhip, than committing our ſafety to a plank.

Matt. 18. 6.
Matt. 18. 35.
Matt. 6. 14.

5. Laſtly, the conſideration of this point will ſhew us how much we are obliged (in conformity and compliance with God) to bear with and forgive the offences or injuries done againſt us; you know how ſtrongly our Saviour preſſes the conſideration of God's free pardon beſtowed on us to this purpoſe: How he ſets out the unreaſonableneſs and diſ-ingenuity of them which are *hard-hearted toward their brethren and fellow-ſervants in this caſe*; how he threatens unavoidable ſeverity toward thoſe, who *do not from their hearts forgive their brethren their treſpaſſes*, and promiſes remiſſion of ſins, *to them who* (according to what they in their prayers profeſs themſelves to do) *ſhall forgive to men the offences committed againſt them*; making it not only an indiſpenſible condition, but (as it were) a means of obtaining God's mercy and favour. But I leave it to your meditation to make farther profitable deductions from this point: So I proceed:

The reſurrection of the body.

Vid. Maccab.
Tuſc. 1.

Τῆς σαρκὸς, *of the fleſh*, it is in Greek; which comes to the ſame; the immortality or ſurviving of the ſoul after death (as being a foundation of receiving reward and puniſhment for men's deeds in this life) hath been in all Religions (except perchance that of the ancient Jews; but they afterwards found it neceſſary to ſuppoſe this point--- when they found the moſt pious obnoxious to greateſt affliction, which propounded great rewards and puniſhments in this life, aſſuring that Providence which diſpenſed them, by ſenſible experiments) hath been, I ſay, almoſt in all Religions deemed a neceſſary principle, as the moſt potent excitement to vertue; the moſt powerful determent from wickedneſs; the moſt ſatisfactory ground of reſolving difficulties concerning the nature and providence of God; which general conſent (running through all ancient Religions) according to that of *Cicero*, *Permanere animos arbitramur conſenſu nationum omnium*, argueth it not only agreeable to common reaſon, but deduced from original tradition, without which (conſidering the variable diſpoſitions and capacities of mankind) it is hard to conceive ſo many Nations ſhould unanimouſly conſpire in an opinion of that nature (ſo removed from ſenſe) however reaſonable. Indeed

the Philoſophers, men affecting to ſoar above the pitch of vulgar apprehenſion, and who perceiving the great ſuperſtition and vanity immixt with common Religions (as they had been by fraud and folly corrupted, and become degenerate from primitive tradition) did not ſcruple to call any thing delivered in them to queſtion, and to determine about them according to reaſons offering themſelves, did differ herein; yet ſo as ſcarce any, who acknowledged a Divinity, which (having made and governing the World, and to whom therefore reverence and ſervice from men was due) did not approve and aſſert it; as indeed they muſt needs do in conſonance to their opinion concerning God; all arguments upon which Religion is built, inferring it; which they did endeavour farther to confirm by reaſons, drawn from the nature of man, which you may ſee collected and elegantly urged by *Cicero* in the firſt of his *Tuſculane* Queſtions: which arguments yet we may perceive had not ſo great an efficacy either upon him, or upon *Socrates* himſelf (the firſt great promoter of this doctrine as deducible from reaſon) that they were thoroughly confident of its truth, and freed from all doubt concerning it. The certainty thereof we owe to Chriſtianity alone, and to his inſtruction, *who brought life and* 2 Tim. 1.10.
immortality (that is, immortal life) *to light:* It plainly teaches us, that when we die, we ſhall not wholly periſh like brute beaſts (or other natural bodies, when they are diſſolved) that our ſouls do not vaniſh into nothing, nor are reſolved into inviſible principles, but return into God's hand, and the place by him appointed for them; there continuing in that life, which is proper to a ſoul. This Chriſtianity teacheth us; and not only ſo, but farther, that our bodies themſelves ſhall be raiſed again out of their duſt and corruption; and our ſouls ſhall be re-united to them; and our perſons reſtored to their perfect integrity of nature: the bringing of which effects to paſs, by the divine power is called moſt commonly
the reſurrection of the dead, (or *from the dead*, ἐκ νεκρῶν) and ſimply *the* ἐγείρειν.
reſurrection; ſometimes *the regeneration* (or iterated nativity) and *being* Heb. 11. 19. ἀναγαγεῖν.
born from the dead; which names plainly imply a reſpect to the body, and Heb. 13. 20.
to the perſon of a man, as conſtituted of body and ſoul: the meer per- Matt. 19. 28.
manency of our ſouls in being and life, could not be called (with any Coloſ. 1. 18. Apoc. 1.
propriety or truth) *a reſurrection*; that which never had fallen, could not be ſaid to be raiſed up; that which did never die, could not be reſtored from death; nor could men be ſaid to riſe again but in reſpect to that part, or that ſtate, which had fallen and ceaſed to be: And as to be *born at firſt* ſignifies the production and union of the parts eſſential to a man, body and ſoul, ſo to be *born again* implies the reſtitution and re-union of the ſame; a man becoming thereby the ſame entire perſon, which he was before. The ſame is alſo ſometimes ſignified in terms more formal and expreſs:
the quickning of the dead; *the vivification of our mortal bodies*; *the redemp-* Rom. 4. 17. 8.11, 23.
tion of our body; *this corruptible* (τὸ φθαρτὸν τοῦτο, this very ſame corrup- 2 Cor. 5.2, &c.
tible) *putting on immortality*; *thoſe which are in the Graves hearing Chriſt's* 1 Cor. 15. 53.
voice, and proceeding forth to reſurrection of life or judgment; *The awaking* Joh. 5.28.
of them which ſleep in the duſt of the earth; *The ſea, the death, the hell* (or Dan. 12.2.
univerſal Grave) *yielding up their dead:* which expreſſions, and the like, Apoc. 20. 13.
occurring, moſt clearly and fully prove the reſtitution of the body, and its re-union with the ſoul, and the perſon becoming in ſubſtance completely the ſame that he was; which truth of all perhaps, which Chriſtianity revealed, as moſt new and ſtrange, was the hardlieſt received, and found moſt oppoſition among the Heathens, eſpecially Philoſophers.
Hearing the reſurrection of the dead, ſome of them mocked; others ſaid, Act. 17. 32.
We will hear thee again about this: ſo was St. *Paul*'s diſcourſe entertained

Vid. Orig. c. Celſ. I. among the *Athenians*; ſome derided it as (it ſeems) conceiving it a thing
altogether impoſſible, or very improbable to happen; they did not ſee
Nat. Hiſt. II. 7. VII. 55. how it could, why it ſhould be done (as *Pliny*, ſome-where counting the
revolution of the dead to life, a thing impoſſible to be performed, other-
* Puerile deliramentum. where a * childiſh foppery to ſuppoſe it;) but why it ſhould be impoſſible
to the divine power, no good reaſon can be aſſigned: To recollect the
diſperſed parts of a man's body; to diſpoſe them into their due order; to
reduce them unto a temper fit to ſerve vital functions; to re-join the ſoul
unto the body ſo reſtored, why ſhould it be impoſſible, why ſeem hard to
him, who firſt framed and temper'd our body out of the duſt, and in-
ſpired the ſoul into it? yea to him, who out of meer confuſion digeſted
the whole world into ſo wonderfull an order and harmony? to him that
into a dead lump of earth inſerted ſuch varieties of life? that from ſeeds
buried in the ground, and corrupted there, cauſes ſuch goodly plants to
1 Cor. 15. 36, *&c.* ſpring forth? that hath made all nature to ſubſiſt by continual vi-
ciſſitudes of life and death? every morning (as it were) and every
ſpring repreſenting a general reſurrection: [*Ah Lord God* (ſaith the
Jer. 32. 17. Prophet *Jeremy*) *thou haſt made the heaven and the earth by thy great
power and ſtretched-out arm, and there is nothing too hard for thee:* (too
hard for omniſcient wiſdom to contrive, for omnipotent ſtrength to exe-
cute.)] And what difficulties ſoever fancy may ſuggeſt, can we doubt
of that to be poſſible, which experience ſhews us to be done? Let that
Eze. 37. 1, *&c.* paſſage in the Prophet *Ezekiel* ſuffice, concerning very dry bones ſcat-
tered about in an open field, which at God's word came together and
united in order; the ſinews and the fleſh coming upon them, and the
skin covering them; and laſtly, breath coming into them, ſo that they
lived and ſtood upon their feet an exceeding great Army; whether we
ſuppoſe it to be a parable or a hiſtory, to relate to the laſt reſurrection or
not, implies yet a poſſibility of ſuch a reſurrection, and yields a lively
reſemblance thereof: But more plainly do many inſtances of particular
reſurrections, for the confirmation of our faith recorded in Scripture:
Heb. 11. 35. *Women* (ſaith the Author to the *Hebrews*) *received their dead by reſur-
1 King. 17 23. rection*; relating to the Widow of *Sarepta*'s child, who by *Elias*'s prayer
2 King. 4. 36. did revive; and the *Shunamites* child raiſed by *Eliſha*; to which might
2 King. 13. 21. be added the man, who being let down into *Eliſha*'s Sepulchre, and
touching the bones of that Prophet, did revive and ſtand upon his feet:
And in the New Teſtament we have likewiſe divers examples of perſons
by our Saviour raiſed and reſtored from death to life, *Jairus* his daugh-
Joh. 11. 39. ter, the young man of *Naim*, *Lazarus* (who had been four days dead,
in which time bodies come to putrefie and ſmell) and more remarkably
Matt. 27. 52. 'tis ſaid in St. *Matthew*'s Goſpel, that at our Saviour's death *many tombs
were opened, and many bodies of Saints, that had departed, roſe; and com-
ing out of the tombs* (after our Saviour's reſurrection) *entred into the Holy
τοῖς πολλοῖς. City, and did appear to many* (or publickly; a clear and full experiment of
a miraculous reſurrection, like to that we believe: But above all, our Sa-
viour's reſurrection may confirm our faith herein, it being deſigned to
that purpoſe, πίστιν παρασχὼν πᾶσιν, *God holding forth* (ſaith St. *Paul*) *a
Act. 17. 32. convincing argument to all of the reſurrection* (and other appendant verities
1 Cor. 15. 10. taught in the Goſpel) *raiſing him up from the dead: And if Chriſt be prea-
ched that he roſe from the dead; how ſay ſome, that there is no reſurrection
of the dead?* how can any man deny that to be poſſible, which is ſo re-
ally exemplified? nay, how can we doubt that we ſhall follow, when
we ſee him going before; as the *captain of life*; as *our fore-runner*; as
1 Cor. 15. 21. 22. 49. *the firſt-fruits of them that ſleep*, and *firſt-born from the dead*, as that ſecond
Adam,

Adam, whom it is congruous that we ſhould all conform to in the reſtitution of our nature, as we did to the firſt *Adam* in the decay thereof; that we ſhould live by him, as we died by the other; and bear the image of the heavenly immortal man, as we did that of the earthly and mortal one: Neither (as not impoſſible ſo) can this reſurrection be ſhewed improbable, or implauſible, but rather very conſonant to the reaſon of the thing. Man, according to original deſign and frame, doth conſiſt of ſoul and body; thoſe parts have a natural relation, an aptitude, and an appetite (it ſeems by their unwillingneſs to part) to cohabit, communicate, and co-operate with each other: many actions very proper to man's nature cannot be performed without their conjunctions,concurrence,many capacities of joy and comfort (with their contraries) reſult thence: the ſeparation of them we ſee how violent and repugnant it is to nature; and we are taught that it is penal, and a conſequent of ſin; and therefore cannot be good and perfect. No wonder then, that God deſigning to reſtore man to his ancient integrity, and more (to a higher perfection) to reward him with all the felicity his nature is capable of,(on one hand I mean, as on the other hand to puniſh and afflict him according to his demerit) ſhould raiſe the body and re-join it to the ſoul, that it might contribute its natural ſubſerviency to ſuch enjoyments and ſufferings reſpectively: not to omit the congruity in juſtice, that the bodies which did partake in works of obedience and holineſs, or of diſobedience and prophaneneſs (which, in St. *Paul*'s language, were either ſlaves to impurity and iniquity, or *ſervants of righteouſneſs unto ſanctification)* ſhould alſo partake in ſuitable recompences; that the body which endured grievous pains for righteouſneſs,ſhould enjoy comfortable refreſhments; that which wallowed in unlawfull pleaſures ſhould undergo juſt torments.

Rom. 6. 19. Tertul. Apol. &c.

I omit (the time ſo requiring) many conſiderations pertinent to this purpoſe: I ſhall only add, what we farther learn in Scripture (which alſo the reaſon of the thing would teach us) concerning this point; that as the bodies of men ſhall be raiſed the ſame in ſubſtance, ſo they ſhall be much altered in quality: for whereas according to their preſent temper and frame our bodies are frail and weak, apt by every ſmall impreſſion upon them to be broken, or impaired, needing continual reparation, and notwithſtanding all means uſed to preſerve them growing to decay and diſſolution; and whereas they are deſtined after their reſurrection, to a continual abiding in joy or pain; it is neceſſary they ſhould be ſo changed as that they may be fit without decay to enjoy thoſe everlaſting comforts, able without diſſolution to undergo thoſe endleſs pains: and particularly farther, whereas the body here doth clog the ſoul, doth excite troubleſome paſſions, doth incline to ſenſual deſire, doth require much care to preſerve and pleaſe it; ſuch things being inconſiſtent with or prejudicial to that ſtate of ſpiritual reſt and joy, which good men are deſtined to; a change muſt needs be made therein, preventive of ſuch inconveniencies: *for* (as St. *Paul* ſaith) *fleſh and bloud* (a body ſo brittle and paſſible, ſo apt to be affected by, ſo addicted to ſenſible goods) *cannot enter into the Kingdom of God*; *nor can corruption inherit incorruption*; *but this corruptible muſt put on incorruption, and this mortal muſt put on immortality*; *the dead muſt be raiſed incorruptible*; there muſt be a very ſudden mutation (ſo St. *Paul* in ſeveral places expreſly tells us) a metamorphoſis into a reſemblance with Chriſt's glory; *a transfiguration of our vile body into conformity with his glorious body*. *Our body is ſown in corruption, it ſhall be raiſed in incorruption*; *it is ſown in diſhonour, raiſed in glory*; *ſown in weakneſs, raiſed in power*; *ſown a natural body, raiſed a ſpiritual.* But ſo much concerning the Reſurrection,I proceed to that which follows thereupon.

1 Cor. 15. 50, 53. 49. 52.

1 Cor. 15. 52. 1 Theſſ. 4. 15, 16, 17. 2 Cor. 3. 18. Phil. 3. 21. Vid. 1 Cor. 15, 42, 43, 44.

Life

Life everlaſting.

THE immediate conſequent of the Reſurrection (common to juſt and
unjuſt) is (as we have it in the Catalogue of fundamental doctrines,
Heb. 6. 2. ſet down by the Apoſtle to the *Hebrews*,) κρῖμα αἰώνιον, that judgment,
2 Cor. 5. 10. or doom by which the eternal ſtate of every perſon is determined; *ac-
cordingly every man muſt bear the things done in the body according to what he
hath done, whether it be good or evil.* Now this ſtate generally taken (as
reſpecting both the righteous and bleſſed; the wicked and miſerable) as it
doth ſuppoſe a perpetual duration in being and ſenſe, ſo it may be called
everlaſting life; although life (as being commonly apprehended, a prin-
cipal good, and all men having naturally a ſtrong deſire to preſerve it,
Vid. Deut. 5. v. ult. with reference alſo perhaps to the phraſes uſed under the law, wherein
continuance in life is propoſed as a reward to the obedient, and death
threatned to tranſgreſſours) is uſed to denote peculiarly the bleſſed
ſtate; as death (the moſt extreme of legal puniſhments, and moſt
abominable to nature) is alſo uſed to ſignify the condition of the
Joh. 5. 29. damned; *the reſurrection of life*, and *reſurrection of damnation*; *ever-*
Matt. 25. 45. Dan. 12. 2. *laſting life*, and *everlaſting puniſhment (ſhame and everlaſting contempt)*
being oppoſed. Although I ſay life be commonly thus taken (as is alſo
Phil. 3. 11. the reſurrection ſometimes for that which belongs only to the righteous,
Luk. 20. 35. tranſmitting them into happineſs) yet the reaſon of the thing requires,
that here we underſtand it generally, ſo as to comprehend both ſtates
(both being matters of faith equally neceſſary, as it were, and of like fun-
damental conſequence;) both yielding both the higheſt encouragements
to a good, and determents from a bad life. For as on the one hand what
can excite us more to the performance of duty than ſo happy a ſtate; a
Pſal. 16. 11. ſtate of higheſt dignity and glory, of ſweeteſt comfort and joy; of joy,
full in meaſure, pure in quality, perpetual in duration, perfect in all re-
ſpects to the utmoſt capacity of our nature: wherein all our parts and
faculties ſhall be raiſed to their higheſt pitch of perfection; our bodies
1 Cor. 15. 42, become free from all corruptibility and decay; all weakneſs and diſeaſe;
43, 44. 2 Cor. 3. 18. all groſſneſs, unweildineſs, defilement, and deformity, ſhall be rendred
Phil. 3. 21. incorruptible, glorious, and ſpiritual: our ſouls in their nature perfected,
1 Cor. 13. 12. in their inclinations rectified, in their appetites ſatisfied; the underſtand-
ing being full of light, clear and diſtinct in knowledge of truth, free from
error and ignorance; the will ſteadily inclined to good, ready to com-
ply with God's will, free from all perverſeneſs and weakneſs; our affe-
ctions ſet in right order and frame, with conſtant regularity tending to
that which is truly good, and taking full delight therein. Wherein we
1 Joh. 3. 2. ſhall enjoy the bliſsfull preſence and ſight of God, ſmiling in love and
Heb. 12. 22. favour upon us, of our gracious redeemer, of the holy angels, of the juſt
made perfect; whoſe company and converſation how unconceivably
ſweet and delightfull muſt it be? wherein nothing adverſe, or trouble-
ſome can befall us; no unpleaſant or offenſive object preſent it ſelf to us;
no want or need of any thing; no care, or fear, or ſuſpicion; no labour
or toil; no ſorrow or pain; no regret or diſtaſt; no ſtir or contention;
Apoc. 3. 4. no liſtleſſneſs or ſatiety: *God will wipe* (as it is in the Apocalypſe) *every
tear from their eyes*; and death ſhall be no more, nor ſorrow, nor clamour
(or complaint) nor pain any more; in fine a ſtate ſurpaſſing all words
to expreſs it, all thoughts to conceive it, of which the higheſt ſplendours
and choiceſt pleaſures here are but obſcure ſhadows (do yield but faint and
1 Cor. 2. 9. imperfect reſemblances) comparable to which *no eye hath ſeen, no ear hath
heard,*

heard, nor hath it aſcended into any heart to conceive the like, (as St. *Paul* out of the Prophet *Eſay* tells us) the firm belief, I ſay, and careful conſideration of the certainty by a pious and holy life, of acquiring right unto and poſſeſſion of ſuch a ſtate muſt needs be the greateſt excitement poſſible thereto; as muſt the loſs and falling ſhort thereof be of mighty efficacy to withdraw us from impiety: As on this hand, ſo on the other hand, the being perſuaded, that by neglecting our duty and tranſgreſſing God's law we ſhall certainly incurr intolerable pains and miſeries without eaſe or reſpit; without hope or remedy, without any end: that we ſhall for ever not only be ſecluded from God's preſence and favour, be deprived of all reſt, comfort, and joy; but detruded into utmoſt wretchedneſs; a ſtate more dark and diſmal, more forlorn and diſconſolate than we can imagine; which not the ſharpeſt pain of body, not the bittereſt anxiety of mind any of us ever felt, can in any meaſure repreſent; wherein our bodies ſhall be afflicted continually with a ſulphureous flame, not ſcorching the skin only, but piercing the inmoſt ſinews; our ſouls inceſſantly bit and gnawed upon by a worm (the worm of bitter remorſe for our wretched perverſneſs and folly; of horrid deſpair ever to get out of this ſad eſtate) under which vexations unexpreſſible, always enduring pangs of death, always dying, we ſhall never die: This perſuaſion, I ſay, muſt needs moſt effectually deterr us from thoſe courſes of impiety, which certainly lead to ſo miſerable a condition; if it cannot, what can do it? We muſt beyond all impreſſion that any reaſon can make upon us be irrecoverably ſtupid or obſtinate; infinitely careleſs of our own good, bent to our ruine. But theſe things the time will not permit me farther to dilate upon; and I did formerly (in treating upon our Saviour's coming to judgment) ſomewhat largely preſs conſiderations of this nature. I ſhall only therefore conclude with a Prayer to Almighty God, that according to his infinite mercy he by his gracious aſſiſtance leading us in the ways of piety and obedience would bring us into everlaſting life and happineſs; withdrawing us from impiety and iniquity would deliver us from eternal death and miſery: To whom be all praiſe and glory for ever. *Amen.*

Eſ. 64. 4.

AN EXPOSITION OF The Lord's Prayer.

AMong all the Duties preſcribed to us by our Religion, the rendring due Worſhip to God is in nature, and for conſequence the principal: God thereby being moſt directly honoured, and ſerved, we from it immediately deriving moſt ample, and high benefits; to the performance of which duty we are furniſhed with excellent direction, and aſſiſtance from that Prayer, which our Lord (at ſeveral times, and upon ſeveral occaſions) dictated, and recommended to his Diſciples, both as a pattern, according to which they ſhould regulate their devotions (*Pray thus*, or in this manner, ſaith he in St. *Matthew*) and as a form, in which they ſhould expreſs them (*When you pray, ſay*; that is, ſay this or in theſe words; ſo he enjoyns them in St. *Luke*): unto it therefore we ſhould carefully attend as to our beſt rule; and we ſhould frequently uſe it as our beſt matter of devotion; to the well-performing of both which duties, it is requiſite that we ſhould diſtinctly underſtand the particulars contained therein, in order to which purpoſe we ſhall endeavour to explain them; but firſt let us premiſe a few words in general about Prayer.

Matt. 6. 9.
Luk. 11. 2.

Quamlibet alia verba dicamus, quæ affectus orantis vel præcedendo format ut clareat, vel conſequendo attendit ut creſcat, nihil aliud dicimus, quàm quod in iſta Dominica Oratione poſitum eſt, ſi rectè & congruenter oramus. Aug. *Epiſt.* 121. *Vide illum.*

Prayer in its latitude of acceptation doth comprehend all devotion, or worſhip immediately addreſſed unto Almighty God; conſiſting of praiſe, which we render to God in regard to his moſt excellent perfections, and glorious works; of ſubmiſſive gratulation, declaring our ſatisfaction in all the diſpenſations of his moſt wiſe and juſt providence; of thankſgiving, for the numberleſs great benefits we have received from him; of acknowledging our total dependence on him, and our ſubjection to him; of profeſſing faith in him, and vowing ſervice to him; of confeſſing the ſins we have committed againſt him, with the guilt and aggravation of them; of deprecating the wrath and puniſhment due to us for our offences; of petition for all things needfull and convenient for us; of interceſſion for others, whoſe good we according to duty or charity are concerned to deſire and promote; Prayer, I ſay (although according to its moſt reſtrained ſenſe it only doth ſignifie one of theſe particulars, namely the petition of what is needfull or expedient for us, yet) in its larger acception, as it commonly is uſed, it doth comprize them all; and ſo we may well take it here; this form, although ſo very brief, being with ſo admirable wiſdom contrived, as without ſtraining the words beyond their natural importance, we may, applying a moderate attention, diſcern them all, as to their main ſubſtance, couched therein; ſo that we may indeed reaſonably regard this

1 Tim. 2. 1. —— δεήσεις, προσευχαὶ, ἐντεύξεις, εὐχαριστίαι.

Οὐ μόνον δ' εὐχῆς ἐςὶ διδασκαλία ἐκεῖνα τὰ ῥήματα, ἀλλὰ βίου τελείου παιδαγωγία. Chryſ. *Tom. V.* p. 185.

Totius Evangelii breviarium; Tert. *de Orat.* 1, 9.

Prayer as a complete directory, and a full exerciſe of all our devotion toward God: of devotion, I ſay, the which (to engage, excite and encourage us to the carefull and conſtant practice thereof) we may conſider injoined us as a neceſſary duty, commended to us as a requiſite means of good, and a ſpecial inſtrument of all piety, and as a high privilege granted to us by God.

Deut. 10. 20. Matth. 4. 10. Pſal. 65. 2.

1. It is a natural duty and debt we owe to God (both in correſpondence to the deſign of our being made and endowed with rational capacities agreeable to our relations; and in requital for our being, and for all the good we have, and do continually receive from him) as moſt highly to love and reverence him in our hearts; ſo to declare our eſteem of his excellencies, and our ſenſe of his bounty toward us; to avow the dependence we have upon his will and providence; the obligations we are under to his mercy and goodneſs; to yield our due homage of reſpect, ſubmiſſion and obedience to him: if we do acknowledge a God, our Maker, our Lord, our continual Benefactour to be, we muſt conſequently acknowledge theſe performances in reaſon, juſtice and gratitude due to him; and God accordingly requires, and poſitively injoins them: He is *the Lord our God, whom we muſt worſhip and ſerve*; the God *whom praiſe waiteth for*; *who heareth prayers*, and *to whom* therefore *all fleſh muſt come*; the Scripture is very frequent in commanding the duty.

Εὐχῆς δικαίας οὐκ ἀνήκοος Θεός. Pſal. 34. 10. 145. 18, 19. 10. 17. Jer. 29. 13. 1 Joh. 3. 22. Matt. 21. 22. 7. 7. Luk. 11. 9. Joh. 14. 13. 15. 7. 16. 23.

2. It is a moſt uſefull means, or a condition requiſite for the procurement of benefits, and bleſſings upon us. God hath declared that he doth accept, he hath promiſed that he will reward all devotions with an honeſt intention, and pure mind offered up unto him; that he *is nigh unto all them that call upon him in truth*; that he will *be found of them who ſeek him with all their heart*; that *he will fulfill the deſire of them that fear him*; *he will hear their cry, and will ſave them*; that *they who ſeek him ſhall not want any good thing*; that, *whatever we ask in prayer believing we ſhall receive*; that *if we ask, it ſhall be given us, if we ſeek, we ſhall find*; *if we knock, it ſhall be opened to us.* Prayer is alſo a means of procuring a bleſſing upon all our undertakings; it ſanctifieth every performance, &c. There is no good thing ſo great and pretious, ſo high above the reach of common power; ſo ſtrange to expect or difficult to compaſs, which we may not eaſily and ſurely by this means obtain; relief in all diſtreſſes both of our outward and inward eſtate; ſupplies of all our needs both corporal and ſpiritual; comfort in all our ſorrows and ſadneſſes; ſatisfaction in all our doubts and darkneſſes of mind; help and ſtrength againſt all our temptations we may be confident to obtain, if we duly ſeek them from the Almighty diſpenſer of all good gifts: ſure promiſes there are and obvious examples hereof, too many to be now recited: as on the other hand; they that will neglect this duty, that will not vouchſafe to ſeek help and remedy of God, may be ſure to want it; ſhall certainly ſuffer for their proud contempt, profane diffidence, or fooliſh ſloth: *you will not* (ſaith our Saviour) *come to me, that ye may have life*: no wonder then if they do not receive it, if they will not go thither for it, where only it is to be had. All good things are in God's hand, and we ſhall never by any force or policy get them thence without his will, moved by intreaty; all good gifts come from heaven, and thence we ſhall never fetch them down, without aſcending thither in our hearts and affections, ſpiritual goods eſpecially are ſo high above us, that we can never reach them otherwiſe, than by God's help by humble ſupplication obtained.

Joh. 5. 40.

3. It is not only a means by impetration acquiring for us, but it is an effectual inſtrument working in us all true good; It is the chanel, by which God conveyeth ſpiritual light into our minds, and ſpiritual vigour into our hearts. It is both the ſeed and the food of ſpiritual life; by which all holy diſpoſitions of ſoul, and all honeſt reſolutions of practice are bred and nouriſhed, are augmented and ſtrengthned in us. It exciteth, it quickneth, it maintaineth all pious affections; the love of God can no otherwiſe than by it be kindled, fomented or kept in life (without it we certainly ſhall have an eſtrangement, and an averſation from him) it alone can maintain a conſtant reverence and awe of God, keeping him in our thoughts, and making us to live as in his preſence; it chiefly enliveneth and exerciſeth our faith and our hope in God; it is that which begetteth in our hearts a ſavoury reliſh of divine things; which ſweetneth and endeareth to our ſouls the practice of piety; which only can enable us with delight and alacrity to obey God's commandments: It alone can raiſe our minds from the cares and concernments of this world to a ſenſe and deſire of heavenly things. By it God imparteth ſtrength to ſubdue bad inclinations, to reſtrain ſenſual appetites, to compreſs irregular paſſions; to evade the allurements to evil, and the diſcouragements from good, which this world always preſenteth; to ſupport alſo with patience and equanimity the many croſſes and troubles we muſt ſurely meet with therein. It is, in ſhort, the only ſtrong bulwark againſt temptation and ſin; the only ſure guard of piety and a good conſcience; no man indeed can be a faithfull ſervant to God, a real friend to goodneſs, a ſerious practicer of duty without a conſtant tenour of devotion.

Difficillimum eſt opus orare. Luth.

Fervour of Spirit. Rom. 12. 11. τῷ πνεύματι ζέοντες.

4. It is a moſt high privilege and advantage to us, that we are allowed to pray and addreſs our devotions to God. To have a free acceſs to the preſence and audience of an earthly Prince (to the effect of receiving from him all that we could deſire) would be deemed a matter of great honour, and much advantage; how much more is it ſo to us, that we are admitted to the preſence and ear of the great King of all the world; ſo mighty in power, ſo large in bounty, ſo full of goodneſs and pity; ſo throughly able, ſo exceedingly willing to grant and perform our requeſts? How ſweet a thing, of what comfort and benefit is it, to have the liberty of *pouring out our ſouls and our hearts* (as the *Pſalmiſt* ſpeaks) before God; of disburthening our minds of all their cares, their deſires, their doubts, their griefs and anxieties into the breaſt of ſo kind a friend, ſo wiſe a counſeller, ſo able a helper; who alone indeed can afford relief, eaſe, ſatisfaction and comfort to us? Conſidering which things we ſhall appear not only very diſobedient to God, and highly ingratefull toward him (who ſo infinitely condeſcends in vouchſafing to us *duſt and aſhes* (vile and unworthy creatures) leave to ſpeak and converſe with him) but very injurious and unfaithfull to our ſelves, and to our own good; if we neglect this duty commanded, or ſlight this privilege indulged to us:

Pſal. 62. 8. 42. 4.

Gen. 18. 27.

In the due performance of which we are directed and aſſiſted by this Form of Prayer, compoſed and dictated for that purpoſe by him, who beſt knew what we ought to pray for, and how we ought to pray; what matter of deſire, what manner of addreſs; what diſpoſition of mind would be moſt pleaſing and acceptable to his Father; would moſt become and befit us in our approaches to him. We might conſequently obſerve many things concerning thoſe particulars, diſcernible in this

Deus ſolus docere potuit, ut ſe vellet orari. Tert. *de Orat.* c. 9.

Form: the ſublimity, the gravity, the neceſſity, the ſingular choiceneſs of the matter; together with the fit order, and juſt diſpoſition thereof; according to the natural precedence of things in dignity or neceſſity; the full brevity, the deep plainneſs, the comely ſimplicity of expreſſion; the lowly reverence ſignified therein accompanied with due faith and confidence: theſe, and the like vertues directive of our devotion we might obſerve running generally through the whole contexture of this venerable Form; but we ſhall rather chuſe to take notice of them as they ſhall offer themſelves in their particular places, to the conſideration of which in order we now do apply our ſelves.

Our Father which art in Heaven.

Our Father; upon this title, or manner of compellation, we may firſt obſerve, that although our Saviour preſcribeth this Form as a pattern, and an exerciſe of private prayer to be performed in the Cloſet (and alone in ſecret as is expreſſed in the *Goſpel*) yet he directeth us to make our addreſſes to God in a ſtyle of plurality, ſaying, not *my* Father, but *our* Father; thereby, it ſeems, implying; 1. That we ſhould in our prayers conſider and acknowledge the Univerſality of God's power and goodneſs. 2. That we ſhould not in our conceit proudly and vainly appropriate or engroſs the regard of God unto our ſelves; but remember that our brethren have an equal ſhare with us therein. 3. That in all our devotions we ſhould be mindfull of thoſe common bands which knit us together as Men and as Chriſtians (the band of nature and humanity; the more ſtrict tyes of common faith and hope; of manifold relations unto God that made us, and our Saviour that redeemed us, and the Holy Spirit who animateth and quickneth us, and combineth us in ſpiritual union.) 4. That we ſhould bear ſuch hearty good-will, and charitable affection toward others, as not only to ſeek and deſire our own particular and private good, but that of all men; eſpecially of all good Chriſtians; who in a peculiar manner are God's children and our brethren; * *He did not bid us ſay* my *Father, but* our *Father, who art in Heaven; that being taught that we have a common Father, we might ſhew a brotherly good-will one toward another,* ſaith St. *Chryſoſtom.*

Matt. 6. 6, 9.

* Οὐ γὰρ ἐκέλευε λέγειν πατέρ μου, ὁ ἐν τοῖς οὐρανοῖς, ἀλλὰ πατέρ ἡμῶν, ἵνα κοινὸν πατέρα ἔχειν διδαχθέντες, ἀδελφικὴν πρὸς ἀλλήλους δεικνύωμεν εὔνοιαν. *Tom. V.* p. 186.

As for the appellation *Father*; it doth mind us of our relation to God, who upon many grounds, and in divers high reſpects is our Father; (by nature, for that he gave us our being, and made us after his own image; by providence, for that he continually preſerveth and maintaineth us; by grace, for that he reneweth us to his image in righteouſneſs and holineſs; by adoption, for that he alloweth us the benefit and privilege of his children, aſſigning an eternal inheritance to us;) of this relation, which as Creatures, as Men, as Chriſtians, we bear to God it mindeth us, and conſequently how we ought in correſpondence thereto to behave our ſelves; yielding to him all reſpect, affection and obſervance; demeaning our ſelves in all things as becomes ſuch a relation, and rank: This indeed of all God's names, titles and attributes is choſen as moſt ſutable to the nature of the preſent duty; as moſt encouraging to the performance thereof, as moſt fully implying the diſpoſitions required in us, when we apply our ſelves thereto. Our Saviour uſed to compare Prayer to a Son's asking nouriſhment of his Father; arguing thence what ſucceſs, and benefit we may expect from it: we come therein to God,

Matth. 7. 9.
Luk. 11. 11.

God, not (directly) as to a Lord or Maſter, to receive commands; but rather as to a Father to requeſt from him the ſuſtenance of our life, and ſupply of our needs; to render withall unto him our thankfull acknowledgments, for having continuedly done thoſe things for us; and to demonſtrate our dutifull reſpect, and affection toward him. It is natural for children in any danger, ſtrait, or want to fly to their parents for ſhelter, relief and ſuccour; and it is ſo likewiſe for us to have recourſe unto God, in all thoſe caſes, wherein no viſible means of help appear from elſewhere: And to do ſo the title of *Father* doth incourage us, ſignifying not only power and authority over us, but affection and dearneſs toward us: The name *God*, importing his excellent perfections; the name *Lord*, minding us of his power and empire, over us, with the like titles declarative of his ſupereminent Majeſty, might deter us, being conſcious of our meanneſs and unworthineſs, from approaching to him; but the word *Father* is attractive and emboldning; thinking on *that* we ſhall be apt to conceive hope, that how mean, how unworthy ſoever, yet being his children, he will not reject, or refuſe us: For, *If men being evil do give good gifts unto* Matth. 6. 11. *their children; how much more will our Father, which is in heaven, give good things to them that ask him?*

It alſo plainly intimates how qualified and diſpoſed in mind we ſhould come to God; namely, with high reverence, with humble affection, with hearty gratitude; as to the Authour of our being, to him that hath continually preſerved and brought us up; from whoſe care and providence we have received all the good we have ever enjoyed; from whoſe mercy and favour we can only expect any good for the future. By calling God *Father*, we avow our ſelves obliged to honour and love him incomparably beyond all things; We alſo declare our faith, and hope in God; that we believe him well affected toward us, and willing to do us good; and that we thence hope to receive the good deſireable from him (the which are diſpoſitions ne- Matth. 21. 22. ceſſary to the due performance of this duty.) It alſo implyeth, that Jam. 1. 6. we ſhould come thereto with purity of mind and good conſcience, which 1 Tim. 2. 8. is alſo requiſite to the ſame intent: for if we are conſcious of undutifull and diſobedient carriage toward God, how can we call him *Father*? with what heart, or face can we aſſume to our ſelves the title of children? *If* (ſaith St. Peter) *ye call upon him as Father, who impartially* 1 Pet. 1. 17. *judges according to every man's work,* (that is, who only eſteemeth them for his children, who truly behave themſelves as becometh children) *paſs the time of your pilgrimage in fear* (or in reverence toward God.) We may add, that we alſo hereby may be ſuppoſed to expreſs our charity toward our brethren; who bear unto God, the Father of all men, the ſame common relation. But I proceed:

Which art in Heaven.

God Almighty is ſubſtantially preſent every where; but he doth not every where in effects diſcover himſelf alike, nor with equal ſplendour in all places diſplay the beams of his glorious Majeſty. The Scripture frequently mentioneth a place of his ſpecial reſidence (ſeated in regions of inacceſſible light, above the reach, not only of our ſenſe but, of our fancy and conception) where his royal Court, his preſence Chamber, his imperial Throne are; where he is more immediately attended upon by the glorious Angels, and bleſſed Saints; which place

Luk. 2. 14. 19. 38. Matt. 21. 9.

is called *Heaven*, the *higheſt heavens*; the τὰ ὕψιστα, the *higheſt places*; by his preſence wherein God is deſcribed here, as for diſtinction from all other parents here on earth, ſo to encreaſe reverence in us toward him, (while we reflect upon his ſupereminent glory and majeſty) and to raiſe our hearts from theſe inferiour things unto deſire, and hope, and love of heavenly things; *withdrawing* (ſaith St. *Chryſoſtom*) *him that prays from earth, and faſtning him to the places on high, and to the manſions above.* But ſo much for the Title.

Τῆς γῆς ἀπάγων τὸν εὐχόμενον, καὶ τοῖς ὑψηλοῖς προσηλῶν χωρίοις, καὶ ταῖς ἄνω διατριβαῖς.

The firſt ſentence of our Prayer is,

Hallowed (or ſanctified) be thy Name.

Let us firſt (with St. *Chryſoſtom*) obſerve the direction we hence receive in all our prayers to have a prime, and principal regard to the glory of God; not ſeeking any thing concerning our own good before his praiſe; that for the order. As to the ſubſtance of this particular we may conſider, that ſanctity implying a diſcrimination, a diſtance, an exaltment in nature or uſe of the thing, which is denominated thereby; and God's name ſignifying himſelf with all that we can know of him; himſelf, as however diſcovered or declared, with all that relates to him, and bears his inſcription; we do here accordingly expreſs our due acknowledgments and deſires; for by a rare complication this Sentence doth involve both praiſe and petition; doth expreſs both our acknowledgment of what is, and our deſire of what ſhould be: we do I ſay hereby partly acknowledge, and praiſe the ſupereminent perfections of God above all things, in all kind of excellency, joining in that ſeraphical Doxology (which to utter is the continual employment of the bleſſed Spirits above) who inceſſantly *day and night*, cry out, *Holy, Holy, Holy*; confeſſing with the heavenly hoſt in the *Apocalypſe*, that *he is worthy of all honour, glory and power*; we do alſo partly declare our hearty wiſhes, that God may be every where had in higheſt veneration; that all things relating to him may receive their due regard; that all honour and praiſe, all duty and ſervice may in a peculiar manner be rendred unto him by all men, by all creatures, by our ſelves eſpecially: that all minds may entertain good and worthy opinions of him; all tongues ſpeak well of him, celebrate and bleſs him; all creatures yield adoration to his name, and obedience to his will: that he be worſhipped in truth and ſincerity, with zeal and fervency; this particularly in the Prophet *Eſay*, and by St. *Peter* is called *ſanctifying God's Name* in oppoſition to idolatrous and profane Religion (*Sanctifie the Lord of hoſts himſelf, and let him be your fear, let him be your dread*, ſaith the *Prophet*; and, *Fear not their fear, nor be troubled, but ſanctifie the Lord God in your hearts*, ſaith the *Apoſtle.*) Thus do we here pray and wiſh in reſpect to all men, and to all creatures capable of thus ſanctifying God's Name; but more particularly we pray for our ſelves, that God would grant to us, that we by our religious and righteous converſation may bring honour to his name; ſo that *men ſeeing our good works may glorifie our Father, which is in Heaven.* (*Vouchſafe*, ſaith he, *that we may live ſo purely, that all men by us may glorifie thee*: ſo deſcants St. *Chryſoſtom.*)

Apoc. 4. 8. Apoc. 4. 11.

Τὸ ἁγιασθήτω ἀντὶ τοῦ δοξασθήτω εἴρηται. Chryſ. *Tom. V. p.* 186.

Eſa. 8. 13. 29. 23. 1 Pet. 3. 14, 15.

Matt. 5. 16. 1 Pet. 2. 12.

Καταξίωσον φησὶν, οὕτως ἡμᾶς βιοῦν καθαρῶς, ὡς δι' ἡμῶν ἅπαντας σε δοξάζειν, &c. Chryſ. *in* Matt. 6.

Thy

Thy Kingdom come.

This Petition, or devout wiſh, being ſubordinate to the former, as expreſſing a main particular of that, which is there generally deſired (we here to the glory of God deſiring a ſucceſsfull and ſpeedy propagation of true Religion) ſeems in its direct, and immediate ſenſe to reſpect the ſtate of things in that time, more eſpecially befitting our Lord's Diſciples then, when the Kingdom of God (that is, the ſtate of Religion under the Evangelical Diſpenſation) was coming and approaching; (according to that of our Saviour in St. *Luke : I ſay unto you of a truth, there be ſome of you ſtanding here that ſhall not taſte death, till they ſee the Kingdom of God)* whence it did become them in zeal to God's glory, and charity for mens ſalvation, to deſire that Chriſtianity might ſoon effectually be propagated over the world, being generally entertained by men with due faith and obedience: that is, that all men willingly might acknowledge God as their Lord and Maker, worſhipping and ſerving him in truth; that they might receive his bleſſed Son Jeſus Chriſt as their King and Saviour, heartily embracing his doctrine, and humbly ſubmitting to his laws; to which purpoſe our Lord injoins his Diſciples to *pray, that the Lord of the harveſt would ſend labourers into his harveſt*; and St. *Paul* exhorts the *Theſſalonians* to *pray, that the word of the Lord may run and be glorified.* And in parity of reaſon, upon the ſame grounds, we are concerned, and obliged to deſire, that Chriſtian Religion may be ſettled and confirmed; may grow and be encreaſed; may proſper and flouriſh in the world; that God's authority may, to the largeſt extenſion of place, to the higheſt intention of degree, univerſally and perfectly, be maintained and promoted, both in external profeſſion and real effect; the minds of all men being ſubdued to the obedience of faith; and avowing the ſubjection due to him; and truly yielding obedience to all his moſt juſt and holy laws. Thus ſhould we pray that God's Kingdom may come; particularly deſiring that it may ſo come into our own hearts; humbly imploring his grace, that he thereby would rule in our hearts, quelling in them all exorbitant paſſions, and vicious deſires, protecting them from all ſpiritual enemies, diſpoſing them to an entire ſubjection to his will, and a willing compliance with all his commandments: for this is *the Kingdom of God*, which (as our Lord telleth us) *is within us*; the which *doth not* (as Saint *Paul* teacheth us) *conſiſt in meat and drink* (in any outward formal performances) *but in righteouſneſs, and peace, and joy in the Holy Ghoſt*; that is, in obedience to God's will, and in the comfortable conſequences thereof: this is *the Kingdom of God*, which we are enjoyned, before any worldly accommodations, *firſt to ſeek.*

Luk. 9. 27. Matt. 16. 28. 3. 2.

Matt. 9. 38.

2 Theſſ. 3. 1.

Τυραννούμενοι ὑπὸ τῶν τοῦ σώματος παθημάτων, καὶ μυρίας πειρασμῶν δεχόμενοι προσβολὰς τῆς τοῦ Θεοῦ χρήζομεν βασιλείας, ἵνα μὴ βασιλεύσῃ ἡ ἁμαρτία ἐν τῷ θνητῷ σώματι ἡμῶν, &c. Chryſ.

Luk. 17. 21.

Rom. 14. 17.

Matt. 6. 33.

Thy Will be done in earth, as it is in heaven.

This Sentence is likewiſe complicated of praiſe, good deſire, and petition: for we thereby firſt do acknowledge the wiſdom, juſtice and goodneſs of God in all reſolutions of his will, and diſpenſations of his providence.

1. We profeſs our approbation of all God's counſels, our complacence and ſatisfaction in all his proceedings, our cheerfull ſubmiſſion and conſent

ſent to all his pleaſure; joining our ſuffrage, and ſaying in harmony Apoc. 15. 3. with that bleſſed Choire in the Revelation: *Great, and wonderfull are thy works, O Lord God Almighty; juſt and true are thy ways, O thou King of Saints.* We diſclaim our own judgments and conceits, we renounce our own deſires and deſigns, ſo far as they appear inconſiſtent with the determinations of God's wiſdom, or diſcordant with his pleaſure; ſaying Luk. 22. 42. after our Lord, *Let not my will, but thine be done.*

2. We do alſo expreſs our deſire, that as in heaven all things with a free and undiſturbed courſe do paſs according to God's will and goodliking; every intimation of his pleaſure finding there a moſt entire and Pſal. 103. 20. ready compliance, from thoſe perfectly loyal and pious ſpirits (*thoſe miniſters of his, that do his pleaſure*, as the *Pſalmiſt* calls them) ſo that here on earth the gracious deſigns of God may be accompliſhed with-Luk. 7. 30. out oppoſition or rub; that none ſhould preſume, as the *Phariſees* and *Lawyers* are ſaid to do, *ἀθετεῖν τὴν βουλὴν τοῦ Θεοῦ*, to diſappoint or defeat God's counſel; *ἀπωθεῖσθαι*, to thruſt away or repulſe *God's word*, Acts 13. 46. as the *Jews* did in the *Acts*; to reſiſt, provoke, or defie God by obſtinate diſobedience; as many are ſaid to do in the Scriptures; but that every where a free, humble, hearty and full obedience be rendred to his commands.

3. We do alſo pray, that God would grant us the grace willingly to Heb. 13. 21. perform whatever he requires of us, (*perfecting us*, as the *Apoſtle* ſpeaketh, *in every good work to doe his will*, and *working in us that which is well-pleaſing in his ſight*) contentedly to bear whatever he layeth upon us; that God would beſtow upon us a perfect reſignation of our wills unto Phil. 4. 11. his will; a cheerfull acquieſcence in that ſtate and ſtation wherein he hath placed us; a ſubmiſs patience in all adverſities, whereinto he diſpoſeth us to fall; a conſtant readineſs with ſatisfaction and thankfulneſs (without reluctancy or repining) to receive whatever cometh from his will, whether gratefull or diſtaſtfull to our preſent ſenſe; acknowledging his wiſdom, his goodneſs, his juſtice in all his dealings towards us; heartily ſaying with good *Eli*, *It is the Lord, let him do what ſeemeth him good*; with *Hezekiah*, *Good is the word of the Lord, which thou haſt ſpoken*; with *David*, *behold here I am, let him do to me, as ſeemeth good to him*; with *Job*, *Shall we receive good at the hand of God, and ſhall we not receive evil?* and, *The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord:* Yea, it were well, if we could, after the Heathen *Philoſopher*, upon all occaſions with our hearts ſay, *εἰ ταύτῃ Θεῷ φίλον, ταύτῃ γινέσθω·* *If God will have it ſo, ſo let it be:* if we could obſerve thoſe rules and precepts, which even the *Philoſophers* ſo much inculcate; to *commit all our affairs to God, to love and embrace (hugg) all events*; *to follow*, and *to accompany God*; to yield, deliver and reſign our ſelves up to him. (*Deo ſe præbere, dedere, tradere*, &c.) and the like.

1 Sam. 3. 18.
2 King. 20. 19.
2 Sam. 15. 26.
Job 2. 10.
1. 21.
Pſal. 37. 5.
55. 22.
Epict. *Ench.* 38.
Plat. *Criton.*
Τὸ ὑπόλοιπον τοῦ βίου διέξελθε, ὡς Θεοῖς ἐπιτετροφὼς τὰ σεαυτοῦ πάντα, &c. Ant. *IV*. 31.
Ἀσπαζόμενος τὰ συμβαίνοντα. Ant. *III*. 4, 16. *II*. 17. *X*. 11. *XII*. 1. Ant. *VII*. 31. *X*. 11. Sen. *De Or. Sap*. 32. *Ego ſecundum naturam vivo, ſi totum me illi dedo. Optimum eſt Deum, quo auctore cuncta proveniunt ſine murmuratione comitari*, &c. — *hic eſt magnus animus, qui ſe Deo tradidit*—— Sen. *Ep*. 37, 54, 71, &c. *de Prov*. 5.

Give us this day our daily bread.

I ſhall not ſtand to criticize upon the hard word here uſed, tranſlated *daily*; I only ſay, that of two ſenſes offering themſelves, both are probable, and by good authority countenanced; both are proper and ſutable to the matter or nature of the thing: according to one we pray for the bread τοῦ ἐπιόντος, *of the time to come*, or of that future life, which it ſhall pleaſe God to allow us; according to the other, we requeſt bread ἐπὶ τὸ εἶναι, which is neceſſary for our being, and the preſervation of our lives; joining both together (which is more ſure and ſafe) we pray for a competent proviſion toward the maintenance of our life hereafter, during our appointed time: that for the ſenſe; upon the Petition it ſelf we obſerve,

*Ἄρτον ἐπιούσιον, τοῦτ' ἐστὶν ἐπὶ τὴν οὐσίαν τοῦ σώματος διαβαίνοντα, καὶ συγκροτῆσαι ταύτην δυνάμενον, Chryſ. *Tom. V.* 187.

1. That after we have rendred our due tribute of praiſe and reſpect unto God, we are allowed and directed to requeſt of him good things for our ſelves; beginning, as nature prompteth, with the preſervation of our beings and lives; whereby we become capable of receiving and enjoying other good things;

2. By doing which we alſo do imply the ſenſe we have of our total dependence upon God; avowing our ſelves to ſubſiſt by his care and bounty; diſclaiming conſequently all confidence in any other means to maintain or ſupport us; in any ſtore we have laid up, or eſtate we pretend to; in any contrivance or induſtry we can uſe; in any ſuccour of friends or relations; for that notwithſtanding all theſe, we do need our daily bread to be dealt to us by God, and muſt continually beg it as a gift from his hands.

3. We are by that word, σήμερον, *this day*, taught our duty (ſignifying withall our performance thereof) of being willing continually to rely upon God; not affecting to be ever ſo much beforehand, as not to need God's conſtant aſſiſtance: we ask not, that God would give us at once what may ſerve us for ever, and may put us out of any fear to want hereafter; we ask not for that which may ſuffice for a long time, for many years, many months, many days; but that God would give us to day, or rather *day by day* (τὸ καθ' ἡμέραν, as it is expreſſed in Saint *Luke)* that is, that he would continually diſpenſe to us, what is needfull for us; we ſhould not therefore deſire to have an eſtate ſettled upon us; to live by our ſelves, or on our own incomes; to be ſet out of God's houſe, or immediate protection and care; this in it ſelf cannot be (for God cannot alienate his goods from himſelf, nor can we ſubſiſt out of his hand) nor muſt we deſire it ſhould be: 'tis a part of Atheiſm, of Infidelity, of Heatheniſh profaneneſs and folly to deſire it (*theſe things*, ſaith our Lord, *do the Gentiles ſeek*; that is, they are covetous of wealth, and carefull for proviſions to live without dependance upon God) but we muſt eſteem God's providence our ſureſt eſtate, God's bounty our beſt treaſure, God's fatherly care our moſt certain and moſt comfortable ſupport; *caſting all our care on him*, as being aſſured that *he careth for us*; *will not leave nor forſake us*; will not withhold, what is neceſſary for our comfortable ſuſtenance.

Luk. 11. 3.
Matt. 6. 32.
Matt. 6. 25.
1 Pet. 5. 7.
Heb. 12. 5.
Phil. 4. 6.

4. It is here intimated, how ſober and moderate our appetites ſhould be, in regard both to the quality and quantity of the things we uſe: we are directed to ask τροφὴν οὐ τρυφὴν, (as S. *Chryſoſtom* ſays) neceſſary food, not luxurious plenty or delicacy: it is bread (the moſt ſimple, homely, and common diet) that is, ſuch accommodations as are neceſſary to maintain our lives, and ſatisfie our natural deſires; not *ſuperfluities*, ſerving to pleaſe our wanton appetites, or humour our curious fancies; 'tis not variety, daintineſs, elegancy, or ſplendour we ſhould affect to enjoy, but be content to have our neceſſities ſupplied with the courſeſt diet, and the meaneſt apparel, if our condition requireth it, or God's providence in an honeſt way allotteth no other to us: we may ſoberly and thankfully enjoy what God ſends; but we ſhould not preſume to ask for, or deſire other than this.

And for the meaſure, we learn to ask only for ſo much as ſhall be fit to maintain us; not for rich, or plentifull ſtore; not for full barns, or for heaps of treaſure; not for wherewith to glut, or pamper our ſelves; but for daily bread, a moderate proviſion then to be dealt to us, when we need it.

It follows,

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us (*our treſpaſſes*, 'tis *our debts* (ὀφειλήματα) in S. *Matthew*; *our ſins* (ἁμαρτίας) in S. *Luke*; and they who *treſpaſs againſt us* are in both *Evangeliſts* called *our debtors:* for he that injures another is obnoxious and in debt to him; owing him ſatisfaction, either by making reparation, or undergoing puniſhment.

After the preſervation of our beings (the foundation of enjoying other good things) our firſt care, we ſee, ought to be concerning the welfare of our better part and ſtate; which chiefly conſiſts in the terms, whereon we ſtand, toward God, upon whoſe favour all our happineſs dependeth; and from whoſe diſpleaſure all our miſery muſt proceed: ſince therefore we all do ſtand obnoxious to God's wrath and juſtice; having omitted many duties which we owe to him, having committed manifold offences againſt him; it is therefore moſt expedient, that we firſt endeavour to get him reconciled to us, by the forgiveneſs of our debts and offences; concerning which remiſſion, upon what account it is neceſſary, upon what terms it is granted, by what means it is obtained, in what manner it is diſpenſed by God, I have otherwhere touched, and it is not ſeaſonable now farther to inſiſt thereon; only it may be pertinent here to obſerve,

1. That this being the firſt of Petitions (formally ſuch, and) purely ſpiritual; we are hereby admoniſhed to lay the foundation of our devotions in humility; that we are obliged, before we preſume to ask any thing of God concerning our chief happineſs, and well-being, to reflect upon, acknowledge and confeſs our unworthineſs (not coming to our Prayers as the *Phariſee* did, doting upon our worthy qualities, and good deeds; but like the poor *Publican*, with a ſenſe of our infirmities and miſcarriages; ſo as to be ready to acknowledge our ſelves, as indeed we all are guilty of many and great ſins) this is here implyed; for in requeſting pardon for our ſins, we confeſs our ſelves to be ſinners, and to need God's mercy.

2. We may hence learn the neceſſity and the excellency of that benefit we here beg. When the *Pſalmiſt* applied himſelf to praiſe God for his benefits, this he ſet in the firſt place, as moſt needfull and conſiderable
Pſal. 103. 2, 3. to him: *Bleſs the Lord, O my Soul* (ſaid he) *and forget not all his benefits* (or rather, not any of his benefits) *who forgiveth all thine iniquities, who healeth all thy diſeaſes*; and anſwerably, it is the firſt particular benefit we pray for.

3. We muſt take notice, that we are obliged to go to our devotions
1 Tim. 2. 8. with univerſal charity, and good-will toward others; *to lift up* (as Saint *Paul* injoineth) *holy hands, without wrath and doubting* (or *without wrath and diſſention*) to depoſe all enmity (as our Lord adviſeth) before we
Matt. 5. 23. bring our oblation *to the altar* of God; reſerving no ſpight, or grudge toward any man, but having a heart clear of all ill will, and deſire of revenge:

being in affection of mind toward others as we do wiſh, and hope, and pray that God would be toward us: ſuch in all reaſon, equity and ingenuity ſhould our diſpoſition be; and ſuch God requires it to be; and ſuch we do aſſert and promiſe it to be; implying alſo a compact with God, no otherwiſe to deſire, or expect his favour and mercy toward us, than as we reſemble him in kind and mercifull intentions toward our brethren: It is implied on God's part, that he vouchſafes pardon only upon theſe terms; yea more, that he doth truly promiſe pardon upon our performing this condition; Matth. 6. 14. ſo our Saviour, purpoſely reflecting on this Petition, doth afterward expound it: *for*, ſaith he, *if you forgive to men their treſpaſſes, your heavenly Father will alſo forgive you*; it alſo implies a conſent on our parts, and ſubmiſſion to this condition, as moſt equal and reaſonable; ſo that if we break it, if we do retain any uncharitable inclinations, we deal falſely with God; we forfeit all pretence to favour and mercy from him; we are neither qualified for mercy, nor ſhall obtain it from God.

Lead us not into temptation.

Temptation is ſometime taken in a middle and indifferent ſenſe for any occaſion, by which the moral quality of perſons (their vertue, or vice) is examined and diſcovered: ſo God is ſaid to have *tempted Abraham*, when Gen. 22. 1. he propounded to him the offering up of his Son; ſo he tempted the *Iſraelites*, by leading them in that long journey through the wilderneſs, *that he might know what was in their heart, whether they would keep his commandments, or no:* Deut. 8. 2. ſo he likewiſe tempted them by permitting Seducers to ἵνα πειράσῃ σε do wonderfull things, *that he might know, whether they did love the Lord* Deut. 13. 3. *with all their heart, and with all their ſoul:* And becauſe affliction is of ſuch a nature, as to try the temper, diſpoſition and intentions of men, therefore temptation often is uſed for affliction. It ſeemeth alſo ſometimes put in a good ſenſe, for an occaſion deſigned to exerciſe, or to improve, or to declare the vertues of a perſon; ſo the inconveniences and croſſes incident to our nature and condition here, the which our Lord did undergo, are Luk. 22. 28. by Saint *Luke*, and others of the *Apoſtles* ſtyled temptations; ſo *the fiery* Heb. 2. 18. 4. 15. *trial* in Saint *Peter* was εἰς πειρασμὸν, to exerciſe and refine them, *that* 1 Pet. 4. 12. (ſaith he) *the trial of their faith might be to praiſe, and honour, and glory*; 1. 6, 7. ſo Saint *James* biddeth Chriſtians to *rejoice, when they fall into divers* Jam. 1. 2. *temptations*; that is, when they meet with opportunities of exerciſing their faith and patience; and ſo we may underſtand that place in *Deuteronomy*: Deut. 8. 16. *Who* ('tis ſaid) *fed thee with Manna, that he might humble, and prove thee* (or *tempt thee*, ἵνα ἐκπειράσῃ σε, ſay the LXX.) *to do thee good at thy latter end*; *that he might tempt thee*, that is, that he might render thee approved; might exerciſe and improve thy dependance on God, thy patience, thy obedience. But the word is commonly taken in a worſe ſenſe, for an occaſion preſented with ill purpoſe, or naturally tending and not eaſily avoided, of falling into ſin; a ſtumbling block, a ſnare; as when Saint *Paul* ſaith, that *they who will be rich, do fall* εἰς πειρασμὸν καὶ παγίδα, *into temptation, and a ſnare*; 1 Tim. 6. 9. thus Saint *James* aſſureth us, that *God tempteth no man*; Jam. 1. 13. that is, doth not intend to ſeduce or inveagle any man into ſin. Yet becauſe nothing in the world, either good or bad, doth happen without God's permiſſion and governance; and the Devil himſelf muſt obtain licence from God, before he can tempt any man, or do any miſchief (as we ſee in *Job's* caſe, and in the hiſtory of *Ahab*) ſince God ſeeth whatever is done, Job 2. 6. 1 King. 21.22. and with greateſt eaſe could hinder it; and doth not otherwiſe than for ſome good end ſuffer any evil to be deſigned, or atchieved; it is the ſtyle

of Scripture to attribute ſuch things in ſome ſenſe to him; as when God
Gen. 45. 5. is ſaid to *ſend Joſeph into Egypt to preſerve life*; whenas in truth his brethren
out of envy and ill-will did ſell him thither; and, God is ſaid to
2 Sam. 24. 1. *move David to number the people*; whenas indeed *Satan* (as it is otherwhere
1 Chr. 21. 1. affirmed) *provoked him to number them*; and that horrid Tragedy acted
Act. 2. 23. by the *Jews* upon our *Bleſſed Saviour* is ſaid to be brought to paſs by the
4. 28. *hand and definite counſel of God*; becauſe God foreſeeing the temptations,
which thoſe men ſhould incurr of committing ſuch acts, and their inclinations
to perform them, did reſolve not to interpoſe his power in hindrance
of them, but ſuffering them to proceed, would turn their miſchievous
practices to an excellently good end, and uſe them as inſtruments of
his juſt, holy and gracious purpoſes: Thus then whereas by *temptation*
here is meant any occaſion alluring or provoking to ſin, or withdrawing
from duty, with a violence, all things conſidered, exceeding our ſtrength
to reſiſt or avoid; (or however ſuch an one, that is apt to overthrow us)
God may be ſaid to bring them into it, whom in juſtice he permits to
be expoſed thereto; although he do no otherwiſe intermeddle, or concur
therein, than by not affording, or by withdrawing his eſpecial direction
and aſſiſtance; leaving them without check blindly or wilfully to
follow the ſway of their own tempers, the inſtinct of their vain minds,
the bent of their corrupt wills; the violence of their unruly paſſions
and appetites; letting them to fall into the manifold ſnares of falſe opinion,
evil cuſtom, and contagious example, which the World ſets before
them; (the *World*, which by its fair promiſes and pleaſing flatteries enticeth
to ſin, or by its angry frowns and fierce threats diſcourageth
from goodneſs) permitting the Devil, without controll or impediment,
by his wiles to delude and ſeduce them; which kind of proceeding of God
with men is clearly repreſented in the 81 *Pſalm*; where, of the *Iſraelites*
God ſays, that having ſignally declared his pleaſure to them, and by
promiſe of great benefits invited them to obſerve it; upon their wilfull
Pſal. 81. 11, 12. neglect, he dealt thus with them: *But* (ſays God there) *my people
would not hearken to my voice, and Iſrael would none of me; So I gave them
up unto their own hearts luſts; and they walked in their own counſels.* In
ſuch manner, if God, provoked thereto by our heinous miſcarriages, doth
juſtly bring us into, or doth let us *enter into temptation* (as our Lord
Luk. 22. 40, 46. otherwhere expreſſeth it, *Pray*, ſaith he, *that ye enter not into temptation*)
we ſhall infallibly run into many grievous ſins and deſperate miſchiefs;
no leſs ſurely, than we ſhall wander and ſtumble in the dark, than
we ſhall ſlide and fall in the moſt ſlippery places; and ſometimes be entangled,
when we do walk in the midſt of ſnares, ſurrounded with traps
Jer. 10. 23. innumerable, moſt cunningly laid to catch us: *It is not* (ſaith the *Prophet*)
in man to direct his ſteps; ſo as to go ſtreight and upright; 'tis not in him
to ſee his duty, to bend his inclinations to compliance therewith; to reſtrain
his appetites, when ſenſible objects forcibly preſs on them; to govern his
paſſions, when they are vehemently ſtirr'd to diſorderly motion: we do
Pſ. 37. 23, 24. continually need God's inſtruction to guide us, God's *hand to uphold us*,
God's care and help to guard us; when therefore, I ſay, our condition and
circumſtances do miniſter dangerous occaſions of ſin; when our vain and
weak tempers do incline or betray us thereto; when the world would
ſmile, or frown us into it; when the Devil violently ſolicits, or thruſts on
toward it; thus to be deſtitute of God's grace, thus to be left to our ſelves,
is the moſt horrible judgment that can be. In ſuch caſes and ſeaſons God's
interpoſal is neceſſary either to remove thoſe temptations, or to ſupport
and defend us from the prevalence of them, φυλάσσων ἀπταίστους, *keeping*

us from ſtumbling and falling (as Saint *Jude* ſpeaks) *not ſuffering us* Jude 24.
(as Saint *Paul* expreſſeth it) *to be tempted above what we are able, but* 1 Cor. 10.23.
making with the temptation alſo a way to eſcape, ſo that we ſhall be able to ſuſtain it.

That God would pleaſe to do this for us, we do here pray; and in purſuance of this Petition we ſubjoin that, which in part may paſs for an illuſtration thereof; (implying an *antitheſis* ſerving to that purpoſe: for, delivering from evil importeth the ſame with ῥύεσθαι ἐκ πειρασμοῦ, being reſcued from temptation, in Saint *Peter*; *The Lord*, ſaith he, *know-* 2 Pet. 2. 9.
eth how to reſcue the godly out of temptation, and τηρεῖν ἐκ τῆς ὥρας πειρασμοῦ, *to* Apoc. 3. 10.
preſerve from the time of temptation, in the *Revelation*; which are oppoſed to bringing into temptation) partly it may be ſuppoſed an improvement thereof; *delivering from evil* ſignifying perhaps ſomewhat more, than not permitting us to incurr occaſions ſtrongly inviting us to evil; even the effectual keeping us from being overborn or complying with it; but let us conſider that Petition it ſelf.

But deliver us from evil.

From evil, ἀπὸ τοῦ πονηροῦ· S. *Chryſoſtom* takes it for the *Devil*; who is the ὁ πονηρὸς, *the Evil one,* the tempter; who ſeduceth us to evil: but we ſhall take it, according to the more common acception: *from evil,* that is principally, from ſin or evil moral and ſpiritual; the only evil, ſimply and in its own nature ſuch; and the root of all other evil; from that, and conſequently from all miſchief (evil natural and temporal; or evil penal and afflictive) which may grow upon, or ſprout from thence. As for ſuch evils as theſe, the want of things neceſſary or convenient for us, bodily diſeaſe and pain, diſappointment in our deſigns and ill ſucceſs in our undertakings, diſgrace and reproach upon our good names, dangers, difficulties and diſtreſſes concerning our outward eſtate, diſtractions, vexations and troubles of mind about temporal matters, with the like evils, (in ſome ſenſe, in ſome degree evils, or appearing ſuch to our natural ſenſe and fancy) we may indeed deprecate them (as even our Lord himſelf did) with ſubmiſſion (as he did) to the wiſdom and will of God, in caſe it pleaſeth him, and he thinketh fit to remove them; but all theſe things, being but names and empty ſounds in compariſon to ſpiritual and eternal evils (ſuch as are vicious diſtempers of mind, indiſpoſitions to ſerve God, ill progreſs in our ſpiritual affairs, diſſatisfaction concerning our ſtate in reſpect to God; actual tranſgreſſion of God's holy will and law; incurring God's diſpleaſure and diſfavour; being deprived of his grace and aſſiſtance; wanting the communion and comfort of his Holy Spirit; remorſe of conſcience, and anguiſh of ſpirit for having violated or neglected our duty; blindneſs of mind, hardneſs of heart; want of love, reverence, devotion toward God, of charity and good-will toward our neighbour; of ſobriety, humility, regularity of paſſion, and calmneſs of temper in reſpect to our ſelves and the inward frame of our ſouls; theſe, I ſay, and ſuch like evils) we ſhould abſolutely requeſt of God, that he in mercy would deliver and free us from them; they being irreconcileably repugnant to his will and glory; and inconſiſtent with our eternal welfare. Yet even theſe and all other things we do requeſt only in general terms, leaving the diſtinct matter, and manner, and meaſure, according to which they ſhould be diſpenſed, to the wiſdom and goodneſs of God; who *doth* (as our Lord telleth us) *know what things* Matth. 6. 8.
we have need of before we aſk him; and is not only *able* (as St. *Paul* ſays, Eph. 3. 20.

but willing alſo) *to do* for us *ſuperabundantly above what we can ask or think*. We are hereby (it ſeems) taught this point of good manners in our devotion, not to be tediouſly punctual and particular in our prayers, as if God needed our information, or were apt to neglect the particulars concerning our good.

We ſhut up all with a *Doxology*, moſt ſutable to the nature of devotion, ſignifying our due faith, our affection, and our reverence toward God.

For thine is the kingdom, the power, and the glory, for ever, and ever. Amen.

That is, For thou haſt a perpetual and unmoveable authority whereby juſtly to diſpoſe of all things; thou haſt an indefectible and irreſiſtible power, whereby thou canſt effect whatever ſeems juſt and good to thee; wherefore we profeſs only to rely upon, and ſeek help from thee; with hope and confidence we addreſs our ſelves to thee for the ſupply of our needs; *thine is the glory*; all honour and reverence, all love and thankfulneſs are due unto thee, therefore we render our adorations and acknowledgments to thee. Even ſo to thee, God the Father, God the Son, and God the Holy Ghoſt be for ever aſcribed all glory and praiſe. **Amen.**

AN EXPOSITION OF The Decalogue.

Although this *Syſtem* of Precepts may ſeem to have been in its deſign rather political, than moral; to regard publick, and external, rather than private, and interiour action; that great branch of morality, which reſpecteth our ſelves in our private retirements, or in our particular converſation, ſobriety of mind and manners, being ſcarce touched herein, at leaſt not openly and plainly expreſſed; as alſo devotion toward God (in any of its kinds, of praiſe, thankſgiving; confeſſion of ſin, prayer and interceſſion) that great part of natural Religion, being not explicitly, and poſitively injoined: Although alſo, (as by the introduction thereto, and ſome paſſages therein, eſpecially as it is delivered in *Deuteronomy*, may appear) it ſeemeth particularly to concern the *Jewiſh* Nation; a people called, and choſen by God out of all Nations, to be governed in a more ſpecial, and immediate manner by God himſelf, obliged to him by peculiar benefits and favours, deſigned by him to a ſeparate manner of living; being alſo perhaps in temper and diſpoſition as well as in condition and circumſtances of life different from other people; whence Laws convenient (or in a manner neceſſary) for them, might not ſo well ſute to all others; upon which accounts as other of their Laws, ſo perchance ſome paſſages in this notable part of them may not unreaſonably be deemed peculiarly to concern them; Although however this *Syſteme* doth more directly and immediately oblige that people, all being formally, and in ſtyle of Law directed only to them, promulged in their ears, expreſſed in their language, inſerted into the body of their Laws as a principal member of them; it being alſo expreſly called a *Covenant* with that people (*He declared unto you*, ſays the text, *his covenant*, *which he commanded you to perform*, *even ten commandments*) and accordingly was repoſed in the Ark, hence it ſeems named *the Ark of the Covenant*, the which, when all Nations ſhould be converted to God, and admitted into the Church, was (as the Prophet *Jeremy* foretold) to be utterly diſcarded and laid aſide. (*In thoſe days*, ſaith God in him, *they ſhall ſay no more the Ark of the Covenant of the Lord*; *neither ſhall it come to mind, neither ſhall they remember it*, *neither ſhall they viſit it*; *neither ſhall* that *be done any more.*) Hence although ſome paſſages herein, according to their primary, ſtrict and literal meaning might never have been intended univerſally and perpetually to oblige;

Ὁ γὰρ ἐν Χωρὴβ παλαιὸς ἤδη νόμος καὶ ὑμῶν μόνον, &c. Juſt M. *Dial. cum* Tryph. p. 228.

Deut. 4. 13. 10. 2.
Exod. 34. 1, 28.

Jer. 3. 16, 17.

Yet notwithſtanding theſe exceptions, if we conſider,

1. The manner of its delivery; with what extraordinary ſolemnity it was proclaimed; how it was dictated immediately from God's own mouth; and written with his finger; or

2. The matter of it, containing the prime dictates of natural reaſon, the chief rules of piety toward God, and equity toward our neighbour (whence

Neh. 9. 13. (whence thoſe elogies conferr'd on it, in *Nehemiah: Thou cameſt alſo down upon mount Sinai, and gaveſt them right judgments, and true laws, good* Rom. 7. 12. *ſtatutes and commandments*; and by St. *Paul: The law is holy; the commandment holy, juſt and good*; for that commendation doth I ſuppoſe eſpecially reſpect this part of the *Jewiſh* Law; out of which he takes his inſtance, Rom. 7. 7. *Thou ſhalt not covet)* if we alſo conſider,

3. The end and deſign of theſe Precepts, which was to ground them in true notions of Religion, and to diſpoſe them to the practice of righteouſneſs; to render them loyal and acceptable ſubjects to God; to pro- Deut. 10. 12. mote God's glory, and their own good; which being expreſſed in general concerning their Law, doth more eſpecially agree to this *Syſteme*; being as the baſe and platform, the heart and quinteſſence of all their other Laws; the which ſeem added as ſuperſtructures on it, or *fences* thereof:

4. If we alſo conſider, that our Saviour did not derogate from this Law; but declared his intention only to expound it, or to ampliate, and extend it (they are the words of *Tertullian* and *Irenæus)* and how the Rom. 7. 7. Apoſtles do ſometimes alledge ſome paſſages in it, as retaining ſome au- Eph. 6. 2. thority, and force to oblige.

5. Conſidering alſo farther, that there is no commandment herein (howſoever, according to its immediate and direct ſenſe ſeeming peculiar to that people) which may not in a larger, or in a myſterious and ſpiritual meaning; which at leaſt may not according to good analogy, or parity of reaſon concern us; obliging us, if not by direct authority in punctual manner to the very ſame thing, yet, as a ſignification of God's pleaſure and approbation, to ſomewhat anſwerable and like thereto;

6. *Laſtly*, If we conſider that all, or the greateſt part of, the main duties concerning us are either plainly expreſſed, or cloſely inſinuated in them; or may at leaſt be conveniently reduced to them; our Saviour himſelf having gone before, directing us in the matter and manner of doing it;

Conſidering, I ſay, theſe things, we have no ſmall reaſon to yield great veneration to this ancient *Syſteme* of Precepts; and to acknowledge the great uſe thereof in order to the guidance of our life and practice: we accordingly ſhall ſo deſcant thereon, as by conſidering the main drift, intrinſick reaſon, and ſpiritual intention of each particular, to reduce the chief Precepts of *Chriſtian* Doctrine, which oblige us thereto.

Premiſing thus much I addreſs my diſcourſe to the particulars; omitting all controverted niceties concerning the diviſion thereof; and all circumſtantial queſtions; touching only ſuch things, as ſhall appear ſubſtantial, and uſefull.

God ſpake all theſe Words, ſaying:

This is a title, or ſuperſcription like the *Par de le Roy*, *(by the King)* at the head of a Proclamation, declaring from whom, and in what manner, that which follows doth come; and therefore implying what it is, and how it ſhould be received.

God ſpake; It comes from God as Authour; and that moſt immediately, as it were from his own mouth; and hath conſequently the nature and force of a Law, obliging to higheſt regard and obedience; as that which proceedeth from the moſt ſovereign, unqueſtionable, and uncontrollable authority; which is promulged in a way moſt evident, and moſt direct: every ſignification of God's purpoſe, or pleaſure is uſually called God's word; for *God* (as the *Apoſtle* ſays) *in divers kinds, and* Heb. 1. 1. *manners did ſpeak unto the fathers;* and to every ſuch word our ear ſhould be attentive, our heart ſhould be ſubmiſſive, our hand ſhould be obedient; but eſpecially they ſhould be ſo, when God himſelf immediately declares his mind and will; as he did notoriouſly in this caſe, by a great voice, diſtinctly audible and intelligible, miraculouſly formed by himſelf: *Behold,* Deut. 5. 24. ſay the People, *the Lord our God hath ſhewed us his glory, and his greatneſs, and we have heard his voice out of the midſt of the fire; we have ſeen this day, that God doth talk with man, and he liveth:* and if whatever is in God's name (by meſſage of Angels, by inſpiration of men, or by any other ways) revealed muſt be entertained with all ſubmiſs reſpect, what regard is due to that word, which God is pleaſed, not by his Miniſters and inſtruments, but himſelf in perſon, as it were, to pronounce?

Theſe words: that is, theſe ſpeeches, or ſentences; (for ſo a *Word* in Scripture-ſtyle ſignifieth) or theſe things, and matters (for the *Hebrew* word *debarim,* as the *Greek* ῥήματα, ſignifieth both words and things: they are ſeveral times in the *Pentateuch* called the *ten words,* or *ten things;* Exod. 34. 28. whence the *Syſteme* of them is named the *Decalogue.* Deut. 4. 13.

All theſe words: all, without diſtinction or exception, did proceed from 10. 2. the ſame authority, and in the ſame manner; and all therefore do require Jam. 2. 10,11. the like regard and obſervance to be yielded to them. Matth. 5. 19.

I am the Lord; or, *I am Jehovah, thy God, which brought thee out of the land of Egypt:*

Theſe words are by ſome taken for a Precept, injoining the acknowledgment, and acceptance of God, anſwerable to what is here implied; and conſequently all the poſitive duties of Religion, deducible hence; but we ſee the ſtyle is declarative, and aſſertive, not directly imperative; and ſo it may paſs rather as a Preface farther enforcing obligation to obedience; wherein are expreſſed, or intimated the chief reaſons, upon which it is grounded; every word containing in it ſomewhat of remarkable *emphaſis:*

I am Jehovah; or that very ſame God, who under this appellation diſcovered my ſelf to thy forefathers; who enacted a ſpecial Covenant with them; who received homage, worſhip, and engagements to ſervice from them; who promiſed eſpecial protection and favour to them, and to their ſeed; that *Jehovah,* who indeed *am,* what this name importeth, the only true and real God; eternal, independent, and indefectible in eſſence; true and infallible in word; conſtant and immutable in purpoſe; firm and faithfull in performance of whatever I promiſe, or threaten: that ſame *Jehovah* I am; to whoſe words therefore, upon all accounts of reaſon, of duty, of intereſt thou particularly doſt owe muſt ſubmiſſive attention and obedience.

Thy God: that ſupereminent being, and power, to whom thou peculiarly doſt owe worſhip and honour, love and affection, duty and ſervice: who although he be indeed the Lord of all the world, yet beareth a ſpecial relation unto *thee;* as *having choſen,* and avouched *thee to be a ſpecial* Deut. 7. 6. *people to himſelf, above all the people, that are upon the face of the earth;* 4. 2. having promiſed thee to *make thee high above all nations, which he hath made, in praiſe, and in name, and in honour;* and having by many ſignal demonſtrations of favour and mercy confirmed to thee the performance of his covenant, and promiſe; thou alſo reciprocally having *avowed me* Deut. 26. 16. *to be thy God, to walk in my ways, to keep my ſtatutes, my commandments, my judgments, and to hearken to my voice.*

Who brought thee out of the land of Egypt; out of of the houſe of bondage:

This is a particular, and moſt remarkable inſtance, by which it appeareth what God it is, that doth thus impoſe law upon them; and how they are obliged to entertain it: that God it is, who in purſuance of his ſingular favour toward thee, and of his Covenant made with thee, hath particularly obliged thee by ſo eminent a benefit, in a manner ſo full of wonder in it ſelf, ſo full of grace toward thee, delivering thee from ſaddeſt oppreſſion and ſlavery, bringing thee into a deſirable ſtate of preſent liberty, and of ſure tendency (not otherwiſe than by thy fault to be fruſtrated) toward enjoyment of reſt, of plenty, of all joy and comfort in the promiſed land; declaring hereby, as his glorious and divine perfections of wiſdom, and power, ſo his exceeding goodneſs toward thee, his faithfull care over thee, his readineſs and ſufficiency in all thy needs and exigencies to protect, preſerve and deliver thee:

I then being ſuch, *Jehovah*, the only true God; *thy God*, by particular engagement, and endearment; thy gracious and bountifull benefactour not in will only, but in deed; do thus propound my will unto thee; and upon all accounts of general and ſpecial duty; of reaſon, of juſtice, of gratitude require thy regard, and obſervance of what follows.

Now what God in a direct, and literal ſenſe thus ſpeaketh to the Jewiſh people, may according to likeneſs of caſe, and parity of reaſon (eſpecially in a myſtical and ſpiritual way) upon more conſiderable, and effectual accounts be applied unto us: The Lord *Jehovah* is ſuch no leſs to us than Heb. 13. 8. to them; He is *the ſame yeſterday, to day, and for ever*; to him, as to the only, true, eternal and Almighty God, the eſſential Authour, Lord and Governour of all things, our higheſt reſpect, and obſervance are due; He alſo, in a ſtricter relation, founded on higher grounds, is *our God*, having choſen us, and conſecrated us more eſpecially to himſelf; having received Heb 8. 6. 7. 22. us into a cloſer confederacy (*a new and better covenant*, as the *Apoſtle* calls it, *eſtabliſhed upon better promiſes*) having obliged us by granting nobler privileges, and diſpenſing more excellent benefits to us: who likewiſe hath brought us up out of a ſpiritual *Egypt*, and ſtate of infinitely more wretched bondage; hath reſcued us from the tyrannical dominion of *Satan* (a far more intolerably cruel and hard Maſter, than any *Pharaoh*) hath freed us from ſerving ſin in our ſouls and bodies, a far harder ſervice, than making bricks, or any bodily toil can be; who hath conducted us in the way, and conferr'd on us an aſſured hope (if we be not wanting to our ſelves, and our duty) of entring into the heavenly *Canaan*, a place of perfect reſt, and unconceivable bliſs: who (as Saint *Paul* expreſſeth it) *hath* Coloſſ. 1. 13. *delivered us from the power of darkneſs, and tranſlated us into the kingdom of his moſt beloved Son:* who therefore here, according to ſpiritual intent, may be underſtood to ſpeak in a higher ſtrain to us; juſtly exacting a more *punctual* and accurate obedience to his commandments. But ſo much for that part, which ſeems introductory.

Thou ſhalt have no other Gods before me. I. Commandment.

'Tis in the *Hebrew*; there ſhall be to thee no other Gods (or no Matth. 4.
ſtrange Gods; for *alii* ſome render it, ſome *alieni)* על פני *(al panai)* to
my face, or at my face; that is in compariſon, or competition with me;
ſo as to be confronted to me; or together and in conſort with me: *I am*
He (ſaith God otherwhere) *and there is no God* עמדי *(immadhi) with me*; Deut. 32. 39.
or beſide me; πλὴν ἐμοῦ, the LXX. render it; and ſo the phraſe commonly
importeth; as in that ſaying of the Scribe, anſwering to this: *There is one*
God, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, and *there is no other* God *beſide him*: Mark 12. 32.
but we need not criticize on the words, the ſenſe being plain; as containing a prohibition of aſſuming any other into partnerſhip with the one true God; acknowledging in mind, or in outward expreſſion any other for God. The Precept, as moſt of the reſt, is in form negative, and prohibitive, but ſuppoſeth and implieth ſomewhat affirmative and poſitive; as the reſt alſo may be conceived to do. It implies this affirmative Precept, Thou ſhalt have me for thy God: Now to have for our God, ſignifies as to internal diſpoſition of mind a moſt high eſteem, honour, dread and love of that Being, as endued with attributes, and perfections ſuperlatively excellent; the admiring all his works, approving all his actions, acquieſcing in all his proceedings and dealings with us; the repoſing our hope and truſt in him as moſt able and willing to help us, and do us good; in outward expreſſion to acknowledge, praiſe and bleſs him as ſuch; to yield all fitting demonſtrations of reſpect to his name, and to whatever is ſpecially related to him; patiently to ſubmit to his will, and readily to obey his commandments: theſe principally and the like acts of internal devotion, and external piety are comprized in the words, having him for our
God, and we are to underſtand them here injoined to us; the ſame, which
is in Scripture called the *fearing*, the *ſerving*, the *worſhipping*, the *loving God* Matt. 22. 37. Luke 10. 27.
with all our heart, and all our ſoul, and all our mind, and all our might. Deut. 6. 5.

This is implied; and it is expreſly prohibited us to yield to any other, beſide him, the like eſteem, acknowledgment, or ſervice: That there is in truth but one ſuch Being, to whom eminently thoſe acts are due, nature, ancient tradition, general conſent, and eſpecially divine revelation do aſſure us; whereupon is conſequent, that yielding them (yielding, I ſay, thoſe opinions, eſtimations and affections of our mind, or thoſe acknowledgments and expreſſions in word, or thoſe performances in deed or work, which we before ſpecified) to any other Being whatever, whether really exiſtent in the world, or merely formed by our imagination, is highly unreaſonable, unbeſeeming us, and unjuſt toward him.

1. It is highly unreaſonable, as falſe and groundleſs in it ſelf; as vain and unprofitable to us; as productive of many bad effects. It is from errour in a matter of the higheſt nature, and maineſt conſequence; and ſo beyond any other miſtake hurtfull to us, as reaſonable and intelligent
creatures; the μετάλλαξις τῆς ἀληθείας τοῦ Θεοῦ ἐν τῷ ψεύδει, *the tranſmu-* Rom. 1. 25.
ting the truth of God into a lye, Saint *Paul* calls it; reckoning it for a
grievous folly, and crime. It is a vanity of all moſt lamentable; a purſuance Jer. 2. 13.
of ſhadows, an embracing of clouds; a building in air, or mere vacuity; a
leaning upon that, which hath no ſubſtance, or no ſtrength to ſupport us;
a dreaming and doting upon mere nothing; whence thoſe falſe Deities Jer. 8. 19, &c.
well in Scripture are termed μάταια, *vanities*, for that as they have no Act. 14. 15, &c.
truth, or ſubſtance, or efficacy conſiderable in them, ſo all our thoughts, affections, expectations and labours are idlely miſemployed, and unprofitably miſpent upon them.

2. It is alſo a thing moſt unbeſeeming us men, (whom God hath placed in ſo high a rank of worth and dignity, among his creatures; who are in our original ſo near of kin,ſo like in nature, ſo dear in relation and regard unto God himſelf) to admire and worſhip, to place our choice affections upon, to afford lowly ſubmiſſions unto, to reſt our hope and confidence in any other but him, who alone truly ſo far excels us, and can worthily challenge ſuch reſpects from us; all flattery is baſe and unworthy, but this of all is the worſt and moſt unbecoming.

3. To do ſo, is alſo moſt unjuſt and injurious to God; to whom as to the Authour of our being, and of all our good received ſince, we do owe all that our mind can yield of reverence, all that our heart can hold of affection, all that our tongue can utter of praiſe, all that our utmoſt might can perform of ſervice; and ſince the exhibiting to any other thing part of theſe muſt needs not only by that communication debaſe, and derogate from their worth, but alſo withdraw them in great meaſure from him, ſo diminiſhing and embezilling his due (for we cannot, as our Saviour teacheth us, together adhere unto, or ſerve divers Maſters) therefore having any other God, but the true *one*, is a high indignity, and a heinous injury to him.

Οὐ περισπᾶται πρὸς τῷ Θεῷ καὶ ἄλλῳ τινὶ δουλεύειν μετ' αὐτοῦ, οὐδὲ πρὸς τὸ δυσὶ κυρίοις δουλεύειν.
Orig. *l.* 8.
p. 382.

This command therefore is moſt reaſonable upon many accounts; which as it hath been in groſſeſt manner violated by thoſe who have not acknowledged, or worſhipped any God at all, and by thoſe who have acknowledged and adored many Gods (by all *Atheiſts* and *Polytheiſts)* from which tranſgreſſions thereof we Chriſtians may ſeem totally exempt, who in formal profeſſion and practice have but one God (the Maker and Lord of all things, infinitely perfect, and glorious) yet there are many ſubtile, and perchance no leſs miſchievous tranſgreſſions thereof, of which even we may be very guilty, and to which we are very obnoxious. If we do not with all our hearts reverence, and love the moſt wiſe and powerfull, the moſt juſt and holy, the moſt good and gracious God; if we do not truſt and hope in him as the fountain of all our good; if we do not diligently worſhip and praiſe him; if we do not humbly ſubmit to his will, and obey his Laws, we break the poſitive intent of this Law, not having him for our God; being indeed like thoſe, of whom Saint *Paul* ſpeaketh, *who profeſs to know God* (that is, who in words and outward pretence acknowledge him) *but in works deny him, being abominable, and diſobedient, and to every good work reprobate.* Likewiſe if we frame in our fancy an *Idea* untrue, diſagreeable unto, or unworthy of that one moſt excellent Being, and to ſuch a phantaſm of our own creation do yield our higheſt reſpects, and beſt affections, we break this Law, and have another God to our ſelves. If upon any creature (whether our ſelves, or any other thing) we impart our chief eſteem, or affection; or employ our moſt earneſt care and endeavour; or chiefly rely upon it, or moſt delight in it, that thing we make a God unto us, and are guilty of breaking this Law; hence Saint *Paul* more than once calls the *covetous* (or wrongfull) perſon *an Idolater*; and our Lord calls the immoderate purſuit of riches, the ſerving (or worſhipping) of *Mammon*; and Saint *Paul* ſpeaketh of ſome perſons, who were φιλήδονοι μᾶλλον, ἢ φιλόθεοι, *lovers of pleaſures, rather than lovers of God*; of whom otherwiſe he ſays, *that their God was their belly:* we meet with thoſe in the Scripture, who *put their truſts in their horſes, and their chariots*; with thoſe, who *ſacrifice to their net, and burn incenſe to their drag*; with them who *truſt in man, and make fleſh their arme* (men of *Mezentius* his faith; ready to ſay with him, *Dextra mihi Deus eſt, & telum quod miſſile libro)* with thoſe, *whoſe heart is lifted up* (as the Prince of *Tyre* in *Ezekiel)*

Λέγει ὁ Ξήνων, ὁ τῆς Στωϊκῆς κτίστης αἱρέσεως -- μήτε ναοὺς ποιεῖν μήτε ἀγάλματα· οὐδὲν γὰρ εἶναι τῶν θεῶν ἄξιον κατασκεύασμα.
Clem. Alex.
Strom. V.
p. 426.
Id. de Numa.
p. 223.
Strom. I.
Vid. Aug. *de C. D.* 4. 31.
Tit. 1. 16.

Eph. 5. 5.
Coloſſ. 3. 5.
Matth. 6. 24.
2 Tim. 3. 4.
Phil. 3. 19.
Pſal. 20. 7.
Hab. 1. 16.
Jer. 17. 5.
Virgil *Æn.* 10.

kiel) and who *ſay they are Gods*; theſe, and whoever practiſe in like manner, are ſo many tranſgreſſours of this Covenant: In ſhort, whoever chiefly regards and affects, ſeeks and purſues, confides and delights in wealth, or honour, or pleaſure; wit, wiſdom, ſtrength, or beauty; himſelf, friends, or any other creature, he hath another God, againſt the deſign, and meaning of this holy Law. Ezek. 28. 2. Iſa. 10. 13.

Thou ſhalt not make unto thee any graven image, &c.

II. Commandment.

The *firſt* Commandment determined the final object of our Religion; this doth limit the manner of exerciſing and expreſſing it; as to the chief intent of it, interdicting that mode, which in the practice of ancient times had ſo generally prevailed, of repreſenting the Deities (apprehended ſo) in ſome corporeal ſhape, and thereto yielding ſuch expreſſions of reſpect, as they conceived ſutable and acceptable to ſuch Deities. I cannot ſtand to declare the riſe, and progreſs of ſuch a practice; how the Devil's malice, and ſome mens fraud conſpiring with other mens ſuperſtitious ignorance and fondneſs, prevailed ſo far to impoſe upon mankind; I ſhall only obſerve, that men naturally are very prone to comply with ſuggeſtions to ſuch guiſes of Religion: for as the ſenſe of want, and pain, and manifold inconvenience, not to be removed or remedied by any preſent ſenſible means, doth prompt men to wiſh, and ſeek for help from otherwhere; and this diſpoſes them to entertain any hopes propounded to them (with how little ſoever ground of probability) of receiving it from any abſent, or inviſible power; as it alſo conſequently engageth them to undertake any conditions required by thoſe, who propound ſuch hopes, as needfull for obtaining thereof; whence the ordinary ſort of men are very apt to embrace any way of Religion ſuggeſted to them, eſpecially by perſons of credit, and authority for knowledge; ſo alſo, when the propoſition thereof doth come attended with circumſtantial appearances, and ſhews gratifying their ſenſes, or humouring their paſſions, or delightfully amuſing their fancies, it moſt eaſily allures, and takes them; as likewiſe on the other ſide, when abſtraction of mind, and reſtraint of paſſion are required, and ſenſe or fancy are little entertained thereby, men are ſomewhat averſe from ſuch propoſals of Religion, and are not ſo eaſily brought heartily to like, or earneſtly to embrace them; wherefore ſince the propounding of images and ſenſible repreſentations (relating to ſomewhat not immediately diſcerned, from whence men are promiſed the ſupply of their needs, or relief from the inconveniences, which they endure) by their magnificency, beauty, curioſity, ſtrangeneſs, or even by their ſenſibility it ſelf, do make ſo facile, and pleaſant impreſſions upon the dull and low conceits of men, it is the leſs wonderfull, that men commonly have been ſo eaſily inveagled into ſuch idolatrous ſuperſtitions; ſo unreaſonable in themſelves, and of ſo miſchievous conſequence. For what can be more ſenſeleſs, than to imagine, that that Being, which in wiſdom and power is ſufficient to over-rule nature, and thereby to afford us the aſſiſtance we need, may be reſembled by any of theſe corporeal things, the beſt of which we cannot, without debaſing our ſelves, eſteem ſuperiour to our ſelves? how unreaſonable is it to conceit thus, how unworthy is it, and unſutable to the dignity of our nature, derived from heaven, to crouch unto ſuch mean repreſentations? it is Saint *Paul*'s diſcourſe: *Being* (ſaith he) *the off-ſpring of God, we ought not to think, that the Godhead is like unto gold, or ſilver, or ſtone graven by art, and man's device.* How injurious alſo to that

Κοινὸς ἁπάντων νόμος. Max. Tyr. *diſſ.* 38. Where he defendeth Idolatry.

Act. 17. 29.

that moſt excellent nature muſt it be to frame, and expoſe to view ſuch not only homely and mean, but in reſpect of the divine nature, moſt foul and ugly portraictures of him, which cannot but tend to viliſie him in mens conceit? * He that ſhould form the image of a ſerpent, or a toad, and exhibit it as the ſimilitude of a King, would ſurely derogate much from his Majeſty, and beget very mean and unbeſeeming conceits of his perſon in their minds, whom he ſhould perſuade to take it for ſuch; and infinitely more muſt he detract from the dignity, and diminiſh the reverence due to that immenſe, almighty, alwiſe, moſt pure and perfect being, who ſhall preſume to preſent any ſenſible, any finite, any corruptible thing as a reſemblance of him; *changing* (as St. *Paul* expreſſeth it) *the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things*; as the *Iſraelites* are ſaid to have *changed their glory* (that is, their glorious God) *into the ſimilitude of an ox, that eateth graſs*: No wonder it was, that they, who uſed ſuch expreſſions of their Religion, had ſo low opinions concerning thoſe ſuppoſed Deities whom they worſhipped; that they ſuppoſed them liable to ſuch paſſions, fathered ſuch actions upon them, deſcribed them as vile in their diſpoſitions and their doings, as they repreſented them in their ſhape: Moſt reaſonable therefore is this prohibition of making any reſemblance of what kind ſoever (by *picture*, *ſculpture* or *fuſion*) in order to religious adoration; and yielding to them any ſuch ſignification of reſpect, which the cuſtom or conſent of men hath appropriated to Religion; as bowing, falling down, lying proſtrate before them, or the like: moſt reaſonable I ſay, for ſince there is but one proper, and allowable object of our worſhip, as the *firſt* Commandment declares and enacts, the making an image of any other exiſtent in nature, or deviſed by our own fancy in order to the worſhip thereof, is but a purſuance of that unreaſonable, unhandſom, and unjuſt ſuperſtition there forbidden; adding ſome abſurdity in the manner to the pravity in the ſubſtance of ſuch worſhip.

* Ἐξευτελίζει τὴν τοῦ θεοῦ σεμνότητα ἡ ἐν ἑτοίμῳ τῆς ὄψεως συνήθεια, καὶ τὴν νοητὴν οὐσίαν δι' ὕλης σεβάζεσθαι ἀτιμάζειν ἐστὶν αὐτὴν δι' αἰσθήσεως. Clem. *Strom. V.* p. 408.

The being ordinarily expoſed to view doth (*ſaith* Clem. Alex.) *extenuate the venerability of God; and to worſhip the intelligible nature by matter doth viliſie it through the ſenſe.*

Rom. 1. 23.

Pſal. 106. 20.

And as for that one true object of our devotion, the eternal, immenſe, and all perfect God; the glorious excellency of whoſe nature doth infinitely tranſcend our comprehenſion, and conſequently of whom we cannot deviſe any reſemblance not infinitely beneath him, unlike to him, unworthy of him (whereby we ſhall not diſparage him, and expoſe him to irreverent apprehenſions, eſpecially with the groſs vulgar; whereby indeed we ſhall not cloud his true inimitable perfections, and affix imperfections to him; blending inexpreſſible truth with apparent falſhood) it muſt be therefore a profane folly to pretend the repreſenting him by any image; and the doing of it is upon ſuch accounts in many places of Scripture forbidden; and that it is ſo here, according to the intent of this Precept is plain by that place in *Deuteronomy*, where *Moſes* reports the ground of this prohibition: *Take ye therefore* (ſaith he) *good heed unto your ſelves; for ye ſaw no manner of ſimilitude on the day, that the Lord ſpake unto you in Horeb, out of the midſt of the fire, leſt you corrupt, and make you a graven image*: No ſhape repreſenting God did appear at his utterance of theſe Laws, to prevent their framing any reſemblance of God, and taking occaſion to practiſe this ſort of worſhip; thereby implied to be unreaſonable. And the Prophet *Eſay* having in ſublime language and diſcourſe ſet out the incomparable greatneſs, power, and majeſty of God (*who hath meaſured the waters in the hollow of his hand,*

Deut. 4. 15.

and meted out heaven with a ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance; before whom the nations are as a drop of a bucket, and are counted as the ſmall duſt of a balance---yea before whom all nations are as nothing, and are counted to him leſs than nothing and vanity; who ſitteth upon the circle of the earth; and the inhabitants thereof are as graſhoppers; who ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in) having, I ſay, in this, and more ſuch language endeavoured to deſcribe the might, and majeſty of God, he inferrs: *To whom then will ye liken God; or what likeneſs will ye compare unto him?* and thereupon he proceeds to diſcourſe againſt making images for religious uſe. Like whereto is the diſcourſe of Saint *Paul* to the *Athenians: God* (ſaith he) *who made the world, and all things that are therein, being Lord of heaven and earth, dwelleth not in temples made with hands; nor is worſhipped by the hands of men,---we therefore being the off-ſpring of God, ought not to think that the Godhead is like unto gold, or ſilver, or ſtone, the engravement of art, and man's device;* in which place, as the forming any image to repreſent divine things is manifeſtly prohibited, ſo the reaſons which we touched againſt ſuch practice, are diſcernibly enough inſinuated.

Eſa. 40. 18.
—25.
Act. 17. 24.
—29.

Neither ſhould we omit, that this Law is confirmed in the New Teſtament, and there made a part of God's new Law: for we are therein often commanded *to flee idols,* not to *be idolaters,* to *ſhun idolatry* as a moſt heinous crime, of the higheſt rank, proceeding from fleſhly pravity, inconſiſtent with good conſcience, and expoſing to damnation: for the meaning and notion of Idolatry in which places, why ſhould we underſtand it otherwiſe, than according to the plain ſenſe of the word, which is the worſhip of images, or reſemblances? why ſhould we take it otherwiſe, than as oppoſite to God's Law, then in force? why ſhould we otherwiſe expound it, than according to the common notion and acceptance of God's people at that time? The word Idolatry was unknown to other people than the *Jews*; among the *Jews* it ſignified the violation of the *ſecond* Commandment; wherefore the obſervance of that Commandment is eſtabliſhed and enforced by the Apoſtles. The *Jews* deteſted the worſhipping any images; their deteſtation was grounded on this Law; they therefore, who earneſtly exhort them to continue in deteſtation thereof, do confirm, and enforce the obligation of this Law; nor can we reaſonably ſuppoſe any diſtinction, or reſervation for any Idolatry (or any worſhipping of images) as lawfull, or allowable to Chriſtians; ſince the Apoſtles as they found it univerſally prohibited to the *Jews*, ſo they continued to charge Chriſtians againſt it. This diſcourſe hath more force, conſidering that the ſame reaſon, upon which this Law was enacted, doth ſtill apparently continue; men ſtill unmeaſurably affecting this fancifull way of Religion, being apt in the exerciſe thereof (if not curb'd by a Law) to dote upon ſenſible repreſentations; being averſe from raiſing up their minds to the only true object of worſhip, as endued with intelligible, and ſpiritual perfections: this the experience of mens wild eagerneſs for images, reliques, and other ſuch fooliſh trinkets, which had almoſt quite oppreſſed our Religion (as in many ages the beſt and wiſeſt men did obſerve and complain) doth plainly evince.

1 Joh. 5. 21.
1 Cor. 10. 7, 14.
1 Cor. 5. 10, 11. 6. 9.
Gal. 5. 20.
Apoc. 9. 20. 21. 8. 22. 15.

We may add, that if the common tradition and conſent of the ancient Church is in any caſe a ground of perſuaſion, or rule of practice to us, we are thence obliged to diſapprove, and decline the worſhipping images; for nothing can be more evident than that all ſuch worſhip was not only carefully eſchewed, but zealouſly deteſted by the primitive

Chriſtians: This is manifeſt from moſt expreſs words of the *Fathers* generally impugning and condemning all worſhip of images; which are as applicable to that worſhip, which hath been practiſed among *Chriſtians*, as to that of the *Heathens*; their expreſſions do not ſignify, nor their arguments prove any thing, if any worſhip of images be allowable, if they do not as well condemn and confute the *modern*, as the *ancient Romans*; They could not with any reaſon, or modeſty have uſed ſuch words, or urged ſuch reaſons, if their practice had been like that, which afterward crept into the Church; their darts then againſt *Pagan* Idolatry eaſily might, ſurely would have been, retorted on themſelves; which is ſo far from having been done, that the *Pagans* accuſed them for having no * Images (*Celſus objecteth,* † ſaith *Origen*, *that we ſhun making altars, ſtatues and ſhrines, thinking this to be a faithfull pledge (or mark) of our ſecret communion together:* this *Origen* anſwers by confeſſing the matter of fact; but defending the right; not for your reaſon, ſaith he, we ſhun theſe things, but * *becauſe we by the doctrine of Jeſus, having found the true manner of piety toward God, do eſchew thoſe things, which in conceit or appearance of piety do make men impious*—— and *the images of Chriſtians are* (ſaith he) *their vertues, whereby they reſemble God; and truly worſhip him; and every good Chriſtian, carefully imitating God, is his beſt ſtatue.*

* *Cur nullas aras habent, templa nulla, nulla nota ſimulacra?* Minur.

Conſueſtis crimen nobis maximum impietatis affingere, quòd neque ædes ſacras venerationis ad officia conſtruamus, non Deorum alicujus ſimulacrum conſtituamus, aut formam, &c. Arnob. 6.

† ——Κέλσος φησὶν ἡμᾶς βωμοὺς, καὶ ἀγάλματα, καὶ νεὼς ἱδρύσθαι φεύγειν ἐπεὶ τὸ πιστὸν ἡμῖν ἀφανοῦς καὶ ἀπορρήτου κοινωνίας οἴεται εἶναι σύνθημα. 8. p. 389.

Ὁ Μωσῆς τὰς δοκίμους καὶ γλαφυρὰς τέχνας ζωγραφίαν καὶ ἀνδριαντοποιΐαν ἐκ τῆς καθ' αὑτὸν πολιτείας ἐξήλασε. Philo *de* Gig.

* ——ἀλλ' ὅτι εὑρόντες, διὰ τὴν Ἰησοῦ διδασκαλίαν, τὸν τρόπον τῆς εἰς τὸ θεῖον εὐσεβείας, φεύγομεν τὰ φαντασίᾳ εὐσεβείας ἀσεβεῖς ποιοῦντα, &c.

Vid. Tert. *de Idol.* 3. 4. *p.* 389. 390.

Yea the *Fathers* were ſo far from practiſing worſhip of Images, that ſome of them condemn the ſimple making of them; calling the art of doing it a fallacious art, introduced by the Devil and forbidden by God; expounding this Commandment ſo, as that in it not only the worſhipping, but the forming any ſimilitude is forbidden: * *Moſes*, (ſaith *Clem. Alex.*) *did of old expreſly give law, that no carved, or fuſile, or plaiſtered, or painted portraicture, or imagery ſhould be made*; *that we ſhould not attend to ſenſible things, but paſs to things intelligible:* and † *Tertullian* in ſeveral places ſaith the ſame. Whether their expoſition (concurring it ſeems with the common opinion of the *Jews* in their time) were true, I ſhall not now diſcuſs; that making any ſimilitudes in order to worſhip is prohibited, is moſt evident.

* Μωσῆς πρόπαλαι διαῤῥήδην ἐνομοθέτησεν μηδὲν δεῖν γλυπτὸν, ἢ χωνευτὸν, ἢ πλαστὸν, ἢ γραπτὸν ἄγαλμά τε καὶ ἀπεικόνισμα ποιεῖσθαι· ὡς μὴ αἰσθητοῖς προσανέχοιμεν, ἐπὶ δὲ τὰ νοητὰ μετίωμεν, &c.

Clem. *Strom. V. p.* 408.

Οὐ γὰρ ἄν ποτε ὁ μηδὲ γλυπτὸν εἴδωλον δημιουργεῖν παραινέσας, αὐτὸς ἀπεικόνιζεν τῶν ἁγίων ἄγαλμα. *p.* 411.

† Tertul. *de Spectac. cap.* 23. *de Idol.* 3, 4, 5, *&c. Contra* Marc. 2. 22. *Vid.* Iren. 4. 31, 32. Tertul. *de Idol. per tot.* Aug. *contra* Fauſt. 15. 4, 7. *&* 19. 18. *Contra 2 Epiſt.* Pet. 3. 4.

In fine, divers of the Fathers ſay, that all the commands in the Decalogue, excepting the Sabbath, do continue in force, as naturally obligatory, and as confirmed by the Chriſtian Law: for inſtance St. *Auguſtine* in his 119 *Epiſtle* ſpeaketh thus: *The other precepts* (excepting the Sabbath) *there* (in the Decalogue) *we do obſerve properly as they are commanded without any figurate obſervation; for we have maniſeſtly learnt, not to worſhip idols, and not to take the name of the Lord our God in vain, to honour father and mother,* &c. *do not figuratelу pretend one thing and myſtically ſignify another thing, but are ſo obſerved as they ſound.*

But ſo much for the prohibition: I ſhall add, that we may conceive this poſitive Precept implied, and intended here, that in our devotions and religious ſervices of God we ſhould raiſe our mind above groſs ſenſe and fancy; that we ſhould entertain high and worthy conceptions of God; that we ſhould apprehend him incomparably ſuperiour to all things, which we do ſee or know; that we direct our minds unto him as to a being tranſcendently perfect in goodneſs, juſtice, wiſdom and power, above what we can comprehend and think; that which our Saviour calls *worſhipping God in ſpirit and truth*; which is (as I take it) the ſpecial poſitive duty of this Commandment. Joh. 4. 23, 24.

I need not farther to urge, how preſumptuous and dangerous the practices of thoſe men are, who (to the great danger, and ſcandal of Chriſtianity among Jews, and Mahometans, and men of other Religions) notwithſtanding theſe commandments of God, backed with others, of the ſame import, frequently occurring in the holy Scripture, (never that we find any intimation of, repealed or relaxed) particularly againſt that ſignal one made uſe of by our Saviour, *Thou ſhalt worſhip the Lord, thy God, and him onely ſhalt thou ſerve*; without any ancient good authority, or example, without any neceſſity or good reaſon inducing, do not only yield themſelves, but violently force others to yield unto Angels, and unto the ſouls of dead men (men of dubious ſtate in reference to God, not having paſt the laſt trial and judgment, the reſult whereof 'tis a profane temerity in us peremptorily to anticipate) all kinds of worſhip, both internal (repoſing truſt and hope in them of obtaining benefits from them; attributing unto them in their eſteem the knowledge and power, which for all that we can know are incommunicably proper unto God himſelf) and external, of prayer and invocation, of praiſe and thankſgiving; and not only thus as to the ſubſtance imparting a kind of divine worſhip to them, but as to the manner, erecting images of them, even in the places devoted to God's own ſervice, and affording to them the ſame expreſſions of reverence and reſpect, that we do or can preſent unto God himſelf (with great ſolemnity dedicating ſuch Images to them, with huge care and coſt decking them, with great ſemblance of devotion ſaluting them, and caſting themſelves down before them; carrying them in proceſſion, expoſing them to the people, and making long pilgrimages to them;) ſo that inſtead of the ſpiritual worſhip of God himſelf, peculiarly required of Chriſtians, and to which our Religion is perfectly ſuted, a Religion chiefly employing ſenſe, and fancy, and for the greateſt part directed unto the repreſentations of creatures is ſubſtituted, in deſpight, as it were, and in defiance of theſe Commandments: the plain force of which they endeavour to elude and evade by ſlender pretences, and ſubtile diſtinctions, by the like to which there is no Law, which may not as eaſily be rendred inſignificant, and invalid; never in the mean time conſidering, that theſe Laws were not given to employ the wits of Sophiſters and Schoolmen; but to direct the practice of rude and plain people; to which purpoſe no Law, after ſuch Artiſts have had the handling of it, can ſignify any thing: nothing being ſo clear which by their cavillations and quirks they cannot confound; nothing ſo ſmooth wherein they cannot find or make knots.

There is ſubjoined to theſe two Commandments (as we reckon them; others * have accounted them but one; and their opinion is ſomewhat countenanced, by what is added here ſeeming to bear a common reſpect to both, there is I ſay ſubjoined) a reaſon, or rather a contexture of reaſons ſtrongly preſſing and encouraging to obedience, deterring and diſcouraging from diſobedience to them; or indeed generally to all God's Commandments, but eſpecially unto theſe, moſt immediately relating to Him:

* *S. Auſtin, Bede, &c.*

For I the Lord thy God am a jealous God. (am *El* Exod. 34. 14. *kanah, fortis zelotes*, as the *Vulgar Latine* reads it: it may ſeem to have been a name of God, implying, as all the other names of God do, ſome attribute of God; for it is in the 34th of *Exodus*, ſaid: *Thou ſhalt worſhip no other God for the Lord, whoſe Name is Jealous*, or *Kana, is a jealous God*;)

I am a jealous God, that is, a God very tender of my honour, and of my right; who am impatient of any mate, or competitour in reſpect to thoſe duties, which properly and incommunicably belong unto me; *I am* Iſa. 42. 8. (ſaith God in the Prophet *Eſay*) *the Lord, that is my name, and my glory I will not give to another, nor my praiſe to graven images*: this *Jealouſie* doth contain in it not only a ſtrong diſlike, but a fierce diſpleaſure, againſt the Deut. 4. 24. infringers of theſe Laws: *For the Lord thy God* (ſaith *Moſes* in *Deuteronomy*, preſſing the obſervance of this ſame Precept, concerning the worſhip of Images) *is a conſuming fire, he is a jealous God*: And if God be thus jealous, ſo eaſily provoked to indignation by our detracting his due honour, and imparting it to any other, we have great reaſon to be afraid of incur- Pſal. 76. 7. ring the guilt of either; for *who can ſtand in his ſight, when he is angry?* who can ſupport the effects of his diſpleaſure?

Viſiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me.

Viſiting the iniquities of fathers upon the children; God doth not only puniſh thoſe perſons themſelves, who commit notorious and heinous ſins (ſuch as theſe of idolatry and profaneneſs, whereby he is publickly wrong'd and diſhonoured) but the more to deterr men (who naturally bear much regard to their poſterity, and are afraid to be, aſhamed to appear the cauſes of ruine and calamity to their family) he declareth that in reſpect to their doings it ſhall go ill with their poſterity; they ſhall therefore be more ſtrictly and ſeverely dealt with; they ſhall upon this ſcore be capable of leſs favour and mercy from God, than otherwiſe they might have been: for we muſt not hereby underſtand, that God will arbitrarily inflict undeſerved pains upon the children of bad men for the faults of their anceſtours (God doth expreſly diſclaim ſuch kind of proceeding; Ezek. 18. 20. *The ſon ſhall not bear the iniquity of the father; the ſoul that ſinneth it ſhall die*; ſaith he in the Prophet: and, *Every one ſhall die for his own* Deut. 24. 16. Jer. 31. 30. *iniquity; every man that eateth the ſowre grape, his teeth ſhall be ſet on edge)* but that he will upon that account withdraw his free favours from them; that meaſure of grace and indulgence, which otherwiſe the ſon of ſuch a perſon (had he not been a great Traitour againſt God) might according to the general courſe of God's goodneſs have received, the which might have more effectually reſtrained him from ſin, and conſequently have prevented his guilt and his puniſhment, God may well (in conſiſtence with his juſtice and goodneſs, to manifeſt his deteſtation of heinous wickedneſs) withhold from him. Such a ſon, if he do fall into perſonal offences (for that alſo is to be underſtood; otherwiſe ſuch is the Ezek. 18. 14, 17. goodneſs of God, that he hath declared, *if a ſon ſeeing his fathers ſins, and*

and conſidering doeth not the like, he ſhall not die for the iniquity of his father, but ſhall ſurely live; if I ſay he falleth into perſonal ſins) God will viſit; that is, will uſe a cloſe inſpection and animadverſion upon him, will ſeverely puniſh and avenge his ſin; not only upon his own, but on his father's account; examples of which proceeding do in the divine hiſtories frequently occurr; * in *Solomon*, in *Jeroboam*, in *Baaſha*, in *Ahab*, in *Jehu*, and in others.

*1 King. 11. 35.
1 Kings 14. 13. 13. 34. 14. 10. 16. 3. 21. 29.
2 Kings 9. 8. 10. 30. 15. 12.
Job 27. 14.

Of them that hate me. We may obſerve that in the Scripture ſtyle the tranſgreſſours of God's Laws are termed haters, and enemies of God; becauſe their actions ſignify a diſpoſition of mind in them repugnant to the mind of God; and becauſe by them they reſiſt, and oppoſe God's will; no wonder then if God deal thus ſeverely with them.

But God not only deterrs from diſobedience by threatning a train of puniſhments, but he encourageth to obedience by a declaration of his intention (or promiſe) graciouſly to reward not only upon the obedient perſons themſelves, but upon their poſterity for ever (in a manner) unto thouſands, that is unto a thouſand deſcents:

Shewing mercy unto thouſands of them that love me, and keep my commandments.

Shewing mercy; God doth not abſolutely promiſe, that he will forbear to puniſh the poſterity of good men, in caſe they offend, but that he will ſhew mercy, and deal the more favourably with them in that reſpect: his meaning and method in theſe caſes are plainly repreſented in thoſe words concerning *David*, *If his children forſake my law, and walk not in my judgments, if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes; nevertheleſs my loving kindneſs will I not utterly take from him*----: God declares he will puniſh the offending children of very good men, yet ſo as their miſdeeds ſhall not interrupt his kindneſs toward the reſt of their poſterity, or aboliſh his remembrance of their goodneſs: ſo we may ſee God dealt with *Abraham*, and the *Patriarchs*, paſſing by (in memory of their love and reverence to him; and their faithfull obedience to his will) the manifold provocations of their poſterity; ſo that he did not for a long tract of time, and after many generations paſt ſuffer them (according as their perſonal demeanour highly deſerved) to incurr ruine; upon this conſideration he brought them out of *Egypt*, he ſettled them in *Canaan*, he frequently delivered them from their enemies, he reſtored them from oppreſſions, and captivities; as is often expreſſed, and inſinuated in *Scripture*. So alſo it is frequently mentioned, that for *David*'s ſake, his poſterity, although highly provoking God by their miſcarriages, was protected and preſerved; I cannot ſtand to mention places. I ſhall only farther note that which is very obvious, and moſt remarkable here; the difference between God's proceeding in way of ſeverity, and in way of favour; by a vaſt proportion the expreſſions of God's mercy do exceed thoſe of juſtice, although both inſiſting upon like, or correſpondent grounds: *he viſiteth the iniquities* of diſobedient fathers *unto the third or fourth generation*, but *he ſheweth mercy to a thouſand generations of thoſe* that love and obey him; he ſoon forgetteth the wrongs done, but he long retaineth in memory the ſervices performed to him; which conſideration ſhould work upon our ingenuity, and engage us willingly to obey ſo gracious a Lord.

Vid. Deut. 7. 9.
Pſal. 89. 30.
2 Chron. 21. 7.
Iſa. 45. 4.
Pſal. 105. 42.
Deut. 4. 37.
Levit. 26. 42.
Exod. 2. 34.
1 King. 11. 12, 34. 15. 4.
Pſal. 18. 50.
Iſa. 37. 35.

It is alſo obſervable, that as diſobedience is ſtyled hatred of God, ſo *loving God* and *keeping his commandments* are conjoined as terms equivalent: they are indeed inſeparably connected, love being a certain cauſe of obedience, obedience an infallible ſign of love: *He that hath my commandments, and obſerveth them, he it is* (ſaith our *Saviour*) *that loveth me:* and, *If any man loveth me, he will keep my word.* But I paſs forward to the next,

Joh. 14. 21, 15.
Joh. 23. 24.

III. Commandment.

Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name in vain.

It conſiſteth we ſee of a Precept, and of a reaſon deterring from diſobedience thereto, by declaring or threatning the miſchief enſuing thereon.

The Precept is: *Thou ſhalt not take the name of the Lord thy God in vain:* it might be rendred, Thou ſhalt not bring the name of the Lord thy God to a vanity (or to a lye, for ſo the word שוה, *ſhaveh*, frequently importeth) that is (as it ſeems interpreted in a parallel place, where moſt of theſe Laws are repeated, inculcated and fenced by additional injunctions) *Thou ſhalt not ſwear in my name to a falſhood*; and in the 24th *Pſalm, to lift up one's ſoul to vanity*, is explained by *ſwearing* למרמה *(lemirmah) to deceit, or falſhood. Joſephus* expreſſeth it by ἐπὶ μηδενὶ φαύλῳ τὸν Θεὸν ὀμνύναι, To *adjure God to no bad matter* (or to no falſe matter, as the word φαῦλος commonly in good Writers is taken.) And our Lord himſelf in his *Sermon* on the Mount ſeemeth to reſpect this Law, when he ſays; *Ye have heard that it was ſaid to the ancients,* οὐκ ἐπιορκήσεις, *ye ſhall not forſwear, but ſhall render to the Lord your oaths*; For he doth immediately before cite other paſſages out of the *Decalogue* (*thou ſhalt not kill, thou ſhalt not commit adultery*) with intention to explain or extend them; and therefore probably he proceeds reſpecting this Law, the moſt conſpicuous of all thoſe, which relate to this matter; and if this Law be (as ſome conceive) ſuppoſed to ſignify more ſtrictly, it had been more ſutable to his purpoſe to cite it, than any other of more lax importance; his drift being plainly to extend in matter, and to ſtraiten in obligation even the fulleſt, and ſtricteſt of ancient Laws, at leaſt as they were then commonly expounded, and underſtood; yea even in this caſe our Lord ſeemeth to affirm that the ancients had no Law ſtrict and perfect enough for Evangelical practice; conſidering which things, it is probable, that the prime intent of this Law is to prohibit that great ſin of *Perjury*, that is of invoking God's atteſtation to a lye; thereupon appealing to him as witneſs, and judge, that what we aſſert is true; as a ſurety, that what we promiſe we do ſtedfaſtly reſolve and ſhall faithfully endeavour to perform; implying alſo, that we do expect a curſe, and vengeance from him upon us, if we be found knowingly to falſify in our affirmation, or wilfully to violate our promiſe.

Levit. 19. 12.
Pſal. 24. 4.
Joſ. *Arch.* 3. 4.
Matth. 5. 33.

Πᾶς ὅρκος εἰς κατάραν τελευτᾷ τῆς ἐπιορκίας.

Swearing is in its own nature immediately an act of Religion, and as ſuch was injoined by God (*Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name*; It expreſſeth the pious perſuaſion we have concerning God's chief attributes and prerogatives; of his omnipreſence and omniſcience (extending to the knowledge of our moſt inward thoughts, and ſecret purpoſes; of his watchfull providence over what we do; of his juſtice, and fidelity in maintaining truth and right, in avenging iniquity and falſhood: the reaſon of uſing it, was derived from, or grounded upon

Deut. 6. 13. 10. 20.

upon a perſuaſion, about God, which hath ever been common among men, that God the governour and judge of the world, the protectour and patron of right, is always ready upon our invocation and reference unto him to undertake the cognizance of matters in debate and controverſie between men, for the protection of truth, the maintenance of right, and preſervation of peace among them (*An oath,* ſaith the *Apoſtle, for confir-* Heb. 6. 16. *mation is to men an end of all ſtrife)* ſo that the uſe thereof becometh a main inſtrument of promoting thoſe purpoſes, the ſtrongeſt tye of fidelity, the ſureſt ground to proceed upon in adminiſtration of juſtice, the moſt ſacred band of all ſociety; which therefore he that ſhall preſume to violate, doth not only moſt unworthily wrong this or that perſon, this or that ſociety of men, but doth what in him lies to ſubvert the foundations of all publick juſtice and peace; withall moſt impiouſly abuſing, and affronting God Almighty himſelf; profaning his moſt ſacred ordinance, making his name inſtrumental to the compaſſing his deceitfull and baſe purpoſes, deſpiſing his judgment, and defying his vengeance.

This ſeems to be the firſt, and direct meaning of this Law; but it may by parity of reaſon well be extended farther, ſo as we may hereby underſtand all light and vain ſwearing, all wanton and irreverent uſe of God's holy name: and hitherto our Lord hath plainly extended it, for- Matth. 5. 37. bidding us to ſwear at all, and charging us in our converſation to uſe only the ſimple and plain manner of aſſertion, or promiſe, ſaying only *yea, yea,* or *nay, nay;* without preſuming upon any ſlight occaſion to introduce the holy name of God; which indeed we ſhould not without extreme awe of ſpirit ever think upon, nor without high veneration dare to mention: 'tis an inſtance of the moſt ſottiſh folly, 'tis an argument of the moſt horrible impiety that can be thus (without any cauſe, or temptation thereto, without any profit or pleaſure thence) to trifle with the divine Majeſty; to abuſe his glorious Name, and provoke his dreadfull vengeance; *who will no-wiſe hold him guiltleſs, that taketh his name in vain.*

Remember the Sabbath day to keep it holy, &c.

IV. Commandment.

The *Decalogue* is in ſeveral places of Scripture (as we before noted) called a Covenant with the *Jewiſh* People, and the obſervation of this Law is likewiſe ſo called in a particular and ſpecial manner: It is expreſſed to have been appointed as a ſign, or characteriſtical note, whereby their peculiar relation to God might be diſcerned, and they diſtinguiſhed from all other People. As *Circumciſion* was a ſeal of the Covenant made with *Abraham* and his poſterity; ſo keeping the *Sabbath* did obſignate the Covenant made with the Children of *Iſrael* after their delivery out of *Egypt: The children of Iſrael* (ſaith the text) *ſhall keep the Sabbath* Exod. 31. 16. *to obſerve the Sabbath, throughout their generations for a perpetual Covenant, it is a ſign between me, and the Children of Iſrael for ever:* and, *I gave them* (ſaith God in *Ezekiel) my ſtatutes, and ſhewed them my* Ezek. 20. 11, *judgments, which if a man do, he ſhall live in them; moreover I gave* 12, 20. *them my Sabbaths to be a ſign between me, and them, that they might know, that I am the Lord, who ſanctifies them:* and, *Thou cameſt down from* Neh. 9. 13, *mount Sinai* (ſay the Levites in *Nehemiah) and ſpakeſt with them from* 14. *heaven, and gaveſt them right judgments, and true laws, good ſtatutes, and commandments; and madeſt known unto them thy holy Sabbaths:* where *making known to them the Sabbaths,* as alſo otherwhere *giving them the* Exod. 16. 29. *Sabbath* are expreſſions together with the ſpecial ends of the *Sabbath's* appointment, which are mentioned in thoſe places) confirming the judgment of the ancient *Chriſtians*, *Juſtin M. Irenæus*, *Tertullian*, &c. who referr the firſt inſtitution of the *Sabbath* to *Moſes*, affirming (that which indeed the hiſtory by its total ſilence concerning the Sabbath before him ſufficiently doth ſeem to confirm) that the *Patriarchs* were not obliged thereto, nor did practiſe it.

Καὶ γὰρ μὴ Σαββατίσαντες οἱ προωνομασμένοι πάντες δίκαιοι τῷ Θεῷ εὐηρέστησαν, &c. Juſt. p. 236.

Ἀπὸ Ἀβραὰμ ἤρξατο περιτομὴ καὶ ἀπὸ Μωσέως Σάββατον, καὶ θυσίαι, καὶ προσφοραὶ, &c. 261.

Abraham ſine circumciſione, & ſine obſervatione Sabbatorum credidit Deo, &c. Iren. IV. 30.

Tertul. *adv.* Jud. 2. 4.

And we may obſerve, that the Law concerning the *Sabbath*, is mentioned and inſiſted upon ſeparately from the body of their Laws, as being in nature different from the reſt, and enacted upon a ſpecial deſign; as from the forecited paſſages appeareth; and farther may appear from conIſa. 56. 6. (4.) ſidering how the condition of *Proſelytes* (thoſe of the ſtricter ſort, called *Proſelytes of Righteouſneſs)* is deſcribed in *Eſay*; *The ſons of the ſtrangers*, (ſaith God in that Prophet) *that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant; even them will I bring to my holy mountain, and make them joyfull in my houſe of prayer:* where to undertake the obſervance of the Sabbath, and to lay hold of the *Jewiſh* Covenant are ſignified to be coincident, or eſpecially coherent.

All the other Precepts indeed (one paſſage in the *Second* Commandment as it may be underſtood to prohibit abſolutely the making of any ſimilitude, being liable to exception) are immediately grounded in the reaſon of the thing, and have a neceſſary obligation even viſible to natural light; they conſequently have been acknowledged as reaſonable, and obliging by the general conſent of men; or might be ſo propounded and aſſerted by argument, as eaſily to extort ſuch conſent: but this *Command*, (although as to its general and remote matter it is moſt evidently reaſonable, and requireth that, which no man can deny to be matter of neceſſary duty, yet) as to the more immediate matter, as to the determinate meaſure, and manner of performing thoſe general duties, no reaſon can diſcern an obligation diſtinct from, or antecedent to the Law-giver's Pſal. 143. 5. 92. 4. 107. 22. 26. 7. 145. 10. will, to practiſe according thereto: that we ſhould frequently with gratefull and joyfull ſenſe reflect upon the glorious works of God (eſpecially that grand and fundamental one, wherein God's wonderfull excellencies of goodneſs, wiſdom and power were ſo illuſtriouſly diſplayed; the creation of the world, wherein ſo great accommodations, and benefits were generally diſpenſed to all the creatures, and to us eminently among them; remembring with deepeſt reſpect, and moſt hearty thankfulneſs our bountifull Maker;) that we ſhould not be unmindfull of the ſpecial favours by God's gracious providence vouchſafed to our country, our relations, our ſelves (eſpecially ſuch very ſignal ones, as was that of the delivery from *Egyptian* ſlavery in a manner ſo remarkable and miraculous;) that we ſhould not ſpend our ſelves, and our time in perpetually carking and labouring about affairs touching our body, and this preſent life, but ſhould aſſign ſome competent time both for the relaxation of our mind, and for attendance to the concernments of our ſoul: that alſo we ſhould allow fitting time of reſpite, and refreſhment to thoſe of our brethren, whom divine Providence hath diſpoſed into a meaner condition, and relation of ſervants to us; that their lives may not by inceſſant care and toil be rendred overburthenſome, and grievous to them; but ſo that they may with ſome comfort ſerve us; that alſo they be not deſtituted of leaſure and opportunity to ſerve God, our common Maſter; and to regard the welfare of their ſouls, no leſs precious than our own: that alſo we ſhould ſhew ſome kindneſs,

neſs, and mercy even toward our beaſts, allowing them ſome eaſe from their painfull drudgeries in our behalf; theſe are all of them things, which reaſon evidently dictates; which common ſenſe muſt needs admit, as duties of piety, juſtice and humanity: and to ſecure the performance of them both as to the ſubſtance, due meaſure, and fit manner of them, common prudence would ſuggeſt, that ſet times ſhould be appointed; in which they ſhould be ſolemnly and notoriouſly diſcharged, under the publick teſtimony and cognizance: and accordingly we find, that in all wiſe and civil Societies ſome proviſion ever hath been made, by appointing Feſtival times, for the practice of ſuch duties, in ſome kind or degree: *The founders of Laws* (ſaith *Seneca*) *did inſtitute feſtival days, that men ſhould publickly be conſtrained to cheerfulneſs; interpoſing as neceſſary a temperament of their pains: Plato* with a more admirable ſagacity referrs the invention, or firſt inſtitution of ſuch times unto God himſelf; *The Gods* (ſaith he; that is, the divine Providence adminiſtring affairs here by the miniſtery of inferiour inviſible powers, according to his notion and manner of ſpeaking) *pitying mankind, born to painfull labour, appointed for an eaſe and ceſſation from their toils the recourſes of feſtival ſeaſons obſerved to the Gods.* Thus (I ſay) reaſon acknowledges the ſubſtance of theſe duties, and approves the ſecuring their performance, as a good end, or fit matter of Law both divine and humane. But as to the circumſtantial determination of meaſure and manner; that a *Seventh day* preciſely ſhould be aſſigned, that a total ceſſation from labour for man and beaſt ſhould be preſcribed; this is above reaſon to diſcern a neceſſity of; or a conveniency in compariſon with other limitations in thoſe reſpects deviſeable and practicable: nor can we aſſuredly reſolve the obligation thereto into any other ground, than the pleaſure of the moſt wiſe Authour of this Law; who did ſee what was moſt fit to be preſcribed to thoſe, whom this Law concerned. Here is indeed mentioned a reaſon, why God ſpecially did chuſe this day to bleſs and ſanctify it in this manner to ſuch purpoſes; namely, his reſting upon the Seventh day from his works of Creation; the which yet doth not certainly import a natural conveniency, toward accompliſhing thoſe purpoſes, of this preciſe quantity of time, or in this way of obſerving it, in preference to any other, that might have been appointed; it only ſeemeth to imply a fitneſs of theſe determinations, as containing ſomewhat of profitable ſignificancy; that ſuch a correſpondency in circumſtance of time, and manner of practice might admoniſh us concerning the ſubſtance of our duty, or a principal part thereof peculiarly deſigned in the Sanction of this Law, the gratefull Commemoration of God's moſt glorious work (the foundation as it were of all other his acts of beneficence) the creation of the world: for thus in all ceremonial Inſtitutions we may obſerve, that ſome ſignificant circumſtance is ſelected, on purpoſe to inſtruct or excite us to practice, by repreſenting to our fancy the nature and intention of the main duty required, as in *Circumciſion*, in the *Paſſover*, in *Baptiſm*, and other ritual Conſtitutions it is not hard to perceive: ſo it being God's deſign to enforce the performance of that excellent duty: by appropriating a time thereto, we may conceive that he therefore eſpecially ſelected that day, as moſt apt to mind them, to whom this Law was given, of the hiſtory of the *Creation*; the reflecting upon and celebrating which was the main duty intended:

Legum conditores Feſtos inſtituerunt dies, ut ad hilaritatem homines publicè cogerentur, tanquam neceſſarium laboribus interponentes temperamentum Sen. *de tranq. An.*

Θεοὶ δὲ οἰκτείραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος ἀναπαύλας τὸ αὐτοῖς τῶν πόνων ἐτάξατο τῶν ἑορτῶν ἀμοιβὰς τοῖς θεοῖς. Plat. *de Leg. II. p.* 787.

Seeing therefore the obſervation of the *Sabbath* is expreſſed to have a peculiar reſpect to the children of *Iſrael*, as a *ſign* of the Covenant made with them, when he led them out of *Egypt*; ſeeing in its own nature it differeth from the reſt of the *ten Laws*, the obligation thereto being not, diſcernibly to natural light, grounded in the reaſon of the thing, we can no-wiſe be aſſured, that an univerſal and perpetual obligation thereto was intended, or that its obligation did extend farther than to the *Jews*, to whom it was as a formal Law delivered, and upon ſpecial conſiderations ſeverely inculcated; to whoſe humour, condition and circumſtances it might Juſt. *Dial. cum* Tryph. p. 235, &c. alſo perhaps be particularly ſuted: *Juſtin M.* was of opinion that this Law, as many others was given to the *Jews*, *διὰ τὴν ἀνομίαν, καὶ σκληροκαρδίαν*, *for their iniquity, and hardneſs of heart*, by way of conceſſion and indulgence; for, becauſe they by their natural diſpoſition were apt to forget their Maker; to neglect the ſtate of their ſoul, being wholly intent on worldly affairs; to exact intolerable pains from their brethren, who ſerved them; to uſe cruelly the poor beaſts, employed in tilling their ground, or bearing their burthens; therefore God (conſidering this incorrigible temper of theirs) did indulge ſix days to them for the proſecution of thoſe affairs, to which they were ſo devoted, contenting himſelf to exact from them no more, than this part of time for his own ſervice, for the benefit of ſervants, and eaſe of beaſts; if he had required more of them they could it ſeems or would hardly have endured it; the command would perhaps not only have been diſobeyed it ſelf, but the diſlike thereof might have rendred them averſe from all Religion, and ſervice of God; as it happeneth, when commands very rigorous, and exceeding mens ſtrength are enjoined; for we ſee the Prophets complain of them, that they could hardly be induced to go thus far, or to afford God this ſo moderate ſhare of time; but were impatient even for this one day in ſeven to abſtain from their ſecular buſineſs, to relax themſelves, or their ſervants, or their cattle from their daily Iſa. 58. 3, 13. Ezek. 20. 13, 21. 23. 38. 22. 26. labours: they impeach them for *polluting*, *profaning*, *hiding their eyes from* (that is, wholly overlooking, neglecting and diſregarding) *the Sabbath*; for *doing their own pleaſure*, and *exacting their own labours upon* it, for *not delighting* therein, or not willingly obſerving it: Amos 8. 4. *Hear this* (ſaith the Prophet *Amos*) *O ye that ſwallow up the needy, even to make the poor of the land to fail, ſaying, when will the new-moon be gone, that we may ſell corn, and the ſabbath that we may ſet forth wheat?* this being the diſpoſition of that People, not bearing a greater ſtrictneſs, they not being able to preſerve within their hearts a perpetual remembrance of God's works and favours; not to moderate their purſuits of temporal good things; not to bear a due regard and tenderneſs toward their brethren, and their fellow-creatures (the perfor- *Σαββατίζειν ἡμᾶς ὁ καινὸς νόμος διαπαντὸς ἐθέλει. p.* 229. ming which things in a conſtant uninterrupted tenour the ſaid *holy Father*, and *bleſſed Martyr* ſuppoſeth to be the *Sabbatiſm*, which Chriſtians are bound to obſerve) therefore God conſidering their infirmity and incapacity to comply with higher injunctions, did uſe (as in the caſes of *Divorce*, *Revenge*, and the like) an indulgence toward them, permitting them on the Iſa. 58. 13. other days to *do their pleaſure* (as the Prophet ſpeaks,) reſerving only this day for a punctual and ſolemn performance of the duties ſpecified: thus diſcourſes that good *Ancient* in his *Dialogue* with the *Jew*. However, that this Law (as to its circumſtantial parts) was not intended to oblige generally and perpetually, we have a moſt forcible ground to ſuppoſe; St. *Paul* himſelf his expreſs diſcharging Chriſtians from the obſervation thereof; yea his earneſt reprehenſion of ſome perſons for rigorouſly inſiſting thereon, deeming themſelves and urging it upon others as a neceſſary duty to obſerve it; his conjoining it with other ceremonial obſervances, whoſe nature was merely ſymbolical,and whoſe deſign was to continue no longer, than till the real ſubſtance of that, which they repreſented, came into full force and practice: *Let no man* (ſaith he to the *Coloſſians*) *judge you for meat, or drink, or upon account of a feſtival day, or new moon,* * *or ſabbath; which things are the ſhadow of future things, but the body is of Chriſt* (that is, they did only prefigure, and preſignify; the real ſubſtance intended, and repreſented by them is ſomewhat in the Law, and Doctrine of *Chriſt*, which coming immediately to appear, and to oblige, that ſhadow vaniſheth, and ceaſeth to have any regard due thereto;) Again more ſharply to the *Galatians,* whom ſome *Judaizing* Dogmatiſts had reduced, or were reducing to the practice of legal Rites, under conceit of needfull obligation to them; *How,* ſaith he, *do ye return again to thoſe weak,and beggarly elements, to which back again you are pleaſed to be enſlaved: ye obſerve days, and months, and years;* which words, that they relate generally to the *Jewiſh* Feſtivals, the context doth plainly enough ſhew, and there is good reaſon to think, that they chiefly reſpect the *Sabbath* we treat on, for which probably theſe men had the greateſt reſpect, and zeal; Again in the 14th to the *Romans* the ſame great Patron and Champion of Chriſtian Liberty, not obſcurely declareth his mind, that Chriſtians of ſtrength in judgment did regard no day above another, but eſteemed all days (he excepteth none) alike, as to any ſpecial obligation, grounded upon divine Law and right; in ſubordination to which Doctrine we may add, that this appears with great evidence to have been the common opinion of the wiſeſt, and moſt orthodox *Chriſtians* in the Primitive Church, the moſt conſtant and ſtrict adherents to Catholick Tradition (who from the Apoſtles inſtruction beſt underſtood the purport and limits of the liberty purchaſed by *Chriſt*) that this Law, as it was not known or practiſed before *Moſes*, ſo it ceaſed to oblige after *Chriſt*; being one of the ſhadows which the Evangelical light diſpelled, one of the burthens, which this Law *of liberty* did take off us.

Coloſſ. 2. 16, 17.

* σαββάτων, & σαββάτȣ, are both read; both equivalent.

Gal. 4. 10.

Rom. 14. 5, *&c.*

Inter omnia decem præcepta ſolùm ibi quod de Sabbato poſitum eſt figuratè obſervandum præcipitur. Aug *Ep.* 119. *Vid.* Cit. *Patres.*

Now although upon theſe accounts we cannot preſs the ſtrict obſervation of this Law in all its parts, according to its literal, and direct intention, yet we may learn much of our duty, much of God's will from it: all God's Laws, ſpiritually and wiſely underſtood, did tend to the promoting of piety and vertue; and abſtracting from the ſpecial circumſtances of that People, to whom they were conſigned, may (ſo far as our caſe is like theirs, and wherein a common reaſon doth appear) paſs for fit patterns for us to imitate, ſuggeſting proper means of exerciſing, nouriſhing, encreaſing thoſe qualities in us; and ſo from this Law we may learn theſe duties:

1. That we ſhould frequently call to mind, and conſider the great and glorious works of God, performed for the general good of his creatures, and ſpecially for mankind: The *Creation* of the World, the *Redemption* of mankind; the *Nativity, Paſſion, Reſurrection* and *Exaltation* of our *Lord* and *Saviour*, and the like, no leſs now conſiderable to *us*, both in reſpect of glory due to God, and of benefit accruing to us, than was the *Creation* formerly to the *Jews.*

2. That we are bound to reſtrain our ſelves in the proſecution of worldly buſineſs; not diſtracting our minds with care, not exhauſting our bodies with toil about them, but allowing our mind convenient and ſeaſonable freedom, affording our ſoul ſufficient leiſure with vigour and alacrity to enjoy its nobler entertainments, and to purſue its higher intereſts.

3. That we are obliged to uſe the ſame indulgence toward thoſe, whom divine providence hath diſpoſed to be under our power, care, or governance: to allow our children, our ſubjects, our ſervants a competent meaſure of reſt, and refreſhment from their ordinary labours, ſufficient time

and leiſure undiſtractedly to ſerve God, and quietly to mind their ſpiritual welfare: we muſt ſo charitably tender their good, as to permit and procure, that their life may be eaſie and comfortable here; and that alſo they may have means to obtain for themſelves a happy immortality hereafter; not being in theſe reſpects either harſh to their outward man, or uncharitable to their ſouls.

4. That we muſt not be unmercifull to any creature, not only abſtaining from inflicting, in wantonneſs of humour, needleſs vexation upon them, but alſo from wearying and grieving them too much for our emolument or convenience: the advantage and preeminency beſtowed upon us by God over them ſhould be managed with moderation, and clemency; we ſhould be gentle maſters to them, not cruel tyrants over them: we ſhould conſider, that God did make them, as to help and ſerve us, ſo to enjoy ſomewhat themſelves of delight and ſatisfaction in their being; which if we go to deprive them of, rendring their condition intolerable and worſe than if they had no being, as we do abuſe and injure them, tranſgreſſing the bounds of our right over them, ſo we encroach upon, diſappoint, and wrong their maker, and cannot therein but diſpleaſe him; doing thus is a point of injuſtice not enough conſidered by them who commit it: they conſider not how beaſtly they are themſelves, when they miſuſe poor beaſts.

5. We may hence farther learn, that it is fit certain times ſhould be allotted for the publick, and ſolemn performance of the forenamed duties: common reaſon prompteth, that God (upon whoſe protection, and diſpoſal the publick good depends) ſhould be publickly honoured, and his benefits frequently acknowledged; alſo that care ſhould be taken in every ſociety, that all ſtates of men ſhould lead their lives in ſome competent degree of content; that all objects of grievous pity ſhould be removed from publick view; alſo common ſenſe will inform us, that theſe things cannot effectually be executed, without conſtituting definite periods of time, and limiting circumſtances, according to which they ſhall be practiſed under publick inſpection and cenſure: And theſe dictates of ordinary prudence the divine wiſdom hath ratified by his exemplary order; the which in caſes, wherein he hath not interpoſed his direct authority by way of precept, may ſerve for a good direction to Governours, what they may with ſafety, what they ſhould in wiſdom eſtabliſh; what proviſion they ſhould make for the promotion of piety and vertue: ſuch a precedent requires greateſt veneration, and reſpect, cannot but appear of high moment in conſultation about matters of this nature.

It is indeed particularly obſervable, that in this command there is not an expreſs order concerning the natural or moral ſervice of God (by prayer, or hearing God's Law) to be publickly performed on this day; but the *Jews* were themſelves ſo wiſe as to underſtand theſe duties couched in the *ſanctification* of the day preſcribed to them; and accordingly they practiſed; they in all places of their habitation did ſettle Synagogues, and Oratories; to them upon this day they reſorted; in them then they did offer devotions to God (as the names προσευχαὶ, and προσευκτήρια do import;) the *Scribes* did read the Law, and expound it to the People: *Moſes* (ſaith *Joſephus*) *did command the people to aſſemble for hearing of the law, not once, or twice, or many times, but every ſeventh day, laying aſide their works; and exactly to learn it*; whence, addeth he, the people became

Οὐκ εἰσάπαξ ἀκροασαμένους, οὐδὲ δὶς, ἢ πολλάκις, ἀλλ' ἑκάστης ἑβδομάδος τῶν ἔργων ἀφεμένους, ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι, καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν. Joſeph. *adv. App.* 2. *p.* 946.

became ſo skilfull in the laws, that *if one asked any of them concerning them, he would more eaſily tell them all than his own name*; whence alſo an admirable concord in mind, and uniformity in practice did (as he farther obſerves) ariſe: and *The cuſtom* (ſaith *Philo) was always as occaſion gave leave, eſpecially upon the ſeventh days, to philoſophate*, &c. in conſideration of which practice it was, that the *Jews* ſo highly valued this Precept, that it was a ſaying among them, *The Sabbath weigheth againſt all the Commandments*; as procuring them all to be known, and obſerved: And if that blind people could pick theſe duties out of this Law, much more ſhould we ſee our ſelves obliged, according to analogy thereof, to appoint ſet times for enſuring the practice of them.

Ἡμῶν δ' ὁντινοῦν εἴ τις ἔροιτο τοὺς νόμους, ῥᾷον ἂν εἴποι πάντα, ἢ τοὔνομα τὸ ἑαυτοῦ. *Ib.* 947.

Ἔθος γὰρ ἦν, ἀεὶ μὲν κατὰ τὸ παρεῖκον, προηγουμένος δὲ ταῖς ἑβδόμαις, φιλοσοφεῖν, &c. Philo *de Vit.* Moſ.

Midraſh. Exod. 25.

6. Again, We may hence alſo learn our obligation to ſubmit obediently to the conſtitution of Governours relating to this matter; that we readily ſhould obſerve all ſolemn times of feſtivity and reſt, which the Rulers of Church or State do appoint for the ſecuring or the promoting thoſe purpoſes of piety or charity, according to the meaſure and manner preſcribed by them: for Reaſon approving the thing as good and uſefull, and divine order more clearly and fully confirming it to be ſo, and it not appearing that God hath made expreſs determinations about it, it remains, that it is left wholly to them, to whoſe care God hath entruſted the publick welfare, and hath committed to their judgments the providing means conducible thereto; having alſo conſequently injoined us in all lawfull things to folly their guidance and appointment in order thereto. God decreed death to be inflicted on thoſe who violated his command concerning the *Sabbath*, which ſheweth how great a fault it is to offend in this particular; and we may reaſonably eſteem that command to be his, which proceedeth from his Miniſters by authority from himſelf, and in conformity to his own pattern.

7. We add, that whereas God required of the *Jews* ſuch a portion of time to be ſolemnly dedicated to Religion and mercy, we to whom he hath vouchſafed higher benefits, and propoſed greater encouragements, cannot reaſonably but deem our ſelves obliged to ſequeſter and conſecrate as much or more time to the ſame intents: we ſhould indeed be content to withdraw our ſelves more frequently from purſuance of our own profits and pleaſures to the ſervice of God, to the remembrance and celebration of his favours: we ſhould willingly allow greater relaxation to our dependents; and ſhould the publick be deficient in exacting a performance of ſuch duties from us, it would become us to ſupply ſuch defects by our private devoting fit and frequent ſeaſons thereto; that in ſome proportion we may exceed the *Jews* in gratefull piety, as we ſurpaſs them in the matter, and cauſes thereof; that we may appear in ſome degree more charitable than they, as we have much greater reaſon and obligation to be ſo than they. So much for this;

I proceed briefly to conſider the remaining Commandments, the which immediately concern another Object: thoſe foregoing did chiefly ſerve to regulate our religious practice in yielding due reverence toward God; theſe following (which are ſuppoſed to have made up the ſecond of thoſe Tables, which written by God's hand were delivered to *Moſes*, and preſerved in the Ark of the Teſtimony) do guide our converſation and carriage toward our Neighbour; in the front of which worthily is placed that which obligeth to dutifulneſs toward our Parents; unto whom after God, and his ſupreme Vice-gerents we owe the higheſt reſpect, gratitude and duty.

V. Commandment.

Honour thy father, and thy mother.

Honour; the word ſignifies to have in weighty regard, and aptly ſerves to denote thoſe particular acts of duty, which are otherwhere ex- Levit. 9. 3. preſſed in Scripture; *fear* and *reverence (ye ſhall fear every man his fa- Coloſſ. 3. 20. ther and his mother) obſervance* and *obedience (children, obey your parents in all things, for this is well-pleaſing to God) gratitude* and *retribution* 1 Tim. 5. 4. *(Let children learn ἴδιον οἶκον εὐσεβεῖν, to be pious toward their own family*; and ἀμοιβὰς ἀποδιδόναι, to render ſutable returns, or *to requite their parents, for this is good, and acceptable before God,)* regarding their inſtru- Prov. 1. 8. 23. 22. ction and advice *(My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother;)* it alſo comprehendeth a prohibition of the contrary acts, *contemning, curſing,* offering *violence* or *contumely* unto, *diſobedience* and *contumacy* toward parents, the which are forbidden under Deut. 27. 16. capital penalties, and dreadfull comminations: *Curſed be he that ſetteth* Exod. 21. 15, 17. *light by his father or mother:* and, *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it* (that is, God in a fearfull and ſtrange manner will avenge that wickedneſs upon him) and in the Law it is ordained that the rebellious and ſtubborn ſon, who will not obey the voice of his father, or the voice of his mother; and that when they have chaſtned him, will not hearken unto them, ſhall be ſtoned by all the men of his City, and put to death in that manner.

Whence we may learn the nature of the duty here enjoined, and what rank it beareth among other duties; what high obligation belongs thereto, of what conſideration it is with God, and how grievous a crime the violation thereof is; that, briefly, we are obliged to yield our parents high affection of heart, great expreſſions of reſpect and obſervance in word and deed; that the neglect of theſe duties is, next to that of profaneneſs and undutifulneſs toward God himſelf, the greateſt diſorder we can be guilty of: this all civil Nations have conſented to be our duty; and if we conſider the grounds, upon which it is built, we ſhall find that reaſon, juſtice and neceſſity do require it: Saint *Paul* preſſeth his precept of obſervance Eph. 6. 1. to parents with, a τοῦτο γάρ ἐστι δίκαιον, *for this is juſt and equal:* for if we look upon the diſpoſition of parents in their mind toward children, we may preſume them always full of tender affection, and good-will toward them, full of deſire and care for their good, full of pity and compaſſion toward them; in the higheſt and moſt eſpecial degree beyond what they bear to others; which diſpoſitions in reaſon and equity do require anſwerable diſpoſitions in thoſe, upon whom they are placed, and who from them do receive ineſtimable benefits; for if we do regard the effects proceeding from them we ſhall diſcern, that

1. From parents children do receive being and life; that good which nature inclineth ſo highly to value and tender, as the foundation of all the good, happineſs, and comfort we are capable of.

2. They are obliged to their parents for the preſervation, maintenance and protection of their life: it is a long time before we come to be able (ſuch is the particular condition of man among all living creatures, ſo ordered on purpoſe, as it were, to beget this obligation and endearment) anywiſe to provide for, or to defend our ſelves; and the doing thereof, in that ſenſeleſs and helpleſs ſtate, relies upon the care, pain, and ſolicitous vigilance of our parents; the which they are not only always obliged, but are commonly diſpoſed with admirable willingneſs to ſpend on their children.

3. Parents not only thus at firſt undergo ſuch care and trouble to maintain their children, but by expenſive education (often with much inconvenience and incommodity to themſelves) they provide means for their future ſupport, and ſubſiſtence, during life.

4. Children are ſo ſtrictly tied to their parents, as by their willing conceſſion to partake in all the comforts of their ſtate, and ornaments of their fortune.

5. The goods acquired by the parents induſtry do uſually devolve upon their children by inheritance and ſucceſſion; whence that children live handſomely and comfortably, is the reward of their parents merit, comes from the ſtore, that they have carefully provided, and laid up for them.

6. To which we may add, that not only the proviſion for our temporal neceſſities and conveniences dependeth upon our parents, but the care of our ſouls, and our ſpiritual welfare is incumbent on them: they Deut. 6. 7, 20.
are obliged to inſtruct us in the fear of God, and to ſet us in the way toward eternal happineſs. Eph. 6. 4.

7. We may conſider alſo, that all this they do moſt frankly and out of pure kindneſs; without regard to any merit antecedent, or benefit conſequent to themſelves: as they received nothing to oblige and move them to ſuch performances, ſo they can ſeldom hope for anſwerable returns: it is abundant ſatisfaction to them if they ſee their children do well; their chief delight and contentment is in their childrens good abſolutely and abſtractedly, without indirect regards to their own advantage.

Upon theſe, and the like accounts it appeareth, that as parents have the affections moſt reſembling thoſe of God toward us, as they perform toward us the actions moſt like to his, as they are the principal inſtruments of divine providence and bounty (by which God's bleſſings are conveyed and conferred upon us) ſo they may be deemed in a ſort to repreſent God, and as his moſt lively images have an eſpecial veneration due to them. God himſelf, to endear and render himſelf amiable, or in the moſt kindly way venerable to us, to engage us to a more ready obedience of him, to declare the nature of our duty toward him, aſſumes the Deut. 32 6.
title of Father; and all Nations have agreed to ſtyle him ſo; Reciprocally alſo, whereas the duties toward other men are termed juſtice, or charity, or courteſie, or liberality, or gratitude, thoſe toward parents in Εὐσεβεῖν.
every Language (I ſuppoſe) are ſtyled *piety*, implying ſomewhat divine 1 Tim. 5. 4. *Colere parentes.*
in the object of thoſe duties; 'tis more than injuſtice to wrong a parent; 'tis more than uncharitableneſs to refuſe them ſuccour, or relief; 'tis more than diſcourteſie to be unkind to them; 'tis more than ſordid avarice to be in their need illiberal to them; 'tis rather high impiety to offend in any of theſe kinds.

He that returns not love in anſwer to their tender affection; that doth not (as occaſion requires, and his ability permits) requite the benefits received from them, doth not deferr to them an eſpecial reverence, in regard to that ſacred name and character they bear, thereby intimates, that he would in like manner be unjuſt, ungratefull and diſingenuous toward God, from whom he hath received the like benefits; the beginning and continuance of his being; the preſervation, maintenance and protection of his life: if he will not honour his earthly Parents, whom he hath ſeen, how will he reverence his heavenly Father, whom he hath not ſeen? ſo we may according to Saint *John* argue.

I might ſubjoin, that as juſtice, and ingenuity do enforce this duty, ſo for the good of the world there is a neceſſity that it ſhould be obſerved: If parents are not only by natural inſtinct diſpoſed, but by divine command obliged, and by humane Law *(the preſervation of the world ſo requiring) conſtrained to undergo ſuch hardſhips for the maintenance, and education of their children, it is fit and neceſſary they ſhould be ſupported and encouraged in the bearing them by reciprocal obligations in children to return them dutifull reſpect, obſervance and requital; the world could not well ſubſiſt without children being engaged to theſe duties: there were no reaſon to exact, there were no ground to expect, that parents ſhould cheerfully and faithfully diſcharge their part, upon other terms.

To this Precept there is added a Promiſe (and it is, as Saint *Paul* obſerveth, Eph. 6. 2. the *firſt precept, that hath a promiſe* formally annexed; whereby he enforceth his exhortation to the obſervance thereof.)

That thy days may be long upon the land, which the Lord thy God giveth thee.

So God expreſly promiſeth to bleſs dutifull children with a long life Ἱκανῶς βιώσεις γηροβοσκῶν τοὺς γονεῖς. in the comfortable poſſeſſion of thoſe good things, which he ſhould beſtow upon them; this was the moſt of reward, explicitly covenanted to the *Jews*, in regard to their obedience: there is alſo implied a commination of a contrary curſe from God upon the infringers of this Law, that they ſhould either be immaturely cut off from life (as *Abimelech* and *Abſalom* were upon this ſcore) or ſhould draw on a wretched life in baniſhment from the contents thereof; by which things reſpectively are intimated to us the rewards of piety in this kind, or the puniſhments of impiety in the future ſtate, whereof the land here mentioned was a ſhadow, or figure: what length of days in *Canaan* was to them, that to us is immortal life in Heaven; what being excluded thence was then, that now is everlaſting death, or baniſhment into the regions of miſery.

I might alſo note the congruity of the reward propounded, that they who are gratefull to thoſe from whom, in ſubordination to God, they received life, ſhall by God's diſpenſation enjoy that life long and well; and that they who neglect the authours of their life, ſhall ſoon be deprived of it, or of its comforts. But I find the ſame reward aſſigned to the Deut. 16. 20. Pſal. 37. 29. diligent obſervers of other duties; particularly to them, who are juſt in Pſal. 37. 9, 11. their dealings; to them who are charitable to the poor; to them who are Pſal. 34. 12, 13, 16. meek and patient; to them who confide in God; and to all good men Prov. 8. 16. that obey God's Commandments. Deut. 26. 15.

I ſhall only add farther, that we may, according to analogy and like ground of reaſon, reduce unto this Commandment the obligation we have to honour all thoſe, who perform toward us beneficial offices like unto thoſe, which we receive from our parents; thoſe who preſerve our life by relief, protection or defence; thoſe who afford us maintenance, or education; thoſe who watch over us for the good of our body, or of our ſoul; thoſe who inſtruct us, or adviſe us; ſuch are our Governours and Magiſtrates either political or eccleſiaſtical; our Benefactours and Patrons; our Schoolmaſters and Tutours; our eſpecial faithfull Friends; and the like; But I paſs forward.

In the ſubſequent Precepts are contained the prime rules of juſtice toward our neighbour; the obſervation of which is not only moſt equal and reaſonable in it ſelf, but neceſſary for the preſervation of civil ſociety, and publick peace among men; for the procurement of our ſafe, and pleaſant living and converſing in the world; men thereby being ſecured in the quiet enjoyment of God's gifts, and the fruits of their induſtry, and of whatever is dear and pretious to them; of their lives firſt; then of the comforts of their conjugal ſtate; of their poſſeſſions; of their reputations; the laws reſpecting theſe being here diſpoſed in order, according to the value of their reſpective objects, in the nature of things, or in the opinion of men, or in regard to the conſequences ariſing from them.

Thou ſhalt not kill.

VI. Commandment.

Of all good gifts conferr'd upon us none (according to the natural and common eſteem of men) is more pretious than life it ſelf, the foundation of enjoying the reſt. God hath therefore reſerved the diſpoſal of it entirely to himſelf, as his ſpecial prerogative: neither he that hath it, nor any other perſon having abſolutely any juſt power or right over it; No man can take away any man's life, but by commiſſion or licence from God, reaſonably preſumed to be granted by him: So may God (the abſolute King of the world) be ſuppoſed to have committed to lawfull Magiſtrates, as his Vice-gerents and officers, in his name and behalf, upon reaſonable cauſe, for preſervation of publick juſtice, peace and order, in a lawfull courſe of juſtice, to diſpoſe of mens lives, who have forfeited them to the Law: (The Magiſtrate, as Saint *Paul* ſaith, *beareth not the ſword in vain; for he is the miniſter of God; an avenger to execute wrath upon him that doeth evil.*) He hath not forbidden Sovereigns (in caſe of neceſſity, and when amicable means will not prevail) to maintain the ſafety or welfare of the Societies entruſted to their care, even by armed violence, againſt ſuch as wrongfully invade them, or anywiſe harm them, and will not otherwiſe be induced to forbear doing ſo; in which caſe the reſolution of ſuch differences (inſomuch as they cannot be tried at any other bar, or compoſed by other means) is referred to God's arbitrement; who is *the Lord of Hoſts*, the Sovereign Protectour of right, and diſpenſer of ſucceſs; the Souldier in a juſt cauſe being then his Miniſter, and carrying a tacit commiſſion from him. God alſo may be ſuppoſed together with life, with a natural love to it, with means to preſerve it, to have imparted to every man a right to defend his life, with its neceſſary ſupports, againſt unjuſt, extreme and inevitable violence upon it, or them: the ſlaughter therefore, which may happen in theſe caſes (or in the like, wherein God hath plainly by a general order, or by ſpecial command, or by permiſſion reaſonably ſuppoſed, conferred on any perſon a power over his neighbour's life, in the maintenance of God's own honour, or in ſubſerviency to publick good) is not concerned in the deſign, or meaning of this Precept: for he that kills another, in a way not irregular, as a Miniſter of juſtice, or in a lawfull war as a Souldier authorized by a Sovereign power here under God, or for his own juſt and neceſſary defence, doth not, according to the intent of this Law, *kill*; but rather God himſelf, the Lord of life and death, doth then kill; the authority of killing ſo being derived from him, and his work being done thereby: *Vengeance is his*, and *he* ſo (by his inſtruments) *repays it.* But here is forbidden all other voluntary taking away our neighbour's life, when a man acts as a private perſon; without juſt and neceſſary cauſe, in any illegal or irregular way; upon what motive, principle, or end ſoever (whether it be out of hatred, ſpight, envy, revenge; for our preſumed ſafety, or pretended reparation of honour; for promoting what intereſt, or procuring what ſatisfaction ſoever to our ſelves) by what means ſoever, either by direct violence, or by fraudulent contrivance; in an open, or clandeſtine

Rom. 13. 4.
1 Pet. 2. 14.

manner; immediately by our ſelves, or by means of others; by adviſing, encouraging, any-wiſe becoming inſtrumental, or acceſſory thereto.

This is the crime expreſly prohibited; but a poſitive duty ſhould alſo be underſtood; that we are obliged, ſo far as we are able, to preſerve our neighbour's life; by relieving him in extreme need, by ſuccouring him in extreme danger; by admoniſhing him of any deſtructive miſchief, when he appears tending unawares thereinto; the neglect of which things argueth a murtherous diſpoſition toward our neighbour, is in reaſonable eſteem, and in God's ſight a killing of him; for we miſtake, if we think with *Cain*, that we are not our *brother's keepers*, or are not bound when we are able to preſerve his life.

The violation of which Commandment is certainly the moſt heinous ſin, that can be committed of all thoſe, which are not immediately directed againſt God himſelf, or the perſons which peculiarly repreſent him; and a ſin which never can eſcape vengeance and due puniſhment from him. It is the greateſt wrong to God; it is the extremeſt injury to our neighbour; it is the higheſt ſort of uncharitableneſs; it is a principal offence againſt publick ſociety.

1. It is an exceeding wrong and affront done unto God; in aſſuming the diſpoſal of his gifts; in diſpoſſeſſing him of his rights, by robbing him of a creature, of his child, his ſervant, his ſubject (one whoſe life is pretious to him, and toward whom he beareth a tender regard) an uſurping in a high way his Sovereign Authority, his Throne of Majeſty, his Tribunal of Juſtice, his Sword of Vengeance; to omit the ſacrilege (as *Philo* ſpeaks) committed herein by violating God's own Image, which every man doth bear.

2. It is alſo an extreme injury to the perſon, who is thereby deprived of an unvaluable good, which can no-wiſe be repaired, or compenſated: he that loſes his life, doth therewith loſe all the good he poſſeſſeth, or is capable of here, without any poſſibility of recovering it again: the taking therefore of life can be no ſutable revenge, no reaſonable ſatisfaction for any injury or damage received; it infinitely, in a manner, ſurpaſſeth all the evil, which any man can ſuſtain from another in his eſtate, or fame, or welfare of any kind; for thoſe things have their meaſure, and may be capable of ſome reparation, but this is altogether extreme and irreparable; and therefore doth include greateſt iniquity: add hereto, that not only all temporal good is hereby at once raviſhed from a man, but the ſoul alſo of the perſon may incurr the greateſt damage or hazard in reſpect to its future eſtate by being thus ſnatched away: the ſlayer not only robbeth his brother of his temporal life, but of his time of repentance, and opportunity of making peace with God.

3. It is alſo the higheſt uncharitableneſs to deal thus with our neighbour; arguing that nothing of good-will, of pity, of humanity toward him is left in us: to hate his brother to the death is the utmoſt pitch of hatred. If in imitation of our Saviour, and out of reſpect to him we ought (as Saint *John* inſtructeth us) to be willing to lay down our lives for our brethren; how enormous a crime, how oppoſite to Chriſtian charity is it to take away our brother's life?

4. It is likewiſe a main offence againſt the publick; not only by unlawfull bereaving it of a member and ſubject, but to its prejudice and diſhonour (yea ſo far as lies in us to its ſubverſion and diſſolution) aſſuming to our ſelves, pulling away from it its rights, and prerogatives of judgment.

Such briefly is the direct intent, and importance of this Law; but our Saviour in his comment hereon hath explained and extended it farther, ſo as to interdict all, that any-wiſe approaches in nature, or in effect tends unto this heinous evil: he means to obſtruct all the ſprings, and extirpate all the roots thereof; ſuch as are raſh, cauſeleſs, outragious, inveterate anger, contumelious and deſpightfull language, reſerving grudges, or ſpight in our heart, not endeavouring ſpeedily to reconcile our ſelves to them, who have done us injury or diſpleaſure; for theſe things as they commonly do produce the act of murther, ſo they argue inclinations thereto (which if fear and ſelf-reſpect did not reſtrain, would produce it,) and conſequently in moral account, which regardeth not ſo much the act as the will, are of the ſame quality therewith; however they ariſe from the ſame bitter root of great uncharitableneſs; upon which ſcore Saint *John* telleth us, that *He that hateth his brother is a murtherer*; and conſequently in effect all malice, and ſpight, envy, hatred, malignity, rancour, immoderate and pertinacious anger, and animoſity are here prohibited. **Matth. 5. 21.** **1 Joh. 3. 15, 17.**

Thou ſhalt not commit adultery.

VII. Commandment.

After life (if after that, for this command in the *Greek* Tranſlation of *Exodus* (though not in *Deuteronomy*) in ſome places of the *New Teſtament*, and in ſundry ancient Writers is placed before that againſt murther) nothing commonly is more dear to men, than the comforts of their conjugal eſtate; the enjoyment of that ſpecial affection, and friendſhip, together with thoſe inſtances of benevolence, which by divine inſtitution and mutual contract, ratified by moſt ſacred and ſolemn promiſes of fidelity, are reſerved peculiar to that ſtate: which encloſures therefore of his neighbour whoever ſhall invade, or treſpaſs upon, who ſhall any-wiſe looſe or ſlacken thoſe holy bands, who ſhall attempt the affection, or chaſtity of his neighbour's wife, doth moſt grievouſly offend God, and committeth (as *Joſeph*, when he was tempted thereto, did call it) *a great evil againſt God*, againſt his neighbour, againſt himſelf, againſt the common ſociety of men. He violateth an inſtitution, to which God hath affixed eſpecial marks of reſpect, and ſanctity; he wounds his neighbour's honour, and intereſt in the moſt tender part, wherein the content of his mind and comfort of his life are moſt deeply concerned: he as much (or rather more) diſhonoureth and abuſeth himſelf, not only by committing a fact of ſo high injuſtice, but by making himſelf acceſſory to the baſeſt perfidiouſneſs that can be. [*Whoſo committeth adultery, lacketh underſtanding; he that doeth it, deſtroyeth his own ſoul; a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away; for jealouſie is the rage of a man, therefore he will not ſpare in the day of vengeance; he will not regard any ranſome, neither will he reſt content though thou giveſt many gifts.*] He alſo offendeth againſt the publick quiet and welfare, breeding inextricable confuſions and implacable diſſentions in families, ſo that hardly from any other cauſe ſuch tragical events have iſſued as from this: in fine, this crime is, as *Philo* calls it, ϛυγητὸν, ϗ θεομίσητον ἀδίκημα, *a loathſome unrighteouſneſs, moſt odious to God*; and *a fire* (as *Job* repreſenteth it) that conſumeth to deſtruction. **Prov. 6. 34.** **Job 31. 12.**

But we muſt farther alſo conſider, that acts of this kind contain alſo in them another evil; that perſons committing them do not only ſo highly wrong their neighbour, but defile themſelves alſo by the fouleſt turpitude; in which reſpect the prohibition of all unlawfull and irregular ſatiſfactions

factions to luſtfull appetite; all compliance with that great enemy of our ſouls, the fleſh; all kinds of impurity and laſciviouſneſs, not in act only, but in thought, in ſpeech, in geſture may be reduced to this Law: Our *Lord* himſelf doth ſo interpret it, as to make it include a forbidding of all unchaſt deſires; and Chriſtianity doth in a moſt ſtrict and ſpecial manner oblige us to all kinds of ſobriety and modeſty, of chaſtity and purity in body and ſpirit; injoining us to *abſtain from all fleſhly luſts, as enemies to our ſouls*, to *mortify our fleſhly members*; to *poſſeſs our veſſels* (or bodies) *in ſanctity and honour*; not to have *any impurity, or filthineſs ſo much as named among us*; nor to ſuffer *a foul word to proceed out of our mouth*; not to *defile our bodies*, conſecrated unto God, and made *temples of the holy Spirit*; excluding perſons guilty of ſuch things from any title, or capacity of entring into God's Kingdom; in fine, repreſenting all ſuch practices as moſt diſhonourable to us, moſt diſpleaſing to God, moſt grievous to God's holy Spirit (the fountain of all vertue and goodneſs) moſt contrary to the nature and deſign of our Religion, and moſt deſtructive of our ſouls.

Matth. 5. 14.
1 Pet. 2. 11.
Coloſſ. 3. 5.
1 Theſſ. 4. 4.
Eph. 5. 3.
Eph. 4. 29.
1 Cor. 3. 17.
6. 18, 19.
Eph. 5. 4, &c.

VIII. **Commandment.**

Thou ſhalt not ſteal.

That every man ſhould quietly enjoy thoſe ſupports and thoſe conveniences of life, which in any honeſt manner (by God's bounty immediately diſpenſing it, or by God's bleſſing upon his induſtry) he hath acquired the poſſeſſion of, or right unto, as all reaſon and equity do require, ſo it muſt be acknowledged abſolutely neceſſary for the preſervation of common peace, and the maintenance of civil ſociety among men: to ſecure which purpoſes, and to incourage honeſt induſtry, this Law prohibiteth all invaſion, or uſurpation by any means whatever (either by open violence and extortion, or by clandeſtine fraud and ſurreption) of our neighbour's proper goods and rights: He that in any way, againſt his neighbour's knowledge or will, getteth into his power, or detaineth therein what doth in equity belong to his neighbour, and which he can reſtore to him, doth tranſgreſs againſt the intent of this Law; as we ſee it interpreted in *Leviticus*; where it is thus expreſſed: *Thou ſhalt not defraud thy neighbour, nor rob him:* defrauding by cunning practice, is no leſs forbidden, than robbing by violent force. Any-wiſe ἀποστερεῖν (that is, to deprive our neighbour of his due) νοσφίζειν, to purloin, or (by ſubtile and ſly conveyance) to ſeparate any part of our neighbour's ſubſtance from him; πλεονεκτεῖν, to exact, or extort any thing more than ones due; ὑπερβαίνειν ἐν τῷ πράγματι, *to go beyond*, or over-reach our neighbour *in dealing*; to delude and cozen him by falſe ſpeeches, or fallacious pretences, are acts in Saint *Paul*'s expreſſion, to be referred hither; as ſo many ſpecial acts of theft. I cannot ſtand to reckon up all the ſorts of unrighteouſneſs included here, or reducible to this matter (ſuch as, beſide down-right rapine and cheating, are, foul dealing in bargains and contracts; uſing falſe weights and meaſures, withholding the pledge, detaining the labourer's wages from him; the exerciſing vexatious, biting and devouring uſuries; removing bounds of poſſeſſion, oppreſſing by undue or rigorous exaction, corrupting juſtice for reward or favour, raiſing gain by unlawfull and ſhamefull arts, or practices; conſenting, or ſharing with, adviſing, or inſtigating to theſe, and the like acts; theſe I ſhall not particularly inſiſt upon) but ſhall only ſay, that God expreſſeth great indignation againſt, and threatneth moſt ſeverely to puniſh all acts of this kind: *For all* (ſaith he) *that doe ſuch things* (ſuch as uſe deceitfull meaſures in trade,) *and all that doe unrighteouſneſs are an abomination unto the Lord thy God:* ἔκδικος ὁ Θεός,

Lev. 19. 13.
2 Cor. 6. 8.
Tit. 2. 10.
1 Theſſ. 4. 6.
Prov. 22. 18.
20. 14. 9. 24.
Ezek. 22. 12.
18. 7, 16.
Hoſ. 5. 10.
Amos 8. 5.
Deut. 25. 13.
Lev. 19. 13.
Deut. 24. 14.
Pſal. 15. 4.
Iſa. 1. 23.
Jam. 5. 4.
Deut. 15. 16.

θεὸς περὶ πάντων τοιούτων, *God* (ſaith Saint *Paul*, ſpeaking againſt the circumventing and defrauding our neighbour) *is an avenger for all theſe kinds of things:* Nor indeed is the *Goſpel* more ſevere in denunciation of puniſhment againſt any crime than this: *Know ye not, that unjuſt perſons* (ſaith Saint *Paul*, meaning this ſort of unjuſt perſons, ſo moſt properly and ſtrictly called) *ſhall not inherit the kingdom of God*; and κλέπται, πλεονέκται, ἅρπαγες, thieves, exactours (or cheaters) and rapacious perſons make a good party in the catalogue of thoſe, who ſhall be excluded from eternal bliſs. 1 Theſſ. 4. 6. 1 Cor. 6. 9.

I ſhould add the poſitive duties, here to be underſtood, and referr'd to this matter, the which are commended to us in Scripture; ſuch are, diligence and induſtry in our calling, whereby with God's bleſſing we may ſupport our ſelves, preventing the need, and eſcaping the temptation of encroachment upon our neighbour's property; (whereby we may, as Saint *Paul* ſpeaketh, *have need of nothing*, may *eat our own bread*, may Eph. 4. 28.
even have *wherewith to impart to the needs of others)* contentment in that 1 Theſſ. 4. 12. 2 Theſſ. 8. 12.
eſtate, wherein God hath placed us, how mean ſoever; truſting in God, Phil. 4. 11.
and relying upon his providence; *caſting our burthen and care upon him*; 1 Tim. 6. 8.
who hath promiſed *to ſuſtain us*; who *hath ſaid*, that *he will never leave,* Prov. 30. 8. Pſal. 55. 23.
or forſake us; laſtly, charitable relief of our neighbour in his need; for 1 Pet. 5. 7.
in ſuch a caſe our neighbour hath a title to the goods we poſſeſs; derived Heb. 13. 5.
from the appointment and donation of God, who is the abſolute proprietour of all we have, we being only his ſtewards, and diſpenſers thereof according to the rules he hath declared; ſo that if we do not according to his order, ſupply our poor neighbour, we are in juſt eſtimation, we ſhall in God's judgment appear to be thieves, both in reſpect to God himſelf, and to our neighbour; for that we thereby detain from God what by original right is his, and bereave our neighbour of what God hath beſtowed on him.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

IX. Commandment.

'Tis in the *Hebrew*, *Thou ſhalt not anſwer* (to wit being examined, or adjured in judgment) *againſt thy neighbour as a falſe witneſs*; ſo that primarily, it ſeems, bearing falſe teſtimony againſt our neighbour (eſpecially in matters of capital, or of high concernment to him) is prohibited: yet that not only this great crime, but that all injurious (even extrajudicial) prejudicing our neighbour's reputation, and conſequently his ſafety, or his welfare in any ſort, is forbidden, we may collect from that explication of this Law, or that parallel Law, which we have in *Leviticus*: *Thou ſhalt not* Levit. 19. 16.
('tis there ſaid) *go up and down as a tale-bearer among thy people*; *neither ſhalt thou ſtand againſt the bloud of thy neighbour*: as a tale-bearer, רָכִיל, LXX οὐ πορεύσῃ δόλῳ.
that is, a merchant, or trader in ill reports and ſtories concerning our neighbour, to his prejudice; defaming him, or detracting from him, or breeding in the minds of men an ill opinion of him; which vile and miſchievous
practice is otherwhere under ſeveral names condemned and reproved; ſuch Prov. 18. 8. רגז
are *muttering*: (*The words of a mutterer*, ſaith the Wiſe-man, *are as wounds, going into the innermoſt parts of the belly*:) *whiſpering*, ψιθυρισμὸς, we have Sirac. 5. 14. 21. 30. 28. 13.
often in the *Son* of *Sirach*, and in Saint *Paul* mentioned with a bad chara- 2 Cor. 12. 20.
cter, or with prohibition and reproof: *ſupplanting*, (ſo in the good man's Rom. 1. 30.
deſcription, *Pſal.* 15. 'tis ſaid, *He ſupplants not with his tongue*, ſo the word Pſal. 15. 3. רגל
ſignifies) *detraction* or *backbiting*, καταλαλία, which is ſo often in the *Apo-* 2 Cor. 12. 20.
ſtolical Writings forbidden and reprehended; *ſlander*, or *calumny*, and *ſyco-* Jam. 4. 11. Rom. 1. 30.

1 Pet. 2. 1. *phantry*; that is, oppreſſing, abuſing, or any way harming men by falſe
Luke 3. 14. 19. 8. tales, ſuggeſtions, or pretences; which ſort of practices how baſe they are
Levit. 19. 11. in themſelves (nothing being more unworthy of an honeſt and ingenuous
Pſal. 72. 4. 119. 134. mind, nothing more ugly to the judgment of them, who have any ſenſe of
goodneſs) how contrary they are to juſtice, which doth not permit us to
wrong our neighbour, as well in his credit and good name, as in his other
goods (for they perhaps may be as much valued by him, may really be
of as much conſequence to him, as any thing that he hath) which bindeth
us to abſtain from hurting him as well in word, as in deed; how oppoſite
Prov. 10. 12. they are to charity, which obligeth us to think the beſt of our neighbour,
1 Cor. 13. 5, 7. and to endeavour that others alſo may do ſo; to conceal his real faults
and blemiſhes; much more not to deviſe, and affix falſe ones to him; not
to gather and diſperſe ill reports to his prejudice; of how miſchievous
conſequence alſo they are, breeding ill-will, and ſowing ſtrife in all
Prov. 16. 28. Societies both publick and private (even *ſeparating chief friends*, as the *Wiſeman*
telleth us) common ſenſe and experience do ſhew: they conſequently
muſt be very odious in the ſight of God, who loveth the peace and welfare
of men; and very offenſive to men, who do the miſchiefs ſpringing
from them.

To this Law may be reduced our obligations to be candid in our
1 Cor. 13. opinions and diſcourſes concerning others (according to Saint *Paul*'s excellent
deſcription of charity :) to forbear all raſh and harſh cenſure, as you
know our *Saviour* in his moſt divine *Sermon* on the *Mount* chargeth us; to
be veracious, ſincere and faithfull in all our converſation; which duties
Levit. 19. 11. are ſo often taught and preſſed in both Teſtaments: *Te ſhall not* (ſaith the
Pſal. 15. 2. *Law) ſteal, nor deal falſely, nor lye one to another*; and, *To walk uprightly,
and work righteouſneſs, and ſpeak the truth from his heart*, are the firſt lineaments
in the good man's character drawn by the *Pſalmiſt*: and, *Theſe are*
Zech. 8. 16. *the things ye ſhall doe* (ſaith God in the *Prophet*) *ſpeak ye every man the truth
to his neighbour; execute the judgment of truth and peace in your gates*: And
Eph. 4. 25. in the New Teſtament, *To lay aſide lying, to ſpeak the truth every man with*
Col. 3. 9. 1 Pet. 2. 1. *his neighbour*; to *lay aſide all malice, all guile, all hypocriſies, envyings and
backbitings* are *Apoſtolical* commands.

X. Commandment.

Thou ſhalt not covet thy neighbour's houſe; thou ſhalt not covet thy neighbour's wife; nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.

This Law is comprehenſive and recapitulatory (as it were) of the reſt
concerning our neighbour, preſcribing univerſal juſtice toward him
(whence Saint *Mark* it ſeems meaneth to render it in one word, by *μὴ*
Mark 10. 19. *ἀποςερήσης, deprive not*, or bereave not your neighbour of any thing) and
this not only in outward deed and dealing, but in inward thought and
Matt. 15. 19. deſire, the ſpring, whence they do iſſue forth (for, *from the heart*, as our Saviour
teacheth, *do proceed evil thoughts, murthers, adulteries, fornications,
thefts, falſe witneſs, blaſphemies)* we are obliged to be ſo far from depriving
our neighbour of any good thing belonging to him, that we are not
ſo much as to wiſh or deſire it; not only to abſtain from injurious action,
but to repreſs covetous inclinations: wherein is alſo implied, that we ſhould
have a delight and complacence in our neighbour's good; not envying him
any enjoyment; being in our minds content with the portion God pleaſeth
to vouchſafe us; and entirely truſting in him, that he will ſupply us
with

with what is needfull or befitting to us, without the damage of our neighbour. Thus *God's Law is* (as Saint *Paul* obſerved) *ſpiritual*; not only reſtraining exteriour acts, but regulating our inmoſt thoughts, quelling all inordinate appetites and affections of heart within us; the which may be extended ſo as to reſpect not only matters of juſtice toward our neighbour, but all objects whatever of our practice; ſo as to import that, which in the *Chriſtian* Law is ſo frequently injoined us, as the life of our Religion, * *circumciſing our hearts, crucifying the fleſh with its paſſions and deſires, mortifying our earthly members, putting to death by the ſpirit the deeds of the body, putting off the old man, which is corrupted according to the deceitfull luſts*: οὐκ ἐπιθυμήσεις, thou ſhalt not unlawfully or irregularly deſire doth, according to the ſpiritual intent, import all this.

Rom. 7. 7, 14.
* Rom. 2. 29.
Phil. 3. 3.
Coloſſ. 2. 11.
Gal. 5. 24.
Rom. 6. 6.
Coloſſ. 3. 5.
2. 11.
Eph. 4. 22.
Rom. 8. 13.

I have done; and ſhall only add, that the ſum and end of theſe, and all other good Laws, of all Religion, and all our duty is (as we often are taught in the New *Teſtament*) compriſed in thoſe two *Rules*, of *Loving God with all our heart*, and, *Loving our neighbour as our ſelves*; ſeriouſly and honeſtly attending unto which we can hardly fail of knowing what in any caſe our duty is: It remains that we employ our beſt care and endeavour on the conſcientious practice thereof; imploring therewith the aſſiſtance of God's grace, and that good Spirit, which God hath moſt graciouſly promiſed to thoſe, who duly ask it, by which alone we can be enabled to keep God's Commandments: To him be all glory and praiſe. *Amen.*

1 Tim. 1. 5.

THE

[illegible]

[illegible] effect [illegible] unless [illegible]

[illegible] and [illegible] all [illegible] and very [illegible] on the [illegible] spec [illegible] ives.

THE DOCTRINE OF The Sacraments.

IT is a peculiar excellency of our Religion, that it doth not much employ mens care, pains and time, about matters of ceremonial obſervance; but doth chiefly (and in a manner wholly) exerciſe them in works of ſubſtantial duty, agreeable to reaſon, perfective of man's nature, productive of true glory to God, and ſolid benefit to men. Its deſign is not to amuſe our fancies with empty ſhews, nor to take up our endeavours in fruitleſs performances, but to render us truly good, and like unto God; firſt in interiour diſpoſition of mind, then in exteriour practice; full of hearty love and reverence to God, of tender charity and good-will toward men, of moderation and purity in the enjoyment of theſe things; of all true piety and vertue; whereby we may become qualified for that life of bliſs which it tendereth and promiſeth; for converſation in that holy Society above, to which it deſigneth and calleth us. Yet becauſe Fancy is naturally a *medium*, and an effectual inſtrument of action; and becauſe ſenſible objects are apt ſtrongly to affect our minds; it hath pleaſed the divine Wiſdom to apply them, in fit meaſure, and to ſanctifie them to thoſe good purpoſes, by appointing ſome few ſolemn and ſignificant Rites to be obſerved by us, being in their own nature proper and uſefull, and by God deſigned to declare his mind and gracious intents to us; to conſign and convey his Grace into our Souls, to confirm our Faith in him, to raiſe our devotion toward him, to quicken our reſolutions of obeying his Will; to enable and excite us to the practice of thoſe great Duties which he requireth of us: * *Our Lord Jeſus Chriſt*, ſaith St. *Auſtin*, *hath ſubjected us to his gentle yoke, and light burthen; whence with Sacraments moſt few in number, moſt eaſie for obſervance, moſt excellent in ſignification he bound together the ſociety of new people.* And, *The mercy of God* (ſaith he again) *would have Religion free, by the celebration of a moſt few, and moſt clear Sacraments.*

Cypr. *Ep.* 76.

It hath eſpecially upon vulgar and weaker minds a ſtrong efficacy.

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* *Dominus noſter leni jugo ſuo nos ſubdidit, & ſarcinæ levi; Unde Sacramentis numero pauciſſimis, obſervatione facillimis, ſignificatione præſtantiſſimis ſocietatem novi populi colligavit: ſicut eſt Baptiſmus Trinitatis nomine conſecratus, communicatio Corporis & Sanguinis ipſius; & ſi quid aliud in Scripturis Canonicis commendatur, &c.* Ep. 118. *Religionem pauciſſimis & manifeſtiſſimis celebrationum Sacramentis miſericordia Dei liberam eſſe voluit.* *Id.* Ep. 119.

Of theſe there appear two (and St. *Auſtin* in the place cited could inſtance in no more) of general and principal uſe, inſtituted by our Lord himſelf; which becauſe they repreſent to us ſomewhat not ſubject to ſenſe, and have a ſecret influence upon us; becauſe what is intended by them, is not immediately diſcernible by what is done, without ſome explication, (their ſignificancy being not wholly grounded in the nature, but depending upon arbitrary inſtitution, as that of words, which is of kin to them; whence St. *Auſtin* calls a Sacrament, *Verbum viſibile*) have uſually been called *Myſteries*, (that is, actions of a cloſe and occult importance, of deeper meaning and deſign, than is obvious to ordinary perception) and thence are alſo called Sacraments, for no other reaſon, I conceive, than becauſe the ancienteſt Tranſlatours of the Bible into *Latin*, did uſually render the word μυστήριον by the word *Sacramentum*; whence every thing containing under it ſomewhat of abſtruſe meaning, is by ancient Writers termed a *Sacrament*. (So *Tertullian* calls all Chriſtianity the Sacrament of Chriſtian Religion; and *Eliſha's* Ax he calls the Sacrament of Wood; and St. *Auſtin* ſpeaks of the Sacrament of Bread, of Fiſh, of Numbers, of the Rock, &c. In ſhort, he ſays of all Signs, That *when they belong to divine things, they are called* † *Sacraments*; which ſhews to how ſmall purpoſe the Diſputes are, yea, on what ſmall grounds the decrees are, concerning the number, general nature and efficacy of Sacraments; for where a name or form of a Sacrament is of ſo large, ambiguous and indeterminate ſignification, there can be nothing but confuſion in the diſputes about it.) But thoſe which chiefly at leaſt, and in way of eminency have obtained this name, are thoſe *two* inſtituted by our Lord, *Baptiſm*, and the *Lord's Supper*; of which I ſhall in order diſcourſe; and ſo of each, as very briefly to conſider the occaſion of their inſtitution, the actions injoined in them; the nature of them, or wherein their myſtery doth conſiſt, the ends for which they were intended, and the effects they produce; together with the diſpoſitions and duties (antecedent, concomitant and conſequent) required of us in the uſe and practice of them. And firſt,

Exod. 12. v. 26. *Sacramenti natura diſertè & planè exprimitur.*

† *Nimis autem longum eſt convenienter diſputare de varietate ſignorum, quæ, cùm ad res divinas pertinent, Sacramenta appellantur.* Aug. *Ep.* 5.

In cunctis Chriſti actionibus Sacramentorum myſteria corruſcarunt. Leo *I. Ep.* 4.

OF
BAPTISM.

Βαπτισμῶν διδαχῆς, Heb. 6. 1, 2.

THERE were, (as the Apoſtle to the *Hebrews* telleth us) in ſacred uſe among the Jews διάφοροι βαπτισμοὶ, *ſeveral kinds of Baptiſms.* Heb. 9. 10. The Learned in their Laws and Cuſtoms teach, that they never did receive any perſon into their Covenant, Seld. *de Synedriis.* whether that which was more ſtrict (to which natural *Jews*, and *Proſelytes of Righteouſneſs* were tyed) or that which was more lax, with which Strangers and Proſelytes of the gate did comply, without a *Baptiſm*. And that Prieſts and Levites entring into Exod. 29. 4. their Office, were to be ſanctified by waſhing with water, Numb. 8. 6. we ſee plainly preſcribed in their Law; likewiſe that all perſons, who had contracted any kind of defilement, were purified by the like Ceremony, particularly Levit. 15. 8, Children new-born, 16, 18, 27. & 22. 6. is expreſſed there. Moreover, that it was in uſe for Perſons, who were conſcious to themſelves of having tranſgreſſed God's Numb. 19. 7, Law, being in God's Name invited by ſome perſon of eminent authority *&c.* (a *Prophet*, Ezek. 16. 4. or like a Prophet, one commiſſionated by God) unto repentance and amendment of life, to be waſhed by him, in teſtimony of their ſtedfaſt purpoſe to amend; and in hope to obtain pardon from God of their paſt offences, and to be re-inſtated in his favour, appears probable by Saint *John* the *Baptiſt* his undertaking, and the ſucceſs thereof. For if the Joh. 1. 25, 33. manner of his proceeding had been altogether unuſual and unknown, ſo many it ſeems would not ſo readily (without any ſtir or obſtacle) have complyed therewith; eſpecially among the *Scribes* and *Phariſees*, thoſe zealous adherents to traditionary practice, who, to maintain their credit and intereſt with the people, were ſo averſe from all appearance of novelty. This practice then of waſhing in ſo many caſes, and to ſo many purpoſes cuſtomary among God's people, to ſignify mens entring into a new ſtate or courſe of life, being withall moſt apt and proper for his deſign, our *Bleſſed Saviour*, who never favoured needleſs innovations, was pleaſed to aſſume and impoſe upon the Diſciples and followers of his Religion, accommodating it to thoſe holy purpoſes, which we ſhall now endeavour to declare.

What the action it ſelf enjoined is, what the manner and form thereof, is apparent by the words of our Lord's inſtitution; *Going forth therefore,* Matt. 28. 19. (ſaith he) *teach* (or *diſciple*) *all Nations, baptizing them in the name of the* Mark 16. 15. *Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things, which I have commanded you.*

The Action is baptizing or immerſing in water; the Object thereof, thoſe Perſons of any Nation, whom his Miniſters can by their inſtruction and perſuaſion render Diſciples, that is, ſuch as do ſincerely believe the truth of his Doctrine, and ſeriouſly reſolve to obey his Commandments. It is performed *in the Name*; that is, it is miniſtred by the authority, and bears ſpecial relation unto the Perſons of the Bleſſed Trinity, as the chief Objects of the Faith profeſſed, and the ſole Objects of the obedience undertaken therein; as exhibiting gracious favours unto the perſon baptized, and as receiving ſpecial obligations from him.

Such is the Action it ſelf declared to be; the myſtery thereof conſiſts in its being a notable ſign to repreſent, and an authentick Seal to ratifie the collation then made of certain great benefits to us; and our undertaking correſpondent duties toward God.

The Benefits which God then ſignifies, and (upon due terms) engageth to confer on us, are theſe:

1. The purgation or abſolution of us from the guilt of paſt offences, by a free and full remiſſion of them, (the which waſhing by Water, cleanſing from all ſtains, doth moſt appoſitely repreſent) and conſequently God's being reconciled unto us, his receiving us into a ſtate of grace and favour, his freely juſtifying us, (that is, looking upon us, or treating us as juſt and innocent Perſons, although before we ſtood guilty of heinous ſins, and thereupon liable to grievous puniſhments) that theſe benefits are conferred in Baptiſm, many places of Scripture plainly ſhew; [and the Primitive Church, with moſt firm and unanimous conſent, did believe*.] And now (ſaid *Ananias* to Saint *Paul) Why doſt thou tarry? Ariſe and be baptized, and waſh away thy ſins.* And, *Repent* (ſaith St. *Peter*, preaching to the *Jews) and let every one of you be baptized for the remiſſion of ſins.* And, *Chriſt* (ſaith S. *Paul* again to the *Epheſians) loved his Church, and delivered himſelf for it, that he might ſanctifie it, purging it by the waſhing of water,* ἐν ῥήματι, (that is, he effectually in Baptiſm conſigned to the members of his Church, that mercy and remiſſion of ſins, which he purchaſed and merited by his paſſion.) And again, *Such* (ſaith he to the *Corinthians) were ſome of you,* (that is, ye were perſons guilty of heinous ſins) *but ye have been waſhed, ye have been ſanctified, ye have been juſtified in the name of our Lord, and by the ſpirit of our God*; where, having been waſhed in Chriſt's name, doth (in congruity with what is ſaid in other places) denote Baptiſm in his name; being ſanctified and juſtified, do expreſs the firſt benefits accompanying that Baptiſm. And indeed, wherever a general remiſſion of ſins, or a full ſanctification, or conſecration, and juſtification of mens perſons in God's ſight, are mentioned; that remiſſion of ſins, that ſeparation, or dedication unto God's Service, that reception into Grace, which are conſigned in Baptiſm, are (I conceive) underſtood; there being no other ſeaſon or occaſion, wherein ordinarily and viſibly God doth exhibit thoſe Benefits.

* *Vid.* Juſt. *Apol.* 2. Tertul. *de Bapt.* &c.
Acts 22. 16.
Acts 2. 38.
Eph. 5. 26.
1 Cor. 6. 11.

Quid feſtinat innocens ætas ad remiſſionem peccatorum? Tertul.

It may be demanded, How Children, by reaſon *of their innocent age*, are capable of theſe Benefits; how they can be pardoned, who never had offended, how they can be juſtified, who never were capable of being unjuſt? I briefly anſwer, That becauſe they come from that race, which by ſin had forfeited God's favour, and had alienated it ſelf from him; becauſe alſo they have in them thoſe ſeeds of pravity from which afterward certainly, life continuing, (without God's reſtraining Grace) will ſprout forth innumerable evil actions; therefore that God overlooking all the defects of their nature, both relative, and abſolute, or perſonal, doth aſſume them into his ſpecial favour, is no ſmall benefit to them, anſwerable to the remiſſion of actual ſin, and reſtitution from the ſtate conſequent thereon in others.

—impletur apud nos Spiritu Sancto puerorum innocens ætas, &c. Cypr. *Epiſt.* 10.

2. In Baptiſm, the Gift of God's Holy Spirit is conferred, qualifying us for the ſtate into which we then come, and enabling us to perform the duties we then undertake, which otherwiſe we ſhould be unable to perform; for purification of our hearts from vicious inclinations and deſires; for begetting holy diſpoſitions and affections in our Souls; for to guide and inſtruct us, to ſuſtain and ſtrengthen us, to encourage and comfort us in all the courſe of Chriſtian piety: the which effects are

well alſo figured by water, which purifieth things both from inherent
and adherent filth. That this benefit is annexed to Baptiſm, the Scripture
alſo teacheth us: *Be baptized* (ſaith Saint *Peter*) *in the Name of* Acts 2. 38.
Chriſt to the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt:
εἰς ἓν πνεῦμα ἐποτίσθημεν, We *being baptized in one body, are made to drink* 1 Cor. 12. 13
of one ſpirit, ſaith Saint *Paul*: And with the * *Laver of Regeneration,* * λουτρὸν παλιγγενεσίας,
Saint *Paul* again joineth the *renovation of the Holy Ghoſt:* And it is repreſented ἀνακαινώσεως
as an advantage of our *Saviour*'s Baptiſm above that of *John*, that πνεύματος
our Lord not only baptized *with water to repentance, but with the Holy* ἁγίου. Tit. 3. 5.
Ghoſt, and Fire. Matt. 3. 15.

Some preventing operations of the Holy Ghoſt (whereby God freely
draweth Men to Chriſtianity, perſuading their minds to aſſent thereto,
inſpiring their hearts with reſolutions to comply with it) do precede
Baptiſm; but a more full communication thereof (due by compact,
aſſured by promiſe) for the confirming and maintaining us in the firm
belief and conſtant practice of Chriſtianity is conſequent thereon; *After*
ye had believed, ye were ſealed by the Holy Spirit of promiſe, ſaith Saint Epheſ. 1. 14.
Paul. To ſignifie which benefit then conferr'd, the ancient Chriſtians
did to Baptiſm annex the Chriſm, or holy Unction, ſignifying the collation
of that healing and chearing Spirit to the baptized perſon; that
which Saint **Paul** may ſeem to reſpect, when he ſaith, *He that eſtabliſheth* 2 Cor. 1. 21.
(or confirmeth) *us with you into Chriſt, and who hath anointed us, is*
God; who alſo hath ſealed us, and hath given us the earneſt of the Spirit in
our hearts.

3. With thoſe gifts is connected the benefit of Regeneration, implying
our entrance into a new ſtate and courſe of life; being endowed
with new faculties, diſpoſitions and capacities of Souls, becoming new
Creatures and new Men, as it were, *renewed after the likeneſs of God* Epheſ. 2 22, 23, 24.
in righteouſneſs and true holineſs, our being ſanctified in our hearts and Coloſ. 3. 10.
lives, being mortified to fleſhly luſts and worldly affections, being 2 Cor. 5. 17.
quickned to a ſpiritual life and heavenly converſation: in ſhort, becoming
in relation and in diſpoſition of mind, the children of God. This
the matter and the action of Baptiſm doth ſet out; for as children new
born, (for cleanſing them from impurities adherent from the Womb) Ezek. 16. 4.
both among the *Jews* and other people, were wont to be waſhed; ſo ——λούσασα καὶ
are we in Baptiſm, ſignifying our purification from natural and worldly ἐμπλήσασα
defilements: The merſion alſo in Water, and the emerſion thence, doth γάλακτι. Theocr.
figure our death to the former, and receiving to a new life. Whence
Baptiſm is by Saint *Paul* called *the laver of Regeneration*; and our Lord Tit. 3. 5.
ſaith, that, *If a man be not born again of Water and the Spirit, he cannot* Joh. 3. 5.
enter into the Kingdom of God; that is, every one becoming a Chriſtian,
is by Baptiſm regenerated or put into a new ſtate of Life, getteth new
diſpoſitions of Soul, and new relations to God. *Ye are all* (ſaith Saint *Paul*) Gal. 3. 25.
the children of God by faith in Chriſt Jeſus; that is, by embracing his Doctrine,
and ſubmitting to his Law profeſſedly in Baptiſm. And, *We* (ſaith
Saint *Paul* again) *are buried with Chriſt through Baptiſm unto death; that as* Rom. 6. 4.
Chriſt was raiſed from the dead by the glory of the Father, ſo alſo we ſhould Col. 2. 12.
walk in newneſs of life.

4. With theſe Benefits is conjoined that of being inſerted into God's
Church, his family, the number of his choſen people, the myſtical body
of *Chriſt*, whereby we become entitled to the privileges and immunities
of that heavenly Corporation. *We* (ſaith Saint *Paul*) *have been* 1 Cor. 12. 13.
all baptized in one ſpirit into one body, the myſtical body of *Chriſt*:
And, *ſo many of you* (ſaith he again) *as have been baptized into Chriſt*, Gal. 3. 27.

(into *Chriſt* myſtical, or the Church) *have put on Chriſt, and ye are* (adds he) *all one in Chriſt Jeſus.* As Proſelytes among the *Jews* by Baptiſm were admitted unto the Communion and privileges of the *Jewiſh*; ſo thereby are we received into the like Communion and privileges of the *Chriſtian*, far more excellent, Society.

5. In conſequence of theſe things , there is with Baptiſm conferred a
capacity of, a title unto, an aſſurance (under condition of perſevering in
faith and obedience to our Lord) of eternal life and ſalvation. We are
1 Pet. 1. 2. therein, in Saint *Peter*'s words, *regenerated unto a lively hope of an incorruptible*
inheritance, by that *reſurrection of Chriſt*, which is repreſented to us
in this action ; and ſo therein applied, as to beget in us a title and a hope
to riſe again in like manner to a bliſsfull life ; whence we are ſaid therein
Coloſſ. 2. 12. to riſe with him : *Being*, ſaith Saint *Paul*, *buried with him in Baptiſm, wherein*
alſo we were raiſed again : whence by the two great Apoſtles, Baptiſm is
1 Pet. 3. 21. ſaid to ſave us : *Baptiſm* (ſaith Saint *Peter*) the antitype of the delivery
in the flood, *doth ſave us*, that is, admitteth us into the Ark, putteth us
Tit. 3. 5. into the ſure way of Salvation ; and, *God* (ſaith Saint *Paul*) *according to*
Matt. 16. 16. *his mercy ſaved us, by the laver of regeneration* ; and, *He that ſhall believe,*
and ſhall be baptized, ſhall be ſaved, is our Saviour's own word and
promiſe; *ſhall be ſaved*, that is, ſhall be put into a ſtate and way of
ſalvation, continuing in which ſtate, proceeding in which way he aſſuredly
ſhall be ſaved : for Faith there denoteth perſeverance in Faith, and
Baptiſm implieth performance of the conditions therein undertaken ;
which next is to be conſidered.

For as this Holy Rite ſignifyeth and ſealeth God's collation of ſo many great Benefits on us ; ſo it alſo implieth and on our part ratifieth our Obligation, then in an eſpecial manner commencing, to ſeveral moſt important duties toward him. It implieth, that we are in mind fully perſuaded concerning the truth of that Doctrine, which God the Father revealed by his bleſſed Son, and confirmed by the miraculous operation of the Holy Ghoſt ; we therein profeſs our humble and thankfull embracing the overtures of Mercy and Grace , purchaſed for us by our Saviour's meritorious undertaking and performances, the which are then exhibited and tendred to us ; we therein declare our hearty reſolution to forſake all wicked courſes of life, repugnant to the Doctrine and Law of *Chriſt* ; fully to conform our lives to his Will, living thereafter in all piety, righteouſneſs and ſobriety, as loyal Subjects, faithfull Servants, and dutifull Children to God ; in brief, we therein are bound, renouncing all erroneous principles, all vicious inclinations, and all other engagements whatever, entirely to devote our ſelves to the Faith and Obedience of God the Father, our glorious and good Maker ; of God the Son our gracious Redeemer ; of God the Holy Ghoſt our bleſſed Guide, Aſſiſtant, Advocate and Comforter ; Theſe are the duties antecedent unto and concomitant of our Baptiſm (immediately and formally required of thoſe, who are capable of performing them, mediately and virtually of them who are not) the which are ſignified by our being baptized in the Name of the Holy Trinity.

Theſe Duties the Scripture commonly expreſſeth by the word, Faith
Acts 8. 37. and Repentance ; ſometimes ſingly, ſometimes conjunctly : *If* (ſaid *Philip*
to the *Eunuch*) *thou believeſt with thy heart it is lawfull* (for thee to
be baptized ;) Faith was an indiſpenſible condition prerequiſite thereto ;
Acts 2. 38. and, *Repent* (ſaith Saint *Peter*) *and let every one of you be baptized* ; Repentance
alſo was neceſſary to precede it ; indeed both theſe (as they are
meant in this caſe) do in effect ſignifie the ſame ; each importeth a being

renewed in mind, in judgment, in will, in affection; a ſerious embracing of Chriſt's Doctrine, and a ſtedfaſt reſolution to adhere thereto in practice. Hence are thoſe effects or conſequences attributed to Faith, juſtifying us, reconciling and bringing us near to God, ſaving us; becauſe it is the neceſſary condition required by God, and by him accepted, that we may be capable of theſe benefits conferred in Baptiſm; the ſame being alſo referr'd to that repentance or change of mind, which muſt accompany our entrance into Chriſtianity; that good Conſcience with which we ſtipulate a perpetual devotion and obedience to God, the which therefore doth (as Saint *Peter* telleth us) *ſave us*; it contributing to our Salvation, as a duty neceſſarily required in order thereto. This is that death to ſin, and reſurrection to righteouſneſs, that being buried with *Chriſt*, and riſing again with him, ſo as to walk in newneſs of life, which the baptiſmal action ſignifies, and which we then really undertake to perform.

Acts 26. 14. 5. 31. & 20. 21. & 26. 20. & 3. 19. & 17. 30. Rom. 5. 1, 2. & 3. 25. & 2 4. Gal. 2. 16. & 3. 8. Heb. 10. 39. Epheſ. 2. 8. & 3. 12. 2 Theſſ. 2. 13. 2 Tim. 2. 25. 2 Pet. 3. 9. Matt. 9. 13. Luk. 24. 47. Mark 2. 17. 1 Pet. 3. 21. Rom. 6. 3, 4, *&c.*

And as ſuch are the duties preceding or accompanying Baptiſm; ſo making good the engagements they contain, conſtantly perſiſting in them, maintaining and improving them, are duties neceſſarily conſequent thereupon. *Having* (ſaith the *Apoſtle) had our bodies waſhed with pure water, let us hold faſt the profeſſion of our faith without wavering.* We ſhould indeed continually remember, frequently and ſeriouſly conſider, what in ſo ſolemn a manner we (upon ſo valuable conſiderations) did then undertake, promiſe and vow to God, diligently ſtriving to perform it; for violating our part of the Covenant and ſtipulation then made, by apoſtacy in profeſſion or practice from God and goodneſs, we certainly muſt forfeit thoſe ineſtimable benefits, which God otherwiſe hath tied himſelf to beſtow; the pardon of our ſins, the favour of God, the being members of *Chriſt*, the grace, guidance, aſſiſtance and comfort of the Holy Spirit; the right unto and hope of Salvation. We ſo doing, ſhall not only ſimply diſobey and offend God; but add the higheſt breach of fidelity to our diſobedience, together with the moſt heinous ingratitude, abuſing the greateſt grace that could be vouchſafed us: *If we wilfully ſin, after we have taken the acknowledgment of the truth,* (ſaith the *Apoſtle*, meaning that ſolemn profeſſion of our Faith in Baptiſm) *we trample under foot the Son of God; we profane the bloud of the Covenant; we doe deſpite unto the Spirit of Grace;* and incurring ſo deep guilt, we muſt expect ſutable puniſhment. But I proceed to the other Sacrament,

Heb. 10. 23. 2 Pet. 3. 17.

Heb. 10. 26.

THE

THE EUCHARIST.

Cypr. *Ep.* 63. AMong the wonderfull works of Power and Grace performed by God Almighty, in favour of the Children of *Iſrael*, and in order to their delivery from the *Egyptian* ſlavery, a moſt ſignal one, was the ſmiting the firſt-born in every houſe of the *Egyptians*, and paſſing over the houſes of the Children of *Iſrael*; wherein God declared his juſt wrath againſt their cruel Oppreſſours, depriving them in a ſudden and dreadfull manner of what was neareſt and deareſt to them; and his gracious mercy toward them, in preſerving what was alike dear to them from ſo woſull a calamity; *thus* (as the Text expreſſeth it) putting a difference between the *Egyptians* and the Children of *Iſrael*. Now that the memory of ſo remarkable a Mercy might be preſerved, that their affections might be raiſed to a ſtrong ſenſe of God's goodneſs, and their Faith in them confirmed, ſo as in the like need to hope for the ſame favourable help and protection, by the conſideration of ſo notable an experiment, it pleaſed God to appoint a *Sacrament*, or myſterious Rite to be annually celebrated, repreſenting and recalling to mind, that Act of God wherein his ſpecial kindneſs was ſo eminently demonſtrated toward his People: The ſame alſo (as did other Rites and Sacrifices, inſtituted by God among that people) looking directly forward upon that other great delivery from Sin and Hell, which God in mercy deſigned toward mankind, to be atchieved by our Saviour; prefiguring, that the Souls of them who ſhould be willing to forſake the ſpiritual bondage of ſin, ſhould be ſaved from the ruin coming upon them who would abide therein; God regarding the bloud of our Saviour Exod. 12. 23. (that immaculate Lamb, ſacrificed for them) ſprinkled upon the doors of Heb. 10. 22. 1 Pet. 1. 2. their houſes, that is, by hearty Faith and Repentance, applied to their Conſciences. The occaſion of celebrating which Holy Rite, our Saviour we ſee did improve to the inſtitution of this Sacrament, moſt agreeing therewith in deſign, as repreſentative and commemorative of the greateſt bleſſing and mercy that we are capable of having vouchſafed to us; ſome part of that ancient Rite or Sacrifice (which was moſt ſutable to the ſpecial purpoſes of this Inſtitution, and moſt conformable to the general conſtitution of the Chriſtian Religion, whereby all bloudy Sacrifices are aboliſhed) being retained in this.

The Action it ſelf (or rather the whole Rite, conſiſting of divers actions) we ſee plainly deſcribed in the Goſpels, and in the firſt Epiſtle of Saint *Paul* to the *Corinthians*; diſtinguiſhable into theſe chief 1 Tim. 4. 5. parts. 1. The Benediction and Conſecration (by Prayer and Thankſgiving) of Bread and Wine. 2. The breaking of Bread, and handling the Cup. 3. The delivery and diſtribution of them to the perſons preLuke 22. 19, 20. εὐχαριστήσας. ſent. 4. The declaration accompanying that delivery, that thoſe ſymbolical things and actions did repreſent our Saviour's Body given and 1 Cor. 11. 24, 25. ἔκλασε. broken, our Saviour's Bloud ſhed and poured out for us, in ſanction of the new Covenant. 5 The actual partaking of thoſe Symbols, by eating the Bread,and drinking the Wine,done by all preſent. Theſe things we find done at the firſt inſtitution and exemplary practice of this holy Ceremony; the which our Saviour obliged us to imitate, ſaying, *Do this in remembrance of me.* There followeth in Saint *Matthew* and Saint *Mark*, preſently after the narration concerning theſe particulars,----καὶ ὑμνήσαντες, *And having ſung a hymn,they went to the Mount of Olives:* Which action was indeed in it ſelf proper to conclude the practice of this holy Rite,yet what reference it hath thereto, cannot thence be determined; However with theſe the Church hath always joined ſeveral acts of Devotion (Confeſſions, Prayers, Praiſes, Thankſgivings, Interceſſions, Vows) ſutable to the nature and deſign of the Sacrament, apt to glorify God, and edify the faithfull in the celebration thereof.

Luke 22. 17. διαμερίσατε. Mark 14. 23. ἔπιον ἅπαντες. Matt. 26. 30. Mark 14. 26.

Such is the practice it ſelf inſtituted and injoined by our Saviour; the myſterious importance thereof, as we find it explained in holy Scripture, (the only ſolid and ſure ground, upon which we can build the explication of ſupernatural Myſteries conſiſteth chiefly in theſe particulars:

1. It was intended for a commemorative repreſentation of our Saviour's Paſſion for us; fit to mind us of it, to move us to conſider it, to beget affections in us, ſutable to the memory and conſideration thereof: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· *Do this* (ſaith our Lord) *for my remembrance*, or in commemoration of me; that is, ſo as thereby to have raiſed in you a reflexion of mind and heart upon thoſe grievous pains, which I ſhall have endured for your ſake, to procure for you a remiſſion of ſins, and reconciliation to God: And, *So often* (ſaith Saint *Paul*) *as ye eat this bread, and drink this cup*, καταγγέλλετε, *Ye tell forth* or ſignificantly expreſs) *the death of our Lord till he come*, or during his abſence from us. The ſuffering of our Saviour (the moſt wonderfull act of goodneſs and charity, that ever was performed in the world, which produced effects of higheſt conſequence to our benefit, the conſideration whereof is apt to work the beſt diſpoſitions of piety in us) ſhould very frequently be preſent to our thoughts and affections; and that it may be ſo with advantage, ſuch a ſolemn and ſenſible repreſentation thereof is very conducible; wherein we behold him crucified, as it were *in effigie*, his body broken, his bloud poured out for us; it being in a ſort a putting us into the circumſtances of thoſe, who did behold our Saviour for us hanging upon the Croſs. Our Lord being abſent in body from us, (ſitting in Heaven at God's right hand) to ſupply that abſence, that we ſhould not be apt to forget him, and thereby become wholly eſtranged from him, is pleaſed to order this occaſion of being preſent, and converſing with us, in ſuch a manner, as may retain in our memories his gracious performances for us; may impreſs in our hearts a kindly ſenſe of them; may raiſe us up in mind and affection to him.

Luke 22. 19. 1 Cor. 11. 25. 1 Cor. 11. 26.

2. The benefits conſequent upon our Saviour's Paſſion, rightly apprehended, heartily believed, ſeriouſly conſidered by us, are hereby lively repreſented, and effectually conveyed; to the ſuſtenance and nouriſhment of our ſpiritual life, to the refreſhment and comfort of our ſouls. It is a holy Feaſt, a ſpiritual Repaſt, a divine Entertainment, to which God in kindneſs invites us; to which if we come with well-diſpoſed minds, he there feeds us with moſt holy and delicious Viands, with heavenly Manna, with moſt reviving and cheriſhing Liquor. Bread is the ſtaff of life, the moſt common, moſt neceſſary, and moſt wholſome, and moſt ſavory Meat; Wine is the moſt pleaſant and wholſome alſo, the moſt ſprightly and cordial Drink; by them therefore our Lord choſe to repreſent

preſent that body and bloud, by the oblation of which a capacity of life and health was procured to mankind; the taking in which by right apprehenſion, taſting it by hearty faith, digeſting it by carefull attention and meditation, converting it into our ſubſtance by devout, gratefull and holy affections, joined with ſerious and ſteady reſolutions of living anſwerable thereto, will certainly ſupport and maintain our ſpiritual life in a vigorous health and happy growth of grace; refreſhing our hearts Joh. 6. 51, 47. & 5. 36. with comfort and ſatisfaction unſpeakable; *He that doeth thus, eats our Saviour's fleſh, and drinks his bloud,* (that is, who as our Saviour interpreteth it, doth *believe in him*; that belief importing all other acts of mind and will, connected with right perſuaſions concerning him) *hath eternal life,* and *ſhall live for ever*, as himſelf declares and promiſes: which benefits therefore in the due performance of this holy duty, are conveyed unto us.

3. This Sacrament declares that union, which good Chriſtians partaking thereof have with *Chriſt*; their myſtical inſertion into him, by a Joh. 15. 4. cloſe dependence upon him for ſpiritual life, mercy, grace and ſalvation; a conſtant adherence to him by faith and obedience, a near conformity to him in mind and affection; an inſeparable conjunction with him, by the ſtricteſt bands of fidelity, and by the moſt endearing relations: Which things could not more fitly be ſet out, than by the partaking our beſt and moſt neceſſary food; which being taken in, ſoon becomes united to us, aſſimilated and converted into our ſubſtance; thereby renewing our John 6. 56. ſtrength, and repairing the decays of our nature: Wherefore, *He* (ſaith 1 Cor. 10. 16. our *Saviour*) *that eateth my fleſh, and drinketh my bloud, abideth in me, and I in him*; and, *The cup of bleſſing* (ſaith Saint *Paul*) *which we bleſs, is it not the communion of the bloud of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?* We in the outward action, partake of the Symbols repreſenting our Saviour's Body and Bloud; We in the ſpiritual intention, communicate of his very Perſon, being (according to the manner inſinuated) intimately united to him.

4. By this Sacrament conſequently is ſignified and ſealed that union, which is among our Saviour's true Diſciples communicating therein; their being together united in conſent of mind, and unity of faith; in mutual good-will and affection, in hope and tendency to the ſame bleſſed end, in ſpiritual brotherhood and ſociety; eſpecially upon account of their com- *Vid.* Cyp. *Ep.* 63. *p.* 146. *Ep.* 67. *p.* 208. 1 Cor. 10. 17. munion with *Chriſt*, which moſt cloſely ties them one to another; they partaking of this one individual food, become tranſlated, as it were into one body and ſubſtance: *Seeing* (ſaith Saint *Paul*) *we being many, are one bread, one body; for all of us do partake of one bread.*

In the repreſenting, producing and promoting theſe things, we are taught the myſtery of this Sacrament doth conſiſt; It was deſigned as a proper and efficacious inſtrument, to raiſe in us pious affections toward our good God and gracious Redeemer; to diſpoſe us to all holy practice; to confirm our faith, to nouriſh our hope, to quicken our reſolutions of walking carefully in the ways of duty; to unite us more faſtly to our Saviour, and to combine us in charity one toward another; the accompliſhing of which intents thereof, doth ſuppoſe our faithfull and diligent concurrence in the uſe thereof; whence ariſe many duties incumbent upon us in reſpect thereto, ſome antecedent, ſome concomitant, ſome conſequent to the uſe thereof.

1. Before we addreſs our ſelves to the partaking of this venerable myſtery, we ſhould conſider whither we are going, what is the nature and importance of the action we ſet our ſelves about; that we are approa-

1 Cor. 10. 21

ching *to our Lord's Table*, (ſo St. *Paul* calleth it) to come into his more eſpecial preſence, to be entertained by him with the deareſt welcome, and the beſt chear that can be; to receive the fulleſt teſtimonies of his mercy, and the ſureſt pledges of his favour toward us; that we are going to behold our Lord in tendereſt love, offering up himſelf a Sacrifice to God, therein undergoing the ſoreſt pains, and fouleſt diſgraces for our good and ſalvation; that we ought therefore to bring with us diſpoſitions of ſoul, ſutable to ſuch an acceſs unto, ſuch an entercourſe with our gracious Lord. Had we the honour and favour to be invited to the Table of a great Prince, what eſpecial care ſhould we have to dreſs our bodies in a clean and decent garb, to compoſe our minds in order to expreſſion of all due reſpect to him; to bring nothing about us noiſome or ugly, that might offend his ſight, or diſpleaſe his mind: The like ſurely, and greater care we ſhould apply, when we thus being called, do go into God's preſence and communion. We ſhould, in preparation thereto, with all our power, endeavour to cleanſe our ſouls from all impurity of thought and deſire; from all iniquity and perverſeneſs; from all malice, envy, hatred, anger, and all ſuch evil diſpoſitions, which are moſt offenſive to God's all-piercing ſight, and unbeſeeming his glorious preſence; we ſhould dreſs our ſouls with all thoſe comely ornaments of grace (with purity, humility, meekneſs and charity) which will render us acceptable and well-pleaſing to him: We ſhould compoſe our minds into a frame of reverence and awfull regard to the majeſty of God, into a lowly, calm, and tender diſpoſition of heart, apt to expreſs all reſpect due to his preſence, fit to admit the gracious illapſes of his holy Spirit; very ſuſceptive of all holy and heavenly affections, which are ſutable to ſuch a communion, or may ſpring from it. We ſhould therefore remove and abandon from us, not only all vicious inclinations, and evil purpoſes; but even all worldly cares, deſires and paſſions which may diſtract or diſcompoſe us, that may dull or deject us, that may cauſe us to behave our ſelves indecently or unworthily before God, that may bereave us of the excellent fruits from ſo bleſſed an entertainment.

1 Cor. 11. 28.

1 Cor. 5. 7.

To theſe purpoſes we ſhould, according to Saint *Paul*'s advice, δοκιμάζειν ἑαυτȣ̀ς, examine and approve our ſelves; conſidering our paſt actions, and our preſent inclinations, and accordingly, by ſerious meditation, and fervent prayer to God for his gracious aſſiſtance therein, working our ſouls into a hearty remorſe for our paſt miſcarriages, and a ſincere reſolution to amend for the future; forſaking all ſin, endeavouring in all our actions to ſerve and pleaſe God; *purging out* (as Saint *Paul* again injoineth us) *the old leaven of vice and wickedneſs*; ſo that we may feaſt, and celebrate this Paſſeover, in which *Chriſt* is myſtically ſacrificed for us, in the *unleavened* diſpoſitions *of ſincerity and truth.* Such are the duties previous to our partaking this Sacrament.

1 Cor. 11. 29.

2. Thoſe duties which accompany it, are a reverent and devout affection of heart, with a ſutable behaviour therein; an awfull ſenſe of mind befitting the Majeſty of that Preſence wherein we do appear, anſwerable to the greatneſs, and goodneſs, and holineſs of him, with whom we converſe; becoming the ſacredneſs of thoſe Myſteries which are exhibited to us, (that which Saint *Paul* ſeemeth to call διακρίνειν τὸ σῶμα Κυρίȣ, to *diſcern* or diſtinguiſh *our Lord's body*; that is, yielding a peculiar reverence of mind and behaviour in regard thereto) a devotion of heart, conſiſting in hearty contrition for our ſins, which did expoſe our Saviour to the enduring ſuch pains, then remembred; in firm reſolution to forſake the like thereafter, as injurious, diſhonourable and diſpleaſing to him; in fer-

vent love of him, as full of ſo wonderfull goodneſs and charity toward us; in moſt hearty thankſulneſs for thoſe unconceivably great expreſſions of kindneſs toward us; in deepeſt humility, upon ſenſe of our unworthineſs, to receive ſuch teſtimonies of grace and favour from him, (our unworthineſs *to eat the crumbs that fall from his table*, how much more to be admitted into ſuch degrees of honourable communion and familiarity, of cloſe conjunction and union with him?) of pious joy in conſideration of the excellent privileges herein imparted, and of the bleſſed fruits accruing to us from his gracious performances; in a comfortable hope of obtaining and enjoying the benefits of his obedience and paſſion, by the aſſiſtance of his Grace; in ſteady faith, and full perſuaſion of mind, that he is (ſuppoſing our dutifull compliance) ready to beſtow upon us all the bleſſings then exhibited; in attentively fixing the eyes of our mind, and all the powers of our ſoul (our underſtanding, will, memory, fancy, affection) upon him, as willingly pouring forth his life for our ſalvation; laſtly, in motions of enlarged good-will and charity toward all our brethren for his ſake, in obedience to his will, and in imitation of him; ſuch like duties ſhould attend our participation of this holy Sacrament.

3. The effects of having duly performed which, ſhould appear in the practice of thoſe duties, which are conſequent thereon; being ſuch as theſe; An increaſe of all pious inclinations and affections, expreſſing themſelves in a real amendment of our lives, and producing more goodly fruits of obedience; the thorough digeſtion of that ſpiritual nouriſhment by our becoming more faſtly knit to our Saviour by higher degrees of faith and love; the maintaining a more lively ſenſe of his ſuperabundant goodneſs; the cheriſhing thoſe influences of grace, which deſcend upon our hearts in this communion, and improving them to nearer degrees of perfection in all piety and vertue; a watchfull care and endeavour in our lives to approve our ſelves in ſome meaſure worthy of that great honour and favour, which God hath vouchſafed us in admitting us to ſo near approaches to himſelf; an earneſt purſuance of the reſolutions, performance of the vows, making good the engagements; which in ſo ſolemn a manner, upon ſo great an occaſion we made, and offered up unto our God and Saviour; finally, the conſidering, that by the breach of ſuch reſolutions, by the violation of ſuch engagements, our ſins receiving ſo mighty aggravation of vain inconſtancy and wicked perfidiouſneſs, our guilt will hugely be increaſed; our ſouls relapſing into ſo grievous diſtemper, our ſpiritual ſtrength will be exceedingly impaired; conſequently hence our true comforts will be abated, our beſt hopes will be ſhaken, our eternal ſtate will be deſperately endangered.

There is one duty which I ſhould not forbear to touch, concerning this *Sacrament*; that is, Our gladly embracing any opportunity preſented of communicating therein; the doing ſo, being not only our duty, but a great aid and inſtrument of piety; the neglecting it a grievous ſin, and productive of great miſchiefs to us.

The Primitive Chriſtians did very frequently uſe it, partaking therein, as it ſeems at every time of their meeting for God's ſervice; it is ſaid of them by Saint *Luke*, that *They continued ſtedfaſtly in the Apoſtles doctrine and communion, and in breaking of bread, and in prayers*; and, *when you meet together, it is not* (as according to the intent and duty of meeting it ſhould be) *to eat the Lord's Supper* (ſaith Saint *Paul*:) And *Juſtin Martyr* in his ſecond *Apology*, deſcribing the religious Service of God in their Aſſemblies, mentioneth it as a conſtant part thereof; and *Epiphanius* reporteth it a cuſtom in the Church, derived from Apoſtolical Inſtitution, to

Acts 2. 42.

1 Cor. 10. 20.

celebrate the *Euchariſt* thrice every week, that is, ſo often as they did meet to pray and praiſe God; which practice may well be conceived a great means of kindling and preſerving in them that holy fervour of piety, which they ſo illuſtriouſly expreſſed in their converſation; and in their gladſome ſuffering for *Chriſt's* ſake: and the remitting of that frequency, as it is certainly a ſign and an effect, ſo in part it may poſſibly be reckoned a cauſe of the degeneracy of *Chriſtian* practice, into that great coldneſs and ſlackneſs which afterward did ſeize upon it, and now doth apparently keep it in a languiſhing and half-dying ſtate.

The rarer occaſions therefore we now have of performing this duty, (the which indeed was always eſteemed the principal office of God's Service) of enjoying this benefit, (the being deprived whereof, was alſo deemed the greateſt puniſhment and infelicity that could arrive to a Chriſtian) the more ready we ſhould be to embrace them. If we dread God's diſpleaſure, if we value our Lord and his benefits, if we tender the life, health and welfare of our ſouls, we ſhall not neglect it; for how can we but extremely offend God by ſo extreme rudeneſs, that when he kindly invites us to his Table, we are averſe from coming thither, or utterly refuſe it? That when he calleth us into his preſence, we run from him; that when he, with his own hand, offereth us ineſtimable mercies and bleſſings, we reject them? It is not only the breach of God's command, who enjoined us *to doe this*, but a direct contempt of his favour and goodneſs, moſt clearly and largely exhibited in this office. And how can we bear any regard to our Lord, or be any-wiſe ſenſible of his gracious performances in our behalf, if we are unwilling to join in thankfull and joyfull commemoration of them? How little do we love our own Souls, if we ſuffer them to pine and ſtarve for want of that Food, which God here diſpenſeth for their ſuſtenance and comfort? if we bereave them of enjoying ſo high a privilege, ſo ineſtimable a benefit, ſo incomparable pleaſures as are to be found and felt in this ſervice, or do ſpring and flow from it? what reaſonable excuſe can we frame for ſuch neglect? are we otherwiſe employed? What buſineſs can there be more important, than ſerving God, and ſaving our own ſouls? Is it wiſdom, in purſuance of any the greateſt affair here, to diſregard the principal concern of our ſouls? Do we think our ſelves unfit and unworthy to appear in God's preſence? But is any man unworthy to obey God's commands? Is any man unfit to implore and partake of God's mercy, if he be not unwilling to do it? What unworthineſs ſhould hinder us from remembring our Lord's exceſſive charity towards us, and thanking him for it? from praying for his grace; from reſolving to amend our lives? Muſt we, becauſe we are unworthy, continue ſo ſtill, by ſhunning the means of correcting and curing us? Muſt we encreaſe our unworthineſs, by tranſgreſſing our duty? If we eſteem things well, the conſcience of our ſinfulneſs ſhould rather drive us to it, as to our medicine, than detain us from it. There is no man indeed, who muſt not conceive and confeſs himſelf unworthy; therefore muſt no man come thither at God's call? If we have a ſenſe of our ſins, and a mind to leave them; if we have a ſenſe of God's goodneſs, and a heart to thank him for it; we are ſo worthy, that we ſhall be kindly received there, and graciouſly rewarded. If we will not take a little care to work theſe diſpoſitions in us, we are indeed unworthy; but the being ſo, from our own perverſe negligence, is a bad excuſe for the neglect of our duty. In fine, I dare ſay, that he, who with an honeſt meaning (although with an imperfect devotion) doth addreſs himſelf to the performance of this duty, is far more excuſable, than he that upon whatever ſcore declineth it; no ſcrupulous ſhineſs can ward us from blame; what then ſhall we ſay, if ſupine ſloth, or profane contempt, are the cauſes of ſuch neglect?

Mens deficit, quam non recepta Euchariſtia erigit & accendit. Cyp. *Ep.* 54.

Ὥσπερ γὰρ τὸ ὡς ἔτυχε προσιὲν κίνδυνος, οὕτω τὸ μὴ κοινονεῖν τῶν μυστικῶν δείπνων ἐκείνων λιμὸς καὶ θάνατος. Ἅυτη γὰρ ἡ τράπεζα τῆς ψυχῆς ἡμῶν τὰ νεῦρα, τῆς διανοίας ὁ σύνδεσμος, τῆς παῤῥησίας ἡ ὑπόθεσις, ἡ ἐλπὶς, ἡ σωτηρία, τὸ φῶς, ἡ ζωή. Chryſ. *in* 1 Cor. *Or.* 24.

Thus having briefly diſpatched the conſiderations that offered themſelves upon theſe Subjects, I ſhall conclude all with prayer to Almighty God, that we by his grace and help, believing rightly, ſtrongly, conſtantly and finally; being frequent and fervent in prayer, and all pious devotion, ſincerely obeying all God's Commandments; continuing orderly, dutifull and worthy members of *Chriſt's* Church, growing continually in grace, by the worthy participation of the holy Sacraments, may obtain the end of our faith, the ſucceſs of our prayers, the reward of our obedience, the continuance in that holy ſociety, the perfect conſummation of grace in the poſſeſſion of eternal joy, glory and bliſs; which God in his infinite mercy grant to us, for our bleſſed Saviour's ſake; to whom be all glory and praiſe for ever and ever. *Amen.*

A

A
TABLE
OF
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In the Firſt Volume.

A TREATISE OF THE POPE'S SUPREMACY

To which is added

A DISCOURSE Concerning the Unity of the Church.

By *ISAAC BARROW*, D. D. Late Maſter of *Trinity* College in *Cambridge*, and one of His MAJESTY'S Chaplains in Ordinary.

Publiſhed by His Grace Dr. *JOHN TILLOTSON*, Late Archbiſhop of *Canterbury*.

The **Fourth Edition** Corrected.
With a TABLE to the Whole.

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Printed for *Brabazon Aylmer*, at the *Three Pigeons*, againſt the Royal Exchange in *Cornhill*. 1700.

UMI

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TO THE
RIGHT HONOURABLE
HENEAGE
Earl of Nottingham,
Lord High CHANCELLOR
OF
ENGLAND,
And One of
His *MAJESTY*'s moſt Honourable
PRIVY COUNCIL;

THOMAS BARROW, the *Author*'s Father,
Humbly Dedicateth this
TREATISE.

THE PUBLISHER TO THE READER.

THIS *excellent and elaborate* Treatiſe *of the* Pope's Supremacy, *which I here preſent thee withall, the learned* Author *of it upon his Death-bed gave me a particular permiſſion to publiſh; with this modeſt Character of it, That* he hoped it was indifferent perfect, though not altogether as he intended it, if God had granted him longer life. *He deſigned indeed to have tranſcribed it again, and to have fill'd up thoſe many* Spaces *which were purpoſely left in it, for the farther confirmation and illuſtration of ſeveral things by more Teſtimonies and Inſtances, which probably he had in his thoughts: And it would certainly have added much to the beauty and perfection of this Work, had it pleaſed God that he had lived to finiſh it to his mind, and to have given it his laſt hand.*

However, as it is, it is not only a juſt but an admirable Diſcourſe upon this Subject; which many others have handled before, but he hath exhauſted it: inſomuch that no Argument of moment, nay hardly any Conſideration properly belonging to it, hath eſcaped his large and comprehenſive Mind. He hath ſaid enough to ſilence the Controverſy for ever, and to deter all wiſe Men, of both Sides, from medling any farther with it.

And I dare ſay, that whoever ſhall carefully peruſe this Treatiſe *will find, that this Point of the* Pope's Supremacy, *(upon which* Bellarmine *hath the confidence to ſay,* the whole of Chriſtianity depends) *is not only an indefenſible, but an impudent Cauſe, as ever was undertaken by learned Pens. And nothing could have kept it ſo long from becoming ridiculous in the Judgment of Mankind, but its being ſo ſtrongly ſupported by a wordly Intereſt. For there is not one tolerable Argument for it, and there are a thouſand invincible Reaſons againſt it. There is neither from Scripture, nor Reaſon, nor Antiquity, any evidence of it; The paſt and the preſent ſtate of* Chriſtendom, *the Hiſtories and Records of all Ages, are a perpetual Demonſtration againſt it: And there is no other ground in the whole World for it, but that now of a long time it hath been by the Pope's* Janizaries *boldly aſſerted, and ſtiffly contended for without reaſon. So that any one might with as much colour and evidence of truth maintain, that the* Grand Seignior *is of right, and for many Ages hath been acknowledg'd* Sovereign *of the whole World, as that the Biſhop of* Rome *is of right, and in all Ages from the beginning of Chriſtianity hath been own'd* *to be the* Univerſal Monarch *and* Head *of the Chriſtian Church.*

To this Treatiſe *of* The Pope's Supremacy *I have, for the affinity of the Argument, added by way of* Appendix *another* Diſcourſe *of the ſame* Authot's *concerning* The Unity of the Church; *which he ſo explains as quite to take away the neceſſity of a* Viſible Head *over the whole Church for the preſervation of its* Unity, *which is the only ſpecious, but yet a very remote pretence for the* Pope's Supremacy: *For if a* Viſible Monarch *of the* Church *were granted neceſſary, many things more muſt be ſuppoſed, (which neither yet are, nor ever can be proved) to make the* Biſhop *of* Rome *the Man.*

The Teſtimonies *relating to both* Parts, *were very few of them tranſlated by the* Author; *which he certainly intended, having left Spaces for it, and is ſince done with great Care by two of his Worthy and Learned Friends of his own College.*

This is all the Advertiſement I thought neceſſary.

J. Tillotſon.

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IMPRIMATUR,

Geo. Thop, R$^{mo.}$ in Chriſto Patri
& D^{no} D^{no} *Gulielmo*, Archiep.
Cant. à Sacris Domeſticis.

Ex Ædibus *Lamb.*
Feb. 27. 167$^{8}_{9}$

A
TREATISE
OF THE
Pope's Supremacy.

INTRODUCTION.

§ I. THE *Roman* Party doth much glory in Unity and Certainty of Doctrine, as things peculiar to them, and which no other Men have any means to attain: Yet about divers matters of notable conſideration, in what they agree, or of what they are certain, it is hard to deſcry.

They pretend it very needful that Controverſies ſhould be decided, and that they have a ſpecial knack of doing it: Yet do many Controverſies of great weight and conſequence ſtick on their hands unreſolved, many Points reſt in great doubt and debate among them.

The κύριαι δόξαι of the *Roman* Sect (concerning Doctrine, Practice, Laws and Cuſtoms of Diſcipline, Rites and Ceremonies) are of divers ſorts, or built on divers grounds. 1. Some eſtabliſhed by (pretended) general Synods. 2. Some founded on Decrees of Popes. 3. Some entertained as upon Tradition, Cuſtom, common Agreement. 4. Some which their eminent Divines or Schoolmen do commonly embrace. 5. Some prevailing by the favour of the *Roman* Court, and its zealous Dependents.

Hence it is very difficult to know wherein their Religion conſiſteth: for thoſe Grounds divers times ſeem to claſh, and accordingly their Divines (ſome building on theſe, ſome on others) diſagree.

This being ſo in many Points of importance, is ſo particularly in this.

For inſtance, The Head of their Church (as they call it) is, one would think, a Subject about which they ſhould thoroughly conſent, and which they by this time ſhould have cleared from all diſputes; ſo that (ſo far as their deciſive faculty goeth) we might be aſſured wherein his Authority conſiſteth, and how far it doth extend; ſeeing the reſolution of that Point ſo nearly toucheth the heart of Religion, the Faith and Practice of all Chriſtians, the good of the Church, and peace of the World; ſeeing that no one Queſtion (perhaps not all Queſtions together) hath created ſo many tragical Diſturbances in Chriſtendom, as that concerning the bounds of Papal Authority.

Agitur de ſumma rei Chriſtianæ. Bell. *Præf. de Rom. Pont.* Upon this one Point the very ſum and ſubſtance of Chriſtianity depends.

This diſagreement of the *Roman* Doctors about the nature and extent of Papal Authority is a ſhrewd prejudice againſt it. If a Man ſhould ſue for a piece of Land, and his Advocates (the notableſt could be had, and well payed) could not find where it lieth, how it is butted and bounded, from whom it was conveyed to him—one would be very apt to ſuſpect his Title. If God had inſtituted ſuch an Office, it is highly probable, we might ſatisfactorily know what the Nature and uſe of it were: the Patents and Charters for it would declare it.

Yet for reſolution in this great Caſe we are left to ſeek; they not having either the will, or the courage, or the power to determine it. This inſuperable Problem hath baffled all their infallible methods of deciding Controverſies; their Traditions blundring, their Synods claſhing, their Divines wrangling endleſly about what kind of thing the Pope is, and what Power he rightly may claim.

There is (ſaith a great Divine among them) *ſo much controverſy about the plenitude of Eccleſiaſtical Power, and to what things it may extend it ſelf, that few things in that matter are ſecure* ——

Tanta eſt inter Doctores controverſia de plenitudine Eccleſiaſticæ poteſtatis, & ad quæ ſe extendat, ut pauca ſint in ea materia ſecura——Almain. *de Auct.* Eccl. *cap.* 3.

This is a plain argument of the impotency of the Pope's power in judging and deciding Controverſies, or of his Cauſe in this matter; that he cannot define a Point ſo nearly concerning him, and which he ſo much deſireth an Agreement in; that he cannot ſettle his own Claim out of doubt; that all his Authority cannot ſecure it ſelf from conteſt.

So indeed it is, that no Spells can allay ſome Spirits; and where Intereſts are irreconcilable, Opinions will be ſo.

Some Points are ſo tough and ſo touchy, that no-body dare meddle with them, fearing that their reſolution will fail of ſucceſs, and ſubmiſſion. Hence even the anathematizing Definers of *Trent* (the boldeſt Undertakers to decide Controverſies that ever were) did wave this Point; the Legates of the Pope being injoined, *to advertiſe, That they ſhould not for any cauſe whatever come to diſpute about the Pope's Authority.*

—*di' avertire, Che non ſi venga mai per qual cauſa ſi ſia alla diſputa dell Autorita di Papa.* Concil. Trid. *lib.* 2. *p.* 159.

It was indeed wiſely done of them to decline this Queſtion, their Authority not being ſtrong enough to bear the weight of a Deciſion in favour of the *Roman* See, againſt which they could do nothing,) according to its Pretences; as appeareth by one clear inſtance. For whereas that Council took upon it incidentally to enact, that any Prince ſhould be excommunicate, and deprived of the dominion of any City or Place, where he ſhould permit a Duel to be fought; the Prelates of *France* in the Convention of Orders, *Anno* 1595. did declare againſt that Decree, as infringing their King's Authority.

Hic articulus eſt contra authoritatem Regis, qui non poteſt privari ſuo dominio temporali, reſpectu cujus nullum ſuperiorem recognoſcit. Bochel. *l.* 5. *tit.* 20. *c.* 45.
This Article is againſt the Authority of the King; who cannot be deprived of his Temporal Dominion, wherein he acknowledges no Superior.

It was therefore adviſedly done not to meddle with ſo ticklifh a point. But in the mean time their Policy ſeemeth greater than their Charity; which might have inclined them not to leave the World in darkneſs and doubt, and unreſolved in a Point of ſo main importance; (as indeed they did in others of no ſmall conſequence, diſputed among their Divines with obſtinate Heat, *viz.* The Divine Right of Biſhops, the Neceſſity of Reſidence, the immaculate Conception, *&c.*)

The Opinions therefore among them concerning the Pope's Authority, as they have been, ſo they are, and in likelihood may continue, very different.

§. II. There

§.II. There are among them thoſe who aſcribe to the Pope an univerſal, abſolute and boundleſs Empire over all Perſons indifferently, and in all Matters; conferred and ſettled on him by Divine immutable ſanction: ſo that all Men of whatever degree are obliged in conſcience to believe whatever he doth authoritatively dictate, and to obey whatever he doth preſcribe. So that if Princes themſelves do refuſe obedience to his will, he may excommunicate them, caſhier them, depoſe them, extirpate them. If he chargeth us to hold no Communion with our Prince, to renounce our Allegiance to him, to abandon, oppoſe and perſecute him even to death, we may without ſcruple, we muſt in duty obey. If he doth interdict whole Nations from the exerciſe of God's Worſhip and Service, they muſt comply therein. So that, according to their conceits, he is in effect Sovereign Lord of all the World; and ſuperiour, even in Temporal or Civil matters, unto all Kings and Princes.

It is notorious, that many Canoniſts (if not moſt) and many Divines of that Party do maintain this Doctrine; affirming, that all the Power of *Chriſt (the Lord of Lords, and King of Kings,* to whom all Power in Heaven and Earth doth appertain) is imparted to the Pope, as to his Vice-gerent.

Prima ſententia eſt, ſummum Pontificem jure divino habere pleniſſimam poteſtatem in univerſum orbem terrarum, tam in rebus Eccleſiaſticis quam Civilibus. *Ita docent* Aug. Triumphus, Alvarus Pelagius, Panormitanus, Hoſtienſis, Silveſter, *& alii non pauci.* Bell. 5. 1.

The firſt Opinion is, that the Pope hath a moſt full Power over the whole World, both in Eccleſiaſtical and Civil affairs. This is the Doctrine of *Aug. Triumphus, &c.* and of many others.

This is the Doctrine which almoſt 400 years ago *Auguſtinus Triumphus*, in his *egregious Work* concerning Eccleſiaſtical Power, did teach; attributing to the Pope *an incomprehenſible and infinite Power; becauſe great is the Lord, and great is his Power, and of his Greatneſs there is no end.*

Scripſit egregiam ſummam de poteſtate Eccleſiæ. Bell. *de Script. An.* 1301. *Error eſt, non credere Pontificem Rom. Univerſalis Eccleſiæ Paſtorem, Petri Succeſſorem, & Chriſti Vicarium, ſupra temporalia & ſpiritualia Univerſalem non habere Primatum; in quem quandoq; multi labuntur, dictæ poteſtatis ignorantiâ; quæ cùm ſit infinita, eò quòd* magnus eſt Dominus, & magna vertus ejus, & magnitudinis ejus non eſt finis, *omnis creatus intellectus in ejus perſcrutatione invenitur deficere.* Aug. Triumph. *de Poteſt. Eccl. in præf. ad P.* Joh. XXII.

This is the Doctrine which the leading Theologue of their Sect, their Angelical Doctor, doth affirm, both directly, ſaying, that *in the Pope is the top of both Powers*; and by plain conſequence, aſſerting, that *when any one is denounced excommunicate for Apoſtaſy, his Subjects are immediately freed from his dominion, and their Oath of Allegiance to him.*

Thomas *in fine Secun. Sent. dicit in Papa eſſe apicem utriuſq; Poteſtatis.* Bell. 5. 1. *Quum quis per ſententiam denunciatur propter Apoſtaſiam excommunicatus, ipſo facto ejus ſubditi à dominio, & juramento fidelitatis ejus liberati ſunt.* Th. 2. *Secund. qu. 12. art. 2.*

This the ſame *Thomas* (or an Author paſſing under his name, in his Book touching *the Rule of Princes,)* doth teach, affirming, that the Pope, *as Supreme King of all the World, may impoſe taxes on all Chriſtians, and deſtroy Towns and Caſtles for the preſervation of Chriſtianity.*

S. Thomas *(in lib. 3. de Regim. Princ. cap. 10. & 19.) affirmat ſummum Pontificem jure divino habere ſpiritualem & temporalem Poteſtatem, ut ſupremum totius mundi Regem, adeò ut etiam taleas omnibus Chriſtianis poſſit imponere, & civitates ac caſtra deſtruere pro conſervatione Chriſtianitatis.* Bell. 5. 5.

This (as Card. *Zabarell* near 300 years ago telleth us) is the Doctrine *which, for a long time, thoſe who would pleaſe Popes did perſuade them, that they could do all things, whatever they pleaſed; yea and things unlawful; and ſo could do more than God.*

Quæ jura ſunt notanda, quia malè conſiderata ſunt per multos aſſentatores, qui voluerunt placere Pontificibus, per multa retro tempora, & uſq; ad hodierna ſuaſerunt eis, quòd omnia poſſent; & ſic quòd facerent quicquid liberet, etiam illicita, & ſic plus quàm Deus. Zab. de Shiſm.

According to this Doctrine then current at *Rome*, in the laſt *Lateran* Great Synod, under the Pope's noſe and in his ear, one Biſhop ſtyled him *Prince of the World*; another Orator called him *King of Kings*, and

Orbis Princeps, Epiſc. Spal. Seſſ. 1. p. 24.

Monarch of the Earth.; another great Prelate ſaid of him, that *he had all Power above all Powers both of Heaven and Earth.* And the ſame rouſed up Pope *Leo* X. in theſe brave terms; *Snatch up therefore the two-edged ſword of Divine Power, committed to thee; and injoin, command and charge, that an univerſal Peace and Alliance be made among Chriſtians for at leaſt* 10 *years; and to that bind Kings in the fetters of the great King, and conſtrain Nobles by the iron manacles of Cenſures: for to thee is given all Power in Heaven and in Earth.*

Regum Rex, & Orbis terrarum Monarcha, Del Rio, *Seſſ.*8. *p.*87. --- *Virum, in quo erat Poteſtas ſupra omnes Poteſtates, tam cœli, quàm terræ.* *Epiſc.* Patrac. *Seſſ.*10 *p.*132.

Arripe ergò gladium Divinæ Poteſtatis tibi creditum, bis acutum; & jube, impera, manda, ut Pax univerſalis & Colligatio per decennium inter Chriſtianos ad minus fiat; & Reges ad id in compedibus magni Regis liga, & Nobiles in manicis ferreis Cenſurarum conſtringe: quoniam tibi data eſt omnis Poteſtas in cœlo & in terra. Ibid. *p.*133.

This is the Doctrine which *Baronius* with a *Roman* confidence doth ſo often aſſert, and drive forward, ſaying, *that *there can be no doubt of it, but that the Civil Principality is ſubject to the Sacerdotal:* And, † that *God hath made the Political Government ſubject to the Dominion of the Spiritual Church.*

* *Politicum Principatum Sacerdotali eſſe ſubjectum nulla poteſt eſſe dubitatio. An.*57. §.23. † *Politicum Imperium ſubjecit ſpiritualis Eccleſiæ dominio.* Ib. §. 33.

§.III. From that Doctrine the Opinion in effect doth not differ, which *Bellarmine* voucheth for the common Opinion of Catholicks, that *by reaſon of the Spiritual Power the Pope at leaſt indirectly hath a Supreme Power even in temporal matters.*

Tertia ſententia media & Catholicorum communis, Pontificem ut Pontificem non habere directè & immediatè ullam temporalem poteſtatem, ſed ſolùm ſpiritualem, tamen ratione ſpiritualis habere ſaltem indirectè poteſtatem quandam, eámq; ſummam, in temporalibus. Bell.5 1.

This Opinion, ſo common, doth not, I ſay, in effect, and practical conſideration, any-wiſe differ from the former; but only in words deviſed to ſhun envy, and veil the impudence of the other Aſſertion: for the qualifications, *by reaſon of the Spiritual Power*, and, *at leaſt indirectly*, are but notional, inſignificant and illuſive in regard to practice: it importing not, if he hath in his keeping a Sovereign Power, upon what account, or in what formality he doth employ it; ſeeing that every matter is eaſily referrible to a ſpiritual account; ſeeing he is ſole Judge upon what account he doth act; ſeeing experience ſheweth, that he will ſpiritualize all his intereſts, and upon any occaſion exerciſe that pretended Authority; ſeeing it little mattereth, if he may ſtrike Princes, whether he doth it by a downright blow, or ſlantingly.

§.IV. That ſuch an univerſal and abſolute Power hath been claimed by divers Popes, ſucceſſively for many Ages, is apparent from their moſt ſolemn Declarations, and notorious Practices; whereof (beginning from later times, and riſing upward toward the ſource of this Doctrine) we ſhall repreſent ſome.

*An.*1585. The Bull of P. *Sixtus* V. againſt *the Two Sons of wrath*, *Henry* K. of *Navarre*, and the P. of *Conde*, beginneth thus; *The Authority given to Saint* Peter *and his Succeſſors by the immenſe Power of the Eternal King excels all the Powers of earthly Kings and Princes. — It paſſes uncontrollable ſentence upon them all.—— And if it find any of them reſiſting God's Ordinance, it takes more ſevere vengeance of them, caſting them down from their Thrones, though never ſo puiſſant, and tumbling them down to the loweſt parts of the earth, as the Miniſters of aſpiring Lucifer.* And then he proceeds to thunder againſt them, *We deprive them and their poſterity for*

Ab immenſa æterni Regis potentia B. Petro ejúſq; Succeſſoribus tradita Auctoritas omnes terrenorum Regum & Principum ſupereminet Poteſtates—Inconcuſſa profert in omnes judicia —— Et ſi quos ordinationi Dei reſiſtentes invenit, ſeveriore hos vindictâ ulciſcitur, &, quamvìs potentiores, de ſolio dejiciens, veluti ſuperbientis Luciferi miniſtros, ad infima terræ deturbatos proſternit.——

Dominiis, Regnis, &c. nos illos illorúmq; poſteros privamus in perpetuum.——

for ever of their Dominions and Kingdoms, and accordingly he depriveth thoſe Princes of their Kingdoms and Dominions, abſolveth their Subjects from their Oaths of Allegience, and forbiddeth them to pay any Obedience to them. *By the Authority of theſe preſents, we do abſolve and ſet free all perſons, as well jointly as ſeverally, from any ſuch Oath, and from all duty whatſoever in regard of Dominion, Fealty and Obedience, and do charge and forbid all and every of them, that they do not dare to obey them, or any of their Admonitions, Laws and Commands.*

A Juramento hujuſmodi, ac omni prorſus Dominii, Fidelitatis & Obſequii debito, illos omnes tam universè quàm ſingulatim auctoritate præſentium abſolvimus & liberamus; præcipimúſque & interdicimus eis univerſis & ſingulis, nè illis eorúmque monitis, legibus & mandatis audeant obedire.

Bulla Sixti *V. Contra* Henr. Navarr. *R. &c.*

P. *Pius* V. (one of the Holieſt Popes of the laſt ſtamp, who hardly hath *An.* 1570.
ſcaped Canonization until now) beginneth his Bull againſt our Q. *Elizabeth* in theſe words; *He that reigneth on high, to whom is given all Power in Heaven and in Earth, hath committed the one H. Catholick and Apoſtolick Church, out of which there is no Salvation, to one alone on earth, namely to* Peter *Prince of the Apoſtles, and to the Roman Pontife, Succeſſor of* Peter, *to be governed with a plenitude of Power: This one he hath conſtituted Prince over all Nations, and all Kingdoms, that he might pluck up, deſtroy, diſſipate, ruinate, plant and build.*—— And in the ſame Bull he declares, that *he thereby deprives the Queen of her pretended Right to the Kingdom, and of all Dominion, Dignity and Privilege whatſoever; and abſolves all the Nobles, Subjects and People of the Kingdom, and whoever elſe have ſworn to her, from their Oath, and all duty whatſoever, in regard of Dominion, Fidelity and Obedience.*

Pius *V.*——*Quem mirum eſt in albo Sanctorum nondum relatum eſſe.* Briet. *Chr. Anno* 1572.

Regnans in excelſis, cui data eſt omnis in cœlo & in terra poteſtas, unam Sanctam, Catholicam & Apoſtolicam Eccleſiam, extra quam nulla eſt Salus, uni ſoli in terris, videlicet Apoſtolorum Principi Petro, Petríq; Succeſſori Romano Pontifici, in poteſtatis plenitudine tradidit gubernandam: Hunc unum ſuper omnes gentes & omnia regna Principem conſtituit, qui evellat, deſtruat, diſſipet, diſperdat, plantet & ædificet. —— P. Pius *V. in Bull. contra R.* Eliz. (Cambd. *Hiſt. Anno* 1570.)

Ipſam prætenſo regni jure, nec non omni quocunq; dominio, dignitate privilegióq; privamus; & iterum Proceres, ſubditos, &c. Ibid.

P. *Clement* VI. did pretend to depoſe the Emperour *Lewis* IV. *An.* 1346.

P. *Clement* V. in the great Synod of *Vienna*, declared the Emperour *An.* 1311.
ſubject to him, or ſtanding obliged to him by a proper Oath of Fealty.

Apoſtolica auctoritate de fratrum noſtrorum conſilio declaramus, illa juramenta prædicta fidelitatis exiſtere & cenſeri debere. Clem. *lib.* 2. *tit.* 9. *Vide Conc.* Vienn. *p.* 909.

P. *Boniface* VIII. hath a Decree extant in the Canon-Law running *An.* 1294.
thus; *We declare, ſay, define, pronounce it to be of neceſſity to Salvation, for every humane Creature to be ſubject to the Romane Pontife.* The which Subjection, according to this intent, reacheth all matters; for he there challengeth a double Sword, and aſſerteth to himſelf Juriſdiction over all Temporal Authorities: for, *One Sword* (ſaith he) *muſt be under another, and the temporal Authority muſt be ſubject to the Spiritual Power*--- *whence if the Earthly Power doth go aſtray, it muſt be judged by the Spiritual Power.* The which Aphoriſms he proveth by Scriptures admirably expounded to that purpoſe.

Subeſſe Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus, & pronunciamus omnino eſſe de neceſſitate ſalutis. Extrav. com. lib. 1. tit. 8. cap. 1.

Oportet gladium eſſe ſub gladio, & temporalem authoritatem ſpirituali ſubjici poteſtati. Ibid.

Ergò ſi deviat terrena poteſtas, judicabitur à poteſtate ſpirituali. Ibid.

This Definition might paſs for a Rant of that boiſterous Pope, *(a Man above meaſure ambitious and arrogant,)* vented in his paſſion againſt K. *Philip* of *France*, if it had not the advantage (of a greater than which no Papal Decree is capable) of being expreſly confirmed by one of their General Councils; for, *We* (ſaith Pope *Leo* X. in his Bull read and paſſed

Vir ſuper modum ambitioſus & arrogans (Binius *in vita* Bonif. *VIII.*)

in the *Lateran* Council) *do renew and approve that H. Conſtitution, with approbation of the preſent H. Council.* Accordingly *Melch. Canus* ſaith, that *the Lateran Council did renew and approve that extravagant*(indeed extravagant) *Conſtitution:* and *Baronius* ſaith of it, that *all do aſſent to it, ſo that none diſſenteth, who doth not by diſcord fall from the Church.*

Conſtitutionem ipſam, ſacro præſenti Concilio approbante, innovamus & approbamus. Concil. Lateran. *Seſſ.* 11. *p.*153.

Quam extravagantem renovavit & approbavit Concilium Lateranenſe ſub Leone *X.* Canus *loc.* 6 4.

Hæc Bonifacius, *cui aſſentiuntur omnes, ut nullus diſcrepet, niſi qui diſſidio ab Eccleſia excidit.* Baron. *Anno* 1053. § 14.

The Truth is, P. *Boniface* did not invent that Propoſition, but borrowed it from the School; for *Thomas Aquinas*, in his work againſt the *Greeks*, pretendeth to ſhew, that *it is of neceſſity to Salvation to be ſubject to the Roman Pontiſe.* The which Scholaſtical Aphoriſm P. *Boniface* turned into Law, and applied to his purpoſe of exerciſing domination over Princes; offering in virtue of it to deprive King *Philip* of his Kingdom.

Oſtenditur etiam quod ſubeſſe Romano Pontifici ſit de neceſſitate ſalutis. (Tho. *in opuſc. contra Græcos.*)

The Appendix to *Mart. Pol.* ſaith of P. *Boniface* VIII. *Regem ſe Regum, Mundi Monarcham, unicum in Spiritualibus & Temporalibus Dominum promulgavit*; That *he openly declar'd himſelf to be King of Kings, Monarch of the World, and ſole Lord and Governour both in Spirituals and Temporals.*

*An.*1245. Before him, P. *Innocent* IV. did hold and exemplify the ſame notion; declaring the Emperour *Frederick* II. *his Vaſſal, and denouncing in his General Council of* Lyons *a ſentence of deprivation againſt him in theſe terms: We having about the foregoing and many other his wicked Miſcarriages had before a careful deliberation with our Brethren and the H. Council, ſeeing that we, although unworthy to hold the place of* Jeſus Chriſt *on earth, and that it was ſaid unto us in the Perſon of Saint* Peter *the Apoſtle, Whatever thou ſhalt bind on earth--- the ſaid Prince (who hath rendred himſelf unworthy of Empire and Kingdoms, and of all Honour and Dignity, and who for his Iniquities is caſt away by God, that he ſhould not reign or command, being bound by his Sins, and caſt away, and deprived by the Lord of all Honour and Dignity) do ſhew, denounce, and accordingly by Sentence deprive; abſolving all who are held bound by Oath of Allegiance from ſuch Oath for ever; by Apoſtolical Authority firmly prohibiting, that no Man henceforth do obey or regard him as Emperour or King; and decreeing, that whoever ſhall hereafter yield advice, or aid, or favour to him as Emperour or King, ſhall immediately lie under the band of Excommunication.*

Nos itaque ſuper præmiſſis, &c. P. Innoc. *IV. in Conc.* Ludg.

Matt. Paris (*Anno* 1253.) ſaith, he deemed Kings *Mancipia Papæ.*

Before him, Pope *Innocent* the Third, (*that true wonder of the World, and changer of the Age,*) did affirm *the Pontifical Authority ſo much to exceed the Royal Power, as the Sun doth the Moon*; and applieth to the former that of the Prophet *Jeremy, Ecce, conſtitui te ſuper gentes & regna* — * *See, I have ſet thee over the Nations and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down,* &c.

Verè ſtupor mundi, & immutator ſeculi. Matt. Par. *Anno* 1217.

Ut quanta eſt inter Solem & Lunam tanta inter Pontifices & Reges differentia cognoſcatur. P. Innoc. *III. in Decret.* Greg. *lib.*1. *tit.*33. *cap.*6.

*Jer.1.10.

Of this Power that Pope made experiment, by depoſing the Emperour *Otho* IV; *whom,* (ſaith *Naucleruſ*) *as rebellious to the Apoſtolical See, he firſt did ſtrike with an Anathema; then him perſevering in his obſtinacy did in a Council of Prelates held at* Rome *pronounce depoſed from Empire.*

Imperatorem ---ut rebellem Sedi Apoſtolicæ & inobedientem anathemate primùm, deinde in pertinacia perſeverantem, in Concilio Præſulum, quod Romæ tum Innocentius celebrabat, ab Imperio depoſitum percuſſit & pronunciavit. Naucl. *Anno* 1212.

The which Authority was avowed by that great Council under this Pope, (the which, according to the Men of *Trent*, did repreſent or conſtitute the Church,) wherein it was ordain'd, that if a *Temporal Lord, being required and admoniſhed by the Church, ſhould neglect to purge his Territory from Heretical filth, he ſhould by the Metropolitan and the other Comprovincial Biſhops be nooſed in the band of Excommunication; and that if he ſhould ſlight to make ſatisfaction within a year, it ſhould be ſignified to the Pope, that he might from that time denounce the Subjects abſolved from their Fealty to him, and expoſe the Territory to be ſeized on by Catholicks*, &c.

Neque enim per Lateranenſe Concilium Eccleſia ſtatuit, &c. Syn. Trid. Seſſ. 14. cap. 5.

Si vero Dominus temporalis requiſitus & monitus. Conc. Later. *cap.* 3. *in Decret.* Greg. *lib.* 5. *tit.* 7. *cap.* 13.

Anno 1099. Before that, Pope *Paſchal* II. deprived *Henry* IV. and excited enemies *to perſecute him*; telling them, that they could not *offer a more acceptable Sacrifice to God, than by impugning him, who endeavoured to take the Kingdom from God's Church.*

Nam in hac non tantùm parte, ſed ubique, cùm poteris, Henricum, Hæreticorum caput, & ejus fautores pro viribus perſequaris. Nullum profectò gratius Deo ſacrificium, quàm ſi eum impugnes, qui ſe contra Deum erexit, qui Eccleſiæ regnum auferre conatur. P. Paſch. *Ep.* 7. *ad* Rob. *Fland. Com.*

Anno 1088. Before him, Pope *Urban* II. (called *Turban* by ſome in his Age) did preach this Doctrine, recommended to us in the Decrees, that *Subjects are by no authority conſtrained to pay the Fidelity which they have ſworn to a Chriſtian Prince, who oppoſes God and his Saints, or violateth their Precepts.* An inſtance whereof we have in his granting a privilege to the Canons of *Tours*; * *which* (ſaith he) *if any Emperour, King, Prince*, &c. *ſhall wilfully attempt to thwart, let him be deprived of the dignity of his honour and power.*

Fidelitatem enim quam Chriſtiano Principi jurârunt, Deo ejuſque Sanctis adverſanti, eorumque præcepta, nulla cohibentur auctoritate perſolvere. Cauſ. 15. qu. 7. cap. 5.

* *Si quis Imperator, Rex, Princeps*——*contra hanc Conſtitutionem venire tentaverit*——*poteſtatis honoriſque ſui dignitate careat*——*P.* Urb. *II. Ep.* 12.

But the great Apoſtle (if not Author) of this confounding Doctrine was Pope *Gregory* VII. (a Man of a bold ſpirit and fiery temper, inured even before his entry on that See to bear ſway, and drive on daring projects, poſſeſſed with reſolution to uſe the advantages of his place and time in puſhing forward the Papal Intereſt to the utmoſt,) who did *lift up his voice like a Trumpet*, kindling Wars and Seditions thereby over Chriſtendom. His Dictates and Practices are well known, being iterated in his own Epiſtles, and in the *Roman* Councils under him, extant: Yet it may be worth the while to hear him ſwagger in his own language.

Vid. ejus dictata apud Bin. *poſt. Ep. l.* 2. *Ep.* 55.

Ep. 4. 2. 8. 21. *& paſſim. Ep.* 1. 58. 2. 5, 12, 13, 18, 32. 3. 10. 4. 1, 2, 3, 7, 22.

For the dignity and defence of God's Holy Church, in the name of Almighty God, the Father, Son, and Holy Ghoſt, I depoſe from Imperial and Royal Adminiſtration King Henry, *Son of* Henry *ſometime Emperour, who too boldly and raſhly hath laid hands on thy Church; and I abſolve all Chriſtians ſubject to the Empire from that Oath whereby they were wont to plight their faith unto true Kings: for it is right, that he ſhould be deprived of Dignity, who doth endeavour to diminiſh the Majeſty of the Church.*

Hâc itaque fiduciâ fretus, pro dignitate & tutela Eccleſiæ ſuæ Sanctæ, Omnipotentis Dei nomine, Patris, Filii, & Spiritus S. Henricum Regem, Henrici quondam Imperatoris filium, qui audacter nimiùm & temerariè in Eccleſiam tuam manus injecit, Imperatoriâ adminiſtratione Regiâque dejicio; & Chriſtianos omnes Imperio ſubjectos Juramento illo abſolvo, quo fidem veris Regibus præſtare conſueverunt: dignum enim eſt, ut is honore careat, qui majeſtatem Eccleſiæ imminuere cauſatur. Plat. *in* Greg. *VII. &* Tom. 7. *Conc.* Rom. 3. *apud* Bin. *p.* 484.

Go to therefore, moſt Holy Princes of the Apoſtles, and what I ſaid, by interpoſing your Authority, confirm; that all Men may now at length underſtand, if ye can bind and looſe in Heaven, that ye alſo can upon Earth take away and

Agite igitur, Apoſtolorum ſanctiſſimi Principes, *give Empires, Kingdoms, and whatſoever Mortals can have: for if ye can judge things belonging unto God, what is to be deemed concerning theſe inferiour and profane things? And if it is your part to judge Angels, who govern proud Princes, what becometh it you to do toward their Servants? Let Kings now and all Secular Princes learn by this Man's example, what ye can do in Heaven, and in what eſteem ye are with God; and let them henceforth fear to ſlight the commands of Holy Church: but put forth ſuddenly this judgment, that all Men may underſtand, that not caſually, but by your means this Son of iniquity doth fall from his Kingdom.*

& quod dixi— Plat. *in* Greg. *VII. Conc.* Rom. 7. *apud* Bin. *Tom.* 7. *p.* 491.

So did that Pope, not unadviſedly in heat or paſſion, but out of ſettled judgment, upon cool deliberation, expreſs himſelf in his Synods at *Rome.*

This Pope is indeed by many held the inventor and broacher of this ſtrange Doctrine; and even thoſe, who about his Age did oppoſe it, did expreſs themſelves of this mind; calling it *the novel Tradition, Schiſm, Hereſie of Hildebrand.*

Quod ex novella Traditione Hildebrandus— *Eccl.* Leod. *apud* Bin. *Tom.* 7. *p.* 521.

Pope *Hildebrand* (ſaith the Church of *Leige*, in their anſwer to the Epiſtle to P. *Paſchal.*) *is Authour of this New Schiſm, and firſt did raiſe the Prieſts Lance againſt the Royal Diadem.------Who firſt did girt himſelf, and by his example other Popes, with the ſword of war againſt the Emperors.*

Hildebrandus P. author eſt hujus novelli Schiſmatis, & primus levait ſacerdotalem lanceam contra diadema regni. Ib. *p.* 522. *Qui primus ſe, & ſuo exemplo alios Pontifices, contra Imp. accinxit gladio belli.* Ibid. *p.* 523.

This only Novelity, (ſaith *Sigebert) not to ſay Hereſie, had not yet ſprang up in the World, that the Prieſts of him * who ſaith to the King, Apoſtate, and who maketh Hypocrites to reign for the ſins of the People, ſhould teach the People, that they owe no ſubjection to bad Kings, and although they have ſworn Allegiance to the King: they yet owe him none and that they who take part againſt the King may not be ſaid to be perjured; yea, that he who ſhall obey the King may be held excommunicate; he that ſhall oppoſe the King, may be abſolved from the crime of injuſtice and perjury.*

Hæc ſola Novitas, nè dicam Hæreſis nondum in mundo emerſerat, ut Sacerdotes illius qui dicit Regi, Apoſtata, & qui regnare facit hypocritas propter peccata populi, doceant populum, quòd malis Regibus nullam debeant ſubjectionem, & licèt ei Sacramentum fidelitatis fecerint, nullam tamen fidelitatem debeant; nec perjuri dicantur, qui contra Regem ſenſerint; imò, qui Regi paruerit pro excommunicato habeatur; qui contra Regem fecerit, à noxa injuſtitiæ & perjurii abſolvatur. Sigeb. *Chron. Anno* 1088. *Job 34. 18. 30.

Indeed certain it is, that this Man did in moſt downright ſtrains hold the Doctrine, and moſt ſmartly apply it to practice; yet did he diſclaim the invention or introduction of it; profeſſing that he followed the notions and examples of his Predeceſſors; divers of which he alledgeth in defence of his proceedings. *We,* (ſaith he) *holding the Statutes of our Holy Predeceſſors, do by Apoſtolical authority abſolve thoſe from their Oath who are obliged by Fealty or Sacrament to excommunicate Perſons, and by all means prohibit that they obſerve Fealty to them.*

Nos, ſanctorum prædeceſſorum ſtatuta tenentes, eos qui excommunicatis fidelitate aut ſacramento conſtricti ſunt, Apoſtolicâ auctoritate à ſacramento abſolvimus, & nè eis fidelitatem obſervent omnibus modis prohibemus. Greg. *VII. Ep.* 8. 21. *Cauſ.* 15. *qu.* 7. *cap.* 4.

And ſo it is, that (although for many ſucceſſions before Pope *Hildebrand* the Popes were not in condition or capacity to take ſo much upon them; there having been a row of Perſons intruded into that See, void of virtue, and of ſmall authority, moſt of them very Beaſts, who depended upon the favour of Princes for their admittance, confirmation or ſupport in the place; yet) we may find ſome Popes before him, who had a great ſpice of thoſe imperious conceits, and upon occaſion made very bold with Princes, aſſuming power over them, and darting menances againſt them. For,

Pope *Leo* IX. telleth us, that *Conſtantine M. did think it very unbecoming, that they ſhould be ſubject to an Earthly Empire whom the Divine Majeſty had ſet over an Heavenly:* and ſurely he was of his Author's mind, whom he alledged; although indeed this Pope may be ſuppoſed to ſpeak this, and other ſayings to that purpoſe, by ſuggeſtion of *Hildebrand*, by whom he was much governed.

Valde indignum fore arbitratus, terreno imperio ſubdi, quos Divina Majeſtas præfecit cœleſti. P. Leo *IX. Ep.* 1. *c.* 12.

Plat. *in vita* Leon. IX.

Pope *Stephanus* VI. told the Emperor *Baſilius*, that *he ought to be ſubject with all veneration to the Roman Church.*

Quis te ſeduxit, ut Pontificem Oecumenicum ſcommatibus laceſſeres, & S. Romanam Eccleſiam maledictis inceſſeres, cui cum omni veneratione ſubditus eſſe debes? Steph. *VI. Ep.* 1. Baron. *Anno* 885. §. 11.

Pope *John* VIII. (or IX.) did pretend Obedience due to him from Princes; and in default thereof threatned to excomunicate them.

Anno 873. *—cuncti venire per inobedientiam neglexiſtis.* Joh. *VIII. Ep.* 119. *deinceps excommunicamus omnes, &c. Ibid.*

Pope *Nicolas* I. caſt many imperious ſayings and threats at King *Lotharius*; theſe among others. *We do therefore by Apoſtolical authority, under obteſtation of the Divine judgment, injoin to thee, that in* Triers *and* Colen *thou ſhouldſt not ſuffer any Biſhop to be choſen, before a report be made to our Apoſtleſhip.* (Was not this *ſatis pro imperio?*) And again, *That being compelled thou mayſt be able to repent, know, that very ſoon thou ſhalt be ſtruck with the Eccleſiaſtical Sword; ſo that thou mayſt be afraid any more to commit ſuch things in God's holy Church.*

Anno 858. *Idcirco Apoſtolicâ authoritate, ſub Divini judicis obteſtatione, injungimus tibi, ut in Trevirenſi urbe & in Agrippina Colonia nullum eligi patiaris, antequam relatum ſuper hoc noſtro Apoſtolatui fiat.* Grat. *Diſt.* 63. *cap.* 4.

Ut ſaltem compulſus reſipiſcere valeas, noveris, te citiſſimè mucrone Eccleſiaſtico feriendum; ità ut ulteriùs talia in S. Dei Eccleſia perpetrare formides. P. Nic. *I. Ep.* 64.

And this he ſuggeſteth for right Doctrine, that Subjection is not due to bad Princes; perverting the Apoſtle's words to that purpoſe, *Be ſubject to the King as excelling, that is,* ſaith he, *in vertues, not in vices*: whereas the Apoſtle meaneth eminency in power.

Regi quaſi præcellenti, virtutibus ſcilicet, non vitiis, ſubditi eſtote. P. Nic. *I. Epiſt.* 4. *append. p.* 626.

Pope *Gegory* VII. doth alſo alledge Pope *Zachary*, *who* (ſaith he) *did depoſe the King of the* Franks, *and did abſolve all the* French *from the Oath of fidelity which they had taken unto him, not ſo much for his iniquities, as becauſe he was unfit for ſuch a Power.*

Alius item Rom. *Pontifex, Zacharias ſcilicet,* Regem *Francorum, non tam pro ſuis iniquitatibus, quàm pro eo quòd tantæ poteſtati erat inutilis, depoſuit —— omnéſque Francigenas à juramento fidelitatis quod illi —— Decret.* 2. *part. Cauſ.* 15. *q.* 6.

This indeed was a notable act of juriſdiction, if Pope *Gregory*'s word may be taken for matter of fact, but divers mantain, that Pope *Zachary* did only concur with the rebellious depoſers of King *Chilperick* in way of advice or approbation, not by authority

It was pretty briskly ſaid of Pope *Ardian* I. *We do by general decree conſtitute, that whatever King, or Biſhop, or Potentate, ſhall hereafter believe, or permit that the Cenſure of the Roman Pontifes may be violated in any caſe, he ſhall be an execrable Anathema, and ſhall be guilty before God as a betrayer of the Catholick Faith.*

An. 772. *Generali decreto conſtituimus, ut exſecrandum Anathema ſit, & veluti prævaricator Catholicæ Fidei ſemper apud Deum reus exiſtat, quicunque Regum, ſeu Epiſcoporum, vel Potentum, deinceps Romanorum Pontificum Cenſuram in quocunque crediderit, vel permiſerit violandam.* P. Had. *I. Capit. apud* Grat. *Cauſ.* 25. *qu.* 1. *cap.* 11.

Conſtitutions againſt the Canons and Decrees of the Biſhops of Rome,*or againſt good manners, are of no moment.*

Conſtitutiones contra Canones & decreta Præſulum Romanorum, vel bonos mores, nullius ſunt momenti. Diſtinct. 10. *cap.* 4.

Before that, Pope *Gregory* II. becauſe the Eaſtern Emperor did croſs the worſhip of Images, did withdraw Subjection from him, and did thruſt his Authority out of *Italy. He* (ſaith *Baronius) did effectually cauſe both the* Romans *and* Italians *to recede from Obedience to the Emperor.*

An. 730. *Tum Romanos tum Italos ab ejus obedientia recedere penitùs fecit.* Baron. *Anno* 730. § 40.

This was an act in truth of Rebellion againſt the Emperor, in pretence of Juriſdiction over him; for how otherwiſe could he juſtify or colour the fact? *So* (as *Baronius* reflecteth) *he did leave to poſterity a worthy example,* (forſooth,) *that Heretical Princes ſhould not be ſuffered to reign in the Church of Chriſt, if, being warned, they were found pertinacious in errour.*

Sic dignum poſteris reliquit exemplum, nè in Eccleſia Chriſti regnare ſinerentur hæretici Principes, ſi ſæpe moniti, in errore perſiſtere obſtinato animo invenirentur. Baron. *ibid.*

And no wonder he then was ſo bold, ſeeing the Pope had obtained ſo much reſpect in thoſe parts of the World, that (as he told the Emperor *Leo Iſ.) all the Kingdoms of the Weſt did hold Saint* Peter *as an earthly God:* of which he might be able to ſeduce ſome to uphold him in his rebellious practices.

Ὃν αἱ πᾶσαι βασιλεῖαι τῆς δύσεως ὡς θεὸν ἐπίγειον ἔχουσι. Greg. *II.* Epiſt. 1. Bin. *Tom.* 5. p. 508.

This is the higheſt ſource, as I take it, to which this extravagant Doctrine can be driven. For that ſingle paſſage of Pope *Felix* III. though much ancienter, will not amount to it. *It is certain, that, in cauſes relating to God, 'tis the ſafeſt courſe for you, that according to his inſtitution, ye endeavour to ſubmit the will of the King to the Prieſts,* &c.

Certum eſt rebus veſtris hoc eſſe ſalutare, ut, cùm de cauſis Dei agitur, juxta ipſius conſtitutionem, Regiam voluntatem Sacerdotibus Chriſti ſtudeatis ſubdere, non præferre — &c. P. Felix *III.* (*Anno* 483) *diſt.* 10. *cap.* 3.

For while the Emperor did retain any conſiderable Authority in *Italy*, the Popes were better adviſed than to vent ſuch notions, and while they themſelves did retain any meaſure of pious or prudent Modeſty, they were not diſpoſed to it. And we may obſerve divers Popes near that time in word and practice thwarting that practice. For inſtance,

Pope *Gelaſius*, a vehement ſtickler for Papal Authority, doth ſay to the Emperor *Anaſtaſius, I, as being a* Roman *born, do love, worſhip, reverence thee as the* Roman *Prince.* And he ſaith, that *the Prelates of Religion (knowing the Empire conferr'd on him by Divine Providence) did obey his Laws.* And otherwhere he diſcourſeth, that *Chriſt had diſtinguiſhed by their proper acts and dignities the offices of Eccleſiaſtical and Civil Power,* that one ſhould not meddle with the other; ſo diſclaiming Temporal Power due to himſelf, being content to ſcrew up his Spiritual Authority.

Te, ſicut Romanus natus, Romanum Principem amo, colo, ſuſpicio. P. Gelaſ. 1. *Epiſt.* 8. (*ad* Anaſt. *Imp.*)

——cognoſcentes imperium tibi supernâ diſpoſitione collatum, legibus tuis ipſi quoque parent religionis Antiſtites. Ibid.

Chriſtus, diſpenſatione magnificâ temperans, ſic actionibus propriis dignitatibúſque diſtinctis officia Poteſtatis utriuſque diſcrevit, &c.

After him, as is well known, Pope *Gregory* I. (as became a pious and good man) did avow the Emperor for *his Lord, by God's gift ſuperiour to all men, to whom he was ſubject, whom he in duty was bound to obey;*

Ad hoc poteſtas Dominorum meorum pietati cœlitus data eſt ſuper omnes homines.

Ego indignus famulus veſter——

Ego quidem juſſioni ſubjectus.

obey; and ſuppoſed it a high preſumption for any one to *ſet himſelf above the honour of the Empire*, by aſſuming the title of Univerſal Biſhop.

P.Greg.I. *Ep.* 2. 26.
Qui honori quoque Imperii veſtri ſe per privatum vocabulum ſuperponit. Ep. 4. 32.

After him, Pope *Agatho*, in the Acts of the ſixth General Council, doth call the Emperor *Conſtantine Pogonatus his Lord*; doth avow *himſelf together with all Preſidents of the Churches ſervants to the Emperor*; doth ſay, that his See and his Synod were ſubject to him, and did own Obedience to him.

Anno 680.
δεσπόται καὶ τέκνα. *Act. Syn.* 6. *p.* 53.
ἡμεῖς δοῦλοι τοῦ βασιλέως. *p.* 304.
ἡμετέρα δουλεία. *p.* 32.
τῶν ἐκκλησιῶν πρόεδροι οἱ δοῦλοι τοῦ χριστιανικωτάτου ὑμῶν κράτους. *p.* 94.
δουλικὸς ὑμῶν καθ' ἡμᾶς θρόνος. *p.* 64.
ἕνεκεν ὑπακοῆς, ἧς ὀφείλομεν. *p.* 33, 34.

Preſently after him, Pope *Leo* II. who confirmed that General Synod, doth call the Emperor *the prototype Son of the Church*; and acknowledgeth the body of Prieſts to be ſervants (*meaneſt ſervants*) *of his Royal Nobleneſs.*

πρωτότυπον ἐκκλησίας τέκνον. *Act. Syn. VI. p.* 303.
ἡ βασιλικὴ συγγένεια τοῖς ἐσχάτοις ἑαυτῆς δούλοις συγκατέβαινε. *Ibid. p.* 304.

After him, Pope *Conſtantine*, (the immediate Predeceſſor of Pope *Greg.* II.) when the Emperor did command him to come to *Conſtantinople*, *The moſt holy man*, ſaith *Anaſtaſius* in his Life, *did obey the Imperial Commands.*

Anno 709. *Miſit imp. ad Conſtantinum P. ſacram, per quam juſſit eum ad Regiam aſcendere urbem; qui ſanctiſſ. vir juſſis imperialibus obtemperans*—Anaſt. *in vit.* P. Conſt.

Yea, Pope *Gregory* II. himſelf, before his defection, (when perhaps the circumſtances of time did not animate him thereto,) did, in his Epiſtle to *Leo Iſaurus*, acknowledge him as Emperor to be *the Head of Chriſtians*, and himſelf conſequently ſubject to him.

This *Gregory* therefore may be reputed the Father of that Doctrine, which, being foſtered by his Succeſſors, was by Pope *Gregory* VII. brought up to its robuſt pitch and ſtature.

ὡς βασιλεὺς καὶ κεφαλὴ τῶν χριστιανῶν. P.Greg.*II. ad* Leon Iſ. *Ep.* 1. (p. 502.)

I know, Pope *Gregory* VII. to countenance him, doth alledge Pope *Innocent* I. excommunicating the Emperor *Arcadius* for his proceeding againſt St. *Chryſoſtome*: and the Writers of St. *Chryſoſtome*'s Life, with others of the like age and credit, do back him therein. But ſeeing the Hiſtorians who lived in St. *Chryſoſtome*'s own time, and who write very carefully about him, do not mention any ſuch thing; ſeeing that, being the firſt Act in the kind, muſt have been very notable, and have made a great noiſe; ſeeing that ſtory doth not ſute with the tenor of proceedings, reported by thoſe moſt credible Hiſtorians, in that caſe; ſeeing that fact doth no-wiſe ſort to the condition and way of thoſe Times; that report cannot be true, and it muſt be numbred among the many fabulous narrations, deviſed by ſome wanton *Greeks*, to ſet out the Life of that excellent Perſonage.

Greg. *VII. Epiſt.* 8. 2.
Baron. *Anno* 407. §. 23.

Georg. Alex. *vit* Chryſ. *cap.* 68.
Anon. *vit.* Chryſ. *cap.* 39.

Socrates, Sozomen, Theodoret, Palladius.

The ſame Pope doth alſo alledge St. *Gregory M.* denouncing Excommunication, and *Deprivation of honour, to all Kings, Biſhops, Judges*, &c. who ſhould violate the Privilege granted to the Monaſtery of St. *Medard.* But this (as are many ſuch Privileges) is a rank Forgery, unworthily impoſed on P. *Gregory*, (that prudent, meek and holy man,) much to his wrong and diſgrace: which I will not be at trouble to confute, having ſhewed St. *Gregory* to have been of another judgment and temper, than to behave himſelf thus towards Princes; and ſeeing that task is abundantly diſcharged by that very learned man, Monſieur *Launoy.*

Siquis autem Regum, Antiſtitum, Judicum, vel quarumcumque ſecularium perſonarum, hujus Apoſtolicæ auctoritatis, & noſtræ præceptionis decreta violaverit, ——*cujuſcunque dignitatis vel ſublimitatis ſit, honore ſuo privetur.*——
Greg. M *poſt Epiſt.* 38. *libri* 2.

Epiſt. pars VII.

Indeed (upon this occaſion to digreſs a little farther) it doth not ſeem to have been the opinion of the ancient Popes, that they might excommunicate their Sovereign Princes: for if they might, why did they forbear to exerciſe that power, when there was greateſt reaſon, and great temptation for it?

Why did not Pope *Julius* or Pope *Liberius* excommunicate *Conſtantius* the great Favourer of the *Arians*, againſt whom *Athanaſius*, St. *Hilary*, and *Lucifer Calar.* do ſo earneſtly inveigh, calling him Heretick, Antichriſt, and what not? How did *Julian* himſelf eſcape the cenſure of Pope *Liberius*? Why did not Pope *Damaſus* thunder againſt *Valens*, that fierce Perſecutor of Catholicks? Why did not *Damaſus* cenſure the Empreſs *Juſtina*, the Patroneſs of *Arianiſm*? Why did not Pope *Siricius* cenſure *Theodoſius* I. for that bloudy fact, for which St. *Ambroſe* denied him the Communion? How was it that Pope *Leo* I. (that ſtout and high Pope) had not the heart to correct *Theodoſius Junior* in his way, who was the ſupporter of his adverſary *Dioſcorus*, and the obſtinate protector of the ſecond *Epheſine* Council, which that Pope ſo much deteſted? Why did not that Pope rather compel that Emperor to reaſon by cenſures, than ſupplicate him by tears? How did ſo many Popes connive at *Theodorick*, and other Princes profeſſing *Arianiſm* at their door? Wherefore did not Pope *Simplicius* or Pope *Felix* thus puniſh the Emperor *Zeno*, the ſupplanter of the Synod of *Chalcedon*, for which they had ſo much zeal?

Why did neither Pope *Felix*, nor Pope *Gelaſius*, nor Pope *Symmachus*, nor Pope *Hormiſdas* excommunicate the Emperor *Anaſtaſius*, (yea did not ſo much, Pope *Gelaſius* ſaith, as *touch his name*,) for countenancing the Oriental Biſhops in their Schiſm, and refractory Non-compliance with the Papal Authority? Those Popes did indeed claſh with that Emperor, but they expreſly deny, that they did condemn him with others whom he did favour. *We* (ſaith Pope *Symmachus*) *did not excommunicate thee, O Emperor, but Acacius.---- If you mingle your ſelf, you are not excommunicated by us, but by your ſelf.* And, *If the Emperor pleaſeth to join himſelf with thoſe condemned,* (ſaith Pope *Gelaſius*) *it can not be imputed to us.*

Quod ſibi vult autem, quod dixerit Imperator à nobis ſe in religione damnatum, cùm ſuper hac parte deceſſor meus non ſolùm minimè nomen ejus attigerit--- P. Gelaſ. *I. Epiſt.* 4.

Nos te non excommunicavimus, Imperator, ſed Acacium.—Si te miſces, non à nobis, ſed à te ipſo excommunicatus es. P. Symmachus *I. Ep.* 7. *Si iſti placet ſe miſcere ddmnatis, nobis non poteſt imputari.* P. Gelaſ. *I. Ep.* 4.

Wherefore *Baronius* doth ill, in affirming Pope *Symmachus* to have anathematized *Anaſtaſius*: whereas that Pope plainly denied that he had excommunicated him, yea, denied it even in thoſe words which are cited to prove it, being rightly read: for they are corruptly written in *Baronius* and *Binius*; *Ego* (which hath no ſenſe, or one contradictory to his former aſſertion) being put for *Nego*, which is good ſenſe, and agreeable to what he and the other Popes do affirm in relation to that matter.

Baron. *Anno* 503. §. 17.

Dicis quòd mecum conſpirante Senatu, excommunicaverim te. Iſta quidem ego (nego,) ſed rationabiliter factum à deceſſoribus meis ſine dubio ſubſequor. P Sym. *Epiſt.* 7.
You ſay, that I excommunicated you by the joint conſent of the Senate. This I deny: but I undoubtedly follow what was with good reaſon done by my Predeceſſors.

Why do we not read that any Pope formally did excommunicate, though divers did zealouſly contradict and oppoſe, the Princes who did reject Images?

In fine, a noble Biſhop above 500 years ago did ſay, *I read and read again the Records of the Roman Kings and Emperors, and I no where find that any of them before this was excommunicated or deprived of his Kingdom by the Roman Pontife.*

Lego & relego Romanorum Regum & Imperatorum geſta, & nuſquam invenio quenquam eorum ante hunc à Romano Pontifice excommunicatum, vel Regno privatum. Otho Friſing. *Chron. lib.* 6. *cap.* 35.

Surely therefore the ancient Popes did either not know their Power, or were very negligent of their Duty.

Such have been the Doctrine and behaviour of Popes in reference to their Power.

§. V. This Doctrine of the Pope's Univerſal Power over all Perſons in all Matters may reaſonably be ſuppoſed the ſentiment of all Popes continually for a long time, even for more than 500 years unto this preſent day. For,

1. If this Doctrine be falſe, it implieth no ſlight Error, but one of a very high nature and moſt dangerous conſequence; which involveth great arrogance and iniquity, which tendeth to work enormous wrongs and grievous miſchiefs: whence, if any Pope ſhould conceive it falſe, he were bound openly to diſclaim, to condemn, to refute it; leſt the authority of his Predeceſſors, and his connivence, ſhould induce others into it, or ſettle them in it; as it is (in regard to Pope *Honorius*) charged upon P. *Leo* II. *who did not, as it became the Apoſtolical Authority, extinguiſh the flame of Heretical doctrine beginning, but did by neglecting cheriſh it*. In ſuch a caſe a Pope muſt not be ſilent: For, *No ſmall danger* (ſaid P. *Gelaſius*) *lieth upon Popes in being ſilent about what agreeth to the ſervice of God*: and, *If* (ſaith P. *Paſchal*) *a Pope by his ſilence doth ſuffer the Church to be polluted with the gall of bitterneſs and root of impiety, he ſhould no wiſe be excuſable before the Eternal Judge*: and *Error* (ſaith P. *Felix* III.) *which is not reſiſted*, (by thoſe in eminent office,) *is approved*; *and Truth which is not defended, is oppreſſed*: and, *He is not free from ſuſpicion of a cloſe ſociety in miſchief, who ceaſeth to obviate it*: and, *We* (ſaith P. *Gregory* I.) *do greatly offend, if we do hold our peace at things that are to be corrected*. But all Popes ſince the time ſpecified have either openly declared for this Doctrine; or have been ſilent, and ſo have avowed it by tacit conſent.

—cum Honorio, qui flammam hæretici dogmatis non, ut decuit Apoſtolicam authoritatem, incipientem extinxit. ſed negligendo confovit, P. Leo II. *Ep*. 2.

Non leve diſcrimen incumbit Pontificibus ſiluiſſe pro divinitatis cultu quod congruit. P. Gelaſ. 1. *Epiſt*. 8. (*ad* Anaſtaſ. *Imp*.

Si vero noſtro ſilentio pateremur Eccleſiam felle amaritudinis & impietatis radice pollui, quâ ratione poſſemus apud æternum Judicem excuſari? P. Paſchal *II. Ep*. 3 (*ad* Anſelm. *Cant*)

Error cui non reſiſtitur, approbatur; & veritas quæ minimè defenſatur, opprimitur. P. Felix *III. Ep*. 1. (*ad* Acacium.)

Non caret ſcrupulo ſocietatis occultæ, qui evidenter facinori deſinit obviare. *Id. ibid.*

Si ea quæ nobis corrigenda ſunt tacemus, valde delinquimus. P. Greg. *I. Ep*. 2. 37.

2. Any Pope diſapproving that Tenent were bound to renounce communion with thoſe that hold and profeſs it; or at leaſt to check and diſcountenance it. But on the contrary they have ſuffered it to be maintained in their preſence and audience; and have hugged that ſort of Men with ſpecial favour, as their moſt affectionate and ſure friends: they have ſuſpected, diſcountenanced and frowned on thoſe who have ſhewed diſlike of it.

Thoſe Men indeed who vouch this Doctrine, may reaſonably be deemed to do it as accomplices with the Popes, on purpoſe to gratifie and curry favour with them, in hopes of obtaining reward and preferment of them for it.

Οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι, Rom. 1. 32. *They not only do the ſame, but have pleaſure in them that do them.*

3. The chief Authors and moſt zealous Abettors of theſe notions (Popes, Synods, Doctors of the School) have continually paſſed for moſt authentick Maſters of Divinity, and have retained greateſt authority in the Church governed and guided by the Pope.

4. The Decrees containing them do ſtand in their Canon-Law, and in their Collections of Synods, without any caution or mark of diſlike;

which is a ſufficient indication of their conſtant adherence to this Doctrine.

5. The common ſtyle of the Papal Edicts or Bulls doth import their ſenſe; which is imperious, in regard to all perſons without exception: *Let no Man* (ſay they) *preſume to infringe this our will and command*, &c.

6. Popes of all tempers and qualifications (even thoſe who have paſſed for the moſt wiſe and moderate among them, have been ready to practiſe according to thoſe principles, when occaſion did invite, and circumſtances of things did permit; interdicting Princes, abſolving Subjects from their Allegiance, raiſing or encouraging Inſurrections; as appeareth by their tranſactions not long ſince againſt our Princes, and thoſe of *France*; which ſhews the very *See* imbued with thoſe Notions.

7. They do oblige all Biſhops moſt ſolemnly to avow this Doctrine, and to engage themſelves to practiſe according to it. For in the Oath preſcribed to all Biſhops they are required to avow, that *they will obſerve the Apoſtolical commands with all their power, and cauſe them to be obſerved by others*; that *they will aid and defend the Roman Papacy and the Royalties of Saint Peter againſt every Man*; that *they will to their power perſecute and impugn Hereticks, Schiſmaticks and Rebels to the Pope or his Succeſſors*, without any exception; which was I ſuppoſe chiefly meant againſt their own Prince, (if occaſion ſhould be;) together with divers other points, importing their acknowledgment and abetting the Pope's univerſal Domination.

Mandata Apoſtolica totis viribus obſervabo, & ab aliis obſervari faciam.

Papatum Romanum & Regalia S. Petri adjutor eis ero ad retinendum & defendendum contra omnem hominem.

Hæreticos, Schiſmaticos & Rebelles eidem Domino noſtro vel ſucceſſoribus prædictis pro poſſe perſequar & impugnabo.

Theſe horrible Oaths of Biſhops to the Pope do ſeem to have iſſued from the ſame ſhop with the high *Hildebrandine* dictates: for the Oath in the Decretals is aſcribed to Pope *Gregory*, (I ſuppoſe *Greg.* VII.) And in the ſixth *Roman* Synod under *Greg.* VII. there is an Oath of like tenor exacted from the Biſhops of *Aquileia*; perhaps occaſionally, which in purſuance of that example might be extended to all.

Greg. *Decret. lib.*2. *tit.* 24. *cap.*4. *Concil.* Rom. *VI. apud* Bin. *p.*489.

And that before that time ſuch Oaths were not impoſed doth appear from hence, that when P. *Paſchal* II. did require them from ſome great Biſhops, (the Biſhop of *Palermo*, and the Archbiſhop of *Poland*,) they did wonder and boggle at it as an uncouth Novelty; nor doth the Pope in favour of his demand alledge any ancient precedent, but only propoſeth ſome odd reaſons, for it. *You have ſignified unto me, moſt dear Brother, that the King and his Nobles did exceedingly wonder, that an Oath with ſuch a condition ſhould be every where offered you by my Commiſſioners, and that you ſhould take that Oath, which I had written, and they tendered to you.*

Decret. Greg. *lib.*1. *tit.* 6. *cap.* 4.

Significâſti, frater chariſſime, Regem & Regni Majores admiratione permotos, quòd paſſim tibi ab Apocriſiariis noſtris tali conditione oblatum fuerit, ſi ſacramentum, quod à nobis ſcriptum detulerant, jurares, P. Paſch.. *II. Epiſt.* 6.

§. VI. All *Romaniſts*, in conſiſtence with their Principles, do ſeem obliged to hold this opinion concerning the Pope's Univerſal Power. For, ſeeing many of their ſtanding Maſters and Judges of Controverſies have ſo expreſly from their Chair declared and defined it; all the Row for many Ages conſenting to it and countenancing it; not one of them having ſignified any diſſent or diſlike of it: And conſidering that, if in any thing they may require or deſerve belief, it is in this point; for in what are they more skilfull and credible than about the nature of their own Office? *What* (ſaith *Bellarmine* wiſely) *may they be conceived to know better than the Authority of their own See?* Seeing it hath been approved by

Ipſis præcipuè debet eſſe nota ſuæ Sedis authoritas. Bell. 4. 3.

by their moſt great and famous Councils, which they hold Univerſal, and which their adored Synod of *Trent* doth alledge for ſuch, (the *Laterane* under P. *Innocent* III. that of *Lions* under P. *Innocent* IV. the other *Laterane* under P. *Leo* X.) Seeing it hath been current among their Divines of greateſt vogue and authority, the great Maſters of their School: Seeing by ſo large a conſent and concurrence, during ſo long a time, it may pretend (much better than divers other Points of great importance) to be confirmed by Tradition or Preſcription: Why ſhould it not be admitted for a Doctrine of the Holy *Roman* Church, *the Mother and Miſtreſs of all Churches?* How can they who diſavow this Notion be true Sons of that Mother, or faithfull Scholars of that Miſtreſs? How can they acknowledge any Authority in their Church to be infallible, or certain, or obliging to aſſent?

How can they admit the Pope for authentick Judge of Controverſies, or Maſter of Chriſtian Doctrine, or in any Point credible, who hath in ſo great a matter erred ſo foully, and ſeduced the Chriſtian World; whom they deſert in a Point of ſo great conſideration, and influence on practice; whom they, by virtue of their diſſent from him in this Opinion, may often be obliged to oppoſe in his proceedings?

How can they deny, that bad Doctrines might creep in, and obtain ſway in the Church, by the intereſt of the Pope and his Clients?

How can they charge Novelty or Heterodoxy on thoſe who refuſe ſome Dictates of Popes, of Papal Councils, of Scholaſtick Divines, which ſtand upon no better grounds than thoſe on which this Doctrine ſtandeth?

Why hath no Synod, of the many which have been held in all parts of Chriſtendom, clearly diſclaimed this Opinion; but all have let it ſlip, or have ſeemed by ſilence to approve it?

Yea, how can the Concord and Unity of that Church well conſiſt with a Diſſent from this Doctrine? For,

No Man apprehending it falſe, ſeemeth capable with good conſcience to hold Communion with thoſe who profeſs it: for, upon ſuppoſition of its falſhood, the Pope and his chief adherents are the teachers and abettours of the higheſt violation of Divine Commands, and moſt enormous ſins, of Uſurpation, Tyranny, Impoſture, Perjury, Rebellion, Murther, Rapine, and all the Villanies complicated in the practical influence of this Doctrine.

It ſeemeth clear as the Sun, that if this Doctrine be an Error, it is one of the moſt pernicious Hereſies that ever was vented; involving the higheſt Impiety, and producing the greateſt Miſchief. For, If he that ſhould teach Adultery, Inceſt, Simony, Theft, Murther, or the like Crimes, to be lawful, would be a Heretick; how much more would he be ſuch, that ſhould recommend Perjury, Rebellion, Regicide, (things inducing Wars, Confuſions, Slaughters, Deſolations, all ſorts of Injuſtice and Miſchief,) as Duties?

How then can any Man ſafely hold Communion with ſuch perſons? May we not ſay with P. *Symmachus*, that *to communicate with ſuch, is to conſent with them?* with P. *Gelaſius*, that *it is worſe than ignorance of the truth to communicate with the enemies of truth?* and, that *He who communicateth with ſuch an Hereſie is worthily judged to be removed from our ſociety?*

An communicare non eſt conſentire cum talibus? P. Sym. I. *Ep.* 7. *Quaſi non ſit deterius, & non ignoraſſe veritatem, & tamen communicaſſe cum veritatis inimicis.* P. Gelaſ. I. *Ep.* 1. *Cuicunque hæreſi communicans meritò judicatur à noſtra ſocietate removendus. Id. ibid. Vide Ep.* 13. *p.* 642.

§. VII. Yet ſo looſe and ſlippery are the Principles of the Party which is jumbled in adherence to the Pope, that divers will not allow us to take this Tenent of Infinite Power to be a Doctrine of their Church; for divers in that Communion do not aſſent to it.

For there is a ſort of Hereticks (as *Bellarmine* and *Baronius* call them) ſculking every-where in the boſom of their Church, all about Chriſtendom, and in ſome places ſtalking with open face, who reſtrain *the Pope's Authority ſo far, as not to allow him any Power over Sovereign Princes in Temporal Affairs; much leſs any power of depriving them of their Kingdoms and Principalities.*

Altera non tam ſententia quàm hæreſis duo docet, primò, Pontificem ut Pontificem ex jure Divino nullam habere temporalem poteſtatem, nec poſſe ullo modo imperare Principibus ſecularibus, nedum eos regnis & principatu privare——Bell. *V.* 1.

They are all branded for Hereticks, who take from the Church of Rome, *and the See of St.* Peter, *one of the two Swords, and allow only the Spiritual.* This Hereſie *Baronius* hath nominated the *Hereſie of the Politicks.*

Hæreſis errore notantur omnes qui ab Eccleſia Rom. cathedra Petri è duobus alterum gladium auferunt, nec niſi ſpiritualem concedunt. Baron. *Anno* 1053. §. 14. *Hæreſis Politicorum*, Baron *Anno* 1073. § 13.

This Hereſie a great Nation, otherwiſe ſticking to the *Roman* Communion, doth ſtiffly maintain, not enduring the Papal Sovereignty over Princes in Temporals to be preached in it.

There are many perſons, yea, Synods, who did oppoſe Pope *Hildebrand* in the birth of his Doctrine, condemning it for a pernicious Novelty, and branding it with the name of Hereſie: as we before ſhewed.

Since the *Hildebrandine* Age there have been in every Nation (yea in *Italy* it ſelf) divers Hiſtorians, Divines and Lawyers, who have in elaborate Tracts maintained the Royal Sovereignty againſt the Pontifical.

Otto Friſing. Sigebert. Abbas Ubſp. Occam, Marſilius Patav. *&c.*

This ſort of Hereticks are now ſo much encreaſed, that the *Hildebrandine* Doctrine is commonly exploded. Which, by the way, ſheweth, that the *Roman* Party is no leſs than others ſubject to change its ſentiments; Opinions among them gaining and loſing vogue, according to circumſtances of time and contingencies of things.

§. VIII. Neither are the adherents to the *Roman* Church more agreed concerning the extent of the Pope's Authority even in Spiritual matters.

For, although the Popes themſelves plainly do claim an abſolute Supremacy in them over the Church; although the ſtream of Divines who do flouriſh in favour with them doth run that way; although, according to their principles, (if they had any principles clearly and certainly fixed,) that might ſeem to be the Doctrine of their Church: Yet is there among them a numerous party, which doth not allow him ſuch a Supremacy, putting great reſtraints to his Authority; (as we ſhall preſently ſhew.) And as the other party doth charge this with Hereſie, ſo doth this return back the ſame imputation on that.

§. IX. That their Doctrine is in this matter ſo various and uncertain, is no great wonder; ſeeing Intereſt is concerned in the queſtion, and Principles are defective toward the reſolution of it.

1. Contrary Intereſts will not ſuffer the Point to be decided, nor indeed to be freely diſputed on either hand.

On one hand, the Pope will not allow his Prerogatives to be diſcuſſed; according to that maxim of the great Pope *Innocent* III. *When there is a queſtion touching the Privileges of the Apoſtolick See, we will not that others judge about them.* Whence (as we before touched) the Pope did peremptorily command his Legates at *Trent*, in no caſe to permit any diſpute about his Authority.

Cum ſuper privilegiis ſedis Apoſtolicæ cauſa vertatur, nolumus de ipſis per alios judicari. Greg. *Decr. lib.* 2. *tit.* 1. *c.* 12.

On the other hand, the *French* will not permit the Supremacy of their King in Temporals, or the Privileges of their Church in Spirituals, to be conteſted in their Kingdom. Nor, we may ſuppoſe, would any Prince admit a Deciſion prejudicial to his Authority and Welfare, ſubjecting and enſlaving him to the will of the *Roman* Court. Nor (we may hope) would any Church patiently comport with the irrecoverable oppreſſion of all its rights and liberties by a peremptory eſtabliſhment of Papal Omnipotency.

2. Nor is it eaſie for their Diſſenſions to be reconciled upon Theological grounds, and authorities to which they pretend deference. For, not only their Schools and Maſters of their Doctrine do in the caſe diſagree, but their Synods do notoriouſly claſh.

§. X. Yea even Popes themſelves have ſhifted their pretences, and varied in ſtyle, according to the different circumſtances of time, and their variety of humours, deſigns, intereſts.

In time of proſperity and upon advantage, when they might ſafely do it, any Pope almoſt would talk high, and aſſume much to himſelf: but when they were low, or ſtood in fear of powerful contradiction, even the boldeſt Popes would ſpeak ſubmiſſly or moderately. As for inſtance, Pope *Leo* I. after the ſecond *Epheſine* Synod, when he had to do with *Theodoſius* II. did humbly ſupplicate, and whine pitifully; but after the Synod of *Chalcedon*, having got the Emperor favourable, and moſt of the Biſhops complacent to him, he ranted bravely. And we may obſerve, that even Pope *Gregory* VII. who did ſwagger ſo boiſterouſly againſt the Emperor *Henry*, was yet calm and mild in his conteſts with our *William* the Conqueror; who had a ſpirit good enough for him, and was far out of his reach.

And Popes of high ſpirit and bold face, (ſuch as *Leo* I. *Gelaſius* I. *Nic.* I. *Gregory* II. *Gregory* VII. *Innocent* III. *Boniface* VIII. *Julius* II. *Paul* IV. *Sextus* V. *Paulus* V, *&c.*) as they did ever aſpire to ſcrue Papal authority to the higheſt peg; ſo would they ſtrain their language in commendation of their See as high as their times would bear. But other Popes of meeker and modeſter diſpoſition, (ſuch as *Julius* I. *Anaſtaſius* II. *Gregory* I. *Leo* II. *Adrian* VI, *&c.*) were content to let things ſtand as they found them, and to ſpeak in the ordinary ſtyle of their times; yet ſo, that few have let their Authority to go backward or decline.

We may obſerve, that the pretences and language of Popes have varied according to ſeveral periods, uſually growing higher as their State grew looſer from danger of oppoſition or controll.

In the firſt times, while the Emperors were Pagans, their pretences were ſuted to their condition, and could not ſoar high; they were not then ſo mad as to pretend to any Temporal Power, and a pittance of Spiritual eminency did content them.

When the Empire was divided, they could ſometimes be more haughty and peremptory; as being in the Weſt, ſhrowded under the wing of the Emperors there, (who commonly did affect to improve their Authority, in competition to that of other Biſhops) and at diſtance from the reach of the Eaſtern Emperor.

P. Nich. ad Imp. Mich. p. 511, & 513.

The cauſe of *Athanaſius* having produced the *Sardican* Canons, concerning the Reviſion of ſome cauſes by the Popes, by colour of them they did hugely enlarge their Authority, and raiſe their ſtyle; eſpecially in the Weſt, where they had great advantages of augmenting their Power.

When the Weſtern Empire was fallen, their influence upon that part of the Empire which came under protection of the Eaſtern Emperors rendring them able to do ſervice or diſſervice to thoſe Emperors, they, according to the ſtate of Times and the need of them, did talk more big, or more tamely.

Pope *Boniface* III. having by compliance with the Uſurper *Phocas* obtained a declaration from him concerning the Headſhip of the *Roman* Church, did make a conſiderable ſtep forward toward the height of Papal Greatneſs.

After that Pope *Greg.* II. had withdrawn *Italy* from the Oriental Empire, and *Rome* had grown in a manner looſe and independent from other ſecular powers; in the confuſions of the Weſt, the Pope interpoſing to arbitrate between Princes, trucking and bartering with them, as occaſion ſerved, for mutual aid and countenance, did grow in Power, and anſwerably did advance his pretences.

The ſpurious Decretal Epiſtles of the ancient Popes (which aſſerted to the Pope high degrees of Authority) being foiſted into mens hands, and inſenſibly creeping into repute, did inſpire the Pope with confidence to invade all the ancient Conſtitutions, Privileges and Liberties of Churches; and having got ſuch intereſt every where, he might ſay what he pleaſed, no Clergy-man daring to check or croſs him. Having drawn to himſelf the final deciſion of all Cauſes, having got a finger in diſpoſal of all Preferments, having by Diſpenſations, Exemptions and Grants of privileges tyed to him ſo many Dependents, what might not he ſay or do?

Pope *Gregory* VII. being a Man of untameable Spirit, and taking advantage from the diſtractions and corruptions of his Times, did venture to pull a feather with the Emperor; and with ſucceſs having mated him, did ſet up a peremptory claim to Sovereignty over all Perſons in all Cauſes.

In his footſteps his Succeſſors have trodden, being ever ready upon occaſion to plead ſuch a title, and to practiſe according to it. No Pope would forgoe any Power which had been claimed by his Predeceſſors. And Popes would ever be ſure to have dancers after their pipe, numberleſs abetters of their pretences.

No wonder then that perſons deferring much regard to the Authority of Popes, and accommodating their conceits to the dictates of them, (or of perſons depending on them,) ſhould in their opinions vary about the nature and extent of Papal Authority; it having never been fixed within certain bounds, or having in ſeveral Ages continued the ſame thing.

§. XI. Wherefore intending by God's help to diſcuſs the pretended Authority of the Pope, and to ſhew that He by no Divine inſtitution and by no Immutable right, hath any ſuch power as he doth claim; by reaſon of this perplexed variety of Opinions I do find it difficult to ſtate the Queſtion, or to know at what diſtinct mark I ſhould level my Diſcourſe.

§. XII. But ſeeing his pretence to any Authority in Temporals, or to the Civil Sword, is ſo palpably vain, that it hardly will bear a ſerious diſpute, having nothing but impudence and ſophiſtry to countenance it; ſeeing ſo many in the *Roman* Communion do reject it, and have ſubſtantially confuted it; ſeeing now moſt are aſhamed of it, and very ew, (even among thoſe Sects, which have been ts chief Patrons) will own it; ſeeing *Bellarmine* himſelf doth acknowledge it a Novelty, deviſed about 500 years ago in St. *Bernard*'s time; ſeeing the Popes themſelves, what-ever they think, dare now ſcarce ſpeak out, and forbear upon ſufficient provocation to practiſe according to it; I ſhall ſpare the trouble of meddling with it, confining my Diſcourſe to the Pope's Authority in Eccleſiaſtical affairs; the pretence whereto I am perſuaded to be no leſs groundleſs, and no leſs noxious than the other to Chriſtendom; the which being overthrown, the other, as ſuperſtructed on it, muſt alſo neceſſarily fall.

Primi qui temporalem poteſtatem ſummo Pontifici ex Chriſti inſtitutione tribuunt,. videntur eſſe Hugo de S. Victore, Bernardus, &c. Bell. 5. 5.

The firſt that yield the Pope Temporal power by Chriſt's Inſtitution, ſeem to be *Hugo*, &c.

§. XIII. And here the Doctrine which I ſhall conteſt againſt is that in which the Cordial partizans of that See do ſeem to conſent, which is moſt common and current, moſt applauded and countenanced in their Theological Schools; which the Popes themſelves have ſolemnly defined, and declared for ſtanding law, or rule of Juriſdiction; which their moſt authentick Synods (whereby their Religion is declared, and diſtinguiſhed from others) have aſſerted, or ſuppoſed; which the tenour of their Diſcipline and Practice doth hold forth; which their Clergy by moſt ſolemn profeſſions and engagements is tied to avow; which all the Clients and Confidents of *Rome* do zealouſly ſtand for (more than for any other point of Doctrine;) and which no man can diſclaim without being deemed an enemy, or a prevaricator toward the Apoſtolick See.

§. XIV. Which Doctrine is this, That (in the words of the *Florentine* Synod's Definition) *the Apoſtolical Chair and the Roman High-Prieſt doth hold a Primacy over the Univerſal Church; and that the Roman High-Prieſt is the Succeſſor of St.* Peter *the Prince of the Apoſtles; and the true Lieutenant of Chriſt, and the Head of the Church; and that he is the Father and Doctor of all Chriſtians; and that unto him in St.* Peter *full Power is committed to feed, and direct, and govern the Catholick Church under Chriſt; according as is contained in the Acts of General Councils, and in the Holy Canons.*

*Ἔτι ὁρίζομεν τὴν ἁγίαν ἀποστολικὴν καθέδραν, &c. *Concil.* Flor. *defin. p.* 854.

That (in the words of Pope *Leo* X. approved by the *Laterane* Synod) *Chriſt, before his departure from the world, did in ſolidity of the Rock inſtitute* Peter *and his Succeſſors, to be his Lieutenants, to whom it is ſo neceſſary to obey, that who doth not obey muſt die the death.*

Chriſtus——migraturus ex mundo ad Patrem, in ſoliditate Petræ Petrum ejúſque Succeſſores vicarios ſuos inſtituit, quibus ex libri Regum teſtimonio ità obedire neceſſe eſt, ut qui non obedierit, morte moriatur. P. Leo *X. in Conc.* Later. *Seſſ.* 11. *p.* 151.

That to the Pope as Sovereign Monarch, by Divine Sanction of the whole Church, do appertain Royal Prerogatives, (*Regalia Petri*, the Royalties of *Peter* they are called in the Oath preſcribed to Biſhops.) Such as theſe which follow;

To be Superiour to the whole Church, and to its Repreſentative a General Synod of Biſhops. To convocate General Synods at his pleaſure; all Biſhops being obliged to attend, upon ſummons from him. To preſide in Synods, ſo as to ſuggeſt matter, promote, obſtruct, over-rule the debates in them. To confirm or invalidate their Determinations, giving life to them by his aſſent, or ſubtracting it by his diſſent. To define Points of Doctrine, or to decide Controverſies authoritatively; ſo that none may preſume to conteſt, or diſſent from his Dictates. To enact, eſtabliſh, abrogate, ſuſpend, diſpenſe with Eccleſiaſtical Laws and Canons. To relax or evacuate Eccleſiaſtical Cenſures by indulgence, pardon, *&c.* To void Promiſes, Vows, Oaths, Obligations to Laws

Bell. 4. 22. by his Diſpenſation. To be the Fountain of all Paſtoral Juriſdiction and Dignity. To conſtitute, confirm, judge, cenſure, ſuſpend, depoſe, remove, reſtore, reconcile Biſhops. To conferr Eccleſiaſtical Dignities and Benefices by paramount Authority, in way of Proviſion, Reſervation, *&c.* To exempt Colleges, Monaſteries, *&c.* from Juriſdiction of their Biſhops and ordinary Superiors. To judge all perſons in all Spiritual Cauſes, by calling them to his cognizance, or delegating Judges for them; with a final and peremptory Sentence. To receive Appeals from all Eccleſiaſtical Judicatories; and to reverſe their Judgments, if he findeth cauſe. To be himſelf unaccountable for any of his doings, exempt from judgment, and liable to no reproof. To erect, transfer, aboliſh Epiſcopal Sees. To exact Oaths of Fealty and Obedience from the Clergy. To found Religious Orders; or to raiſe a Spiritual *Militia* for propagation and defence of the Church. To ſummon and commiſſionate Soldiers by Croiſade, *&c.* to fight againſt Infidels, or perſecute Infidels.

Some of theſe are expreſſed, others in general terms couched in thoſe words of *P. Eugenius*, telling the *Greeks* what they muſt conſent unto. *The Pope* (ſaid he) *will have the Prerogatives of his Church; and he will have Appeals to him; and to feed all the Church of Chriſt, as Shepherd of the Sheep. Beſide theſe things, that he may have authority and power to convoke General Synods, when need ſhall be; and that all the Patriarchs do yield to his will.*

Θέλει τὰ ϖρονόμια τῆς ἐκκλησίας αὐτοῦ, ϗ θέλει ἔχειν τὴν ἔκκλητον, ϗ ποιμαίνειν πᾶσαν τὴν ἐκκλησίαν τοῦ Χριστοῦ, ὥσπερ ποιμὴν τῶν προβάτων· ϖρὸς τούτοις, ἵνα ἔχῃ ἐξουσίαν ϗ δύναμιν συγκροτεῖν σύνοδον οἰκουμενικὴν, ὅτι δεήσει· ϗ πάντας τοὺς πατριάρχας ὑπείκειν τῷ θελήματι αὐτοῦ. *Conc.* Flor. *p.* 846.

That the Pope doth claim, aſſume and exerciſe a Sovereignty over the Church endowed with ſuch Prerogatives, is ſufficiently viſible in experience of fact, is apparent by the authorized dictates in their Canon-law, and ſhall be diſtinctly proved by competent allegations, when we ſhall examine the branches of this pretended Authority.

In the mean time it ſufficeth to obſerve, that in effect all Clergy-men do avow ſo much, who *bonâ fide* and without prevarication do ſubmit to take the Oaths and Engagements preſcribed to them of courſe by Papal appointment. For this ſurely, according to the Pope's meaning, (by which their obligation is to be meaſured,) is deſigned in the profeſſion ordained by Pope *Pius* IV. wherein every beneficed Clergy-man is injoined to ſay, *And I do promiſe and ſwear true Obedience to the Roman Pontif the Succeſſor of St.* Peter *and the Vicar of Jeſus Chriſt.* Which profeſſion was appointed in purſuance of a Sanction made by the *Trent* Council, that all ſuch perſons *ſhould vow and ſwear to abide in Obedience to the Roman Church*; and conſequently, how hard ſoever its Yoke ſhould be, they would not ſhake it off: which inferreth moſt abſolute Sovereignty of that Church, or of the Pope, who ruleth the roaſt in it.

—Romanóque Pontifici, B. Petri ſucceſſori, ac Jeſu Chriſti Vicario, veram obedientiam ſpondeo ac juro. Bull. Pii *IV. ſuper forma juram.*

Proviſi de beneficiis —— in Romanæ Eccleſiæ obedientia ſe permanſuros ſpondeant ac jurent. Conc. Trid. *Seſſ.* 24. *cap.* 12.

But what that *true Obedience* doth import, or how far the Papal Authority in the Pope's own ſenſe, and according to the publick ſpirit of that Church, doth ſtretch, is more explicitly ſignified in the Oath which all Biſhops at their Conſecration, and all Metropolitans at their Inſtalment, are required to take; the which, as it is extant in the *Roman* Pontifical, ſet out by order of Pope *Clement* VIII. doth run in theſe terms.

Pontif. Rom. Antwerp. *Anno* 1626. *p.* 59. *& p.* 86.

I *N.* Elect *of the Church of N.* from henceforward will be faithful *and obedient* to St. *Peter the Apoſtle*, and to the Holy Roman Church, and to our Lord, *the Lord N.* Pope N. and to his Succeſſors canonically coming in. I will neither adviſe, *conſent*, or do any thing that they may loſe life or member, or that their Perſons may be ſeized *or hands any-wiſe laid upon them, or any injuries offer'd to them under any pretence whatſoever.* The counſel which they ſhall intruſt me withal, by themſelves, *their Meſſengers* or Letters, I will not *knowingly* reveal to any to their prejudice. I will help them to defend and keep the Roman Papacy, *and the Royalties of St.* Peter, ſaving my Order, againſt all Men. The Legate of the Apoſtolick See, going and coming, I will honourably treat and help in his neceſſities, *The rights, honours, privileges, and authority of the Holy Roman Church, of our Lord the Pope, and his foreſaid Succeſſors, I will endeavour to preſerve, defend, increaſe and advance. I will not be in any counſel, action or treaty in which ſhall be plotted againſt our ſaid Lord, and the ſaid Roman Church any thing to the hurt or prejudice of their perſons, right, honour, ſtate or power; and if I ſhall know any ſuch thing to be treated or agitated by any whatſoever, I will hinder it to my power; and as ſoon as I can will ſignifie it to our ſaid Lord, or to ſome other by whom it may come to his knowledge. The Rules of the Holy Fathers, the Apoſtolick decrees, ordinances or diſpoſals, reſervations, proviſions and mandates I will obſerve with all my might, and cauſe to be obſerved by others. Hereticks, Schiſmaticks, and Rebels to our ſaid Lord or his foreſaid Succeſſors I will to my power perſecute and oppoſe.* I will come to a Council when I am call'd, unleſs I be hinder'd by a Canonical impediment. I will by my ſelf in perſon viſit the threſhold of the Apoſtles every *three* years; *and give an account to our Lord and his foreſaid Succeſſors of all my Paſtoral Office, and of all things any wiſe belonging to the ſtate of my Church, to the diſcipline of my Clergy and People, and laſtly to the ſalvation of Souls committed to my truſt; and will in like manner humbly receive and diligently execute the Apoſtolick commands. And if I be detain'd by a lawful impediment, I will perform all the things aforeſaid* by a certain Meſſenger *hereto ſpecially impower'd, a member of my Chapter, or ſome other in Eccleſiaſtical Dignity or elſe having a Parſonage; or in default of theſe, by a Prieſt of the Dioceſe; or in default of one of the Clergy* [*of the Dioceſe*] *by ſome other Secular or Regular Prieſt of approved Integrity and Religion, fully inſtructed in all things abovementioned. And ſuch impediment I will make out by lawful proofs to be tranſmitted by the foreſaid Meſſen-*

Ego N. Electus *Eccleſiæ N.* ab hac hora in antea fidelis *&* *obediens* ero B. Petro *Apoſtolo*, Sanctæque Romanæ Eccleſiæ, & Domino noſtro, *Domino N.* Papæ N. ſuiſque Succeſſoribus canonicè intrantibus. Non ero in conſilio, *aut conſenſu*, vel facto, ut vitam perdant, aut membrum; ſeu capiantur mala captione; *aut in eos manus quomodolibet ingerantur; vel injuriæ aliquæ inferantur, quovis quæſito colore.* Conſilium verò quod mihi credituri ſunt, per ſe, *aut Nuncios ſuos*, ſeu literas, ad eorum damnum, *me ſciente*, nemini pandam. Papatum Romanum *& Regalia Sancti Petri* adjutor eis ero ad defendendum & retinendum, ſalvo meo ordine, contra omnem hominem. Legatum Apoſtolicæ Sedis in eundo & redeundo honorificè tractabo, & in ſuis neceſſitatibus adjuvabo. *Jura, honores, privilegia, & auctoritatem Sanctæ Romanæ Eccleſiæ, Domini noſtri Papæ & Succeſſorum prædictorum, conſervare, defendere, augere, promovere curabo. Neque ero in conſilio, vel facto, ſeu tractatu in quibus contra ipſum Dominum noſtrum, vel eandem Romanam Eccleſiam aliqua ſiniſtra vel præjudicialia perſonarum, juris, honoris, ſtatûs & poteſtatis eorum machinentur. Et ſi talia à quibuſcunque tractari vel procurari novero, impediam hoc pro poſſe, & quanto citiùs potero ſignificabo eidem Domino noſtro, vel alteri per quem poſſit ad ipſius notitiam pervenire. Regulas Sanctorum Patrum, decreta, ordinationes, ſeu diſpoſitiones, reſervationes, proviſiones & mandata Apoſtolica totis viribus obſervabo, & faciam ab aliis obſervari. Hæreticos, Schiſmaticos & Rebelles eidem Domino noſtro vel Succeſſoribus prædictis pro poſſe perſequar & impugnabo.* Vocatus ad Synodum veniam, niſi præpeditus fuero canonicâ præpeditione. Apoſtolorum limina ſingulis trienniis perſonaliter per me ipſum viſitabo, *& Domino noſtro ac Succeſſoribus præfatis rationem reddam de toto meo paſtorali officio ac de rebus omnibus ad meæ Eccleſiæ ſtatum, ad cleri, & populi diſciplinam, animarum denique quæ meæ fidei traditæ ſunt, ſalutem quovis modo pertinentibus, & viciſſim mandata Apoſtolica humiliter recipiam & quàm diligentiſſimè exequar. Quod ſi legitimo impedimento detentus fuero præfata omnia adimplebo* per Certum Nuncium *ad hoc ſpeciale mandatum habentem de gremio mei Capituli, aut alium in dignitate Eccleſiaſtica conſtitutum, ſeu aliàs perſonatum habentem; aut, his mihi deficientibus, per diœceſanum Sacerdotem; & clero deficiente omninò per aliquem alium Presbyterum ſecularem vel regularem ſpectatæ probitatis & religionis de ſupradictis omnibus plenè inſtructum. De hujuſmodi autem impedimento docebo per legitimas probationes ad Sanctæ Romanæ Eccleſiæ Cardinalem Proponentem in Congregatione Sacri Concilii per ſupradictum Nuncium tranſmittendas. Poſſeſſiones verò ad menſam meam pertinentes non vendam, nec donabo neque impignorabo, nec de novo infeudabo*

ger to the Cardinal Proponent of the Holy Roman Church in the Congregation of the Sacred Council. The Poſſeſſions belonging to my Table I will neither ſell nor give away, nor mortgage, nor grant anew in fee, nor any wiſe alienate, no not even with the conſent of the Chapter of my Church, without conſulting the Roman Pontiſe. And if I ſhall make any alienation, I will thereby incur the Penalties contain'd in a certain Conſtitution put forth about this matter. So help me God and the Holy Goſpels of God.

vel aliquo modo alienabo, etiam cum conſenſu Capituli Eccleſiæ meæ, inconſulto Romano Pontifice. Et ſi ad aliquam alienationem devenero, pœnas in quadam ſuper hoc edita conſtitutione contentas eo ipſo incurrere volo. Sic me Deus adjuvet & hæc Sancta Dei Evangelia.

Such is the Oath preſcribed to Biſhops, the which is worth the moſt ſerious attention of all Men, who would underſtand how miſerably ſlaviſh the condition of the Clergy is in that Church, and how inconſiſtent their obligation to the Pope is with their duty to their Prince.

And in peruſing it we may note, that the clauſes in a different character are in the more ancient Oath extant in the *Gregorian* Decretals: by which it appeareth how the Pope doth more and more enlarge his Power, and ſtraiten the bands of Subjection to him. And it is very remarkable that the new Oath hath chang'd thoſe words *REGULAS SANCTORUM PATRUM* into *REGALIA SANCTI PETRI*, i. e. *THE RULES OF THE HOLY FATHERS* into *THE ROYALTIES OF SAINT PETER.*

Gregor. *Decret. lib.* 2. *tit.* 24. *cap.* 4.

§. XV. I know there are within the *Roman* Communion great ſtore of Divines, who do contract the Papal Sovereignty within a much narrower compaſs, refuſing to him many of thoſe Prerogatives, yea ſcarce allowing to him any of them.

There are thoſe who affirm the Pope, in Doctrine and Diſcipline, ſubject to the Church, or to a General Synod repreſenting it. Which opinion thwarteth a propoſition, in *Bellarmine*'s opinion, *e'en almoſt an Article of Faith:* but to be even with him, they do hold his propoſition to be quite heretical: *The Pope is ſimply and abſolutely above the Univerſal Church—this propoſition is almoſt an Article of Faith,* ſaith *Bellarmine:* The Cardinal of *Lorrain* on the contrary, *But I* (ſaith he) *cannot deny but that I am a French-man, and bred up in the Church of* Paris, *which teaches that the Roman Pontiſe is ſubject to a Council, and they who teach the contrary are there branded as Hereticks.*

* *Summus Pontifex ſimpliciter & abſolutè eſt ſupra Eccleſiam Univerſam; —— hæc propoſitio eſt ferè de fide.* Bell. *de Conc.* 2. 17.

Ego verò negare non poſſum quin Gallus ſim, & Pariſienſis Eccleſiæ alumnus, in quâ Rom. Pontificem ſubeſſe concilio tenetur, & qui docent ibi contrarium, ii tanquam hæretici notantur. Card. Loth. *apud* Laun. *Ep.* 1. 1.

There are thoſe who affirm the Pope, if he undertake Points of Faith without aſſiſtance of a General Synod, may teach Hereſie: (*which opinion, as *Bellarmine* thought, doth *cloſely border on Hereſie:*) And thoſe who conceive that Popes may be, and have been Hereticks; whence Chriſtians ſometimes are not obliged to admit their Doctrine, or obſerve their pleaſure.

* *Quæ ſententia videtur omnino erronea & hæreſi proxima.* Bell. 4. 2.

There are thoſe who maintain the Pope, no leſs than other Biſhops, ſubject to the Canons, or bound to obſerve the Conſtitutions of the Church; that he may not infringe them, or over-rule againſt them, or diſpenſe with them: and that to him attempting to do ſo obedience is not due.

There are thoſe who maintain, that the Pope cannot ſubvert or violate the Rights and Liberties of particular Churches, ſettled in them agreeably to the ancient Canons of the Church Univerſal.

There are thoſe who aſſert to General Councils a power of Reforming the Church, without or againſt the Pope's conſent.

There are thoſe who (as *Bellarmine* telleth us) do allow the Pope to be no more in the Eccleſiaſtical Republick, than as the Duke of *Venice* in his Senate, or as the General of an Order in his Congregation; and that he therefore hath but a very limited and ſubordinate Power.

There are conſequently thoſe who conceive the Pope notoriouſly erring, or miſdemeaning himſelf to the prejudice of the Chriſtian State, may be called to an account, may be judged, may be corrected, may be diſcarded by a General Synod.

Such notions have manifeſtly prevailed in a good part of the *Roman* Communion, and are maintained by moſt Divines in the *French* Church; and they may be ſuppoſed every-where common, where there is any liberty of judgment, or where the Inquiſition doth not reign.

There have been ſeaſons wherein they have ſo prevailed, as to have been defined for Catholick Truths in great Synods, and by them to have been applied to practice. For,

In the firſt great Synod of *Piſa* it was declared, that Councils may *reform the Church ſufficiently both in Head and Members:* and accordingly that Synod did aſſume to judge two Popes (*Gregory* XII. and *Benedict* XIII.) contending for the Papacy, (whereof one was the true Pope,) and depoſing them both, did ſubſtitute *Alexander* V. *who for one year* (as *Antoninus* reporteth) *according to the common opinion did hold the Seat of* Peter.

An. 1409. *Conc.* Piſ. *Seſſ.* 16, 17.

Qui anno uno ſedem Petri tenuit, ſecundum communem opinionem. Anton. *de Concil.* Piſ. *cap.* 5. §. 3.

The Synod of *Conſtance* declared, that *the Synod lawfully aſſembled in the Holy Ghoſt, making a General Council repreſenting the Catholick Church militant, hath immediately power from Chriſt; to which every one, of whatever ſtate or dignity he be, although it be Papal, is bound to obey in thoſe things which belong to Faith, and the extirpation of (the ſaid) Schiſm, and the general reformation of the Church of God in Head and Members.*

Primò declarat quòd ipſa Synodus, &c. Seſſ. 4. *&* 5.

The which Doctrine they notably put in practice, exerciſing juriſdiction over Popes, and for Errors, Miſdemeanors, or Contumacies diſcarding three (of whom it is hard if one were not true Pope,) and chuſing another, who afterward did paſs for a right Pope, and himſelf did confirm the Acts of that Council. (So that this Semi-hereſie hath at leaſt the authority of one Pope to countenance it.) *Our moſt holy Lord the Pope ſaid in anſwer thereunto, that he would maintain and inviolably obſerve all and every of thoſe things that were conciliarly determin'd, concluded and decreed by the preſent Council in matters of Faith.*

Sanctiſſ. Dominus noſter Papa dixit, reſpondendo ad prædicta, quod omnia & ſingula determinata, concluſa & decreta in materiis fidei per præſens concilium conciliariter tenere, & inviolabiliter obſervare volebat. Conc. Conſt. *Seſſ.* 45. *p.* 1119.

The Synod of *Baſil* declared the ſame Point, *that Councils are ſuperiour to Popes, to be a truth of Catholick Faith, which whoever doth ſtiffly oppoſe is to be accounted a Heretick: Nor* (ſay they) *did any skilful Man ever doubt the Pope to be ſubject to the judgment of General Synods in things concerning Faith. In virtue of which Doctrine, and by its irreſiſtible authority,* the Synod did ſentence and reject Pope *Eugenius* as criminal, heretical and contumacious.

Veritas de poteſtate Concilii ſupra Papam——eſt veritas fidei Catholicæ——cui pertinaciter repugnans eſt cenſendus hæreticus. Conc. Baſ. *Seſſ.* 33. (*p.* 95.)

Nec unquam aliquis peritorum dubitavit, ſummum Pontificem in his quæ fidem concernunt judicio earundem generalium Synodorum eſſe ſubjectum. Concil. Baſ. *Seſſ.* 45. *p.* 117.

Vigore cujus, ac ineffabili & inexpugnabili authoritate——Seſſ. 38. *p.* 101.

Theſe Synods, although reprobated by Popes * in Counter-ſynods, are yet by many *Roman* Catholick Divines retained in great veneration; and their Doctrine is ſo current in the famous *Sorbonne*, that (if we may believe the great Cardinal of *Lorrain*) the contrary is there reputed *heretical.*

* (*Concil.* Later. *&c.*)

Ego verò negare non poſſum, &c

§. XVI. Yet notwithſtanding theſe oppoſitions, the former Opinion averring the Pope's abſolute Sovereignty, doth ſeem to be the genuine Doctrine of the *Roman* Church, if it hath any.

For thoſe Divines by the Pope and his intimate Confidents are looked upon as a mongrel brood, or mutinous faction; which he by politick connivence doth only *tolerate*, becauſe he is not well able to correct or ſuppreſs them. He is afraid to be violent in reclaiming them to his ſenſe, leſt he ſpend his artillery in vain, and loſe all his power and intereſt with them.

Nam adhuc videmus ab Eccleſia tolerari, qui eam ſententiam ſequuntur —— Bell. 4. 2.

Nor indeed do thoſe Men ſeem to adhere to the *Roman* Party out of entire judgment or cordial affection; but in compliance with their Princes, or upon account of their Intereſt, or at beſt with regard to peace and quiet. They cannot conveniently break with the Pope, becauſe his Intereſt is twiſted with their own, ſo as not eaſily to be diſentangled.

For how can they heartily ſtick to the Pope, whenas their Opinion doth plainly imply him to be an Uſurper and a Tyrant, (claiming to himſelf, and exerciſing authority over the Church, which doth not rightfully belong to him;) to be a Rebel and Traitor againſt the Church, (invading and poſſeſſing the Sovereignty due to it; for ſuch queſtionleſs the Duke of *Venice* would be, ſhould he challenge and aſſume to himſelf ſuch a Power over his Commonwealth, as the Pope hath over Chriſtendom;) to be an Impoſtor and Seducer, pretending to infallible conduct, which he hath not.

How can they honeſtly condemn thoſe who (upon ſuch grounds) do ſhake off ſuch yokes, refuſing to comply with the Pope, till he correct his Errors, till he deſiſt from thoſe Uſurpations and Impoſtures, till he reſtore to the Church its Rights and Liberties?

How are the Doctrines of thoſe Men conſiſtent or congruous to their practice? For they call the Pope Monarch of the Church, and Univerſal Paſtor of Chriſtians, by God's appointment, indefectibly; yet will they not admit all his Laws, and reject Doctrines which he teacheth, particularly thoſe which moſt nearly touch him, concerning his own Office and Authority. They profeſs themſelves his loyal Subjects, yet pretend Liberties which they will maintain againſt him. They hold that all are bound to entertain Communion with him, yet confeſs that he may be heretical, and ſeduce into Error. They give him the name and ſhadow of a Supremacy, but ſo that they void the ſubſtance and reality thereof.

Manifeſtum autem Schiſmatis argumentum eſt, cùm quis ſe communioni ſubtrahit Apoſtolicæ ſedis. Baluſ. *not. ad* Agobard. *p.* 112.

It is a manifeſt Argument of Schiſm, when any Man withdraws himſelf from Communion with the Apoſtolick See.

In fine, where ſhould we ſeek for the Doctrine of the *Roman* Church, but at *Rome*, or from *Rome* it ſelf? Where theſe Doctrines are Heterodoxies.

§. XVII. We ſhall not therefore have a diſtinct regard to the Opinion of theſe *Semi-romaniſts*; nor conſider them otherwiſe, than to confirm that part of Truth which they hold, and to confute that part of Error which they embrace; allowing, at leaſt in word and ſemblance, more power to the Pope, than we can admit as due to him. Our diſcourſe ſhall be levelled at him as ſuch as he pretendeth himſelf to be, or as aſſuming to himſelf the forementioned Powers and Prerogatives.

§. XVIII. Of ſuch vaſt Pretences we have reaſon to require ſufficient Grounds. He that demandeth aſſent to ſuch important Aſſertions, ought to produce clear proofs of them: He that claimeth ſo mighty Power, ſhould be able to make out a good Title to it; for *No Man may take this* (more than Pontifical) *honour to himſelf, but he that is called by God, as was* Aaron. *They are worthily to be blamed, who tumultuouſly and diſorderly fall upon curbing or reſtraining thoſe who by no law are ſubject to them.*

Heb. 5. 4.

Jure culpandi ſunt, qui turbidè atque inordinatè in eos coërcendos inſiliunt, qui nullâ ſibi lege ſubjecti ſunt. Aug. *de Unit. Eccl. cap.* 17.

We cannot well be juſtified from a ſtupid Eaſineſs, in admitting ſuch a Lieutenancy to our Lord, if we do not ſee exhibited to us manifeſt and certain Patents aſſuring its Commiſſion to us. We ſhould love the Church better, than to yield up its Liberty to the will of a Pretender, upon ſlight or no ground. Their boldly claiming ſuch a Power, their having ſometime uſurped ſuch a Power, will not excuſe them or us. Nor will precarious Aſſumptions, or ſubtil Diſtinctions, or blind Traditions, or looſe Conjectures ſerve for probations in ſuch a caſe.

Nemo ſibi & profeſſor & teſtis eſt. Tertul. 5. 1. *adv.* Marc.

None can be both a Claimer and a Witneſs for himſelf.

§. XIX. Such demands they cannot wholly balk: wherefore for ſatisfaction to them, not finding any better plea, they hook in St. *Peter*; affirming that on him by our Lord there was inſtated a Primacy over his brethren, all the Apoſtles and the Diſciples of our Lord, importing all the Authority which they claim; and that from him this Primacy was devolved by ſucceſſion to the Biſhops of *Rome*, by right indefectible for all future Ages.

Which Plea of theirs doth involve theſe main Suppoſitions,

I. *That St.* Peter *had a Primacy over the Apoſtles.*

II. *That St.* Peter*'s Primacy with its Rights and Prerogatives was not perſonal but derivable to his Succeſſors.*

III. *That St.* Peter *was Biſhop of* Rome.

IV. *That St.* Peter *did continue Biſhop of* Rome, *after his Tranſlation, and was ſo at his deceaſe.*

V. *That the Biſhops of* Rome *(according to God's Inſtitution, and by original right derived thence) ſhould have an Univerſal Supremacy and Juriſdiction over the Chriſtian Church.*

VI. *That in fact the* Roman *Biſhops continually from St.* Peter*'s time have enjoyed and exerciſed this Sovereign Power.*

VII. *That this Power is indefectible and unalterable.*

The Truth and Certainty of theſe Propoſitions we ſhall in order diſcuſs; ſo that it may competently appear, whether thoſe who diſclaim theſe Pretences are (as they are charged) guilty of Hereſie and Schiſm; or they rather are liable to the imputations of Arrogancy and Impiety who do obtrude and urge them.

E A

A TREATISE OF THE Pope's Supremacy.

MATTH. X. 2.

πρῶτος Σίμων. *Now the Names of the twelve Apoſtles were theſe; the firſt, Simon, who is called Peter.*

AMONG the Modern Controverſies there is ſcarce any of greater conſequence, than that about Univerſal Supremacy, which the Biſhop of *Rome* claimeth over the Chriſtian Church; the aſſertion whereof on his ſide dependeth upon divers *Suppoſitions*; namely theſe.

I. *That Saint* Peter *by our Lord's appointment had a Primacy, implying a Sovereignty of Authority and Juriſdiction over the Apoſtles.*

II. *That the Rights and Prerogatives of this Sovereignty were not perſonal, but derivable, and tranſmitted to Succeſſors.*

III. *That Saint* Peter *was Biſhop of* Rome.

IV. *That Saint* Peter *did continue Biſhop of* Rome *after his Tranſlation, and was ſo at his deceaſe.*

V. *That hence of Right to the Biſhops of* Rome, *as Saint* Peter*'s Succeſſors, an Univerſal Juriſdiction over the whole Church of* Chriſt *doth appertain.*

VI. *That in Fact the ſaid Biſhops continually from Saint* Peter*'s time have enjoyed and exerciſed this Power.*

VII. *That this Power is indefectible; ſuch as by no means can be forfeited or fail.*

In order to the diſcuſſion and reſolution of the firſt Point, I ſhall treat upon the Primacy of Saint *Peter*; endeavouring to ſhew what Primacy he was capable of, or might enjoy; what he could not pretend to, nor did poſſeſs.

I. SUP-

SUPPOSITION. I.

The firſt *Suppoſition* of thoſe who claim Univerſal Juriſdiction to the Pope over the Church, is, *That Saint* Peter *had a Primacy over the Apoſtles.*

IN order to the reſolution of this Point, we may conſider, that there are ſeveral kinds of Primacy, which may belong to a Perſon in reſpect of others: for there are,

1. *A Primacy of Worth, or Perſonal Excellency.*
2. *A Primacy of Reputation and Eſteem.*
3. *A Primacy of Order, or bare Dignity and Precedence.*
4. *A Primacy of Power or Juriſdiction.*

To each of theſe what Title Saint *Peter* might have, let us in order examine.

I. As for the firſt of theſe (*a Primacy of Worth, or Merit,* as ſome of the Ancients call it) we may well grant it to Saint *Peter*, admitting that probably he did exceed the reſt of his Brethren in perſonal Endowments and Capacities, (both natural and moral) qualifying him for the diſcharge of the Apoſtolical Office in an eminent manner; particularly that in quickneſs of apprehenſion, in boldneſs of ſpirit, in readineſs of ſpeech, in charity to our Lord, and zeal for his Service, in reſolution, activity and induſtry he was tranſcendent, may ſeem to appear by the tenour of the Evangelical and Apoſtolical Hiſtories; in the which we may obſerve him upon all occaſions ready to ſpeak firſt, and to make himſelf *the mouth* (as the *Fathers* ſpeak) of the Apoſtles, in all deliberations nimble at propounding his advice, in all undertakings forward to make the onſet; being πανταχοῦ θερμὸς, *always hot* and eager, always *prompt* and vigorous, as St. *Chryſoſtom* often affirmeth concerning him: theſe things are apparent in his demeanour, and it may not be amiſs to ſet down ſome inſtances.

Εὐπερίστροφος γὰρ ἀεί πως ἦν ἄνθρωπος, κεκεντρωμένος οὐ μετρίως εἰς τὴν ἐπὶ τῷ δρᾶσαι καὶ εἰπεῖν προθυμίαν. Cyrill. *in* Joh. 21. 15. He was a very active and ſtirring man, exceedingly ſpurr'd on with much promptneſs and alacrity in doing and ſpeaking.

Πανταχοῦ εὑρίσκεται ἀπὸ πόθου ὁρμῶν. Chryſ. *in* Joh. *Or.* 12. (13.24.)

Διὰ πάντων καὶ ἐν πᾶσιν τὴν αὐτὴν ἐμφαίνει θερμότητα. Chryſoſt. *Tom.* 5. *Orat.* 59.

When our Lord obſerving the different apprehenſions men had concerning him, asked the Apoſtles, *but whom ſay ye that I am*, up ſtarteth he, προπηδᾷ καὶ προλαμβάνεται, *he ſkippeth forth, and preventeth the reſt*, crying, *Thou art the Chriſt, the Son of the living God.* The other Apoſtles were not ignorant of the Point; for they at their Converſion did take *Jeſus* for the *Meſſias*, which (even according to the common Notion of the *Jews*) did imply his being the Son of God; *Nathanael* (that is, Saint *Bartholomew*, as is ſuppoſed) had in terms confeſſed it; the whole company, upon ſeeing our Lord walk on the Sea, had avowed it; Saint *Peter* before that, in the name of them all had ſaid, Ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν, *We have believed, and have known, that thou art the Chriſt, the Son of the living God.* They therefore had the ſame Faith, but he from a ſpecial alacrity of ſpirit, and expedition in utterance, was more forward to declare it; *He was more hot* (ſaith St. *Greg. Naz.*) *than the reſt at acknowledging Chriſt.*

Matt. 16. 16.

Licèt cæteri Apoſtoli ſciant, Petrus tamen reſpondet pro cæteris. Ambr. *in* Luc. *lib.* 6. *cap.* 9.

Joh. 1. 42, 46.

Matt. 26. 63.

Joh. 1. 50.

Matt. 14. 33.

Joh. 6. 69.

Θερμότερος τῶν ἄλλων εἰς ἐπίγνωσιν Χριστοῦ. Greg. Naz. *Or.* 34.

Matt. 14. 28. When our Saviour walked on the Sea, who but He had the Faith and the Courage to venture on the Waters towards him?

Joh. 18. 10. When our Lord was apprehended by the Souldiers, preſently up was his ſpirit, and out went his Sword in defence of him.

Matt. 26. 33. 35. Joh. 13. 37. When our Lord predicted, that upon his coming into trouble all the Diſciples would be offended, and deſert him; he was ready to ſay, *Though all men ſhould be offended becauſe of thee, yet will I never be offended*; and, *Though I ſhould die with thee, yet will I not deny thee*; ſuch was his natural courage and confidence.

Matt 16. 22. When our Lord was diſcourſing about his Paſſion, he ſuddenly muſt be adviſing in the caſe, and urging him *to ſpare himſelf*; upon which St. *Chryſoſtom* biddeth us to *conſider, not that his anſwer was unadviſed, but that it came from a genuine and fervent affection.*

Μὴ τοῦτο ἐξετάσωμεν, ὅτι ἀπερίσκεπτος ἡ ἀπόκρισις· ἀλλ' ὅτι γνησίου πόθου ἦν καὶ ζέοντος. *Tom.* 5. *Or.* 59.

Μὴ εἰδὼς ὃ λέγει. Mark 9. 6. Luk. 9. 33. And at the Transfiguration, he fell to propoſing about making an abode there, *not knowing what he ſaid*; ſo brisk was he in imagination and ſpeech.

Luk. 24. 12, 34. Joh 20. 3. Upon the good Womans report that our Lord was riſen from the dead, he firſt ran to the Sepulchre, and ſo (as Saint *Paul* implieth) did obtain the firſt ſight of our Lord after the Reſurrection; ſuch was his zeal and activity upon all occaſions.

καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. 1 Cor 15. 5. *And that he appeared to Cephas, after that to the twelve.*

Acts 1. 15. At the Conſultation about ſupplying the place of *Judas*, he *roſe up*, propoſed, and preſſed the matter.

Acts 15. 7. At the Convention of the Apoſtles and Elders about reſolving *the debate* concerning obſervance of Moſaical Inſtitutions, he firſt roſe up, and declared his ſenſe.

In the Promulgation of the Goſpel, and Defence thereof before the Jewiſh Rulers, he did aſſume the conduct, and conſtantly took upon him to be the Speaker; the reſt ſtanding by him, implying aſſent, and ready to avow his word; *Peter* (ſaith Saint *Luke*) *ſtanding with the reſt lift up his voice, and ſaid unto them*; ſo *did they utter a common voice*, (ſaith St. *Chryſ.*) *and he was the mouth of all.*

Κοινὴν προεβάλλοντο φωνήν, καὶ πάντων αὐτὸς ἦν τὸ στόμα.

Aug. *in* Joh. *Tract.* 123.

Ὁ μανικὸς ἐραστὴς τοῦ Χριστοῦ. Chryſ. *Tom.* 5. *Or.* 24. An extreme lover of Chriſt.

Sæpe diximus nimii ardoris, amoriſq; quam maximi fuiſſe Petrum in Dominum. Hier. *in* Mat. 16. 22.

We have often ſaid that Peter was tranſported with too much heat, and extraordinary great love of our Lord.

Ipſe enim Petrus in Apoſtolorum ordine primus, in Chriſti amore promptiſſimus, ſæpe unus reſpondet pro omnibus. Aug. *Serm.* 13. *de verb. Dom. in* Matt. 1.

For Peter himſelf being firſt in the Order of the Apoſtles, and moſt prompt and forward in the Love of Chriſt, anſwer'd oftentimes alone for all the reſt.

That in affection to our Lord, and zeal for for his ſervice, Saint *Peter* had ſome advantage over the reſt, that Queſtion, *Simon Peter, doſt thou love me more than theſe?* may ſeem to imply: (although the words πλέον τούτων may bear other interpretations, whereby the ſeeming invidiouſneſs of the Queſtion according to that ſenſe will be removed.) However, that he had a ſingular zeal for promoting our Lord's ſervice, and propagation of the Goſpel, therein outſhining the reſt, ſeemeth manifeſt in the Hiſtory, and may be inferred from the peculiar regard our Lord apparently did ſhew to him.

Upon theſe Premiſſes we may well admit that Saint *Peter* had a Primacy of Worth; or that in perſonal accompliſhments he was moſt eminent among the twelve Apoſtles; (although afterward there did ſpring up one, who hardly in any of theſe reſpects would yield to him; who could confidently ſay, *That*

That he did not come behind the very chief Apoſtles: and of whom St. *Ambroſe* ſaith, * *Neither was Paul inferiour to Peter —— being well to be compar'd even to the firſt, and ſecond to none*: and St. *Chryſoſtom*, † *For what was greater than Peter, and what equal to Paul?*) This is the Primacy which *Euſebius* attributeth to him, when he calleth him, *the excellent and great Apoſtle, who for his vertue was the Prologuutor of all the reſt.*

1 Cor. 15. 10. 2 Cor. 11. 23. 2 Cor. 11. 5. & 12. 11.

* *Nec Paulus inferior Petro —— cum primo quoq; facilè conferendus, & nulli ſecundus.* Ambr. *de Sp. S.* 2. 12.

† Τί γὰρ Πέτρου μεῖζον; τί δὲ Παύλου ἴσον. Chryſ. *Tom.* 5. *Orat.* 167.

Τὸν καρτερὸν καὶ μέγαν τῶν Ἀποστόλων, τὸν ἀρετῆς ἕνεκα τῶν λοιπῶν ἁπάντων προήγορον. Euſeb. *Hiſt.* 2. 4.

II. As to *a Primacy of Repute*; which Saint *Paul* meaneth, when he ſpeaketh of the οἱ δοκοῦντες, *thoſe which had a ſpecial reputation*, of thoſe *who ſeemed to be Pillars*, of the ὑπὲρ λίαν Ἀπόστολοι, the *ſupereminent Apoſtles*; this advantage cannot be refuſed him; being a neceſſary conſequent of thoſe eminent qualities reſplendent in him, and of the illuſtrious performances atchieved by him, beyond the reſt. Gal 2. 2, 6. Gal. 2. 9. 2 Cor. 11. 5. 12. 11.

This may be inferred from that advantageous renown, which he hath had propagated from the beginning to all poſterity.

This at leaſt thoſe elogies of the Fathers (ſtyling him the Chief, Prince, Head of the Apoſtles) do ſignify.

Ὁ ἐπιφανέστατος τῶν Ἀποστόλων Πέτρος. Ath. *diſp. c.* Arium, *p.* 121.

This alſo may be collected from his being ſo conſtantly ranked in the firſt place, before the reſt of his Brethren.

III. As to *a Primacy of Order, or bare Dignity*, importing, that commonly in all meetings and proceedings the other Apoſtles did yield him the precedence, the προηγορία or privilege of ſpeaking firſt (whether in propounding matters for debate, or in delivering his advice) in the conduct and moderation of affairs; that this was ſtated on him, may be queſtioned; for that this were a kind of womaniſh privilege; and that it doth not ſeem to befit the gravity of ſuch perſons, or their condition and circumſtances to ſtand upon ceremonies of reſpect; for that alſo our Lords Rules do ſeem to exclude all ſemblance of ambition, all kinds of inequality, and diſtance between his Apoſtles; for that this practice doth not ſeem conſtantly and thoroughly to agree to his being endowed with this advantage; eſpecially ſeeing all that practice which favoureth it, may fairly be aſſigned to other cauſes; for that alſo the Fathers Authority (if that be objected, as a main argument of ſuch a Primacy) in points of this nature, not bordering on eſſentials of Faith, is of no great ſtrength; they in ſuch caſes ſpeaking out of their own ingeny and conjecture; and commonly indulging their imaginations no leſs freely than other men.

But yet this Primacy may be granted, as probable upon divers accounts of uſe and convenience; it might be uſeful to preſerve order, and to promote expedition, or to prevent confuſion, diſtraction, and dilatory obſtruction in the management of things; yea to maintain concord, and to exclude that ambition or affectation to be foremoſt, which is natural to men.

For ſeeing all could not go, ſpeak, or act firſt, all could not guide affairs, it was expedient that one ſhould be ready to undertake it, knowing his cue; *See* (ſaith St. *Chryſoſtom*, noting on *Act.* 2. 14. where Saint *Peter* ſpeaketh for the reſt) *the concord of the Apoſtles; they yield unto him the ſpeech, for they could not all ſpeak*; and *One* (ſaith St. *Hierom*) *is choſen among the twelve, that a head being appointed, an occaſion of Schiſm might be removed.*

Σκόπει τῶν Ἀποστόλων τὴν ὁμόνοιαν, αὐτοὶ παραχωροῦσιν αὐτῷ τῆς δημηγορίας, οὐ γὰρ ἔδει πάντας φθέγγεσθαι. Chryſ. *in* Act. 2. 14.

Inter duodecim unus eligitur, ut capite conſtituto Schiſmatis tolleretur occaſio. Hier. *in* Jovin. *I. cap.* 14.

St. *Cyprian*,

Cyp. *Ep.* 73. *de unit. Eccl.* &c.

St. *Cyprian* hath a reaſon for it ſomewhat more ſubtile and myſtical, ſuppoſing our Lord did confer on him a preference of this kind to his Brethren (who otherwiſe in power and authority were equal to him) that he might intimate and recommend unity to us; and the other *African* Doctors (*Optatus* and St. *Auſtin*) do commonly harp on the ſame notion: I can diſcern little ſolidity in this conceit, and as little harm.

In typo unitatis— Aug. *de Bapt* 3.17.

However, ſuppoſing this Primacy (at leaſt in reſpect to the Fathers, who generally ſeem to countenance it) divers probable reaſons may be aſſigned, why it ſhould eſpecially be conferred on Saint *Peter*.

Petrus—naturâ unus homo erat, gratiâ unus Chriſtianus, abundantiore gratiâ unus idémq; primus Apoſtolus. Aug. *in* Joh. *tract.* 123.

Peter was by nature one Man, by grace one Chriſtian, by a more abundant grace one and the ſame prime Apoſtle.

Ipſe enim Petrus in Apoſtolorum ordine primus, in Chriſti amore promptiſſimus, ſæpe unus reſpondet pro omnibus. Aug. *de verbis Dom. ſup.* Mat. 1. *Serm.* 13.

For Peter himſelf being the firſt in the Order of the Apoſtles, the moſt forward in the love of Chriſt, he alone oft times anſwers for all the reſt.

1. It is probable, that Saint *Peter* was firſt in ſtanding among the Apoſtles; I mean not that he was the firſt Diſciple, or firſt converted to Faith in *Chriſt*; but firſt called to the Apoſtolical Office; or firſt nominated by our Lord, when out of all his Diſciples *he choſe twelve and called them Apoſtles*; *Simon whom he called Peter, and Andrew his Brother*—— He was one of the firſt Believers at large; he was perhaps the firſt, that diſtinctly believed our Lord's Divinity; he was probably the very firſt Apoſtle; * as the fitteſt Perſon in our Lord's eye for that employment. *He* (ſaith St. *Hilary*) *did firſt believe, and is the Prince* (or firſt man) *of the Apoſtleſhip. He* (ſaith St. *Cyprian*) *was the firſt, whom the Lord choſe. He* (ſaith St. *Baſil*) *was by judgment preferred before all the Diſciples.* He by other Ancients is called *the firſt-fruits of the Apoſtles.* And according to this ſenſe St. *Hierom* (I ſuppoſe) doth call *him*, and his Brother *Andrew*, *Principes Apoſtolorum*, that is (according to frequent uſage of the word *Princeps* in Latin) *the firſt of the Apoſtles.*

[Προτίθησι δὲ Πέτρον καὶ Ἀνδρέαν, διότι καὶ πρωτόκλητοι. Theoph. *in* Matt. 10.]

Luke 6. 14. Matt. 4. 18.
Mark 1. 16. Luke 5. 3.

* *Γινώσκων τίς ἐν πρώτοις ἄξιος τάττεσθαι, ἐξελέξατο Πέτρον ἀρχηγὸν εἶναι*—— Epiph. *hær.* 51.

Primus credidit, & Apoſtolatûs eſt Princeps. Hil. *in* Matt. *Can.* 7.

Quem primum Dominus elegit. Cypr. *Ep.* 71.

Ὁ *πάντων τῶν μαθητῶν προκριθείς.* Baſ. *de Judicio Dei, Tom.* 2. *p.* 268.

Ἀπαρχὴ τῶν Ἀποστόλων. Modeſt. *apud* Phot. *Cod.* 275. Clem. *ad* Jac.

Hier. *in* Jovin. 1.

So that as in divers Churches, (perhaps when time was, in all) anciently priority in ordination did ground a right to precedence, as it is in ours, with ſome exception; ſo might Saint *Peter* upon this account of being firſt ordained Apoſtle, obtain ſuch a Primacy.

2. Saint *Peter* alſo might be the firſt in age; which among Perſons otherwiſe equal is a fair ground of preference; for he was a married Man; and that before he was called, as is intimated in Saint *Luke*; and may be inferred from hence, that he would not have married after that he *had left all*, and devoted himſelf to follow our Lord. Upon which account of Age St. *Hierom* did ſuppoſe that he was preferred before the beloved Diſciple; *why* (ſaith he) *was not Saint* John *elected, being a Batchelour? it was deferred to age, becauſe* Peter *was elder, that a youth and almoſt a boy might not be preferred before men of good age.*

Luk. 4 38. 5. 7. Matt. 19. 27.

Sed cur non Joannes electus eſt virgo? ætati delatum eſt, quia Petrus ſenior erat; nè adhuc adoleſcens & penè puer progreſſæ ætatis hominibus præferretur. Hier. *in* Jovin. 1. 14.

I know that *Epiphanius* affirmeth St. *Andrew* to have been the elder Brother; but it doth not appear whether he ſaith it from conjecture, or upon any other ground. And his Authority, although we ſhould ſuppoſe

Μικροτέρου ὄντος τοῦ Πέτρου τῷ χρόνῳ τῆς ἡλικίας. Epiph. *hær.* 51.

Peter being the younger in age.

poſe it bottomed on tradition, is not great; tradition it ſelf in ſuch matters being very ſlippery; and often one tradition croſſing another.

3. The moſt eminent qualifications of Saint *Peter*, (ſuch as we before deſcribed) might procure to him this advantage.

They might breed in him an honeſt confidence, puſhing him forward on all occaſions to aſſume the former place, and thence by cuſtom to poſſeſs it; for *qui ſibi fidet, Dux regit examen* — it being in all action, Hor.*Ep*.1. 19.
as in walking, where he that naturally is moſt vigorous and active doth go before the reſt.

They might induce others to a voluntary conceſſion thereof; for to thoſe, who indiſputably do excel in good qualities or abilities, honeſt and meek Perſons eaſily will yield precedence, eſpecially on occaſions of publick concernment; wherein it is expedient, that the beſt qualified perſons ſhould be firſt ſeen.

Αὐτοὶ παραχωροῦσιν αὐτῷ, &c. Chryſ. *in* Acts 2. 14.
They yield unto him, *&c.*

They probably might alſo move our Lord himſelf to ſettle, or at leaſt to inſinuate this order; aſſigning the firſt place to him, whom he knew moſt willing to ſerve him, and moſt able to lead on the reſt in his ſervice.

It is indeed obſervable, that upon all occaſions our Lord ſignified a particular reſpect to him, before the reſt of his Collegues; for to him more frequently than to any of them he directed his diſcourſe; unto him, by a kind of anticipation he granted or promiſed thoſe gifts and privileges, which he meant to confer on them all; Him he did aſſume as Spectator and Witneſs of his glorious Transfiguration; Him he picked out as Companion and Attendant on him in his grievous Agony; His Feet he firſt waſhed; to him he did firſt diſcover himſelf after his Reſurrection (as Saint *Paul* implieth;) and with him then he did entertain moſt diſcourſe; in eſpecial manner recommending to him the Paſtoral care of the Church; by which manner of proceeding our Lord may ſeem to have conſtituted Saint *Peter* the firſt in order among the Apoſtles, or ſufficiently to have hinted his mind for their direction, admoniſhing them by his example to render unto him a ſpecial deference.

Matt.16. 16.
Mat.17.1.
Matt.26. 37.
John 13.6.
1 Cor.15. 5.
John 21.

4. The Fathers commonly do attribute his priority to the merit of his Faith and Confeſſion, wherein he did outſtrip his Brethren. *He obtained ſupereminent glory by the confeſſion of his bleſſed faith*, ſaith St. *Hilary*. *Becauſe he alone of all the reſt profeſſeth his love*, Joh.21. *therefore he is preferred above all*, ſaith St. *Ambroſe*.

Hil. *in* Mat. *Can*.14.*p*.566.
Supereminentem beatæ fidei ſuæ confeſſione gloriam promeruit. Hil. *de Trin. lib*.6. *p*.121.
Ideò quia ſolus profitetur amorem ſuum (John 21.) *ex omnibus, omnibus antefertur.* Ambr. *in* Luc. *cap.ult.*

5. Conſtantly in all the Catalogues of the Apoſtles Saint *Peter*'s name is ſet in the front; and when actions are reported, in which he was concerned jointly with others, he is uſually mentioned firſt, which ſeemeth not done without careful deſign, or ſpecial reaſon.

Matt.10.2.
Mar.3 17.
Luk.6. 14.
Acts 1.13.
Joh.21.2.

Upon ſuch grounds it may be reaſonable to allow Saint *Peter* a primacy of order; ſuch a one as the Ring-leader hath in a Dance, as the primipilar Centurion had in the Legion, or the Prince of the Senate had there, in the *Roman* State; at leaſt, as among Earls, Baronets, *&c.* and others co-ordinate in degree, yet one hath a precedence of the reſt.

VI. As to a Primacy, importing Superiority in power, command, or juriſdiction; this by the *Roman* Party is aſſerted to Saint *Peter*, but we have great reaſon to deny it, upon the following conſiderations.

1. For ſuch a Power (being of ſo great importance) it was needful that a Commiſſion from God, its Founder, ſhould be granted in downright and perſpicuous terms; that no man concerned in duty grounded thereon, might have any doubt of it, or excuſe for boggling at it; * it was neceſſary not only for the Apoſtles to bind and warrant their Obedience, but alſo, for us, becauſe it is made the ſole foundation of a like duty incumbent on us; which we cannot heartily diſcharge without being aſſured of our obligation thereto, by clear revelation, or promulgation of God's will in the Holy Scripture; for it was of old a current, and ever will be a true Rule, which St. *Auſtin* in one caſe thus expreſſeth, *I do believe that alſo on this ſide there would be moſt clear authority of the Divine Oracles, if a man could not be ignorant of it, without damage of his ſalvation*; and *Lactantius* thus, *Thoſe things can have no foundation, or firmneſs, which are not ſuſtained by any Oracle of God's word.*

* It was a reaſonable demand, which was made to our Saviour, *Tell us by what authority thou doſt theſe things, or who is he that gave thee this authority?* (*Luke* 20.2) and the reaſonabledeſs of it our Lord did often avow, declaring that if by his doctrine and works he had not vouched the divinity of his authority, it had been no ſin to disbelieve or reject him, (*John* 5. 31,36. 10. 25,37. 15. 22, 24.)

Credo etiam hinc divinorum eloquiorum clariſſima authoritas eſſet, ſi homo ſine diſpendio promiſſæ ſalutis ignorare non poſſet. Aug. *de pec. mer. & rem.*2. 36.

Nullum fundamentum, aut firmitatem poſſunt habere, quæ nullis divinarum vocum fulciuntur oraculis. Lact.7.2.

But apparently no ſuch Commiſſion is extant in Scripture; the allegations for it being, as we ſhall hereafter ſhew, no-wiſe clear, nor probably expreſſive of any ſuch Authority granted by God; but on the contrary divers clearer teſtimonies are producible derogating from it.

2. If ſo illuſtrious an Office was inſtituted by our Saviour, it is ſtrange that no-where in the Evangelical or Apoſtolical Hiſtory (wherein divers acts and paſſages of ſmaller moment are recorded) there ſhould be any expreſs mention of that Inſtitution; there being not only much reaſon for ſuch a report, but many pat occaſions for it: The time when Saint *Peter* was veſted with that Authority; the manner and circumſtances of his Inſtalment therein; the nature, rules and limits of ſuch an Office had ſurely well deſerved to have been noted, among other occurrences relating to our Faith and Diſcipline, by the Holy Evangeliſts; no one of them, in all probability, could have forborn punctually to relate a matter of ſo great conſequence, as the ſettlement of a Monarch in God's Church, and a Sovereign of the Apoſtolical College; (from whom ſo eminent Authority was to be derived to all poſterity, for compliance wherewith the whole Church for ever muſt be accountable;) particularly it is not credible that Saint *Luke* ſhould quite ſlip
Luk.1.1. over ſo notable a paſſage, who *had* (as he telleth us) *attained a perfect underſtanding of all things, and had undertaken to write in order the things that were ſurely believed among Chriſtians* in his time, of which things, this, if any, was one of the moſt conſiderable.

The time of his receiving Inſtitution to ſuch Authority can hardly be aſſigned. For was it when he was conſtituted by our Lord an Apoſtle?
Matt.10.1. Then indeed probably he began to obtain all the primacy and preeminence he ever had; but no ſuch power doth appear then conferred on him, or at any time in our Saviour's life; at leaſt, if it was, it was ſo covertly and indiſcernibly, that both he himſelf, and all the Apoſtles muſt be ignorant thereof, who a little before our Lord's Paſſion did more than once earneſtly conteſt about Superiority. And it is obſervable, that whereas our Lord before his Paſſion did carefully teach and preſs on the Apoſtles the chief duties, which they were to obſerve in their behaviour

behaviour towards each other, The maintenance of peace, of charity, of unity, of humility toward one another; yet of paying due reſpect and obedience to this Superior he ſaid nothing to them.

Mar. 9. 50. Joh. 13. 34. 15. 12. 17. 21.

The collation of that Power could not well be at any time before the celebration of our Lord's Supper, becauſe before that time Saint *Peter* was ſcarce an Eccleſiaſtical Perſon; at leaſt he was no Prieſt, as the Convention of *Trent* under a curſe doth require us to believe; for it were ſtrange, that an unconſecrated Perſon, or one who was not ſo much as a Prieſt, ſhould be endowed with ſo much ſpiritual Power.

Joh. 13. 14.

Si quis dixerit, illis verbis, Hoc facite in meam commemorationem, Chriſtum non inſtituiſſe Apoſtolos Sacerdotes —— anathema ſit. Conc. Trid. *Seſſ.* 22. *Can.* 2.

If any one ſhall ſay that in thoſe words, *Do this in remembrance of me*, Chriſt did not ordain his Apoſtles Prieſts —— Let him be accurſed.

After his Reſurrection, our Lord did give divers common Inſtructions, Orders, and Commiſſions to his Apoſtles, but it doth not appear that he did make any peculiar grant to St. *Peter*; for as to the pretence of ſuch an one drawn out of the *Appendix* to Saint *John*'s Goſpel, or grounded on the words *Paſce oves*, we ſhall afterward declare that to be invalid.

Ἐντειλάμενος τοῖς Ἀποστόλοις —— Acts 1. 2. Joh. 20. 21. Matt. 28. 19 Luke 24. 49. Mark 16. 15.

4. If Saint *Peter* had been inſtituted Sovereign of the Apoſtolical Senate, his Office and State had been in nature and kind very diſtinct from the common Office of the other Apoſtles; as the Office of a King from the Office of any Subject; as an ordinary, ſtanding, perpetual, ſucceſſive Office from one that is only extraordinary, tranſitory, temporary, perſonal and incommunicable; (to ſpeak according to diſtinctions now in uſe, and applied to this caſe) whence probably, as it was expedient to be, it would have been ſignified by ſome diſtinct name, or title, characterizing it, and diſtinguiſhing it from others; as that of Arch-apoſtle, Arch-paſtour, High-prieſt, Sovereign Pontiſe, Pope, his Holineſs, the Vicar of *Chriſt*, or the like; whereby it might have appeared that there was ſuch an Officer, what the nature of his Office was, what ſpecialty of reſpect and obedience was due to him: But no ſuch name or title (upon any occaſion) was aſſumed by him, or was by the reſt attributed to him, or in Hiſtory is recorded concerning him; the name of an Apoſtle being all that he took on him, or by others was given to him.

5. There was indeed no Office above that of an Apoſtle known to the Apoſtles, or to the Primitive Church; this (ſaith St. *Chryſoſtom*) was *the greateſt authority*, and *the top of authorities*; there was (ſaith he) none *before an Apoſtle*, *none ſuperiour*, *none equal to him*; this he aſſerteth of all the Apoſtles, this he particularly applieth to Saint *Paul*; this he demonſtrateth from Saint *Paul* himſelf, who purpoſely enumerateth the chief Officers inſtituted by God in his Church, doth place Apoſtles in the higheſt rank; *Our Lord* (*ſaith Saint *Paul*) *gave ſome Apoſtles*, *ſome Prophets*, *ſome Evangeliſts*, *ſome Paſtors and Teachers*; and God hath ſet ſome in †*his Church*, *firſt Apoſtles*, *ſecondarily Prophets*, *thirdly Teachers*; πρῶτον Ἀποστόλους, why not firſt a Pope, an Univerſal Paſtor, an Oecumenical Judge, a Vicar of *Chriſt*, a Head of the Catholick

Ἀρχὴ μεγίστη. κορυφὴ τῶν ἀρχῶν. } Chryſ. *Tom.* 8. *p.* 114.

Εἶδες ὑψηλὸν καθήμενον τὸν Ἀπόστολον, καὶ οὐδένα πρὸ ἐκείνου ὄντα, οὔτε ἀνώτερον. *Ibid.*

Τῶν γὰρ Ἀποστόλων ἴσος οὐδεὶς γέγονεν. Chryſ. *Tom.* 5. *Or.* 33.

Αὐτοῦ τοῦ Παύλου ἠκούσαμεν ἀριθμοῦντος τὰς ἀρχὰς, καὶ ἐν τῷ ὑψηλοτέρῳ χωρίῳ τὴν Ἀποστολικὴν καθίζοντος. Chryſ. *Tom.* 8. *ubi ſuprà.*

We have heard *Paul* himſelf reckoning up powers or authorities, and placing the Apoſtolical in the higheſt place.

* Eph. 4. 11.

† 1 Cor. 12. 28.

lick Church? Could Saint *Paul* be ſo ignorant, could he be ſo negligent, or ſo envious, as to paſs by, without any diſtinction, the Supreme Officer, if ſuch a one then had been? As put caſe, that one ſhould undertake to recite the Officers in any State, or Republick, would he not do ſtrangely if he ſhould pretermit the King, the Duke, the Conſul, the Major thereof? Would not any one, confiding in the skill, diligence and integrity of ſuch a Relator, be induced from ſuch an omiſſion to believe there was no ſuch Officer there? St. *Chryſoſtom* therefore did hence very rationally infer, that the Apoſtolical Office was the Supreme in the Chriſtian ſtate, having no other Superiour to it.

Saint *Peter* therefore was no more than an Apoſtle, and as ſuch he could have no command over thoſe, who were in the ſame higheſt rank co-ordinate to him; and who as Apoſtles could not be ſubject to any.

6. Our Lord himſelf, at ſeveral times, declared againſt this kind of Primacy, inſtituting equality among his Apoſtles, prohibiting them to affect, to ſeek, to aſſume or admit a ſuperiority of Power one above another.

Luke 22. 14. Luke 22. 24. Τίς αὐτῶν δοκεῖ εἶναι μείζων.

There was (ſaith St. *Luke among the twelve*, at the participation of the Holy Supper) *a ſtrife among them, who of them ſhould be accounted the greateſt*, or who had the beſt pretence to Superiority; this ſtrife our Lord preſently did check and quaſh; but how? not by telling them, that he already had decided the caſe in appointing them a Superiour, but rather by aſſuring them, that he did intend none ſuch to be; that he would have no Monarchy, no exercise of any Dominion or authority by one among them over the reſt; but that notwithſtanding any advantages one might have before the other, (as *greater in gifts, or as preceding in any reſpect) they ſhould be one as another, all humbly condeſcending to one another, each being ready to yield help and ſervice to one another; *The Kings* (ſaid he) *of the Gentiles exerciſe Lordſhip over them; and they that exerciſe authority over them, are called benefactors, but ye ſhall not be ſo; but he that is* †*greater among you let him be as the younger; and he that is* ‖ *leader, as he that doth miniſter*; that is, whatever privilege any of you obtaineth, let it not be employed in way of command, but rather of compliance and ſubſerviency, as occaſion ſhall require; let him not pretend to be a Superior, but rather behave himſelf as an Inferior: thus our Lord did ſmother the debate, by removing from among them, whatever greatneſs any of them did affect or pretend to; forbidding that any of them ſhould,
Luke 22. 25, 26. κυριεύειν, or ἐξουσιάζειν, exerciſe any Dominion or Authority over the reſt, as worldly Princes did over their Subjects.

So doth St. *Clemens* interpret μείζων, alluding to this place.

* Ἤτω τις πιστὸς, ἤτω δυνατὸς γνῶσιν ἐξειπεῖν, ἤτω σοφὸς ἐν διακρίσει λόγων, ἤτω γοργὸς ἐν ἔργοις, τοσούτῳ μᾶλλον ταπεινοφρονεῖν ὀφείλει, ὅσῳ δοκεῖ μᾶλλον μείζων εἶναι· καὶ ζητεῖν τὸ κοινωφελὲς πᾶσιν, μὴ τὸ ἑαυτοῦ. Clem. *ad* Corinth. *I. p.* 63. *apud* Clem. Alex. *Strom.* 6. *p.* 466.

Let a man be faithful, let him be powerful in declaring knowledge, let him be wiſe in diſcovering reaſons, let him be ſtrenuous in works, by ſo much the more ought he to be humble-minded, by how much the more he ſeems to be greater than others; and to ſeek the common benefit of all, and not of himſelf.

† ὁ μείζων.

‖ ὁ ἡγούμενος.

Again upon another occaſion (as the circumſtances of the place do imply) when two of the Apoſtles (of ſpecial worth and conſideration with our Lord, Saint *James* and Saint *John* the Sons of *Zebedee*) did af-
Mark 10. 37. Matt. 20. 25. fect a preeminence over the reſt, requeſting of our Lord, *Grant unto us, that we may ſit one on thy right-hand, and the other on thy left-hand in thy Glory*, (or *in thy Kingdom*, as Saint *Matthew* hath it, that is, in that new ſtate, which they conceived our Lord was ready to introduce;) which requeſt doth not ſeem to import any great matter of Authority; nor probably did they deſire ſo much, as our Adverſaries do give to Saint *Peter*;

yet our Lord doth not only reject their ſute, but generally declareth, that none of them were capable of ſuch a preferment in his Kingdom; which therein differed from worldly Dominion, becauſe in it there was no room for ſuch an ambition; eſpecially in that ſtate of things, wherein the Apoſtles were to be placed; which was a ſtate of undergoing Perſecutions, not of enjoying Dignity, or exerciſing Command; all the preferment, which they reaſonably could aſpire to, being to be diſpenſed in the future ſtate (whereof they were not aware) according to God's preparation, in correſpondence to the patience and induſtry any of them ſhould exert in God's ſervice (upon which account St. *Chryſoſtom* ſaith, *it was a clear caſe, that St.* Paul *ſhould obtain the preference.*

Εὔδηλον ὅτι τῆς ἀνωτάτω ἀπολαύσεται τιμῆς καὶ προεδρίας. Chryſ. *Tom* 5. *Orat.* 33.

It was indeed (as our Lord intimateth) incongruous for thoſe, who had forſaken all things for *Chriſt*, who had embraced a condition of diſgrace, who were deſigned by ſelf-denial, humility, neglect of temporal grandeur, wealth and honour; by undergoing perſecution, and undertaking conformity to our Lord (*being baptized with the baptiſm, with which he was baptized*) to propagate the Faith of a Crucified Maſter; to ſeek, or take on them authoritative dignity; for among them there could not well be any need of commanding, or being commanded; it was more fit, that all of them ſhould conſpire to help and ſerve one another, in promoting the common deſign and ſervice of their Lord, with mutual condeſcenſion, and compliance; which was the beſt way of recommending themſelves to his acceptance, and obtaining from him anſwerable reward. Such was the drift of our Lord's diſcourſe; whereunto (as in the other caſe) he did annex the prohibition of exerciſing dominion; *Ye know* (ſaith he) *that the Princes of nations exerciſe dominion over them, and they that are great exerciſe authority upon them, but it ſhall not be ſo among you; but whoſoever will be great among you, let him be your miniſter; and whoſoever will be firſt among you, let him be your ſervant*; Ὃς ἐὰν θέλῃ, whoever among you hath a mind to ſpecial grandeur and preeminence, let him underſtand, that there is no other to be attained, beſide that which reſulteth from the humble performance of charitable Offices to his Brethren: the which whoever ſhall beſt diſcharge, he alone will become greateſt and higheſt in the eye of God.

* Τότε ἡ ἐπιστασία ἦν οὐ τιμή. ἀλλὰ πρόνοια τῶν ἀρχομένων, &c. Chryſ. *in* Acts 1. 26.

Then the Government was not an honour, but a provident care of the governed, &c.

Matt. 20. 26.

Again at another time, the Apoſtles dreaming of a ſecular Kingdom to be erected by our Lord, *diſputed among themſelves, who ſhould be the greateſt*; and for ſatisfaction preſumed to enquire of our Lord about it; when as they ſurely were very ignorant of Saint *Peter*'s being their head, ſo there was a fair occaſion as could be of our Lord's inſtructing them in that point, and injoining their duty towards him; but he did not ſo, but rather taught him together with the reſt not to pretend to any ſuch thing, as preferment above the reſt; *He ſitting down called the twelve, and ſaid unto them, If any one deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all*; how could he (conſidering the occaſion and circumſtances of that ſpeech) in plainer terms eſtabliſh equality, or diſcountenance any claim to ſuperiority among them? Had Saint *Peter* then advanced ſuch a plea, as they now affirm of right belonging to him, would he not thereby have depreſſed and debaſed himſelf to the loweſt degree?

Mar. 9. 34. Luk. 9. 46. Matt. 18. 1.

Mar. 9. 35.

Καὶ τοῖς περὶ πρωτείων φιλονεικοῦσι γνωρίμοις μετ' ἁπλότητος τὴν ἰσότητα παρεγγυᾷ, λέγων ὡς τὰ παιδία αὐτοὺς γενέσθαι δεῖν. Clem. Alex. *Str.* 5. (*p.*409.)

And to thoſe familiar friends ſtriving for the preeminence, he commends equality together with ſimplicity, ſaying, that they ought to become as little Children.

To impreſs this rule, our Lord then *calling a little child, did ſet him in the midſt of them,* telling them, that *except they were converted* (from ſuch ambitious pretences) *and became like little children,* (wholly void of ſuch conceits) *they could not enter into the Kingdom of heaven,* that is, could not in effect be ſo much as ordinary good Chriſtians; adjoining, that *whoſoever ſhould humble himſelf as did that little child* (not affecting, or aſſuming more than ſuch an innocent did) *ſhould be greateſt in the kingdom of heaven*; in real worth, and in the favour of God tranſcending the reſt; ſo that St. *Peter* claiming ſuperiority to himſelf would have forfeited any title to eminency among Chriſtians.

Again, as to the power, which is now aſcribed to Saint *Peter* by the Party of his pretended Succeſſors, we may argue from another place; where our Saviour prohibiting his Diſciples to reſemble the Jewiſh Scribes and Phariſees in their ambitious deſires and practices, their affectations of preeminence, their aſſuming places and titles importing difference of rank and authority, He ſaith, *But be ye not called Rabbi, for there is one Maſter* (one Guide, or Governour) *of you, even Chriſt, but ye are Brethren.* How more pregnably could he have declared the nature of his Conſtitution, and the relation of Chriſtians one to another eſtabliſhed therein, to exclude ſuch differences of power? Whereby one doth in way of domination impoſe his opinion or his will on others.

Matt. 23. 8. εἷς καθηγητής.

Ye are all fellow-ſcholars, fellow-ſervants and fellow-children of God; it therefore doth not become you to be any wiſe imperious over one another; but all of you humbly and lovingly to conſpire in learning and obſerving the Precepts of your common Lord; the doing which is backed with a Promiſe, and a Threat ſutable to the purpoſe; *He that exalteth himſelf ſhall be abaſed, and he that will abaſe himſelf ſhall be exalted;* the which ſentences are to be interpreted according to the intent of the Rules foregoing.

If it be ſaid, that ſuch diſcourſe doth impugn all Eccleſiaſtical Juriſdiction; I anſwer, that indeed thereby is removed all ſuch haughty, and harſh Rule, which ſome have exerciſed over Chriſtians; that αὐθεντία, *(arbitrary power,)* that ἐξουσία ἀνυπεύθυνος *(abſolute, uncontrollable authority)* that τυραννικὴ προνομία *(tyrannical prerogative)* of which the Fathers complain, that κατακυριεύειν τῶν κλήρων *(domineering over their charges)* which Saint *Peter* forbiddeth. *We* (ſaith St. *Chryſoſtoſtom) were deſigned to teach the word, not to exerciſe empire or abſolute ſovereignty; we do bear the rank of adviſers exhorting to duty.*

Chryſ. *in* 1 Tim. 3. 1. *in* Eph. *Or.* 11. Iſid. Pel. *Ep.* 4. 219. 2. 125. Greg. Naz. *Orat.* 28. 1 Pet. 5. 3.

Εἰς διδασκαλίαν λόγου προεχειρίσθημεν, οὐκ εἰς ἀρχὴν, οὐδὲ εἰς αὐθεντίαν· συμβούλων τάξιν ἐπέχομεν παραινούντων. Chryſ. *in* Eph. *Orat.* 11.

A Biſhop (ſaith St. *Hierom*) differeth from a King, in that a Biſhop *preſideth over thoſe that are willing,* the King *againſt their will*; (that is, the Biſhop's governance ſhould be ſo gentle and eaſy, that men hardly can be unwilling to comply with it; but ſhould obey, as Saint *Peter* exhorteth, οὐκ ἀναγκαστῶς, ἀλλ' ἑκουσίως, *not by conſtraint, but of their own accord*) and, *Let* (ſaith he) *the Biſhops be content with their honour; let them know*

Ille enim nolentibus præeſt, hic volentibus. Hier. *Ep.* 3. *ad Nepot.*

Ὁ μέντοι ἑκόντων ὀφείλων ἄρχειν, &c. Chryſ. *in* Tit 1 7.

He ought to rule them ſo as they may be willing to be ruled, &c.

1 Pet. 5.

Sed contenti ſint honore ſuo; Patres ſe ſciant eſſe non dominos —— Hier. *Ep.* 62. *ad* Theoph. *cap.* 3.

know themſelves to be Fathers, not Lords; they ſhould be loved, not feared.

*Amari parens, & epiſcopus debet, non timeri. Ibid. cap.*1.

And *Thou* (ſaith St. *Bernard* to Pope *Eugenius*) *doſt ſuperintend, the name of Biſhop ſignifying to thee not dominion, but duty.*

Indè denique ſuperintendis, ſonante tibi Epiſcopi nomine non dominium, ſed officium. Bern. *de Conſid.* 2. 6.

At leaſt thoſe precepts of our Lord do exclude that power, which is aſcribed to Saint *Peter* over the Apoſtles themſelves, the which indeed is greater, than in likelihood any Phariſee did ever affect; yea in many reſpects doth exceed any domination which hath been claimed or uſurped by the moſt abſolute Monarch upon earth; for the power of Saint *Peter*, in their opinion was the ſame, which now the *Roman* Biſhop doth challenge to himſelf over the Paſtors and People of God's Church, by virtue of ſucceſſion to him; (Saint *Peter*'s power being the baſe of the Papal, and therefore not narrower than its ſuperſtructure; (but what domination comparable to that hath ever been uſed in the world?

What Emperor did ever pretend to a rule ſo wide in extent (in regard either to perſons, or matters) or ſo abſolute in effect?

Who ever, beſide his Holineſs, did uſurp a command not only over the external actions, but the moſt inward cogitations of all mankind; ſubjecting the very minds and conſciences of men to his dictates, his laws, his cenſures?

Who ever thundred Curſes and Damnations on all thoſe, who ſhould preſume to diſſent from his Opinion, or to conteſt his pleaſure?

Who ever claimed more abſolute Power, in making, aboliſhing, ſuſpending Laws, or impoſing upon men what he pleaſed, under obligation of conſcience, and upon extremeſt penalties?

What Prince ever uſed a ſtyle more imperious, than is that which is uſual in the Papal Bulls; *Let it be lawful for no man whatever to infringe this expreſſion of our will and command, or to go againſt it with bold raſhneſs.*

Nulli hominum liceat hanc paginam noſtræ voluntatis & mandati infringere, vel ei auſu temerario contra ire.

What *Domitian* more commonly did admit the appellation of Lord, than doth the Pope? *our moſt Holy Lord*, is the ordinary ſtyle, attributed to him by the Fathers of *Trent*, as if they were his ſlaves, and intended to enſlave all Chriſtendom to him.

Sanctiſſimus Dominus noſter. Concil. Trid. *Seſſ.*22. *cap.*11.&c.

Who ever did exempt his Clients and Dependents in all Nations from ſubjection to Civil Laws, from undergoing common burthens and taxes, from being judged or puniſhed for their miſdemeanors and crimes?

Who ever claimed a power to diſpoſe of all things one way or other, either directly or indirectly? to diſpoſe even of Kingdoms, to judge Sovereign Princes, and to condemn them, to depoſe them from their authority, abſolving their Subjects from all allegiance to them, and expoſing their Kingdoms to rapine?

To whom but a Pope were ever aſcribed prerogatives like thoſe of judging all men, and himſelf being liable to no judgment, no account, no reproof or blame; ſo that (as a Papal Canon aſſureth us) *let a Pope be ſo bad, as by his negligence and male-adminiſtration to carry with him innumerable people to Hell, yet no mortal man whatever muſt preſume here to reprove his faults; becauſe he being to judge all men is himſelf to be judged of no man except he be catcht ſwerving from the Faith*; which is a caſe they will hardly ſuffer a man to ſuppoſe poſſible.

Si Papa ſuæ,&c. Grat. *diſ* 40. *cap.*6.

To

Concil. Lat. *ſub* Leone *X Seſſ.* 11. *p.* 133. *(in Orat. Archiep. Patrac.)*

To whom but to a Pope was ſuch Power attributed by his followers, and admitted by himſelf, that he could hear thoſe words applying to him, *All Power is given to thee in Heaven and in Earth?*

Hâc itaque fiduciâ fretus, &c. Excommun. Henrici R. in Concil. Rom. 3. *ſub* Greg 7. *apud* Bin. *Tom.* 7. *p.* 484.

Agite Apoſtolorum Sanctiſſimi Principes, &c. Plat. *in* Greg *VII* *In Concil.* Rom. 6. *apud* Bin. *p.* 491.

Such Power the Popes are wont to challenge, and when occaſion ſerveth do not fail to execute; as Succeſſors of St. *Peter*; to whom therefore conſequently they aſcribe it; and ſometimes in expreſs terms; as in that brave apoſtrophe of P. *Gregory* VII. (the Spirit of which Pope hath poſſeſſed his Succeſſors generally) *Go to therefore* (ſaid he, directing his Speech to Saint *Peter*, and Saint *Paul*) *moſt Holy Princes of the Apoſtles, and what I have ſaid confirm by your Authority, that now at length all men may underſtand, whether ye can bind and looſe; that alſo ye can take away and give on Earth Empires, Kingdoms, and whatever mortal men can have.*

Now if the aſſuming and exerciſing ſuch Powers be not that κατακυριεύειν, and κατεξουσιάζειν, that exalting ones ſelf, that being called Rabbi, Father, Maſter, which our Lord prohibiteth, what is ſo? what then can thoſe words ſignify? what could our Lord mean?

The Authority therefore which they aſſign to Saint *Peter*, and aſſume to themſelves from him, is voided by thoſe Declarations and Precepts of our Lord; the which it can hardly be well conceived that our Lord would have propoſed, if he had deſigned to conſtitute Saint *Peter* in ſuch a Supremacy over his Diſciples and Church.

7. Surveying particulars, we ſhall not find any peculiar adminiſtration committed to Saint *Peter*, nor any privilege conferred on him, which was not alſo granted to the other Apoſtles.

Et quamvis Apoſtolis omnibus poſt reſurrectionem ſuam parem poteſtatem tribuat & dicat, Sicut, &c. Cypr. *de Un. Eccl.*

2 Cor. 5. 20.
1 Cor. 4. 1. 2 Cor. 6. 4.

Was Saint *Peter* an Ambaſſador, a Steward, a Miniſter, a Vicar (if you pleaſe) or Surrogate of *Chriſt*; ſo were they, by no leſs immediate and expreſs warrant than he; for *As the Father ſent me, ſo alſo I ſend you*, ſaid our Lord preſently before his departure; by thoſe words (as St. *Cyprian* remarketh) *granting an equal Power to all the Apoſtles*; and *We* (ſaith St. *Paul*) *are Ambaſſadors for Chriſt; we pray you in Chriſt's ſtead be reconciled to God*; and, *So let a man eſteem us as the Miniſters of Chriſt, and Stewards of the Myſteries of God.*

Matt. 16. 18.
Apoc. 21. 10, 14.
Eph. 2. 20.

Was Saint *Peter* a Rock, on which the Church was to be founded? Be it ſo; but no leſs were they all; for the Wall of *Jeruſalem*, which *came down from Heaven*, had *twelve foundations, on which were inſcribed the names of the twelve Apoſtles of the Lamb*; and *We* (ſaith Saint *Paul*) *are all built upon the foundation of the Prophets and Apoſtles, Chriſt himſelf being the chief Corner-ſtone*; whence *Equally* (ſaith St. *Hierom*) *the ſtrength of the Church is ſetled upon them.*

Ex æquo ſuper eos Eccleſiæ fortitudo ſolidatur. Hier. *in* Jovin. 1. 14.

1 Pet. 2. 5.
1 Cor. 3. 10.

Was Saint *Peter* an Architect of the *Spiritual houſe* (as himſelf called the Church?) ſo were alſo they; for *I* (ſaith Saint *Paul*) *as a wiſe Maſter-builder have laid the Foundation.*

Matt. 16. 19.

Were *the Keys* of the Church (or *of the Kingdom of Heaven*) committed to him? So alſo were they unto them; They had a Power to open and ſhut it by effectual inſtruction and perſuaſion, by diſpenſation of the Sacraments, by exerciſe of Diſcipline, by excluſion of ſcandalous and heretical Perſons; Whatever faculty the Keys did import, the

Apoſtles did uſe it in the foundation, guidance and government of the Church; and did (as the Fathers teach) impart it to thoſe, whom they did in their ſtead conſtitute to feed and govern the Church.

Had Saint *Peter* a Power given him of binding and looſing effectually? So had they, immediately granted by our Saviour, in as full manner, and couched in the ſame terms; *If thou ſhalt bind on Earth, it ſhall* Matt. 16. 19. *be bound in Heaven*, ſaid our Lord to him; and *Whatſoever things ye ſhall* Matt. 18. 18. *bind on Earth, they ſhall be bound in Heaven*, ſaid the ſame Divine mouth to them.

— ὅτι γε καὶ τοῖς ἀπ' ἐκείνων τὸ ἀρχιερατικὸν κατὰ διαδοχὴν ἐπιβεβλημένοις ἀξίωμα, τὴν αὐτὴν προσεῖναι τοῦ δεσμεῖν καὶ λύειν ἐξουσίαν πιστεύομεν. Phot. *Cod.*283. *p.* 1600.

Thoſe, who by Succeſſion from them (*viz.* the Apoſtles,) were endowed with Epiſcopal Authority, we believe to have the ſame Power of binding and looſing.

Had he a privilege to remit and retain ſins? it was then by virtue of that common grant or promiſe; *Whoſe ſoever ſins ye remit, they ſhall be* Joh.20.23. *remitted; and whoſe ſoever ſins ye retain, they are retained.*

Had he power and obligation to feed the Sheep of *Chriſt* (all or ſome?) ſo had they indefinitely and immediately: ſo had others by Authority derived from them; who were nominated *Paſtors*; who had this charge Eph.4.11. laid on them: *Take heed unto your ſelves, and to all the Flock, over which* Act 20. 28. *the Holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own Blood*; whom he doth himſelf exhort, *Feed the Flock of God which is among you, taking the overſight thereof*: Let 1 Pet. 5.2. feeding ſignify what it can, inſtruction or guidance, or governance, or all of them together (*Regio more impera*, if you pleaſe, as *Bellarmine* will have it) it did appertain to their charge; to teach was a common duty, to lead and to rule were common functions; Saint *Peter* could not, nor would not appropriate it to himſelf; it is his own exhortation, when he taketh moſt upon him, *Be mindful of the commandment* (or pre- 2 Pet. 3.2. cept) *of us the Apoſtles of the Lord and Saviour.*

Was his commiſſion univerſal, or unlimited? ſo was theirs, by the Matt. 28. 19. ſame immediate Authority; for *All Power* (ſaid he to them, when he gave his laſt charge) *is given to me in Heaven and in Earth, Go therefore and teach all Nations, baptizing them, and teaching them to obſerve all things,* Mark 16. 15. *whatſoever I commanded you*, and *Go ye into all the world, and preach the* Luke 24. 47. *Goſpel to every Creature.*

They (as St. *Chryſoſtom* ſpeaketh) *were all in common intruſted with the whole world, and had the care of all Nations.*

Πάντες κοινῇ τὴν οἰκουμένην ἐμπιστευθέντες. Chryſ. Tom 8. *p.*115. *Tom.*5. *Orat.*47. *in* 2 Cor.12.28.

Was he furniſhed with extraordinary gifts, with ſpecial graces, with continual directions and aſſiſtances for the diſcharge of the Apoſtolical Office? ſo were they; for the *promiſe* was common of ſending the Holy Luke 24. 49. Spirit, *to lead them into all truth*, and *cloathing them with the power from on* Joh.16.13, 14,26. *high*; and of endowing them with Power to perform all ſorts of miraculous Works; Our Lord before his departure *breathed into them, and* Luke 24. 49. *ſaid, Receive ye the Holy Ghoſt*; *All of them* (ſaith Saint *Luke*) *were filled* Mark 16. 17. *with the Holy Ghoſt*; all of them with confidence and truth could ſay, *It hath ſeemed God unto the Holy Ghoſt, and to us*; all of them did abun- Joh.20.22. Act.2.24. dantly partake of that character, which Saint *Paul* reſpected, when Act.15.28. he did ſay, *The Signs of an Apoſtle were wrought among you, in ſigns and* 2 Cor. 12. 11,12. *wonders, and mighty deeds.*

Did Saint *Peter* repreſent the Church as receiving privileges in its behalf; as the Fathers affirm? ſo did they according to the ſame Fa-

Cui totius Eccleſiæ figuram gerenti, &c. Aug. *Ep.*165.

thers;

Ergò ſi perſonam gerebant Eccleſiæ, & ſic illis hoc dictum eſt, tanquam ipſi Eccleſiæ diceretur, pax Eccleſiæ dimittit peccata,&c. Aug. *de Bapt. c. Dom.*3.18.

thers; *If therefore* (ſaith St. *Auſtin*, citing the famous place, *ſicut me miſit Pater*) *they did bear the Perſon of the Church, and this was ſaid to them as if it were ſaid to the Church it ſelf, then the peace of the Church remitteth Sins.*

What ſingular prerogative then can be imagined appertaining to Saint *Peter?* what ſubſtantial advantage could he pretend to beyond the other Apoſtles? Nothing ſurely doth appear; whatever the Patrons of his Supremacy do claim for him, is precariouſly aſſumed, without any fair colour of proof: he for it is beholding not to any teſtimony of Holy Scripture, but to the invention of Roman fancy: We may well infer with Cardinal *Cuſanus*; *We know that Peter did not receive more Power from Chriſt than the other Apoſtles; for nothing was ſaid to Peter, which was not alſo ſaid to the other; Therefore* (addeth he) *we rightly ſay, that all the Apoſtles were equal to Peter in Power.*

Scimus quòd Petrus nihil plus poteſtatis à Chriſto recepit aliis Apoſtolis; nihil enim dictum eſt ad Petrum, quod aliis etiam dictum non eſt. Ideo rectè dicimus omnes Apoſtolos eſſe æquales cum Petro in poteſtate. Card. Cuſ. *de Conc.* Cath. 2. 13.

8. Whereas Saint *Peter* himſelf did write two *Catholick Epiſtles*; there doth not in them appear any intimation, any air or ſavour of pretence to this Arch-apoſtolical Power. It is natural for Perſons endowed with unqueſtionable Authority (howſoever otherwiſe prudent and modeſt) to diſcover a ſpice thereof in the matter, or in the ſtyle of their writing; their Mind conſcious of ſuch advantage will ſuggeſt an authoritative way of expreſſion; eſpecially when they earneſtly exhort, or ſeriouſly reprove, in which caſes their very Authority is a conſiderable motive to aſſent or compliance, and ſtrongly doth impreſs any other arguments; But no Critick peruſing thoſe *Epiſtles* would ſmell a Pope in them. The Speech of Saint *Peter*, although preſſing his Doctrine with conſiderations of this nature, hath no tang of ſuch Authority.

1 Pet.5.1. *The Elders,* (ſaith he) *which are among you, I exhort, who alſo am an Elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the Glory that ſhall be revealed*; by ſuch excellent, but common advantages of his Perſon and Office he preſſeth on the Clergy his advices.

Had he been what they make him, he might have ſaid, I the peculiar Vicar of *Chriſt*, and Sovereign of the Apoſtles do not only exhort, but require this of you; this language had been very proper, and no leſs forcible; but nothing like this, nothing of the Spirit and Majeſty of a Pope is ſeen in his diſcourſe; there is no *pagina noſtræ voluntatis & mandati*, which now is the Papal ſtyle; when He ſpeaketh higheſt, it is in the common name of the Apoſtles, *Be mindful* (ſaith he) *of the command* (that is of the Doctrine, and Precepts) *of us the Apoſtles of the Lord and Saviour.*

τῆς ἐντολῆς. 2 Pet.3.2.

Καὶ γὰρ τὰς προῤῥήσεις ἃς ἐν τοῖς εὐαγγελίοις ὁ Χριστὸς προαναφωνεῖ, ταύτας εἰς ἔργον ἐνταῦθά ἐστιν ἰδεῖν, καὶ ἐπ' αὐτῶν τῶν πραγμάτων διαλάμπουσαν τὴν ἀλήθειαν. Chryſ. *in* Act. 1.

9. In the Apoſtolical Hiſtory, the proper place of exerciſing this power (*wherein, as* St. *Chryſoſtom* ſaith, *we may ſee the predictions of Chriſt, which he uttered in the Goſpels, reduced to act, and the truth of them ſhining in the things themſelves*) no footſtep thereof doth appear.

We cannot there diſcern, that Saint *Peter* did aſſume any extraordinary authority, or that any deference by his Brethren was rendered to him as to their Governour or Judge. No inſtance there doth occur of his laying commands on any one Apoſtle, or exerciſing any act of juriſdiction upon any one; but rather to the contrary divers paſſages are obſervable, which argue, that he pretended to no ſuch thing, and that others did not underſtand any ſuch thing belonging to him.

His temper indeed and zeal commonly did prompt him to be moſt forward in ſpeaking and acting upon any emergency for the propagation or maintenance of the Goſpel; and the memory of the particular charge which our Lord departing had lately put on him, ſtrongly might inſtigate him thereto; regard to his ſpecial gifts, and ſufficiency, did incline the reſt willingly to yield that advantage to him; and perhaps becauſe upon the conſiderations before touched, they did allow ſome preference in order to him; but in other reſpects, as to the main adminiſtration of things, he *is but one among the reſt*; not taking upon him in his ſpeech or behaviour beyond others. All things are tranſacted by common agreement, and in the name of all concurring; no appeal in caſes of difference is made ſingly to him, no peremptory deciſion or decree is made by him; no orders are iſſued out by him alone, or in a ſpecial way; in Eccleſiaſtical Aſſemblies he acteth but as one member; in deliberations he doth only propound his opinion, and paſſeth a ſingle vote; his judgment and practice are ſometime queſtioned, but he is put to render an account of them; he doth not ſtand upon his Authority, but aſſigneth reaſons to perſuade his opinion, and juſtify his actions; yea ſometimes he is moved by the reſt, receiving orders and employment from them; theſe things we may diſcern by conſidering the inſtances which follow.

Ὡς θερμὸς, καὶ ὡς ἐμπιστευθεὶς παρὰ τοῦ Χριστοῦ τὸ ποιμνίον καὶ ὡς τοῦ χοροῦ πρῶτος ἀεὶ πρότερος ἄρχεται τοῦ λόγου. Chryſ. *in* Act. 1. 15.

As being a man hot and earneſt, and as intruſted with the flock by Chriſt, and as the fore-man of the company, he ever begins to ſpeak.

Εἰκότως ταῦτα ἐγένετο διὰ τὴν ἀρετὴν τοῦ ἀνδρὸς — *in* Act. 1. 26.

Probably ſo it fell out by reaſon of the ſignal vertue of the man.

Ἕτερός τις τῶν ἀπ' ἐκείνου τοῦ χοροῦ Chryſ. *de Sacerd. Or.* 4.

Ὅρα δ' αὐτὸν μετὰ κοινῆς πάντα ποιοῦντα γνώμης· οὐδὲν αὐθεντικῶς, οὐδὲ ἀρχικῶς. Chryſ. *in* Act. 1. 16.

Behold him doing all things by common conſent; nothing authoritatively, nor imperiouſly.

In the deſignation of a new Apoſtle, to ſupply the place of *Judas*, he did indeed ſuggeſt the matter and lay the caſe before them, he firſt declared his ſenſe; but the whole company did chuſe two, and referred the determination of one to lot, or to God's arbitration.

Act. 1.
Act. 1. 15, 21.
Act. 23. 26

καὶ ἔστησαν δύο —

At the inſtitution of Deacons, *the twelve did call the multitude of Diſciples*, and directed them *to elect* the perſons; and the propoſal being *acceptable* to them, it was done accordingly; *they choſe Stephen*,&c. whom *they ſet before the Apoſtles, and when they had prayed, they laid their hands on them.*

Act. 6. 2.

V. 5. καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον.

In that important tranſaction about the obſervance of Moſaical Inſtitutions, *a great ſtir and debate being ſtarted*; which Saint *Paul* and Saint *Barnabas* by diſputation could not appeaſe, what courſe was then taken? did they appeal to Saint *Peter* as to the Supreme Dictator and Judge of Controverſies? not ſo; but *they ſent to the Apoſtles and Elders at Jeruſalem to enquire about the queſtion:* when thoſe great Meſſengers were arrived there, *they were received by the Church, and the Apoſtles, and Elders*; and having made their report, *the Apoſtles and Elders did aſſemble to conſider about that matter.* In this Aſſembly, *after much debate* paſſed, and that many had freely uttered their ſenſe, Saint *Peter roſe up*, with Apoſtolical gravity, declaring what his reaſon and experience did ſuggeſt conducing to a reſolution of the point; whereto his words might indeed be much available, grounded not only upon common reaſon, but upon ſpecial revelation concerning the caſe; whereupon Saint

Act. 15.
Γενομένης στάσεως, καὶ συζητήσεως οὐκ ὀλίγης.
Ver. 2.
V. 4.
V. 6.
V. 7.

James, alledging that revelation and backing it with reaſon drawn from Scripture, with much authority pronounceth his judgment: *Therefore*, ſaith he, *I judge*, (that is, ſaith St. *Chryſoſtom, I authoritatively ſay*) *that we trouble not them, who from among the Gentiles are turned to God*; *but that we write unto them*, &c. And the reſult was, that according to the propoſal of Saint *James*, it was by general conſent determined to ſend a decretal Letter unto the Gentile Chriſtians, containing a Canon or Advice directive of their practice in the caſe; *It then ſeemed good to* (or was decreed by) *the Apoſtles and Elders, with the whole Church, to ſend*—— and the Letter ran thus, *The Apoſtles and Elders, and Brethren to the Brethren of the Gentiles.*—— Now in all this action, (in his leading precedent for the management of things in Eccleſiaſtical Synods and Conſiſtories) where can the ſharpeſt ſight deſcry any mark of diſtinction or preeminence which Saint *Peter* had in reſpect to the other Apoſtles? did Saint *Peter* there any-wiſe behave himſelf like his pretended Succeſſors upon ſuch occaſions? what authority did he claim or uſe before that Aſſembly, or in it, or after it; did he ſummon or convocate it? no, they met upon common agreement: did he preſide there? no, but rather Saint *James*, *to whom* (ſaith St. *Chryſoſtom*) *as Biſhop of Jeruſalem the Government was committed*: did he offer to curb or check any man, or to reſtrain him from his liberty of diſcourſe there? no, *there was much diſputation*, every man frankly ſpeaking his ſenſe: did he more than uſe his freedom of ſpeech becoming an Apoſtle, in arguing the caſe, and paſſing his vote? no, for in ſo exact relation nothing more doth appear: did he form the definitions, or pronounce the Decree reſulting? no, Saint *James* rather did that; for (as an ancient Author ſaith) *Peter did make an Oration, but Saint James did enact the Law*: was, beſide his ſuffrage in the debate, any ſingular approbation required from him, or did he by any Bull confirm the Decrees? no ſuch matter; theſe were devices of ambition, creeping on and growing up to the pitch where they now are. In ſhort, doth any thing correſpondent to Papal pretences appear aſſumed by Saint *Peter*, or deferred to him? If Saint *Peter* was ſuch a Man as they make him, how wanting then was he to himſelf, how did he neglect the right and dignity of his Office, in not taking more upon him, upon ſo illuſtrious an occaſion, the greateſt he did ever meet with? How defective alſo were the Apoſtolical College, and the whole Church of *Jeruſalem*, in point of duty and decency, yielding no more deference to their Sovereign, the Vicar of their Lord? Whatever account may be framed of theſe defailances, the truth is, that Saint *Peter* then did know his own place and duty better, than men do know them now; and the reſt as well underſtood how it became them to demean themſelves; St. *Chryſoſtom*'s reflections on thoſe paſſages are very good, that indeed then *there was no faſtuouſneſs in the Church*, and *the ſouls of thoſe primitive Chriſtians were clear of Vanity*; the which diſpoſitions did afterward ſpring up and grow rankly to the great prejudice of Religion, begetting thoſe exorbitant pretences, which we now diſprove.

Again,

Act. 15. V. 13 — V. 14. v. 15.

Διὸ ἐγὼ κρίνω. V. 19.

Τί ἐστι κρίνω ἐγώ; ἀντὶ τοῦ μετ᾽ ἐξουσίας λέγω τοῦτο εἶναι. Chryſ.

Τότε ἔδοξε τοῖς, &c. V. 22.

Τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων, καὶ τῶν πρεσβυτέρων. Act. 16. 4.

Κρίναντες ἡμεῖς ἐπεστείλαμεν. Act. 21. 25.

Ἰάκωβος ὁ ἀδελφὸς τοῦ Κυρίου τὴν Ἐκκλησίαν τότε ἐπεσκόπευεν ἐν ἀρχῇ τὴν ἐν Ἱεροσολύμοις, καὶ τῶν ἐξ Ἰουδαίων πιστευσάντων προειστήκει πάντων. Chry. *Tom.* 5. *Or.* 59.)

Ἐκεῖνος γὰρ τὴν ἀρχὴν ἐγκεχειρισμένος —— ἐν δυναστείᾳ ἦν. Chryſ. *in loc.*

For he had the Government committed to him —— he was impowered.

Πέτρος δημηγορεῖ, ἀλλ᾽ Ἰάκωβος νομοθετεῖ. Heſych *apud* Phot. *Cod.* 275.

Οὕτως οὐδεὶς τῦφος ἦν ἐν τῇ Ἐκκλησίᾳ· οὕτως καθαρὰ δόξης ἦν αὐτῶν ἡ ψυχή. Chryſ. *ibid.*

Again, when Saint *Peter* being warned from Heaven thereto, did receive *Cornelius*, a Gentile Souldier, unto Communion; divers good Chriſtians, who were ignorant of the warrantableneſs of that proceeding (as others commonly were, and Saint *Peter* himſelf was, before he was informed by that ſpecial revelation) did not fear διακρίνεσθαι πρὸς αὐτὸν, *to conteſt with him* about it; not having any notion (as it ſeemeth) of his Supreme unaccountable Authority (not to ſay of that infallibility, with which the Canoniſts and Jeſuits have inveſted him) unto whom Saint *Peter* rendreth a fair account, and maketh a ſatisfactory Apology for his proceedings; not brow-beating thoſe audacious contenders with his Authority, but gently ſatisfying them with reaſon. But if he had known his Power to be ſuch, as now they pretend it to be, he ſhould have done well to have aſſerted it, even out of Good-will and Charity to thoſe good Brethren; correcting their errour and checking their miſdemeanour; ſhewing them what an enormous preſumption it was ſo to contend with their Sovereign Paſtor and Judge.

Act. 10. 28. Καὶ ἐμοὶ ὁ Θεὸς ἔδειξε — Act. 11. 12. Act. 11. 2.

Bell. *de Pont.* Rom. 4. 3, 4, &c.
Act. 11. 18.
Ὅρα τὸ ἄτυφον καὶ ἀκενόδοξον, — ὅρα πῶς ἀπολογεῖται, καὶ οὐκ ἀξιοῖ τῷ τοῦ διδασκάλου ἀξιώματι κεχρῆσθαι. Chryſ.
See how free he is from pride and vainglory; ſee how he excuſes himſelf, and thinks himſelf not worthy to have the honour of a Maſter.

Ità ut Petrus quoq; timens ne culparetur ab ipſis. Iren. 3. 12.

N. In the matter at *Antioch* Saint *Peter* did comply with Saint *James*, and the Judaizers, which did not beſeem ſuch Authority.

Farther, ſo far was Saint *Peter* from aſſuming Command over his Brethren, that he was upon occaſion ready to obey their Orders; as we may ſee by that paſſage, where upon the converſion of divers perſons in *Samaria*, it is ſaid, that *the Apoſtles hearing it, did ſend to them Peter and John, who going down prayed for them, that they might receive the Holy Ghoſt.* The Apoſtles ſent him, that, had he been their Sovereign, would have been ſomewhat unſeemly and preſumptuous; for Subjects are not wont to ſend their Prince, or Souldiers their Captain; to be ſent being a mark of inferiority, as our Lord himſelf did teach; *A Servant* (ſaid he) *is not greater than his Lord, nor he that is ſent greater than he that ſent him.* Saint *Luke* therefore ſhould at leaſt have ſo expreſſed this paſſage, that the Apoſtles might have ſeemed to keep their diſtance, and obſerved good manners: if he had ſaid, they beſeeched him to go, that had ſounded well; but *they ſent him*, is harſh, if he were *Dominus noſter Papa*, as the modern Apoſtles of *Rome* do ſtyle their *Peter*. The truth is, then among Chriſtians there was little ſtanding upon *Punctilio's*, private conſiderations and pretences to power then took ſmall place; each one was ready to comply with that which the moſt did approve, the community did take upon it to preſcribe unto the greateſt perſons, as we ſee again in another inſtance, where the Brethren at *Antioch* did *appoint Paul and Barnabas* (the moſt conſiderable perſons among them) *to go up unto Jeruſalem.* They were then *ſo generous, ſo merciful, ſo full of charity, as rather than to cauſe or foment any diſturbance, to recede, or go whither the multitude pleaſed, and do what was commanded by it.*

Act. 8. 14. Joh. 13. 16. Ἔταξαν ἀναβαίνειν Π. καὶ Β. Act. 15. 2. 13. 3.

Τίς οὖν ἐν ὑμῖν γενναῖος; τίς εὔσπλαγχνος; τίς πεπληροφορημένος ἀγάπης; εἰπάτω, εἰ δι' ἐμὲ στάσις, καὶ ἔρεις, καὶ σχίσματα, ἐκχωρῶ, ἄπειμι οὗ ἐὰν βούλησθε, καὶ ποιῶ τὰ προστασσόμενα ὑπὸ τοῦ πλήθους. Clem. *ad* Cor. *p.* 69.
Who among you is noble and generous? who has bowels of compaſſion? who is full of charity? Let him ſay, If for my ſake there be ſedition, and ſtrife, and diviſions, I will depart and go whither you would have me, and do what ſhall be enjoyned me by the multitude.

10. In all relations, which occur in Scripture, about Controverſies incident of Doctrine or Practice, there is no appeal made to Saint *Peter's* Judgment, or allegation of it as deciſive, no Argument is built on his

Authority; diſſent from his Opinion, or diſconformity to his Practice, or diſobedience to his Orders are not mentioned as ground of reproof, as aggravation of any errour, any miſdemeanour, any diſorder; which were very ſtrange, if then he was admitted or known to be the Univerſal Prince and Paſtor of Chriſtians, or the Supreme Judge and Arbitrator of Controverſies among them: for then ſurely the moſt clear, compendious and effectual way to confute any errour, or check any diſorder, had been to alledge the Authority of Saint *Peter* againſt it; who then could have withſtood ſo mighty a prejudice againſt his cauſe? If now a queſtion doth ariſe about any Point of Doctrine, inſtantly the Parties (at leaſt one of them, which hopeth to find moſt favour) hath recourſe to the Pope to define it; and his Judgment, with thoſe who admit his pretences, proveth ſufficiently deciſive, or at leaſt greatly ſwayeth in prejudice to the oppoſite Party. If any Hereſy, or any Opinion diſagreeing from the current ſentiments is broached, the Pope preſently doth roar, that his voice is heard through Chriſtendom, and thundreth it down; if any Schiſm or diſorder ſpringeth up, you may be ſure that *Rome* will inſtantly meddle to quaſh it, or to ſettle matters as beſt ſtandeth with its Principles and Intereſts; ſuch influence hath the ſhadow of Saint *Peter*'s Authority now; but no ſuch regard was then had to poor *Pope Peter* himſelf; he was not ſo buſy and ſtirring in ſuch caſes: the Apoſtles did not ſend Hereticks to be knocked down by his Sentence, nor Schiſmaticks to be ſcourged by his Cenſure, but were fain to uſe the long way of Diſputation, ſtriving to convince them by Teſtimonies of Scripture, and rational Diſcourſe. If they did uſe *authority*, it was their own; which they *challenge as given to them by Chriſt for edification*, or upon account of the more than ordinary gifts and graces of the Divine Spirit, conferred on them by God.

2 Cor. 13. 10. 10.8. 12.21. 1 Cor. 4.2. 2 Theſ. 3. 14. 1 Cor. 7. 25,40. 1 Theſ. 4.8.

11. Saint *Peter* no where doth appear intermedling as a Judge or Governour paramount in ſuch caſes; yea where he doth himſelf deal with Hereticks, and diſorderly perſons, confuting and reproving them (as he dealeth with divers notoriouſly ſuch) he proceedeth not as a Pope decreeing, but as an Apoſtle warning, arguing, and perſuading againſt them.

It is particularly remarkable how Saint *Paul* reproving the factions, which were among Chriſtians at *Corinth*, doth repreſent the ſeveral Parties, ſaying, *I am of Paul, I am of Apollos, I am of Cephas, I am of Chriſt*; Now ſuppoſing the caſe then had been clear and certain (and if it were not ſo then, how can it be ſo now?) that Saint *Peter* was Sovereign of the Apoſtles, is it not wonderful, that any Chriſtian ſhould prefer any Apoſtle, or any Preacher before him? as if it were now clear and generally acknowledged that the Pope is truly what he pretendeth to be, would any body ſtand in competition with him, would any glory in a relation to any other Miniſter before him?

1 Cor. 1. 12. 3.21.

It is obſervable how St. *Clemens* reflecteth on this contention; *Ye were* (ſaith he) *leſs culpable for that partiality; for ye did then incline to renowned Apoſtles, and to a man approved by them*; but now, &c.

Ἀλλ' ἡ πρόσκλισις ἐκείνη ἧττον ἁμαρτίαν ὑμῖν προσήνεγκεν· προσεκλίθητε γὰρ Ἀποστόλοις μεμαρτυρημένοις, καὶ ἀνδρὶ δεδοκιμασμένῳ παρ' αὐτοῖς· νυνὶ δὲ, &c. Clem. *ad* Corinth. *p* 61.

If it be replied, that *Chriſt* himſelf did come into the compariſon; I anſwer that probably no man was ſo vain, as to compare him with the reſt, nor indeed could any there pretend to have been baptized by him (which was the ground of the emulation in reſpect of the others) but thoſe who ſaid they were of *Chriſt*, were the wiſe and peaceable ſort, who by ſaying ſo declined and diſavowed faction; whoſe behaviour Saint *Paul* himſelf in his diſcourſe commendeth and confirmeth, ſhewing that all indeed were *of Chriſt*, the Apoſtles being only his Miniſters to work faith and vertue in them. *None* (ſaith St. *Auſtin*) *of thoſe contentious perſons were good, except thoſe who ſaid, but I am of Chriſt.*

1 Cor. 3. 5.

Falſum eſt quòd illi boni erant, exceptis eis qui dicebant, Ego autem Chriſti. Aug. *cont.* Creſcon.1.27.

We may alſo here obſerve, that Saint *Paul* in reflecting upon theſe contentions had a fair occaſion of intimating ſomewhat concerning Saint *Peter*'s Supremacy, and aggravating their blameable fondneſs, who compared others with him.

12. The conſideration of the Apoſtles proceeding in the converſion of people, in the foundation of Churches, and in adminiſtration of their ſpiritual affairs, will exclude any probability of Saint *Peter*'s Juriſdiction over them.

They went about their buſineſs not by Order or Licence from St. *Peter*, but according to ſpecial inſtinct and direction of God's Spirit *(being ſent forth by the Holy Ghoſt; going by revelation)* or according to their ordinary prudence, and the habitual *wiſdom given unto them*; by thoſe aids, (without troubling St. *Peter* or themſelves more) they founded Societies, they ordained Paſtors, they framed Rules and Orders requiſite for the Edification and good Government of Churches, reſerving to themſelves a kind of paramount inſpection and juriſdiction over them; which in effect was only πατρικὴ ἐπιμέλεια, *a paternal care* over them; which they particularly claimed to themſelves upon account of ſpiritual parentage, for that they had begotten them to *Chriſt*: *If* (ſaith St. *Paul* to the *Corinthians*) *I am not an Apoſtle to others, I am however ſo to you?* why ſo? becauſe he had converted them, and could ſay, *As my beloved Sons I warn you, for though ye have ten thouſand Inſtructors in Chriſt, yet ye have not many fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.* This paternal charge they did exerciſe without any dependence, or regard to Saint *Peter*, none ſuch appearing, it not being mentioned that they did ever conſult his pleaſure, or render him an account of their proceedings; but it rather being implied in the reports of their actions, that they proceeded abſolutely, by virtue of their Univerſal Office and Commiſſion of our Lord.

Ἐκπεμφθέντες ὑπὸ τοῦ πνεύμ. ἁγ.
Act. 13. 4. 2. 16. 6,9.
Gal. 2. 2. κατ᾽ ἀποκάλυψιν.
2 Pet. 3. 5.
1 Cor. 7. 17. 11. 34. 16. 1.
Tit. 1. 5.
Iſid. Pel.
1 Theſ. 2. 7, 11.
1 Cor. 9. 2.
Act. 18. 1.
1 Cor. 4. 14, 15.
Gal. 4. 19.

If it be alledged that Saint *Paul* went to *Jeruſalem* to Saint *Peter*; I anſwer that it was *to viſit him* out of reſpect and love; or to confer with him for mutual edification and comfort; or at moſt to obtain approbation from him and the other Apoſtles, which might ſatisfy ſome doubters, but not to receive his commands or authoritative inſtructions from him; it being, as we ſhall afterwards ſee, the deſign of Saint *Paul*'s diſcourſe to diſavow any ſuch dependence on any man whatever. So doth St. *Chryſoſtom* note, *What* (ſaith he) *can be more humble than this Soul? after ſo many and ſo great exploits, having no need at all of Peter, or of his diſcourſe, but being in dignity equal to him (for I will now ſay no more) he yet doth go up to him, as to one greater and ancien-*

Gal. 1. 18. ἱστορῆσαι.

Τί ταύτης ταπεινοφρονέστερον γένοιτ᾽ ἂν τῆς ψυχῆς; μετὰ τοσαῦτα καὶ τοιαῦτα κατορθώματα μηδὲν Πέτρου δεόμενος, μηδὲ τῆς ἐκείνου φωνῆς, ἀλλ᾽ ἰσότιμος ὢν αὐτῷ (πλέον γὰρ οὐδὲν ἐρῶ τέως) ὅμως ἀνέρχεται ὡς πρὸς μείζονα, καὶ πρεσβύτερον· καὶ τῆς ἀποδημίας αὐτῷ τῆς ἐκεῖ γίνεται αἰτίας ἡ ἱστορία Πέ-

ter; *and a ſight alone of Peter is the cauſe of his journey thither.* ---- And *He went* (ſaith he again) *not to learn any thing of him, nor to receive any correction from him, but for this only, that he might ſee him, and honour him with his preſence.*

τρου μόνου. —— οὐχ ὡς μαθησόμενός τι παρ' αὐτοῦ, οὐδὲ ὡς διόρθωσίν τινα δεξάμενος, ἀλλὰ διὰ τοῦτο μόνον, ὥστε ἰδεῖν αὐτὸν καὶ τιμῆσαι τῇ παρουσίᾳ. Chryſ. *in* Gal. 1. 18.

And indeed that there was no ſuch deference of the Apoſtles to Saint *Peter*, we may hence reaſonably preſume, becauſe it would then have been not only impertinent and needleſs, but inconvenient and troubleſome. For,

13. If we conſider the nature of the Apoſtolical Office, the ſtate of things at that time, and the manner of Saint *Peter*'s Life; in correſpondence to thoſe things, he will appear uncapable, or unfit to manage ſuch a juriſdiction over the Apoſtles as they aſſign him.

The nature of the Apoſtolical Miniſtry was ſuch, that the Apoſtles were not fixed in one place of reſidence, but were continually moving about the World, or *in procinctu*, ready in their gears to move whither Divine ſuggeſtions did call them, or fair occaſion did invite them, for the propagation or furtherance of the Goſpel.

2 Cor. 11. 25.

Ἐπειδὰν γὰρ ἤμελλον τῆς οἰκουμένης τὴν ἐπιτροπὴν ἀναδέξασθαι, οὐκ ἔδει συμπεπλέχθαι λοιπὸν ἀλλήλοις· ἦ γὰρ ἂν μεγάλη τοῦτο τῇ οἰκουμένῃ γέγονε ζημία. Chryſ. *in* John 21. 23.

For ſeeing they were to take upon them the inſpection and ſuperintendency of all the World, it behoved them not any longer to be mixt or conjoyned together, for this had been a great loſs and hinderance to the World.

1 Cor. 4. 9. 2 Cor. 4. 8. 6. 4. 11. 25. Matt. 24. 9. Luke 21. 12.

The ſtate of things was not favourable to the Apoſtles, who were diſcountenanced and diſgraced, perſecuted, and driven from one place to another; (as our Lord foretold of them) Chriſtians lay ſcattered about at diſtant places, ſo that opportunities of diſpatch for conveyance of inſtructions from him, or of accounts to him were not eaſily found.

Euſeb. 3. 1. Niceph. 2. 38, 39, 40. Tertul. *ad* Jud. *cap.* 7

* Ὁ τὴν οἰκουμένην σταδιεύσας, καὶ τῷ περὶ πίστεως δρόμῳ τὸν κόσμον μικρὸν ἀποφήνας. Baſ. Seleuc. *Or.* 2.

He that run his race through the whole Univerſe, and by his ſo eager running for the Faith made the World as it were too narrow for him.

Col. 1. 6. 23. Rom. 10. 18.

Saint *Thomas* preaching in *Parthia*, Saint *Andrew* in *Scythia*, Saint *John* in *Aſia*, *Simon Zelotes* in *Britain*, * Saint *Paul* in many places; other Apoſtles and Apoſtolical men in *Arabia*, in *Æthiopia*, in *India*, in *Spain*, in *Gaul*, in *Germany*, *in the whole World, and in all the Creation under Heaven* (as Saint *Paul* ſpeaketh) could not well maintain correſpondence with Saint *Peter*; eſpecially conſidering the manner of his Life, which was not ſettled in any one known place, but movable and uncertain; for he continually roved over the wide World, preaching the Goſpel, converting, confirming and comforting Chriſtian People, as occaſion ſtarting up did induce; how then could he conveniently diſpenſe all about his ruling and judging influence? how in caſes incident could direction be fetched from him, or reference be made to him by thoſe ſubordinate Governors, who could not eaſily know where to come at him, or whence to hear from him in any competent time? To ſend to him had been to ſhoot at rovers; affairs therefore which ſhould depend on his reſolution and orders, muſt have had great ſtops; he could but very lamely have executed ſuch an office; ſo that his juriſdiction muſt have been rather an extreme inconvenience and encumbrance, than any-wiſe beneficial or uſeful to the Church.

Gold and Silver he had none, or a very ſmall Purſe to maintain Dependents and Officers to help him; (Nuncio's, Legates *à latere*, Secretaries, Auditors, *&c.*) Infinity of affairs would have oppreſſed a poor helpleſs man; and to bear ſuch a burthen as they lay on him no one could be ſufficient.

14. It was indeed moſt requiſite, that every Apoſtle ſhould have a complete, abſolute, independent Authority in managing the concerns and duties of his Office; that he might not any-wiſe be obſtructed in the diſcharge of them; not clogged with a need to conſult others, not hampered with orders from thoſe who were at diſtance, and could not well deſcry what was fit in every place to be done.

The direction of him who had promiſed to be *perpetually preſent with them*, and by his Holy Spirit to guide, to inſtruct, to admoniſh them upon all occaſion, was abundantly ſufficient; they did not want any other conduct or aid beſide that ſpecial Light and powerful Influence of Grace, which they received from him; the which ἱκάνωσεν αὐτοὺς, *did* (as Saint *Paul* ſpeaketh) *render them ſufficient Miniſters of the New Teſtament.*

Matt.28. 20.
Joh.16.13. 14.26.
2 Cor.3.5.
Rom.15. 15.

Accordingly their diſcourſe and practice do thoroughly ſavour of ſuch an independence; nor in them is there any appearance of that being true, which *Bellarmine* dictateth, that *the Apoſtles depended on Saint Peter, as on their head, and commander.*

—— à quo illi tanquam à capite, & imperatore ſuo pendebant. Bellarm. *de Pont.* 1. 16.

15. Particularly the diſcourſe and behaviour of Saint *Paul* towards Saint *Peter* doth evidence, that he did not acknowledge any dependence on him, any ſubjection to him.

Saint *Paul* doth often purpoſely aſſert to himſelf an independent and abſolute power, inferiour or ſubordinate to none other, inſiſting thereon for the enforcement or neceſſary defence of his Doctrine and Practice; (*I have become a fool in glorying, ye have compelled me,* (ſaith he) alledging divers pregnant arguments to prove and confirm it, drawn from the manner of his call, the characters and warrants of his Office, the tenour of his proceedings in the diſcharge of it, the ſucceſs of his endeavours, the approbation and demeanour toward him of other Apoſtles.

2 Cor.12. 11.
Rom.11. 13.

As for his call and commiſſion to the Apoſtolical Office, he maintaineth (as if he meant deſignedly to exclude thoſe pretences, that other Apoſtles were only called *in partem ſolicitudinis* with Saint *Peter*) that he was *an Apoſtle not from men, nor by man, but by Jeſus Chriſt, and God the Father*; that is, that he derived not his Office immediately or mediately from men, or by the miniſtry of any man; but immediately had received the grant and charge thereof from our Lord; as indeed the Hiſtory plainly ſheweth, in which our Lord telleth him, that he did *Conſtitute him an Officer, and a choſen inſtrument to him, to bear his name to the Gentiles.*

Bell.1. 9, 14,16.
Οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου. Gal.1.1.

Προχειρίσασθαί σε ὑπηρέτην, &c. Act.9. 15. 22. 21.

Hence he ſo often is careful and cautious to expreſs himſelf an Apoſtle by *the will* and ſpecial *grace*, or favour and appointment, and command of God; and particularly telleth the *Romans*, that *by Chriſt he had received grace, and Apoſtleſhip.*

Θελήματι Θεοῦ. 1 Cor. 1. 1. 2 Cor. 1. 1. Eph.1.1. Col.1.1. 2 Tim.1. 1.
Χάριτι. 1 Cor.15.10. Eph.3.7. 1 Tim. 1.12. 2 Tim.1.12.
Κατ' ἐπιταγήν. 1 Tim.1.1. Rom. 1.5.

For the warrant of his Office, he doth not alledge the allowance of Saint *Peter*, or any other, but thoſe ſpecial gifts and graces which were conſpicuous in him, and exerted in miraculous performances; *Truly,* ſaith he, *the ſigns of an Apoſtle were wrought among you in all patience, in ſigns, and wonders, and mighty deeds*; and *I will not dare to ſpeak of any of thoſe things, which Chriſt hath not wrought by me to make the Gentiles obedient by word and deed, through mighty ſigns and wonders, by the power of the Spirit of God.*

2 Cor.12. 12.
Rom.15. 18,19.
1 Cor.2 4.

1 Cor 9. 1 —— 1 Cor. 15. 10. 2 Cor. 11. 23.

To the ſame purpoſe he alledgeth his ſucceſsful induſtry in converting men to the Goſpel; *Am I not an Apoſtle?* (ſaith he) *are ye not my work in the Lord? If I am not an Apoſtle to others, I am ſurely one to you; for the ſeal of mine Apoſtleſhip are ye in the Lord.* And, *By the grace of God I am what I am, and his grace which was on me became not in vain, but I laboured more abundantly than they all.*

Gal. 1. 16, 17.

In the diſcharge of his Office, he immediately (after that he had received his call and charge from our Saviour) without conſulting or taking licence from any man, did vigorouſly apply himſelf to the work, *Immediately*, ſaith he, *I conferred not with fleſh and blood, neither went I up to Jeruſalem to them, that before me were Apoſtles,* ſo little did he take upon himſelf to be accountable to any man.

2 Cor. 13. 10. 10.8.

In ſettling order, and correcting irregularities in the Church, he profeſſed to act merely by his own Authority, conferred on him by our Lord; *Therefore* (ſaith he) *being abſent* I write theſe things, *that being preſent I may not uſe ſeverity, according to the authority which the Lord hath given me for edification, not for deſtruction.*

Gal. 2. 9.

Such being the privileges, which he did aſſert to himſelf with all confidence, he did not receive for it any check from other Apoſtles, but the chief of them, *knowing the grace that was given unto him, gave unto him the right-hand of fellowſhip*; in token of their acknowledgment and allowance of his proceedings.

2 Cor. 12. 16, 17. 2 Cor. 12. 11. 11. 5. 1 Cor. 15. 9. Eph 3. 8. 1 Cor. 15. 10. Eph 3. 7.

Upon theſe conſiderations (plainly ſignifying his abſolute independence in the reception and execution of his Office,) he doth more than once affirm (and in a manner *boaſt*) himſelf *to be inferior in nothing to the very chief Apoſtles*; in nothing, that is in nothing pertinent to the Authority, or ſubſtantial Dignity of his place; for as to his perſonal merit he profeſſeth himſelf *much leſs than the leaſt of the Apoſtles*, but as to the authentickneſs and authority of his Office he deemed himſelf equal to the greateſt; *being by the grace of God what he was*; *a Miniſter of the Goſpel, according to the gift of the grace of God, which was given him according to the effectual working of his power.*

Πρὸς τὸν περὶ Πέτρον ποιούμενος τὴν σύγκρισιν. 2 Cor. 11. 5. Κατὰ προδιόρθωσιν. 2 Cor. 12. 11. 1. 16, 17 Rom. 11. 13.

When he ſaid he was *behind none*, he could not forget Saint *Peter*; when he ſaid *none of the chief*, he could not but eſpecially mean him (he did indeed, as St. *Chryſoſtom* ſaith, intend *to compare himſelf with St. Peter*;) when he ſaid *in nothing*, he could not but deſign that which was moſt conſiderable, the Authority of his place; which in the context he did expreſly mention. For when he objected to himſelf the ſemblance of fondneſs or arrogance in ſpeaking after that manner, he declared that he did not ſpeak raſhly or vainly, but upon ſerious conſideration, and with full aſſurance, finding it very needful or uſeful to maintain his Authority, or to *magnify his Office*, as he otherwhere ſpeaketh.

Bell. *de Pont.* 1. 11.

If things had been, as now we are taught from the *Roman* School, it is ſtrange, that Saint *Paul* ſhould compare himſelf ſo generally, not excepting Saint *Peter*; that he ſhould expreſs (nor by the leaſt touch intimate) no ſpecial conſideration for his, as they tell us, *ordinary Paſtor*; that he ſhould not conſider how liable ſuch words were to be interpreted in derogation to Saint *Peter*'s due Prerogatives.

But it is no wonder, that Saint *Paul*, in Saint *Peter*'s abſence, ſhould thus ſtand on his own legs, not ſeeming to mind him, whenas in immediate tranſactions with him he demeaned himſelf as his fellow, yielding to him no reſpect or deference as to his Superior. For,

When Saint *Paul* went to *Jeruſalem* to have conference with Saint *Peter*, and other Apoſtles, who were chief in repute, he profeſſeth, that *they*

they did not confer any thing to him, ſo as to change his opinion, or divert him from his ordinary courſe of practice, which was different from theirs; this was (it ſeemeth) hardly proper or ſeemly for him to to ſay, if Saint *Peter* had been his Sovereign; but he ſeemeth to ſay it on very purpoſe, to exclude any any prejudice that might ariſe to his Doctrine from their authority or repute; their authority being none over him, their repute being impertinent to the caſe; for *whatſoever* (addeth he) *they were, it maketh no matter to me, God reſpecteth no man's perſon*; the which might well be ſaid of Perſons greater in common eſteem, but not ſo well of one was his Superior in Office; to whoſe opinion and conduct, as of his Judge and Paſtor by God's appointment, he did owe a ſpecial regard.

Gal.2.6.

Gal 2.6.

Again, St. *Paul* at *Antioch obſerving St. Peter out of fear* and policy to act otherwiſe than became the ſimplicity and ſincerity of Chriſtians, to the prejudice of *Evangelical Truth*, Charity and Liberty, againſt his own judgment and former practice, drawing others by his pattern into the ſame unwarrantable courſe of behaviour, did *withſtand him to the face*, did *openly reprove him before all, becauſe he was blamable*, did as P. *Gelaſius* I. affirmeth (to excuſe another Pope miſbehaving himſelf) *worthily confute him*; did (as St. *Auguſtine* often doth affirm and urge, in proof that greateſt Perſons may ſometimes err and fail,) *correct him, rebuke him, chide him.*

Gal.2. 12, 13, 14.

(*Vid.* P. Pelag. *II. apud* Bin. *Tom.* 4. *p.* 308. *in Epiſt. ad* Eliam.)

V. 11. 14.

Nunquid ideò aut illa ejus ſequenda ſunt, quæ meritò ejus Co-apoſtolus ejus facta redarguit. Gelaſ. *I. de* Anath. (*apud* Bin. *Tom.* 3. *p.*645.)

Apoſtolo Paulo monſtrante, & corrigente, Aug. *c.* Creſcon, 1.32. 2. 32. *Ep.* 19. *de Bapt. c. Don.* 2. 1.2. *correptus cont. Don.* 2. 1. *objurgavit. Ep.* 8.

——*qui de minore cauſa converſationis ambiguæ Petro ipſi non pepercit.* Tert. 5. 3. (*contra* Marc.)

——who for a ſmaller matter of doubtful converſation ſpared not Peter himſelf.

Cùm laudetur etiam Pauli minimi Apoſtolorum ſana ratio atque libertas, quod Petrum Apoſtolorum primum adductum in hypocriſin, & non rectâ viâ incedentem ad veritatem Evangelii fidenter improbans, in faciem illi reſtitit, eúmque coràm omnibus coràm objurgavit. Fac. *Her.* 8. 6.

Whereas the ſound reaſon and freedom even of Paul the leaſt of the Apoſtles, is commended, in that, when Peter the chief of the Apoſtles was carried away with diſſimulation, and walked not in a right way, according to the truth of the Goſpel, he boldly diſlik'd, and withſtood him to the face, and reprov'd him openly before all.

Which behaviour of Saint *Paul* doth not well conſiſt with the *Suppoſition, That Saint Peter was his ſuperior in Office*; if that had been, *Porphyrius* with good colour of reaſon might have objected *procacity* to Saint *Paul* in taxing his betters; for he then indeed had ſhewed us no commendable pattern of demeanour towards our Governors, in ſo boldly oppoſing Saint *Peter*, in ſo openly cenſuring him, in ſo ſmartly confuting him.

Hier. *ad* Aug. *Ep.* 11. *in Prol. ad* Gal.

More unſeemly alſo it had been to report the buſineſs as he doth in writing to the *Galatians*; for to divulge the miſcarriages of Superiors, to revive the memory of them, to regiſter them, and tranſmit them down to all poſterity, to ſet forth our claſhing and conteſts with them, is hardly allowable; if it may conſiſt with juſtice and honeſty, it doth yet little ſavour of gravity and modeſty: It would have been more ſeemly for Saint *Paul* to have privately and humbly remonſtrated to Saint *Peter*, than openly and down-rightly to have reprehended him; at leaſt it would have become him in cold blood to have repreſented his carriage more reſpectfully, conſulting the honour of the Univerſal Paſtor, whoſe reputation was like to ſuffer by ſuch a repreſentation of his proceedings. Pope *Pelagius* II. would have taught Saint *Paul* better manners; who ſaith, that *they are not to be approved, but reprobated, who do reprove or accuſe their Prelates*; and Pope *Gregory*

Non ſunt conſentiendi, ſed reprobandi, qui prælatos ſuos reprehendunt vel accuſant. Pelag. *II. Ep.*2.

Bonis ſubditis ſic præpoſitorum ſuorum, mala diſplicent, ut tamen hæc ab aliis occultent. Greg. M. Moral. 25. 15.

Admonendi ſunt ſubditi, nè præpoſitorum ſuorum vitam temerè judicent, ſiquid eos fortaſſe agere reprehenſibiliter vident, &c. Greg. *Paſt. part. 3. cap. 1. Admon.* 5.

would have taught him another leſſen, namely, that *the evils of their Superiors do ſo diſpleaſe good Subjects, that however they do conceal them from others*; and *Subjects are to be admoniſhed, that they do not raſhly judge the life of their Superiors, if perhaps they ſee them do blamably*, &c.

It is plain, that Saint *Paul* was more bold with Saint *Peter*, than any man now muſt be with the Pope; for let the Pope commit never ſo great crimes, yet *no mortal* (ſaith the Canon Law) *preſume to reprove his faults*.

Grat. *diſt.* 40. *cap.* 6.

But if Saint *Peter* were not in Office ſuperior to Saint *Paul*, but his Collegue, and equal in Authority, although preceeding him in ſtanding, repute, and other advantages; then Saint *Paul*'s free proceeding toward him was not only warrantable, but wholeſom, and deſerving for edification to be recited and recorded; as implying an example how Collegues upon occaſion ſhould with freedom and ſincerity admoniſh their Brethren of their errours and faults; Saint *Peter*'s carriage in patiently bearing that correption alſo affording another good pattern of equanimity in ſuch caſes; to which purpoſe * St. *Cyprian* (alledged and approved by † St. *Auſtin*) doth apply this paſſage; *for* (ſaith he) *neither Peter whom the Lord firſt choſe, and upon whom he built his Church, when Paul afterward conteſted with him about circumciſion, did inſolently challenge, or arrogantly aſſume any thing to himſelf, ſo as to ſay that he did hold the primacy, and that rather thoſe who were newer and later Apoſtles ought to obey him, neither deſpiſed he Saint Paul, becauſe he was before a perſecutor of the Church, but he admitted the counſel of truth, and eaſily conſented to the lawful courſe, which Saint Paul did maintain; yielding indeed to us a document both of concord and patience, that we ſhould not pertinaciouſly love our own things, but ſhould rather take thoſe things for ours which ſometimes are profitably and wholeſomly ſuggeſted by our Brethren and Collegues, if they are true and lawful*; this St. *Cyprian* ſpeaketh, upon ſuppoſition that Saint *Peter* and Saint *Paul* were equals, or (as he calleth them) Collegues and Brethren, in rank co-ordinate; otherwiſe St. *Cyprian* would not have approved the action; for he often ſeverely doth inveigh againſt Inferiors taking upon them to cenſure their Superiors; *What tumour* (ſaith he) *of pride, what arrogance of mind, what inflation of heart, is it to call our Superiors and Biſhops to our cogniſance?* St. *Cyprian* therefore could not conceive Saint *Peter* to be Saint *Paul*'s Governor, or Superior in Power; he doth indeed plainly enough in the forecited words ſignify that in his Judgment Saint *Peter* had done *inſolently and arrogantly*, if he had aſſumed any *obedience* from Saint *Paul*. St. *Auſtin* alſo doth in ſeveral places of his Writings make the like application of this paſſage.

* *Nam nec Petrus, quem primum Dominus elegit, &c.* Cypr. *Ep.* 71. (*ad* Quint.)

† Aug. *de Bapt. c. Don.* 2. 2.

Quis enim hic eſt ſuperbiæ tumor, quæ arrogantia animi, quæ mentis inflatio ad cognitionem ſuos præpoſitos & Sacerdotes vocare? Cypr. *Ep.* 69.

Aug. *c. Don. de Bapt.* 2. 1, 2. *Ep.* 19.

The ancient Writer contemporary to St. *Ambroſe*, and paſſing under his name, doth argue in this manner; *Who dared reſiſt Peter the firſt Apoſtle, to whom the Lord did give the Keys of the Kingdom of Heaven, but another ſuch a one; who in aſſurance of his election knowing himſelf to be not unequal to him, might conſtantly diſprove what he had unadviſedly done?*

Nam quis eorum auderet Petro primo Apoſtolo, cui claves regni cœlorum Dominus dedit, reſiſtere, niſi alius talis, qui fiduciâ electionis ſuæ, ſciens ſe non imparem, conſtanter improbaret quod ille ſine conſilio fecerat? Ambr. *in* Gal. 2. 9.

Paulus Petrum *reprehendit, quod non auderet, niſi ſe non imparem ſciret.* (Hieron *vel alius ad* Gal. *citatus à* Grat. *Cauſ.* 2. *qu.* 7. *cap.* 33.)

Paul reprehended Peter, which he would not have dared to do, had he not known himſelf to be equal to him.

It is indeed well known, that *Origen*, and after him St. *Chryſoſtom* and St. *Hierom*, and divers of the Ancients beſide, did conceive that Saint *Paul* did not ſeriouſly oppoſe or tax Saint *Peter*, but did only do it ſeemingly, upon confederacy with him, for promoting a good deſign.

S. Cyril. *c.* Jul. *lib.* 9. (*p.* 325.) Chryſ. *Tom.* 5. *Or.* 59. οὐκ ἀπὸ ψυχῆς. Aug. *Ep.* 11.

This interpretation, however ſtrained and earneſtly impugned by Saint *Auſtin*, I will not diſcuſs; but only ſhall obſerve, that it being admitted doth rather ſtrengthen than weaken our diſcourſe: for, if Saint *Peter* were Saint *Paul*'s Governor, it maketh Saint *Peter* to have conſented to an act in all appearance indecent, irregular, and ſcandalous; and how can we imagine, that Saint *Peter* would have complotted to the impairing his own juſt Authority in the eye of a great Church? doth not ſuch a condeſcenſion imply in him a diſavowing of Superiority over Saint *Paul*, or a conſpiracy with him to overthrow good Order?

To which purpoſe we may obſerve, that St. *Chryſoſtom*, in a large and very elaborate diſcourſe, wherein he profeſſeth to endeavour *an aggravation* of the irregularity of Saint *Paul*'s demeanour, if it were ſerious; doth not lay the ſtreſs of that aggravation upon Saint *Paul*'s oppoſing his lawful Governor; but his only ſo treating a *Co-apoſtle* of ſuch eminency: neither when to that end he deſigneth to reckon all the advantages of Saint *Peter* beyond Saint *Paul*, or any other Apoſtle, doth he mention this, which was chiefly material to his purpoſe, that he was Saint *Paul*'s Governour; which obſervations if we do carefully weigh, we can hardly imagine, that St. *Chryſoſtom* had any notion of Saint *Peter*'s Supremacy in relation to the Apoſtles.

Chryſ. *Tom* 5. *Or.* 59. Καὶ γὰρ αὔξω τὴν κατηγορίαν, καὶ μείζονα ποιῶ, &c.

Ὡς οὐδέν μοι ὄφελος ἂν Πέτρον τῆς κατηγορίας ἀποσκεδασάμενον, ὁ Παῦλος φαίνεται θαρσαλέως, καὶ ἀπερισκέπτως τοῦ συναποστόλου κατηγορῶν ——

So that 'tis no advantage to me, if, when Peter has confuted the charge, Paul appear to accuſe his Fellew-Apoſtle boldly and inconſiderately.

In fine, the drift of Saint *Paul*, in reporting thoſe paſſages concerning himſelf, was not to diſparage the other Apoſtles, nor merely to commend himſelf, but to fence the truth of his Doctrine, and maintain the liberty of his Diſciples againſt any prejudice that mighr ariſe from any authority, that might be pretended in any conſiderable reſpects ſuperior to his, and alledged againſt them; to which purpoſe he declareth by arguments and matters of fact, that his Authority was perfectly Apoſtolical, and equal to the greateſt; even to that of Saint *Peter* the prime Apoſtle, of Saint *John* the beloved Diſciple, of Saint *James* the Biſhop of *Jeruſalem*; the judgment or practice of whom, was no law to him, nor ſhould be to them, farther than it did conſiſt with that Doctrine, which he by an independent Authority, and by ſpecial *revelation from Chriſt* did preach unto them:) He might (as St. *Chryſoſtom* noteth) have pretended *to ſome advantage over them*, in regard that he *had laboured more abundantly than they all*, but he forbeareth to do ſo, *being contented to obtain equal advantages*.

Gal. 1. 12.

Καὶ ταύτῃ μάλιστα τῶν Ἀποστόλων πλεονεκτήσας, περισσότερον γὰρ αὐτῶν ἐκοπίασα, φησὶν, ἀλλὰ τέως οὐ κατασκευάζει τοῦτο, ἀλλ' ἀγαπᾷ τὰ ἴσα φέρων. Chryſ. *in* Gal. 1. 1.

Well therefore, conſidering the diſadvantage with this paſſage bringeth to the *Roman* pretence might this Hiſtory be called by *Baronius*, *a Hiſtory hard to be underſtood, a ſtone of offence, a rock of ſcandal, a rugged place, which Saint Auſtin himſelf, under favour, could not paſs over without ſtumbling*.

Baron. *An.* 51. § 32.--- 34. 35. &c.

Ro.11.13. It may alſo be conſidered, that Saint *Paul* particularly doth aſſert to himſelf an independent authority over the *Gentiles*, co-ordinate to that which Saint *Peter* had over the *Jews*; the which might engage him ſo earneſtly to conteſt with Saint *Peter*, as by his practice ſeducing thoſe, who belonged to his charge; the which alſo probably moved him thus to aſſert his authority to the *Galatians*, as being *Gentiles* under his care, and thence obliged eſpecially to regard his authority. Gal.1.6,7. *They* (ſaith Saint *Paul*) *knowing that I was entruſted with the Goſpel of uncircumciſion, as Peter* was entruſted *with that of circumciſion, —— gave unto me and Barnabas the right hand of fellowſhip*; the which words do clearly enough ſignify, that he took himſelf, and that the other Apoſtles took him to have under *Chriſt* an abſolute charge, ſubordinate to no man, over the *Gentiles*; whence he 2 Cor. 11. 28. claimeth to himſelf, as the burthen, *the care of all the Churches*; he therefore might well conteſt for their liberty, he might well inſiſt upon his authority among them.

Plena authoritas Petro in Judaiſmi prædicatione data dignoſcitur, & Pauli perfecta authoritas in prædicatione Gentium invenitur. Ambr.

There is diſcerned a full authority given to Peter of preaching to the Jews, and in Paul there is found a perfect power and authority of preaching to the Gentiles.

Thus did St. *Chryſoſtom* underſtand the caſe; for *Chriſt* (ſaith he) *committed the Jews to Peter, but ſet Paul over the Gentiles*; and, *He* (ſaith that great Father) *farther doth ſhew himſelf to be equal to them in dignity, and compareth himſelf not only to the others, but even to the ring-leader; ſhewing that each did enjoy equal dignity.*

Τοὺς μὲν γὰρ Ἰουδαίους ἐπέτρεψε τῷ Πέτρῳ, τοῖς δὲ Ἕλλησι τὸν Παῦλον ἐπέστησεν ὁ Χριστός. Chryſ. T.5. *Or.*59.

Δείκνυσιν αὐτοῖς ὁμότιμον ὄντα λοιπὸν. καὶ οὐ τοῖς ἄλλοις ἑαυτὸν, ἀλλὰ τῷ κορυφαίῳ συγκρίνει, δεικνὺς ὅτι τῆς αὐτῆς ἕκαστος ἀπήλαυσεν ἀξίας. Chryſ. *in* Gal.2.8.

It may alſo by any prudent Conſiderer eaſily be diſcerned, that if Saint *Peter* had really been as they aſſert him, ſo in Authority ſuperior to the other Apoſtles, it is hardly poſſible, that Saint *Paul* ſhould upon theſe occaſions expreſs nothing of it.

16. If Saint *Peter* had been appointed Sovereign of the Church, it ſeemeth that it ſhould have been requiſite, that he ſhould have outlived all the Apoſtles; for then either the Church muſt have wanted a Head, or there muſt have been an inextricable Controverſy about who that Head was. Saint *Peter* dyed long before Saint *John* (as all agree) and perhaps before divers other of the Apoſtles. Now, after his departure, did the Church want a Head? (then it might before, and after have none; and our Adverſaries loſe the main ground of their pretence) did one of the Apoſtles become Head? (which of them was it; upon what ground did he aſſume the Headſhip, or who conferred it on him; who ever did acknowledge any ſuch thing, or where is there any report about it?) was any other perſon made Head? (ſuppoſe the Biſhop of *Rome*, who only pretendeth thereto;) then did Saint *John*, and other Apoſtles become ſubject to one in degree inferior to them; then what 1 Cor.12. 28. becometh of Saint *Paul*'s *firſt Apoſtles, ſecondly Prophets, thirdly Teachers?* what do all the Apoſtolical privileges come to, when Saint *John* muſt be at the command of *Linus*, and *Cletus*, and *Clemens*, and of I know Eph.4.11. not who beſide? was it not a great abſurdity for the Apoſtles to truckle under the *Paſtors, and Teachers of Rome?*

The like may be ſaid for Saint *James*, if he (as the *Roman* Church doth in its *Liturgicks* ſuppoſe) were an Apoſtle; who in many reſpects might claim the preeminence. Who therefore in the Apoſtolical Conſtitutions is preferred before *Clement* Biſhop of *Rome*.

17. Upon the ſame grounds, on which a Supremacy of power is claimed to Saint *Peter*, other Apoſtles might alſo challenge a Superiority

therein over their Brethren; but to ſuppoſe ſuch a difference of power among the reſt is abſonous; and therefore the grounds are not valid, upon which Saint *Peter*'s Supremacy is built.

I inſtance in Saint *James* and Saint *John*, who upon the ſame probabilities had (after Saint *Peter*) a preferenc to the other Apoſtles. For to them our Saviour declared a ſpecial regard; to them the Apoſtles afterwards may ſeem to have yielded a particular deference; they, in merit and performances ſeem to have ſurpaſſed; they, (after Saint *Peter* and his Brother) were firſt called to the Apoſtolical Office; they (as Saint *Peter*) were by our Lord new Chriſtned (as it were) and nominated *Boanerges*, by a name ſignifying the efficacy of their endeavour in their Maſter's ſervice; they, together with Saint *Peter*, were aſſumed to behold the transfiguration; they were culled out to wait on our Lord in his agony; they alſo, with Saint *Peter* (others being excluded) were taken to atteſt our Lord's performance of that great Miracle, of reſtoring the Ruler's Daughter to life; they, preſuming on their ſpecial favour with our Lord, did pretend to the chief places in his Kingdom.

Matt. 4. 21. Luk. 5. 10. Mar. 3. 17. Matt. 17. 1. 2 Pet. 1. 16. Matt. 26. 37. Mark 14. 15. Matt. 20. 20. Mark 10. 35. Mark 10. 37.

To one of them it is expreſſed that our Saviour did bear a peculiar affection, he being *the Diſciple whom Jeſus loved*, and *who leaned on his boſom*; to the other he particularly diſcovered himſelf after his Reſurrection, and firſt honoured him with the Crown of Martyrdom.

Joh. 13. 23. 21. 7, 20. 1 Cor. 15. 7.

They in blood and cognation did neareſt touch our Lord; being his Couſin Germans; (which was eſteemed by the Ancients a ground of preferment;) as *Hegeſippus* reporteth.

Τοὺς δ' ἀπολυθέντας ἡγήσασθαι τῶν Ἐκκλησιῶν, ὡς ἂν δὴ μάρτυρας ὁμοῦ καὶ ἀπὸ γένους ὄντας τοῦ Κυρίου. Hegeſipp. *apud* Euſeb. 3. 20. They being diſmiſt and ſent away to govern the Churches, as being both Witneſſes, and alſo Kinſmen of our Lord.

Their induſtry and activity in propagation of the Goſpel was moſt eminently conſpicuous.

To them it was peculiar, that Saint *James* did firſt Suffer for it, and Saint *John* did longeſt perſiſt in the faithful Confeſſion of it; whoſe Writings in ſeveral kinds do remain as the richeſt magazines of Chriſtian Doctrine, furniſhing us with the fulleſt Teſtimonies concerning the Divinity of our Lord, with ſpecial Hiſtories of his Life, and with his divineſt Diſcourſes; with moſt lively incitements to Piety and Charity; with prophetical Revelations concerning the ſtate of the Church. He therefore was one of the στῦλοι, chief Pillars and Props of the Chriſtian Profeſſion, one of the ὑπερλίαν Ἀπόστολοι, *the Superlative Apoſtles*.

Acts 12. 2. Gal. 2. 9. 2 Cor. 12. 11. 11. 5. Mar. 3. 17.

Accordingly in the Rolls of the Apoſtles, and in reports concerning them, their names uſually are placed after Saint *Peter*.

Act. 1. 13.

Hence alſo ſome of the Fathers do take them, as Saint *Peter* was, to have been preferred by our Lord*; *Peter* (ſaith Saint *Gregory Nazianzen*) *and James and John, who both were indeed, and were reckoned before the others---- ſo indeed did Chriſt himſelf prefer them*; and *Peter, James and John*, (ſaith *Clemens Alex.*) *did not as being preferred by the Lord himſelf, conteſt for honour, but did chuſe James the Juſt, Biſhop of Jeruſalem*, (or as *Ruffinus* reads, *Biſhop of the Apoſtles*.)

* Λαβὼν τοίνυν τοὺς κορυφαίους. Chryſ. *in* Matt. 17. 1. Taking therefore the chief and principal. Διὰ τί τούτους παραλαμβάνει μόνους; ὅτι οὗτοι τῶν ἄλλων ἦσαν ὑπερέχοντες. Chryſ. *ib.* Wherefore taketh he theſe only with him? becauſe theſe were the chief and principal above the others.

Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, οἱ πρὸ τῶν ἄλλων καὶ ὄντες καὶ ἀριθμούμενοι —— αὕτη μὲν ἡ Χριστοῦ προτίμησις. Greg. Naz. Or. 26.

Πέτρον φησὶ καὶ Ἰάκωβον, καὶ Ἰωάννην ὡς ἂν καὶ ὑπὸ τοῦ κυρίου προτετιμημένους μὴ ἐπιδικάζεσθαι δόξης, ἀλλὰ Ἰάκωβον τὸν δίκαιον ἐπίσκοπον Ἱεροσολύμων ἑλέσθαι. (*Ruffinus reddit Apoſtolorum Epiſcopum.*) Clem. Alex. *apud* Euſeb. 2. 1.

Hence if by deſignation of *Chriſt*, by the Conceſſion of the Apoſtolical College, by the prefulgency of his excellent worth and merit, or upon any other ground Saint *Peter* had the πρωτεῖα or firſt place, the δευτερεῖα or next place in the ſame kind, by like means, upon the ſame grounds ſeem to have belonged unto them; and if their advantage did imply difference not in Power but in Order only (not authoritative Superiority, but honorary Precedence) then can no more be allowed or concluded due to him.

18. The Fathers both in expreſs terms, and implicitly or by conſequence, do aſſert the Apoſtles to have been equal or co-ordinate in Power and Authority.

What can be more expreſs, than that of St. *Cyprian. The other Apoſtles were indeed that which Peter was, endowed with equal conſortſhip of honour and power*; and again, *Although our Lord giveth to all the Apoſtles after his reſurrection an equal power, and ſaith, As the Father ſent me, ſo I ſend you.*

Hoc erant utiq; & cæteri Apoſtoli quod fuit Petrus, pari conſortio præditi & honoris & poteſtatis. —— *quamvis Apoſtolis omnibus poſt reſurrectionem ſuam parem poteſtatem tribuat, ac dicat,&c.* Cypr. *de Un. Eccl.*

What can be more plain than that of St. *Chryſoſtom, Saint Paul ſheweth, that each Apoſtle did enjoy equal dignity?*

Δεικνὺς, ὅτι τῆς αὐτῆς ἕκαστος ἀπήλαυσεν ἀξίας. Chryſ. *in* Gal. 2. 8.

How again could St. *Chryſoſtom* more clearly ſignify his Opinion, than when comparing Saint *Paul* to Saint *Peter*, he calleth Saint *Paul* ἰσότιμον αὐτῷ, *equal in honour to him*, adding, πλέον γὰρ οὐδὲν ἐρῶ τέως, *for I will not as yet ſay any thing more*, as if he thought Saint *Paul* indeed the more honourable?

Chryſ. *in* Gal. 1. 8.

Vide Tert. *de Præſcr. cap.* 20.

How alſo could Saint *Cyril* more plainly declare his ſenſe to be the ſame, than when he called Saint *Peter* and Saint *John* ἰσοτίμους ἀλλήλοις, *equal to one another in honour?*

Πέτρος καὶ Ἰωάννης ἰσότιμοι ἀλλήλοις, καθὸ καὶ Ἀπόστολοι καὶ ἅγιοι μαθηταί. *Act. Con.* Eph. *part.* 1. *p.* 209. Peter and John were equal in honour one to another, as were alſo the Apoſtles, and holy Diſciples.

Did *Tertullian* think Saint *Paul* inferior to Saint *Peter*, when he ſaid, *It is well that Peter is even in martyrdom equalled to Paul? Bene quòd Petrus Paulo & in martyrio adæquatur.* Tert. *de Præſcr.* 24.

Did not St. *Hierom* alſo ſufficiently declare his mind in the caſe, when he ſaith of the Apoſtles, that *the ſtrength of the Church is equally ſetled upon them.*

At dicis ſuper Petrum fundatur Eccleſia, licèt id ipſum alio loco ſuper omnes Apoſtolos fiat, & ex æquo ſuper eos Eccleſiæ fortitudo ſolidetur. Hieron. *in* Jovin. 1. 14.

But you will ſay, the Church is founded upon Peter, though the ſame thing in another place is affirmed of all the Apoſtles, aud that, *&c.*

Doth not *Dionyſius* (the ſuppoſed *Areopagite*) call *the Decad of the Apoſtles co-ordinate with their Foreman*, Saint *Peter?* in conformity, I ſuppoſe, to the current judgment of his Age.

Ὁ τῶν μαθητῶν κορυφαῖος, μετὰ τῆς ὁμοταγοῦς αὐτῷ καὶ ἱεραρχικῆς δεκάδος. Dionyſ. *de Eccl.* Hier. *cap.* 5.

What can be more full than that of *Iſidore*, (whoſe words ſhew how long this ſenſe continued in the Church) *The other Apoſtles did receive an equal ſhare of honour and power; who alſo being diſperſed in the whole world did preach the Goſpel; and to whom departing the Biſhops did ſucceed, who are conſtituted through the whole world in the Sees of the Apoſtles.*

Cæteri Apoſtoli cum Petro par conſortium honoris & poteſtatis acceperunt, qui etiam in toto orbe diſperſi Evangelium prædicaverunt, quibúſq; decedentibus ſucceſſerunt Epiſcopi, qui ſunt conſtituti per totum mundum in ſedibus Apoſtolorum. Iſid. *Hiſp. de Off.* 2. 5.

By conſequence the Fathers do aſſert this equality, when they affirm (as we before did ſhew) the Apoſtolical Office to be abſolutely Supreme;

preme; when alſo they affirm (as afterwards we ſhall ſhew) all the Apoſtles Succeſſors to be equal as ſuch; and particularly that the *Roman* Biſhop upon account of his ſucceeding Saint *Peter* hath no preeminence above his Brethren? for, *whereever a Biſhop be, whether at Rome, or at Eugubium, at Conſtantinople, or at Rhegium, at Alexandria, or at Thanis, he is of the ſame worth, and of the ſame Prieſthood: the force of wealth, and lowneſs of poverty, doth not render a Biſhop more high, or more low; for that all of them are Succeſſors of the Apoſtles.*

Ubicunq; fuerit Epiſcopus, ſive Romæ ſive Eugubii,&c. Hier. *ad* Evagr. *Ep.*85.

19. Neither is it to prudential eſteem a deſpicable conſideration, that the moſt ancient of the Fathers, having occaſion ſometimes largely to diſcourſe of Saint *Peter*, do not mention any ſuch Prerogatives belonging to him.

Clem. *ad* Corinth. Iren.3 12. 3. 1, 3.

20. The laſt Argument which I ſhall uſe againſt this Primacy, ſhall be the inſufficiency of thoſe Arguments and Teſtimonies, which they alledge to warrant and prove it.

If this Point be of ſo great conſequence as they make it; if, as they would perſuade us, the ſubſiſtence, order, unity and peace of the Church, together with the Salvation of Chriſtians, do depend on it; if, as they ſuppoſe, many great points of truth do hang on this pin; if it be, as they declare, a main Article of Faith, and *not only a ſimple errour, but a pernicious hereſy to deny this primacy:* then it is requiſite that a clear revelation from God ſhould be producible in favour of it (for upon that ground only ſuch points can firmly ſtand) then it is moſt probable, that God (to prevent controverſies, occaſions of doubt, and excuſes for errour about ſo grand a matter) would not have failed to have declared it ſo plainly, as might ſerve to ſatisfy any reaſonable man, and to convince any froward Gainſayer; but no ſuch revelation doth appear; for the places of Scripture which they alledge do not plainly expreſs it, nor pregnantly imply it, nor can it by fair conſequence be inferred from them: No man unprepoſſeſſed with affection to their ſide would deſcry it in them; without thwarting Saint *Peter's* Order, and *wreſting the Scriptures* they cannot deduce it from them. This by examining their Allegations will appear.

Agitur de ſumma rei Chriſtianæ,&c. Bell. *præf. ad lib. de Pontif. R.*

Eſt enim reverâ non ſimplex error, ſed pernicioſa hæreſis negare B. Petri primatum à Chriſto inſtitutum. Bell. *de Pont. R.* 1. 10.

2 Pet.3. 16.

I. They alledge thoſe words of our Saviour, uttered by him upon occaſion of Saint *Peter's* confeſſing him to be the Son of God, *Thou art Peter, and upon this rock will I build my Church*; here, ſay they, Saint *Peter* is declared the Foundation, that is, the ſole Supreme Governor of the Church.

Matt. 16. 18.

S. Romana Eccleſia nullis Synodicis conſtitutis cæteris Eccleſiis prælata eſt, ſed Evangelicâ voce Domini & ſalvatoris noſtri primatum obtinuit; Tu es Petrus *(inquiens)* &c. *P.* Gelaſ.1. *diſt.*21. *cap.*3.

The Holy Church of Rome is not preferr'd before other Churches by any Synodical Decrees, but has obtain'd the primacy by the voice of our Lord and Saviour in the Goſpel, ſaying, *Thou art Peter,&c.*

To this I anſwer.

1. Thoſe words do not clearly ſignify any thing to their purpoſe; for they are metaphorical, and thence ambiguous or capable of divers interpretations; whence they cannot ſuffice to ground ſo main a point of Doctrine, or to warrant ſo huge a Pretence; theſe ought to ſtand upon down-right, evident and indubitable Teſtimony.

It is pretty to obſerve how *Bellarmine* propoſeth this Teſtimony; *Of which words* (ſaith he) *the ſenſe is plain and obvious, that it be underſtood, that under two metaphors the principate of the whole Church was promiſed*; as

Quorum verborum planus & obvius ſenſus eſt, ut intelligatur ſub duabus metaphoris promiſſum Petro totius Eccleſiæ principatum. Bell. *de Pont.*1.10.

if that ſenſe could be ſo plain and obvious, which is couched under two metaphors, and thoſe not very pat or clear in application to their ſenſe.

2. This is manifeſtly confirmed from that the Fathers and Divines both ancient and modern have much differed in expoſition of theſe words.

[*Some* (ſaith *Abulenſis*) *ſay that this rock is Peter —— others ſay, and better, that it is Chriſt —— others ſay, and yet better, that it is the confeſſion which Peter maketh.*]

Toſtat. *in* Matth. 16. *qu.* 67.

For ſome interpret *this rock* to be *Chriſt* himſelf, of whom Saint *Paul* ſaith, *Other foundation can no man lay, than that which is laid, which is Jeſus Chriſt.*

1 Cor. 3. 11.

St. *Auſtin* telleth us in his Retractations, that he often had expounded the words to this purpoſe, although he did not abſolutely reject that interpretation which made Saint *Peter* the rock; leaving it to the Reader's choice which is the moſt probable.

Scio me poſtea ſæpiſſimè expoſuiſſe, ut ſuper hanc Petram intelligeretur quem confeſſus eſt Petrus; harum autem duarum ſententiarum quæ ſit probabilior eligat Lector. Aug. *Retr.* 1. 21. *Vide* Aug. *in* Joh. *tr.* 124. *de verb. Dom. in* Matt. *Serm.* 13.

Super hanc, inquit, Petram quam confeſſus es, ædificabo Eccleſiam meam. Aug. *in* Joh. *tr.* 124. & *de verb. Dom in* Matt. *Serm.* 13. (*Tom.* 10.)

Super hanc Petram, id eſt, ſuper me ædificabo Eccleſiam meam. Anſ. *in* Matt. 16. 18.

Others (and thoſe moſt eminent Fathers) do take the rock to be Saint *Peter*'s faith, or profeſſion; *Upon the Rock* (ſaith the Prince of interpreters) *that is upon the faith of his profeſſion*; and again, *Chriſt ſaid that he would build his Church on Peter's confeſſion*; and, again (he or another ancient Writer under his name) *upon this rock, he ſaid not upon Peter, for he did not build his Church upon the man, but upon his faith.*

Our Lord (ſaith *Theodoret*) *did permit the firſt of the Apoſtles, whoſe confeſſion he did fix as a prop or foundation of the Church, to be ſhaken.*

[Whence *Origen* ſaith, that *every diſciple of Chriſt is the rock*, in virtue of his agreement with *Peter* in that holy confeſſion.]

This ſenſe even Popes have embraced.

Τῇ Πέτρᾳ —— *τουτέστι τῇ πίστει τῆς ὁμολογίας.* Chryſ. *in* Matt 16. 18.

—— τὴν Ἐκκλησίαν ἔφησεν ἐπὶ τὴν ὁμολογίαν οἰκοδομήσειν τὴν ἐκείνου. Chryſ. *in* Joh. 1. 50.

Ἐπὶ ταύτῃ τῇ Πέτρᾳ, οὐκ εἶπεν ἐπὶ τῷ Πέτρῳ· οὔτε γὰρ ἐπὶ τῷ ἀνθρώπῳ, ἀλλ' ἐπὶ τὴν πίστιν τὴν ἑαυτοῦ Ἐκκλησίαν ᾠκοδόμησε. Chryſ. *Tom.* 5. *Or.* 163.

Super hanc igitur confeſſionis Petram Eccleſiæ ædificatio eſt. Hil. *de Trin.* 6.

—— Ἀποστόλων τὸν πρῶτον, οὗ τὴν ὁμολογίαν οἷόν τινα κρηπῖδα, καὶ θεμέλιον τῆς Ἐκκλησίας κατέπηξε, συνεχώρησε σαλευθῆναι. Theod. *Ep.* 77.

Πέτρα γὰρ πᾶς ὁ Χριστοῦ μαθητής, &c. Orig. *in* Matt. 16. *p.* 275.

In vera fide perſiſtite, & vitam veſtram in Petra Eccleſiæ, hoc eſt in confeſſione B. Petri Apoſtolorum Principis ſolidate. Greg. *M. Ep.* 3. 33. Perſiſt in the true Faith, and eſtabliſh and fix your life upon the rock of the Church, that is, upon the confeſſion of Bleſſed Peter the Prince of the Apoſtles.

Super iſta confeſſione ædificabo Eccleſiam meam. Felix *III. Ep.* 5. *Vide* Nic. *I. Ep.* 2. 6. Joh. *VIII. Ep.* 76.

Others ſay, that as Saint *Peter* did not ſpeak for himſelf, but in the name of all the Apoſtles, and of all faithful people, repreſenting the Paſtors and people of the Church; ſo correſpondently our Lord did declare, that he would build his Church upon ſuch faithful Paſtors and Confeſſors.

Unus pro omnibus loquens, & Eccleſiæ voce reſpondens. Cypr. *Ep.* 55. One ſpeaking for all, and anſwering in the name of the Church.

Cui Eccleſiæ figuram gerenti Dominus ait, Super hanc —— Aug. *Ep.* 165. To whom, repreſenting the whole Church, our Lord ſaith, *Upon this rock*, &c.

Petrus ex perſona omnium Apoſtolorum profitetur. Hier. *in loc.* Peter profeſſes in the perſon of all the Apoſtles.

Others do indeed by the rock underſtand Saint *Peter*'s perſon, but do not thereby expound to be meant his being Supreme Governor of the Apoſtles, or of the whole Church.

Vide Rigalt. *in* Cypr. *Ep.* 27. 40. 70. 71. 73. 69.

The Divines, Schoolmen and Canoniſts of the *Roman* Communion do not alſo agree in expoſition of the words; and divers of the moſt learned among them do approve the interpretation of St. *Chryſoſtom.*

Now then how can ſo great a Point of Doctrine be firmly grounded on a place of ſo doubtful interpretation? how can any one be obliged to underſtand the words according to their interpretation which Perſons of ſo good ſenſe, and ſo great Authority do underſtand otherwiſe? with what modeſty can they pretend that meaning to be clear, which ſo perſpicacious eyes could not diſcern therein? why may not I excuſably agree with St. *Chryſoſtom*, or St. *Auſtin*, in underſtanding the place? may I not reaſonably oppoſe their judgment to the Opinion of any Modern Doctors, deeming *Bellarmine* as fallible in his conceptions, as one of them; why conſequently may I not without blame refuſe their Doctrine as built upon this place, or diſavow the goodneſs of this proof?

3. It is very evident that the Apoſtles themſelves did not underſtand thoſe words of our Lord to ſignify any grant or promiſe to Saint *Peter* of Supremacy over them; for would they have *contended* for the chief place, if they had underſtood whoſe it of right was by our Lord's own poſitive determination? would they have *diſputed* about a queſtion, which to their knowledge by their Maſter was already ſtated? would they have troubled our Lord to inquire of him who ſhould be the greateſt in his Kingdom, when they knew that our Lord had declared his will to make Saint *Peter* Viceroy? would the Sons of *Zebedee* have been ſo fooliſh and preſumptuous as to beg the place, which they knew by our Lord's word and promiſe fixed on Saint *Peter*? would Saint *Peter* among the reſt have fretted at that idle overture, whenas he knew the place by our Lord's immutable purpoſe and infallible declaration aſſured to him? And if none of the Apoſtles did underſtand the words to imply this *Roman* ſenſe, who can be obliged ſo to underſtand them? yea who can wiſely, who can ſafely ſo underſtand them? for ſurely they had common ſenſe, as well as any man living now; they had as much advantage as we can have to know our Lord's meaning; their ignorance therefore of this ſenſe being ſo apparent, is not only a juſt excuſe for not admitting this interpretation, but a ſtrong bar againſt it.

Luke 22. 14.

Mar. 9. 3.

Matt. 18. 1.

Matth. 20. 21. Ἀκούσαντες οἱ δέκα ἠγανάκτησαν.

And when the ten heard it, they were moved with indignation.

4. This interpretation alſo doth not well conſiſt with our Lord's anſwers to the conteſts, inquiries, and petitions of his Diſciples concerning the point of Superiority: for doth he not (if the *Roman* expoſitions be good) ſeem upon thoſe occaſions not only to diſſemble his own word and promiſe, but to diſavow them or thwart them? can we conceive, that he would in ſuch a caſe of doubt forbear to reſolve them, clearly to inſtruct them, and admoniſh them of their Duty?

5. Taking the Rock as they would have it to be the Perſon of Saint *Peter*, and that on him the Church ſhould be built, yet do not the words being a Rock probably denote Government; for what reſemblance is there between being a Rock and a Governor; at leaſt what aſſurance can there be that this *metaphor* preciſely doth import that ſenſe; ſeeing in other reſpects, upon as fair ſimilitudes, he might be called ſo?

St. *Auſtin* ſaith, *the Apoſtles were Foundations, becauſe their Authority doth ſupport our weakneſs.*

Quare ſunt fundamenta Apoſtoli & Prophetæ, quia eorum auctoritas portat infirmitatem noſtram. Aug. *in* Pſ 86.

St. *Hierom* ſaith, that they *were Foundations, becauſe the Faith of the Church was firſt laid in them.*

In illis erant fundamenta, ibi primùm poſita eſt fides Eccleſiæ. Hier. *in* Pſ. 86.

St. *Baſil* ſaith, that Saint *Peter's Soul was called the Rock, becauſe it was firmly rooted in the Faith, and did hold ſtiff without giving way againſt the blows of temptation.*

Πέτρα δὲ ὑψηλὴ ἡ ψυχὴ τοῦ μακαρίου Πέτρου ὠνόμασται, διὰ τὸ παγίως ἐνεῤῥιζῶσθαι τῇ πίστει, καὶ στεῤῥῶς καὶ ἀνενδότως ἔχειν πρὸς τὰς ἐκ πειρασμῶν ἐπαγομένας πληγάς. Baſ. *in* Iſ. 2. *p.* 869.

Chryſologus ſaith, that *Peter had his name from a Rock, becauſe he firſt merited to found the Church by firmneſs of Faith.*

Petrus à Petra nomen adeptus eſt, quia primus meruit Eccleſiam fidei firmitate fundare. Chryſ. *Serm.* 53.

Theſe are fair explications of the *metaphor*, without any reference to Saint *Peter*'s Government.

But however alſo admitting this, that being ſuch a Rock doth imply Government and Paſtoral Charge; yet do they (notwitſtanding theſe grants and ſuppoſitions) effect nothing; for they cannot prove the words ſpoken excluſively in regard to other Apoſtles, or to import any thing ſingular to him above or beſide them: He might be a governing Rock, ſo might others be; the Church might be built on him, ſo it might be on other Apoſtles; he might be deſigned a Governor, a great Governor, a principal Governor, ſo might they alſo be; this might be without any violence done to thoſe words.

And this indeed was; for all the other Apoſtles in Holy Scripture are called Foundations, and the Church is ſaid to be built on them.

If (ſaith *Origen*, the Father of Interpreters) *you think the whole Church to be only built on Peter alone, what will you ſay of John the Son of thunder, and of each of the Apoſtles?* &c. largely to this purpoſe.

Εἰ δὲ ἐπὶ τὸν ἕνα ἐκεῖνον Πέτρον νομίζεις ὑπὸ τοῦ Θεοῦ οἰκοδομεῖσθαι τὴν πᾶσαν Ἐκκλησίαν μόνον, τί ἂν φήσαις περὶ Ἰωάννου τοῦ τῆς βροντῆς υἱοῦ, ἢ ἑκάστου τῶν Ἀποστόλων, &c. Orig. *in* Matth. 16. *p.* 275.

Eph. 2. 20.

Chriſt (as St. *Hierom* ſaith) *was the Rock, and he beſtowed on the Apoſtles, that they ſhould be called Rocks.* And *You ſay* (ſaith he again) *that the Church is founded on Peter, but the ſame in another place is done upon all the Apoſtles.*

Petra Chriſtus eſt, qui donavit Apoſtolis, ut ipſi quoque Petræ vocentur. Hier. *in* Amos 9. 12.

Dicis ſuper Petrum fundatur Eccleſia, licèt id ipſum in alio loco ſuper omnes Apoſtolos fiat. Hier. *in* Jovin. 1. 14.

The twelve Apoſtles (ſaith another ancient Author) *were the immutable Pillars of orthodoxie, the Rock of the Church.*

The Church (ſaith St. *Baſil*) *is built upon the Foundation of the Prophets and Apoſtles, Peter alſo was one of the Mountains; upon which Rock the Lord did promiſe to build his Church.*

Ἐκκλησία — ᾠκοδόμηται ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν· ἓν τῶν ὀρέων ἦν καὶ Πέτρος, ἐφ᾽ ἧς καὶ Πέτρας ἐπηγγείλατο ὁ Κύριος οἰκοδομήσειν αὐτοῦ τὴν Ἐκκλησίαν. Baſil. *in* Iſa. 2. *p.* 869.

St. *Cyprian* in his diſputes with Pope *Stephen* did more than once alledge this place, yet could he not take them in their ſenſe to ſignify excluſively; for he did not acknowledge any imparity of Power among the Apoſtles or their Succeſſors. He indeed plainly took theſe words to reſpect all the Apoſtles and their Succeſſors, our Lord taking occaſion to promiſe that to one, which he intended to impart to all for themſelves and their Succeſſors; *Our Lord* (ſaith he) *ordering the honour of a Biſhop, and the order of his Church, ſaith to Peter, I ſay to thee,* &c. *hence through the turns of times and ſucceſſions, the ordination of Biſhops, and the manner of the Church doth run on, that the Church ſhould be ſettled upon the Biſhops, and every Act of the Church ſhould be governed by the ſame Prelates:* as therefore he did conceive the Church to be built not on the Pope ſingularly, but on all

Cypr. *Ep.* 71, & 73.

Dominus noſter Epiſcopi honorem, & Eccleſiæ ſuæ rationem diſponens, dicit Petro, Ego tibi dico—— Inde per temporum & ſucceſſionum vices Epiſcoporum ordinatio, & Eccleſiæ ratio decurrit, ut Eccleſia ſuper Epiſcopos conſtituatur, & omnis actus Eccleſiæ per eoſdem præpoſitos gubernetur. Cypr. *Ep.* 27. & *de Unit. Eccl.*

all the Biſhops; ſo he thought our Lord did intend to build his Church not upon Saint *Peter* only, but on all his Apoſtles.

6. It is not ſaid, that the Apoſtles, or the Apoſtolical Office ſhould be built on him; for that could not be, ſeing the Apoſtles were conſtituted, and the Apoſtolical Office was founded before that promiſe; the words only therefore can import, that according to ſome meaning he was a Rock, upon which the Church, afterward to be collected, ſhould be built; he was *A Rock of the Church to be built*, as *Tertullian* ſpeaketh; the words therefore cannot ſignify any thing available to their purpoſe, in relation to the Apoſtles.

Latuit aliquid Petrum ædificandæ Eccleſiæ Petram dictum. Tertul. *de Præſcr. cap.* 22.

7. If we take Saint *Peter* himſelf for the Rock, then (as I take it) the beſt meaning of the words doth import, that our Lord deſigned Saint *Peter* for a prime Inſtrument, (the firſt Mover, the moſt diligent, and active at the beginning, the moſt conſtant, ſtiff and firm) in the ſupport of his Truth, and propagation of his Doctrine, or converſion of men to the belief of the Goſpel; the which is called building of the Church; according to that of St. *Ambroſe*, or ſome ancient *Homiliſt* under his name, *He is called a Rock, becauſe he firſt did lay in the Nations the Foundations of Faith:* In which regard as the other Apoſtles are called Foundations of the Church, (the Church being founded on their labours,) ſo might Saint *Peter* ſignally be ſo called; who (as St. *Baſil* ſaith, alluſively interpreting our Saviour's words) *for the excellency of his Faith did take on him the edifying of the Church.*

Πέτρος ἐν Ἀποστόλοις πρῶτος ἐκήρυξε τὸν Χριστόν. Chryſ.

Peter firſt of all the Apoſtles preach'd Chriſt.

Petra dicitur eò quòd primus in nationibus fidei fundamenta poſuerit. Ambr. *de Sanctis. Serm.* 2.

Ὁ διὰ πίστεως ὑπεροχὴν ἐφ᾽ ἑαυτὸν τὴν οἰκοδομὴν τῆς Ἐκκλησίας δεξάμενος. Baſ. *contra* Eunom. *lib* 2.

Petra ædificandæ Eccleſiæ. Tertul. *de præſ. c.*22.

Both he and they alſo might be ſo termed, for that upon their teſtimonies concerning the Life, Death and Reſurrection of *Chriſt*, the Faith of Chriſtians was grounded; as alſo it ſtands upon their convincing diſcourſes, their holy practice, their miraculous performances, in all which Saint *Peter* was moſt eminent; and in the beginning of Chriſtianity diſplayed them to the edification of the Church.

This interpretation plainly doth agree with matter of fact and hiſtory; which is the beſt interpreter of right or privilege in ſuch caſes; for we may reaſonably underſtand our Saviour to have promiſed that, which in effect we ſee performed, ſo *the event ſheweth, the Church was built on him, that is by him*; ſaith *Tertullian.*

Sic enim exitus docet, in ipſo Eccleſia extructa eſt, id eſt per ipſum, &c. Tert. *de pudic. cap.*21.

But this ſenſe doth not imply any Superiority of Power, or Dignity granted to Saint *Peter* above his Brethren; however it may ſignify an advantage belonging to him, and deſerving eſpecial reſpect; as St. *Chryſoſtom* notably doth ſet out in theſe words; *Although John, although James, although Paul, although any other whoever may appear performing great matters; he yet doth ſurpaſs them all, who did precede them in liberty of ſpeech, and opened the entrance, and gave to them as to a river carried with a huge ſtream to enter with great eaſe:* Doing this, as, I ſay, it might ſignify his being a Rock of the Church, ſo it denoteth an excellency of merit, but not a Superiority in Power.

Κἂν Ἰωάννης, κἂν Ἰάκωβος, κἂν Παῦλος κἂν ἄλλος ὁστισοῦν μετὰ ταῦτα μέγα τι ποιῶν φαίνηται, ἁπάντων οὗτος πλεονεκτεῖ, ὁ προοδοποιήσας αὐτῶν τῇ παρρησίᾳ, καὶ διανοίξας τὴν εἴσοδον, καὶ δοὺς αὐτοῖς καθάπερ ποταμῷ πολλῷ φερομένῳ ῥεύματι μετὰ πολλῆς ἀδείας ἐπεισελθεῖν, &c. Chryſ. *Tom.* 5. *Or.* 59.

8. It may alſo be obſerved, that Saint *Peter* before the ſpeaking of thoſe Words by our Lord may ſeem to have had a Primacy, intimated by the Evangeliſts, when they report his call to the Apoſtolical Office; and by his behaviour, when in this confeſſion, and before in the like, he undertook to be their mouth and Spokeſman; when *not being unmindful of his place* (ſaith St. *Ambroſe*) *he did act a Primacy*; *a Primacy* (addeth that *Father*) *of Confeſſion, not of honour*; *of Faith, not of order*; his Primacy therefore (ſuch as he had) cannot well be founded on this place, he being afore poſſeſſed of it, and (as St. *Ambroſe* conceived) exerciſing it at that time.

Matt. 10. 2.
John 6. 69.

Loci non immemor ſui primatum egit; ——*primatum Confeſſionis, non honoris; Fidei, non ordinis.* Ambr. *de Incarn. cap.* 4.

II. They alledge the next words of our Lord, ſpoken in ſequel upon the ſame occaſion, *To thee will I give the Keys of the Kingdom of Heaven*, that is, ſay they, *the Supreme power over all the Church*; for he (ſay they) that hath the Keys is Maſter of the Houſe.

Per claves datas Petro intelligimus ſummam poteſtatem in omnem Eccleſiam. Bell. *de Pont.* 1. 3.

To this teſtimony we may apply divers of the ſame anſwers, which were given to the former; for,

1. Theſe words are figurate, and therefore not clear enough to prove their aſſertion.

2. They do admit and had received various interpretations.

3. It is evident, that the Apoſtles themſelves did not underſtand theſe words as importing a Supremacy over them, that Saint *Peter* himſelf did not apprehend this ſenſe, that our Lord upon occaſion inviting to it did not take notice of his promiſe, according thereto.

4. The words, *I will give thee*, cannot any-wiſe be aſſured to have been excluſive of others, or appropriated to him. *He ſaid* (as a very learned man of the *Roman* Communion noteth) *to Peter*, *I will give thee the Keys, but he ſaid not, I will give them to thee alone*; nothing therefore can be concluded from them to their purpoſe.

Dixit Petro, dabo tibi claves, at non dixit, dabo tibi ſoli. Rigalt. *in Epiſt. Firmil.*

5. The Fathers do affirm, that all the Apoſtles did receive the ſame Keys.

Are (ſaith *Origen*) *the Keys of the Kingdom of Heaven given by the Lord to Peter alone, and ſhall none other of the Bleſſed ones receive them? but if this, I will give thee the Keys of the Kingdom of Heaven, be common, how alſo are not all the things common, which were ſpoken before, or are added as ſpoken to Peter.*

Ἆρα δὲ τῷ Πέτρῳ μόνῳ δίδονται ὑπὸ τοῦ Κυρίου αἱ κλεῖδες τῆς τῶν οὐρανῶν βασιλείας, καὶ οὐδεὶς ἕτερος τῶν μακαρίων αὐτὰς λήψεται; εἰ δὲ κοινόν ἐστι καὶ πρὸς ἑτέρους, τὸ δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, πῶς οὐχὶ καὶ πάντα τά τε προειρημένα, καὶ τὰ ἐπιφερόμενα ὡς πρὸς Πέτρον λελεγμένα; Orig. *in* Matt. 16 *p.* 275.

St. *Hierom* ſays in expreſs words, that all *the Apoſtles did receive the Keys of the Kingdom of Heaven.*

Quod Petro dicitur, Apoſtolis dicitur. Ambr. *in* Pſal. 38. What is ſaid to Peter, is ſaid to the Apoſtles.

Licèt id ipſum in alio loco ſuper omnes Apoſtolos fiat, & cuncti claves regni cœlorum accipiant. Hier. *in* Jov. 1. 14.

Though the ſame thing in another place is done upon all the Apoſtles, and all receive the Keys of the Kingdom of Heaven.

He (ſaith *Optatus*) *did alone receive the Keys of the Kingdom of Heaven* (which were) *to be communicated to the reſt*; that is (as *Rigaltius* well poundeth thoſe words) *which Chriſt himſelf would alſo communicate to the reſt.*

Claves regni cœlorum communicandas cæteris ſolus ſolus accepit. Opt. *lib.* 7.

Communicandas cæteris dixit, quas ipſe Chriſtus communicaturus erat & cæteris. Rigalt *in* Cypr. *de Un. Eccl.*

Theophylact. *Although it be ſpoken to Peter alone, I will give thee, yet it is given to all the Apoſtles.*

Εἰ γὰρ καὶ πρὸς Πέτρον μόνον εἴρηται τὸ δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς Ἀποστόλοις δέδοται. Theoph. *in loc.*

It is part of Saint *John*'s character in St. *Chryſoſtom*, *He that hath the Keys of the Heavens.*

Ὁ τὰς κλεῖς ἔχων τῶν οὐρανῶν. Chryſ. *in præf. Evang.* Joh.

6. Indeed whatever (according to any tolerable expoſition, or according to the current expoſitions of the *Fathers*) thoſe Keys of the Kingdom of Heaven do import (whether it be a faculty of opening it by Doctrine, of admitting into it by diſpenſation of Baptiſm, and abſolution, of excluding from it by Eccleſiaſtical cenſure, or any ſuch faculty ſignified by the metaphorical expreſſion) it plainly did belong to all the Apoſtles, and was effectually conferred on them; yea after them upon all the Paſtors of the Church in their ſeveral precincts and degrees; who in all Ages have claimed to themſelves the power of the Keys; to be (as the *Council of Compeign* calleth all Biſhops) *clavigeri*, the *Key-bearers of the Kingdom of Heaven.*

Claves intelligit verbum Dei, evangelium Chriſti. Rigalt *in* Cyp. *Ep.* 13.

Epiſcopi —— quos conſtat eſſe vicarios Chriſti,& clavigeros regni cœlorum. Conc. Comp. *apud* Bin. *Tom.*6. *p.*361.

So that in theſe words nothing ſingular was promiſed or granted to Saint *Peter*; although it well may be deemed a ſingular mark of favour, that what our Lord did intend to beſtow on all Paſtors, *that* he did anticipately promiſe to him; or, as the *Fathers* ſay, to the Church and its Paſtors in him. In which reſpect we may admit thoſe words of Pope *Leo* I.

Tranſivit quidem in Apoſtolos alios vis iſtius poteſtatis, ſed non fruſtra uni commendatur quod omnibus intimetur. Petro ergò ſingulariter hoc creditur, quia cunctis Eccleſiæ rectoribus Petri forma proponitur. Leo *I. in Nat. Petri & Pauli. Serm.*2.

The efficacy of this Power paſſed indeed upon all the Apoſtles; yet was it not in vain, that what was intimated to all, was commended to one. Therefore this is committed ſingly to Peter, becauſe Peter's pattern and example is propounded to all the Governors of the Church.

7. Indeed divers of the Fathers do conceive the words ſpoken to Saint *Peter* not as a ſingle perſon, but as a repreſentative of the Church, or as ſtanding in the room of each Paſtor therein; unto whom our Lord deſigned to impart the power of the Keys.

All we Biſhops (ſaith St. *Ambroſe*) *have in Saint Peter received the Keys of the Kingdom of Heaven.*

In B. Petro claves regni cœlorum cuncti ſuſcepimus ſacerdotes. Ambr. *de dign. Sac* 1. *Eccleſia quæ fundatur in Chriſto, claves ab eo regni cœlorum accepit, id eſt, poteſtatem ligandi ſolvendíq; peccata.* Aug. *tract.* 124. *in* Joh. *vide tract.*50.

The Church which is founded upon Chriſt, received from him the Keys of the Kingdom of Heaven, *i. e.* the power of binding and looſing Sins.

In typo unitatis Petro Dominus dedit poteſtatem——— Aug. *de Bap.*3.17.

Our Lord gave the power to Peter, as a type of Unity.

Ἐν προσώπῳ τοῦ κορυφαίου καὶ τοῖς λοιποῖς τῶν μαθητῶν ἡ τοιαύτη ἐξουσία δέδοται. Phot. *Cod.* 280.

Such Authority was given to the reſt of the Apoſtles in the perſon of him who was the chief.

Non ſine cauſa inter omnes Apoſtolos Eccleſiæ Catholicæ perſonas ſuſtinet Petrus; huic enim Eccleſiæ claves regni cœlorum datæ ſunt, cùm Petro datæ ſunt— Aug. *de Ag. Chr. cap.*30 *in* Pſ. 108.

Not without cauſe does Peter among the reſt of the Apoſtles ſuſtain the Perſon of the Catholick Church; for to this Church are the Keys of the Kingdom of Heaven given, when they are given unto Peter.

8. Theſe anſwers are confirmed by the words immediately adjoyned * equivalent to theſe, and interpretative of them, *And whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven* ---- the which do import a power or privilege ſoon after expreſly, and in the very ſame words promiſed or granted to all the Apoſtles; as alſo the ſame power in other words was by our Lord conferred on them all after the Reſurrection.

*Aug *ſupr.* Matt. 18. 18. Joh. 20. 23.

If therefore the Keys of the Kingdom of Heaven do import ſupreme Power, then each Apoſtle had Supreme Power.

9. If we ſhould grant (that which no-wiſe can be proved,) that ſomething peculiarly belonging to Saint *Peter* is implied in thoſe words, it can only be this, that he ſhould be a prime man in the work of preaching and propagating the Goſpel, and conveying the heavenly benefits of it to Believers ; which is an opening of the Kingdom of Heaven ; according to what *Tertullian* excellently ſaith of him ; *So* (ſaith he) *the event teacheth, the Church was built in him, that is, by him ; he did initiate the Key ; ſee which, Te men of Iſrael, hear theſe words, Jeſus of Nazareth, a man approved of God among you*, &c. *He, in fine, in the baptiſm of Chriſt did unlock the entrance to the Kingdom of Heaven*, &c.

Sic enim exitus docet, in ipſo Eccleſia extructa eſt, id eſt, per ipſum ; ipſe clavem imbuit ; vide quam, Viri Iſraelitæ auribus mandate quæ dico, Jeſum Nazarenum virum à Deo vobis deſtinatum, &c. *Ipſe denique primus in Chriſti baptiſmo reſeravit aditum cœleſtis regni*, &c. Tert. *de pud.* 21.

10. It ſeemeth abſurd, that Saint *Peter* ſhould exerciſe the power of the Keys in reſpect to the Apoſtles : for did he open the Kingdom of Heaven to them, who were by our Lord long before admitted into it ? ——

11. In fine, our Lord (as Saint *Luke* relateth it) did ſay to Saint *Peter*, and probably to him firſt, *Fear not from henceforth thou ſhalt catch men* ; might it hence be inferred, that Saint *Peter* had a peculiar or ſole faculty of catching men ? why might it not by as good a conſequence, as this, whereby they would appropriate to him this opening faculty ? Many ſuch inſtances might in like manner be uſed.

Luk. 5. 10. Matt. 4. 19.

III. They produce thoſe words of our Saviour to Saint *Peter*, *Feed my ſheep*, that is, in the *Roman* interpretation, *Be thou Univerſal Governor of my Church.*

To this allegation I anſwer.

1. From words which truly and properly might have been ſaid to any other Apoſtle, yea to any Chriſtian Paſtor whatever, nothing can be concluded to their purpoſe, importing a peculiar duty, or ſingular privilege of Saint *Peter*.

2. From indefinite words a definite concluſion (eſpecially in matters of this Kind) may not be inferred ; it is ſaid, *do thou feed my Sheep*, it is not ſaid do thou alone feed all my Sheep ; this is their arbitrary gloſs, or preſumptuous improvement of the Text ; without ſuccour whereof the words ſignify nothing to their purpoſe, ſo far are they from ſufficiently aſſuring ſo vaſt a pretence : for inſtance, when Saint *Paul* doth exhort the Biſhops at *Epheſus to feed the Church of God*, may it thence be collected, that each of them was an Univerſal Governor of the whole Church, *which Chriſt had purchaſed with his own his own blood?*

Act. 20. 28.

3. By theſe words no new power is (aſſuredly at leaſt) granted or inſtituted by our Lord ; for the Apoſtles before this had their Warrant and Authority conſigned to them, when our Lord did inſpire them, and ſolemnly commiſſionate them, ſaying, *As the Father did ſend me, ſo I ſend you* ; to which Commiſſion, theſe words, (ſpoken occaſionally, before a few of the Diſciples) did not add or derogate. At moſt the words do only (as St. *Cyril* ſaith) *renew the former Grant of Apoſtleſhip*, after his great offence of denying our Lord.

Κεχειροτόνητο μὲν ἤδη πρὸς τὴν θείαν Ἀποστολὴν ὁμοῦ τοῖς ἑτέροις μαθηταῖς Πέτρος. Cyril *in loc.*

Peter was ordained to the holy Apoſtleſhip together with the reſt of the Diſciples.

John 20. 21.

Διὰ δὲ τοῦ φάναι τὸν Κύριον Βόσκε τὰ ἀρνία μου, ἀνανέωσις ὥσπερ τις τῆς ἤδη δοθείσης Ἀποστολῆς αὐτῷ γενέσθαι νοεῖται. Cyril *ib.*

4. Theſe words do not ſeem inſtitutive or collative of Power, but rather only admonitive or exhortative to duty ; implying no more, but the preſſing a common duty, before incumbent on Saint *Peter*, upon a

ſpecial occaſion, in an advantageous ſeaſon, that he ſhould effectually diſcharge the Office, which our Lord had committed to him.

Our Lord (I ſay) preſently before his departure, when his words were like to have a ſtrong impreſſion on Saint *Peter*, doth earneſtly direct and warn him to expreſs that ſpecial ardency of affection, which he obſerved in him, in an anſwerable care to perform his duty of feeding, that is of inſtructing, guiding, edifying in faith and obedience thoſe Sheep of his, that is, thoſe Believers, who ſhould be converted to embrace his Religion, as ever he ſhould find opportunity.

Paulus Apoſtolus boni Paſtoris implebat Officium, quando Chriſtum prædicabat Aug. *in* Joh. *tr.* 47.

Paul fulfilled the Office of a good Paſtor, when he preached Chriſt.

5. The ſame Office certainly did belong to all the Apoſtles, who (as St. *Hierom* ſpeaketh) *were the Princes of our Diſcipline, and Chieftains of the Chriſtian Doctrine*; they at their firſt vocation had a commiſſion and command *to go unto the loſt ſheep of the houſe of Iſrael*; *that were ſcattered abroad like ſheep not having a ſhepherd*; they before our Lord's Aſcenſion were enjoyned *to teach all Nations* the Doctrines and Precepts of *Chriſt*; to receive them into the fold, to feed them with good inſtruction, to guide and govern their Converts with good Diſcipline; Hence *All of them* (as St. *Cyprian* ſaith) *were ſhepherds*; *but the flock did appear one, which was fed by the Apoſtles with unanimous agreement*.

Principes Diſciplinæ noſtræ, & Chriſtiani Dogmatis duces. Hier. *in* Jovin. 1.14.

Matt. 10.6. 9.36.

Matt. 28. 19, 20.

Paſtores ſunt omnes, ſed grex unus oſtenditur, qui ab Apoſtolis omnibus unanimi conſenſione paſcatur. Cypr. *de Un. Eccl.*

6. Neither could Saint *Peter*'s charge be more extenſive, than was that of the other Apoſtles; for they had a general and unlimmited care of the whole Church; that is, according to their capacity and opportunity, none being exempted from it, who needed or came into the way of their diſcharging Paſtoral Offices for them.

They were Oecumenical Rulers (as St. *Chryſoſtom* ſaith) *appointed by God, who did not receive ſeveral Nations or Cities, but all of them in common were entruſted with the world.*

*Ἄρχοντές εἰσιν ὑπὸ τοῦ Θεοῦ χειροτονηθέντες οἱ Ἀπόστολοι· ἄρχοντες οὐκ ἔθνη καὶ πόλεις διαφόρους λαμβάνοντες, ἀλλὰ πάντες κοινῇ τὴν οἰκουμένην ἐμπιστευθέντες. Chryſ. Tom.8. p.115.

Hence particularly St. *Chryſoſtom* calleth Saint *John*, *a Pillar of the Churches over the world*, and Saint *Paul an Apoſtle of the world*; who *had the care not of one Houſe, but of Cities and Nations, and of the whole Earth*; who *undertook the World, and governed the Churches*; on whom *the whole World did look*, and *on whoſe ſoul the care of all the Churches every where did hang*; *into whoſe hands were delivered the Earth, and the Sea, the inhabited and the uninhabited parts of the World.*

Ὁ στύλος τῶν κατὰ τὴν οἰκουμένην Ἐκκλησιῶν. Chryſ. *præf. comment ad* Joh.

Καὶ γὰρ τῆς οἰκουμένης Ἀπόστολος ἦν. Chryſ. *in* 1 Cor. 9.2. Οὗτος οὐκ οἰκίας μιᾶς, ἀλλὰ καὶ πόλεων, καὶ δήμων, καὶ ἐθνῶν, καὶ ὁλοκλήρου τῆς οἰκουμένης φροντίδα ἔχων. Chryſ. *in* 2 Cor. 11.28. Τῆς οἰκουμένης ἀντιλαμβάνετο πάσης, καὶ διεκυβέρνα τὰς Ἐκκλησίας. Chryſ. *Tom.*8. *p.*115. Ἡ οἰκουμένη πᾶσα πρὸς αὐτὸν ἔβλεπεν, αἱ φροντίδες τῶν πανταχοῦ τῆς γῆς Ἐκκλησιῶν τῆς ἐκείνου ψυχῆς ἦν ἐξηρτημέναι —— Chryſ. *Tom.*5. *Or.*59. Ὁ Μιχαὴλ τὸ τῶν Ἰουδαίων ἔθνος ἐνεχειρίσθη· Παῦλος δὲ γῆν, καὶ θάλατταν, καὶ τὴν οἰκουμένην, καὶ τὴν ἀοίκητον. Chryſ. *Tom.*8. *p.*39.

And could Saint *Peter* have a larger Flock committed to him? could this charge, *feed my ſheep*, more agree to him, than to thoſe, who no leſs than he were obliged to feed all Chriſtian people every where?

7. The words indeed are applicable to all Chriſtian Biſhops and Governors of the Church; according to that of St. *Cyprian*, to Pope *Stephen* himſelf, *We being many Shepherds do feed one Flock, and all the Sheep of Chriſt*; for they are ſtiled Paſtors; they in terms as in-

Paſtores multi ſumus, unum tamen gregem, & oves Chriſti univerſas paſcimus. Cypr. Ep. 67. *ad* P. Steph.

definite as thoſe in this text are exhorted *to feed the Church of God, which he hath purchaſed with his own blood*; to them (as the *Fathers* commonly ſuppoſe) this Injunction doth reach, our Lord when he ſpake thus to Saint *Peter*, intending to lay a charge on them all to expreſs their love and piety toward them in this way, by feeding his Sheep and People.

Quanto magis debent uſq; ad mortem pro veritate certare, & uſq; ad ſanguinem adverſus peccatum, quibus oves ipſas paſcendas, hoc eſt docendas regendáſq; committit. Aug. *in* Joh. *tr.* 123.

How much more ought they to contend for the truth even unto death, and againſt ſin even unto blood, to whom he committeth his Sheep to be fed, that is to be taught and governed.

Which Sheep, ſaith St. *Ambroſe*, *and which Flock, not only then Saint Peter did receive, but alſo with him all we Prieſts did receive it.*

Quas oves, & quem gregem non ſolum tunc B. *ſuſcepit Petrus, ſed & cum eo nos ſuſcepimus omnes.* Ambr. *de Sacerd.*2.

Our Lord (ſaith St. *Chryſoſtom) did commit his Sheep to Peter, and to thoſe which came after him*, that is, to all Chriſtian Paſtors, as the ſcope of his diſcourſe ſheweth.

Τὰ πρόβατα, ἃ τῷ Πέτρῳ, καὶ τοῖς μετ' ἐκεῖνον ἐνεχείρισε. Chryſ. *de Sacerd.* 1.

When it is ſaid to Peter (ſaith St. *Auſtin) it is ſaid to all, Feed my Sheep.*

Cùm dicitur Petro, ad omnes dicitur, Paſce oves meas. Aug *de Agone Chriſt.*30.

And *we* (ſaith St. *Baſil*) *are taught this* (obedience to Superiors) *by Chriſt himſelf, conſtituting Saint Peter Paſtor after himſelf of the Church* (*for Peter, ſaith he, doſt thou love me more than theſe? feed my Sheep*) *and conferring to all Paſtors and Teachers continually afterward an equal power* (of doing ſo;) *whereof it is a ſign that all do in like manner, bind and do looſe as he.*

Καὶ τοῦτο παρ' αὐτοῦ Χριστοῦ παιδευόμεθα, Πέτρον ποιμένα μεθ' ἑαυτὸν τῆς Ἐκκλησίας καθιστῶντος, Πέτρε, γάρ φησι, φιλεῖς με πλέον τούτων; ποίμαινε τὰ πρόβατά μου· καὶ πᾶσι δὴ τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις τὴν ἴσην παρέχοντος ἐξουσίαν· καὶ τούτου σημεῖον τὸ δεσμεῖν ἅπαντας ὁμοίως, καὶ λύειν ὥσπερ ἐκεῖνος. Baſ. *Conſt. Mon. cap.*22.

Saint *Auſtin* compriſeth all theſe conſiderations in thoſe words.

Et quidem, fratres, quod Paſtor eſt, dedit & membris ſuis; nam & Petrus Paſtor, & Paulus Paſtor, & cæteri Apoſtoli Paſtores, & boni Epiſcopi Paſtores. Aug. *in* Joh. *tr.* 47.

And indeed, brethren, that which a Paſtor is, he gave alſo to his members, for both Peter was a Paſtor, and Paul a Paſtor, and the reſt of his Apoſtles were Paſtors, and good Biſhops are Paſtors.

How could theſe great Maſters more clearly expreſs their mind, that our Lord in thoſe words to Saint *Peter* did inculcate a duty no-wiſe peculiar to him, but equally together with him belonging to all Guides of the Church; but in ſuch manner, as when a Maſter doth preſs a duty on one Servant, he doth thereby admoniſh all his Servants of the like duty; whence St. *Auſtin* ſaith, that St. *Peter* in that caſe *did ſuſtain the perſon of the Church*, that which was ſpoken to him, belonging to all its members, eſpecially to his Brethren the Clergy.

Ut ergo Petrus quando ei dictum eſt, Tibi dabo claves, in figura perſonam geſtabat Eccleſiæ, ſic & quando ei dictum eſt, Paſce oves meas, Eccleſiæ quoque perſonam in figura geſtabat. Aug. *in* Pſal. 108.

Οὐ πρὸς ἱερέας δὲ τοῦτο μόνον εἴρηται, ἀλλὰ καὶ πρὸς ἕκαστον ἡμῶν τῶν καὶ μικρὸν ἐμπεπιστευμένων ποιμνίον. Chryſ. *in* Matt. 24. *Or.* 77.

This was not ſpoken to thoſe Prieſts only, but to every one of us, who have the care even of a little Flock committed to us.

It was (ſaith *Cyril) a leſſon to Teachers, that they cannot otherwiſe pleaſe the Arch-paſtor of all, than by taking care of the welfare of the rational Sheep.*

Διδασκάλοις δὲ γνῶσις διὰ τῶν προκειμένων εἰσβέβηκε θεωρίας, ὡς οὐκ ἂν ἑτέρως εὐαρεστήσειεν τῷ πάντων ἀρχιποιμένι, εἰ μὴ τῶν λογικῶν προβάτων εὐρωστίας, καὶ τῆς εἰς τὸ εὖ εἶναι διαμονῆς ποιοῖντο φροντίδα. Cyril. *ibid.*

8. Hence it followeth, that the Sheep, which our Saviour biddeth Saint *Peter* to feed, were not the Apoſtles, who were his Fellow-ſhepherds,

herds, deſigned to feed others, and needing not to be fed by him; but the common Believers or People of God, which Saint *Peter* himſelf doth call *the Flock of God*; *Feed*, ſaith he to his Fellow-elders, *the flock of God, which is among you*; and Saint *Paul*, *Take heed therefore unto your ſelves, and to all the flock, over which the Holy Ghoſt hath made you Overſeers.*

1 Pet.2.5.

Act.20.28.

9. Take ſeeding for what you pleaſe; for Teaching, for Guiding--- the Apoſtles were not fit objects of it, who were immediately taught, and guided by God himſelf.

Hence we may interpret that ſaying of St. *Chryſoſtom*, which is the moſt plauſible argument they can alledge for them, that our Lord in ſaying this, did commit to Saint *Peter a charge* (or preſidency) *over his brethren*; that is, he made him a Paſtor of Chriſtian people, as he did others; at leaſt, if προστασία τῶν ἀδελφῶν be referred to the Apoſtles, it muſt not ſignify authority over them, but at moſt a primacy of order among them; for that Saint *Peter* otherwiſe ſhould feed them, St. *Chryſoſtom* could hardly think, who preſently after ſaith, that *ſeeing the Apoſtles were to receive the adminiſtration of the whole world, they ought not afterward to converſe with one another; for that would ſurely have been a great damage to the world.*

Ἐγκειρίζει τὴν προστασίαν τῶν ἀδελφῶν. Chryſ. *in* Joh.21.15.

Τὴν προστασίαν ἐνεπιστεύθη τῶν ἀδελφῶν. *in* ver. 21.

Ἐπειδὰν γὰρ ἔμελλον τῆς οἰκουμένης τὴν ἐπιτροπὴν ἀναδέξασθαι, οὐκ ἔδει συμπεπλέχθαι λοιπὸν ἀλλήλοις· ἦ γὰρ ἂν μεγάλη τοῦτο τῇ οἰκουμένῃ γέγονε ζημία. *Ibid.* V. 23.

10. But they, forſooth, muſt have Saint *Peter* ſolely obliged to feed all *Chriſt*'s Sheep; ſo they did impoſe upon him a vaſt and crabbed Province; a task very incommodious, or rather impoſſible for him to undergo: how could he in duty be obliged, how could he in effect be able to feed ſo many flocks of Chriſtian people ſcattered about in diſtant Regions, through all Nations under Heaven: he, poor man, that had ſo few helps, that had no Officers or Dependents, nor wealth to maintain them, would have been much put to it to feed the Sheep in *Britain*, and in *Parthia*; unto infinite diſtraction of thoughts ſuch a charge muſt needs have engaged him.

But for this their great Champion hath a fine expedient; Saint *Peter*, ſaith he, *did feed Chriſt's whole flock, partly by himſelf, partly by others*; ſo that, it ſeemeth, the other Apoſtles were Saint *Peter*'s Curates, or Vicars and Deputies: this indeed were an eaſy way of feeding; thus although he had ſlept all his time, he might have fed all the Sheep under heaven; thus any man as well might have fed them. But this manner of feeding is, I fear, a later invention, not known ſo ſoon in the Church; and it might then ſeem near as abſurd to be a Shepherd, as it is now (in his own account) to be a juſt man by imputation; that would be a kind of *putative* paſtorage, as this *a putative righteouſneſs.* However the Apoſtles, I dare ſay, did not take themſelves to be Saint *Peter*'s Surrogates, but challenged to themſelves to be accounted *the Miniſters, the Stewards, the Ambaſſadors of Chriſt himſelf*; from whom immediately they received their Orders, in whoſe name they acted, to whom they conſtantly refer their Authority, without taking the leaſt notice of Saint *Peter*, or intimating any dependence on him.

Reſpondeo, S. Petrum partim per ſe, partim per alios univerſum Dominicum gregem ut ſibi imperatum erat paviſſe— Bel. *de Pont.* R. 1.16.

2 Cor.4.1.
2 Cor.5.20. 10.8.
Gal.1.1. Tit.1.3. } *&c.*

It was therefore enough for Saint *Peter*, that had he Authority reſtrained to no place, but might, as he found occaſion, preach the

Goſpel, convert, confirm, guide Chriſtians every where to truth and duty; nor can our Saviour's words be forced to ſignify more.

In fine, this (together with the precedent Teſtimonies) muſt not be interpreted ſo as to thwart Practice and Hiſtory; according to which it appeareth, that Saint *Peter* did not exerciſe ſuch a Power, and therefore our Lord did not intend to confer ſuch an one upon him.

P. Leo IX. *Ep.* 1. *Ad ejuſdem primatus confirmationem,* &c. Bell. 1.17.

IV. Farther in confirmation of their Doctrine they do draw forth a whole ſhole of Teſtimonies, containing divers Prerogatives, as they call them, of Saint *Peter*; which do, as they ſuppoſe, imply this Primacy; ſo very-ſharp-ſighted indeed they are, that in every remarkable accident befalling him, in every action performed by him or to him, or about him, they can deſcry ſome argument or ſhrewd inſinuation of his preheminence; eſpecially being aided by the gloſſes of ſome fanciful Expoſitor. From the change of his Name, from his walking on the Sea, from his miraculous draught of Fiſh, from our Lord's praying for him, that his Faith ſhould not fail, and bidding him to confirm his Brethren; from our Lord's ordering him to pay the tribute for them both; from our Lord's firſt waſhing his feet, and his firſt appearing to him after the Reſurrection; from the prediction of his Martyrdom; from ſick Perſons being cured by his ſhadow; from his ſentencing *Ananias* and *Sapphira* to death, from his preaching to *Cornelius*, from its being ſaid *that he paſſed through all*, from his being prayed for by the Church, from Saint *Paul*'s going to viſit him; from theſe paſſages, I ſay, they deduce or confirm his Authority: Now in earneſt is not this ſtout arguing? is it not egregious modeſty for ſuch a point to alledge ſuch proofs? what cauſe may not be countenanced by ſuch rare fetches? who would not ſuſpect the weakneſs of that Opinion, which is fain to uſe ſuch forces in its maintenance? In fine, is it honeſt or conſcionable dealing ſo to wreſt or play with the Holy Scripture, pretending to derive thence proofs, where there is no ſhew of conſequence?

Act. 9.32.

To be even with them, I might aſſert the Primacy of Saint *John*, and to that purpoſe might alledge his Prerogatives (which indeed may ſeem greater than thoſe of Saint *Peter*,) namely, that he was *the beloved Diſciple*, that he leaned on our Lord's breaſt, that Saint *Peter*, not preſuming to ask our Lord a queſtion, deſired *him* to do it, as having a more ſpecial confidence with our Lord; that Saint *John* did higher ſervice to the Church, and all Poſterity, by writing not only more Epiſtles, but alſo a moſt divine Goſpel, and a ſublime * Prophecy concerning the ſtate of the Church; that Saint *John* did † *out-run Peter, and came firſt to the Sepulchre*, (in which paſſage ſuch acute deviſers would find out marvellous ſignificancy) that Saint *John* was a Virgin; that he did out live all the Apoſtles (and thence was moſt fit to be Univerſal Paſtor;) that St. *Hierom* comparing *Peter* and *John*, doth ſeem to prefer the latter; for *Peter* (ſaith he) *was an Apoſtle, and John was an Apoſtle; but Peter was only an Apoſtle, John both an Apoſtle and an Evangeliſt, and alſo a Prophet,*--- and (ſaith he) *that I may in brief ſpeech comprehend many things, and ſhew what privilege belongeth to John,--- yea virginity in John; by our Lord a Virgin, his Mother the Virgin is commended to the Virgin Diſciple:* thus I might by Prerogatives and Paſſages very notable infer the Superiority of Saint *John* to Saint *Peter*,

in

Joh. 13.24.

* *Infinita futurorum myſteria continentem.* Hier.

Containing infinite myſteries of future things.

† Joh. 20. 4.

Petrus Apoſtolus eſt, & Joannes Apoſtolus, maritus & Virgo; ſed Petrus Apoſtolus tantùm, Joannes & Apoſtolus & Evangeliſta & Propheta, &c. Hier. *in* Jovin. 1. 14.

Et ut brevi ſermone multa comprehendam, doceámq; cujus privilegii ſit Johannes. —— *imò in Joanne Virginitas; à Domino Virgine mater Virgo Virgini Diſcipulo commendatur.* Hier. *ibid.*

in imitation of their reaſoning; but I am afraid they would ſcarce be at the trouble to anſwer me ſeriouſly, but would think it enough to ſay I trifled; wherefore let it ſuffice for me in the ſame manner to put off thoſe levities of diſcourſe.

V. They argue this Primacy from the conſtant placing Saint *Peter*'s name before the other Apoſtles, in the Catalogues and Narrations concerning him and them.

To this I anſwer,

1. That this Order is not ſo ſtrictly obſerved, as not to admit ſome exceptions; for Saint *Paul* ſaith, that *James, Cephas, and John, knowing the grace given unto him* —— ſo it is commonly read in the ordinary Copies, in the Text of ancient Commentators, and in old Tranſlations; and, *whether Paul, whether Apollo, whether Cephas*, ſaith Saint *Paul* again; and, *As the other Apoſtles, and the Brethren of our Lord, and Cephas*; and *Philip* (ſaith Saint *John*) *was of Bethſaida, the City of Andrew and Peter*; and *Clemens Alex.* in *Euſebius* ſaith, that *the Lord after his reſurrection delivered the ſpecial knowledge to James the Juſt, and to John, and to Peter*, poſt-poning Saint *Peter*, as perhaps conceiving him to have leſs of ſublime Revelations imparted to him; that Order therefore is not ſo punctually conſtant.

Gal. 2. 9.

1 Cor. 3. 22.

1 Cor. 9. 5.

Joh. 1. 45.

Ἰακώβῳ τῷ δικαίῳ καὶ Ἰωάννῃ καὶ Πέτρῳ μετὰ τὴν ἀνάστασιν παρέδωκε τὴν γνῶσιν ὁ Κύριος. Euſeb. *Hiſt.* 2. 1.

In the Apoſtolical Conſtitutions, Saint *Paul* and Saint *Peter* being induced jointly preſcribing Orders, they begin, *I Paul, and I Peter do appoint* —— ſo little ambitious or curious of precedence are they repreſented.

Ἐγὼ Παῦλος καὶ ἐγὼ Πέτρος διατασσόμεθα——

Conſt. Apoſt. 8. 33.

2. But it being indeed ſo conſtant as not to ſeem caſual, I farther ſay, that poſition of names doth not argue difference of degree, or ſuperiority in power; any ſmall advantage of age, ſtanding, merit, or wealth, ſerving to ground ſuch precedence, as common experience doth ſhew.

3. We formerly did aſſign other ſufficient and probable cauſes, why Saint *Peter* had this place. So that this is no cogent Reaſon.

VI. Farther, (and this indeed is far their moſt plauſible argumentation) they alledge the Titles and Elogies given to Saint *Peter* by the Fathers; who call him ἔξαρχον (the Prince) κορυφαῖον (the Ring-leader) κεφαλὴν (the Head) * πρόεδρον (the Preſident) ἀρχηγὸν (the Captain) προήγορον (the Proloqutor) πρωτοστάτην (the Foreman) προστάτην (the Warden) ἔκκριτον τῶν Ἀποστόλων (the choice, or egregious Apoſtle) *Majorem* (the greater, or Grandee among them) *primum* (the firſt, or prime Apoſtle.)

* Chryſ. *Tom.* 5. *Or.* 59.

Chryſ. *in* Joh. 21.

Cyr. *c.* Jul. 9. (*p.* 325.)

Aug. *Ep.* 11. 19.

To theſe and the like allegations I anſwer,

1. If we ſhould ſay, that we are not accountable for every hyberbolical flaſh or flouriſh occurring in the Fathers, (it being well known, that they in their encomiaſtick ſpeeches, as Orators are wont, following the heat and gaiety of fancy, do ſometimes overlaſh) we ſhould have the pattern of their greateſt Controvertiſts to warrant us; for *Bellarmine* doth put off their Teſtimonies, by ſaying, that they do *ſometimes ſpeak in way of exceſs, leſs properly, leſs warily, ſo as to need benign Expoſition*, &c. as Biſhop * *Andrews* ſheweth; and it is a common ſhift

The truth is, the beſt Arguments of the Papiſts in other queſtions are ſome flouriſhes of Orators, ſpeaking hyperbolically and heedleſly.

Per exceſſum loqui. Bell. *de Miſſ.* 2. 10. *minùs propriè.* 3. 4. *benignâ expoſitione opus habere. de amiſſ. gr.* 4. 12. *minùs, cautè. de purg.* 1. 11.

* *Tort. Tort. p.* 338.

of Cardinal *Perron*, whereof you may ſee divers inſtances alledged by * *M. Dallée*.

* Dall. *de uſ. P. lib.*1. *c.*6. *p.*158. (& *p.* 314.)

Which obſervation is eſpecially applicable to this caſe; for that eloquent men do never more exceed in their indulgence to fancy, than in the demonſtrative kind, in panegyricks, in their commendations of perſons; and I hope they will embrace this way of reckoning for thoſe expreſſions of Pope *Leo*, ſounding ſo exorbitantly, that Saint *Peter* was by our Lord *aſſumed into conſortſhip of his individual unity*; and that *nothing did paſs upon any from God, the fountain of good things, without the participation of Peter.*

Nunc enim in conſortium individuæ unitatis aſſumptum id quod ipſe erat voluit nominari. **P. Leo I. *Ep.*89.** *Nihil à bonorum fonte Deo in quenquam ſine Petri participatione tranſire.* P. Leo *de aſſumpt. ſuâ. Serm.*3.

2. We may obſerve, that ſuch turgid Elogies of Saint *Peter* are not found in the more ancient Fathers; for *Clemens Romanus*, *Irenæus*, *Clemens Alex. Tertullian*, *Origen*, *Cyprian*, *Firmilian*—— when they mention Saint *Peter*, do ſpeak more temperately and ſimply, according to the current notions and traditions of the Church in their time; uſing indeed fair terms of reſpect, but not ſuch high ſtreins of courtſhip, about him. But they are found in the latter Fathers, who being men of wit and eloquence, and affecting in their diſcourſes to vent thoſe faculties, did ſpeak more out of their own invention and fancy.

Whence according to a prudent eſtimation of things in ſuch a caſe, the ſilence or ſparingneſs of the firſt ſort is of more conſideration on the one hand, than the ſpeech, how free ſoever, of the latter is on the other hand: and we may rather ſuppoſe thoſe titles do not belong to Saint *Peter*, becauſe the firſt do not give them, than that they do, becauſe the other are ſo liberal in doing it.

Indeed if we conſult the Teſtimonies of this kind alledged by the *Romaniſts*, who with their utmoſt diligence have raked all ancient Writings for them, it is ſtrange that they cannot find any very ancient ones; that they can find ſo few plauſible ones; that they are fain (to make up the number) to produce ſo many, which evidently have no force or pertinency; being only commendations of his Apoſtolical Office, or of his Perſonal Merits, without relation to others.

3. We ſay, that all thoſe terms of Titles, which they urge, are ambiguous, and applicable to any ſort of Primacy or Preheminency; to that which we admit, no leſs than to that which we refuſe; as by inſtances from good Authors, and from common uſe, might eaſily be demonſtrated; ſo that from them nothing can be inferred advantageous to their cauſe.

Cicero calleth *Socrates*, *Prince of the Philoſophers*; and *Sulpitius*, *Prince of all Lawyers*; would it not be ridiculous thence to infer, that *Socrates* was a Sovereign Governor of the Philoſophers, or *Sulpitius* of the Lawyers? The ſame great Speaker calleth *Pompey* *Prince of the City in all Men's judgment*; doth he mean, that he did exerciſe juriſdiction over the City?

Cic. *de Nat. D. lib.*2. Cic. *de clar. Orat.*

Quem omnium judicio longè principem eſſe Civitatis videbat—— *Principem orbis terræ virum*— Cic. *pro domo ſua.*

Tertullus calleth Saint *Paul*, πρωτοστάτην, *a ring-leader of the ſect of the Nazarenes*; and St. *Baſil* calleth *Euſtathius Sebaſtenus*, *foreman of the ſect of the Pneumatomachi*; did *Tertullus* mean, that Saint *Paul* had univerſal Juriſdiction over Chriſtians; or St. *Baſil*, that *Euſtathius* was Sovereign of thoſe Hereticks?

Act. 24. 5.

Πρωτοστάτην τῆς τῶν πνευματομάχων αἱρέσεως. Baſ. *Ep.* 74.

So neither did Prince of the Apoſtles, or any equivalent term, in the ſenſe of thoſe who aſſigned it to Saint *Peter*, import Authority over the Apoſtles, but eminency among them in worth, in merit, in Apoſtolical performances, or at moſt in order of precedence.

Such words are to be interpreted by the ſtate of things, not the ſtate of things to be inferred from them; and in underſtanding them we ſhould obſerve the Rule of *Tertullian.*

Malo te ad ſenſum rei quàm ad ſonum vocabuli exerceas. Tert. *ad Prax. cap.* 3. I had rather you would apply your ſelf to the ſenſe of the thing, than to the ſound of the word.

Οὐ γὰρ αἱ λέξεις τὴν φύσιν παραιροῦνται· ἀλλὰ μᾶλλον ἡ φύσις τὰς λέξεις εἰς ἑαυτὴν ἕλκουσα μεταβάλλει. Athan. *Orat.* 3. *adv.* Ar. (*p.* 373.)

For words do not take away the nature of things, but the nature rather changes the words, and draws them to it ſelf.

4. Accordingly the *Fathers* ſometimes do explain thoſe Elogies ſignifying them to import the ſpecial gifts and vertues of Saint *Peter*, wherein he did excel; ſo *Euſebius* calleth Saint *Peter*, *the moſt excellent and great Apoſtle, who for his vertue was proloquutor of the reſt.*

Euſeb. *Hiſt.* 2. 14.

5. This anſwer is thoroughly confirmed from hence; that even thoſe who gave thoſe Titles to Saint *Peter*, do yet expreſly affirm other Apoſtles in power and dignity equal to him.

Who doth give higher Elogies to him than St. *Chryſoſtom?* yet doth he aſſert all the Apoſtles to be Supreme, and *equal in dignity*; and particularly he doth often affirm Saint *Paul* to be ἰσότιμον, equal in honour to Saint *Peter*, as we before ſhewed.

The like we declared of St. *Hierom*, St. *Cyril*, &c. And as for St. *Cyprian*, who did allow a Primacy to Saint *Peter*, nothing can be more evident, than that he took the other Apoſtles to be *equal to him in power and honour.*

The like we may conceive of St. *Auſtin*, who having carefully peruſed thoſe Writings of St. *Cyprian*, and frequently alledging them, doth never contradict that his Sentiment.

Even Pope *Gregory* himſelf acknowledgeth Saint *Peter* not to have been properly the Head, but only *the firſt member of the univerſal Church; all being members of the Church under one Head.*

Certè Petrus Apoſtolus primum membrum S. & univerſalis Eccleſiæ——ſub uno capite omnes membra ſunt Eccleſiæ. Greg. I. *Epiſt.* 4. 38.

6. If Pope *Leo* I. or any other ancient Pope, do ſeem to mean farther, we may reaſonably except againſt their Opinion, as being ſingular, and proceeding from partial affection to their See; ſuch affection having influence on the mind of the wiſeſt men; according to that certain maxim of *Ariſtotle*, *every man is a bad Judge in his own caſe.*

7. The Ancients, when their ſubject doth allure them, do adorn other Apoſtles with the like titles, equalling thoſe of Saint *Peter*, and not well conſiſtent with them, according to that rigour of ſenſe, which our Adverſaries affix to the commendations of Saint *Peter.*

The Epiſtle of *Clemens Rom.* to Saint *James* (an Apocryphal, but ancient Writing) calleth Saint *James* our Lord's Brother, *The Biſhop of Biſhops*; the *Clementine Recognitions* call him *The Prince of Biſhops*; *Ruffinus*, in his tranſlation of *Euſebius*, *The Biſhop of the Apoſtles*;

Κλήμης Ἰακώβῳ —— ἐπισκόπων ἐπισκόπῳ.

Jacobum Epiſcoporum Principem Sacerdotum Princeps orabat. Clem. *Rec.* 1. 68.

Apoſtolorum Epiſcopus. Ruf. Euſeb. 2. 1.

* St. *Chry-*

* St. *Chryſoſtom* ſaith of him, that he *did preſide over all the Jewiſh believers*; *Heſychius* Presbyter of *Jeruſalem*, calleth him *the chief Captain of the new Jeruſalem, the Captain of Prieſts, the Prince of the Apoſtles, the top among the Heads*, &c.

* It is likely that *Ruffinus* did call him ſo by miſtaking that in the Apoſtolical Conſtitutions.

Ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἰακώβου. *Apoſt. Conſt* 8. 10.

Τῶν δὲ Ἰουδαίων πιστευσάντων προειστήκει πάντων. Chryſ. *Tom.* 5. *Or.* 59.

Τὸν τῆς νέας Ἱερουσαλὴμ ἀρχιστράτηγον, τὸν ἱερέων ἡγήμωνα, τὸν Ἀποσόλων τὸν ἔξαρχον, τὴν ἐν κεφαλαῖς κορυφὴν, &c. Heſych. *Presb. apud* Phot. *Cod.* 275. (*p.* 1525.)

The ſame *Heſychius* calleth Saint *Andrew*, *the firſt-born of the Apoſtolical Choire, the firſt ſettled pillar of the Church, the Peter before Peter, the foundation of the foundation, the firſt-fruits of the beginning*, &c.

Ὁ τοῦ χοροῦ τῶν Ἀποσόλων πρωτότοκος, ὁ πρωτοπαγὴς τῆς ἐκκλησίας σύλος, ὁ πρὸ Πέτρου Πέτρος, ὁ τοῦ θεμελίου θεμέλιος, ὁ τῆς ἀρχῆς ἀπαρχὴ —— Heſych. *apud* Phot. *Cod.* 269.

St. *Chryſoſtom* ſaith of Saint *John*, that he was *a pillar of the Churches through the world, he that had the Keys of the Kingdom of Heaven*, &c.

Ὁ σύλος τῶν κατὰ τὴν οἰκουμένην ἐκκλησιῶν, ὁ τὰς κλεῖς ἔχων τῶν οὐρανῶν, &c. Chryſ. *in* Joh. 1. 1.

But as occaſion of ſpeaking about Saint *Paul* was more frequent, ſo the elogies of him are more copious, and indeed ſo high as not to yield to thoſe of Saint *Peter*.

He was (ſaith St. *Chryſoſtom*) *the ring-leader and guardian of the Choire of all the Saints.*

Ὁ τῶν ἁγίων χοροῦ κορυφαῖος, καὶ προστάτης. Chryſ. *in* Rom. 16. 24.

Ὁ τῆς οἰκουμένης Ἀπόσολος. Chryſ. *in* 1 Cor. 9. 2.

He was the tongue, the teacher, the Apoſtle of the world. He had the whole world put into his hands, and took care thereof, and had committed to him all men dwelling upon Earth.

Ἡ γλῶττα τῆς οἰκουμένης, τὸ φῶς τῶν ἐκκλησιῶν, ὁ θεμέλιος τῆς πίστεως, ὁ σύλος, καὶ ἑδραίωμα τῆς ἀληθείας.

Τὴν οἰκουμένην ἅπασαν ἐγκεχειρισμένος. —— He had the whole habitable World committed to his charge.

Τῆς οἰκουμένης διδάσκαλος ὢν τοὺς τὴν γῆν οἰκοῦντας ἅπαντας ἐπιτραπείς.

He was the Teacher of the World, and had all the inhabitants of the Earth committed to his truſt.

He was the light of the Churches, the foundation of Faith, the pillar and ground of Truth.

He had the patronage of the World committed into his hands.

Τὴν τῆς οἰκουμένης προστασίαν ἐγκεχειρισμένος. *in* Jud. *Or.* 6. Τῆς οἰκουμένης τὴν προστασίαν ἐπεδέξατο. *in* 1 Cor. *Or.* 22.

Οὐ τὴν οἰκουμένην ἅπασαν εἰς χεῖρας αὐτοῦ φέρων ἔθηκεν ὁ Θεός. *Tom.* 7. *p.* 2.

Did not God put into his hands the whole world?

Ὁ πάσης οἰκουμένης κρατήσας. *in* 2 Tim. 2. 1. He had the charge of the whole world.

He was better than all men, greater than the Apoſtles, and ſurpaſſing them all.

Πάντων ἀνθρώπων κρείττων. de *Sacerd.* 4. Τίς οὖν ἁπάντων ἀνθρώπων ἀμείνων; τίς δὲ ἕτερος, ἀλλ' ἢ ὁ σκηνοποιὸς ἐκεῖνος, ὁ τῆς οἰκουμένης διδάσκαλος —— εἰ τοίνυν μείζονα τῶν Ἀποσόλων λαμβάνει σέφανον, τῶν δὲ Ἀποσόλων ἴσος οὐδεὶς γέγονεν, οὗτος δὲ κἀκείνων μείζων, εὔδηλον ὅτι τῆς ἀνωτάτω ἀπολαύσεται τιμῆς καὶ προεδρίας. *Tom.* 5. *Or.* 33.

Who then was better than all other men? who elſe but that Tent-maker, the Teacher of the world? —— If therefore he receive a greater Crown than the Apoſtles, and none perhaps was equal to the Apoſtles, and yet he greater than they, it is manifeſt that he ſhall enjoy the higheſt honour and preeminence.

Nothing was more bright, nothing more illuſtrious than he.

Παύλου λαμπρότερον οὐδὲν ἦν, οὐδὲ περιφανέστερον. *Tom.* 5. *Or.* 47.

None was greater than he, yea none equal to him.

Οὐδεὶς δὲ ἐκείνου μείζων, ἀλλ' οὐδὲ ἴσος ἐστί. *Tom.* 6. *Or.* 9. Οὐδεὶς Παύλου ἴσος ἦν. 2 Tim. 3. 15.

Ὁ πάνσοφος, ὁ τῶν ἐκκλησιῶν ἄριστος ἀρχιτέκτων. Theod. *Ep.* 146.

The moſt wiſe, and beſt Architect, or chief Builder of the Churches.

Ὁ μακάριος Ἀπόστολος, ὁ τῶν πατέρων πατήρ. Juſt. M. *reſp. ad Orthod. Qu.* 119.

The bleſſed Apoſtle, the Father of the Fathers.

Pope *Gregory* I. ſaith of Saint *Paul*, that he *was made head of the Nations, becauſe he obtained the principate of the whole Church.*

Caput effectus eſt Nationum; quia obtinuit totius Eccleſiæ principatum, Greg. M. *in* 1 Reg. *lib.* 4. *Videſis. Paulus Apoſtolorum Princeps. Ep.* Spalat. *in* Lat. *Syn. ſub P.* Jul. II. *Seſſ.* 1. *p.* 25.

Theſe Characters of Saint *Paul* I leave them to interpret, and reconcile with thoſe of Saint *Peter*.

8. That the *Fathers* by calling Saint *Peter* Prince, Chieftain, *&c.* of the Apoſtles, do not mean Authority over them, may be argued from their joyning Saint *Paul* with him in the ſame appellations; who yet ſurely could have no Juriſdiction over them; and his having any would deſtroy the pretended Eccleſiaſtical Monarchy.

St. *Cyril* calleth them together *Patrons*, *or Preſidents of the Church*.

Πέτρος κ) Παῦλος, οἱ τῆς ἐκκλησίας προστάται. Cyril. *Cat.*6.

St. *Auſtin* (or St. *Ambr.* or *Max.*) calleth them *Princes of the Churches*.

Eccleſiarum Principes. Aug. *de Sanct.* 27.

The Popes *Agatho* and *Adrian* (in their General Synods) call them *the ring-leading Apoſtles*.

Κορυφαῖοι Ἀποστόλων. P. Agatho *in 6 Syn. Act.*4. *p.*35. P. Adrian *in 7 Syn. Act.* 2. *p.* 554.

The Popes *Nicholas* I. and *Gregory* VII. *&c.* call them *Princes of the Apoſtles*.

Nicol. *I. Ep.* 7. Plat. *in* Greg. *VII. &c.*

St. *Ambroſe*, or St. *Auſtin*, or St. *Maximus Taur.* (chuſe you which) doth thus ſpeak of them; *Bleſſed Peter and Paul are moſt eminent among all the Apoſtles, excelling the reſt by a kind of peculiar prerogative: but whether of the two be preferred before the other is uncertain; for I count them to be equal in merit, becauſe they are equal in ſuffering*, &c.

Beati Petrus & Paulus eminent inter Univerſos Apoſtolos, & peculiari quâquam prærogativâ præcellunt; verùm inter ipſos quis cui præponatur incertum eſt, puto enim illos æquales eſſe meritis, quia æquales ſunt paſſione, &c. Ambr. *Serm.*66. Aug. *de Sanct.* 27. Max. Taur. *Serm.*54.

To all this diſcourſe I ſhall only add, that if any of the Apoſtles, or Apoſtolical men, might claim a preſidency or authoritative Headſhip over the reſt, Saint *James* ſeemeth to have the beſt title thereto; for *Jeruſalem was the Mother of all Churches*, the Fountain of the Chriſtian Law and Doctrine, the *See* of our Lord himſelf, the chief Paſtor.

Hæ voces Eccleſiæ, ex qua habuit omnis Eccleſia initium. Iren 3.12.

These are the words of the Church, from whence every Church had its beginning.

Iſa. 2.3. Luke 14. 47.

Eccleſia in Hieruſalem fundata totius orbis Eccleſias ſeminavit. Hieron. *in* Iſa. 2. The Church founded in Jeruſalem was the Seminary of the Churches throughout the whole world.

Theod. 5.9. *Vide* Tert. *de Præſcr. cap.* 20.

He therefore, who (as the *Fathers* tells us) was by our Lord himſelf conſtituted Biſhop of that City, and the *firſt* of all Biſhops, might beſt pretend to be in ſpecial manner our Lord's Viear or Succeſſor. *He* (ſaith *Epiphanius*) *did firſt receive the Epiſcopal Chair, and to him our Lord firſt did entruſt his own Throne upon Earth.*

Ἔπειτα ὤφθη Ἰακώβῳ, ἐμοὶ δοκεῖ τῷ ἀδελφῷ αὐτοῦ· αὐτὸς γὰρ αὐτὸν λέγεται κεχειροτονηκέναι, κ) ἐπίσκοπον ἐν Ἱεροσολύμοις πεποιηκέναι πρῶτον. Chryſ. *in* 1 Cor. *Or.* 11.

After that he was ſeen of James, I ſuppoſe to his Brother; for he is ſaid to have ordained him, and made him the firſt Biſhop of Jeruſalem.

Πρῶτος οὗτος εἴληφε τὴν καθέδραν τῆς ἐπισκοπῆς, ᾧ πεπίστευκε Κύριος τὸν θρόνον αὐτοῦ ἐπὶ τῆς γῆς πρώτῳ. Epiph. *hær.* 78.

He accordingly did firſt exerciſe the Authority of preſiding and moderating in the firſt Eccleſiaſtical Synod, as St. *Chryſoſtom* in his Notes thereon doth remark.

He therefore probably by Saint *Paul* is firſt named in his report concerning the paſſages at *Jeruſalem*; and to his orders it ſeemeth that Saint *Peter* himſelf did conform; for 'tis ſaid there, that *before certain came from Saint James he did eat with the Gentiles, but when they were come he withdrew.*

Gal. 2. 9. Gal. 2. 12.

Hence in the Apoſtolical Conſtitutions, in the Prayer preſcribed for the Church, and for all the Governors of it, the Biſhops of the principal Churches being ſpecified by name; Saint *James* is put in the firſt place; before the Biſhops of *Rome*, and of *Antioch*; *Let us pray for the whole Epiſcopacy under Heaven of thoſe who rightly diſpenſe the word of thy Truth; and let us pray for our Biſhop James with all his Pariſhes; let us pray for our Biſhops Clemens and all his Pariſhes; let us pray for Evodius and all his Pariſhes.* ——

Ὑπὲρ πάσης ἐπισκοπῆς τῆς ὑπὸ τὸν οὐρανὸν τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας δεηθῶμεν· καὶ ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἰακώβου, καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Κλήμεντος, &c. *Conſt. Ap.* 8. 10.

Hereto conſenteth the Tradition of thoſe ancient Writers aforecited, who call Saint *James, the Biſhop of Biſhops, the Biſhop of the Apoſtles*, &c.

SUPPOSITION II.

I proceed to examine the next *Suppoſition* of the Church Monarchiſts, which is, *That Saint* Peter's *Primacy, with its Rights and Prerogatives, was not perſonal, but derivable to his Succeſſors.*

AGainſt which *Suppoſition* I do aſſert, that admitting a Primacy of of Saint *Peter*, of what kind or to what purpoſe ſoever, we yet have reaſon to deem it meerly perſonal, and (not according to its grounds and its deſign) communicable to any Succeſſors, nor indeed in effect conveyed to any ſuch.

It is a rule in the Canon Law; That *a perſonal Privilege doth follow the Perſon, and is extinguiſhed with the Perſon*; and ſuch we affirm that of Saint *Peter*; for,

Privilegium perſonale Perſonam ſequitur, & cum Perſona extinguitur. Reg. Juris, 7. in Sexto.

1. His Primacy was grounded upon perſonal acts (ſuch as his chearful following of *Chriſt*, his faithful confeſſing of *Chriſt*, his reſolute adherence to *Chriſt*, his embracing ſpecial Revelations from God) or upon perſonal graces (his great Faith, his ſpecial Love to our Lord, his ſingular Zeal for *Chriſt*'s Service) or upon perſonal gifts and endowments (his courage, reſolution, activity, forwardneſs in apprehenſion, and in ſpeech) the which advantages are not tranſient, and conſequently a preeminency built on them is not in its nature ſuch.

2. All the pretence of Primacy granted to Saint *Peter* is grounded upon words directed to Saint *Peter*'s Perſon, characterized by moſt perſonal adjuncts, as name, parentage, and which exactly were accompliſhed in Saint *Peter*'s perſonal actings, which therefore it is unreaſonable to extend farther.

Matt. 16. 17. Joh. 21. 15, 16, 17.

Matt. 16. 17. Our Lord promiſed to *Simon Son of Jona*, to build his Church on him; accordingly in eminent manner the Church was founded upon his Miniſtry, or by his firſt preaching, teſtimony, performances.

Our Lord promiſed to give him the Keys of the Heavenly Kingdom; this Power Saint *Peter* ſignally did execute in converting Chriſtians, and receiving them by Baptiſm into the Church, by conferring the Holy Ghoſt, and the like adminiſtrations.

Joh. 21. 15. Our Lord charged *Simon Son of Jonas* to feed his Sheep; this he performed by preaching, writing, guiding and governing Chriſtians, as he found opportunity; wherefore if any thing was couched under thoſe promiſes or orders, ſingularly pertinent to Saint *Peter*; for the ſame reaſon that they were ſingular, they were perſonal; for,

Theſe things being, in a conſpicuous manner accompliſhed in St. *Peter*'s Perſon, the ſenſe of thoſe words is exhauſted; there may not, with any probability, there cannot with any aſſurance be any more grounded on them; whatever more is inferred, muſt be by precarious aſſumption; and juſtly we may caſt at thoſe who ſhall infer it that expoſtulation of *Tertullian*, *What art thou, who doſt overturn and change the manifeſt intention of our Lord, perſonally conferring this on Peter?*

Qualis es evertens atque commutans manifeſtam Domini intentionem perſonaliter hoc Petro conferentem? Tertul. *de pud.* 21.

3. Particularly the grand promiſe to Saint *Peter* of founding the Church on him cannot reach beyond his perſon; becauſe there can be no other foundations of a Society, than ſuch as are firſt laid; the Succeſſors of thoſe, who firſt did erect a Society, and eſtabliſh it, are themſelves but ſuperſtructures.

4. The Apoſtolical Office as ſuch was perſonal and temporary; and therefore according to its nature and deſign not ſucceſſive or communicable to others in perpetual deſcendence from them.

It was, as ſuch, in all reſpects extraordinary, conferred in a ſpecial manner, deſigned for ſpecial purpoſes, diſcharged by ſpecial aids, endowed with ſpecial privileges, as was needful for the propagation of Chriſtianity, and founding of Churches.

To that Office it was requiſite, that the Perſon ſhould have an immediate deſignation and commiſſion from God; ſuch as Saint *Paul* ſo often doth inſiſt upon for aſſerting his title to the Office; *Paul an Apoſtle, not from men, or by man*— *not by men*, ſaith St. *Chryſoſtom*, *this is a property of the Apoſtles.*

Gal. 1. 1.
Τὸ γὰρ δι' ἀνθρώπων τοῦτο ἴδιον τῶν Ἀποστόλων. Chryſ. *Ibid.*

It was requiſite that an Apoſtle ſhould be able to atteſt concerning our Lord's Reſurrection or Aſcenſion, either immediately as the twelve, or by evident conſequence as Saint *Paul*; thus Saint *Peter* implied, at the choice of *Matthias*, *Wherefore of thoſe men, which have companied with us —— muſt one be ordained to be a witneſs with us of the Reſurrection*; and, *Am I not* (ſaith Saint *Paul*) *an Apoſtle, have I not ſeen the Lord?* according to that of *Ananias*, *The God of our Fathers hath choſen thee that thou ſhouldeſt know his will, and ſee that juſt one, and ſhouldeſt hear the voice of his mouth; for thou ſhalt bear witneſs unto all men of what thou haſt ſeen and heard.*

Act. 1. 21.
1 Cor 9. 1. 15. 8.
Act. 22. 14.

It was needful alſo that an Apoſtle ſhould be endowed with miraculous gifts and graces, enabling him both to aſſure his Authority, and to execute his Office; wherefore Saint *Paul* calleth theſe, *the marks of an Apoſtle, the which were wrought by him among the Corinthians in all patience* (or perſevering) *in ſigns, and wonders, and mighty deeds.*

2 Cor. 12. 12.
Rom. 15. 18.

It was alſo in St. *Chryſoſtom*'s opinion, proper to an Apoſtle, that he ſhould be able according to his diſcretion in a certain and conſpicuous manner to impart Spiritual Gifts; as Saint *Peter* and Saint *John* did at *Samaria*; which to do, according to that *Father*, was *the peculiar gift and privilege of the Apoſtles.*

Τοῦτο γὰρ τὸ δῶρον μόνων τῶν δώδεκα— τοῦτο γὰρ ἦν τῶν Ἀποστόλων ἐξαίρετον. Chryſ. *in* Act. 8. 18. *De ſolis Apoſtolis legitur, quorum vicem tenent Epiſcopi, quod per manûs impoſitionem Spiritum S. dabant.* P. Eugenius *IV. Inſtit. Arm.*

'Tis recorded of the Apoſtles alone, in whoſe room the Biſhops ſucceed, that they gave the Holy Ghoſt by the laying on of hands.

It was alſo a privilege of an Apoſtle, by virtue of his commiſſion from *Chriſt to inſtruct all Nations* in the Doctrine and Law of *Chriſt*; He had right and warrant to exerciſe his function every where, *His charge was univerſal and indefinite*; *the whole world was his Province*; he was not affixed to any one place, nor could be excluded from any; he was (as St. *Cyril* calleth him) *an Oecumenical Judge*, and *an Inſtructor of all the Subceleſtial World.*

Ἐπειδὴ ἔμελλον τῆς οἰκουμένης τὴν ἐπιτροπὴν ἐπιδέξασθαι. Chryſ. *in* Joh. 21.

Κριταὶ οἰκουμενικοὶ, καὶ τῆς ὑφ' ἡλίῳ καθηγηταί. Cyril. γλαφ. *in* Gen. 7.

Apoſtles alſo did govern in an abſolute manner, according to diſcretion, as being guided by infallible aſſiſtance, to the which they might upon occaſion appeal, and affirm, *It hath ſeemed good to the Holy Ghoſt and us.* Whence their Writings have paſſed for inſpired, and therefore Canonical, or certain Rules of Faith and Practice.

Act. 15. 28.

It did belong to them to found Churches, to conſtitute Paſtors, to ſettle orders, to correct offences, to perform all ſuch Acts of Sovereign, Spiritual Power, in virtue of the ſame Divine aſſiſtance, *according to the Authority, which the Lord had given them for edification*; as we ſee practiſed by Saint *Paul.*

In fine, the *Apoſtleſhip was* (as St. *Chryſoſtom* telleth us) *a buſineſs fraught with ten thouſand good things; both greater than all privileges of grace, and comprehenſive of them.*

Τὴν Ἀποστολὴν, χρῆμα μυρίων ἀγαθῶν γέμον, τῶν χαρισμάτων ἁπάντων καὶ μεῖζον καὶ περιεκτικόν. Chryſ. *in* Rom. 1. *Or.* 1. *Tom.* 8. *p.* 114.

Now ſuch an Office, conſiſting of ſo many extraordinary privileges and miraculous powers, which were requiſite for the foundation of the Church, and the diffuſion of Chriſtianity, againſt the manifold difficulties and diſadvantages, which it then needs muſt encounter, was not deſigned to continue by derivation; for it containeth in it divers things, which apparently were not communicated, and which no man without groſs impoſture and hypocriſy could challenge to himſelf.

Neither did the Apoſtles pretend to communicate it; they did indeed appoint ſtanding Paſtors and Teachers in each Church; they did aſſume Fellow-labourers or Aſſiſtants in the work of Preaching and Governance; but they did not conſtitute Apoſtles, equal to themſelves in Authority, Privileges or Gifts. For *who knoweth not* (ſaith St. *Auſtin*) *that principate of Apoſtleſhip to be preferred before any Epiſcopacy?* and *the Biſhops* (ſaith *Bellarmine*) *have no part of the true Apoſtolical Authority.* *

Quis neſcit illum Apoſtolatûs principatum cuilibet Epiſcopatui præferendum? Aug. *de Bapt. c. Don.* 2. 1. *Epiſcopi nullam habent partem veræ Apoſtolicæ auctoritatis.* Bell. 4. 25.

* The Apoſtles themſelves do make the Apoſtulate a diſtinct Office from Paſtors and Teachers, which are the ſtanding Offices in the Church. *Ep.* 4. 11. 1 *Cor.* 12. 28.

Whereſore Saint *Peter*, who had no other Office mentioned in Scripture, or known to Antiquity, beſide that of an Apoſtle, could not have properly and adequately any Succeſſor to his Office; but it naturally did expire with his Perſon, as did that of the other Apoſtles.

5. Accordingly, whereas the other Apoſtles, as ſuch, had no Succeſſors, the Apoſtolical Office not being propagated; the Primacy of Saint *Peter* (whatever it were, whether of Order or Juriſdiction, in regard to his Brethren) did ceaſe with him; for when there were no *Apoſtles* extant, there could be *no Head*, or *Prince of the Apoſtles* in any ſenſe.

6. If ſome privileges of Saint *Peter* were derived to Popes, why were not all? why was not Pope *Alexander* VI. as holy as Saint *Peter?* why was not Pope *Honorius* as ſound in his private judgment? why is not every Pope inſpired? why is not every Papal Epiſtle to be reputed Canonical? why are not all Popes endowed with power of doing Miracles? why doth not the Pope by a Sermon convert thouſands? (why indeed do Popes never preach?) why doth not he cure men by his ſhadow? (he is, ſay they, himſelf his ſhadow:) what ground is there of diſtinguiſhing the privileges, ſo that he ſhall have ſome, not others? where is the ground to be found?

7. If it be objected, that the *Fathers* commonly do call Biſhops Succeſſors of the Apoſtles; to aſſoil that objection we may conſider, that whereas the Apoſtolical Office virtually did contain the functions of Teaching, and ruling God's people, the which for preſervation of Chriſtian doctrine, and edification of the Church, were requiſite to be continued perpetually in ordinary ſtanding Offices, theſe indeed were derived from the Apoſtles, but not properly in way of ſucceſſion, as by univocal propagation; but by Ordination, imparting all the power needful for ſuch Offices; which therefore were exerciſed by perſons during the Apoſtles lives concurrently, or in ſubordination to them; even as a Dictator at *Rome* might create inferior Magiſtrates, who derived from him, but not as his Succeſſors; for (as *Bellarmine* himſelf telleth us) *there can be no proper ſucceſſion but in reſpect of one preceding, but Apoſtles and Biſhops were together in the Church.*

Non ſucceditur propriè niſi præcedenti, at ſimul fuerunt in Eccleſia Apoſtoli & Epiſcopi —— Bell. *de Pont.* R.4.25.

The *Fathers* therefore ſo in a large ſenſe call all Biſhops Succeſſors of the Apoſtles, not meaning that any of them did ſucceed into the whole Apoſtolical Office; but that each did receive his power from ſome one (immediately or mediately) whom ſome Apoſtle did conſtitute Biſhop, veſting him with Authority to feed the particular Flock committed to him in way of ordinary charge; according to the ſayings of that Apoſtolical perſon, *Clemens Rom. The Apoſtles preaching in Regions and Cities, did conſtitute their firſt Converts, having approved them by the Spirit, for Biſhops and Deacons of thoſe who ſhould afterward believe;* and *having conſtituted the foreſaid* (Biſhops and Deacons) *they withal gave them farther charge, that if they ſhould die, other approved men ſucceſſively ſhould receive their Office:* thus did the Biſhops ſupply the room of the Apoſtles, *each in guiding his particular charge,* all of them together by mutual aid conſpiring to govern the whole Body of the Church.

Κατὰ χώρας καὶ πόλεις κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς Ἐπισκόπους καὶ Διακόνους τῶν μελλόντων πιστεύειν. Clem. *ad* Corinth. 1. *p.* 54.

Κατέστησαν τοὺς προειρημένους, καὶ μεταξὺ ἐπινομὴν ἐπιδεδώκασι, ὅπως ἐὰν κοιμηθῶσι, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. *Ibid. p.* 57.

Singulis paſtoribus portio gregis adſcripta eſt, quam regat unuſquiſq; & gubernet —— Cypr. *Ep.* 55.

8. In which regard it may be ſaid that not one ſingle Biſhop, but all Biſhops together through the whole Church do ſucceed Saint *Peter,* or any other Apoſtle; for that all of them in union together have an univerſal Sovereign Authority, commenſurate to an Apoſtle.

9. This is the notion, which St. *Cyprian* doth ſo much inſiſt upon, affirming that the Biſhops do ſucceed Saint *Peter,* and the other Apoſtles, *by vicarious ordination;* that *the Biſhops are Apoſtles;* that there is but *one chair by the Lord's word built upon one Peter;*

Præpoſitos, qui Apoſtolis vicariâ ordinatione ſuccedunt —— *Ep.*69.42.75.

Apoſtolos, id eſt, Epiſcopos & præpoſitos Dominus elegit. Ep. 65.

Cathedra una ſuper Petrum Domini

One undivided Biſhoprick, diffuſed in the peaceful numeroſity of many Biſhops, wherof each Biſhop doth hold his ſhare; One Flock whom the Apoſtles by unanimous agreement did feed, and *which afterward the Biſhops do feed;* having *a portion thereof allotted to each, which he ſhould govern.*

voce fundata—— Ep.40. & Ep.73. & *de unit Eccl.*

*Epiſcopatus unus, Epiſcoporum multorum concordi numeroſitate diffuſus. Ep.*52.

Epiſcopatus unus, cujus à ſingulis in ſolidum pars tenetur. De unit. Eccl.

Et Paſtores ſunt omnes, ſed grex unus oſtenditur, qui ab Apoſtolis omnibus unanimi conſentione paſcatur. De unit. Eccl.

*Nam etſi Paſtores multi ſumus, unam tamen gregem paſcimus, & oves univerſas, &c. Epiſt.*67.

For though we are many Paſtors, yet we feed one flock, and all the ſheep, *&c.*

So the Synod of *Carthage* with St. *Cyprian.*

Manifeſta eſt ſententia Domini noſtri Jeſu Chriſti Apoſtolos ſuos mittentis, & ipſis ſolis poteſtatem à patre ſibi datam permittentis quibus nos ſucceſſimus, eâdem poteſtate Eccleſiam Domini gubernantes.

The mind and meaning of our Lord Jeſus Chriſt is manifeſt in ſending his Apoſtles, and allowing the power given him of the Father to them alone, whoſe Succeſſors we are, governing the Church of God by the ſame power.

So alſo St. *Chryſoſtom* ſaith, that *the Sheep of Chriſt were committed by him to Peter, and to thoſe after him,* that is, in his meaning, to all Biſhops.

Τὰ πρόβατα—— ἃ τῷ Πέτρῳ καὶ τοῖς μετ' ἐκεῖνον ἐνεχείρισε. Chryſ. *de Sacerd.* 1.

10. Such, and no other power Saint *Peter* might devolve on any Biſhop ordained by him in any Church; which he did conſtitute or inſpect; as in that of *Antioch*, of *Alexandria*, of *Babylon*, of *Rome*.

The like did the other Apoſtles communicate, who had the ſame power with Saint *Peter* in founding and ſettling Churches; whoſe Succeſſors of this kind were equal to thoſe of the ſame kind, whom Saint *Peter* did conſtitute; enjoying in their ſeveral precincts an equal part of the Apoſtolical power as St. *Cyprian* often doth aſſert.

Hier. *ad* Evagr.

11. It is in conſequence obſervable, that in thoſe Churches, whereof the Apoſtles themſelves were never accounted Biſhops, yet the Biſhops are called Succeſſors of the Apoſtles; which cannot otherwiſe be underſtood, than according to the ſenſe which we have propoſed; that is, becauſe they ſucceeded thoſe, who were conſtituted by the Apoſtles; according to thoſe ſayings of *Irenæus* and *Tertullian*; *We can number thoſe, who were inſtituted Biſhops by the Apoſtles and their Succeſſors;* and, *All the Churches do ſhew thoſe, whom being by the Apoſtles conſtituted in the Epiſcopal Office they have as Continuers of the Apoſtolical ſeed.*

Habemus annumerare eos, qui ab Apoſtolis inſtituti ſunt Epiſcopi, & Succeſſores eorum uſq; ad nos—— Iren.3.3.

Proinde utiq; & cæteræ exhibent, quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtolici ſeminis traduces habent. Tert. *de Præſcr.*32.

So although Saint *Peter* was never reckoned Biſhop of *Alexandria*, yet becauſe it is reported that he placed Saint *Mark* there, the Biſhop of *Alexandria* is ſaid to ſucceed the Apoſtles.

Τέταρτος ἀπὸ τῶν Ἀποστόλων τῆς αὐτόθι λειτουργίαν κληροῦται Πρῖμος. Euſ. *hiſt.* 4. 1. *Primus* is the fourth from the Apoſtles who was the Biſhop of that place, or obtained the miniſtery there.

And becauſe Saint *John* did abide at *Epheſus*, inſpecting that Church, and *appointing Biſhops there,* the Biſhops of that See did *refer their Origin to him.*

Ὅπου μὲν Ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας Ἐκκλησίας ἁρμόσων, &c. Clem. Alex. *apud* Euſeb.3.23. *Ordo Epiſcoporum ad originem recenſus in Joannem ſtabit autorem.* Tert. *in* Marc.4.5. Tert. *de Præſcr.* 32.

So many Biſhops did claim from Saint *Paul.*

So St. *Cyprian* and *Firmilian* do aſſert themſelves *Succeſſors of the Apoſtles,* who yet perhaps never were at *Carthage*, or *Cæſarea.*

Unitatem à Domino & per Apoſtolos nobis ſucceſſoribus traditam Cypr *Ep.*42.

Adverſarii noſtri qui Apoſtolis ſucceſſimus, Firmil. *in* Cypr. *Ep.* 75.

So the Church of *Conſtantinople* is often in the Acts of the Sixth General Council, called *this great Apoſtolock Church*, being ſuch Churches as thoſe of whom *Tertullian* ſaith, that *although they do not produce any of the Apoſtles, or Apoſtolical men for their Author, yet conſpiring in the ſame faith, and no leſs, for the conſanguinity of doctrine, reputed Apoſtolical.*

——*ab illis Eccleſiis, quæ licèt nullum ex Apoſtolis, vel Apoſtolicis, auctorem ſuum proferant, aut multo poſteriores, quæ deniq; quotidie inſtituuntur, tamen in eadem fide conſpirantes, non minùs Apoſtolicæ deputantur, pro conſanguinitate doctrinæ.* Tert. *de Præſcr.* 32.

Yea hence St. *Hierom* doth aſſert a parity of merit and dignity Sacerdotal to all Biſhops; becauſe (ſaith he) *all of them are Succeſſors to the Apoſtles*; having all a like power by their ordination conferred on them. Hier. *ad* Evagr.

12. Whereas our Adverſaries do pretend, that indeed the other Apoſtles had an extraordinary charge as Legates of *Chriſt*, which had no ſucceſſion, but was extinct in their perſons; but that Saint *Peter* had a peculiar charge, as ordinary Paſtor of the whole Church, which ſurviveth: Bell. 4. 25, &c.

To this it is enough to rejoin, that it is a mere figment, deviſed for a ſhift, and affirmed precariouſly; having no ground either in Holy Scripture, or in ancient Tradition; there being no ſuch diſtinction in the Sacred or Eccleſiaſtical Writings; no mention occurring there of any Office which he did aſſume, or which was attributed to him, diſtinct from that extraordinary one of an Apoſtle, and all the paſtoral charge imaginable being aſcribed by the Ancients to all the Apoſtles in regard to the whole Church, as hath been ſufficiently declared.

13. In fine, if any ſuch conveyance of power, (of power ſo great, ſo momentous, ſo mightily concerning the perpetual ſtate of the Church, and of each perſon therein) had been made; it had been (for general direction and ſatisfaction, for voiding all doubt and debate about it, for ſtifling theſe pretended Hereſies and Schiſms) very requiſite, that it ſhould have been expreſſed in ſome authentick Record, that a particular Law ſhould have been extant concerning it, that all poſterity ſhould be warned to yield the ſubmiſſion grounded thereon.

Indeed a matter of ſo great conſequence to the being and welfare of the Church, could ſcarce have ſcaped from being clearly mentioned ſomewhere or other in Scripture, wherein ſo much is ſpoken touching Eccleſiaſtical Diſcipline; it could ſcarce have avoided the Pen of the firſt Fathers, (*Clemens*, *Ignatius*, the *Apoſtolical Canons* and *Conſtitutions*, *Tertullian*, &c.) who alſo ſo much treat concerning the Function and Authority of Chriſtian Governors.

Nothing can be more ſtrange, than that in the *Statute-book* of the *new Jeruſalem*, and in all the Original Monuments concerning it, there ſhould be ſuch a dead ſilence concerning the ſucceſſion of its chief Magiſtrate.

Wherefore no ſuch thing appearing, we may reaſonably conclude no ſuch thing to have been, and that our Adverſaries aſſertion of it is wholly arbitrary, imaginary and groundleſs.

14. I might add, as a very convincing Argument, that if ſuch a ſucceſſion had been deſigned, and known in old times, it is morally impoſſible, that none of the Fathers (*Origen*, *Chryſoſtom*, *Auguſtine*, *Cyril*, *Hierom*, *Theodoret*, &c.) in their expoſition of the places alledged by the *Romaniſts* for the Primacy of Saint *Peter*, ſhould declare that Primacy to have been derived and ſettled on Saint *Peter*'s Succeſſor; a point of that moment, if they had been aware of it, they could not but have touched, as a moſt uſeful application, and direction for duty.

SUPPOSITION III.

They affirm, *That Saint* Peter *was Biſhop of* Rome.

Concerning which Aſſertion we ſay, that it may with great reaſon be denied, and that it cannot any-wiſe be aſſured; as will appear by the following Conſiderations.

1. Saint *Peter*'s being Biſhop of *Rome* would confound the Offices, which God made diſtinct; for *God did appoint firſt Apoſtles, then Prophets, then Paſtors and Teachers*; wherefore Saint *Peter* after he was an Apoſtle, could not well become a Biſhop; it would be ſuch an irregularity, as if a Biſhop ſhould be made a Deacon.

1 Cor. 12. 28. Eph. 4. 11.

2. The Offices of an Apoſtle, and of a Biſhop, are not in their nature well conſiſtent; for the Apoſtleſhip is an extraordinary Office, charged with inſtruction and government of the whole world, and calling for an anſwerable care (*the Apoſtles being Rulers*, as Saint *Chryſoſtom* ſaith, *ordained by God*; *Rulers not taking ſeveral Nations and Cities, but all of them in common entruſted with the whole world*) but Epiſcopacy is an ordinary ſtanding charge, affixed to one place, and requiring a ſpecial attendance there; Biſhops being Paſtors, who (as St. *Chryſoſtom* ſaith) *do ſit, and are employed in one place*: Now he that hath ſuch a general care, can hardly diſcharge ſuch a particular Office; and he that is fixed to ſo particular attendance, can hardly look well after ſo general a charge: Either of thoſe Offices alone would ſuffice to take up a whole man; as thoſe tell us, who have conſidered the burthen incumbent on the meaneſt of them; the which we may ſee deſcribed in St. *Chryſoſtom*'s Diſcourſes concerning the Prieſthood.

Ἄρχοντές εἰσιν ὑπὸ τοῦ Θεοῦ χειροτονηθέντες οἱ Ἀπόστολοι. ἄρχοντες, οὐκ ἔθνη καὶ πόλεις διαφόρους λαμβάνοντες, ἀλλὰ πάντες κοινῇ τὴν οἰκουμένην ἐμπιστευθέντες. Chryſ. *Tom.* 8. p. 115.

Οἱ καθήμενοι καὶ περὶ ἕνα τόπον ἠσχολημένοι. Chryſ. *in* Eph 4. 11.

Baronius ſaith of Saint *Peter*, that *it was his Office, not to ſtay in one place, but as much as it was poſſible for one man to travel over the whole world, and to bring thoſe who did yet believe to the faith, but thoroughly to eſtabliſh believers*; if ſo, how could he be Biſhop of *Rome*, which was an Office inconſiſtent with ſuch vagrancy?

Non erat ejus Officii in uno loco conſiſtere, ſed quantum homini licuiſſet univerſum peragrare orbem, & nondum credentes ad fidem perducere, credentes verò in fide penitus ſtabilire. Baron. *Anno* 58. §. 51.

3. It would not have beſeemed Saint *Peter* the prime Apoſtle, to aſſume the charge of a particular Biſhop; it had been a degradation of himſelf, and a diſparagement to the Apoſtolical Majeſty, for him to take upon him the Biſhoprick of *Rome*; as if the *King* ſhould become *Mayor* of *London*; as if the *Biſhop* of *London* ſhould be *Vicar* of *Pancras*.

4. Wherefore it is not likely, that Saint *Peter*, being ſenſible of that ſuperior charge belonging to him, which did exact a more extenſive care, would vouchſafe to undertake an inferior charge.

We cannot conceive, that Saint *Peter* did affect the Name of a Biſhop, as now men do, allured by the baits of wealth and power, which then were none: if he did affect the Title, why did he not in either of his Epiſtles (one of which, as they would perſwade us, was written from *Rome*) inſcribe himſelf Biſhop of *Rome*?

Eſpecially conſidering, that being an Apoſtle, he did not need any particular Authority, that involving all power, and enabling him in any particular place to execute all kinds of Eccleſiaſtical Adminiſtrations: there was no reaſon that an Apoſtle (or Univerſal Biſhop) ſhould become a particular Biſhop.

5. Alſo Saint *Peter's* general charge of converting and inſpecting the *Jews*, diſperſed over the World (*his Apoſtleſhip*, as Saint *Paul* calleth it, *of the Circumciſion*) which required much travel, and his preſence in divers places, doth not well agree to his aſſuming the Epiſcopal Office at *Rome*.

Gal. 2. 8. Ἀποςολὴ περιτομῆς.

Eſpecially at that time, when they firſt make him to aſſume it; which was in the time of *Claudius*, who (as Saint *Luke*, and other Hiſtories do report) did baniſh all the *Jews* from *Rome*, as *Tiberius* alſo had done before him: He was too skilful a Fiſherman to caſt his Net there, where there was no Fiſh.

Act. 18. 2. Sueton. *in* Claud. 25. *in* Tib. 36.

6. If we conſider Saint *Peter's* life, we may well deem him uncapable of this Office; which he could not conveniently diſcharge; for it, as Hiſtory doth repreſent it, and may be collected from divers circumſtances of it, was very unſettled; he went much about the World, and therefore could ſeldom recide at *Rome*.

Many have argued him to have never been at *Rome*; which opinion I ſhall not avow, as bearing a more civil reſpect to ancient Teſtimonies and Traditions; although many falſe and fabulous relations of that kind having crept into Hiſtory and common vogue; many doubtful reports having paſſed concerning him; many notorious forgeries having been vented about his travels and acts, (all that is reported of him out of Scripture having a ſmack of the Legend) would tempt a man to ſuſpect any thing touching him, which is grounded only upon human Tradition; ſo that the forger of his Epiſtle to Saint *James* might well induce him ſaying, *If while I do yet ſurvive, men dare to feign ſuch things of me, how much more will they dare to do ſo after my deceaſe?*

Euſeb. 3. 3.

Εἰ δὲ ἐμοῦ ἔτι περιόντος τοιαῦτα τολμῶσιν καταψεύδεσθαι, πόσῳ γε μᾶλλον μετ' ἐμὲ ποιεῖν οἱ μετ' ἐμὲ τολμήσουσι; Petr. *ad* Jacob.

But at leaſt the diſcourſes of thoſe men have evinced that it is hard to aſſign the time, when he was at *Rome*; and that he could never long abide there. For,

The time which old Tradition aſſigneth of his going to *Rome*, is rejected by divers learned men, even of the *Roman* Party.

Scal. *in* Euſeb. *p.* 189.
Onuph. *apud* Bell. 2. 6.
Valeſ. *in* Euſeb. 2. 16.

He was often in other places; ſometimes at *Jeruſalem*, ſometimes at *Antioch*, ſometimes at *Babylon*, ſometimes at *Corinth*, ſometimes probably at each of thoſe places unto which he directeth his Catholick Epiſtles; among which *Epiphanius* ſaith, that *Peter did often viſit Pontus and Bithynia.*

Act. 11. 2. 15. 7. Gal. 1. 18. 2. 9.
Gal. 2. 11. 1 Pet. 5. 13.
1 Cor. 1. 12.
2 Pet. 3. 2. 1 Pet. 1. 1.

Πέτρος πολλάκις Πόντον καὶ Βιθυνίαν ἐπεσκέψατο. Epiph. *hær.* 27.

And that he ſeldom was at *Rome*, may well be collected from Saint *Paul's* Writings; for he writing at different times one Epiſtle to *Rome*, and divers Epiſtles from *Rome*, (that to the *Galatians*, that to the *Epheſians*, that to the *Philippians*, that to the *Coloſſians*, and the *Second* to *Timothy*) doth never mention him, ſending any ſalutation to him, or from him.

Particularly Saint *Peter* was not there, when Saint *Paul* mentioning *Tychicus*, *Oneſimus*, *Ariſtarchus*, *Marcus* and *Juſtus*, addeth *theſe alone*

Col. 4. 11.

my fellow-workers unto the Kingdom of God, who have been a comfort unto me.

2 Tim.4. 16. He was not there when Saint *Paul* ſaid, *at my firſt defence no man ſtood with me, but all men forſook me.*

2 Tim 4.6. 2 Tim.4. 21. He was not there immediately before Saint *Paul*'s death, (when *the the time of his departure was at hand*) when he telleth *Timothy*, that *all the brethren did ſalute him*, and naming divers of them, he omitteth *Peter*.

Which things being conſidered, it is not probable that Saint *Peter* would aſſume the Epiſcopal Chair of *Rome*, he being little capable to recide there, and for that other needful affairs would have forced him to leave ſo great a Church deſtitute of their Paſtor.

7. It was needleſs that he ſhould be Biſhop, for that by virtue of his Apoſtleſhip (involving all the power of inferior degrees) he might when ever he ſhould be at *Rome* exerciſe Epiſcopal functions and Authority. What need a Sovereign Prince be made a Juſtice of Peace ——

Conc. Nic. *Can.* 16. *Conc.* Ant. *Can.* 3. *Conc.* Sard. *Can.* 11, 12. *Conc.* Trul. *Can.* 80. 8. Had he done ſo, he muſt have given a bad example of Non-reſidence, a Practice that would have been very ill reliſhed in the Primitive Church, as we may ſee by ſeveral Canons interdicting offences of kin to it (it being I think then not ſo known as nominally to be cenſured) and culpable upon the ſame ground; and by the ſayings of Fathers condemning practices approaching to it.

Οἶδας ἀναγνοὺς τὰς γραφὰς, ἡλίκον ἐστὶ δὴ ἔγκλημα καταλιμπάνειν Ἐπίσκοπον τὴν Ἐκκλησίαν, καὶ ἀμελεῖν τῶν τοῦ Θεοῦ ποιμνίων Athan. *Apol.*1.

Having read the Scriptures, you know how great an offence it is for a Biſhop to forſake his Church, and to neglect the Flocks of God.

Oportet enim Epiſcopos curis ſecularibus expeditos curam ſuorum agere populorum, nec Eccleſiis ſuis abeſſe diutiùs. P. Paſchal. *II. Ep.*22.

For Biſhops ought to be diſentangled from ſecular cares, and to take charge of their people, and not to be long abſent from their Churches.

Even later Synods in more corrupt times, and in the declenſion of good Order, yet did prohibit this practce.

Præcipimus nè conductitiis miniſtris Eccleſiæ committantur, & unaquæq; Eccleſia, cui facultas ſuppetit, proprium habeat Sacerdotem. Conc. Lat.2. (*ſub* Innoc. *II*) *Can.*10.

We injoyn that Churches be not committed to hired Miniſters, but that every Church, that is of ability, have its proper Prieſt.

Cùm igitur Eccleſia vel Eccleſiaſticum miniſterium committi debuerit, talis ad hoc perſona quæratur, quæ reſidere in loco, & curam ejus per ſeipſum valet exercere; quòd ſi aliter fuerit actum, & qui receperit, quod contra Sanctos Canones accepit, amittat. Conc. Lat.3. (*ſub* Alexandro *III.*) *cap.*13.

Therefore when a Church or the Eccleſiaſtical Miniſtry be to be committed to any man, let ſuch a perſon be found out for this purpoſe, who can reſide upon the place, and diſcharge the cure by himſelf: but if it prove otherwiſe, then let him who has received, loſe that which he has taken contrary to the holy Canons.

Epiphanius therefore did well infer, that it was needful the Apoſtles ſhould conſtitute Biſhops reſident at *Rome*; *It was* (ſaith he) *poſſible that the Apoſtles Peter and Paul yet ſurviving other Biſhops ſhould be conſtituted, becauſe the Apoſtles often did take journeys into other Countries, for preaching Chriſt, but the City of Rome could not be without a Biſhop.*

Πλὴν ἀλλὰ καὶ οὕτως ἠδύνατο ἔτι περιόντων τῶν Ἀποστόλων, φημὶ δὲ τῶν περὶ Πέτρον καὶ Παῦλον, Ἐπισκόπους ἄλλους καθίστασθαι, διὰ τὸ τοὺς Ἀποστόλους πολλάκις ἐπὶ τὰς ἄλλας πατρίδας τὴν πορείαν στέλλεσθαι, διὰ τὸ κήρυγμα τοῦ Χριστοῦ μὴ δύνασθαι δὲ τὴν τῶν Ῥωμαίων πόλιν ἄνευ Ἐπισκόπου εἶναι. Epiph. *hær.*27.

9. If Saint *Peter* were Biſhop of *Rome*, he thereby did offend againſt divers other good Eccleſiaſtical Rules, which either were in practice from the beginning, or at leaſt the reaſon of them was always good, upon which the Church did afterward enact them; ſo that either he did ill in thwarting them, or the Church had done it in eſtabliſhing them, ſo as to condemn his practice.

10. It was againſt Rule, that any Biſhop ſhould deſert one Church, and transfer himſelf to another; and indeed againſt Reaſon, ſuch a relation and endearment being contracted between a Biſhop and his Church, which cannot well be diſſolved.

*Apoſt. Can.*14.

But Saint *Peter* is by Eccleſiaſtical Hiſtorians reported (and by *Romaniſts* admitted) to have been Biſhop of *Antioch* for ſeven years together.

Τοῦ μεγάλου Πέτρου θρόνον ἡ Ἀντιοχέων μεγαλόπολις ἔχει. Theodor. *Ep.*86.

The great City of the Antiochians hath the throne of the great Saint Peter.

He therefore did ill to relinquiſh that Church, *that moſt ancient and truly Apoſtoliek Church of Antioch*, (as the *Conſtantinopolitan* Fathers call'd it) and to place his See at *Rome*.

Τὴν πρεσβυτάτην καὶ ὄντως Ἀποστολικὴν Ἐκκλησίαν. Theod. 5.6.

This practice was eſteemed bad, and of very miſchievous conſequence; earneſtly eproved as heinouſly criminal by great *Fathers*, ſeverely condemned by divers *Synods*.

Particularly a tranſmigration from a leſſer and poorer to a greater and more wealthy Biſhoprick (which is the preſent caſe) was checked by them as rankly ſavouring of ſelfiſh ambition or avarice.

The *Synod* of *Alexandria* (in *Athanaſius*) in its Epiſtle to all Catholick Biſhops doth ſay, that *Euſebius* by paſſing from *Berytus* to *Nicomedia, had annulled his Epiſcopacy*, making it *an adultery*, worſe than that which is committed by marriage upon divorce, *Euſebius* (ſay they) *did not conſider the Apoſtle's admonition, Art thou bound to a wife, do not ſeek to be looſed; for if it be ſaid of a woman, how much more of a Church; of the ſame Biſhoprick; to which one being tyed, ought not to ſeek another, that he may not be found alſo an adulterer, according to the Holy Scripture?* Surely when they ſaid this, they did forget, what Saint *Peter* was ſaid to have done in that kind; as did alſo the *Sardican* Fathers in their Synodical Letter extant in the ſame Apology of *Athanaſius*, condemning *tranſlations from leſſer Cities and greater Dioceſes.*

Ἀκυρώσας αὐτήν. Athanaſ. *Apol.* 2. *p.*726.

Οὐ συνορῶν τὸ παράγγελμα, δέδεσαι γυναικὶ, μὴ ζήτει λύσιν· εἰ δὲ ἐπὶ γυναικὸς τὸ ῥητὸν, πόσῳ μᾶλλον ἐπὶ Ἐκκλησίας ἐκ τῆς αὐτῆς Ἐπισκοπῆς, ᾗ ὁ συνδεθεὶς ἄλλην οὐκ ὀφείλει ζητεῖν, ἵνα μὴ καὶ μοιχὸς παρὰ ταῖς θείαις εὑρίσκηται γραφαῖς. *Syn.* Alex. *apud* Athan. *p.*727.

*Τὰς μεταθέσεις ἀπὸ μικρῶν πόλεων εἰς μείζονας παροικίας. Ibid.p.*765.

The ſame practice is forbidden by the Synods of *Nice* I. of *Chalcedon*, of *Antioch*, of *Sardica*, of *Arles* I. *&c.*

Syn. Nic. *Can.* 15. *Syn.* Chalc. *Can.* 5. *Syn.* Ant. *Can.* 21. *Syn.* Sard. *Can.* 1. *Syn.* Arel. *Can.* 22. Grat. *Cauſ.* 8. *qu.* 1. *cap.* 4.

In the Synod under *Mennas*, it was laid to the charge of *Anthimus*, that having been Biſhop of *Trabiſond*, he had *adulterouſly ſnatched the See of Conſtantinople, againſt all Eccleſiaſtical Laws and Canons.*

—— ἠδυνήθη μοιχικῶς τὸν τῆσδε τῆς πόλεως ἀρχιερατικὸν ὑφαρπάσαι θρόνον παρὰ πάντας τοὺς Ἐκκλησιαστικοὺς θεσμοὺς καὶ κανόνας. *Cono.ſub.* Menn. *p.*9.

Yea great Popes of *Rome*, (little conſidering how peccant therein their Predeceſſor Pope *Peter* was) Pope *Julius* and Pope *Damaſus* did greatly tax this practice; whereof the latter in his Synod at *Rome* did excommunicate all thoſe, who ſhould commit it.

P. Jul. I. *apud* Athan. *in Apol.*2. *p.*744.

Τοὺς δὲ ἀπὸ Ἐκκλησιῶν εἰς ἑτέρας Ἐκκλησίας μετελθόντας ἄχρι τοσούτου ἀπὸ τῆς ἡμετέρας κοινωνίας ἀλλοτρίους ἔχομεν, ἄχρις οὗ πρὸς αὐτὰς ἐπανέλθωσι τὰς πόλεις, ἐν αἷς πρῶτον ἐχειροτονήθησαν. Theod.5.11.

Thoſe that paſs from their own Churches to other Churches, we eſteem ſo long excommunicate (or ſtrangers from our communion) till ſuch time as they return to the ſame Cities where they were firſt ordained.

In like manner Pope *Leo* I.

Si quis Epiſcopus, mediocritate Civitatis ſuæ deſpectâ, adminiſtrationem loci celebrioris ambierit, & ad majorem ſe plebem quacunque occaſione tranſtulerit, non ſolùm à Cathedra quidem pellatur aliena, ſed carebit & propriâ, &c. P. Leo I. *Ep.* 84. *c.* 4.

If a Biſhop, deſpiſing the meanneſs of his City, ſeeks for the adminiſtration of a more eminent place, and upon any occaſion whatſoever tranfers himſelf to a greater people, he ſhall not only be driven out of another's See, but alſo loſe his own.

Theſe Laws were ſo indiſpenſible, that in reſpect to them *Conſtantine M.* who much loved and honoured *Euſebius* (acknowledging him in the common judgment of the world deſerving to be Biſhop of the whole Church) did not like, that he ſhould accept the Biſhoprick of *Antioch*, to which he was invited; and commended his waving it, as an act not only *conſonant to the Eccleſiaſtical Canons*, but *acceptable to God, and agreeable to Apoſtolical Tradition*; ſo little aware was the good Emperor, of Saint *Peter* being tranſlated from *Antioch* to *Rome*.

Euſeb. *de Vit.*Conſt. 3. 61.

In regard to the ſame Law, *Gregory Nazianzene* (a perſon of ſo great worth, and who had deſerved ſo highly of the Church at *Conſtantinople*) could not be permitted to retain his Biſhoprick of that Church, to which he had been call'd from that ſmall one of *Saſima*: *The Synod* (ſaith *Sozomen*) *obſerving the Ancient Laws, and the Eccleſiaſtical Rule, did receive his Biſhoprick, from him being willingly offered, no-wiſe regarding the great merits of the perſon*; the which Synod ſurely would have excluded Saint *Peter* from the Biſhoprick of *Rome*: and it is obſervable that Pope *Damaſus* did approve and exhort thoſe Fathers to that proceeding ——

Ἀλλ' ὅμως ἡ σύνοδος καὶ τοὺς πατρίους νόμους, καὶ τὴν ἐκκλησιαστικὴν τάξιν φυλάττουσα, ὃ δέδωκε παρ' ἑκόντος ἀπείληφε, μηδὲν αἰδεσθεῖσα τῶν τοῦ ἀνδρὸς πλεονεκτημάτων. Sozom. 7. 7.

Illud prætere a commoneo dilectionem veſtram, nè patiamini aliquam contra Statuta majorum noſtrorum de Civitate alia ad aliam tranſduci, & deſerere plebem ſibi commiſſam, &c. P. Damaſi *Epiſt. apud* Holſten. *p.*41. & R. Marc. 5. 21.

Moreover this I adviſe you, that out of your charity you would not ſuffer any one, againſt the Decrees of our Anceſtors, to be removed from one City to another, and to forſake the people committed to his charge, &c.

We may indeed obſerve, that Pope *Pelagius* II. did excuſe the tranſlation of Biſhops by the example of Saint *Peter*; *for whoever dareth to ſay* (argueth he) *that Saint Peter the Prince of the Apoſtles did not act well, when he changed his See from Antioch to Rome?*

Quis enim unquam audet dicere S. Petrum Apoſtolorum Principem non benè egiſſe, quando mutavit ſedem de Antiochia in Romam? Pelag. *II. Ep.*1.

But I think it more adviſable to excuſe Saint *Peter* from being Author of a practice, judged ſo irregular, by denying the matter of Fact laid to his charge.

11. It was anciently deemed a very irregular thing, *contrary* (ſaith St. *Cyprian*) *to the Eccleſiaſtical diſpoſition, contrary to the Evangelical Law, contrary to the unity of Catholick Inſtitution*; *a Symbol* (ſaith another ancient Writer) *of diſſenſion, and diſagreeable to Eccleſiaſtical Law*; which therefore was condemned by the Synod of *Nice*, by Pope *Cornelius*, by Pope *Innocent* I. and others, that two Biſhops ſhould precide together in one City.

Contra Eccleſiaſticam diſpoſitionem, contra Evangelicam legem, contra Inſtitutionis Catholicæ unitatem— Cypr. *Ep.* 44. (*ut* & *Ep.*46, 52, 55, 58.)

Ὁ διχονοίας σύμβολόν ἐστι καὶ ἐκκλησιαστικοῦ θεσμοῦ ἀλλότριον. Soz. 4. 15.

Syn. Nic. *Can.* 8.

Cornelius *apud* Euſeb. 6. 43.

Cypr. *Ep.* 46. P. Innocentius *apud* Sozom. 8. 26. Opt. *I. Cathedra una.*

This was condemned with good reaſon; for this on the Churches part would be a kind of ſpiritual Polygamy; this would render a Church a monſter with two heads; this would deſtroy the end of Epiſcopacy, which is unity and *prevention of Schiſms*.

In remedium Schiſmatis. Hier.

But if Saint *Peter* was Biſhop of *Rome*, this irregularity was committed; for the ſame Authority upon which Saint *Peter*'s Epiſcopacy of *Rome* is built, doth alſo reckon Saint *Paul* Biſhop of the ſame; the ſame Writers do make both Founders and Planters of the *Roman* Church, and the ſame call both Biſhops of it; wherefore if Epiſcopacy be taken in a ſtrict and proper ſenſe, agreeable to this Controverſy, that rule muſt needs be infringed thereby.

Irenæus ſaith, *that the Roman Church was founded and conſtituted by the two moſt glorious Apoſtles Peter and Paul*; *Dionyſius* of *Corinth* calleth it *the plantation of Peter and Paul*; *Epiphanius* ſaith, that *Peter and Paul were firſt at Rome both Apoſtles and Biſhops*; ſo *Euſebius* implieth, ſaying, that P. *Alexander derived a ſucceſſion in the fifth place from Peter and Paul.*

— à glorioſiſſimis duobus Apoſtolis Petro & Paulo Romæ fundata, & conſtituta Eccleſia. Iren. 3. 3. 1.

Τὴν ἀπὸ Πέτρου ϗ Παύλου φυτείαν —— Dionyſ. Corinth. *apud* Euſeb. 2. 25.
Ἐν Ῥώμῃ γεγόνασι πρῶτοι Πέτρος ϗ Παῦλος Ἀπόστολοι αὐτοὶ ϗ Ἐπίσκοποι. Epiph. *Hær.* 27.
Πέμπτην ἀπὸ Πέτρου ϗ Παύλου κατάγων διαδοχήν. Euſeb. 4. 1.

Wherefore both of them were *Roman* Biſhops, or neither of them: In reaſon and rule neither of them may be called ſo in a ſtrict and proper ſenſe; but in a larger and improper ſenſe both might be ſo ſtyled.

Indeed that Saint *Paul* was in ſome acception Biſhop of *Rome* (that is, had a Supreme ſuperintendence or inſpection of it) is reaſonable to affirm; becauſe he did for a good time reſide there, and during that reſidence could not but have the chief place, could be ſubject to no other; *He* (ſaith Saint *Luke*) *did abide two whole years in his own hired houſe, and received all that entred in unto him, preaching the Kingdom of God, and teaching thoſe things, which concern the Lord Jeſus Chriſt with all confidence, no man forbidding him.*

Act. 28. 30.

It may be enquired, if Saint *Peter* was Biſhop of *Rome*, how he did become ſuch? did our Lord appoint him ſuch? did the Apoſtles all or any conſtitute him? did the people elect him? did he put himſelf into it? of none of theſe things there is any appearance, nor any probability. *Non conſtat.*

SUPPOSITION IV.

They affirm, *That Saint* Peter *did continue Biſhop of* Rome *after his tranſlation, and was ſo at his deceaſe.*

AGainſt which Aſſertions we may conſider:

1. Eccleſiaſtical Writers do affirm, that Saint *Peter* (either alone, or together with Saint *Paul*) did conſtitute other Biſhops; wherefore Saint *Peter* was never Biſhop, or did not continue Biſhop there.

Irenæus ſaith, that *the Apoſtles founding and rearing that Church, delivered the Epiſcopal Office into the hands of Linus*; if ſo, how did they retain it in their own hands or perſons? could they give, and have?

Θεμελιώσαντες οὖν ϗ οἰκοδομήσαντες οἱ μακάριοι Ἀπόστολοι τὴν Ἐκκλησίαν, Λίνῳ τὴν Ἐπισκοπῆς λειτουργίαν ἐνεχείρισαν. Iren. *apud* Euſeb. 5. 6.

Tertullian ſaith, that Saint *Peter* did ordain *Clement*.

Romanorum Eccleſiæ Clementem à Petro ordinatum edit. Tert. *de Præſcr.* 32.

In the Apoſtolical Conſtitutions (a very ancient Book, and ſetting forth the moſt ancient Traditions of the Church,) the Apoſtles ordering

Ex quibus electum magnum plebíque probatum,
Hâc Cathedrâ, Petrus quâ ſederat ipſe, locatum
Maxima Roma Linum primum conſidere juſſit. Tert. *in* Marc 3.9.

Prayers to be made for all Biſhops, and naming the principal, do reckon, not Saint *Peter*, but *Clement*, *Let us pray for our Biſhop James, for our Biſhop Clemens, for our Biſhop Evodius*, &c.

Τῆς δὲ Ῥωμαίων Ἐκκλησίας Λῖνος μὲν ὁ Κλαυδίας πρῶτος ὑπὸ Παύλου, Κλήμης δὲ μετὰ τὸν Λίνου θάνατον ὑπ' ἐμοῦ Πέτρου δεύτερος κεχειροτόνηται. *Conſt. Apoſt.* 7. 46.

Theſe reports are conſiſtent, and reconciled by that which the Apoſtolical Conſtitutions affirm; that *Linus was firſt ordained Biſhop of the Roman Church by Paul*; *but Clemens after the death of Linus by Peter in the ſecond place.*

Euſeb. 3. 4. 13. Aug *Ep.* 165.
Epiph. *Hær.* 27. Opt 2.
Tertull. *poem. in* Marc. 3. 9.
Phot. *Cod.* 112. (*p.* 290.)
N. Euſebius (3. 2.) ſaith, that *Linus* did ſit Biſhop *after the Martyrdom of Saint Peter*, but this is not ſo probable, as that which the Author of the Conſtitutions doth affirm, which reconcileth the diſſonancies of Writers.

Others between *Linus* and *Clemens* do interpoſe *Cletus* or *Anacletus* (ſome taking theſe for one, others for two perſons) which doth not alter the caſe.

Now hence we may infer, both that Saint *Peter* never was Biſhop; and upon ſuppoſition that he was, that he did not continue ſo. For,

2. If he had ever been Biſhop, he could not well lay down his Office, or ſubrogate another, either to preſide with him, or to ſucceed him; according to the ancient Rules of Diſcipline, and that which paſſed for right in the Primitive Church.

Οὐδὲ γὰρ πώποτε παρὰ τῶν πατέρων ταῦτα τετολμῆσθαι ἐγνώκαμεν· ἀλλὰ μᾶλλον κεκωλῦσθαι, τῷ μηδενὶ εἰς τόπον ζῶντος χειροτονεῖν ἄλλον δεδόσθαι ἐξουσίαν. *P.* Inn. *I. apud* Soz. 8. 26.

This practice Pope *Innocent* I. condemned, as irregular and never known before his time; *We* (ſaith he in his Epiſtle to the Clergy and People of *Conſtantinople*) *never have known theſe things to have been adventured by our Fathers, but rather to have been hindered; for that none hath power given him to ordain another in the place of one living:* He did not (it ſeems) conſider, that Saint *Peter* had uſed ſuch a power.

Ἐπισκόπῳ μὴ ἐξεῖναι ἀνθ' ἑαυτοῦ καθίστασθαι ἕτερον, κἂν πρὸς τῇ τελευτῇ τοῦ βίου τυγχάνῃ. *Syn.* Ant. *Can.* 23.

Accordingly the Synod of *Antioch* (to ſecure the tradition and practice of the Church, which began by ſome to be infringed) did make this Sanction, that *it ſhould not be lawful for any Biſhop to conſtitute another in his room to ſucceed him; although it were at the point of death.*

3. But ſuppoſing Saint *Peter* were Biſhop once, yet by conſtituting *Linus*, or *Clemens* in his place, he ceaſed to be ſo, and deveſted himſelf of that place; for it had been a great irregularity for him to continue Biſhop together with another.

Cùm poſt primum ſecundus eſſe non poſſit; quiſquis poſt unum, qui ſolus eſſe debeat, non jam ſecundus ille, ſed nullus eſt. Cypr. *Ep.* 52.

That being, in St. *Cyprian*'s judgment, the Ordination of *Linus* had been void and null; for *ſeeing* (ſaith that *H. Martyr*) *there cannot after the firſt be any ſecond, whoever is after one, who ought to be ſole Biſhop, he is not now ſecond, but none.*

Thod. *hiſt.* 2. 17.
Ταύτῃ πῃ τοῦ Θεοῦ διοικήσαντος, ὥστε τὸν Πέτρου θρόνον μὴ ἀδοξεῖν ὑπὸ δύο ἡγεμόσιν ἰθυνόμενον.

Upon this ground, when the Emperor *Conſtantius* would have procured *Felix* to ſit Biſhop of *Rome* together with Pope *Liberius*, at his return from Baniſhment (after his compliance with the *Arians*) the people of *Rome* would not admit it, exclaiming *One God, one Chriſt, one Biſhop*; and whereas *Felix* ſoon after that died, the Hiſtorian remarketh it as *a ſpecial providence of God that Peter's Throne might not ſuffer infamy*;

being governed under two Prelates; he never conſidered, that Saint *Peter* and Saint *Paul*, Saint *Peter* and *Linus* had thus governed that ſame Church.

Upon this account St. *Auſtin* being aſſumed by *Valerius* with him to be Biſhop of *Hippo*, did afterward diſcern and acknowledge his errour.

Adhuc in corpore poſito beatæ memoriæ patre & Epiſcopo meo ſene Valerio Epiſcopus ordinatus ſum, & ſedi cum illo, quod concilio Niceno prohibitum fuiſſe neſciebam, nec ipſe ſciebat. Aug. *Ep.*110.

While my Father and Biſhop of bleſſed memory, old Valerius was yet living, I was ordained Biſhop, and held the See with him: which I knew not, nor did he know, to be forbidden by the Council of Nice.

In fine, to obviate this practice, ſo many Canons of Councils (both general and particular) were made, which we before did mention.

4. In ſum, when Saint *Peter* did ordain others (as ſtory doth accord in affirming) either he did retain the Epiſcopacy, and then (beſide need, reaſon and rule) there were concurrently divers Biſhops of *Rome* at one time; or he did quite relinquiſh and finally divorce himſelf from the Office, ſo that he did not die Biſhop of *Rome*, the which overturneth the main ground of the Romiſh pretence. Or will they ſay, that Saint *Peter*, having laid aſide the Office for a time, did afterward before his death reſume it? then what became of *Linus*, of *Cletus*, of *Clemens*? were they diſpoſſeſſed of their place, or depoſed from their function; would Saint *Peter ſucceed them in it*? this in *Bellarmin*'s own judgment *had been plainly intolerable*.

Ipſe ſublimavit Sedem, in qua etiam quieſcere, & præſentem vitam finire dignatus eſt. Greg.*I. Ep.*6.37. Innoc.*I. Ep.* 21. *P.* Nic.*I. Ep.*9. *p.*509. Grat. *cauſ.*8.*q.*1. *cap.* 1.

He advanced that See, wherein he vouchſafed both to ſet up his reſt, and alſo to end this preſent life.

Bell.2.12. § *At verò* —— *Petrum Apoſtolum ſucceſſiſſe in Epiſcopatu Antiocheno alicui ex diſcipulis, quod eſt planè intolerandum.* Bell.2.6.

5. To avoid all which difficulties in the caſe, and perplexities in ſtory, it is reaſonable to underſtand thoſe of the Ancients, who call *Peter* Biſhop of *Rome*, and *Rome* the place, the Chair, the See of *Peter*, as meaning that he was Biſhop or Superintendent of that Church, in a large ſenſe; becauſe he did found the Church by converting men to the Chriſtian Faith; becauſe he did erect the Chair by ordaining the firſt Biſhops; becauſe he did in virtue both of his Apoſtolical Office, and his ſpecial Parental relation to that Church, maintain a particular inſpection over it, when he was there: which notion is not new, for of old *Ruffinus* affirmeth that he had it, not from his own invention, but from Tradition of others; *Some* (ſaith he) *inquire how, ſeeing Linus and Cletus were Biſhops in the City of Rome before Clement, Clement himſelf writing to James, could ſay that the See was delivered to him by Peter: whereof this reaſon has been given us*, viz. *that Linus and Cletus were indeed Biſhops of Rome before Clement, but Peter being yet living*, viz. *that they might take the Epiſcopal charge, but he fulfill'd the Office of the Apoſtleſhip*.

Quidam enim requirunt quo modo, cum Linus & Cletus in urbe Roma ante Clementem hunc fuerint Epiſcopi, ipſe Clemens ad Jacobum ſcribens, ſibi dicat à Petro docendi Cathedram traditam, cujus rei hanc accepimus eſſe rationem, quòd Linus & Cletus fuerunt quidem ante Clementem Epiſcopi in urbe Roma, ſed ſuperſtite Petro; videlicet ut illi Epiſcopatûs curam gererent, ipſe verò Apoſtolatûs impleret Officium. Ruffin. *in præf. ad* Clem. *Recogn.*

6. This notion may be confirmed by divers obſervations.

It is obſervable that the moſt ancient Writers, living neareſt the fountains of Tradition, do not expreſly ſtyle Saint *Peter* Biſhop of *Rome*, but only ſay, that he did found that Church, inſtituting and ordaining Biſhops there; as the other Apoſtles did in the Churches which they ſetled; ſo that the Biſhops there in a large ſenſe did ſucceed him, and deriving their power from his ordination, and ſupplying his room in

Conſt. Apoſt. 7. 46. Iren.3. 3. Tertull.

the

Fundantes igitur, & inſtruentes beati Apoſtoli Eccleſiam Lino Epiſcopatum adminiſtrandæ Eccleſiæ tradiderunt. Iren. 3. 3.

The Bleſſed Apoſtles therefore founding and inſtructing the Church, delivered the Epiſcopal power of ordering and governing the Church to Linus.

the inſtruction and governance of that great Church. Yea their words if we well mark them, do exclude the Apoſtles from the Epiſcopacy. Which words the later Writers (who did not foreſee the conſequence, nor what an exorbitant ſuperſtructure would be raiſed on that ſlender bottom, and who were willing to comply with the *Roman* Biſhops, affecting by all means to reckon Saint *Peter* for their predeceſſor) did eaſily catch, and not well diſtinguiſhing did call him Biſhop, and Saint *Paul* alſo, ſo making two Heads of one Church.

7. It is alſo obſervable, that in the recenſions of the *Roman* Biſhops, ſometimes the Apoſtles are reckoned in, ſometimes excluded.

Euſeb. 3, 4, 13, 15.
Iren. 3. 3.

So *Euſebius* calleth *Clemens the third Biſhop of Rome*, yet before him he reckoneth *Linus* and *Anacletus*.

Πέμπτην ἀπὸ Πέτρου καὶ Παύλου κατάγων διαδοχήν. Euſeb 4. 1.

And of *Alexander* he ſaith, that *he deduced his Succeſſion in the fifth place from Peter and Paul*, that is, excluding the Apoſtles.

Iren. 1. 28. 3. 3, 4.
Euſeb. 4. 10.

And *Hyginus* is thus accounted ſometime the eighth, ſometime the ninth Biſhop of *Rome*.

The ſame difference in reckoning may be obſerved in other Churches; for inſtance, although Saint *Peter* is called no leſs Biſhop of *Antioch* than of *Rome*, by the Ancients, yet *Euſebius* ſaith, that *Evodius was firſt Biſhop of Antioch*; and another *bids the Antiocheans remember Evodius, who was firſt entruſted with the Preſidency over them by the Apoſtles*.

Ἀντιοχέων ἐκκλησίας πρῶτος ἐπίσκοπος Εὔοδιος ἐχρημάτισε. Euſeb. *Chron.* p. 7. *Hiſt.* 3. 22.

Μνημονεύετε Εὐοδίου, ὃς πρῶτον ἐνεχειρίσθη ὑπὸ τῶν Ἀποστόλων ὑμετέραν προστασίαν. Pſeud. Ignat. *ad Ant.*

Euſeb. counteth *Annianus* the firſt Biſhop of *Alexandria*.

Other inſtances may be ſeen in the Notes of *Cotelerius* upon the Apoſtolical Conſtitutions, where he maketh this general Obſervation.

Celebris mos eſt Apoſtolos pro poteſtate eorum ordinaria vel extraordinaria, Epiſcopali vel Apoſtolica, Indiculis antiſtitum præfigere, aut ex iis eximere. Cotel. Not. p. 299.

'*Tis an uſual cuſtom with the Apoſtles according to their Power ordinary or extraordinary, Epiſcopal or Apoſtolical, to prefix*, &c. but it was needleſs to ſuppoſe theſe two Powers, when one was ſufficient, it virtually containing the other.

This is an Argument that the Ancients were not aſſured in opinion; that the Apoſtles were Biſhops; or that they did not eſteem them Biſhops in the ſame notion with others.

8. It is obſervable, that divers Churches did take denomination from the Apoſtles, and were called *Apoſtolical Thrones, or Chairs*, not becauſe the Apoſtles themſelves did ſit Biſhops there, but becauſe they did exerciſe their Apoſtleſhip, in teaching; and *in conſtituting Biſhops there*, who (as *Tertullian* ſaith) *did propagate the Apoſtolical ſeed.*

Apoſtolicæ Eccleſiæ. Tert. *de Præſcr.* 32.
Ἀποστολικοὶ θρόνοι. Soz. 1. 17.

2 Tim. 1. 6.

In Canonicis autem Scripturis Eccleſiarum Catholicarum quamplurium auctoritatem ſequatur, inter quas ſanè illæ ſunt, quæ Apoſtolicas ſedes habere, & Epiſtolas accipere meruerunt. Aug. *de doctr. Ch.* 2. 8.

Let him follow the Authority of thoſe many Catholick Churches in the Canonical Scriptures, among which ſurely are thoſe which had the honour to have Apoſtolical Sees, and to receive Epiſtles from the Apoſtles.

Proinde utique & cæteræ exhibent quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtolici ſeminis traduces habent. Tertull. *de Præſcr.* 32.

So was *Epheſus* eſteemed, becauſe Saint *Paul* did found it, and ordained *Timothy* there; and becauſe Saint *John* did govern and appoint Biſhops there.

Sed & quæ eſt Epheſi Eccleſia à Paulo quidem fundata, Johanne autem permanente apud eos uſque ad Trajani tempora, &c. Iren. 3. 3.
And alſo the Church of Epheſus which was founded by Saint Paul, Saint John continuing with them till the time of Trajan, *&c.*
Ordo Epiſcoporum ad originem recenſus in Johannem ſtabit auctorem. Tertull. *in* Marc.4.5.
Τῆς δὲ Ἐφέσου Τιμόθεος μὲν ὑπὸ Παύλου, Ἰωάννης δὲ ὑπ' ἐμοῦ Ἰωάννου. *Apoſt. Conſt.* 7. 46.

So was *Smyrna* accounted, becauſe *Polycarpus was ſettled there by the Apoſtles*, or *by Saint John.*

Ab Apoſtolis in ea quæ eſt Smyrnis Eccleſia conſtitutus Epiſcopus. Iren.3.3. *Smyrnæorum Eccleſia habens Polycarpum ab Johanne conlocatum.* Tertull. *de Præſcr.*32. Euſeb.3.36.
Τῆς κατὰ Σμύρναν Ἐκκλησίας πρὸς τῶν αὐτοπτῶν, καὶ ὑπηρετῶν τοῦ Κυρίου τὴν ἐπισκοπὴν ἐγκεχειρισμένος. Euſeb.3.36.

So *Cyril*, Biſhop of *Jeruſalem*, *had a controverſy about metropolitical Rights with Acacius Biſhop of Cæſarea, as preſiding in an Apoſtolical See.*

Περὶ μητροπολιτικῶν δικαίων διεφέρετο πρὸς Ἀκάκιον τὸν Καισαρείας, ὡς Ἀποστολικοῦ θρόνου ἡγούμενος. Sozom.4.25.

So *Alexandria* was deemed, becauſe Saint *Mark* was ſuppoſed by the appointment of Saint *Peter* to ſit there.

So were *Corinth*, *Theſſalonica*, *Philippi* called by *Tertullian*, becauſe Saint *Paul* did found them, and furniſh them with Paſtors; in which reſpect peculiarly the Biſhops of thoſe places were called Succeſſors of the Apoſtles.

Tertull. *de Præſcr.*36.

So *Conſtantinople* did aſſume the title of an Apoſtolical Church, probably becauſe, according to tradition, St. *Andrew* did found that Church, although Pope *Leo* I. would not allow it that appellation.

Ἀποστολικοῦ τούτου θρόνου καταφρονεῖς.

Syn. Chalc. *Act.*10. *p.*379. *p.*284. Thou deſpiſeſt this Apoſtolical Throne.——Ἐφ' ᾧ καὶ πρῶτον ἐπίσκοπον τὸν θεῖον Στάχυν καταστήσας, ἐν ἐκκλησίᾳ ἣν ἐκεῖσε πρῶτος αὐτὸς ἐπήξατο. Niceph.2.9.
Foraſmuch as having appointed holy Stachys the firſt Biſhop, in the Church which he firſt ſettled there.
Non dedignetur regiam civitatem, quam Apoſtolicam non poteſt facere ſedem—— P. Leo *I. Ep.* 54.
Let him not diſdain the Royal City, which he cannot make an Apoſtolick See.

Upon the ſame account might *Rome* at firſt be called an Apoſtolical See; although afterward the *Roman* Biſhops did rather pretend to that denomination, upon account of Saint *Peter* being Biſhop there; and the like may be ſaid of *Antioch.*

Memento quia Apoſtolicam ſedem Regis —— Greg. M. Ep.4 37. Remember you rule an Apoſtolick See.

9. It is obſervable, that the Author of the Apoſtolical Conſtitutions, reciting the firſt Biſhops conſtituted in ſeveral Churches, doth not reckon any of the Apoſtles; particularly not *Peter*, or *Paul*, or *John.*

*Conſt. Apoſt.*7.46.

10. Again, any Apoſtle whereever he did recide by virtue of his Apoſtolical Office, without any other deſignation or aſſumption of a more ſpecial Power, was qualified to preſide there, exerciſing a Superintendency comprehenſive of all Epiſcopal functions; ſo that it was needleſs, that he ſhould take upon himſelf the character or ſtyle of a Biſhop.

This (beſide the tenour of ancient Doctrine) doth appear from the demeanour of Saint *John*, who never was reckoned *Biſhop of Epheſus*; nor could be, without diſplacing *Timothy*, who by Saint *Paul* was conſtituted Biſhop there, or ſucceeding in his room; yet he abiding at *Epheſus*, did

Ἀπὸ τοῦ ἁγίου Τιμοθέου μέχρι νῦν κζ' ἐπίσκοποι ἐγένοντο· πάντες ἐν Ἐφέσῳ χειροτονήθησαν. *Syn.* Chal. *Act.*11. 2 Tim.1.6.
From holy Timothy till now there have been ſeven and twenty Biſhops, and all ordained at Epheſus.
Johanne autem permanente apud eos, &c. Iren.3.3.

did their diſcharge the Office of a Metropolitan; *giverning the Churches, and in the adjacent Churches here conſtituting Biſhops, there forming whole Churches, otherwhere allotting to the Clergy Perſons deſigned by the Spirit.*

Τὰς αὐτόθι διέπειν Ἐκκλησίας —— ὅπου μὲν ἐπισκόπους καταστήσων· ὅπου δὲ ὅλας Ἐκκλησίας ἁρμόσων. ὅπου δὲ κλήρῳ ἕνα γέ τινα κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων. Euſeb. *hiſt.* 3.23.

Such Functions might Saint *Peter* execute in the parts of *Rome*, or *Antioch*, without being a Biſhop; and as the Biſhops of *Aſia* did (ſaith *Tertullian) refer their original to Saint John*, ſo might the Biſhops of *Italy*, upon the like ground, *refer their original to Saint Peter.*

Ordo Epiſcoporum ad originem recenſus in Joannem ſtabit auctorem. Tertull. *in* Marc. 4.5.

It is obſervable, that whereas Saint *Peter* is affirmed to have been Biſhop of *Antioch* ſeven years before his acceſs to *Rome*, that is within the compaſs of Saint *Luke*'s Story; yet he paſſeth over a matter of ſo great moment; as St. *Hierom* obſerveth.

An. Ch. 39. Baron, §. 8. Act. 9. 32. Act. 11. 20.

Denique primum Epiſcopum Antiochenæ Eccleſiæ Petrum fuiſſe accepimus, & Romam exinde translatum, quod Lucas penitus omiſit Hier. *in* Gal. 2.

Laſtly, we have received by tradition that Peter was the firſt Biſhop of Antioch, and from thence tranſlated to Rome: which Luke has altogether omitted.

I cannot grant, that if Saint *Luke* had thought *Peter* Sovereign of the Church, and his Epiſcopacy of a place a matter of ſuch conſequence, he would have ſlipped it over, being ſo obvious a thing, and coming in the way of his Story.

He therefore I conceive was no Biſhop of *Antioch*, although a Biſhop at *Antioch*.

'Tis the diſtinction of a Pope. *Rex Etruriæ, & Rex in Etruria.*

11. If in objection to ſome of theſe diſcourſes, it be alledged, that Saint *James* our Lord's near Kinſman, although he was an Apoſtle, was made Biſhop of *Jeruſalem*; and that for the like reaſon Saint *Peter* might aſſume the Biſhoprick of *Rome*;

I anſwer.

1. It is not certain, that Saint *James* the Biſhop of *Jeruſalem* was an Apoſtle; (meaning an Apoſtle of the primary rank,) for *Euſebius* (the greateſt Antiquary of old times) doth reckon him *one of the* 70 *Diſciples.*

Εἷς δὲ καὶ οὗτος τῶν φερομένων τοῦ σωτῆρος μαθητῶν, ἀλλὰ μὴν καὶ ἀδελφῶν ἦν. Euſeb. 1. 12.

So doth the Author of the Apoſtolical Conſtitutions in divers places ſuppoſe.

Apoſt. Conſt. 6. 12. 6. 14. 2. 53. 7. 46, &c. Ἡμεῖς οἱ δώδεκα ἅμα τῷ Ἰακώβῳ —— 6. 12. we the twelve Apoſtles together with James.

Hegeſippus (that moſt ancient Hiſtorian) was of the ſame mind, who ſaith, that *there were many of this name*, and that this *James did undertake the Church with the Apoſtles.*

Διαδέχεται δὲ τὴν Ἐκκλησίαν μετὰ τῶν Ἀποστόλων ὁ ἀδελφὸς τοῦ Κυρίου Ἰάκωβος. Euſeb. 2. 23.

Of the ſame opinion was *Epiphanius*, who ſaith, that Saint *James* was the Son of *Joſeph* by another Wife.

Epiph. *Hær.* 78.

The whole *Greek* Church doth ſuppoſe the ſame, keeping three diſtinct ſolemnities for him, and the two Apoſtles of the ſame name.

Gregory Nyſſene, St. *Hierom*, and divers other ancient Writers do concur herein, whom we may ſee alledged by *Grotius*, Dr. *Hammond*, (who themſelves did embrace the ſame opinion) *Valeſius*, *Blondel*, &c.

Grot. *in* Jac. 1. 1.
Hamm. *diſſert.* Ignat. 4. 3.
Valeſ. *in* Euſeb. 1. 12.
Blondel. *in Epiſt.* Clem. *ad* Jacob.

Salmaſius (after his confident manner) ſaith *it is certain, that he was not one of the twelve*; I may at leaſt ſay, it is not certain that he was, and

Certum eſt non fuiſſe unum ex duodecim. Wal. *Meſſ.* p. 20.

and conſequently the objection is grounded on an uncertainty.

2. Granting that Saint *James* was one of the Apoſtles (as ſome of the Ancients ſeem to think, calling him an Apoſtle; and as divers modern Divines conceive, grounding chiefly upon theſe words of Saint *Paul*, *But other of the Apoſtles ſaw I none, ſave James the Lord's Brother*, and taking Apoſtles there in the ſtricteſt ſenſe) I anſwer,

Hieroſolymitanam, quam primus Apoſtolus Jacobus Epiſcopatu ſuo rexit. Aug. c. Creſc. 2. 37.

The Church of Jeruſalem, which James the Apoſtle firſt governed by his Epiſcopal power.

Gal. 1. 19.

That the caſe was peculiar, and there doth appear a ſpecial reaſon, why one of the Apoſtles ſhould be deſigned to make a conſtant reſidence at *Jeruſalem*, and conſequently to preſide there like a Biſhop. For *Jeruſalem* was the *Metropolis*, the Fountain, the Centre of the Chriſtian Religion, where it had birth, where was greateſt matter and occaſion of propagating the Goſpel, moſt people diſpoſed to embrace it reſorting thither; where the Church was very numerous, conſiſting, as Saint *Luke* (or Saint *James* in him) doth intimate, *of divers myriads* Act. 21. 20.
of believing Jews; whence it might ſeem expedient, that a perſon of greateſt Authority ſhould be fixed there for the confirming and improving that Church, together with the propagation of Religion among the people, which reſorted thither; the which might induce the Apoſtles to ſettle Saint *James* there, both for diſcharging the Office of an Apoſtle, and the ſupplying the room of a Biſhop there.

According to him (ſaith *Euſebius*) *The Epiſcopal Throne was committed by the Apoſtles*; or *our Lord* (ſaith *Epiphanius*) *did entruſt him with his own Throne.*

ᾧ πρὸς τῶν Ἀποστόλων ὁ τῆς Ἐπισκοπῆς ἐγκεχείριστο θρόνος. Euſeb. 2. 23.

ᾧ πεπίστευκε Κύριος τὸν θρόνον αὐτοῦ Epiph. *Hær.* 78.

But there was no need of fixing an Apoſtle at other places; nor doth it appear that any was ſo fixed; eſpecially Saint *Peter* was uncapable of ſuch an employment, requiring ſettlement and conſtant attendance, who beſide his general Apoſtleſhip, had a peculiar Apoſtleſhip of the diſperſed *Jews* committed to him; who therefore was much engaged in travel for propagation of the Faith, and edifying his Converts every where.

3. The greater conſent of the moſt ancient Writers making Saint *James* not to have been one of the twelve Apoſtles, it is thence accountable, why (as we before noted) Saint *James* was called by ſome ancient Writers, *the Biſhop of Biſhops*, *the Prince of Biſhops*, &c. becauſe he was the firſt Biſhop, of the *firſt See*, the Mother Church; the Apoſtles being excluded from the compariſon.

Upon theſe conſiderations we have great reaſon to refuſe the aſſertion or ſcandal caſt on Saint *Peter*, that he took on him to be Biſhop of *Rome*, in a ſtrict ſenſe, as it is underſtood in this controverſy.

SUPPOSITION V.

A farther Aſſertion is this, ſuperſtructed by conſequence on the former, *That the Biſhops of* Rome, *(according to God's Inſtitution, and by original Right derived thence) ſhould have an Univerſal Supremacy and Juriſdiction*, (containing the privileges and prerogatives formerly deſcribed) *over the Chriſtian Church.*

THIS Aſſertion to be very uncertain, yea to be moſt falſe, I ſhall by divers conſiderations evince.

1. If any of the former *Suppoſitions* be uncertain, or falſe, this Aſſertion, ſtanding on thoſe legs, muſt partake of thoſe defects, and anſwerably be dubious, or falſe. If either *Peter* was not Monarch of the Apoſtles, or if his privileges were not ſucceſſive, or if he were not properly Biſhop of *Rome* at his deceaſe, then farewel the *Romiſh* claim; if any of thoſe things be dubious, it doth totter; if any of them doth prove falſe, then down it falleth.

But that each of them is falſe, hath I conceive been ſufficiently declared; that all of them are uncertain, hath at leaſt been made evident.

The Structure therefore cannot be firm, which relieth on ſuch Props.

2. Even admitting all thoſe *Suppoſitions*, the inference from them is not aſſuredly valid. For Saint *Peter* might have an Univerſal Juriſdiction, he might derive it by Succeſſion, he might be Biſhop of *Rome*; yet no ſuch Authority might hence accrue to the *Roman* Biſhop, his Succeſſor in that See.

For that Univerſal Juriſdiction might be derived into another Chanel; and the Biſhop of *Rome* might in other reſpects be Succeſſor to him, without being ſo in this.

As for inſtance, in the *Roman* Empire, before any Rule of Succeſſion was eſtabliſhed therein, the Emperor was Sovereign Governor, and he might die *Conſul* of *Rome*, having aſſumed that place to himſelf; yet when he died, the Supreme Authority did not lapſe into the hands of the Conſul, who ſucceeded him, but into the hands of the Senate, and People: his Conſular Authority only going to his Succeſſor in that Office. So might Saint *Peter*'s Univerſal Power be transferred unto the Eccleſiaſtical College of Biſhops, and of the Church; his Epiſcopal inferior Authority over the ſingular ϖαροικία, or Province of *Rome*, being tranſmitted to his Followers in that Chair.

3. That in truth it was thus, and that all the Authority of Saint *Peter*, and of all other Apoſtles, was devolved to the Church, and to the repreſentative Body thereof, the Fathers did ſuppoſe; affirming the Church to have received from our Lord a Sovereign Power.

This (ſaith St. *Cyprian*) *is that One Church, which holdeth and poſſeſſeth all the power of its Spouſe and Lord, in this we preſide; for the honour and unity of this we fight* —— ſaith he in his Epiſtle to *Jubianus*, wherein he doth impugn the proceedings

Hæc eſt una quæ tenet & poſſidet omnem ſponſi ſui & Domini poteſtatem, in hac præſidemus, pro honore ejus & unitate pugnamus —— Cypr. Ep. 73.

ceedings of Pope *Stephanus*; the which Sentence St. *Auſtin* appropiateth to himſelf, ſpeaking it abſolutely, without citing St. *Cyprian.* To this Authority of the Church, St. *Baſil* would have all that confeſs the faith of *Chriſt* to ſubmit; *To which end we exceedingly need your aſſiſtance, that they who confeſs the Apoſtolick faith, would renounce the Schiſms which they have deviſed, and ſubmit themſelves henceforth to the Authority of the Church.*

Aug. *de Bapt. c. Don.* 4. 1.

Ἐφ' ἅπερ καὶ μάλιστα τῆς παρ' ὑμῶν χρῄζομεν βοηθείας, ὥστε τοὺς τὴν Ἀποστολικὴν ὁμολογοῦντας πίστιν, ἅπερ ἐπενόησαν, σχίσματα διαλύσαντας, ὑποταγῆναι τοῦ λοιποῦ τῇ αὐθεντίᾳ τῆς Ἐκκλησίας. Baſ. *Epiſt.* 69.

They (after the Holy Scripture, which ſaith, that *each Biſhop hath a care of God's Church,* and is *obliged to feed the Church of God* —— and *is appointed to edify the body of Chriſt*) do ſuppoſe the adminiſtration of the Eccleſiaſtical Affairs concerning the publick ſtate of the Church, the defence of the common Faith, the maintenance of Order, Peace and Unity jointly to belong unto the whole body of Paſtors; according to that of St. *Cyprian* to Pope *Stephanus* himſelf, *Therefore, moſt dear brother, the body of Prieſts is copious, being joined together by the glue of mutual concord, and the bond of unity, that if any of our College ſhould attempt to make hereſy, and to tear or waſte the flock of Chriſt, the reſt may come to ſuccour; and like uſeful and merciful ſhepherds may recollect the ſheep into the flock.* And again, *Which thing it concerns us to look after and redreſs, moſt dear brother, who bearing in mind the divine clemency, and holding the ſcales of the Church government,* &c.

1 Tim. 3. 5, 15.
Act. 20. 28.
Eph. 4. 12.

Collegium Sacerdotum. Cypr. *Ep.* 67. 52. ——
Ὑπὲρ πάσης Ἐπισκοπῆς τῆς ὑπὸ τὸν οὐρανόν. *Apoſt. Conſt.* 8. 10.

Idcirco enim, frater chariſſime, copioſum corpus eſt Sacerdotum, concordiæ mutuæ glutino atq; unitatis vinculo copulatum, ut ſiquis ex Collegio noſtro hæreſin facere, & gregem Chriſti lacerare & vaſtare tentaverit, ſubveniant cæteri, & quaſi Paſtores utiles & miſericordes oves Domini in gregem colligant. Cypr. *Ep.* 67.

Cui rei noſtrum eſt conſulere, & ſubvenire, frater chariſſime, qui divinam clementiam cogitantes, & gubernandæ Eccleſiæ libram tenentes, &c. Ibid.

So even the *Roman* Clergy did acknowledge, *For we ought all of us to watch for the body of the whole Church, whoſe members are digeſted through ſeveral Provinces.*

Like the Trinity, whoſe power is one and undivided, there is one Prieſthood among divers Biſhops.

Omnes enim nos decet pro corpore totius Eccleſiæ, cujus per varias quaſq; provincias membra digeſta ſunt, excubare. Cler. Rom. apud Cypr. *Ep.* 30.

Ad Trinitatis inſtar, cujus una eſt atq; individua poteſtas, unum eſſe per diverſos Antiſtites Sacerdotem. P. Symmachus *ad* Æonium Arelat.

So in the Apoſtolical Conſtitutions, the Apoſtles tell the Biſhops, that *an univerſal Epiſcopacy is entruſted to them.*

Εἰς ἐπιστηριγμὸν ὑμῶν, τῶν τὴν καθόλου Ἐπισκοπὴν πεπιστευμένων. *Conſt. Apoſt.* 6. 14.

So the Council of *Carthage* with St. *Cyprian* ---- *Clear and manifeſt is the mind and meaning of our Lord Jeſus Chriſt, ſending his Apoſtles, and affording to them alone the power given him of the Father; in whoſe room we ſucceeded, governing the Church of God with the ſame power.*

Chriſt our Lord and our God going to the Father, commended his Spouſe to us.

Manifeſta eſt ſententia Domini noſtri Jeſu Chriſti Apoſtolos ſuos mittentis, & ipſis ſolis poteſtatem à Petro ſibi datam permittentis, quibus nos ſucceſſimus, eâdem poteſtate Eccleſiam Domini gubernantes. Conc. Carth. *apud* Cypr. *p.* 405.]

Chriſtus Dominus & Deus noſter ad Patrem proficiſcens, ſponſam ſuam nobis commendavit —— *Ibid. p.* 404.

A very ancient Inſtance of which adminiſtration is the proceeding againſt *Paulus Samoſatenus*; when *the Paſtors of the Churches, ſome from one place, ſome from another, did aſſemble together againſt him as a peſt of Chriſt's flock, all of them haſtning to Antioch*; where they depoſed, exterminated and deprived him of communion, warning the whole Church to reject and diſavow him.

Οἱ λοιποὶ τῶν Ἐκκλησιῶν ποιμένες ἄλλοι ἄλλοθεν ὡς ἐπὶ λυμεῶνα τῆς τοῦ Χριστοῦ ποίμνης συνίεσαν, οἱ πάντες ἐπὶ τὴν Ἀντιόχειαν σπεύσαντες. Euſeb 7. 27.

Seeing the Paſtoral charge is common to us all, who bear the Epiſcopal Office, although thou ſitteſt in a higher and more eminent place.

Cùm communis ſit omnibus nobis, qui fungimur Epiſcopatûs officio, quamvis ipſe in eo præmineas celſiore faſtigio, ſpecula paſtoralis —— Aug. *ad* Bonif. *contra duas Epiſt.* Pelag. 1. 1.

Therefore for this cauſe the Holy Church is committed to you and to us, that we may labour for all, and not be ſlack in yielding help and aſſiſtance to all.

Hujus ergo rei gratiâ vobis & nobis ſancta commiſſa eſt Eccleſia, ut pro omnibus laboremus, & cunctis opem ferre non negligamus—— P. Joh. 1. *Ep.* 1. (*ad* Zachar.) *apud* Bin. Tom. 3. *p.*812.

Hence St. *Chryſoſtom* ſaid of *Euſtathius* his Biſhop; *For he was well inſtructed and taught by the grace of the Holy Spirit, that a Preſident or Biſhop of a Church ought not to take care of that Church alone, wherewith he is intruſted by the Holy Ghoſt, but alſo of the whole Church diſperſed throughout the world.*

Καὶ γὰρ ἦν πεπαιδευμένος καλῶς παρὰ τῆς τοῦ πνεύματος χάριτος, ὅτι τῆς Ἐκκλησίας προεστῶτα οὐκ ἐκείνης μόνης κήδεσθαι δεῖ τῆς παρὰ τοῦ πνεύματος ἐγχειρισθείσης αὐτῷ, ἀλλὰ καὶ πάσης κατὰ τὴν οἰκουμένην κειμένης. Chryſ. Tom. 5. *Or.* 93.

They conſequently did repute Schiſm, or Eccleſiaſtical Rebellion, to conſiſt in *a departure from the conſent of the body of the Prieſthood*, as St. *Cyprian* in divers places doth expreſs it, in his Epiſtles to Pope *Stephen*, and others.

A corpore noſtri, & Sacerdotii conſenſione diſceſſerit—— Cypr. *Ep.*67.

Qui ſe ab Eccleſiæ vinculo, atque à Sacerdotum Collegio ſeparat. Cypr. *Ep.* 52.

They deem all Biſhops to partake of the Apoſtolical Authority, according to that of St. *Baſil* to St. *Ambroſe*; *the Lord himſelf hath tranſlated thee from the Judges of the Earth unto the Prelacy of the Apoſtles.*

Αὐτός σε ὁ Κύριος ἀπὸ τῶν κριτῶν τῆς γῆς ἐπὶ τὴν προεδρίαν τῶν Ἀποστόλων μετέθηκεν Baſil. *Ep.*56.

They took themſelves all to be Vicars of *Chriſt*, and Judges in his ſtead; according to that of St. *Cyprian*; *For Hereſies are ſprung up, and Schiſms grown from no other ground nor root but this, becauſe God's Prieſt was not obeyed, nor was there one Prieſt or Biſhop for a time in the Church, nor a Judge thought on for a time to ſupply the room of Chriſt.* Where that by Church is meant any particular Church, and by Prieſt a Biſhop of ſuch Church, any one not bewitched with prejudice by the tenour of St. *Cyprian*'s diſcourſe will eaſily diſcern.

Neque enim aliunde Hæreſes obortæ ſunt, aut nata ſunt Schiſmata, quàm indè quòd Sacerdoti Dei non obtemperetur, nec unus in Eccleſia ad tempus Sacerdos, & ad tempus Judex vice Chriſti cogitatur. Cypr. *Ep.*55.

Epiſcopus perſonam habet Chriſti & Vicarius Domini eſt. Ambr. *in* 1 Cor. 11. The Biſhop ſuſtains the Perſon of Chriſt, and is the Vicar of our Lord.

They conceive that our Saviour did promiſe to Saint *Peter* the Keys in behalf of the Church, and as repreſenting it.

Cypr. *Ep.* 27.

They ſuppoſe the combination of Biſhops in peaceable conſent and mutual aid, to be the *Rock* on which the Church is built.

They alledge the Authority granted to Saint *Peter* as a ground of claim to the ſame in all Biſhops jointly, and in each Biſhop ſingly, according to his *rata pars*, or allotted proportion.

Which may eaſily be underſtood by the words of our Lord, when he ſays to bleſſed Peter, whoſe place the Biſhops ſupply, Whatſoever, &c.

Quod ex verbis Domini facilè intelligi poteſt, quibus P. Petro, cujus vicem Epiſcopi gerunt, ait Quodcunque, &c. *Capit.* Caroli M. *lib.*5 *cap.*163.

I have the ſword of Conſtantine in my hands, you of Peter, ſaid our great King *Edgar*.

Ego Conſtantini, vos Petri gladium habetis in manibus.

They do therefore in this regard take themſelves all to be Succeſſors of Saint *Peter*, that his power is derived to them all, and that the whole Epiſcopal Order *is the Chair by the Lord's voice founded on Saint* Peter; thus St. *Cyprian* in divers places (before touched) diſcourſeth; and thus *Firmilian* from the Keys granted to Saint *Peter* inferreth, diſputing againſt the *Roman* Biſhop; *Therefore* (ſaith he) *the power of remitting ſins is given to the Apoſtles, and to the Churches, which they being ſent from Chriſt did conſtitute, and to the Biſhops, which do ſucceed them by vicarious ordination.*

Poteſtas ergò remittendorum peccatorum Apoſtolis data eſt, & Eccleſiis quas illi à Chriſto miſſi conſtituerunt, & Epiſcopis qui eis ordinatione vicariâ ſuccedunt. Firmil. *apud* Cypr. *Ep.*75.

4. The Biſhops of any other Churches founded by the Apoſtles, in the Fathers ſtyle are Succeſſors of the Apoſtles, in the ſame ſenſe, and to the ſame intent as the Biſhop of *Rome* is by them accounted Succeſſor of Saint *Peter*; the Apoſtolical power, which in extent was univerſal, being in ſome ſenſe, in reference to them, not quite extinct, but tranſmitted by ſucceſſion; yet the Biſhops of Apoſtolical Churches did never claim, nor allowedly exerciſe Apoſtolical Juriſdiction, beyond their own precincts; according to thoſe words of St. *Hierom*, *Tell me, what doth Paleſtine belong to the Biſhop of Alexandria?*

Reſponde mihi, ad Alexandrinum Epiſcopum Palæſtina quid pertinet? Hier. *ad* Pammach. *Ep.*61.15.

This ſheweth the inconſequence of their diſcourſe; for in like manner the Pope might be Succeſſor to Saint *Peter*, and Saint *Peter*'s univerſal power might be ſucceſſive, yet the Pope have no ſingular claim thereto, beyond the bounds of his particular Church.

5. So again, for inſtance, Saint *James* (whom the *Roman* Church, in her Liturgies, doth avow for an Apoſtle,) was Biſhop of *Jeruſalem* more unqueſtionably, than Saint *Peter* was Biſhop of *Rome*; *Jeruſalem* alſo was the root, and *the mother of all Churches*, (as the Fathers of the Second General Synod, in their Letter to Pope *Damaſus* himſelf, and the Occidental Biſhops did call it, forgetting the ſingular pretence of *Rome* to that Title.)

Τῆς δὲ μητρὸς ἁπασῶν τῶν Ἐκκλησιῶν, τῆς ἐν Ἱεροσολύμοις. Theodor. 5.9.
Mater Chriſtiani nominis. Imper. Juſt. *ad P.* Hormiſd. *apud* Bin. *Tom.* 3. *p.* 794.
The mother of the Chriſtian name.

Yet the Biſhops of *Jeruſalem*, Succeſſors of Saint *James*, did not thence claim I know not what kind of extenſive Juriſdiction; yea notwithſtanding their ſucceſſion they did not ſo much as obtain a metropolitical Authority in *Paleſtine*, which did belong to *Cæſarea* (having been aſſigned thereto, in conformity to the Civil Government) and was by ſpecial proviſion *reſerved thereto* in the Synod of *Nice*; whence St. *Jerom* did not ſtick to affirm, that the Biſhop of *Jeruſalem* was ſubject to the Biſhop of *Cæſarea*; for ſpeaking to *John* Biſhop of *Jeruſalem*, who for compurgation of himſelf from errors imputed to him had appealed to *Theophilus* Biſhop of *Alexandria*, he ſaith, *Thou hadſt rather cauſe moleſtation to ears poſſeſſed, than render honour to thy Metropolitan*, that is, to the Biſhop of *Cæſarea*.

Τῇ μητροπόλει σωζομένου τοῦ οἰκείου ἀξιώματος. *Conc.* Nic. *Can.* 7.
Ibi decernitur, ut Palæſtinæ metropolis Cæſarea ſit. Hier. *Ep.*61.15.
'Tis there decreed that Cæſarea ſhould be the metropolis of Paleſtine.

Maluiſti occupatis auribus moleſtias facere, quam debitum metropolitano tuo honorem reddere. Hier. *ad* Pammach. *Ep.* 61. 15.

By which inſtance we may diſcern, what little conſideration ſometimes was had of perſonal or topical ſucceſſion to the Apoſtles in determining the extent of Juriſdiction, and why ſhould the *Roman* Biſhop upon that ſcore pretend more validity than others?

Hier. *ad* Galat. 2. *P.* Pelag. *II. Ep.* 1.

6. Saint *Peter* probably e'er that he came at *Rome* did found divers other Churches, whereof he was paramount Biſhop, or did retain a ſpecial ſuperintendency over them; particularly *Antioch was anciently called his See*, and he is acknowledged to have ſat there ſeven years, before he was Biſhop of *Rome*.

——*θρόνον τοῦ Ἀντιοχέων μεγαλοπόλεως. τοῦ ἁγίου Πέτρου. Syn.* Chalced. *Act.* 7. *p.* 264.

Why therefore may not the Biſhop of *Antioch* pretend to ſucceed Saint *Peter* in his univerſal Paſtorſhip as well as his younger brother of *Rome*? why ſhould *Evodius* ordained by Saint *Peter* at *Antioch*, yield to *Clemens* afterward by him ordained at *Rome*?

Act. 11. 26.

Antioch was the firſt-born of Gentile Churches, where the name of Chriſtians was firſt heard; *Antioch* was (as the *Conſtantinopolitan* Fathers called it) *the moſt ancient and truly Apoſtolical Church*.

Πρεσβυτάτη καὶ ὄντως Ἀποστολικὴ Ἐκκλησία. Theod. 5. 9.

Ubi Imperator, ibi Roma.

Where the Emperor is, there is Rome.

Antioch by virtue of Saint *Peter*'s ſitting there, or peculiar relation to it, was (according to their own conceits) the principal See.

Why therefore ſhould Saint *Peter* be ſo unkind to it, as not only to relinquiſh it, but to debaſe it; not only transferring his See from it, but deveſting it of the privilege, which it had got?

Why ſhould he prefer before it the City of *Rome*, the myſtical *Babylon*, *the mother of abominations of the earth*, the Throne of Satan's Empire, the place which did then moſt perſecute the Chriſtian Faith; and *was drunk with the blood of the Saints*?

Apo. 17. 5. Apo. 17. 6.

Sic & Babylon apud Joannem noſtrum Romanæ Urbis figura eſt, proinde & magnæ & regno ſuperbæ, & ſanctorum debellatricis. Tertull. *adv. Jud. cap.* 9.

So alſo Babylon in our Saint John is a type of the City of Rome, and therefore of a great, royal, and proud City, and a ſubduer of the Saints.

Bell. 2. 12.

7. The ground of this preference was, ſay they, Saint *Peter*'s Will; and they have reaſon to ſay ſo, for otherwiſe if Saint *Peter* had died inteſtate, the Elder Son of *Antioch* would have had the beſt right to all his goods and dignities.

Potuiſſet Petrus nullam ſedem particularem ſibi unquam eligere, ſicut fecit primus quinq; annis—*Ibid.* Peter might have choſen to himſelf no particular City, as he did the firſt five years.

But how doth that Will appear? in what Tables was it written? in what Regiſters is it extant? in whoſe preſence did he nuncupate it? it is no where to be ſeen or heard of.

Neither do they otherwiſe know of it, than by reaſoning it out; and in effect they ſay only that it was fit he ſhould will it, but they may be miſtaken in their divinations; and perhaps notwithſtanding them Saint *Peter* might Will as well to his former See of *Antioch*, as to his latter of *Rome*.

Jubente Domino, 2. 1.

Deus ipſe juſſit Romæ figi Apoſtolicam Petri ſedem 4. 4.

8. Indeed *Bellarmine* ſometimes poſitively and briskly enough doth affirm, that *God did command Saint Peter to fix his See at Rome*; but his proofs of it are ſo ridiculouſly fond and weak, that I grudge the trouble of reciting them; and he himſelf ſufficiently confuteth them, by

ſaying otherwhere, *It is not unprobable, that our Lord gave an expreſs command, that Peter ſhould ſo fix his See at Rome, that the Biſhop of Rome ſhould abſolutely ſucceed him.*

Non eſt improbabile Dominum etiam aperte juſſiſſe, ut ſedem ſuam Petrus ità figeret Romæ, ut Romanus Epiſcopus abſolutè ei ſuccederet. Bell. 2. 12. § *Et quoniam.*

He ſaith it is not improbable; if it be no more than ſo, it is uncertain; it may be a mere conjecture or a dream.

It is much more not-unprobable that if God had commanded it, there would have been ſome aſſurance of a command ſo very important.

9. *Antioch* hath at leaſt a fair plea for a ſhare in Saint *Peter*'s Prerogatives; for it did ever hold the repute of an Apoſtolical Church, and upon that ſcore ſome deference was paid to it; why ſo, if Saint *Peter* did carry his See with all its Prerogatives to another place? But if he carried with him only part of his Prerogative, leaving ſome part behind at *Antioch*, how much then I pray did he leave there? why did he divide unequally, or leave leſs than half? if perchance he did leave half, the Biſhop of *Antioch* is equal to him of *Rome*.

10. Other perſons alſo may be found, who according to equal judgment might have a better title to the ſucceſſion of *Peter* in his Univerſal Authority than the Pope; having a nearer relation to him than he, (although his Succeſſor in one charge) or upon other equitable grounds.

For inſtance, Saint *John*, or any other Apoſtle, who did ſurvive Saint *Peter*; for if Saint *Peter* was the Father of Chriſtians, (which Title yet our Saviour forbiddeth any one to aſſume) Saint *John* might well claim to be his eldeſt Son; and it had been a very hard caſe for him to have been poſtponed in the ſucceſſion; it had been a derogation to our Lord's own choice, a neglect of his ſpecial affection, a diſparagement of the Apoſtolical Office for him to be ſubjected to any other; neither could any other pretend to the like gifts for management of that great charge.

11. The Biſhop of *Jeruſalem* might with much reaſon have put in his claim thereto, as being Succeſſor of our Lord himſelf, who unqueſtionably was the High-prieſt of our Profeſſion, and Archbiſhop of all our Souls; whoſe See was the Mother of all Churches; wherein Saint *Peter* himſelf did at firſt reſide, exerciſing his Vicarſhip: If our Lord, upon ſpecial accounts out of courſe had put the Sovereignty into Saint *Peter*'s hands, yet after his deceaſe it might be fit, that it ſhould return into its proper chanel.

This may ſeem to have been the judgment of the times, when the Author of the *Apoſtolical Conſtitutions* did write, who reporteth the Apoſtles to have ordered Prayers to be made firſt for *James*, then for *Clement*, then for *Evodius*.

12. Equity would rather have required, that one ſhould by common conſent and election of the whole Church be placed in Saint *Peter*'s room, than that the Biſhop of *Rome*, by election of a few Perſons there, ſhould ſucceed into it.

As the whole body of Paſtors was highly concerned in that Succeſſion, ſo it was reaſonable that all of them ſhould concur in deſignation of a Perſon thereto; it is not reaſonable, to ſuppoſe, that either God would inſtitute, or Saint *Peter* by will ſhould deviſe a courſe of proceeding in ſuch a caſe, ſo unequal and unſatisfactory.

If therefore the Church conſidering this equity of the caſe, together with the expediency of affairs in relation to its good, ſhould undertake to chuſe for its ſelf another Monarch, (the Biſhop of another See, who ſhould ſeem fitter for the place) to ſucceeed into the prerogatives of Saint *Peter*, that Perſon would have a fairer title to that Office than the Pope; for ſuch a Perſon would have a real title, grounded on ſome reaſon of the caſe; whenas the Pope's pretence doth only ſtand upon a poſitive Inſtitution, whereof he cannot exhibit any Certificate: This was the mind of a great man among themſelves; who ſaith, that *if poſſibly, the Biſhop of Triers ſhould be choſen for Head of the Church. For the Church has free power to provide it ſelf a Head.*

Quòd ſi per poſſibile, Trevirenſis eligeretur pro Capite Eccleſiæ. Habet enim Eccleſia poteſtatem liberam ſibi de Capite providendi —— *Card.* Cuſ. *de Conc. Cath.* 2. 13. ——

Bellarmine himſelf confeſſeth, that *if Saint Peter* (as he might have done if he had pleaſed) *ſhould have choſen no particular See, as he did not for the firſt five years, then after Peter's death, neither the Biſhop of Rome, nor of Antioch had ſucceeded, but he whom the Church ſhould have choſen for it ſelf.* Now if the Church upon that ſuppoſition would have had ſuch a right, it is not probable, that Saint *Peter by his fact* would have deprived it thereof or willingly done any thing in prejudice to it; there being apparently ſo much equity, that the Church ſhould have a ſtroke in deſignation of its Paſtor.

Nam potuiſſet Petrus nullam ſedem particularem ſibi unquam eligere, ſicut fecit primis quinque annis, & tunc moriente Petro, non Epiſcopus Romanus, neque Antiochenus ſucceſſiſſet, ſed is quem Eccleſia ſibi elegiſſet. Bell. 2. 12.

In ancient times there was not any ſmall Church, which had not a ſuffrage in the choice of its Paſtor; and was it fitting that all the Church ſhould have one impoſed on it without its conſent?

Nulla ratio ſinit, ut inter Epiſcopos habeantur, qui nec à Clericis ſunt electi, nec à plebibus expetiti, nec à comprovincialibus Epiſcopis cum Metropolitani judicio conſecrati. P. Leo I. *Ep.* 92.

No reaſon will admit, that they ſhould be eſteemed Biſhops, who are neither choſen by the Clergy, nor deſir'd by the People, nor conſecrated by the Biſhops of the ſame Province, with the conſent of the Metropolitan.)

Nullus invitis detur Epiſcopus: Cleri, plebis, & ordinis conſenſus requiratur. —— P. Celeſt. *I. Ep.* 2. Grat. *diſt.* 61. *cap.* 13.

Let there be no Biſhop impoſed on any againſt their wills: Let the conſent of the Clergy and People, and his own Order be required.

If we conſider the manner in ancient time of electing and conſtituting the *Roman* Biſhop, we may thence diſcern not only the improbability, but iniquity of this pretence: how was he then choſen? was it by a General Synod of Biſhops, or by Delegates from all parts of Chriſtendom, whereby the common intereſt in him might appear; and whereby the World might be ſatisfied that one was elected fit for that high Office? No; he was choſen, as uſually then other particular Biſhops were, by the Clergy and People of *Rome*; none of the World being conſcious of the proceeding, or bearing any ſhare therein.

Now, was it equal that ſuch a power of impoſing a Sovereign on all the grave Biſhops, and on all the good People of the Chriſtian world, ſhould be granted to one City?

Was it fitting, that ſuch a charge, importing advancement above all Paſtors, and being entruſted with the welfare of all Souls in *Chriſtendom*, ſhould be the reſult of an election liable to ſo many defects and corruptions? which aſſuredly often, if not almoſt conſtantly, would be procured by ambition, bribery or partiality, would be managed by popular faction and tumults.

It was obſerved generally of ſuch Elections by *Nazienzen*; that *Prelacies were not rather by vertue than by naughtineſs; and that Epiſcopal Thrones did not rather belong to the more worthy, than to the more powerful.*

Οὐ γὰρ ἐξ ἀρετῆς μᾶλλον ἢ κακουργίας ἡ προεδρεία, οὐδὲ τῶν ἀξιωτέρων μᾶλλον, ἢ δυνατωτέρων οἱ θρόνοι. Naz. *Or.* 20. *p.* 335.

And declaring his mind or wiſh that Elections of Biſhops ſhould *reſt only or chiefly in the beſt men*; *not in the wealthieſt and mightieſt*; *or in the impetuouſneſs and unreaſonableneſs of the people, and among them in thoſe who are moſt eaſily bought and bribed*; whereby he intimateth the common practice, and ſubjoineth; *but now I can hardly avoid thinking, that the popular* (*or civil*) *governances are better ordered than ours, which are reputed to have divine grace attending them.*

Ἐφ' οἷς ἔδει τὰς τοιαύτας προβολὰς κεῖσθαι μόνοις. ἢ ὅτι μάλιστα — ἀλλὰ μὴ τοῖς εὐπορωτάτοις τε καὶ δυνατωτάτοις, ἢ φορᾷ δήμου καὶ ἀλογίᾳ, καὶ τούτων αὐτῶν μάλιστα τοῖς εὐωνοτάτοις· νῦν δὲ κινδυνεύω τὰς δημοσίας ἀρχὰς εὐτακτοτέρας ὑπερλαμβάνων τῆς ἡμετέρας, αἷς ἡ θεία χάρις ἐπιφημίζεται. Greg. Naz. *Or.* 19. *p.*211.

And that the *Roman* Elections in that time were come into that courſe, we may ſee by the relation and reflections of an honeſt *Pagan* Hiſtorian concerning the Election of Pope *Damaſus* (contemporary of *Gregory Nazianzen*) *Damaſus* (ſaith he) *and Urſinus, above humane meaſure burning with deſire to ſnatch the Epiſcopal See, did with divided parties moſt fiercely conflict*; in which conflict upon one day in the very Church 130 Perſons were ſlain; ſo did that great Pope get into the Chair; thus (as the Hiſtorian reflecteth) the *wealth and pomp of the place naturally did provoke ambition* by all means to ſeek it, and did cauſe fierce contentions to ariſe in the choice; whence commonly, wiſe and modeſt perſons being excluded from any capacity thereof, any ambitious and cunning man, who had the art or the luck to pleaſe the multitude would by violence obtain it; which was a goodly way of conſtituting a Sovereign to the Church.

Damaſus & Urſinus ſupra humanum modum ad rapiendam Epiſcopalem ſedem ardentes ſciſſis ſtudiis acerrimè conflictabantur—Am Marcell. *lib.* 27.

Sozom. 6. 23.

Neque ego ab uno oſtentationem rerum conſiderans urbanarum, hujus rei cupidos, &c. Id. Ibid.

Thus it went within three ages after our Lord; and afterwards in the declenſions of Chriſtian ſimplicity and integrity matters were not like to be mended; but did indeed rather grow worſe; as beſide the reports and complaints of Hiſtorians, how that commonly by ambitious prenſations, by Simoniacal corruptions, by political bandyings, by popular factions, by all kinds of ſiniſter ways, men crept into the place, doth appear by thoſe many diſmal Schiſms, which gave the Church many pretended Heads, but not one certain one: as alſo by the reſult of them, being the choice of perſons very unworthy and horribly flagitious.

Damaſus II — Pontificatum per vim occupat, nullo Cleri populique conſenſu; Adeò enim inoleverat hic mos, ut jam cuique ambitioſo liceret Petri ſedem invadere. Plat. (*p.* 314)

Damaſus II. invades the Popedome by force, without any conſent of the Clergy and People; For ſo was it now grown into cuſtom, that any ambitious man might invade Peter's See.

Eò enim tum Pontificatus devenerat, ut qui plus largitione & ambitione, non dico ſanctitate vitæ & doctrinâ valeret, is tuntummodo dignitatis gradum bonis oppreſſis & a rejectis obtineret; quem morem utinam aliquando non retinuiſſent noſtra tempora. Plat. *in* Silv.

For the buſineſs of the Papacy was come to that paſs, that whoever by bribery and ambition, I ſay not, by holineſs of life and learning, got the ſtart of others, he alone obtained that degree of dignity, good men in the mean being depreſſed and rejected; which cuſtom I would to God our times had not retained.

Cùm jam eò deveniſſent Eccleſiaſtici, ut non coacti ut antea, ſed ſponte & largitionibus Pontificium munus obirent. Plat. *in* Steph. 6. Baron. *Anno* 112. § 8.

Whenas now Eccleſiaſtical perſons are come to that paſs, that they execute the Papal Office, not being compelled unto it, as heretofore, but of their own accord, and by bribing for it.

Videbat enim Imperator eò licentiæ factioſum quemque & potentem, quamvis ignobilem deveniſſe, ut corruptis ſuffragiis tantam dignitatem conſequeretur, &c. Plat. *in* Clem. 2. (*p* 313.)

For the Emperour ſaw, that every factious and powerful perſon, though baſe and ignoble, was grown to that height of licenciousneſs, that he obtained ſo great Dignity by corruption and buying of Suffrages.

Omne Papale negotium munus agunt: quem dabis mihi de tota maxima Urbe, qui te in Papam receperit, pretio ſeu ſpe pretii non interveniente? Bern. *de Conſid.* 4. 2.

The whole buſineſs of making a Pope is managed by gifts: whom can you ſhew me in all this great City, who took you into the Papacy, without being bribed and corrupted with reward, or at leaſt with hope of it?

If it be ſaid, that the Election of a Pope in old times was wont to be approved by the conſent of all Biſhops in the World, according to the teſtimony of St. *Cyprian*, who ſaith of *Cornelius*, that *he was known by the teſtimony of his fellow-Biſhops whoſe whole number through all the World did with peaceful unanimity conſent.*

——*co-Epiſcoporum teſtimonio, quorum numerus univerſius per totum mundum concordi unanimitate conſentit*--Cypr. *Ep.* 52.

Cùm Fabiani locus, id eſt cùm locus Petri, & gradus Cathedræ ſacerdotalis vacaret, quo occupato de Dei voluntate atque omnium noſtrum conſentione.——*Ibid.*

When Fabianus's place, (*i. e.*) when the place of Peter, and the degree of the Sacerdotal Chair was vacant; which being obtained by the will of God, and all our conſents.——

Satis erat ut tu te Epiſcopum factum Literis nunciares, &c. Cypr. *Ep.* 42.

It was enough that you declared by Letters that you were made Biſhop.

Epiſcopo ſemel facto, & Collegarum ac plebis teſtimonio & judicio comprobato---- Cypr. *Ep.* 41.

I anſwer, that this conſent was not in the Election, or antecedently to it; that it was only by Letters or Meſſages declaring the Election, according to that of St. *Cyprian*; that it was not any wiſe peculiar to the *Roman* Biſhop, but ſuch as was yielded to all Catholick Biſhops, each of whom *was to be approved*, as St. *Cyprian* ſaith, *by the teſtimony and judgment of his Collegues*; that it was in order only to the maintaining fraternal communion and correſpondence, ſignifying that ſuch a Biſhop was duly elected by his Clergy and People, was rightly ordained by his neighbour Biſhops, did profeſs the Catholick Faith, and was therefore qualified for communion with his Brethren, ſuch a conſent to the election of any Biſhop of old was given, (eſpecially upon occaſion, and when any queſtion concerning the right of a Biſhop did intervene) whereof now in the Election of a Pope no footſtep doth remain.

Euſeb. We may alſo note, that the Election of *Cornelius* being conteſted, he did more ſolemnly acquaint all the Biſhops of the World with his caſe, and ſo did obtain their approbation, in a way more than ordinary.

13. If God had deſigned this derivation of Univerſal Sovereignty, it is probable, that he would have preſcribed ſome certain, ſtanding, immutable way of Election; and imparted the right to certain Perſons, and not left it at ſuch uncertainty to the chances of time, ſo that the manner of Election hath often changed, and the power of it toſſed into divers hands.

Et licèt diverſis temporibus diverſi modi ſuper Electione Romanorum Pontificum obſervati ſunt, prout neceſſitas, & utilitas Eccleſiæ expoſcebat——*Conc.* Baſ. *Seſſ.* 37. *p.* 98. *Vide* Grat. *diſt.* 63. *per tot.*

And though in ſeveral times there have been obſerved ſeveral ways as to the Election of the Roman Pontifs, according as the neceſſity and expediency of the Church required.

Of old it was (as other Elections) managed by nomination of the Clergy, and ſuffrage of the People.

Afterward the Emperours did aſſume to themſelves the nomination, or approbation of them.

For then nothing was done by the Clergy in the choice of the Pope, unleſs the Emperour had approv'd his Election.

Nil enim tum à clero in eligendo Pontifice actum erat, niſi ejus Electionem Imperator approbâſſet. Plat. *in* Pelag. II.

But he, ſeeing the Princes *conſent was required, ſent Meſſengers with Letters, to intreat Mauritius, that he would not ſuffer the Election made by the Clergy and People of Rome in that caſe to be valid.*

Is autem, cùm Principis conſenſus requireretur, nuncios cum Literis miſerat, qui Mauritium obſecrarent, ne pateretur electionem Cleri & Populi Romani ea in re valere. Plat. *in* Greg. M. *Vid.* Grat. *diſt.* 63.——

Leo VIII. *being tired out with the inconſtancy of the* Romans, *transferred the whole power and authority of chuſing the Pope from the* Clergy *and* People *of* Rome, *to the Emperour.*

Conc. Tom. 7. p. 182. Leo VIII.--*Romanorum inconſtantiam pertæſus, Autoritatem omnem eligendi Pontificis à Clero, Populoque Romano ad Imperatorem tranſtulit.* Plat. *in* Leo *VIII. (p. 291.)*

At ſome times the Clergy had no hand in the Election; but Popes were intruded by powerful Men or Women at their pleaſure.

Nuſquam Cleri eligentis, vel poſtea conſentientis aliqua mentio. Baron. *Anno* 112. § 8. *Anno* 131. §. 1. There was nowhere any mention of the Clergy electing, or afterward conſenting.

Afterwards the Cardinals (that is, ſome of the chief *Roman* Clergy) did appropriate the Election to themſelves; by the Decree of Pope *Nicolas* II. in his *Lateran* Synod.

Grat. *diſt.* 23. *cap.* 1. Plat. *in* Nic. *II.*

Sometimes, out of courſe, general Synods did aſſume the Choice to themſelves: as at *Conſtance*, *Piſa* and *Baſil*.

14. From the Premiſſes to conclude the Pope's Title to Saint *Peter*'s Authority, it is requiſite to ſhew the Power demiſed by him to be according to God's inſtitution and intent, immutable and indefectible; for Power built upon the like, but far more certain principles hath in courſe of times, and by worldly changes been quite loſt, or conveyed into other Chanels, than thoſe, wherein it was firſt put; and that irrecoverably, ſo that it cannot any-wiſe be retrived, or reduced into the firſt order.

For inſtance, *Adam* was by God conſtituted Univerſal Sovereign of Mankind; and into that Power his eldeſt Son of right did ſucceed; and ſo it of right ſhould have been continually propagated.

Yet ſoon did that Power fail, or was diverted into other courſes; the World being cantonized into ſeveral Dominions; ſo that the *Heir at Law* among all the deſcendents of *Adam* cannot ſo eaſily be found, as *a Needle in a bottle of Hay*, he probably is a Subject, and perhaps is a Peaſant.

So might Saint *Peter* be Monarch of the Church, and the Pope might ſucceed him, yet by revolutions of things, by ſeveral defaults and incapacities in himſelf, by divers obſtructions incident, by forfeiture upon encroaching on other mens rights, according to that *Maxime* of a great Pope, *He loſeth his own, who coveteth more than his due*, his Power might be cliped, might be tranſplanted, might utterly decay and fail; to ſuch fatalities other Powers are ſubject; nor can that of the Pope be exempt from them, as other where we ſhall more largely declare.

Propria perdit qui indebita concupiſcit. P. Leo I. *Ep.* 54.

15. Indeed that God did intend his Church ſhould perpetually ſubſiſt united in any one political frame of Government, is a principle, which they do aſſume, and build upon, but can no-wiſe prove. Nor indeed is it true. For,

If the Unity of the Church deſigned and inſtituted by God were only an Unity of Faith, of Charity, of Peace, of fraternal Communion and Correſpondence between particular Societies and Paſtours, then in vain it is to ſeek for the Subject and Seat of Univerſal Juriſdiction; now that God did not intend any other Unity, than ſuch as thoſe ſpecified, we have good reaſon to judge, and ſhall we hope otherwhere ſufficiently prove.

16. We may conſider, that really the Sovereign Power (ſuch as it is pretended) hath often failed, there having been for long ſpaces of time

no *Roman* Bishops at all, upon ſeveral accounts; which is a ſign that the Church may ſubſiſt without it.

As, 1. When *Rome* was deſolated by the *Goths*, *Vandals* and *Lombards*.

Vide Bern. *Ep.* 242, 243. Bell. 4. 4.

2. In times, when the *Romans* would not ſuffer Popes to live with them.

3. In caſe of diſcontinuance from *Rome*, when the Popes (ſo calling themſelves) did for above ſeventy years abide in *France*; when they indeed, not being choſen by the *Roman* People, nor exerciſing Paſtoral care over them, were only titular, not real Biſhops of *Rome*; (They were Popes of *Avignion*, not of *Rome*; and Succeſſors of God knows who, not of Saint *Peter*) no more than one continually living in *England* can be Biſhop of *Jeruſalem*.

4. In times of many long Schiſms (22 Schiſms) when either there was no true Pope, or which in effect was the ſame, no certain one.

—Inopem me copia fecit. Baron. *ad Anno* 112. §. 8.

5. When Popes were intruded by violence, whom *Baronius* himſelf poſitively affirmeth to have been no Popes: how then could a Succeſſion of true Popes be continued from them, by the Clergy, which they in virtue of their Papal Authority did pretend to create?

6. When Elections had a flaw in them, were uncanonical and ſo null.

P. Greg. *VII. Ep.* 3. 7.

7. When Popes were Simoniacally choſen; who by their own Rules and Laws are no true Popes; being Hereticks, Hereſiarchs.

P. Jul. *in* Conc. Lat. *Seſſ.* 5. *p.* 57. *Non ſolùm hujuſmodi Electio vel aſſumptio eo ipſo nulla exiſtat*——*&c. Vide ſup.* §. 12.

Such an Election or Aſſumption, let it not only be upon that account void and null.

The which was done for long courſes of time very commonly, and in a manner conſtantly.

Vide quæſo quantum iſti degeneraverint à majoribus ſuis; Illi enim upote viri Sanctiſſimi Dignitatem ultrò oblatam contemnebant, orationi & Doctrinæ Chriſtianæ vacantes; hi verò largitione & ambitione Pontificatum quærentes, & adepti, poſthabito divino cultu, &c. Plat. *in* Serg. 3. (*p.* 279.) *Vid.*——*in* Bened. *IV. p.* 277.

See, I beſeech you, how much they have degenerated from their Anceſtours; For they as being very Holy men did contemn that Dignity when freely offered, giving themſelves wholly to Prayer and the Doctrine of Chriſt; but theſe by bribery and ambition ſeek and obtain the Papacy.

8. When Popes have been depoſed; (as ſome by the Emperours, others by General Councils) in which caſe, according to Papal Principles, the Succeſſours were illegal; for the Pope being Soveraign, he could not be judged or depoſed; and his Succeſſour is an Uſurper.

9. When Popes where Heretical, that is (ſay they) no Popes.

10. When Atheiſts, Sorcerers,——

Elections in ſome of theſe caſes being null, and therefore the Acts conſequent to them invalid, there is probably a deſailance of right continued to poſterity.

Plat. *in* Joh. 10. (*p.* 275.) *Pontifices ipſi à Petri veſtigiis diſceſſerant.* The Popes had ſwerv'd from the Examples of Peter. *Poſſeſſor malæ fidei ullo tempore non præſcribit.* Reg. Jur. 2. *in Sexto.*

He that has no right to the thing he poſſeſſes, cannot preſcribe or plead any length of time to make his poſſeſſion lawful.

And probably therefore there is now no true Pope.

For (upon violent intruſion, or Simoniacal choice, or any uſurpation) the Cardinals, Biſhops, *&c.* which the Pope createth are not truly ſuch; and conſequently their Votes not good in the choice of another Pope; and ſo ſucceſſively.

Theſe conſiderations may ſuffice to declare the inconſequence of their Diſcourſes, even admitting their Aſſertions, which yet are ſo falſe; or ſo apparently uncertain.

I ſhall in the next place level ſome Arguments directly againſt their main Concluſion it ſelf.

I. My firſt Argument againſt this pretence ſhall be, that it is deſtitute of any good warrant, either from Divine or Humane teſtimony; and ſo is groundleſs. As will appear by the following Conſiderations.

1. If God had deſigned the Biſhop of *Rome* to be for the perpetual courſe of times Sovereign Monarch of his Church, it may reaſonably be ſuppoſed, that he would expreſly have declared his mind in the caſe; it being a point of greateſt importance of all, that concern the adminiſtration of his Kingdom in the World. Princes do not uſe to ſend their Vice-Roys unfurniſhed with Patents clearly ſignifying their Commiſſion, that no man, out of ignorance or doubt concerning that point, excuſably may refuſe compliance; And in all equity promulgation is requiſite to the eſtabliſhment of any Law, or exacting obedience. But in all the Pandects of Divine Revelation the Biſhop of *Rome* is not ſo much as once mentioned, either by name, or by character, or by probable intimation; they cannot hook him in otherwiſe, than by ſtreining hard, and framing a long Chain of Conſequences; each of which is too ſubtile for to conſtrain any man's perſuaſion: They have indeed found the Pope in the firſt Chapter of *Geneſis*; for (if we believe Pope *Innocent* III.) he is one of the *two great Luminaries* there; and he is as plainly there, as any where elſe in the Bible.

Nec verò ſimile ſit, ut rem tam neceſſariam ad Eccleſiæ unitatem continendam Chriſtus Dominus Apoſtolis ſuis non revelârit. Melch. Can. 6.8.

Neither is it likely that our Lord Chriſt would not have revealed to his Apoſtles a thing ſo neceſſary for preſerving the Unity of the Church.

Ad Firmamentum igitur Cœli, hoc eſt Univerſalis Eccleſiæ, fecit Deus duo magna Luminaria, id eſt, duas inſtituit Dignitates, quæ ſunt Pontificalis auctoritas, & Regalis poteſtas, ſed illa quæ præeſt diebus, id eſt, Spiritualibus, major eſt; quæ verò Carnalibus, minor, &c. Innoc. *III.* *in* Decret. Greg. *I.* 33.6.

For the Firmament therefore of Heaven, (*i. e.*) of the Univerſal Church, God made two great Lights, (*i.e*) he ordained two Dignities or Powers, which are the Pontifical Authority, and the Regal Power; but that which rules the days, (*i.e.*) Spiritual matters, is the greater, but that which governs Carnal things, is the leſſer, &c.

Wherefore if upon this account we ſhould reject this pretence, we might do it juſtly; and for ſo doing we have the allowance of the ancient Fathers; for they did not hold any man obliged to admit any point of Doctrine, or rule of Manners, which is not in expreſs words, or in terms equivalent contained in Holy Scripture; or which at leaſt might not thence be deduced by clear and certain inference; this their manner of diſputing with Hereticks and heterodox People doth ſhew; this appeareth by their way of defining and ſettling Doctrines of Faith; this they often do avow in plain words applicable to our caſe; for *If* (ſaith St. *Auſtin*) *about Chriſt, or about his Church, or about any other thing; which concerneth our Faith and Life, I will not ſay We, who are no wiſe comparable to him, who ſaid Although we; but even as he going on did add, If an Angel from Heaven ſhould tell you beſide what you have received in the Legal and Evangelical Scriptures, let him be anathema*; in which words we have St. *Auſtin*'s warrant not only to refuſe, but to deteſt this Doctrine, which being no-where extant in Law or Goſpel, is yet obtruded on us as nearly relating both to *Chriſt* and his Church; as greatly concerning both our Faith and Practice.

Proinde ſive de Chriſto, ſive de ejus Eccleſia, ſive de quacunq; alia re, quæ pertinet ad fidem vitámq; noſtram, non dicam Nos, nequaquam comparandi ei qui dixit, licet ſi nos, *ſed omnino quod ſequutus adjecit,* ſi Angelus de cœlo vobis annunciaverit, *præterquam quod in Scripturis Legalibus ac Evangelicis accepiſtis, anathema ſit.* Aug. *contr.* Petil. 3.6.

2. To enforce this Argument, we may conſider, that the Evangeliſts do ſpeak about the propagation, ſettlement, and continuance of our Lord's Kingdom; that the Apoſtles do often treat about the ſtate of

the Church and its edification, order, peace, unity; about the diſtinction of its Officers and Members, about the qualifications, duties, graces, privileges of Spiritnal Governors and Guides; about prevention and remedy of Hereſies, Schiſms, Diſorders; upon any of which occaſions how is it poſſible that the mention of ſuch a Spiritual Monarch (who was to have a main influence on each of thoſe particulars) ſhould wholly eſcape them, if they had known ſuch an one inſtituted by God.

In the Levitical Law all things concerning the High-Prieſt; not only Exod. 28. 1. his Deſignation, Succeſſion, Conſecration, Duty, Power, Maintenance, Exod. 28. 4. Privileges; but even his Garments, Marriage; Mourning, *&c.* are punctually determined and deſcribed; and is it not wonderful that Levit. 21. in the many deſcriptions of the New-Law, no mention ſhould be made concerning any Duty, or Privilege of its High-Prieſt? whereby he might be directed in the adminiſtration of his Office, and know what obſervance to require?

3. Whereas alſo the Scripture doth inculcate duties of all ſorts, and doth not forget frequently to preſs duties of reſpect and obedience toward particular Governors of the Church; is it not ſtrange that it never ſhould beſtow one precept, whereby we might be inſtructed and admoniſhed to pay our duty to the Univerſal Paſtor? eſpecially conſidering, that God who directed the Pens of the Apoſtles, and who intended that their Writings ſhould continue for the perpetual inſtruction of Chriſtians, did foreſee, how requiſite ſuch a precept would be to ſecure that duty; for if but one ſuch precept did appear, it would do the buſineſs, and void all conteſtation about it.

4. They who ſo carefully do exhort to honour and obey the temporal Sovereignty, how come they ſo wholly to wave urging the no leſs needful obligations to obey the Spiritual Monarch? while they P. Nic. *I. Ep.* 10. are ſo mindful of the Emperor, why are they ſo neglectful of the Pope? P. Leo. *IX. Ep.* 1. inſomuch, that divers Popes afterward, to ground and urge obedience to them, are fain to borrow thoſe precepts, which command obe- P. Greg. *VII. Ep.* 1. 22. dience to Princes, accommodating them by analogy and inference to themſelves?

5. Particularly Saint *Peter*, one would think, who doth ſo earneſtly 1 Pet. 2. 13—17. injoin to obey *the King as Supreme*, and *to honour him*, ſhould not have been unmindful of his Succeſſors; or quite have forborn to warn Chriſtians of the reſpect due to them: ſurely the Popes afterward do not follow him in this reſervedneſs; for in their *Decretal Epiſtles* they urge nothing ſo much as obedience to the Apoſtolical See.

6. One might have expected ſomething of that nature from Saint *Paul* himſelf, who did write ſo largely to the *Romans*, and ſo often from *Rome*; that at leaſt ſome word, or ſome intimation ſhould have dropped from him concerning theſe huge Rights and Privileges of this *See*, and of the regard due to it. Particularly then, when he profeſſedly doth enumerate the Offices, inſtituted by God, for ſtanding uſe and Eph. 3. 11, 12, 13. perpetual duration; *for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt; till we all come in the Unity of* 1 Cor. 12. 28. *Faith*, &c.

Quarum laudum & gloriæ degenerem fuiſſe, maximum crimen eſt. Cl. Rom. *ad* Cypr. *Ep.* 31.
To degenerate from which praiſe and glory, is an exceeding great crime.

He commendeth them for their Faith, which *was ſpoken of through the whole world*; yet *giving them no advantage above others*; as St. *Chryſoſtom* obſerveth on thoſe words; *for obedience to the Faith among all Nations, among whom alſo are ye; this* (ſaith St. *Chryſoſtom*) *he ſaith to depreſs their conceit, to void their haughtineſs of mind, and to teach them* (*to deem others equal in Dignity with them.*

Rom. 1. 8.

Οὐδὲν πλέον αὐτοῖς δίδωσι τῶν λοιπῶν ἐθνῶν.

Ταῦτα δὲ ποιεῖ καθαιρῶν αὐτῶν τὸ φρόνημα, καὶ κινῶν τὸ φύσημα τῆς διανοίας, καὶ διδάσκων αὐτοὺς τὴν πρὸς ἄλλους ἰσοτιμίαν.

When he writeth to that Church (*which was ſome time after Saint *Peter* had ſettled the Popedom) he doth only ſtile them κλητοὶ ἅγιοι, *(called Saints)* and ἀγαπητοὶ Θεοῦ, *(beloved of God)* which are common adjuncts of all Chriſtians; He ſaith their Faith was ſpoken of generally, but of the fame of their Authority being ſo ſpread he taketh no notice; that *their obedience had come abroad to all men*, but their commands had not (it ſeemeth) come any where.

(* *Vid.* Chryſ. Theo. Hier.) Baron. *Anno* 58. §. 46. *&c.*

Rom. 1. 7. & 8. 16. 19.

He wrote divers *Epiſtles* from *Rome*, wherein he reſolveth many caſes debated, yet never doth urge the Authority of the *Roman* Church for any point, which now is ſo ponderous an Argument.

7. But however ſeeing the Scripture is ſo ſtrangely reſerved, how cometh it to paſs that Tradition is alſo ſo defective, and ſtaunch in ſo grand a caſe? We have in divers of the Fathers, (particularly in *Tertullian*, in St. *Baſil*, in St. *Hierom*) Catalogues of Traditional Doctrines and Obſervances, which they recite to aſſert Tradition in ſome caſes ſupplemental to Scripture; in which their purpoſe did require, that they ſhould ſet down thoſe of principal moment; and they are ſo punctual as to inſert many of ſmall conſideration; how then came they to neglect this, concerning the Papal Authority over the whole Church, which had been moſt pertinent to their deſign, and in conſequence did vaſtly ſurpaſs all the reſt, which they do name?

Tertull. *de Cor. Mil.* 3.
Baſil. *de Sp. S.* 27.
Hier. *adverſ.* Lucif. 4.

8. The deſignation of the *Roman* Biſhop by ſucceſſion to obtain ſo high a degree in the Church, being, above all others, a moſt remarkable and noble piece of Hiſtory, which it had been a horrible fault in an Eccleſiaſtical Hiſtory to ſlip over, without careful reporting, and reflecting upon it; yet *Euſebius*, that moſt diligent Compiler of all paſſages relating to the original Conſtitution of the Church, and to all tranſactions therein, hath not one word about it; who yet ſtudiouſly doth report the Succeſſions of the *Roman* Biſhops, and all the notable occurrences he knew concerning them, with favourable advantage.

9. Whereas this Doctrine is pretended to be a Point of Faith, of vaſt conſequence to the ſubſiſtence of the Church, and to the Salvation of men, it is ſomewhat ſtrange, that it ſhould not be inſerted into any one ancient Summary of things to be believed (of which Summaries divers remain, ſome compoſed by publick conſent, others by perſons of Eminency in the Church) nor by fair and forcible conſequence ſhould be deducible from any Article in them; eſpecially conſidering that ſuch Summaries were framed upon occaſion of Hereſies ſpringing up, which diſregarded the Pope's Authority, and which by aſſerting it were plainly confuted. We are therefore beholden to Pope *Innocent* III. and his *Lateran* Synod, for firſt Synodically defining this Point, together with other Points no leſs new and unheard of before. The *Creed* of Pope *Pius* IV. formed the other day, is the firſt, as I take it, which did contain this Article of Faith.

Conſt. Apoſt. 7. 41. (a full Creed. at Baptiſm.)

Conc. Lat. 4. *cap.* 5. *An.* 1215.

10. It is much that this point of Faith ſhould not be delivered in any of thoſe ancient Expoſitions of the *Creed* (made by St. *Auſtin*, *Ruffin*, &c.) which enlarge it to neceſſary points of Doctrine, connected with the Articles therein, eſpecially with that of the Catholick Church, to which the Pope's Authority hath ſo cloſe a connexion; that it ſhould not be touched in the Catechetical Diſcourſes of *Cyril*, *Ambroſe*, &c. that in the Syſtems of Divinity compoſed by Saint *Auſtin*, *Lactantius*, &c. it ſhould not be treated on: The world is now changed, for the Catechiſm of *Trent* doth not overlook ſo material a Point; and it would paſs for a lame Body of Theology, which ſhould omit to treat on this Subject.

11. It is more wonderful, that this Point ſhould never be defined, in downright and full terms, by any ancient Synod; it being ſo notoriouſly in thoſe old times oppoſed by divers, who diſſented in opinion, and diſcorded in practice from the Pope; it being alſo a Point of that conſequence, that ſuch a ſolemn declaration of it would have much conduced to the ruin of all particular Errors and Schiſms, which were maintained then in oppoſition to the Church.

12. Indeed had this Point been allowed by the main Body of Orthodox Biſhops, the Pope could not have been ſo drowſy or ſtupid, as not to have ſolicited for ſuch a definition thereof; nor would the Biſhops have been backward in compliance thereto; it being, in our Adverſaries conceits, ſo compendious and effectual a way of ſupreſſing all Hereſies, Schiſms and Diſorders; (although indeed later Experience hath ſhewed it no leſs available to ſtifle Truth, Juſtice and Piety:) The Popes after *Luther* were better adviſed, and ſo were the Biſhops adhering to his Opinions.

13. Whereas alſo it is moſt apparent, that many perſons diſclaimed this Authority, not regarding either the Doctrines or Decrees of the Popes; it is wonderful, that ſuch men ſhould not be reckoned in the large Catalogues of Hereticks, wherein Errors of leſs obvious conſideration, and of far leſs importance did place men; If *Epiphanius*, *Theodoret*, *Leontius*, &c. were ſo negligent or unconcerned, yet St. *Auſtin*, *Philaſtrius*, --- Weſtern men, ſhould not have overlooked this ſort of deſperate Hereticks; *Aerius* for queſtioning the Dignity of Biſhops is ſet among the Hereticks, but who got that name for diſavowing the Pope's Supremacy, among the many who did it? (It is but lately, that ſuch as we have been thruſt in among Hereticks.)

14. Whereas no Point avowed by Chriſtians could be ſo apt to raiſe offence and jealouſy in Pagans againſt our Religion as this, which ſetteth up a Power of ſo vaſt extent, and huge influence; whereas no novelty could be more ſurprizing or ſtartling, than the Erection of an Univerſal Empire over the Conſciences and Religious Practices of men; whereas alſo this Doctrine could not but be very conſpicuous and glaring in ordinary practice; it is prodigious, that all Pagans ſhould not loudly exclaim againſt it.

It is ſtrange, that Pagan Hiſtorians (ſuch as *Marcellinus*, who often ſpeaketh of Popes, and blameth them for their luxurious way of living, and pompous garb: as *Zozimus*, who bore a great ſpight at Chriſtianity; as all the Writers of the Imperial Hiſtory before *Conſtantine*) ſhould not report it, as a very ſtrange pretence newly ſtarted up.

—procedantq; vehiculis inſidentes, circumſpectè veſtiti, epulas curantes profuſas, adeò ut eorum convivia Regales ſuperent menſas. Marcell. *lib.*27. *p.*338. They travel ſitting in Chariots, curiouſly apparelled, procuring profuſe dainties, inſomuch as their meals exceed the feaſts of Kings.

It is wonderful, that the eager Adverſaries of our Religion (ſuch as *Celſus*, *Porphyrie*, *Hierocles*, *Julian* himſelf) ſhould not particularly level their Diſcourſe againſt it, as a moſt ſcandalous poſition and dangerous pretence, threatning the Government of the Empire.

It is admirable, that the Emperors themſelves, enflamed with emulation and ſuſpicion of ſuch an Authority (the which hath been ſo terrible even to Chriſtian Princes) ſhould not in their Edicts expreſly decry and impugn it; that indeed every one of them ſhould not with extremeſt violence implacably ſtrive to extirpate it.

In conſequence of theſe things it may alſo ſeem ſtrange, that none of the Advocates of our Faith (*Juſtin*, *Origen*, *Tertullian*, *Arnobius*, *Cyril*, *Auſtin*) ſhould be put to defend it, or ſo much as forced to mention it, in their elaborate Apologies for the Doctrines and Practices, which were reprehended by any ſort of Adverſaries thereto.

We may add that divers of them in their Apologies and repreſentations concerning Chriſtianity would have appeared not to deal fairly, or to have been very inconſiderate; when they profeſs for their common belief aſſertions repugnant to that Doctrine; as when *Tertullian* ſaith, || *We reverence the Emperor as a man ſecond to God, and leſs only than God*; when * *Optatus* affirmeth, that *above the Emperor there is none beſide God who made the Emperor*; and that † *Donatus by extolling himſelf* (as ſome now do) *above the Emperor, did in ſo doing as it were exceed the bounds of men, that he did eſteem himſelf as God, not as a man.* When St. *Chryſoſtom* aſſerteth, *the Emperor to be the Crown and Head of all men upon earth*; and ſaith, that *even Apoſtles, Evangeliſts, Prophets, any men whoever* are to be ſubject to the temporal Powers; when *(a)* St. *Cyril* calleth the Emperor *the Supreme top of glory among men, elevated above all others by incomparable differences*, &c. When even Popes talk at this rate; as Pope *(b) Gregory* I. calling the Emperor his *Lord, and Lord of all*, telling the Emperor, that his Competitor, by aſſuming the the title of Univerſal Biſhop, *did ſet himſelf above the honour of his Imperial Majeſty*; which he ſuppoſeth a piece of great abſurdity and arrogance; and even Pope *(c) Gregory* II. doth call that Emperor (againſt whom he afterward rebelled) *the Head of Chriſtians.* Whereas indeed if the Pope be Monarch of the Church, endowed with the Regalities which they now aſcribe to him, is it plain enough that he is not inferior to any man living, in real power and dignity; wherefore the modern Doctors of *Rome* are far more ſincere or conſi-

Sentiunt enim Deum eſſe ſolum, in cujus ſolius poteſtate ſunt, à quo ſunt ſecundi, poſt quem primi, antè omnes & ſuper omnes Deos. Quidni? cùm ſuper omnes homines, qui utiq; vivunt, & mortuis antiſtant. Tertull. *Apolog. c.*30.

For they think it is God alone in whoſe power they are, next to whom they are the chief, before all, and above all Gods. And why not? when they are above all men alive, and ſurpaſs the dead.

|| *Colimus Imperatorem ut hominem à Deo ſecundum, & ſolo Deo minorem.* Tertull. *ad* Scap. 2.

* *Cùm ſuper Imperatorem non ſit niſi ſolus Deus qui fecit Imperatorem.* Opt. *lib.*3.

† —— *dum ſe Donatus ſuper Imperatorem extollit, jam quaſi hominum exceſſerat modum, ut ſe ut Deum, non hominem æſtimaret. Id. ibid.*

Βασιλεὺς γὰρ κορυφὴ καὶ κεφαλὴ τῶν ἐπὶ τῆς γῆς ἐστιν ἁπάντων. Chryſ. ἀνδρ. 2. *p.*463.

Κἂν Ἀπόστολος ᾖ, κἂν Εὐαγγελιστὴς, κἂν Προφήτης, κἂν ὁστισοῦν, &c. Chryſ. *in* Rom. 13. 1.

Οὐ γάρ ἐστιν ὁ ὑβρισθεὶς ὁμότιμόν τινα ἔχων ἐπὶ τῆς γῆς, βασιλεὺς γὰρ —— Chryſ. *ſuprà.*

For he that is thus wrong'd has not his equal upon earth, for he is King, &c.

(*a*) Τῆς μὲν ἐν ἀνθρώποις εὐκλείας τὸ ἀνώτατον καὶ ἀσυγκρίτοις διαφοραῖς τῶν ἄλλων ἁπάντων ἀνεστηχὸς καὶ ὑπερκείμενον, ὑμεῖς, ὦ φιλόχριστοι βασιλεῖς, καὶ κλῆρος ὑμῖν ἐξαίρετός τε καὶ πρέπων παρὰ θεοῦ τῆς ἐνούσης αὐτῷ κατὰ πάντων ὑπεροχῆς Cyril. *ad* Theod. *in Conc.* Eph. *part.* 1. *cap.* 3. *p.* 20.

(*b*) P. Greg. M. *Ep.*2.62.

Quia Sereniſſ Domine ex illo jam tempore Dominus meus fuiſti, quando adhuc Dominus omnium non eras —— Ego quidem juſſioni ſubjectus —— Ibid.

Ad hoc enim poteſtas Dominorum meorum pietati cœlitus data eſt ſuper omnes homines, &c. Ibid. Ego indignus famulus veſter. Ib.

Qui honori quoq; Imperii veſtri ſe per privatum vocabulum ſuperponit. P. Greg. I. *Ep.*4.32.

(*c*) Ὡς βασιλεὺς καὶ κεφαλὴ τῶν χριστιανῶν. P. Greg. *II. in Epiſt.* 1. *ad* Leon. Iſaur. *apud* Bin. *Tom.*5. *p.* 502. As King and Head of Chriſtians.

derate in their Heraldry, than were thoſe old Fathers of Chriſtendom; who now ſtick not downrightly to prefer the Pope before all Princes of the World; not only in Doctrine and Notion, but in the Sacred Offices of the Church; for in the very Canon of their Maſs, the Pope (together with the Biſhop of the Dioceſs, one of his Miniſters) is ſet before all Chriſtian Princes; every Chriſtian Subject being thereby taught to deem the Pope ſuperiour to his Prince: * Now we muſt believe (for one Pope hath written it, another hath put it in his Decretals, and it is current Law) that the Papal Authority doth no leſs ſurpaſs the Royal, than the Sun doth outſhine the Moon.

——*unà cum famulo tuo Papa noſtro* N. *& Antiſtite noſtro* N. *& Rege noſtro* N. *& omnibus Orthodoxis,* &c.

Together with thy Servant our Pope *N.* and our Biſhop *N.* and our King *N.* and all Orthodox, *&c.*

* *Fiat autem oratio pro dignitate Regia poſt orationem factam pro Papa, quia poteſtas ſuprema Sacerdotalis excedit Regiam antiquitate, dignitate & utilitate, &c.* Gab. Biel. *in Can. miſ.*

Let prayer be made for the King after prayer made for the Pope, becauſe the ſupreme Sacerdotal power exceeds the Kingly in antiquity, dignity and utility, &c.

Now it is abundantly *declared* by Papal *definition, as a point neceſſary to Salvation,* that *every humane Creature* (neither King, nor Cæſar excepted) *is ſubject to the Roman High-prieſt.*

Subeſſe Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus & pronunciamus omnino eſſe de neceſſitate ſalutis. P. Bonif. *VIII. in Extrav. com. lib.* 1. *tit.* 38.

Now the myſtery is diſcovered, why Popes, when ſummoned by Emperours, declined to go in Perſon to General Synods; becauſe *it was not tolerable that the Emperour* (who ſometime would be preſent in Synods) *ſhould ſit above the Pope*; as in the pride of his heart he might perhaps offer to do. (I cannot forbear to note what an ill conceit *Bellarmine* had of *Leo* I. and other Popes, that they did forbear coming at Synods out of their villainous pride and haughtineſs.)

At quamvis utcunque tolerabile ſit, ut Principes ſeculares in Concilio ſedeant ante alios Epiſcopos, tamen nullo modo convenit, ut ante ipſum ſummum Pontificem, &c. Bell. *de Conc.* 1. 19.

15. One would admire, that *Conſtantine*, if he had ſmelt this Doctrine, or any thing like it in Chriſtianity, ſhould be ſo ready to embrace it; or that ſo many Emperours ſhould in thoſe times do ſo; ſome Princes then probably being jealous of their honour, and unwilling to admit any Superiour to them.

It is at leaſt much, that Emperours ſhould with ſo much indulgence foſter and cheriſh Popes, being their ſo dangerous rivals for dignity; and that it ſhould be true, which Pope *Nicholas* doth affirm; that *the Emperours had extolled the Roman See with divers privileges, had enriched it with gifts, had enlarged it with benefits*; had done I know not how many things more for it: ſurely they were bewitched thus to advance their concurrent Competitour for Honour and Power; one who pretended to be a better man than themſelves. *Bellarmine* (in his Apology againſt King *James*) ſaith, that *the Pope was* (*vellet, nollet*) *conſtrained to be ſubject to the Emperours, becauſe his Power was not known to them*; it was well it was not: but how could it be concealed from them, if it were a Doctrine commonly avowed by Chriſtians? it is hard keeping ſo practical a Doctrine from breaking forth into light. But to leave this conſideration.

Quapropter attendat clementia veſtra; quantus fuerit erga ſedis Apoſtolicæ reverentiam Anteceſſorum veſtrorum, piorum duntaxat Imperatorum——amor, & ſtudium; qualiter eam diverſis privilegiis extulerint, donis ditaverint, beneficiis ampliaverint; qualiter eam literis ſuis honoraverint, ejus votis annuerint, &c. *P.* Nich. *I. Epiſt.* 8. *ad* Mich. *Imp.*

Apol. Bell. *p.* 202.

Farthermore, We have divers ancient Writings, the ſpecial nature, matter, ſcope whereof did require, or greatly invite giving atteſtation to this Power, if ſuch an one had been known and allowed in thoſe times; which yet do afford no countenance, but rather much prejudice thereto.

16. The *Apoſtolical Canons*, and the *Conſtitutions* of *Clement*, which deſcribe the ſtate of the Church, with its Laws, Cuſtoms and Practices current in the times of thoſe who compiled them (which times are not certain, but ancient, and the leſs ancient the more it is to our purpoſe) wherein eſpecially the Ranks, Duties and Privileges of all Eccleſiaſtical Perſons are declared, or preſcribed, do not yet touch the Prerogatives of this Univerſal Head, or the ſpecial reſpects due to him, nor mention any Laws or Conſtitutions framed by him: Which is no leſs ſtrange, than that there ſhould be a Body of Laws, or deſcription of the ſtate of any Kingdom, wherein nothing ſhould be ſaid concerning the King, or the Royal Authority: It is not ſo in our modern *Canon-Law*, wherein the Pope doth make *utramque paginam*; we read little beſide his Authority, and Decrees made by it.

Conſt. Apoſt. 8. 4, *&c.*

The *Apoſtolical Canons*, particularly do preſcribe, that *the Biſhops of each Nation ſhould know him that is firſt among them, and ſhould eſteem him the Head, and ſhould do nothing conſiderable* (or extraordinary) *without his advice*; as alſo that *each one* (of thoſe Head-Biſhops) *ſhould only meddle with thoſe affairs which concerned his own precinct, and the places under it*: alſo, that *no ſuch Primate ſhould do any thing without the opinion of all*; *that ſo there may be concord*: Now what place could be more opportune to mention the Pope's Sovereign Power? how could the Canoniſt without ſtrange neglect paſs it over? doth he not indeed exclude it, aſſigning the Supreme diſpoſal (without farther reſort) of all things to the arbitration of the whole body of Paſtours, and placing the maintenance of concord in that courſe?

Τοὺς Ἐπισκόπους ἑκάστου ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον, καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν, καὶ μηδέν τι πράττειν περιττὸν ἄνευ τῆς ἐκείνου γνώμης· ἐκεῖνα δὲ μόνα πράττειν ἕκαστον, ὅσα τῇ αὐτοῦ παροικίᾳ ἐπιβάλλει, καὶ ταῖς ὑπ' αὐτὴν χώραις, ἀλλὰ μηδὲ ἐκεῖνος ἄνευ τῆς πάντων γνώμης ποιείτω τι· οὕτω γὰρ ὁμόνοια ἔσται. *Apoſt. Can.* 34.

17. So alſo the Old Writer, under the name of *Dionyſius* the *Areopagite*, treating in ſeveral places about the degrees of the Eccleſiaſtical Hierarchy, was monſtrouſly overſeen in omitting the Sovereign thereof: In the fifth Chapter of his Eccleſiaſtical Hierarchy he profeſſeth carefully to ſpeak of thoſe Orders, but hath not a word of this ſupereminent rank, but averreth *Epiſcopacy to be the firſt and higheſt of divine Orders, in which the Hierarchy is conſummated*: and in his Epiſtle to *Demophilus* there is a remarkable place, wherein he could hardly have avoided touching the Pope, had there been then one in ſuch vogue as now: for adviſing that Monk to gentleneſs and obſervance toward his Superiours, he thus ſpeaketh: *Let paſſion and reaſon be governed by you*; *but you by the holy Deacons, and theſe by the Prieſts, and the Prieſts by the Biſhops, and the Biſhops by the Apoſtles, or by their Succeſſors*; (that is, ſaith *Maximus*, thoſe which we *now call Patriarchs*) *and if perhaps any one of them ſhall fail of his duty, let him be corrected by thoſe holy perſons, who are co-ordinate to him*; why not in this caſe, let him be corrected by the Pope, his Superiour? but he knew none of an Order ſuperiour to the Apoſtles Succeſſors.

Ἡ θεία τῶν ἱεραρχῶν τάξις πρώτη μέν ἐστι τῶν θεοπτικῶν τάξεων, ἀκροτάτη δὲ καὶ ἐσχάτη ἡ αὐτή· καὶ γὰρ εἰς αὐτὴν ἀποτελεῖται καὶ ἀποπληροῦται πᾶσα τῆς καθ' ἡμᾶς ἱεραρχίας διακόσμησις. Dionyſ. *de* Hier. *Eccl. cap.* 5.

Ἐπειδὴ τὰς ἱερατικὰς τάξεις καὶ ἀποπληρώσεις, δυνάμεις τε αὐτῶν καὶ ἐνεργείας εἰρήκαμεν ὡς ἡμῖν ἐφικτόν. *De Eccl.* Hier. *cap.* 5.

Αὐτὸς μὲν οὖν ἐπιθυμίᾳ καὶ θυμῷ καὶ λόγῳ τὰ κατ' ἀξίαν ἀφόριζε. σοὶ δὲ οἱ θεῖοι λειτουργοί· καὶ τούτοις οἱ ἱερεῖς· ἱεράρχαι δὲ τοῖς ἱερεῦσι· καὶ τοῖς ἱεράρχαις οἱ Ἀπόστολοι καὶ οἱ τῶν Ἀποστόλων διάδοχοι· καὶ εἴπου τις καὶ ἐν ἐκείνοις τοῦ προσήκοντος ἀποσφαλεῖν, παρὰ τῶν ὁμοταγῶν ἁγίων ἐπανορθωθήσεται, &c. Dionyſ. Ar. *Ep.* 8.

Ἀποστόλων δὲ διαδόχους τοὺς νῦν Πατριάρχας ἡγοῦμαι εἰπεῖν. Max. *Schol. Ib.*

18. Likewiſe, *Ignatius* in many *Epiſtles* frequently deſcribeth the ſeveral Ranks of the Eccleſiaſtical Hierarchy, extolleth their Dignity and

Authority to the higheſt pitch, mightily urgeth the reſpect due to them, yet never doth he ſo much as mention or touch this Sovereign degree, wherein the Majeſty of the Clergy did chiefly ſhine.

In his very *Epiſtle* to the *Romans* he doth not yield any deference to their Biſhop, nor indeed doth ſo much as take notice of him; is it not ſtrange he ſhould ſo little mind the Sovereign of the Church? or was it, for a ſly reaſon, becauſe being Biſhop of *Antioch* he had a pique to his brother *Jacob*, who had ſupplanted him and got away his birthright?

The counterfeiter therefore of *Ignatius* did well perſonate him, when he ſaith, that *in the Church there is nothing greater than a Biſhop*; and that *a Biſhop is beyond all rule and authority*; for in the time of *Ignatius* there was no domineering Pope over all Biſhops.

Οὔτε Θεοῦ τις κρείττων, ἢ παραπλήσιος ἐν πᾶσι τοῖς οὖσιν, οὐδὲ ἢ ἐν Ἐκκλησίᾳ Ἐπισκόπου τι μεῖζων. *Pſeud.* Ignat. *ad* Smyrn.

Τί γὰρ ἐστιν Ἐπίσκοπος, ἀλλ' ἢ πάσης ἀρχῆς καὶ ἐξουσίας ἐπέκεινα, &c. *id ad* Trall.

19. We have ſome Letters of Popes, (though not many; for Popes were then not very ſcribatious, or not ſo pragmatical; whence to ſupply that defect, leſt Popes ſhould ſeem not able to write, or to have ſlept almoſt 400 years, they have forged divers for them, and thoſe ſo wiſe ones, that we who love the memory of thoſe good Popes, diſdain to acknowledge them Authors of ſuch idle ſtuff; we have yet ſome Letters of,) and to Popes, to and from divers eminent Perſons in the Church, wherein the former do not aſſume, nor the latter aſcribe any ſuch power; the Popes do not expreſs themſelves like Sovereigns, nor the Biſhops addreſs themſelves like Subjects; but they treat one another in a familiar way like brethren and equals: this is ſo true, that it is a good mark of a ſpurious Epiſtle (whereof we have good ſtore, deviſed by colloguing Knaves, and fathered on the firſt Popes) when any of them talketh in an imperious ſtrain, or arrogateth ſuch a Power to himſelf.

20. *Clemens* Biſhop of *Rome* in the Apoſtolical times unto the Church of *Corinth*, then engaged in diſcords and factions, wherein the Clergy was much affronted (divers Presbyters, who had well and worthily behaved themſelves, were ejected from their Office, in a ſeditious manner) did write a very large *Epiſtle*; wherein like a good Biſhop, and charitable Chriſtian brother he doth earneſtly by manifold inducements perſwade them to charity and peace; but no-where doth he ſpeak imperiouſly like their Prince: In ſuch a caſe one would think if ever, for quaſhing ſuch diſorders and quelling ſo *perverſe folks*, who ſpurned the Clergy, it had been decent, it had been expedient, to employ his Authority, and to ſpeak like himſelf, challenging obedience, upon duty to him, and at their peril: How would a moderate Pope have ranted in ſuch a caſe; how thundering a Bull would he have diſpatched againſt ſuch outragious contemners of the Eccleſiaſtick Order? how often would he have ſpoken of the Apoſtolick See and its Authority? we ſhould infallibly have heard him ſwagger in his wonted ſtyle, *Whoever ſhall preſume to croſs our will, let him know that he ſhall incur the indignation of Almighty God, and his bleſſed Apoſtles Peter and Paul:* but our Popes, it ſeemeth have more wit, or better mettle than Pope *Clement*; that good Pope did not know his own ſtrength, or had not the heart to uſe it.

Ὁρῶμεν γὰρ ὅτι ἐνίους ὑμεῖς μετηγάγετε καλῶς πολιτευομένους ἐκ τῆς ἀμέμπτως αὐτοῖς τετιμημένης λειτουργίας. Clem. *ad* Corinth. *Ep.* 1. *p.* 58. *Jun.*

For we ſee that you have removed ſome who behaved themſelves well in their Office, out of their miniſtry blameleſly diſcharged by them.

Στασιάζειν πρὸς τοὺς πρεσβυτέρους.

Πρόσωπα προπετῆ καὶ αὐθάδη. *p.* 2.

Si quis voluntati noſtræ contraire præſumpſerit, indignationem omnipotentis Dei, ac Beatorum Petri & Pauli Apoſtoli ſe noverit incurſurum: in ſuch terms uſually the Pope's Bulls do end.

21. Among the Epiſtles of St. *Cyprian*, there are divers Epiſtles of him to ſeveral Popes (to *Cornelius*, to *Lucius*, to *Stephanus*) in the which, although written with great kindneſs and reſpect, yet no impartial Eye can diſcern any ſpecial regard to them, as to his Superiours in Power, or Paſtors in Doctrine, or Judges of Practice; he reporteth matters to them, he conferreth about Points with all freedom; he ſpeaketh his ſenſe and giveth his advice without any reſtraint or awe; he ſpareth not upon occaſion to reprove their practices, and to reject their opinions; he in his Addreſſes to them, and Diſcourſes of them, ſtyleth them *Brethren* and *Collegues*; and he continually treateth them as ſuch, upon even terms: *When* (ſaith he to the Clergy of *Rome*) *dearest Brethren, there was among us an uncertain rumour concerning the deceaſe of the good man my Collegue*, Fabianus; upon which words *Rigaltius* had cauſe to remark, *How like an equal and follow-citizen doth the Biſhop of Carthage mention the Biſhop of Rome, even to the Roman Clergy?* but would not any man now be deemed rude and ſawcy, who ſhould talk in that ſtyle of the Pope?

Cy.Ep. 41, 42, 43, 45, 47, 49, 54, 55, 57, 58, 67, 72.

Et quamquam ſciam, frater chariſſime, pro mutua dilectione, quam debemus & exhibemus invicem nobis, florentiſſimo illic clero tecum præſidenti, &c. Ep. 55.

And although I know, moſt dear brother, out of the mutual love and reſpect, which we owe and yield one to another, *&c.*

Cùm de exceſſu boni viri Collegæ mei, rumor apud nos incertus eſſet, Collegæ chariſſimi——Cypr. *Ep.* 4.

Quàm ex æquo, & civilis mentio Epiſcopi Romani ab Epiſcopo Carthaginis apud Clerum? Rigalt. *Ibid.*

Pope *Cornelius* alſo to St. *Cyprian* hath ſome *Epiſtles*, wherein no glimpſe doth appear of any Superiority aſſumed by him. But of St. *Cyprian*'s judgment and demeanour toward Popes we ſhall have occaſion to ſpeak more largely, in a way more poſitively oppoſite to the *Roman* pretences.

Cypr. *Ep.* 46, 48.

Euſebius citeth divers long paſſages out of an Epiſtle of *Cornelius* to *Fabius* Biſhop of *Antioch* againſt *Novatus*; wherein no mark of this Supremacy doth appear; although the magnitude and flouriſhing State of the *Roman* Church is deſcribed, for aggravation of *Novatus* his Schiſm, and Ambition.

Euſeb. 6. 43.

Pope *Julius* hath a notable long *Epiſtle*, extant in one of *Athanaſius*'s Apologies, unto the Biſhops aſſembled at *Antioch*; wherein he had the faireſt occaſion that could be to aſſert and inſiſt upon this Sovereign Authority, they flatly denying, and impugning it; queſtioning his proceedings as ſingular, ſuppoſing him ſubject to the Laws of the Church no leſs than any other Biſhop; and downrightly affirming each of themſelves to be his equal; about which Point he thought good not to contend with them; but waving pretences to Superiority, he juſtifieth his actions by reaſons, grounded on the merit of the cauſe, ſuch as any other Biſhop might alledge: But this *Epiſtle* I ſhall have more particular occaſion to diſcuſs.

Pope *Liberius* hath an Epiſtle to St. *Athanaſius*, wherein he not only (for his direction and ſatisfaction) doth inquire his opinion about the Point; but profeſſeth, in complement perchance, that he ſhall obediently follow it; *Write*, ſaith he, *whether you do think as we do and juſt ſo about the true faith; that I may be undoubtedly aſſured about what you think good to command me*; was not that ſpoken indeed like a courteous Sovereign, and an accompliſhed Judge in matters of Faith? The ſame Pope in the head of the Weſtern, doth write to a knot of Eaſtern Biſhops, whom they call *their beloved Brethern and fellow Miniſters*; and in a brotherly ſtrain, not like an Emperour.

Γράψον, εἰ οὕτω φρονεῖς καθὸ καὶ ἡμεῖς, καὶ τὰ ἴσα ἐν ἀληθινῇ πίστει· ἵνα κἀγὼ πεποιθὼς ὦ ἀδιακρίτως περὶ ὧν ἀξιοῖς κελεύειν μοι. Liber. *ad* Ath. *Tom.* 1. *p.* 243.

Socr. 4. 12.

In the time of *Damaſus*, Succeſſor to *Liberius*, St. *Baſil* hath divers Epiſtles to the Weſtern Biſhops, wherein having repreſented and bewailed the wretched ſtate of the Eaſtern Churches, then over-born with Hereſies, and unſettled by Factions, he craveth their Charity, their Prayers, *their ſympathy*, *their comfort*, *their brotherly aid*; by affording to the Orthodox and ſound Party, the countenance of their Communion, by joining with them in contention for Truth and Peace; for that the Communion of ſo great Churches would be of mighty weight to ſupport and ſtrengthen their Cauſe; giving credit thereto among the People, and inducing the Emperour to deal fairly with them, in reſpect to ſuch a multitude of adherents; eſpecially of thoſe which were at ſuch a diſtance, and not ſo immediately ſubject to the Eaſtern Emperour; for, *If*, ſaith he, *very many of you do concur unanimouſly in the ſame opinion*, *it is manifeſt*, *that the multitude of conſenter's will make the Doctrine to be received without contradiction*; and, *I know*, ſaith he again, writing to *Athanaſius* about theſe matters, *but one way of redreſs to our Churches*, *the conſpiring with us of the Weſtern Biſhops*, the which being obtained, *would probably yield ſome advantage to the publick*, *the ſecular Power revering the credibility of the multitude*, *and the people all about following them without repugnance*: and, *You*, ſaith he to the Weſtern Biſhops, *the farther you dwell from them, the more credible you will be to the people.*

Ep. 61. 69. 70, 74, 182.

Ὑμᾶς παρακαλοῦμεν συμπαθῆσαι ἡμῶν τῇ διαιρέσει. *Ep.* 61.

Εἴτι οὖν παραμύθιον ἀγάπης, εἴτις κοινωνία πνεύματος, εἴτινα σπλάγχνα καὶ οἰκτιρμοὶ, κινήθητε πρὸς τὴν ἀντίληψιν ἡμῶν. Ibid.

> We beſeech you to have a fellow-feeling of our diſtractions.

{ If there be any comfort of love, any fellowſhip of the Spirit, any bowels and mercies, be ye moved with pity and commiſeration to help us.

Δότε χεῖρα τοῖς εἰς γόνυ κλιθεῖσι, συγκινηθήτω ἐφ' ἡμῖν τὰ ἀδελφικὰ ὑμῶν σπλάγχνα, προχυθήτω δάκρυα συμπαθείας *Ep.* 69.

Ἐπιβοησάμεθα τὴν ὑμετέραν ἀγάπην εἰς τὴν ἀντίληψιν ἡμῶν καὶ συμπάθειαν. *Ep.* 70.

Ἐλθεῖν τινὰς παρ' ὑμῶν εἰς ἐπίσκεψιν καὶ παραμυθίαν τῶν θλιβομένων. Ibid.

Vide Ep. 74. (εἰ μὴ διορθοῖντο, τοὺς κοινωνικοὺς, &c.

Ἐὰν δὲ καὶ συμφώνως πλείονες ὁμοῦ τὰ αὐτὰ δογματίσητε, δῆλον ὅτι τὸ πλῆθος τῶν δογματισάντων ἀναντίῤῥητον πᾶσι τὴν παραδοχὴν κατασκευάσει τοῦ δόγματος, *Ep.* 74. (*Ep.* 293.)

—— μίαν ἐπιγνοὺς ὁδὸν βοηθείας ταῖς καθ' ἡμᾶς Ἐκκλησίαις, τὴν παρὰ τῶν δυτικῶν Ἐπισκόπων σύμπνοιαν. —— *Ep.* 48.

Τάχα ἄν τι γένοιτο τοῖς κοινοῖς ὄφελος, τῶν τε κρατούντων τὸ ἀξιόπιστον τοῦ πλήθους δυσωπουμένων, καὶ τῶν ἑκασταχοῦ λαῶν ἀκολουθούντων αὐτοῖς ἀναντιῤῥήτως. Ibid.

Ὑμεῖς δὲ ὅσον μακρὰν αὐτῶν ἀπῳκισμένοι τυγχάνετε, τοσοῦτον πλέον παρὰ τοῖς λαοῖς ἀξιόπιστον ἔχετε. Ep. 74.

This indeed was according to the ancient Rule and Practice in ſuch caſes, that any Church being oppreſſed with Errour, or diſtracted with Contentions, ſhould from the Biſhops of other Churches, receive aid to the removal of thoſe inconveniences. That it was the Rule doth appear from what we have before ſpoken, and of the Practice there be many inſtances; for ſo did St. *Cyprian* ſend two of his Clergy to *Rome* to compoſe the Schiſm there, moved by *Novatian* againſt *Cornelius*; * ſo was St. *Chryſoſtme* called to *Epheſus* (although out of his Juriſdiction) to ſettle things there; ſo (to omit divers inſtances occurring in Hiſtory) St. *Baſil* himſelf was called by the Church of *Iconium to viſit it*, *and to give it a Biſhop*; although it did not belong to his ordinary inſpection; and he doth tell the Biſhops of the † Coaſts, that they ſhould have done well *in ſending* ſome to *viſit* and aſſiſt his Churches *in their diſtreſſes.*

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* *Quod ſervis Dei, & maxime Sacerdotibus juſtis & pacificis congruebat, frater chariſſime, miſeramus nuper Collegas noſtros Caldonium & Fortunatum, ut non tantum perſuaſione literarum noſtrarum, ſed præſentia ſua, & conſilio omnium veſtrum eniterentur, quantum poſſent, & elaborarent, ut ad Catholicæ Eccleſiæ unitatem ſciſſi corporis membra componeret* —— Cypr. *Ep.* 42. *ad* Cornel. Pallad.

As it becomed the Servants of God, eſpecially righteous and peaceable Prieſts, moſt dear Brother, we lately ſent our Collegues Caldonius and Fortunatus, that they might, not only by the perſuaſion of our Letters, but alſo by their preſence, and the advice of you all, endeavour to their utmoſt and ſtrive to reduce the members of that divided Body to the Unity of the Catholick Church.

Αὕτη καλεῖ καὶ ἡμᾶς εἰς ἐπίσκεψιν, ὥστε αὐτῇ δοῦναι Ἐπίσκοπον. Baſ. *Ep.* 8. † παραλιῶν.

Ἀκόλουθον ἦν παρὰ τῆς ὑμετέρας ἀγάπης καὶ τῶν γνησίων ἀποστέλλεσθαι συνεχῶς, εἰς ἐπίσκεψιν ἡμῶν τῶν καταπονουμένων. *Ep.* 77.

But now how, I pray, cometh it to paſs, that in ſuch a caſe he ſhould not have a ſpecial recourſe to the Pope? but in ſo many addreſſes ſhould only wrap him up in a community? why ſhould he not humbly petition him to exert his Sovereign Authority for the relief of the Eaſtern Churches, laying his charge, and inflicting cenſures on the diſſenters? why ſhould he lay all the ſtreſs of his hopes on the conſent of the Weſtern Biſhops? why doth he not ſay a word of the dominion reſident in them over all the Church? theſe things are unconceivable, if he did take the Pope to be the man our Adverſaries ſay he is.

But St. *Baſil* had other notions; for indeed, being ſo wiſe and good a man, if he had taken the Pope for his Sovereign, he would not have taxed him as he doth, and ſo complain of him; when ſpeaking of the Weſtern Biſhops (whereof the Pope was *the ringleader*, and moſt concerned) he hath theſe words; (occaſioned as I conceive by the Biſhop of *Rome*'s rejecting that excellent perſon, *Meletius* Biſhop of *Antioch*;) *What we ſhould write, or how to join with thoſe that write, I am in doubt—for I am apt to ſay that of Diomedes, You ought not to requeſt, for he is a haughty man; for in truth obſervance doth render men of proud manners more contemptuous than otherwiſe they are. For if the Lord be propitious to us, what other addition do we need? but if the anger of God continue, what help can we have from the Weſtern Superciliouſneſs? who in truth neither know, nor endure to learn; but being prepoſſeſſed with falſe ſuſpicions, do now do thoſe things, which they did before in the cauſe of Marcellus; affecting to contend with thoſe who report the Truth to them; and eſtabliſhing Hereſie by themſelves:* would that excellent Perſon, (the greateſt man of his time in reputation for Wiſdom and Piety) have thus, unbowelling his mind in an Epiſtle to a very eminent Biſhop, ſmartly reflected on the qualities and proceedings of the Weſtern Clergy, charging them with pride and haughtineſs? with a ſuſpicious and contentious humour, with incorrigible ignorance, and indiſpoſition to learn; if he had taken him, who was the leader in all theſe matters, to have been his Superiour and Sovereign? would he have added the following words, immediately touching him; *I would in the common name have written to their ringleader, nothing indeed about Eccleſiaſtical Affairs, except only to intimate, that they neither do know the truth of things with us, nor do admit the way by which they may underſtand it; but in general about their being bound not to ſet upon thoſe, who were humbled with afflictions; nor ſhould judge themſelves dignifyed by pride, a ſin which alone ſufficeth to make one God's enemy:* ſurely this great man knew better what belonged to government and manners, than in ſuch rude terms to accoſt his Sovereign: nor would he have given him that character, which he doth otherwhere: where ſpeaking of his Brother St. *Gregory Nyſſene*, he ſaith he was an unfit Agent to *Rome*; becauſe *although his addreſs with a ſober man would find much reverence and eſteem; yet to a haughty, and reſerved man ſitting I know not where above, and thence not able to hear thoſe below ſpeaking the truth to him, what profit can there be to the publick from the converſe of ſuch a man, whoſe diſ-*

Vid. Epiſt. 272, 273, 321, 325, 349.

Τῷ ὄντι γὰρ θεραπευόμενα τὰ ὑπερήφανα ἤθη ἑαυτῶν ὑπεροπτικώτερα γίνεσθαι πέφυκε. Baſ. *Ep.* 10. *ad* Euſeb. Samoſ. *Ep.*

—— Ποία βοήθεια ἡμῖν τῆς δυτικῆς ὀφρύος; οἳ τό γε ἀληθὲς οὔτε ἴσασιν οὔτε μαθεῖν ἀνέχονται, ψευδέσι δὲ ὑπονοίαις προειλημμένοι, ἐκεῖνα ποιοῦσι νῦν, ἃ πρότερον ἐπὶ Μαρκέλλῳ· πρὸς μὲν τοὺς τὴν ἀλήθειαν αὐτοῖς ἀπαγγέλλοντας φιλονεικήσαντες, τὴν δὲ αἵρεσιν δι' ἑαυτῶν βεβαιώσαντες. Ibid.

Ἐγὼ μὲν γὰρ αὐτὸς ἀντὶ τοῦ κοινοῦ σχήματος ἐβουλόμην αὐτῶν ἐπιστεῖλαι τῷ κορυφαίῳ, περὶ μὲν τῶν Ἐκκλησιαστικῶν οὐδὲν, εἰ μὴ ὅσον παραινίξασθαι, ὅτι οὔτε ἴσασιν τὴν παρ' ἡμῖν τὴν ἀλήθειαν, οὔτε τὴν ὁδὸν δι' ἧς ἂν μάθοιεν καταδέχονται. καθόλου δὲ περὶ τοῦ μὴ δεῖν τοῖς ὑπὸ τῶν πειρασμῶν ταπεινωθεῖσιν ἐπιτίθεσθαι, μηδὲ ἀξίωμα κρίνειν ὑπερηφανίαν, ἁμάρτημα, καὶ μόνον ἀρκοῦν ἔχθραν ποιῆσαι εἰς Θεόν. Ibid.

Καὶ συγγνώμονι μὲν ἀνδρὶ αἰδέσιμον αὐτοῦ καὶ πολλοῦ ἀξίαν τὴν συντυχίαν. ὑψηλῷ δὲ καὶ μετεώρῳ, ἄνω που καθημένῳ καὶ διὰ τοῦτο ἀκούειν τῶν χαμόθεν αὐτῷ τὴν ἀλήθειαν φθεγγομένων μὴ δυναμένῳ, τί ἂν γένοιτο ὄφελος τοῖς κοινοῖς, παρὰ τῆς τοῦ τοιούτου ἀνδρὸς ὁμιλίας, ὃς ἀλλότριον ἔχει θωπείας ἀνελευθέρου τὸ ἦθος. Baſ. *Ep.* 250.

Anaſt. *ad* Joh. Hier. *apud* Hier.

poſition is averſe from illiberal flattery? But theſe ſpeeches ſute with that conceit, which St. *Baſil* (as *Baronius* I know not whence reporteth) expreſſed by ſaying, *I hate the pride of that Church*; which humour in them that good man would not be guilty of foſtering by too much obſequiouſneſs.

Tom. 7. *Epiſt.* 122.

Vid. Laun. *Epiſt.* 1, 3.

St. *Chryſtome*, having by the practices of envious men combined againſt him, in a packed aſſembly of Biſhops, upon vain ſurmiſes, been ſentenced and driven from his See, did thereupon write an Epiſtle to Pope *Innocent* I. Biſhop of *Rome*, together with his Brethren the Biſhops of *Italy*; therein repreſenting his caſe, complaining of the wrong, vindicating his innocency, diſplaying the iniquity of the proceedings againſt him, together with the miſchievous conſequences of them toward the whole Church, then requiring his ſuccour for redreſs: yet, (although the ſenſe of his caſe, and care of his intereſt were likely to ſuggeſt the greateſt difference that could be) neither the ſtyle, which is very reſpectful, nor the matter, which is very copious, do imply any acknowledgment of the Pope's Supremacy: He doth not addreſs to him as to a Governour of all, who could by his Authority command juſtice to be done, but as to a brother, and a friend of innocence, from whoſe endeavour he might procure relief; He had *recourſe* not to his Sovereign power, but *to his* brotherly *love*; He *informed his Charity*, not appealed to his bar; He in ſhort did no more than implore his aſſiſtance in an Eccleſiaſtical way; that he would expreſs his reſentment of ſo irregular dealings, that he would avow communion with him, as with an Orthodox Biſhop innocent and abuſed, that he would procure his cauſe to be brought to a fair trial in a Synod of Biſhops, lawfully called and indifferently affected: Had the good man had any conceit of the Pope's Supremacy, he would, one would think, have framed his addreſs in other terms, and ſued for another courſe of proceeding in his behalf; but it is plain enough that he had no ſuch notion of things, nor had any ground for ſuch a one. For indeed Pope *Innocent* in his anſwer to him, could do no more than exhort him to patience; in another to his Clergy and People could only comfort them, declare his diſlike of the Adverſaries proceedings and grounds; ſignifie his intentions to procure a general Synod, with hopes of a redreſs thence; his Sovereign power, it ſeems, not availing to any ſuch purpoſes, *But what* (ſaith he) *can we do in ſuch caſes? a Synodical cognizance is neceſſary, which we heretofore did ſay ought to be called; the which alone can allay the motions of ſuch tempeſts.*

Πρὸς τὴν ὑμετέραν ἀναδραμεῖν ἀγάπην.

Διαλέξομαι ὑμῶν τὴν ἀγάπην.

—— Ἡμᾶς δὲ τοὺς οὐχ ἁλόντας, οὐκ ἐλεγχομένους, οὐκ ἀποδειχθέντας ὑπευθύνους, τῶν γραμμάτων τῶν ὑμετέρων δότε ἀπολαύειν συνεχῶς, καὶ τῆς ἀγάπης, καὶ πάντων τῶν ἄλλων, ὥσπερ καὶ ἔμπροσθεν.

But as for us, we who are not condemned nor convicted, nor proved guilty, let us continually enjoy the benefit of your Letters, and Love, and all other things as before.

Ἀλλὰ τί κατὰ τῶν τοιούτων νῦν ἐν τῷ παρόντι ποιήσωμεν; ἀναγκαία ἐστὶ διάγνωσις συνοδικὴ ἣν καὶ πάλαι ἔφημεν συναθροιστέαν· μόνη γάρ ἐστιν, ἥτις δύναται τὰς κινήσεις τῶν τοιούτων καταστεῖλαι καταιγίδων. —— Soz. 8. 26.

It is true that the later Popes (*Siricius*, *Anaſtaſius*, *Innocent*, *Zozimus*, *Bonifacius*, *Celeſtinus*, &c.) after the *Sardican* Council in their Epiſtles to the Weſtern Biſhops, over whom they had encroached, and who were over-powered by them, *&c.* do ſpeak in ſomewhat more lofty ſtrain; but are more modeſt toward thoſe of the Eaſt, who could not bear, *&c.*

22. Father; It is moſt prodigious that in the diſputes managed by the Fathers againſt Hereticks (the *Gnoſticks*, *Valentinians*, *Marcionites*, *Montaniſts*, *Manichees*, *Paulianiſts*, *Arians*, &c.) they ſhould not, even in the firſt place alledge and urge the ſentence of the Univerſal Paſtour and Judge, as a moſt evidently concluſive argument, as the moſt efficacious and compendious method of convincing and ſilencing them: Had this point been well proved and preſſed, then without any more concertations from Scripture, tradition, reaſon, all Hereticks had been quite defeated; and nothing then could more eaſily have been proved, if it had been true when the light of tradition did ſhine ſo brightly; nothing indeed had been to ſenſe more conſpicuous, than the continual exerciſe of ſuch an Authority.

We ſee now among thoſe, who admit ſuch an Authority, how ſurely when it may be had it is alledged, and what ſway it hath, to the determination of any controverſie; and ſo it would have been then, if it had been then as commonly known and avowed.

23. Whereas divers of the Fathers purpoſely do treat on methods of confuting Hereticks, it is ſtrange they ſhould be ſo blind or dull, as not to hit on this moſt proper and obvious way of referring debates to the deciſion of him, to whoſe Office of Univerſal Paſtor and Judge it did belong: Particularly one would wonder at *Vincentius Lirinenſis*; that he on ſet purpoſe, with great care diſcourſing about the means of ſetling points of Faith, and of overthrowing Hereſies, ſhould not light upon this notable way, by having recourſe to the Pope's Magiſterial ſentence; yea, that indeed he ſhould exclude it; for he (*after moſt intent ſtudy, and diligent inquiry, conſulting the beſt and wiſeſt men*) could find but two ways of doing it: *I* (ſaith he) *did always and from almoſt every one receive this anſwer, That if either I or any other would find out the frauds, and avoid the ſnares of up-ſtart Hereticks, and continue ſound and upright in the true Faith, he ſhould guard and ſtrengthen his Faith, God helping him, by theſe two means*, viz. *Firſt by the Authority of the Divine Law, and then by the Tradition of the Catholick Church.* And again, *We before have ſaid, that this hath always been, and is at preſent the Cuſtom of Catholicks, that they prove their Faith by theſe two ways, Firſt by Authority of the Divine Canon, then by the Tradition of the Univerſal Church.*

Sæpe igitur magno ſtudio, & ſummâ attentione perquirens à quamplurimis ſanctitate & doctrina præſtantibus viris, &c. p. 316. (*in edit.* Baluſ.)

Hujuſmodi ſemper reſponſum ab omnibus ferè retuli, quod ſive ego, ſive quis alius vellet exurgentium hæreticorum fraudes deprehendere, laqueóſque vitare, & in fide ſana ſanus atque integer permanere, duplici modo munire fidem ſuam Domino adjuvante deberet; Primo ſcilicet divinæ legis Authoritate, tum deinde Eccleſiæ Catholicæ Traditione. p. 317.

Diximus in ſuperioribus hanc fuiſſe ſemper & eſſe hodie Catholicorum conſuetudinem ut fidem veram duobus his modis adprobent; Primùm divini Canonis Authoritate, deinde Eccleſiæ Catholicæ Traditione. p. 364.

Is it not ſtrange that he (eſpecially being a Weſtern man, living in thoſe parts, where the Pope had got much ſway, and who doth expreſs great reverence to the Apoſtolick See) ſhould omit that way of determining points, which of all, (according to the modern conceits about the Pope) is moſt ready and moſt ſure.

24. In like manner *Tertullian* profeſſeth the Catholicks in his time to uſe ſuch compendious methods of confuting Hereticks: *We* (ſaith he) *when we would diſpatch againſt Hereticks for the Faith of the Goſpel, do commonly uſe theſe ſhort ways, which do maintain both the order of times preſcribing againſt the lateneſs of impoſtours, and the Authority of the Churches patronizing Apoſtolical tradition;*

His ferè compendiis utimur, quum de Evangelii fide adverſus Hæreticos expedimur, defendentibus & temporum ordinem poſteritati falſariorum præſcribentem, & Auctoritatem Eccleſiarum traditioni Apoſtolorum patrocinantem. Tertull. *in* Marc. 4. 5.

* but why did he skip over a more compendious way, than any of thoſe, namely, ſtanding to the judgment of the *Roman* Biſhop?

* *Solemus hæreticis compendii gratiâ de poſteritate præſcribere.* Tertull. *contra* Hermog. *cap.* 1.

25. It is true that both he, and St. *Irenæus* before him, diſputing againſt the Hereticks of their times, who had introduced pernicious novelties of their own deviſing, when they alledge the general conſent of Churches (planted by the Apoſtles, and propagated by continual ſucceſſions of Biſhops from thoſe whom the Apoſtles did ordain) in doctrines and practices oppoſite to thoſe devices, as a good argument (and ſo indeed it then was, next to a demonſtration) againſt them, do produce the *Roman* Church, as a principal one among them, upon ſeveral obvious accounts; And this indeed argueth the *Roman* Church to have been then one competent witneſs, or credible retainer of tradition; as alſo were the other Apoſtolical Churches, to whoſe Teſtimony they likewiſe appeal; but what is this to the *Roman* Biſhop's judicial Power in ſuch caſes? why do they not urge that in plain terms? they would certainly have done ſo, if they had known it, and thought it of any validity.

The like diſcourſe againſt Hereticks doth *Clemens Alex.* uſe *Strom.* 7. *p.* 549.

Do but mark their words, involving the force of their argumentation; *When* (ſaith *Irenæus*) *we do again* (after allegation of Scripture) *appeal to that tradition, which is from the Apoſtles, which by ſucceſſions of Presbyters is preſerved in the Church:* and, *That* (ſaith *Tertullian*) *will appear to have been delivered by the Apoſtles, which hath been kept as holy in the Apoſtolical Churches: let us ſee what milk the Corinthians did draw from Paul; what the Philippians, the Theſſalonians, the Epheſians do read: what alſo the Romans our nearer neighbours do ſay, to whom both Peter and Paul did leave the Goſpel ſealed with their Bloud; we have alſo the Churches nurſed by John,* &c. Again, *It is therefore manifeſt* (ſaith he, in his *Preſcriptions againſt Hereticks*) *that every doctrine, which doth conſpire with thoſe Apoſtolical Churches, in which the Faith originally was planted, is to be accounted true; as undoubtedly holding that, which the Churches did receive from the Apoſtles, the Apoſtles from Chriſt, and Chriſt from God; but all other doctrine is to be prejudged falſe, which doth think againſt the truth of the Churches, and of the Apoſtles, and of Chriſt, and of God:* their argumentation then in ſhort is plainly this, that the conſpiring of the Churches in doctrines contrary to thoſe, which the Hereticks vented, did irrefragably ſignfie thoſe doctrines to be Apoſtolical; which diſcourſe doth no-wiſe favour the *Roman* pretences, but indeed, if we do weigh it, is very prejudicial thereto; it thereby appearing, that Chriſtian Doctrines then in the canvaſſing of points and aſſuring tradition had no peculiar regard to the *Roman* Churches teſtimonies, no deference at all to the *Roman* Biſhop's Authority; (not otherwiſe at leaſt than to the Authority of one ſingle Biſhop yielding atteſtation to tradition.)

Cùm autem ad eam iterum traditionem, quæ eſt ab Apoſtolis, quæ per ſucceſſores Presbyterorum in Eccleſiis cuſtoditur, provocamus—— Iren. 3. 2.

Conſtabit id eſſe ab Apoſtolis traditum quod apud Eccleſias Apoſtolicas fuerit ſacroſanctum; videamus quod lac à Paulo Corinthii hauſerint; quid legant Philippenſes, Theſſalonicenſes, Epheſii; quid etiam Romani de proximo ſonent; quibus Evangelium & Petrus & Paulus ſanguine quoque ſuo ſignatum reliquerunt; habemus & Johannis alumnas Eccleſias, &c. *Adv.* Marc. 4. 5.

Conſtat proinde omnem doctrinam, quæ cum illis Eccleſiis Apoſtolicis matricibus & originalibus fidei conſpiret, veritati deputandum, id ſine dubio tenentem quod Eccleſiæ ab Apoſtolis, Apoſtoli à Chriſto, Chriſtus à Deo ſuſcepit; reliquam vero doctrinam de mendacio præjudicandum, quæ ſapiat contra veritatem Eccleſiarum, & Apoſtolorum, & Chriſti, & Dei. Tert. *de præſcr.* 21.

26. It is odd, that even old Popes themſelves in elaborate tracts diſputing againſt Hereticks, (as Pope *Celeſtine* againſt *Neſtorius* and *Pelagius*, Pope *Leo* againſt *Eutyches*——) do content themſelves to urge teſtimo-

nies of Scripture, and arguments grounded thereon; not alledging their own definitive Authority, or uſing this perlous argumentation, *I, the Supreme Doctour of the Church, and Judge of Controverſies, do aſſert thus; and therefore you are obliged to ſubmit your aſſent.*

27. It is matter of amazement, if the Pope were ſuch as they would have him to be, that in ſo many bulky Volumes of ancient Fathers, living through many ages after *Chriſt*, in thoſe vaſt treaſuries of learning and knowledge, wherein all ſorts of truth are diſplayed, all ſorts of duty are preſſed; this momentous point of doctrine and practice ſhould no-where be expreſſed in clear and peremptory terms; (I ſpeak ſo, for that by wreſting words, by impertinent application, by ſtraining conſequences the moſt ridiculous poſitions imaginable may be deduced from their Writings.)

It is ſtrange that ſomewhere or other, at leaſt incidentally, in their Commentaries upon the Scripture, wherein many places concerning the Church and its Hierarchy do invite to ſpeak of the Pope; in their Treatiſes about the Prieſthood, about the Unity and Peace of the Church, about Hereſie and Schiſm; in their Epiſtles concerning Eccleſiaſtical Affairs; in their Hiſtorical Narrations about occurrences in the Church, in their concertations with heterodox Adverſaries, they ſhould not frequently touch it, they ſhould not ſometimes largely dwell upon it.

Is it not marvellous, that *Origen*, St. *Hilary*, St. *Cyril*, St. *Chryſoſtome*, St. *Hierome*, St. *Auſtin*, in their Commentaries and Tractates upon thoſe places of Scripture [*Tu es Petrus. Paſce oves.*] whereon they now build the Papal Authority, ſhould be ſo dull and drowſie as not to ſay a word concerning the Pope?

That St. *Auſtin* in his ſo many elaborate Tractates againſt the *Donatiſts*, (wherein he diſcourſeth ſo prolixly about the Church, its Unity, Communion, Diſcipline) ſhould never inſiſt upon the duty of Obedience to the Pope, or charge thoſe Schiſmaticks with their rebellion againſt him, or alledge his Authority againſt them?

If we conſider that the Pope was Biſhop of the Imperial City, the *Metropolis* of the World; that he thence was moſt eminent in rank, did abound in wealth, did live in great ſplendour and reputation; had many dependences, and great opportunities to gratify, and relieve many of the Clergy; that of the Fathers, whoſe Volumes we have, all well affected towards him, divers were perſonally obliged to him, for his ſupport in their diſtreſs (as *Athanaſius*, *Chryſoſtome*, *Theodoret*,) or as to their Patrons and Benefactours (as St. *Hierome*) divers could not but highly reſpect him as Patron of the cauſe wherein they were engaged (as *Baſil*, *Gregory Nazianzen*, *Hilary*, *Gregory Nyſſene*, *Ambroſe*, *Auſtin*:) ſome were his partizans in a common quarrel (as *Cyril*:) divers of them lived in places and times wherein he had got much ſway, (as all the Weſtern Biſhops:) that he had then improved his Authority much beyond the old limits: that all the Biſhops of the Weſtern or Latine Churches had a peculiar dependence on him (eſpecially after that by advantage of his Station, by favour of the Court, by colour of the *Sardican* Canons, by voluntary deferences and ſubmiſſions, by ſeveral tricks he had wound himſelf to meddle in moſt of their chief Affairs:) that hence divers Biſhops were tempted to admire, to court, to flatter him; that divers aſpiring Popes were apt

Τῆς Ῥωμαίων ἐπισκοπῆς ὁμοίως τῇ Ἀλεξανδρέων πέρα τῆς ἱερωσύνης ἐπὶ δυναστείαν ἤδη πάλαι προελθούσης. Socr. 7. 11.

The Biſhoprick of Rome is like to that of Alexandria, having now long ago arrived to that height of Power above and beyond the Prieſthood.

to encourage the commenders of their Authority which they themſelves were apt to magnifie and inculcate; conſidering, I ſay, ſuch things, it is a wonder, that in ſo many voluminous diſcourſes ſo little ſhould be ſaid favouring this pretence, ſo nothing that proveth it, [ſo much that croſſeth it, ſo much indeed (as I hope to ſhew) that quite overthroweth it.]

If it be asked how we can prove this, I anſwer, that (beſide who carefully peruſeth thoſe Old Books, will eaſily ſee it) we are beholden to our Adverſaries for proving it to us, when they leaſt intended us ſuch a favour; for that no clear and cogent paſſages for proof of this pretence can be thence fetched, is ſufficiently evident from the very allegations, which after their moſt diligent raking in old Books they produce; the which are ſo few, and fall ſo very ſhort of their purpoſe, that without much ſtretching they ſignifie nothing.

28. It is monſtrous, that in the *Code* of the Catholick Church (conſiſting of the decrees of ſo many Synods, concerning Eccleſiaſtical order and diſcipline) there ſhould not be one Canon directly declaring his Authority; nor any mention made of him, except thrice accidentally; *Conc.* Nic. *Can.* 6. once upon occaſion of declaring the Authority of the *Alexandrine* Biſhop, *Conc.* Conſt. *Can.* 2. the other upon occaſion of aſſigning to the Biſhop of *Conſtantinople* the *ſecond place of honour*, and *equal privileges* with him. *Conc.* Chalc. *Can.* 28.

If it be objected, that theſe Diſcourſes are negative, and therefore of ſmall force; I anſwer, that therefore they are moſt proper to aſſert ſuch a negative propoſition; for how can we otherwiſe better ſhew a thing not to be, than by ſhewing it to have no footſtep there, where it is ſuppoſed to ſtand? how can we more clearly argue a matter of right to want proof, than by declaring it not to be extant in the Laws grounding ſuch right; not taught by the Maſters, who profeſs to inſtruct in ſuch things; not teſtifyed in records concerning the exerciſe of it? ſuch arguments indeed in ſuch caſes are not merely negative, but rather privative; proving things not to be, becauſe not affirmed there, where in reaſon they ought to be affirmed; ſtanding therefore upon poſitive Suppoſitions, that Holy Scripture, that general tradition are not imperfect and lame toward their deſign; that ancient Writers were competently intelligent, faithful, diligent; that all of them could not conſpire in perpetual ſilence about things, of which they had often fair occaſion, and great reaſon to ſpeak: In fine, ſuch conſiderations, however they may be deluded by Sophiſtical Wits, will yet bear great ſway, and often will amount near to the force of demonſtration, with men of honeſt prudence. However we ſhall proceed to other diſcourſes more direct and poſitive againſt the Popiſh Doctrine.

II. Secondly, we ſhall ſhew that this pretence, upon ſeveral accounts, is contrary to the Doctrine of Holy Scripture.

1. This pretence doth thwart the Holy Scripture, by aſſigning to another the Prerogatives and peculiar Titles appropriated therein to our Lord.

1 Cor. 8.6. The Scripture aſſerteth him to be our only Sovereign Lord and King: 12. 5. *To us* (ſaith it) *there is one Lord*; and, *One King ſhall be King over them*; Eph. 4. 5. Ez. 37.22. who *ſhall reign over the houſe of David for ever*; *and of his Kingdom there* Luk. 1.33. *ſhall be no end*; who is *the only Potentate*; *the King of Kings and Lord of* 1 Ti. 6. 15. *Lords*; the *One Law-giver, who is able to ſave and to deſtroy.* Jam. 4.12.

1 Pet. 5.4. The Scripture ſpeaketh of one *Arch Paſtour* and *great Shepherd of the* 2. 25. *Sheep*; excluſively to any other; for *I will* (ſaid God in the Pro- Heb. 13.20 Ez. 34.23. phet) *ſet up one Shepherd over them*; *and he ſhall feed the Sheep:*

and There (ſaith our Lord himſelf) *ſhall be one Fold, and one Shepherd*; who that ſhall be, he expreſſeth adding, *I am the good Shepherd*; *the good Shepherd giveth his life for the Sheep* (by Pope *Boniface* his good leave, who maketh Saint *Peter* or himſelf this Shepherd.)

Joh. 10.16. 11.14. *Extrav. Com. lib.* 1. *tit.* 8. *c.* 1.

The Scripture telleth us, that we have *one High Prieſt of our Profeſſion*, anſwerable to that *one* in the Jewiſh Church, his Type.

Heb. 3.1. Heb. 9. 7, 24.

The Scripture informeth us, that there is but one Supreme Doctor, Guide, Father of Chriſtians, prohibiting us to acknowledge any other for ſuch; *Ye are all Brethren*; *and call ye not any one Father upon Earth*; *for one is your Father, even he that is in Heaven*; *Neither be ye called Maſters, for one is your Maſter, even Chriſt.* Good Pope *Gregory* (not the Seventh of that name) did take this for a good argument; for *What therefore, deareſt Brother*, (ſaid he to *John* of *Conſtantinople*) *wilt thou ſay in that terrible trial of the Judge who is coming*; *who doſt affect to be called not only Father, but General Father in the World.*

Matth. 23. 8, 9.

Quid ergò, frater chariſſime, in illo terribili examine venientis judicis dicturus es, qui non ſolum Pater, ſed etiam generalis Pater in Mundo vocari appetis? Greg. M. *Epiſt.* 4. 38.

The Scripture repreſenteth the Church as *a building whereof Chriſt himſelf is the chief Corner-ſtone*; as a Family, whereof he being the *Pater-familias*, as all others are fellow-ſervants; as *one Body*, having *one Head*; whom *God hath given to be head over all things to the Church, which is his Body.*

Eph. 2.20. 1 Pet. 2.4.

Heb. 3. 6. Mat. 10. 25.
Eph. 4. 4. 2. 16. Rom. 12. 5.
1 Cor. 12. 13. Eph. 1.22. 4. 15. 5. 23.
Col. 1. 18. Hoſ. 1. 11. *One Head.*

He is the One Spouſe of the Church, which title one would think he might leave peculiar to our Lord; there being no Vice-husbands; yet hath he been bold even to claim that; as may be ſeen in the *Conſtit.* of Pope *Greg.* X. in one of their General Synods.

Joh. 3. 29. Eph. 5. 23.
2 Cor. 11. 2. *ἑνὶ ἀνδρί.*

Sext. Decret. lib. 1. *tit* 6. *cap.* 3.

It ſeemeth therefore a Sacrilegious arrogance (derogating from our Lord's Honour) for any man to aſſume or admit thoſe Titles of *Sovereign of the Church, Head of the Church, our Lord, Arch-Paſtor, Higheſt-Prieſt, Chief Doctor, Maſter, Father, Judge of Chriſtians*; upon what pretence, or under what diſtinction ſoever: theſe *pompatick, fooliſh, proud, perverſe, wicked, profane words*; theſe *names of ſingularity, elation, vanity, blaſphemy*; (to borrow the Epithets with which Pope *Gregory* I. doth brand the Titles of *Univerſal Biſhop*, and *Oecumenical Patriarch*, no leſs modeſt in ſound, and far more innocent in meaning, than thoſe now aſcribed to the Pope) are therefore to be rejected; not only becauſe they are injurious to all other Paſtors, and to the People of God's heritage; but becauſe they do encroach upon our only Lord, to whom they do only belong; much more to uſurp the things, which they do naturally ſignify, is a horrible invaſion upon our Lord's Prerogative.

Baron. *A.* 34. § 208.

Vid. Greg. *I. Epiſt. lib.* 4. *Ep.* 32, 34, 36, 38, 39. *lib.* 6. *Ep.* 24, 28, 30, 31. *lib.* 7 *Epiſt.* 70.

Thus hath that great Pope taught us to argue, in words expreſly condemning ſome, and conſequently all of them, together with the things which they ſignify: *What* (ſaith he, writing to the Biſhop of *Conſtantinople*, who had admitted the title of *Univerſal Biſhop* or *Patriarch*) *wilt thou ſay to Chriſt the Head of the Univerſal Church, in the trial of the laſt Judgment, who by the appellation of UNIVERSAL doſt endeavour to ſubject all his Members to thee? whom I pray doſt thou mean to imitate in ſo perverſe a word, but him who deſpiſing the Legions of Angels*

Tu quid Chriſto Univerſalis Eccleſiæ capiti in extremi judicii dicturus examine, qui cuncta ejus Membra tibimet coneris Univerſalis appellatione ſupponere? quis rogo in hoc tam perverſo vocabulo niſi ille ad imitandum proponitur, qui deſpectis Angelorum Legionibus ſecum ſo-

conſtituted

cialiter conſtitutis ad culmen conatus eſt ſingularitatis erumpere, ut & nulli ſubeſſe, & ſolus omnibus præeſſe videretur: qui etiam dixit, In cœlum conſcendam, ſuper aſtra cœli exaltabo ſolium meum —— quid enim fratres tui omnes Univerſalis Eccleſiæ Epiſcopi, niſi aſtra cœli ſunt? quibus dum cupis temetipſum vocabulo elationis præponere, eorúmq; nomen tui comparatione calcare— Greg. *Ep*.4.38.

conſtituted in fellowſhip with him, did endeavour to break forth unto the top of Singularity, that he might both be ſubject to none, and alone be over all? who alſo ſaid, I will aſcend into heaven, and will exalt my throne above the ſtars—— for what are thy brethren all the Biſhops of the Univerſal Church, but the ſtars of heaven; to whom while by this haughty word thou deſireſt to prefer thy ſelf, and to trample on their name in compariſon to thee, what doſt thou ſay, but I will climb into heaven? ——

Jactantiam ſumpſit ità ut univerſa ſibi tentet adſcribere, & omnia quæ ſoli uni capiti cohærent, videlicet Chriſto, per elationem pompatici ſermonis ejuſdem Chriſti ſibi ſtudeat membra ſubjugare. Gr. M. *Ep*.4.36.

The ſame words we have in the Epiſtle of P. *Pelagius* (Predeceſſor of St. *Gregory*) to the Biſhops of *Conſtantinople* (P. Pelagii *Ep*.8.)

And again, in another *Epiſtle* to the Biſhops of *Alexandria* and *Antioch*, he taxeth the ſame Patriarch for *aſſuming to boaſt, ſo that he attempteth to aſcribe all things to himſelf, and ſtudieth by the elation of pompous ſpeech to ſubject to himſelf all the members of Chriſt, which do cohere to One Sole Head, namely, to Chriſt.*

Ego autem fidenter dico, quia quiſquis ſe Univerſalem Sacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit quia ſuperbiendo ſe cæteris præponit. (Greg. I. *lib*.6. *Ep* 30.) *Nec diſpari ſuperbia ad errorem ducitur; quia ſicut perverſus ille Deus videri vult ſuper omnes homines; ità quiſquis eſt, qui ſolus Sacerdos appellari appetit, ſuper cæteros Sacerdotes ſe extollit.* (*ad* Mauric. Aug.)

Again, *I confidently ſay, that whoever doth call himſelf* Univerſal Biſhop, *or deſireth to be ſo called, doth in his elation forerun Antichriſt, becauſe he pridingly doth ſet himſelf before all others.*

If theſe Argumentations be ſound, or ſignify any thing, what is the pretence of *Univerſal Sovereignty and Paſtorſhip*, but a piece of *Luciferian arrogance?* who can imagine, that even this Pope could approve, could aſſume, could exerciſe it? if he did, was he not monſtrouſly ſenſeleſs and above meaſure impudent to uſe ſuch diſcourſes, which ſo plainly, without altering a word, might be retorted upon him; which are built upon ſuppoſitions that it is unlawful and wicked to aſſume Superiority over the Church, over all Biſhops, over all Chriſtians; the which indeed (ſeeing never Pope was of greater repute, or did write in any caſe more ſolemnly and ſeriouſly) have given to the pretences of his Succeſſors ſo deadly a wound, that no balm of Sophiſtical interpretation can be able to heal it.

Vid. P. Pelag. *Ep*.3.

We ſee that according to St. *Gregory M.* our Lord *Chriſt* is *the one only Head of the Church*; to whom for company let us adjoin St. *Baſil M.* (that we may have both *Greek* and *Latin* for it,) who ſaith, that (according to Saint *Paul*) *we are the body of Chriſt, and members one of another, becauſe it is manifeſt, that the one and ſole truly head, which is Chriſt, doth hold and connect each one to another unto concord.*

Κρατούσης δηλονότι ϗ συναπτούσης ἕκαστον τῷ ἄλλῳ πρὸς ὁμόνοιαν τῆς μιᾶς ϗ μόνης ἀληθῶς κεφαλῆς, ἥτις ἐστὶν ὁ Χριστός. Baſ. M. *de Jud. div. Tom*.2. *p*.261.

Totus Chriſtus Caput & Corpus eſt; Caput unigenitus Dei Filius, & corpus ejus Eccleſiæ, Sponſus & Sponſa, duo in carne una. Quicunque de ipſo Capite ab Scripturis Sanctis diſſentiunt, etiamſi in omnibus locis inveniantur in quibus Eccleſia deſignata eſt, non ſunt in Eccleſia, &c. Aug. *de Unit. Eccl. cap*. 4. *Vid. contra* Petil. 3. 42.

Whole Chriſt is the Head of the Body; the Head the only begotten Son of God, and his Body the Church, the Bridegroom and the Spouſe, two in one fleſh. Whoever diſagree about the Head it ſelf from the Holy Scriptures though they are found in all places, in which the Church is deſigned, they are not in the Church, *&c.*

It was unhappily expreſſed by *Bellarmine* —— *Eccleſia ſecluſo etiam Chriſto unum Caput habere debet. De Pont*. R. 1. 9. §. *Ac nè fortè.* The Church even Chriſt himſelf being ſet aſide, ought to have one Head.

To decline theſe allegations of Scripture, they have forged diſtinctions, of ſeveral kinds of Churches, and ſeveral ſorts of Heads; the which evaſions I ſhall not particularly diſcourſe, ſeeing it may ſuffice to obſerve in general, that no ſuch diſtinctions have any place or any ground in Scripture; nor can well conſiſt with it; which ſimply doth repreſent the Church as one Kingdom, *a Kingdom of Heaven*, *a Kingdom not of this world*; all the Subjects whereof have *their* πολίτευμα *in heaven*, or are conſidered as members of a City there; ſo that it is vain to ſeek for a Sovereign thereof in this world; the which alſo doth to the Catholick Church ſojourning on earth uſually impart the name and attributes properly appertaining to the Church moſt univerſal (comprehenſive of all Chriſtians in heaven and upon earth) becauſe that is a viſible repreſentative of this, and we by joining in offices of piety with that do communicate with this; whence that which is ſaid of one (concerning the Unity of its King, its Head, its Paſtor, its Prieſt) is to be underſtood of the other; eſpecially conſidering that our Lord, according to his promiſe, is ever preſent with the Church here, governing it by the efficacy of his Spirit and Grace, ſo that no other corporeal or viſible Head of this Spiritual Body is needful.

Joh. 18. 36. Phil. 3. 20. Heb. 12. 22.

Act. 20. 28. Matt. 16. 18. 1 Cor. 12. 28. 15. 9. Gal. 1. 13.

Matt. 28. 20.

Chriſtus arbitrio & nutu ac præſentiâ ſuâ & præpoſitos ipſos, & Eccleſiam cum præpoſitis gubernat. Cypr. Ep. 69. Chriſt by his own arbitrement and power, and preſence, governs both the Biſhops themſelves, and the Church with the Biſhops.

It was to be ſure a viſible Headſhip, which St. *Gregory* did ſo eagerly impugn and exclaim againſt; for he could not apprehend the *Biſhop* of *Conſtantinople* ſo wild, as to affect a Juriſdiction over the Church myſtical or inviſible.

2. Indeed upon this very account the *Romiſh* pretence doth not well accord with Holy Scripture, becauſe it transformeth the Church into another kind of Body, than it was conſtituted by God, according to the repreſentation of it in Scripture; for there it is repreſented as a ſpiritual and heavenly Society, compacted by the bands of *one faith*, *one hope*, *one Spirit* of Charity; but this pretence turneth it into a worldly frame; united by the ſame bands of intereſt and deſign, managed in the ſame manner, by terrour and allurement, ſupported by the ſame props of force, of policy, of wealth, of reputation and ſplendor, as all other ſecular Corporations are.

Joh. 18. 26.

Eph. 4. 4, 5. 2 Cor. 10. 4.

Caput noſtrum, quod Chriſtus eſt, ad hoc ſua eſſe membra nos voluit, ut per compagem cha[illegible]*atis & fidei unum nos in ſe corpus efficeret.* Greg. M. *Ep.* 7. 111. Our Head, which is Chriſt, would therefore have us to be his members, that by the conjunction of charity and faith he might make us to be one body.

You may call it what you pleaſe, but it is evident that in truth the Papal Monarchy is a temporal Dominion, driving on worldly ends by worldly means; ſuch as our Lord did never mean to inſtitute; ſo that the Subjects thereof may with far more reaſon, than the People of *Conſtantinople* had, when their *Biſhop Neſtorius* did ſtop ſome of their Prieſts from contradicting him, ſay * *We have a King, a Biſhop we have not*; ſo that upon every Pope we may charge that, whereof *Anthimus* was accuſed, in the Synod of *Conſtantinople*, under *Menas*; *that he did account the greatneſs and dignity of the Prieſthood to be not a ſpiritual charge of ſouls, but as a kind of politick rule.*

This was that, which ſeeming to be affected by the *Biſhop* of *Antioch*, in encroachment upon the Church of *Cyprus*, the Fathers of the *Epheſine* Synod did endeavour to nip; enacting a Canon againſt all ſuch invaſions, *leſt under pretext of holy diſcipline the pride of worldly autho-*

* Βασιλέα ἔχομεν, Ἐπίσκοπον οὐκ ἔχομεν. *Conc.* Eph. *part. cap.* 30.

Τὸ τῆς ἀρχιερωσύνης μέγεθος καὶ ἀξίωμα οὐ πνευματικὴν ψυχῶν ἐπιστασίαν εἶναι λογισάμενος, ἀλλ' οἷον τινὰ πολιτικὴν ἀρχὴν, &c. *Conc. ſub* Men. *Act* 1. *pag.* 9.

Μηδὲ ἐν ἱερουργίαις προσχήματι ἐξουσίας κοσμικῆς τῦφος παρεισδύηται. *Can.* Eph. 1. *Can.* 8.

rity ſhould creep in; *and what pride of that kind could they mean beyond that which now the Popes do claim and exerciſe? Now, do I ſay, after that the Papal Empire hath ſwollen to ſuch a bulk; whereas ſo long ago, when it was but in its bud and ſtripling age, it was obſerved of it by a very honeſt Hiſtorian, *that the Roman Epiſcopacy had long ſince advanced into a high degree of power beyond the Prieſthood.*

* This was that which, about the ſame time the Fathers of the *African* Synod do requeſt P. *Celeſtine* to forbear; ——*nec permittere, ut fumoſum mundi faſtum Chriſti Eccleſiæ inducere videamur. Conc.* Afr. *ad P.* Celeſt. 1.

Τῆς Ῥωμαίων Ἐπισκοπῆς ὁμοίως τῇ Ἀλεξανδρέων πέρα τῆς ἱερωσύνης ἐπὶ δυναστείαν πάλαι προελθούσης. Socr. 7. 11.

3. This pretence doth thwart the Scripture by deſtroying that brotherly co-ordination and equality, which our Lord did appoint among the Biſhops, and chief Paſtors of his Church: He did (as we before ſhewed) prohibit all his Apoſtles to aſſume any domination, or authoritative Superiority over one another; the which command, together with others concerning the Paſtoral function, we may well ſuppoſe to reach their Succeſſors; ſo did St. *Hierom* ſuppoſe, collecting thence that all Biſhops by original Inſtitution are equals, or that no one by our Lord's order may challenge Superiority over another; *Where-ever* (ſaith he) *a Biſhop is, whether at Rome or at Eugubium, at Conſtantinople or at Rhegium, at Alexandria or at Thanis, he is of the ſame worth, and of the ſame Prieſthood; the Power of wealth, or lowneſs of poverty, do not make a Biſhop higher or lower, but all are Succeſſors of the Apoſtles*; where, doth not he plainly deny the Biſhop of *Eugubium* to be inferior to him of *Rome*, as being no leſs a ſucceſſor of the Apoſtles than he? doth he not ſay theſe words, in way of proof, that the authority of the *Roman* Biſhop or Church was of no validity againſt the practice of other Biſhops and Churches? (upon occaſion of Deacons there taking upon them more than in other places, as Cardinal Deacons do now) which excludeth ſuch diſtinctions, as Scholaſtical fancies have deviſed to ſhift off his Teſtimony; the which he uttered ſimply, never dreaming of ſuch diſtinctions.

Ubicunque fuerit Epiſcopus ſive Romæ, ſive Eugubii, ſive Conſtantinopoli, ſive Rhegii, ſive Alexandriæ, ſive Thanis, ejuſdem meriti, ejuſdem & Sacerdotii; potentia divitiarum & paupertatis humilitas vel ſublimiorem vel inferiorem Epiſcopum non facit; cæterùm omnes Apoſtolorum Succeſſores ſunt. Hier. *Ep.* 85. (*ad* Evagr.)

Si auctoritas quæritur, orbis major eſt urbe; Ubicunque, &c.

This conſequence St. *Gregory* did ſuppoſe, when he therefore did condemn the Title of *Univerſal Biſhop*, becauſe it did *imply an affectation of Superiority* and dignity in one Biſhop above others; of *abaſing the name of other Biſhops in compariſon of his own*, of extolling *himſelf above the reſt of Prieſts*, &c.

Illud appetunt unde omnibus digniores videantur. Gr. *Ep.* 4. 34.

Quia ſuperbiendo ſe cæteris præponit. Ep. 6. 38.

Super cæteros Sacerdotes ſe extollit. Ib.

Cupis Epiſcoporum nomen tui comparatione calcare. Ep. 4. 38.

Cuncta ejus membra tibimet conaris ſupponere. Ib.

This the ancient Popes did remember, when uſually in their compellation of any Biſhop, they did ſtyle them *Brethren*, *Collegues*, *fellow-Miniſters fellow-Biſhops*, not intending thereby complement or mockery, but to declare their ſenſe of the original equality among Biſhops; notwithſtanding ſome differences in order and Privileges, which their See had obtained. And that this was the general ſenſe of the Fathers we ſhall afterward ſhew.

(*Invigiletur ergò ut omnibus co-Epiſcopis noſtris & fratribus innoteſcat.* P. Corn. *apud* Cyp. *Ep.* 48.)

Hence, when it was objected to them, that they did affect Superiority, they did ſometimes diſclaim it; ſo did Pope *Gelaſius* I. (a zealous man for the honour of his See.)

Hic non tam optamus præponi aliis, (ſicut prædicas) quàm cum fidelibus cunctis ſanctum & Deo placitum habere conſortium. P. Gelaſ. I. *Ep.* 9. (*ad* Euphem. *Ep.* CP.)

Here we do not ſo much deſire to be advanced above others, as together with all the faithful to make up a conſort holy and well-pleaſing to God.

4. This pretence doth thwart the Holy Scripture, not only by trampling down the dignity of Biſhops, (which according to St. *Gregory* doth imply great pride and preſumption) but as really infringing the Rights granted by our Lord to his Church, and the Governors of it.

—Vobis ſubtrahitur, quod alteri plus quam ratio exigit præbetur. Greg. 7. 30. (*p.*451.) What is yielded to another more than reaſon requires, is taken from you.

Πρᾶγμα —— τῆς πάντων ἐλευθερίας ἀπτόμενον *Syn.* Eph. *I. Can.* 8. A thing that entrencheth upon the freedom of all others.

For to each Church our Lord hath impoſed a Duty, and imparted a Power of maintaining divine Truth, and ſo approving it ſelf *a pillar and ſupport of truth:* Of deciding Controverſies poſſible and proper to be decided with due temper, ultimately without farther reſort; for that he, who will not obey or acquieſce in its Deciſion, is to be *as a heathen or publican:* Of cenſuring and rejecting Offenders (in Doctrine, or Demeanor;) *Thoſe within* (ſaith Saint *Paul* to the Church of *Corinth*) *do not ye judge? But them that are without God judgeth; wherefore put away from among your ſelves that wicked perſon:* Of preſerving Order and Decency; according to that Rule, preſcribed to the Church of *Corinth, let all things be done decently and in order:* Of promoting Edification: Of deciding Cauſes.

Apoc. 2. & 3. 1 Tim. 3. 15. Matt. 18. 17. ἐὰν δὲ παρακούσῃ, &c. Οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; 1 Cor. 5. 12. καὶ ἐξαίρετε. *Vid.* v. 4, 5. Apoc. 2. 20.

1 Cor. 14. 40. 1 Theſſ. 5. 14. Rom. 14. 19. 1 Cor. 6. 1.—

All which Rights and Privileges the *Roman* Biſhop doth bereave the Churches of, ſnatching them to himſelf; pretending that he is the Sovereign Doctor, Judge, Regulator of all Churches; over-ruling and voiding all that is done by them, according to his pleaſure.

The Scripture hath enjoined and empowered all Biſhops to feed, guide, and rule their reſpective Churches, as the *Miniſters, Stewards, Ambaſſadors, Angels of God; for the perfecting of the Saints, for the work of the Miniſtery, for the edification of the Body of Chriſt:* To whom God hath committed the care of their People, ſo that they are reſponſible for their Souls.

Act. 20. 28. Heb 13. 17. 1 Pet. 5. 2. 1 Tim. 3. 15. Tit. 1. 7. 1 Cor. 12. 28. Eph. 4. 11. Apoc. 2, &c. Eph. 4. 12. Heb. 13. 17.

All which Rights and Privileges of the Epiſcopal Office the Pope hath invaded, doth obſtruct, cram, fruſtrate, deſtroy; pretending (without any warrant) that their Authority is derived from him; forcing them to exerciſe it no otherwiſe, than as his Subjects, and according to his pleaſure. But of this Point more afterward.

Dei & Apoſtolicæ ſedis gratiâ. *Vid. poſt.*

Superbum nimis eſt & immoderatum ultra fines proprios tendere, & antiquitate calcatâ alienum jus velle præripere, atque ut unius creſcat dignitas, tot Metropolitanorum impugnare primatus, &c. P. Leo *I. Ep.* 55.

'Tis too proud and unreaſonable a thing for one to ſtretch himſelf beyond his bounds, and maugre all antiquity to ſnatch away other mens right, and that the dignity of one may be enhanced, to oppoſe the primacies of ſo many Metropolitans.

5. This pretence doth thwart the Scripture, by robbing all Chriſtian People of the Liberties, and Rights, with which by that Divine Charter they are endowed; and which they are obliged to preſerve inviolate.

Sanctæ Eccleſiæ univerſali injuriam facit. Greg. *I. Ep.* 1. 24.

It does wrong to the Holy Catholick Church.

Plebis Majeſtas. Cypr. *Ep.* 55. (*ad* Corn. P.) *p.* 117.

Saint *Paul* enjoyneth the *Galatians* to *ſtand faſt in the liberty, wherewith Chriſt hath made us free; and not to be entangled again with the yoke*

Gal 5. 1.

of bondage; there is therefore a liberty, which we muſt maintain, and a power to which we muſt not ſubmit; and againſt whom can we have more ground to do this, than againſt him, who pretendeth to dogmatize, to define Points of Faith, to impoſe Doctrines (new and ſtrange enough) on our Conſciences, under a peremptory obligation of yielding aſſent to them? to preſcribe Laws, as divine and neceſſary to be obſerved, without warrant, as thoſe Dogmatiſts did, againſt whom Saint *Paul* biddeth us to maintain our Liberty: (ſo that if he ſhould declare *vertue to be vice, and white to be black, we muſt believe him,* ſome of his Adherents have ſaid, conſiſtently enough with his pretences;) for,

Gal. 5.1. Col. 2.16, 18.

Againſt ſuch tyrannical Invaders we are bound to maintain our Liberty, according to that Precept of Saint *Paul*; the which if a Pope might well alledge againſt the proceedings of a General Synod; with much more reaſon may we thereby juſtify our non-ſubmiſſion to one man's exorbitant domination.

P. Leo *I. Ep.* 28.

This is a Power, which the Apoſtles themſelves did not challenge to themſelves, for *We* (ſaith Saint *Paul) have not dominion over your faith, but are helpers of your joy.*

2 Cor. 1. 24.

They did not pretend, that any Chriſtian ſhould abſolutely believe them, in caſes, wherein they had not Revelation (general, or ſpecial) from God; in ſuch caſes referring their Opinion to the judgment and diſcretion of Chriſtians.

1 Cor. 10. 15. 7.12, 25,40.

Gal. 1.8.

They ſay, *Though we or an Angel from heaven preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed; If any man,* &c. which Precept, with many others of the like purport, (injoyning us to examine the truth, to adhere unto the received Doctrine, to decline heterodoxies and novelties) doth ſignify nothing, if every Chriſtian hath not allowed to him a judgment of diſcretion, but is tied blindly to follow the dictates of another.

St. *Auſtin* (I am ſure) did think this liberty ſuch, that without betraying it no man could be obliged to believe any thing not grounded upon Canonical Authority: for to a *Donatiſt* his Adverſary, citing the Authority of St. *Cyprian* againſt him, he thus replieth; *But now ſeeing it is not Canonical which thou reciteſt, with that liberty to which the Lord hath called us, I do not receive the opinion, differing from Scripture, of that man whoſe praiſe I cannot reach, to whoſe great learning I do not compare my writings, whoſe wit I love, in whoſe ſpeech I delight, whoſe charity I admire, whoſe martyrdom I reverence.*

Nunc vero quoniam Canonicum non eſt quod recitas, eâ libertate ad quam nos vocavit Dominus, *ejus viri, cujus laudem conſequi non valeo, cujus multis literis Scripta mea non comparo, cujus ingenium diligo, cujus ore dilector, cujus charitatem miror, cujus martyrium veneror, hoc quod aliter ſapuit non accipio.* Aug. *contr.* Creſc. 2.32.

This Liberty not only the Ancients, but even divers Popes have acknowledged to belong to every Chriſtian; as we ſhall hereafter ſhew, when we ſhall prove, that we may lawfully reject the Pope, as a Patron of Errour and Iniquity.

6. It particularly doth thwart Scripture by wronging Princes in exempting a numerous ſort of People from ſubjection to their Laws, and Judicature; whereas by God's Ordination and expreſs Command *every ſoul is ſubject* to them; not excepting the Popes themſelves; (in the opinion of St. *Chryſoſtom*, except they be greater than any Apoſtle.)

Rom. 13.1

By pretending to govern the Subjects of Princes without their leave; to make Laws, without his permiſſion or confirmation; to cite his Subjects out of their Territories, &c. which are encroachments upon the Rights of God's unqueſtionable Miniſters.

III. Farther, becauſe our Adverſaries do little regard any allegation of Scripture againſt them (pretending themſelves to be the only Maſters of its ſenſe, or of common ſenſe, Judges and Interpreters of them) we do alledge againſt them, that this pretence doth alſo croſs Tradition, and the common Doctrine of the Fathers. For,

1. Common uſage and practice is a good interpreter of Right; and that ſheweth no ſuch Right was known in the Primitive Church ——

2. Indeed the ſtate of the Primitive Church did not admit it.

3. The Fathers did ſuppoſe no Order in the Church, by original Right, or divine Inſtitution, ſuperior to that of a Biſhop; whence they commonly did ſtyle a Biſhop the Higheſt Prieſt, and Epiſcopacy the top of Eccleſiaſtical Orders.

Ἀπὸ τȣ̃ Κυρίȣ διδαχθέντες ἀκολουθίαν πραγμάτων τοῖς μὲ Ἐπισκόποις τὰ τῆς ἀρχιερωσύνης ἐνείμαμεν, &c. *Conſt. Apoſt.* 8. 46.

The chief Prieſt (ſaith *Tertullian*) *that is the Biſhop, hath the right of giving Baptiſm.*

Dandi quidem jus habet ſummus Sacerdos qui eſt Epiſcopus. Tert. *de Bapt. c.*17.

Although (ſaith St. *Ambroſe*) *the Presbyters alſo do it, yet the beginning of the Miniſtry is from the higheſt Prieſt.*

Licèt enim & Presbyteri faciant, tamen exordium Miniſterii eſt à ſummo Sacerdote. Ambr. *de Sacr.*3.1. *Suſcepiſti gubernacula ſummi Sacerdotii. Id. Ep.*5.

Optatus calleth Biſhops, *the tops and Princes of all.*

Apices & Principes omnium Sacerdotes. Opt 1. *Eccleſiæ ſalus in ſummi Sacerdotis dignitate pendet.* Hier. *c.* Lucif.4. The ſafety of the Church depends upon the dignity of the High prieſt.

*Ego dignus ſummo Sacerdotio decernebar. Id. Ep.*99. (*ad* Aſell.)

In Epiſcopo omnes ordines ſunt, quia primus Sacerdos eſt, hoc eſt Princeps Sacerdotum, & Propheta & Evangeliſta, & cætera adimplenda officia Eccleſiæ in miniſterio fidelium. Ambr. *in* Eph.4.11.

In the Biſhop there are all Orders, becauſe he is the firſt Prieſt, (*i.e.*) the Prince of Prieſts, and Prophet and Evangeliſt, and all other Offices of the Church, to be fulfilled in the miniſtery of the faithful.

The Divine Order of Biſhops (ſaith *Dionyſius*) *is the firſt of Divine Orders; the ſame being alſo the extreme and laſt of them; for into it all the frame of our Hierarchy is reſolved and accompliſhed.*

Ἡ θεία τῶν ἱεραρχῶν τάξις, &c. *ſupr. Pontifex princeps Sacerdotum eſt, quaſi via ſequentium; Ipſe & ſummus Sacerdos, ipſe & Pontifex maximus nuncupatur.* Iſid. Hiſp. *apud* Grat. *diſt.*21. *cap.*1.

This language is common even among Popes themſelves, complying with the ſpeech then current; for, *Presbyters* (ſaith Pope *Innocent* I.) *although they are Prieſts, yet have they not the top of High-prieſthood.*

Nam Presbyteri, licèt ſint Sacerdotes, pontificatûs tamen apicem non habent. P. Innoc. *I. Ep.*1. (*ad* Decent.) —— *dum facilè imponuntur manus, dum negligenter ſummus Sacerdos eligitur. Id. Ep.*12. (*ad* Aurel.)

No man (ſaith P. *Zoſimus* I.) *againſt the precepts of the Fathers ſhould preſume to aſpire to the higheſt Prieſthood of the Church.*

Nè quis contra Patrum præcepta —— (*ad ſummum Eccleſiæ Sacerdotium aſpirare præſumeret.* P.Zoz *I. Ep.*1. *ad* Heſych.)

It is decreed (ſaith Pope *Leo* I.) *that the Chorepiſcopi or Presbyters, who figure the ſons of Aaron, ſhall not preſume to ſnatch that, which the Princes of the Prieſts* (*whom Moſes and Aaron did typify*) *are commanded to do.* (Note by the way, that ſeeing according to this Pope's mind (after St. *Hierom*) *Moſes* and *Aaron* did in the *Jewiſh* Policy repreſent Biſhops, there was none there to prefigure the Pope.)

Ideóque id quod tantùm facere Principibus Sacerdotum juſſum eſt, quorum typum Moſes & Aaron tenuerunt, omnino decretum eſt, ut Chorepiſcopi vel Presbyteri qui filiorum Aaron geſtant figuram, arripere non præſumant. P. Leo. *Ep.* 88. *Pontificatûs apicem non habent. Ibid. Vid. Ep.* 84. *cap.* 5.

S. Hier. *ad* Evagr. *Ut ſciamus traditiones Apoſtolicas ſumptas de veteri Teſtamento, Quod Aaron & filii ejus atque Levitæ in templo fuerunt, hoc ſibi Epiſcopi, Presbyteri & diaconi vindicant in Eccleſia. Or.* 19 *p.* 309.

A Biſhop called ἀρχιερεὺς. *Apoſt. Conſt.* 8. 10, 12.

Summus Chriſti Pontifex Auguſtinus. (Paulin. *apud* Aug. *Ep.* 36.) Aug. *Ep.* 35.

Beatiſſimo Papæ Auguſtino. Hieron. (Aug. *Ep.* 11, 13, 14, *&c.*)

Optamus te beatiſſ. & glorioſiſſime Papa in Domino ſemper valere. Ep. 31.

In thoſe days the Biſhop of *Nazianzum* (a petty Town in *Cappadocia*) was an High-prieſt (ſo *Gregory* calleth his Father.) And the Biſhop of a poor City in *Africk* is ſtyled *Sovereign Pontif of Chriſt, moſt bleſſed Father, moſt bleſſed Pope:* and the very *Roman* Clergy doth call St. *Cyprian moſt bleſſed and moſt glorious Pope*; which Titles the Pope doth now ſo charily reſerve and appropriate to himſelf.

But innumerable Inſtances of this kind might be produced; I ſhall only therefore add two other paſſages, which ſeem very obſervable, to the enforcement of this diſcourſe.

Apud nos Apoſtolorum locum Epiſcopi tenent, apud eos Epiſcopus tertius eſt; habent enim primos de Pepuſa Phrygiæ Patriarchas, ſecundos quos appellant Cenones; atque itá in tertium, id eſt plenè ultimum locum Epiſcopi devolvuntur; quaſi exindè ambitioſior religio fiat, ſi quod apud nos primum eſt, apud illos noviſſimum ſit. Hier. (*ad* Marcellam) *Ep.* 54.

St. *Hierome*, reprehending the diſcipline of the *Montaniſts* hath theſe words, *With us the Biſhops do hold the places of the Apoſtles; with them, a Biſhop is in the third place; for they have for the firſt rank the Patriarchs of Pepuſa in Phrygia; for the ſecond thoſe whom they call Cenones; ſo are Biſhops thruſt down into the third, that is almoſt the laſt place; as if thence Religion became more ſtately, if that which is firſt with us, be the laſt with them:* Now doth not St. *Hierom* here affirm, that every Biſhop hath the place of an Apoſtle, and the firſt rank in the Church? doth not he tax the advancement of any Order above this? may not the Popiſh Hierarchy moſt patly be compared to that of the *Montaniſts*, and is it not equally liable to the cenſure of St. *Hierom?* doth it not place the *Roman* Pope in the firſt place, and the *Cardinals* in the ſecond, detruding the Biſhops into a third place? Could the *Pepuſian* Patriarch, or his *Cenones*, either more over-top in dignity, or ſway by power over Biſhops, than doth the *Roman Patriarch* and his *Cardinals*?

—— *actum eſt de Epiſcopatûs vigore, & de Eccleſiæ gubernandæ ſublimi, ac divina poteſtate.* Cypr. *Ep.* 55. (*ad P.* Cornel.)

Non iſte ad Epiſcopatum ſubitò pervenit, ſed per omnia Eccleſiaſtica officia promotus, & in divinis adminiſtrationibus Dominum ſæpe promeritus, ad Sacerdotii ſublime faſtigium cunctis religionis gradibus aſcendit. Cypr. *Ep.* 52.

Again, St. *Cyprian* telleth Pope *Cornelius*, that in Epiſcopacy doth reſide *the ſublime and divine power of governing the Church*; it being *the ſublime top of the Prieſthood: He* (ſaith the Bleſſed man concerning Pope *Cornelius*) *did not ſuddenly arrive to Epiſcopacy, but being through all Eccleſiaſtical Offices promoted, and having in divine Adminiſtrations often merited of God, did by all the ſteps of Religion mount to the ſublimeſt pitch of Prieſthood*; where it is viſible, that St. *Cyprian* doth not reckon the *Papacy*, but the *Epiſcopacy* of *Cornelius* to be that top of Prieſthood, (above which there was nothing eminent in the Church) unto which he paſſing through the inferior degrees of the Clergy had attained.

In fine, it cannot well be conceived, that the Ancients conſtantly would have ſpoken in this manner, if they had allowed the Papal Office to be ſuch, as now it doth bear it ſelf; the which indeed is an Order no leſs diſtant from Epiſcopacy, than the rank of a King differeth from that of the meaneſt Baron in his Kingdom.

The *Africans* had a particular care, that this *Primacy* ſhould not degenerate into tyranny.

Neither is it prejudicial to this Diſcourſe (or to any preceeding) that in the primitive Church there were ſome diſtinctions and ſubordinations of Biſhops (as of *Patriarchs*, *Primates*, *Metropolitans*, common Biſhops) for, Theſe were according to prudence conſtituted by the Church it ſelf for the more orderly and peaceable adminiſtration of things.

Theſe did not import ſuch a difference among the Biſhops, that one ſhould domineer over others to the infringing of primitive fraternity, or common liberty: but a precedence in the ſame rank, with ſome moderate advantages for the common good.

Theſe did ſtand under Authority of the Church; and might be changed, or corrected as was found expedient by common agreement.

By virtue of theſe the Superiours of this kind could do nothing over their ſubordinates in an arbitrary manner, but according to the regulation of Canons, eſtabliſhed by conſent in Synods; by which their influence was amplified or curb'd.

Conc. Ant. *Can.* 9.
Vid. Apoſt. Can. 34.
Conc. Carth. *apud* Cypr.
Cod. Afr. *Can.* 39.

When any of theſe did begin to domineer, or exceed his limits, he was liable to account, and correction; he was exclaimed againſt as *tyrannical.*

Neſtorius, Dioſcorus,
Οἷά τε τυραννίδας τὰς φιλαρχίας ἐκθύμως διεκδικοῦντες. Euſeb. 8. 1.
So *Euſebius* complaineth of the Biſhops in his time——
So *Iſidor. Peluſiot. Ep.* 20. 125. 4. 219.

When *Primates* did begin to ſwell and encroach, good men declared their diſpleaſure at it, and wiſhed it removed; as is known particularly by *the famous Wiſh of* * Gregory Nazianzene.

* Ὡς ὄφελόν γε μηδὲ ἦν προεδρεία, μηδέ τις τόπου προτίμησις, ϗ τυραννικὴ προνομία. Greg. Naz. *Orat.* 28.
O that there were not at all any Preſidency, or any preference in place, and tyrannical prerogative.

But we are diſcourſing againſt a Superiority of a different nature, which foundeth it ſelf in the Inſtitution of *Chriſt*, impoſeth it ſelf on the Church, is not alterable or governable by it, can endure no check or control, pretendeth to be endowed with an abſolute power to act without, or againſt the conſent of the Church, is limited by no certain bounds but its own pleaſure, *&c.*

So *Socrates* of the Biſhop (not only of *Rome*, but) *Alexandria. lib.* 7. *cap.* 11.
So St. *Chryſoſtom* in 1 *Tim.* 3. 1. in *Ep. Orat.* 11.
So *Greg. Naz.* complained of τυραννικὴ προνομία. Ibid.

IV. Farther this pretence may be impugned, by many Arguments ſpringing from the nature and reaſon of things abſtractedly conſidered; according to which the exerciſe of ſuch an Authority may appear unpracticable without much iniquity, and great inconvenience, in prejudice to the rights of Chriſtian States and People, to the intereſts of Religion and Piety, to the peace and welfare of Mankind; whence it is to be rejected as a peſt of Chriſtendom.

1. Whereas all the world in deſign and obligation is Chriſtian; (the *utmoſt parts of the earth* being granted *in poſſeſſion* to our Lord; and his Goſpel extending *to every creature under heaven)* and may in effect become ſuch, when God pleaſeth, by acceptance of the Goſpel: whereas it may eaſily happen, that the moſt diſtant places on the Earth may embrace Chriſtianity: whereas really Chriſtian Churches have been and are diſperſed all about the World; it is thence hugely incommodious, that all the Church ſhould depend upon an Authority reſident in one Place, and to be managed by one Perſon: the Church being ſuch, is too immenſe, boundleſs, uncircumſcribed, unwieldy a bulk to be guided by the inſpection, or managed by the influence of one ſuch Authority or Perſon.

Pſal. 2. 8.
Col. 1. 23.
Luke 24. 47.
Matt. 28. 19.

If the whole World were reduced under the Government of one Civil Monarch, it would neceſſarily be ill governed, as to Policy, to Juſtice, to Peace: The skirts or remoter parts from the *Metropolis* or centre of the Government would extremely ſuffer thereby; for they would feel little light or warmth from Majeſty ſhining at ſuch a diſtance: They would live under ſmall awe of that Power, which was ſo far out of ſight: They muſt have very difficult recourſe to it for redreſs of grievances, and relief of oppreſſions: for final deciſion of cauſes, and compoſure of differences; for correction of offences, and diſpenſation of juſtice, upon good information, with tolerable expedition: It would be hard to preſerve peace or quell ſeditions, and ſuppreſs inſurrections that might ariſe in diſtant quarters.

What man could obtain the knowledge or experience needful skilfully and juſtly to give Laws, or adminiſter Judgment to ſo many Nations different in Humour, in Language, in Cuſtoms? What mind of man, what induſtry, what leiſure could ſerve to ſuſtain the burthen of that care, which is needful to the wielding ſuch an Office? How and when ſhould one man be able to receive all the addreſſes, to weigh all the caſes, to make all the reſolutions and diſpatches requiſite for ſuch a charge? If the burthen of one ſmall Kingdom be ſo great, that wiſe and good Princes do groan under its weight, what muſt that be of all Mankind?

Cùm tot ſuſtineas, & tanta negotia ſolus, &c. Hor. *Ep.* .1.

To ſuch an extent of Government there muſt be allowed a Majeſty, and power correſpondent, the which cannot be committed to one hand, without its degeneration into extreme Tyranny. The words of *Zozimus* to this purpoſe are obſervable; who ſaith, that the *Romans* by admitting *Auguſtus Cæſar* to the Government, did do very perillouſly; for, *If he ſhould chuſe to manage the Government rightly and juſtly, he would not be capable of applying himſelf to all things as were fit; not being able to ſuccour thoſe, who do lie at greateſt diſtance; nor could he find ſo many Magiſtrates, as would not be aſhamed to defeat the opinion conceived of them; nor could he ſute them to the differences of ſo many manners: Or, if tranſgreſſing the bounds of Royalty, he ſhould warp to Tyranny, diſturbing the Magiſtracies, overlooking miſdemeanors, bartering right for money, holding the Subjects for Slaves, (ſuch as moſt Emperors, or rather near all have been, few excepted) then it is quite neceſſary, that the brutiſh Authority of the Prince ſhould be a publick calamity, for then flatterers being by him dignified with gifts and honours do invade the greateſt commands; and thoſe who are modeſt and quiet, not affecting the ſame life with them, are conſequently diſpleaſed, not enjoying the ſame advantages; ſo that from hence Cities are filled with ſeditions and troubles. And the Civil and Military employments being delivered up to avaritious Perſons, do both render a peaceable life ſad and grievous to men of better diſpoſition, and do enfeeble the reſolution of Soldiers in war.*

Εἴτε γὰρ ὀρθῶς, &c. Zoſ. *Hiſt.* 1. (*p.* 4. Steph.)

Hence St. *Auſtin* was of opinion, that *it were happy for mankind, if all Kingdoms were ſmall, enjoying a peaceful neighbourhood.*

Felicioribus ſic rebus humanis omnia Regna parva eſſent, concordi vicinitate lætantia. Aug. *de Civ. D.* 4. 15. Ἔστι τι καὶ πόλεσι μεγέθους μέτρον, ὥσπερ καὶ τῶν ἄλλων πάντων, ζώων, φυτῶν, ὀργάνων· καὶ γὰρ τούτων ἕκαστον οὔτε λίαν μικρὸν, οὔτε κατὰ μέγεθος ὑπερβάλλον ἕξει τὴν αὑτοῦ δύναμιν. Ariſt. *Pol.* 7. 4. There is a certain meaſure of greatneſs fit for Cities and Commonwealths, as well as for all other things, Living Creatures, Plants, Inſtruments, for every one of theſe hath its proper virtue and faculty, when it is neither very little, nor yet exceeds in bigneſs. Τίς γὰρ στρατηγὸς ἔσται τοῦ λίαν ὑπερβάλλοντος πλήθους, ἢ τίς κήρυξ μὴ στεντόρειος; *Ibid.* For who would be a Captain of an exceſſive huge multitude, &c.

It is commonly obſerved by Hiſtorians, that *Rome growing in bigneſs, did labour therewith*, and was not able to ſupport it ſelf; many diſtempers and diſorders ſpringing up in ſo vaſt a body, which did throw it into continual pangs, and at length did bring it to ruin; for *Then* (ſaith St. *Auſtin* concerning the times of *Pompey*)

Suis & ipſa Roma viribus ruit. Hor. *Ep.* 16.

——*quæ ab exiguis initiis creverit ut, jam magnitudine laboret ſua.* Liv. I.

Ac neſcio an ſatius fuerit populo Romano Sicilia & Africa contentos fuiſſe, aut his etiam ipſis carere dominanti in Italia ſua, quàm eò magnitudinis creſcere, ut viribus ſuis conficeretur. Flor. 3. 12.

pey) Rome had ſubdueed Africk, it had ſubdued Greece; and widely alſo ruling over other parts, as not able to bear it ſelf, did in a manner by its own greatneſs break it ſelf.

Tunc jam Roma ſubjugaverat Africam, ſubjugaverat Græciam, lateq; etiam aliis partibus imperans tanquam ſeipſam ferre non valens ſe ſua quodammodo magnitudine fregerat. Aug.de *Civ.* D.18.45. Tac. *Hiſt.*2. *p.*476.

Hence that wiſe Prince *Auguſtus Cæſar* did himſelf forbear to enlarge the *Roman* Dominion, and did in his Teſtament adviſe the Senate to do the like.

Γνώμην τε αὐτοῖς ἔδωκε τοῖς τε παροῦσιν ἀρκεσθῆναι, καὶ μηδαμῶς ἐπὶ τὸ πλεῖον τὴν ἀρχὴν ἐπαυξῆσαι ἐθελῆσαι· δυσφύλακτόν τε γὰρ αὐτὴν ἔσεσθαι ἔφη· τοῦτο γὰρ καὶ αὐτὸς ὄντως ἀεί ποτε οὐ λόγῳ μόνον, ἀλλὰ καὶ ἔργῳ ἐτήρησε· παρὸν γοῦν αὐτῷ πολλὰ ἐκ τοῦ βαρβαρικοῦ προσκτήσασθαι, οὐκ ἠθέλησε. Dion. *lib.*56. Tac. *Ann* 1.

He adviſed them to be content with what they had, and by no means to endeavour the enlargement of their Empire, for, ſaid he, it will be hardly kept; and this he himſelf obſerv'd not in word only, but in deed: for when he might have gotten more from the barbarous Nations, yet he would not.

Ipſa nocet moles, utinam remeare liceret Ad veteres fines, & mœnia pauperis Anci,&c. Claud *de bello Gildon.*

To the like inconveniencies (and much greater in its kind; Temporal things being more eaſily ordered than Spiritual, and having ſecular Authority, great advantages of power and wealth to aid it ſelf) muſt the Church be obnoxious, if it were ſubjected to the government of one Sovereign, unto whom the maintenance of Faith, the protection of Diſcipline, the determination of Controverſies, the reviſion of Judgments, the diſcuſſion and final deciſion of Cauſes upon appeal, the ſuppreſſion of Diſorders and Factions, the inſpection over all Governors, the correction of Miſdemeanors, the conſtitution, relaxation and abolition of Laws, the reſolution of all matters concerning Religion and the publick State in all Countries muſt be referred.

Τίς πρὸς ταῦτα ἱκανός; what Shoulders can bear ſuch a charge without perpetual miracle? (and yet we do not find that the Pope hath any promiſe of miraculous aſſiſtance, nor in his demeanor doth appear any mark thereof:) what mind would not the care of ſo many affairs utterly diſtract, and overwhelm? who could find time to caſt a glance on each of ſo numberleſs particulars? what ſagacity of wit, what variety of learning, what penetrancy of judgment, what ſtrength of memory, what indefatigable vigour of induſtry, what abundance of experience would ſuffice for enabling one man to weigh exactly all the controverſies of Faith, and caſes of Diſcipline perpetually ſtarting up in ſo many Regions?

The Synod of *Baſil* doth well deſcribe the duty of a Pope, but it is infinitely hard to practiſe it in any meaſure. (*Conc.* Baſ. *Seſſ.*23. p.64,*&c.*——)

What reach of ſkill and ability would ſerve for accommodation of Laws to different humours and faſhions of ſo many Nations? Shall a decrepit old man in the decay of his age, parts, vigour —— (ſuch as Popes uſually are) undertake this? May we not ſay to him, as *Jethro* did to *Moſes, Ultra vires tuas eſt negotium; The thing thou doeſt is not good; thou wilt ſurely wear away, both thou and this People that is with thee; for this thing is too heavy for thee; thou art not able to perform it thy ſelf alone.* Ex.18.18.

If the care of a ſmall Dioceſs hath made the moſt able and induſtrious Biſhops (who had a Conſcience and ſenſe of their duty) to groan under its weight, how inſupportable muſt ſuch a thing be?

The care of his own particular Church, if he would act the part of a Biſhop indeed, would ſufficiently take up the Pope; eſpecially in ſome times; whenas Pope *Alex.* ſaith, —— *Ut inteſtina noſtræ ſpecialis Eccleſiæ negotia vix poſſemus ventilare, nedum longinqua ad plenum extricaae.*

P.Alex.*II.* (*Epiſt. ad* Ger. Rhem. Bin. *p.* 284.)

2 Cor. 11. 28.

If it be ſaid, that Saint *Paul* teſtifyeth of himſelf, that he had *a care of all the Churches* incumbent on him; I anſwer, that he (and other Apoſtles had the like) queſtionleſs had a pious ſolicitude for the welfare of all Chriſtians, eſpecially of the Churches which he had founded, being vigilant for occaſions to edify them; but what is this to bearing the charge of a ſtanding government over all the Churches diffuſed through the world? that care of a few Churches then was burthenſom to him, what is the charge of ſo many now? to one ſeldom endowed with ſuch Apoſtolical graces and gifts as Saint *Paul* was.

How weak muſt the influence of ſuch an Authority be upon the circumferential Parts of its Oecumenical Sphere?

How muſt the outward branches of the Churches faint and fade for want of ſap from the root of Diſcipline, which muſt be conveyed through ſo many obſtructions to ſuch a diſtance?

How diſcompoſed muſt things be in each Country, for want of ſeaſonable reſolution, hanging in ſuſpence, till information do travel to *Rome*, and determination come back thence?

Tanta me occupationum onera deprimunt, ut ad ſuperna animus nullatenus erigatur, &c. Greg. *I. lib.*1. *Ep.*7,25,5.
Such a weight of employment preſſes me down, that my mind can by no means be rais'd to things above.
Si adminiſtratio illius temporis Mare fuit, quid de præſenti Papatu dicendum erit? Calv. *Inſt.*4 *c.*7. 22.
If the ordering of affairs in thoſe times was a boundleſs Sea, what ſhall we ſay of the preſent Papacy?

How difficult, how impoſſible will it be for him there to receive faithful information, or competent teſtimony, whereupon to ground juſt deciſions of Cauſes?

How will it be in the power thence of any malicious and cunning perſon to raiſe trouble againſt innocent perſons? for any like perſon to decline the due Correction laid on him? by transferring the Cauſe from home to ſuch a diſtance?

How much coſt, how much trouble, how much hazard muſt parties concerned be at to fetch light and juſtice thence?

Put caſe a Hereſy, a Schiſm, a Doubt or Debate of great moment ſhould ariſe in *China*, how ſhould the *Gentleman* in *Italy* proceed to confute that Hereſy, to quaſh that Schiſm, to ſatisfy that Doubt, to determine that Cauſe? how long muſt it be e'er he can have notice thereof? to how many croſs accidents of weather and way muſt the tranſmitting of information be ſubject? how difficult will it prove to get a clear and ſure knowledge concerning the ſtate of things?

How hard will it be to get the oppoſite parties to appear, ſo as to confront teſtimonies and probations requiſite to a fair and juſt deciſion? how ſhall witneſſes of infirm ſex or age ramble ſo far? how eaſily will ſome of them prepoſſeſs and abuſe him with falſe ſuggeſtions and miſrepreſentations of the caſe? how ſlippery therefore will the reſult be, and how prone he to award a wrongful ſentence?

Nunquid mirandum eſt de tam longinquis terris Epiſcopos tuos tibi narrare impune quod volunt? Aug. *contra* Creſcon. 3. 34. What marvel if the Biſhops from ſo remote Countries tell you what they pleaſe without check or control?

How tedious, how expenſive, how troubleſom, how vexatious, how hazardous muſt this courſe be to all parties? Certainly Cauſes muſt needs proceed ſlowly, and depend long; and in the end the reſolution of them muſt be very uncertain.

*Delungas vias luengas mentiras.*Hiſp. *Prov. Syn.* Baſil. *Seſſ.* 31. *p.*86.

What temptation will it be for any one (how juſtly ſoever corrected by his immediate Superiors) to complain; hoping thereby to eſcape, to diſguiſe the truth, *&c.* who being condemned will not appeal to one at a diſtance, hoping by falſe ſuggeſtions to delude him?

This neceſſarily will deſtroy all Diſcipline, and induce impunity, or fruſtration of Juſtice.

*Vid.*Bern. *Ep.*178.*de Conſi.*

Certainly much more convenient and equal it ſhould be, that there ſhould be near at hand a Sovereign Power, fully capable, expeditely and ſeaſonably to compoſe differences; to decide cauſes, to reſolve doubts, to ſettle things without more ſtir and trouble.

Very equal it is, that Laws ſhould rather be framed, interpreted and executed in every Countrey, with accommodation to the tempers of the People, to the circumſtances of things, to the Civil State there, by perſons acquainted with thoſe particulars, than by ſtrangers ignorant of them, and apt to miſtake about them.

How often will the Pope be impoſed upon, as he was in the caſe of *Baſilides*, of whom St.*Cyprian* ſaith, *going to Rome he deceived our Collegue Stephen, being placed at diſtance, and ignorant of the fact, and concealed truth, aſpiring to be unjuſtly reſtored to the Biſhoprick, from which he was juſtly removed.*

Romam pergens Stephanum Collegam noſtrum longè poſitum, & geſtæ rei, ac tacitæ veritatis ignarum fefellit; ut exambiret reponi ſe injuſtè in Epiſcopatum, de quo fuerat juſtè depoſitus. Cypr. *Ep.*67.

As he was in the caſe of *Marcellus*, who gull'd Pope *Julius* by fair profeſſions, as St.*Baſil* doth often complain.

Ἐκεῖνα ποιοῦσι νῦν ἃ πρότερον· ἐπὶ Μαρκέλλῳ, πρὸς μὲν τὴν ἀλήθειαν αὐτοῖς ἀπαγγέλλοντας φιλονεικήσαντες, &c. Baſil.*Ep.*10.

As he was in aiding that verſatile and troubleſom Biſhop, *Euſtathius* of *Sebaſtia*, to the recovery of his Biſhoprick.

Baſ.*Ep.*73. 74.

As he was in rejecting *the man of God, and moſt admirable Biſhop, Meletius*; and admitting ſcandalous reports about him, which the ſame Saint doth often reſent; blaming ſometimes the fallacious miſinformation, ſometimes the wilful preſumption, negligence, pride of the *Roman* Church, in the caſe.

Τοῦ ἀνθρώπου τοῦ θεοῦ Μελετίου —— τὸν θαυμασιώτατον ἐπίσκοπον τῆς ἀληθινῆς τοῦ θεοῦ Ἐκκλησίας Μελέτιον —— Baſ. *Ep.* 349.

Οἱ μὲν γὰρ ἀγνοοῦσι παντελῶς τὰ ἐνταῦθα· οἱ δὲ καὶ δοκοῦντες εἰδέναι φιλονεικότερον μᾶλλον ἢ ἀληθέστερον αὐτοῖς ἐξηγοῦνται. Ibid.

Some are altogether ignorant of what is here done, others that think they know them declare them unto us, more contentiouſly than truly.

Ἐλύπησε ἡμᾶς λέγων τοῖς Ἀρειομανίταις συγκαταριθμεῖσθαι τοὺς θεοφιλεστάτους ἀδελφοὺς ἡμῶν Μελέτιον καὶ Εὐσέβιον. *Epiſt.*321. *ad* Pet. Alex.

He grieved us when he ſaid, that our godly Brethren, Meletius and Euſebius, were reckoned among the Arians.

Ποία βοήθεια ἡμῖν τῆς δυτικῆς ὀφρύος, οἱ τόγε ἀληθὲς οὔτε ἴσασιν. οὔτε μαθεῖν ἀνέχονται; Baſ. *Ep.*10.

What help can we have from the pride of the Africans, who neither know the truth, nor endure to learn it?

As he was in the caſe of *Pelagius* and *Celeſtius*, who did cajole Pope *Zoſimus* to acquit them, to condemn *Eros* and *Lazarus* their accuſers, to reprove the *African* Biſhops for proſecuting them.

*P.*Zoz. I. *Ep.*3 & 4.

How many proceedings ſhould we have like to that of Pope *Zozimus* I. concerning that ſcandalous Prieſt, *Apiarius*; whom being for grievous crimes excommunicated by his Biſhop, that Pope did admit to communion, and undertake to patronize; but was baffled in his enterprize.

Deinde quòd inter tantam hominum, multitudinem adeò pauci ſunt Epiſcopi, & amplæ ſingulorum Parochiæ, ut in ſubjectis plebibus curam Epiſcopalis officii nullatenus exequi, aut ritè adminiſtrare valeant. P. Greg. *VII. Ep.*2.73.

And then becauſe in ſo great a multitude of People there are ſo few Biſhops, and every one's Dioceſe very large, that they are in no-wiſe able to execute or rightly perform the charge of the Epiſcopal office among the People over whom they are ſet.

This hath been the ſenſe of the Fathers, in the caſe.

St. *Cyprian* therefore ſaith, that *ſeeing it was a general ſtatute among the Biſhops, and that it was both equal and juſt, that every one's cauſe ſhould be heard there, where the crime was committed; and that each Paſtor had a*

Cypr. *Ep.* 55. (*p.* 116.)

portion of the Flock allotted to him, which he ſhould rule and govern, being to render unto the Lord an account of his doing.

St. *Chryſoſtom* thought it *improper that one out of Ægypt ſhould adminiſter juſtice to Perſons in Thrace:* (and why not as well as one out of *Italy*?)

Οὐδὲ γὰρ ἀκόλουθον ἦν τοὺς ἐξ Αἰγύπτου τοῖς ἐν Θρᾴκῃ δικάζειν. Chryſ. *Ep.*102. (*ad* P. Innoc I.) Εἰ γὰρ τοῦτο κρατήσειε τὸ ἔθος, καὶ ἐξὸν γένοιτο τοῖς βουλομένοις; εἰς ἀλλοτρίας ἀπιέναι παροικίας ἐκ τοσούτων διαστημάτων, καὶ ἐκβάλλειν οὓς ἂν ἐθέλοι τις, ἴστε ὅτι πάντα οἰχήσεται, &c.

For if this cuſtom prevail, and if they that will may go to other mens Dioceſes at ſo great a diſtance, and eject whom any man pleaſes, know that all will go to wrack, *&c.*

The *African* Synod thought *the Nicene Fathers had provided moſt prudently and moſt juſtly, that all affairs ſhould be finally determined there where they did ariſe.*

Decreta Nicena ſive inferioris gradus clericos, ſive ipſos **Epiſcopos** *ſuis Metropolitanis apertiſſimè commiſerunt; Prudentiſſimè enim juſtiſſiméque viderunt* (providerunt) *quæcunque negotia in ſuis locis, ubi orſa ſunt, finienda. Ep. Conc.* Afric. *ad* P. Celeſt. I. (*in fine Cod.* Afric.) *vel apud* Dion. *Exig.*

They thought *a tranſmarine judgment could not be firm,* becauſe *the neceſſary perſons for teſtimony, for the infirmity of ſex or age, or for many other infirmities could not be brought thither.*

Aut quomodo ipſum tranſmarinum judicium ratum erit, ad quod teſtium neceſſariæ perſonæ vel propter ſexûs, vel propter ſenectutis infirmitatem, vel multis aliis impedimentis adduci non poterunt. Ibid.

Pope *Leo* himſelf ſaw how dilatory this courſe would be; and that *longinquity of region doth cauſe the examination of truth to become over dilatory.*

Ne ergo (*quod inter longinquas regiones accidere ſolet*) *in nimias dilationes tenderent veritatis examina*—— P. Leo I. *Ep.*34.

Pope *Liberius* for ſuch reaſon did requeſt *Conſtantius,* that *Athanaſius* his cauſe ſhould be tryed at *Alexandria*; where ---- *he* (ſaith he) *that is accuſed, and the accuſers are, and the defender of them, and ſo we may upon examination had agree in our ſentence about them.*

Τότε ἐπὶ τῆς Ἀλεξανδρέων οἱ πάντες ἀπαντήσαντες. ἔνθα ὁ ἐγκαλούμενος καὶ οἱ ἐγκαλοῦντές εἰσι, καὶ ὁ ἀντιποιούμενος αὐτῶν, ἐξετάσαντες τὰ περὶ αὐτῶν συμπεριενεχθῶμεν. Theod. 2. 16.

Therefore divers ancient Canons of Synods did prohibit, that any Cauſes ſhould be removed out of the bounds of Provinces, or Dioceſes; as otherwhere we ſhew.

Inoleverunt autem hactenus intolerabilium vexationum abuſus permulti, dum nimium frequenter à remotiſſimis etiam partibus ad Romanam curiam, & interdum pro parvis & minutis rebus ac negotiis quamplurimi citari ac evocari conſueverunt, &c. Vid. Conc. Baſ. *Seſſ.* 31. (*p.* 86.)

But hitherto very many intolerable vexatious abuſes have prevailed, while too often men have been uſed to be cited and call'd out even from the remoteſt parts to the Court of Rome, and ſometimes for ſlight and trivial buſineſſes and occaſions.

2. Such an Authority, as this pretence claimeth, muſt neceſſarily (if not withheld by continual Miracle) throw the Church into ſad bondage. All the World muſt become ſlaves to one City, its wealth muſt be derived thither, its quiet muſt depend on it. For it (not being reſtrained within any bounds of place or time, having no check upon it of equal or co-ordinate power, ſtanding upon Divine Inſtitution, and therefore immutably ſetled) muſt of its own nature become abſolute, and unlimited.

Vid. Hiſt. Conc. Trid. *p.*61. *Privilegia iſtius ſedis perpetua ſunt, divinitùs radicata, atque plantata, impingi poſſunt, transferri non poſſunt; trahi poſſunt, evelli non poſſunt.* P. Nic. *I. ad* Mich. *Imp.*

The privileges of this See are perpetual, rooted and founded upon Divine Authority, they may be daſht againſt, they cannot be removed, they may be drawn aſide, they cannot be pluck'd up.

Let it be however of right limited by Divine Laws, or Humane Canons, yet will it be continually encroaching, and ſtretching its power, until it grows enormous, and boundleſs. It will not endure to be pinched by any reſtraint. It will draw to it ſelf the collation of all preferments, *&c.*

Vid. Conc. Baſ. *Seſſ.* 31. *p* 87.

It will aſſume all things to it ſelf; trampling down all oppoſite claims of right and liberty; ſo that neither Paſtor nor People ſhall enjoy or do any thing otherwiſe than in dependence on it, and at its pleaſure.

It will be always forging new prerogatives, and interpreting all things in favour of them, and enacting ſanctions to eſtabliſh them; which none muſt preſume to conteſt.

Licèt Apoſtolica prærogativa poſſimus de qualibet Eccleſia clericum ordinare. P. Steph. *apud* Grat. *cauſ.*9. *qu.*3. *cap.*20. Though by our Apoſtolical prerogative we may ordain a Clergy-man of any Church.

It will draw to it ſelf the diſpoſal of all places; the exaction of goods. All Princes muſt become his Miniſters, and executors of his Decrees.

Hiſt. Conc. Trid. *p.* 60. ſo they pretend.
Conc. Later. 4. (*ſub* Innoc. 3.)

It will mount above all Law, and Rule; not only challenging to be uncontrollable, and unaccountable, but not enduring any reproof of its proceedings, or contradiction of its dictates: a blind Faith muſt be yielded to all its Aſſertions as infallibly true, and a blind obedience to all its Decrees, as unqueſtionably holy: whoſoever ſhall any-wiſe croſs it in word or deed, ſhall certainly be diſcountenanced, condemned; ejected from the Church; ſo that the moſt abſolute tyranny, that can be imagined, will enſue: All the World hath groaned and heavily complained of their exactions, particularly our poor Nation; it would raiſe indignation in any man to read the complaints*.

Sitq; alienus à divinis & Pontificalibus officiis, qui noluit præceptis Apoſtolicis obtemperare. Greg. *IV.* (*diſt.*19. *c.*5.) And let him have nothing at all to do with Divine and Pontifical Offices, who would not obey Apoſtolical Precepts

* *Vid.* Mat. Paris.

Oportet autem gladium eſſe ſub gladio, & Temporalem Authoritatem Spirituali ſubjici poteſtati. Bonif *VIII. Extrav. Com.*1. 8. 1.
But there muſt be a ſword under a ſword, and Temporal Authority ſubject to Spiritual.

This is conſequent on ſuch a pretence according to the very nature of things; and ſo in experience it hath happened. For,

—chefia piu officio di Pontefici aggiurgere con l'armi, & col ſorgue de Chriſtiani,&c. Guicc. *l.*11. *p.*858.

It is evident, that the Papacy hath devoured all the privileges and rights of all Orders in the Church, either granted by God, or eſtabliſhed in the ancient Canons.

Quid hodie erant Epiſcopi, niſi umbra quædam? quid plus eis reſtabat quàm baculus & mitra,&c. An. Sylv. *de geſtis Syn.* Baſ. *lib.*1.
What were Biſhops now, but a kind of ſhadows? what had they left more than a Staff and a Mitre? &c.

The *Royalties* of *Peter* are become immenſe; and conſiſtently to his practice the Pope doth allow men to tell him to his face, *that all Power in Heaven and in Earth is given unto him.*

Conc. Lat. 5. *Seſſ.* 11. *p.*129.

It belongeth to him *to judge of the whole Church.*

De omni Eccleſia jus habet judicandi. P. Gelaſ Grat. *Cauſ.*9. *q.*3. *cap.*18.

He hath *a plenitude* (as he calleth it) *of Power*, by which he can infringe any Law, or do any thing that he pleaſeth.

Secundum plenitudinem poteſtatis de jure poſſumus ſupra jus diſpenſare. Greg *decret. lib.*3. *tit.*8. *cap.*4.

It is the tenor of his Bulls; *that whoever raſhly dareth to thwart his will, ſhall incur the indignation of Almighty God; and* (as if that were not enough) *of St.* Peter, *and St. Paul alſo.*

No man muſt preſume to tax his faults; or to judge of his judgment.

Hujus culpas iſthîc redarguere præſumit mortalium nullus. Grat. *diſt.*40. *cap.*6. (*Si Papa*—) *Neque cuiquam licere de ejus judicare judicio. Cauſ.*9.*qu.*3. *cap.*10.

It is Idolatry to diſobey his commands, againſt their own Sovereign Lord.

Cùm enim obedire Apoſtolicæ ſedi ſuperbè contemnunt, ſcelus idololatriæ, teſte Samuele, incurrunt. Greg. *VII. Ep.*4.2. *Nulli fas eſt vel velle, vel poſſe tranſgredi Apoſtolicæ ſedis præcepta.* Greg. *IV. apud* Grat. *diſt.*19. *cap.*5.
No man may nor can tranſgreſs the commands of the Apoſtolick See.
—— *Ab omnibus quicquid ſtatuit, quicquid ordinat, perpetuo & irrefragabiliter obſervandum eſt. Ibid, cap.*4. (P. Steph.)
—— Whatever he decrees, whatever he ordains, muſt always and inviolably be obſerved by all.

There are who dare in plain terms call him Omnipotent, and who aſcribe *infinite* power to him. And that he is infallible, is the moſt common and plauſible opinion; ſo that at *Rome* the contrary *is erroneous, and within an inch of being heretical.*

Erronea, & hæreſi proxima. Bell. *de* P. 4. 2.

We are now told, that *If the Pope ſhould err by enjoining vices, or forbidding vertues, the Church ſhould be bound to believe vices to be good, and vertues evil, unleſs it would ſin againſt Conſcience.*

Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Eccleſia credere vitia eſſe bona, & virtutes malas, niſi vellet contra conſcientiam peccare. Bell. *de Pont.* 4.5.

The greateſt Princes muſt ſtoop to his will; otherwiſe he hath power to caſhier, and depoſe them.

Now what greater inconvenience, what more horrible iniquity, can there be, than that all God's people (that *free people*, who are *called to freedom)* ſhould be ſubject to ſo intolerable a yoke, and miſerable a ſlavery?

Gal. 5. 1. 13. 1 Pet. 2. 16.

That tyranny ſoon had crept into the *Roman* Church *Socrates* telleth us.

Papa occupavit omnia jura inferiorum Eccleſiarum, ità quòd inferiores Prælati ſunt pro nihilo. Card. Zab. *de Sch.* Innoc. *VII. p.* 560.
The Pope hath invaded all the rights of inferior Churches, ſo that all inferior Prelates are nothing ſet by.

They have rendred true that definition of *Scioppius. The Church is a ſtall, or herd, or multitude of Beaſts, or Aſſes.*

They bridle us, they harneſs us, they ſpur us, they lay Yokes and Laws upon us.

Eccleſia eſt mandra ſive grex aut multitudo jumentorum ſive aſinorum. Eccl. c. 47.

Illi nos frænant, nos loræ alligant, nos ſtimulant, nobis jugum & onus imponunt. Ib.

The greateſt tyranny that ever was invented in the world is the pretence of Infallibility: for *Dionyſius* and *Phalaris* did leave the mind free, (pretending only to diſpoſe of body and goods according to their will:) but the Pope not content to make us do and ſay what he pleaſeth, will have us alſo to think ſo; denouncing his imprecations and ſpiritual menaces if we do not.

3. Such an Authority will inevitably produce a depravation of Chriſtian Doctrine, by diſtorting it in accommodation of it to the promoting its deſigns and intereſts. It will blend Chriſtianity with worldly notions and policies.

It certainly will introduce new Doctrines, and interpret the old ones ſo as may ſerve to the advancement of the power, reputation, pomp, wealth, and pleaſure of thoſe who manage it, and of their dependents.

That which is called καπηλεύειν τ̃ λόγον τȣ̃ Θεȣ̃ to make a trade of Religion, will be the great work of the Teachers of the Church. It will turn all Divines into mercenary, ſlaviſh, deſigning Flatterers.

2 Cor. 2. 17. 1 Tim. 6. 5. Νομιζόντων πορισμὸν εἶ) τ̃ εὐσέβειαν. Suppoſing that gain is godlineſs. Ἐν προφάσει πλεονεξίας. Theſſ. 2. 5. A cloke of Covetouſneſs Κυβεία. Eph. 4. 4.

This we ſee come to paſs, Chriſtianity by the Papal influence being from its original ſimplicity transformed into quite another thing than it was; from a divine Philoſophy deſigned to improve the reaſon, to moderate the paſſions, to correct the manners of men, to prepare men for converſation with God and Angels; modelled to a ſyſteme of politick devices (of notions, of precepts, of rights,) ſerving to exalt and enrich the Pope, with his Court and Adherents, Clients and Vaſſals.

Paſce, id eſt regio more impera. Ecce duos Gladios.—— *Oravi nè deficeret.*—— Feed (*i.e.*) rule as a King. Behold two Swords.

What Doctrine of Chriſtian Theology, as it is interpreted by their Schools, hath not a direct aſpect, or doth not ſquint that way? eſpecially according to the opinions paſſant and in vogue among them.

To paſs over thoſe concerning the Pope, (his Univerſal Paſtorſhip, Judgſhip in controverſies, Power to call Councils, Preſidency in them, Superiority over them; Right to confirm, or annul them; his Infallibility; his double Sword, and Dominion (direct or indirect) over Princes; his diſpenſing in Laws, in Oaths, in Vows, in Matrimonial caſes, with all other the monſtrous prerogatives, which the ſound Doctors of *Rome*, with encouragement of that Chair, do teach.)

What doth the Doctrine concerning the exempting of the Clergy from ſecular juriſdiction, and immunity of their goods from taxes ſignify, but their entire dependence on the Pope, and their being cloſely tyed to his intereſts?

What is the exemption of Monaſtical places from the juriſdiction of Biſhops, but liſting ſo many Soldiers and Advocates to defend and advance the Papal Empire?

What meaneth the Doctrine concerning that middle Region of Souls, or Cloiſter of Purgatory, whereof the Pope holdeth the Keys; opening and ſhutting it at his pleaſure, by diſpenſation of pardons and indulgences; but that he muſt be Maſter of the Peoples condition, and of their purſe?

What meaneth the treaſure of Merits, and ſuperrogatory works, whereof he is the Steward, but a way of driving a trade, and drawing money from ſimple People, to his treaſury?

Whither doth the entangling of Folks in perpetual Vows tend, but to aſſure them in a ſlaviſh dependence on their intereſts, eternally, without evaſion or remedy; except by favourable diſpenſation from the Pope?

Why is the *opus operatum* in Sacraments taught to confer grace, but to breed a high opinion of the Prieſt, and all he doth?

Whence did the monſtrous Doctrine of Tranſubſtantiation (urged with ſo furious zeal) iſſue, but from deſign to magnify the credit of thoſe, who by ſaying of a few words can make Our God and Saviour? and withal to exerciſe a notable inſtance of their power over men, in making them to renounce their Reaſon, and Senſes?

Whither doth tend the Doctrine concerning the Maſs being a propitiatory Sacrifice for the Dead, but to engage men to leave in their Wills good ſums to offer in their behalf?

Why is the Cup withholden from the Laity, but to lay it low by ſo notable a diſtinction, in the principal myſtery of our Religion, from the Prieſthood?

Why is ſaying private Maſs (or celebrating the Communion in ſolitude) allowed, but becauſe Prieſts are pay'd for it, and live by it?

At what doth the Doctrine concerning the neceſſity of auricular Confeſſion aim, but that thereby the Prieſts may have a mighty awe on the Conſciences of all People, may dive into their Secrets, may manage their Lives as they pleaſe?

And what doth a like neceſſary particular Abſolution intend, but to ſet the Prieſt in a lofty ſtate of Authority above the People, as a Judge of his Condition, and Diſpenſer of his Salvation?

Why do they equal Eccleſiaſtical Traditions with Scripture, but that on the pretence of them they may obtrude whatever Doctrines, advantageous to their deſigns?

What drift hath the Doctrine concerning the Infallibility of Churches or Councils, but that when opportunity doth invite, he may call a company of Biſhops together to eſtabliſh what he liketh, which ever after muſt paſs for certain truth, to be contradicted by none; ſo enſlaving the minds of all men to his dictates, which always ſute to his intereſt.

What doth the prohibition of Holy Scripture drive at, but a monopoly of knowledge to themſelves, or a detaining of People in ignorance of truth and duty; ſo that they muſt be forced to rely on them for direction, muſt believe all they ſay, and blindly ſubmit to their dictates; being diſabled to detect their errours, or conteſt their opinions.

Why muſt the Sacraments be celebrated, and publick devotions exerciſed in an unknown Tongue, but that the Prieſts may ſeem to have a peculiar intereſt in them, and ability for them?

Why muſt the Prieſthood be ſo indiſpenſably forbidden Marriage, but that it may be wholly untacked from the State, and reſt addicted to him, and governable by him; that the Perſons and Wealth of Prieſts may be purely at his devotion?

To what end is the clogging Religion by multiplication of Ceremonies and Formalities, but to amuſe the People, and maintain in them a blind reverence toward the *Interpreters of the dark myſteries couched in them; and by ſeeming to encourage an exterior ſhew of Piety (or form of godlineſs) to gain reputation and advantage, whereby they might oppreſs the interior virtue and reality of it, as the Scribes and Phariſees did, although with leſs deſigns.

**Vid.* Sleid. *p. 673.*

Why is the veneration of Images and Reliques, the credence of Miracles and Legends, the undertaking of Pilgrimages, and voyages to *Rome*, and other places, more holy than ordinary; ſprinklings of Holy-water, conſecrations of baubles, (with innumerable foppiſh knacks and trinkets) ſo cheriſhed; but to keep the People in a ſlaviſh credulity and dotage; apt to be led by them whither they pleaſe, by any ſleeveleſs pretence; and in the mean while to pick various gains from them by ſuch trade?

What do all ſuch things mean, but obſcuring the native ſimplicity of Chriſtianity, whereas it being repreſented intelligible to all men, would derogate from that high admiration, which theſe men pretend to from their peculiar and profound wiſdom? And what would men ſpend for theſe toys, if they underſtood they might be good Chriſtians, and get to Heaven without them?

What doth all that pomp of Religion ſerve for, but for oſtentation of the dignity of thoſe who adminiſter it? It may be pretended for the honour of Religion, but it really conduceth to the glory of the Prieſthood; who ſhine in thoſe Pageantries.

Why is Monkery (although ſo very different from that which was in the ancient times) ſo cryed up as a ſuperlative ſtate of perfection; but that it filleth all places with ſwarms of luſty People, who are vowed Servants to him, and have little elſe to do but to advance that Authority, by which they ſubſiſt in that droniſh way of life?

In fine, peruſing the Controverſies of *Bellarmine*, or any other Champion of *Romaniſm*, do but conſider the nature and ſcope of each Doctrine, maintained by them; and you may eaſily diſcern, that ſcarce any of them but doth tend to advance the intereſt of the Pope, or of his ſworn Vaſſals.

Whereas indeed our Lord had never any ſuch deſign, to ſet up a ſort of men in ſuch diſtance above their brethren; to perk over them, and ſuck them of their goods by tricks; it only did charge People to allow their Paſtors a competent maintenance for a ſober life, with a moderate reſpect, as was needful for the common benefit of God's People; whom they were, with humility and meekneſs, to inſtruct and guide in the plain and ſimple way of Piety.

This is a grievous inconvenience; there being nothing wherein the Church is more concerned than in the preſervation of its Doctrine pure and incorrupt from the leaven of hurtful errors, influential on practice.

4. The errors in Doctrine, and miſcarriages in practice, which this Authority in favour to it ſelf would introduce, would be eſtabliſhed immovably, to the irrecoverable oppreſſion of Truth and Piety; any reformation becoming impoſſible, while it ſtandeth, or ſo far as it ſhall be able to oppoſe and obſtruct it.

While particular Churches do retain their liberty, and Paſtors their original co-ordination in any meaſure, if any Church or Biſhop ſhall offer to broach any novel Doctrine or Practice of bad import, the others may endeavour to ſtop the ſettlement or progreſs of them; each Church at leaſt may keep it ſelf ſound from contagion.

But when all Churches and Biſhops are reduced into ſubjection to one Head, ſupported by the guards of his Authority, who will dare to conteſt, or be able to withſtand, what he ſhall ſay or do? It will then be deemed high preſumption, contumacy, rebellion, to diſſent from his determinations, how falſe ſoever, or tax the practices countenanced by him however irregular and culpable.

He will aſſume to himſelf the privilege not to be croſſed in any thing; and ſoon will claim *infallibility, the mother of incorrigibility.*

No error can be ſo palpable, which that Authority will not protect and ſhroud from confutation; no practice ſo enormous, which it will not palliate, and guard from reproof.

There will be Legions of mercenary Tongues to ſpeak, and ſtipendiary Pens to write in defence of its Doctrines and Practices; ſo that whoever will undertake to oppoſe it ſhall be voted down and overwhelmed with noiſe; and ſhall incur all the diſcouragement and perſecution imaginable. So poor Truth will become utterly defenceleſs, wretched Vertue deſtitute of ſuccour or patronage.

Sleid. *lib.*4. *p.*82. *lib.*12. *p.*322. *Hiſt. Conc.* Trid. *p.*24. *Vid.* Riv. *in Caſtig. Nol. p.*525.

This is ſo in ſpeculation, and we ſee it confirmed by experience; for when from the influence of this Power (as P. *Adrian* VI. did ingenuouſly confeſs) an apparent degeneracy in Doctrine, in Diſcipline, in Practice had ſeiſed on Chriſtendom, all the world feeling it, and crying out loudly for reformation, yet how ſtiff a repugnance did the adherents to this intereſt make thereto? with what induſtry and craft did Popes endeavour to decline all means of remedy?

Centum gravamina.

What will not this Party do rather than acknowledge themſelves miſtaken or liable to error? what palliations, what ſhifts do not they uſe? what evidence of light do they not outface?

5. The ſame will induce a general corruption of manners.

For the chief Clergy partaking of its growth, and protected by its intereſt, (reciprocally ſupporting it, and being ſheltred by it from any curb or control) will ſwell into great pride and haughtineſs; will be tempted to ſcrape and hoard up wealth, by rapine, extortion, ſimony; will come to enjoy eaſe and ſloth; will be immerſed in ſenſuality and luxury, and will conſequently neglect their charge.

The inferiors will become enamoured and ambitious of dignity, and will uſe all means and arts to attain it.

Vid. ipſum Greg. *VII. Ep.*1 42 2. 45.

Thence emulation, diſcord, ſycophantry will ſpring.

Thence all Eccleſiaſtical Offices will become venal; to be purchaſed by bribes, flattery, favour.——

The higher ranks will become faſtuous, ſupercilious and domineering. The lower will baſely crouch, cogg——

See the deſcription of them in S. Bernard. *in Cant. Serm.* Guicciard. *in Suppl.*

What then muſt the People be, the Guides being ſuch?

Adv. Pelag. *in* Riv. *Caſtig. N. cap.* 8. *Vid* Ber- *Converſ. St.* Paul. *Serm.*1. *p* 87.

Were ſuch Guides like to edify the People by their Doctrine? Were they not like to damnify them by their Example?

That thus it hath happened Experienee doth ſhew; and Hiſtory doth abundantly teſtify. This was ſoon obſerved by a Pagan Hiſtorian, *Am. Marcellin.* By St. *Baſil* ὀφρυς δυτική.

What miſchief this, what ſcandal to Religion, what detriment to the Church, what ruins of Souls it produceth is viſible.

The deſcriptions of *Rome*, and of that Church by *Mantuan*, do in a lively manner repreſent the great degeneracy and corruptions of it.

6. This Authority as it would induce corruption of manners, ſo it would perpetuate it; and render the ſtate of things incorrigible.

For this *Head* of the Church, and the Supporters of his Authority will often need reformation, but never will endure it.

That will happen of any Pope, which the Fathers of *Baſil* complained of in Pope *Eugenius*.

—*Nulla unquam monitione, nulla exhortatione induci jam largo tempore potuit, ut aliquam errorum emendationem Chriſto placentem, aut notiſſimorum abuſuum correctionem in Eccleſia Sancta Dei efficere ſatageret.* Conc. Baſ *Seſſ.* 23. (*p.* 76.) *Seſſ.* 31. *p.* 89.

He could never be brought in this long time by any advice or exhortation, ſeriouſly to ſet upon any amendment of errors or correction of the moſt groſs abuſes in the Holy Church of God.

Vid Conc. Trid *p.*22.

If the Pope would (as Pope *Adrian* VI.) yet he will not be able to reform; the intereſts of his dependents croſſing it.

If there hath happened a good Pope, who deſired to reform; yet he hath been ridiculous when he endeavoured it; and found it impoſſible to reform even a few particulars in his own houſe, the incorrigible *Roman* Court.

The nature and pretended foundation of this ſpiritual Authority doth encourage it with inſuperable obſtinacy to withſtand all reformation: for whereas if any temporal Power doth grow intolerable, God's Providence by Wars and Revolutions of State, may diſpenſe a redreſs, they have prevented this; by ſuppoſing that in this caſe God hath tied his own hands; this Authority being immovably fixed in the ſame hands, from which no revolution can take it; whence from its exorbitances there can be no reſcue or relief.

7. This Authority will ſpoil him in whom it is ſeated; corrupting his mind and manners; rendring him a Scandal to Religion, and a pernicious Inſtrument of wickedneſs by the influence of his example.

It will certainly render him a Tyrant, according to the definition of *Ariſtotle*, *Pol.* 4. 10. *Cui plus licet quàm par eſt, plus vult quàm licet.* *Unde ſicut langueſcente capite, reliquum poſtea corpus morbus invadat.* *Conc.* Baſ. *Seſſ.* 23. (*p.* 64.) Whence it comes to paſs that if the Head be ſick, the reſt of the Body afterwards grows diſeaſed *Vid. Conc.* Baſ. *p.* 87. *Conc.* Conſt. *p.* 1110.

To this an uncontrollable power (bridled with no reſtraint) and impunity doth naturally tend, and accordingly hath it been——

How many notorious Reprobates, Monſters of wickedneſs, have been in that See?

Vid. diſt. 40. *cap.* 6. (*hujus culpas, etſi.*) *Vid.* Alv. Pelag. *apud.* Riv. *Cath. Orth. p.* 141. Baron. Pope *Marcellus* II. doubted whether a Pope could be ſaved. *Thuan. lib.* 15. (*p.* 566) From *John* VIII to *Leo* XI. what a rabble of Rake-hells and Sots did ſit in that Chair! Machiavel. *Hiſt. lib.* 16. *p.* 1271. Baron. *Ann.* 912. §. 8.

If we ſurvey the Lives of Popes, written by Hiſtorians moſt indifferent, or (as moſt have been) partial in favour to them, we ſhall find, at firſt good ones, Martyrs, Confeſſors, Saints — but after this exorbitant power had grown, how few good ones? how many extremely bad? The firſt Popes before *Conſtantine* were Holy men? the next were tolerable, while the Papacy kept within bounds of modeſty; but when they having ſhaken off their Maſter, and renounced allegiance to the Emperor, (*i. e.* after *Gregory* II.) few tolerable; generally they were either Rake-hells, or intolerably arrogant, inſolent, turbulent and ravenous.

Bellarmine and *Baronius* do bobb off this, by telling us that hence the providence of God is moſt apparent.

Baron. *An.* 897. § 5. It was ſaid of *Veſpaſian*, *ſolus imperantium melior*—— ſo apt is power to corrupt men. *Solus omnium ante ſe Principum in melius mutatus eſt.* Tac. *Hiſt.* 1. (*p.* 451.)

But do they call this preſerving the Church; the permiſſion of it to continue ſo long in ſuch a condition, under the prevalence of ſuch miſchiefs? when hath God deſerted any People if not then? when ſuch Impiety more than Pagan doth reign in it.

How vain is that which P. *Greg.* VII. citeth out of P. *Symmachus*, *B. Petrus perennem meritorum dotem cum hæreditate innocentiæ miſit ad poſteros.* Greg. *VII. Ep.* 8. 21.

But what in the mean time became of thoſe Souls, which by this means were ruined; what amends for the vaſt damage which Religion ſuſtained? for the introducing ſo pernicious Cuſtoms hardly to be extirpated? ——

Quòd Romanus Pontifex, ſi canonicè fuerit ordinatus, meritis B. Petri indubitanter efficitur ſanctus; was one of P. *Greg.* VII. his dictates. That the Roman Pontif, if canonically elected, is undoubtedly made holy by the merits of Bleſſed Peter.

To what a paſs of ſhameleſs wickedneſs muſt things have come, when ſuch men as *Alexander* VI. having viſibly ſuch an impure brood, ſhould be placed in this Chair?

Even after the Reformation began to curb their impudence, and render them more wary, yet had they the face to ſet *Paul* the Third there.

How unfit muſt ſuch men be, to be the Guides of all Chriſtendom; to breathe Oracles of Truth, to enact Laws of Sanctity?

Sap. 1. 5.

How improper were thoſe Veſſels of *Satan* to be Organs of that *Holy Spirit of diſcipline, which will flee deceit, and remove from thoughts that are without underſtanding, and will not abide where unrighteouſneſs cometh in.*

It will engage the Popes to make the Eccleſiaſtical Authority an Engine of advancing the Temporal concerns of his own Relations, (his Sons, his Nephews.)

What indeed is the Popedom now, but a Ladder for a Family to mount unto a great Eſtate?

Vid. Guicciard. Machiav. *Hiſt. Fl. p.* 19. *Conc.* Baſ. (*p.* 65.)

What is it, but introducing an old man into a place, by advantage whereof, a Family muſt make Hay while the Sun ſhines?

—*Cùm non ob religionem, & Dei cultum appetere Pontificatum noſtri Sacerdotes videantur, ſed ut fratrum vel nepotum, vel familiarium ingluviem & avaritiam expleant.* Plat. *in* Joh. *XVI.* (*p.*298.) Whereas our Prieſts ſeem to deſire the Popedom, not for Religion and the worſhip of God, but that they may fill the ravening appetite and covetouſneſs of their brethren, or nephews, or familiars.

This Pretence, upon divers obvious accounts, is apt to create great miſchief in the world, to the diſturbance of Civil Societies, and deſtruction or debilitation of temporal Authority, which is certainly God's Ordinance, and neceſſary to the well-being of mankind; ſo that ſuppoſing it, we may in vain *pray for Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.*

1 Tim. 2. 1, 2.

For ſuppoſe the two powers (Spiritual and Temporal) to be coordinate, and independent each of other; then muſt all Chriſtians be put into that perplexed ſtate of repugnant and incompatible obligations; concerning which our Lord ſaith; *No man can ſerve two Maſters; for either he will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other.*

Matt. 6. 24.

They will often draw ſeveral ways, and claſh in their deſigns, in their laws, in their deciſions; one willing and commanding that, which the other diſliketh and prohibiteth.

Bell. 5. 6. (*p.* 1415.)

It will be impoſſible by any certain bounds to diſtinguiſh their Juriſdiction, ſo as to prevent conteſt between them; all temporal matters being in ſome reſpect ſpiritual (as being referrible to ſpiritual ends, and in ſome manner allied to Religion) and all ſpiritual things becoming temporal, as they conduce to the ſecular peace and proſperity of States; there is nothing, which each of theſe Powers will not hook within the verge of its cognizance and juriſdiction; each will claim a right to meddle in all things; one pretending thereby to further

ther the good of the Church, the other to ſecure the intereſt of the State: and what end or remedy can there be of the differences hence ariſing; there being no third Power to arbitrate or moderate between them?

Each will proſecute its cauſe by its advantages; the one by inſtruments of temporal power, the other by ſpiritual arms of cenſures and curſes.

And in what a caſe muſt the poor People then be? how diſtracted in their conſciences, how divided in their affections, how diſcordant in their practices? according as each pretence hath influence upon them, by its different arguments or peculiar advantages?

How can any man ſatisfy himſelf in performing or refuſing obedience to either? How many (by the intricacy of the point, and contrary pulling) will be withdrawn from yielding due compliance on the one hand or the other?

What ſhall a man do, while one in caſe of diſobedience to his Commands doth brandiſh a Sword, the other thundreth out a Curſe againſt him; one threatneth death, the other exciſion from the Church; both denounce damnation?

What animoſities and contentions, what diſcompoſures and confuſions muſt this Conſtitution of things breed in every place? and how can *a Kingdom ſo divided in it ſelf ſtand*, or not *come into deſolation.*

Matt. 12. 25.

Such an advantage infallibly will make Popes affect to invade the temporal Power.

It was the reaſon, which Pope *Paſchal* alledged againſt *Henry* IV. becauſe he did *Eccleſiæ regnum auferre.*

P.Paſch.II. *Ep.* 7.

It is indeed impoſſible, that a co-ordination of theſe Powers ſhould ſubſiſt; for each will be continually encroaching on the other; each for its own defence and ſupport will continually be ſtruggling and clambring to get above the other: there will never be any quiet till one come to ſubſide and truckle under the other; Whereby the Sovereignty of the one or the other will be deſtroyed. Each of them ſoon will come to claim a Supremacy in all cauſes, and the power of both Swords; and one ſide will carry it.

It is indeed neceſſary, that men for a time continuing poſſeſſed with a reverence to the Eccleſiaſtical Authority, as independent and uncontrollable, it ſhould at laſt overthrow the temporal: by reaſon of its great advantages above it; for,

The Spiritual Power doth pretend an Eſtabliſhment purely Divine; which cannot by any accidents undergo any change, diminutions or tranſlation, to which Temporal dominions are ſubject: Its power therefore, being perpetual, irreverſible, depending immediately of God, can hardly be checked, can never be conquered.

Vid. Mach. *Hiſt. Flor. p.*18.— *Impeti poſſunt humanis præſumptionibus quæ divino ſunt judicio conſtituta, vinci autem quorumlibet poteſtate non poſſunt.* P. Gel. *Ep.*8. Felix P. *Ep.*1. (*p.*597.)

It fighteth with Tongues and Pens, which are the moſt perillous Weapons.

It can never be diſarmed, fighting with Weapons that cannot be taken away, or deprived of their edge and vigour.

It worketh by moſt powerful conſiderations upon the Conſciences and Affections of men upon pain of damnation, promiſing heaven, and threatning hell; which upon ſome men have an infinite ſway, upon all men a conſiderable influence; and thereby will be too hard for thoſe who only can grant Temporal Rewards, or inflict Temporal Puniſhments. It is ſurely a notable advantage that the Pope hath above all Princes, that he commandeth not only as a Prince, but as a Guide; ſo that whereas we are not otherwiſe bound to obey the commands of Princes, than as they appear concordant with God's Law, we muſt obſerve his commands abſolutely, as being therefore lawful, becauſe he commandeth them, that involving his aſſertion of their lawfulneſs, to which (without farther inquiry or ſcruple) we muſt ſubmit our underſtanding, his words ſufficiently authorizing his commands for juſt. We are not only obliged to obey his commands but to embrace his doctrines.

It hath continual opportunities of converſing with men; and thereby can inſinuate and ſuggeſt the obligation to obey it, with greateſt advantage, in ſecrecy, in the tendereſt ſeaſons.

It claimeth a power to have its inſtruction admitted with aſſent; and will it not inſtruct them for its own advantage? All its Aſſertions muſt be believed ---- is not this an infinite advantage?

By ſuch advantages the Spiritual Power (if admitted for ſuch as it pretendeth) will ſwallow and devour the Temporal; which will be an extreme miſchief to the world.

The very pretence doth immediately crop and curtail the natural Right of Princes; by exempting great numbers of Perſons (the participants and dependents of this Hierarchy) from ſubjection to them. By withdrawing Cauſes from their Juriſdiction. By commanding in their Territories, and drawing People out of them to their Judicatories. By having influence on their Opinions. By draining them of Wealth, *&c.*

Non enim volumus aut propter principum potentiam Eccleſiaſticam minui dignitatem, aut pro Eccleſiaſtica dignitate Principum potentiam mutilari. P. Paſch. *II. Ep.* 28, & 29. For we will not that either the Eccleſiaſtical dignity ſhould be diminiſhed, by reaſon of the Prince's power, or that the Prince's power ſhould be curtail'd for the Eccleſiaſtical dignity.

To this diſcourſe Experience abundantly doth yield its Atteſtation; for, How often have the * Popes thwarted Princes in the exerciſe of their Power; challenging their Laws and Adminiſtrations as prejudicial to Religion? as contrary to Eccleſiaſtical Liberty?

In vain did St. *Bernard,* (*de Conſid.* I.) cry, *Quid fines alienos invaditis? quid falcem veſtram in alienam meſſem extenditis?* Why do you invade other mens territories? why thruſt you your ſickle into other Mens harveſt? * *Arietes furioſos.* Bell. 5. 7.

Bodin (*l.* 9.) obſerveth, that if any Prince were a Heretick, (that is, if the Pope could pick occaſion to call him ſo) or a Tyrant (that is, in his opinion) or any-wiſe ſcandalous, the Pope would excommunicate him; and would not receive him to favour, but upon his acknowledging himſelf a feudatory to the Pope: So he drew in moſt Kingdoms to depend on him.

Vid. Tort. *T. p.* 216. Greg. *VII. Ep.* 1. 7. 112. 13, 63.

How often have they excommunicated them, and interdicted their People from entertaining communion with them?

How many Commotions, Conſpiracies, Rebellions and Inſurrections againſt Princes have they raiſed in ſeveral Countries?

How have they inveigled People from their Allegiance? How many Maſſacres and Aſſaſſinations have they cauſed? How have they depreſſed and vilified the Temporal Power.

Vid. Plat. *de* Bonif. *VIII. p.* 467. Jul. 2. *Non fine ſuſpicione, quòd illorum temporum Pontifices, qui bella extinguere, diſcordias tollere debuiſſent, ſuſcitarent ea potiùs atque nutrirent. Epiſc.* Modruſ. *in Conc.* Lat. *V. Seſſ.* 6. (*p.* 72.)

Not without ſuſpicion, that the Popes of thoſe times, who ought to have extinguiſhed wars, and put an end to diſſenſions, did rather raiſe them up, and cheriſh them.

See *Greg.* VII. *Ep.* 4. 2 8. 21.

Have they not aſſumed to themſelves Superiority over all Princes? The Emperor himſelf (the chief of Chriſtian Princes) they did call their Vaſſal, exacting an Oath from them, whereof you have a Form in the Canon Law, and a declaration of Pope *Clement* V. that it is an Oath of Fealty.

Vid. Conc. Lugd. *p.* 851.

Have they not challenged propriety in both Swords, *Ecce duo Gladii?*

How many Princes have they pretended to depoſe, and diſpoſſeſs of their Authority?

Auctoritate Apoſtolica de fratrum noſtrorum conſilio declaramus illa juramenta prædicta fidelitatis exiſtere & cenſeri debere. Clement. *lib.* 2. *Tit.* 9 *cap. unicum.*

We declare out of our Apoſtolical authority, by the advice of our Brethren, that the foreſaid oaths of fealty ought to be, and be ſo eſteemed.

Conſider the Pragmatical Sanctions, Proviſors, Compoſitions, Concordats, *&c.* which Princes have been forced to make againſt them, or with them to ſecure their Intereſt.

Many good Princes have been forced to oppoſe them, as *Henry* the Second of *England*, King *Lewis* the Twelfth of *France*, (that Juſt Prince, *Pater Patriæ) Perdam Babylonis nomen.*

Thuan. *lib.* 1.

How often have they uſed this as a pretence of raiſing and fomenting Wars? confiding in their Spiritual Arms; interdicting Princes, that would not comply with their deſigns, for advancing the intereſts not only of their See, but of their private Families?

Abutente Chriſtianorum Paſtore Chriſtianorum Principum viribus, ut privatæ ambitioni, & ſuorum libidini inſerviret. Thuan. *lib.* 1. *p.* 42. The Paſtor of Chriſtians abuſing the Power of Chriſtian Princes that he might gratify his private ambition, and the will and luſt of his Friends.

Bodin obſerveth that Pope *Nicholas* I. was the firſt who excommunicated Princes. *Platina* doth mention ſome before him: But it is remarkable, that although Pope *Leo* I. (a high ſpirited Pope *(Fortiſſimus Leo)* as *Liberatus* calleth him) was highly provoked againſt *Theodoſius* Junior; Pope *Gelaſius*, and divers of his Predeceſſors and Followers —— Pope *Gregory* II. againſt *Leo*--- *Vigilius* againſt *Juſtinian*, *&c.* yet none of them did preſume to excommunicate the Emperors.

Obſerv.

All theſe dealings are the natural reſult of this Pretence; and, ſuppoſing it well-grounded, are capable of a plauſible juſtification: for is it not fit, (ſeeing one muſt yield) that Temporal ſhould yield to Spiritual?

Indeed, granting the Papal Supremacy in Spirituals, I conceive the high flying Zelots of the *Roman* Church, who ſubject all Temporal Powers to them, have great reaſon on their ſide, for co-ordinate Power cannot ſubſiſt, and it would be only an eternal Seminary of perpetual diſcords.

The quarrel cannot otherwiſe be well compoſed than by wholly diſclaiming the fictitious and uſurped power of the Pope: for,

Two ſuch Powers (ſo inconſiſtent and croſs to each other, ſo apt to interfere, and conſequently to breed everlaſting miſchiefs to mankind between them) could not be inſtituted by God. ——

He would not appoint two different Vicegerents in his Kingdom at the ſame time. ——

But

Tort. T. p. 210.

But it is plain, that he hath inſtituted the civil Power; and endowed it with a Sword. That Princes are his Lieutenants *.

* P. Anaſt. calleth the Emperor Anaſt. *Vicarium. Epiſt.* (*p.*670.)

That in the ancient times the Popes did not claim ſuch Authority, but avowed themſelves Subjects to Princes.

Eccl. Leod. *p.* 522.

9. Conſequently this Pretence is apt to engage Chriſtian Princes againſt Chriſtianity; for they will not endure to be croſſed, to be depreſſed, to be trampled on.

This Popes often have complained of; not conſidering it was their own inſolence that cauſed it.

18. Whereas now Chriſtendom is ſplit into many parcels, ſubject to divers civil Sovereignties, it is expedient that correſpondently there ſhould be diſtinct Eccleſiaſtical Governments, independant of each other, which may comply with the reſpective civil Authorities in promoting the good and peace both of Church and State.

Secundum mutationes temporum transferuntur etiam regna terrarum; unde etiam Eccleſiaſticarum parochiarum fines in pleriſque provinciis mutari expedit & transferri. P. Paſch. *II. Ep.* 19.

It is fit, that every Prince, ſhould in all things govern all his Subjects; and none ſhould be exempted from ſubordination to his Authority: As Philoſophers, and Phyſicians of the Body; ſo Prieſts, and Phyſicians of the Soul; not in exerciſing their Function, but in taking care that they do exerciſe it duly for the honour of God, and in conſiſtence with publick good: otherwiſe many grievous inconveniences muſt enſue.

It is of perillous conſequence, that foreigners ſhould have authoritative influence upon the Subjects of any Prince; or have power to intermeddle in affairs.

Princes have a natural Right to determine with whom their Subjects ſhall have intercourſe; which is inconſiſtent with a right of Foreigners to govern or judge them in any caſe, without their leave.

Every Prince is obliged to imploy the Power entruſted to him, to the furtherance of God's Service, and encouragement of all good Works; as a Supreme power, without being liable to obſtruction from any other power.

It would irritate his power, if another ſhould be beyond his coercion.

Vid. Bod. *de Rep.* 1. 9. (*p.*195.)

It is obſervable, that the Pope by intermeddling in the affairs of Kingdoms did ſo wind himſelf into them, as to get a pretence to be Maſter of each; Princes being his Vaſſals and Feudatories.

Car les Princes Chriſtien avoient preſque tous opinion, que le Pape eſtoit abſolvement ſeigneur ſovereigne de tous les Royaumes de la Chreſtiente. Bod. *ib. p.*196. *Tort. Tort.p.*216, &c.—— Greg. *VII. Ep.*1.7.2.13. Alex. *II. Ep.*8.

Ἡ τοσαύτη διαφωνία καὶ μάχη τῶν ἐν τῇ Ἐκκλησίᾳ γίνεται, ἑκάστου τῆς μὲν τοῦ κυρίου ἡμῶν Ι. Χ. διδασκαλίας ἀφισταμένου, λογισμοὺς δέ τινας καὶ ὅρους ἰδίους ἐκδικοῦντος ἐξ αὐθεντίας, καὶ μᾶλλον ἄρχειν ἀπ' ἐναντίας τοῦ κυρίου, ἢ ἄρχεσθαι ὑπὸ τοῦ κυρίου βουλομένου. Baſ. *de Jud. Dei, T.*2.*p.*259.

So great a diſſonancy and jarring there is among men in the Church, while every one ſwerves from the Doctrine of our Lord Jeſus Chriſt, and aſſerts certain conceits and rules of his own by his own authority, and had rather rule contrary to the Lord, than be rul'd by the Lord.

11. Such an Authority is needleſs and uſeleſs; it not ſerving the ends which it pretendeth; and they being better compaſſed without it.

It pretendeth to maintain Truth; but indeed it is more apt to oppreſs it.

Truth is rather (as St. *Cyprian* wiſely obſerveth) preſerved by the multitude of Biſhops, whereof ſome will be ready to relieve it, when aſſaulted by others.

Truth cannot be ſupported merely by humane Authority; eſpecially that Authority is to be ſuſpected, which pretendeth dominion over our minds. What Controverſy, being doubtful in it ſelf, will not after his Deciſion continue doubtful? his Sentence may be eluded by interpretation as well as other Teſtimonies or Authorities.

The opinion of a man's great wiſdom or skill may be the ground of aſſent, in defect of other more cogent Arguments; but Authority of Name or Dignity is not proper to convince a man's underſtanding. Men obey, but not believe Princes more than others, if not more learned than others.

It pretendeth to maintain Order: but how? by introducing Slavery; by deſtroying all Rights; by multiplying Diſorders; by hindring Order to be quietly adminiſtred in each Country.

It pretendeth to be the only means of Unity and Concord in Opinion, by determining Controverſies: which its Advocates affirm neceſſary.

Neceſſe eſt, ut omnes fideles idem ſentiant. Bell. 1. 9. It is neceſſary that all the Faithful ſhould be of the ſame Opinion.

But how can that be neceſſary which never was *de facto*? not even in the *Roman* Church?

Hath the Pope effected this? do all his Followers agree in all points? Do they agree about his Authority? Do not they differ and diſpute about infinity of Queſtions? Are all the points frivolous, about which their Divines and Schoolmen diſpute? Why did not the Council of *Trent* it ſelf, without more ado, and keeping ſuch a diſputing, refer all to his Oracular Deciſion?

Neceſſary points may and will, by all honeſt people, be known and determined without him, by the clear Teſtimony of Scripture, by conſent of Fathers, by general Tradition. —— And other points need not to be determined.

ἱκανωτέρα ἡ θεία γραφή. Ath.

That he may be capable of that Office, he muſt be believed appointed by God thereto; which is a queſtion it ſelf to be decided without him, to ſatisfaction. His power is apt no otherwiſe to knock down Controverſies, than by depreſſing Truth; not ſuffering any Truth to be aſſerted, which doth not favour its Intereſts.

Concord was maintained and Controverſies decided without them in the ancient Church; in Synods, wherein he was not the ſole Judge, nor had obſervable influence.

The Fathers did not think ſuch Authority needful, otherwiſe they would have made more uſe of it.

Nemini præſcribentes.

A more ready way to define Controverſies, is for every one not to preſcribe to others, or to proſecute; for then men would more calmly ſee the Truth, and conſent.

It pretendeth to maintain Peace and Unity. But nothing hath raiſed more fierce Diſſenſions, or ſo many bloody Wars in Chriſtendom as it.

It is apt by tyrannical adminiſtration to become intolerable, and ſo to break the Eccleſiaſtical State; to raiſe Schiſms and Troubles.

It is like to extinguiſh genuine Charity, which is free and uncompelled.

All the Peace and Charity which it endureth, is by force and compulſion, not out of choice and good affection.

V. The Ancients did aſſert to each Biſhop a free, abſolute, independent Authority, ſubject to none, directed by none, accountable to none on Earth, in the adminiſtration of affairs properly concerning his particular Church.

This is moſt evident in St. *Cyprian*'s Writings; out of which it will not be amiſs to ſet down ſome paſſages, manifeſting the ſenſe and practice in the Church in his time, to the ſatisfaction of any ingenuous mind.

Manente concordiæ vinculo, & perſeverante Catholicæ Eccleſiæ individuo Sacramento, actum ſuum diſponit & dirigit unuſquiſq; Epiſcopus, rationem propoſiti ſui Domino redditurus. Cypr. *Ep.* 52. (*ad* Antonianum.)

The Bond of concord abiding, and the Sacrament (or Doctrine) *of the Catholick Church perſiſting undivided, every Biſhop diſpoſeth and directeth his own acts, being to render an account of his purpoſe to the Lord:* this he writeth, when he was pleading the cauſe of Pope *Cornelius* againſt *Novatian*; but then, it ſeemeth, not dreaming of his Supremacy over others.

Cæterùm ſcimus quoſdam quod ſemel imbiberint nolle deponere, nec propoſitum ſuum facilè mutare, ſed ſalvo inter Collegas, pacis & concordiæ vinculo quædam propria, quæ apud ſe ſemel ſint uſurpata, retinere; qua in re nec nos vim cuiquam facimus, aut legem damus, cùm habeat in Eccleſiæ adminiſtratione voluntatis ſuæ liberum arbitrium unuſquiſque præpoſitus, rationem actûs ſui Domino redditurus. Cypr. *Ep.*72. (*ad* Stephanum.)

Hæc ad conſcientiam tuam, frater chariſſime, & pro honore communi & pro ſimplici dilectione pertulimus, &c.

Conſenſu & auctoritate communi.

But we know that ſome will not lay down what once they have imbibed, nor will eaſily change their mind; but, the bond of peace and concord with their Collegues being preſerved, will retain ſome peculiar things, which have once been uſed by them; in which matter neither do we force any, or give law; whenas every Prelate hath in the adminiſtration of his Church the free power of his will, being to render unto the Lord an account of his acting: this, ſaith he, writing to Pope *Stephanus*, and in a friendly manner, *out of common reſpect and ſingle love*, (not out of ſervile obeiſance) acquainting him what he and his brethren in a Synod, *by common conſent and authority*, had eſtabliſhed concerning the degradation of Clergy-men, who had been ordained by Hereticks, or had lapſed into Schiſm.

Nam cùm ſtatutum ſit omnibus nobis, & æquum ſit pariter ac juſtum, ut uniuſcujuſque cauſa illic audiatur, ubi eſt crimen admiſſum, & ſingulis Paſtoribus portio gregis ſit adſcripta, quam regat unuſquiſque & gubernet, rationem actûs ſui Domino redditurus, oportet utiq; eos quibus præſumus, non circumcurſare, &c. Cypr. *Ep.*55. (*ad* Cornelium.)

For ſeeing it is ordained by us all, and it is likewiſe equal and juſt, that each man's cauſe ſhould be there heard where the crime is committed; and to each Paſtor a portion of the Flock is aſſigned, which each ſhould rule and govern, being to render an account to his Lord; thoſe indeed over whom we preſide ought not to ramble about: this, ſaith he, in his *Epiſtle* to Pope *Cornelius*, upon occaſion of ſome factious Clergy-men addreſſing themſelves to him with factious ſuggeſtions, to gain his Countenance.

Hæc tibi breviter pro noſtra mediocritate reſcripſimus, frater chariſſime; nemini præſcribentes, aut præjudicantes, quo minùs unuſquiſq; Epiſcoporum quod putat faciat, habens arbitrii ſui liberam poteſtatem. Cypr. *Ep.*73. (*ad* Jubabaianum.)

These things I have briefly written back according to our meanneſs, dear brother; preſcribing to none, nor prejudging, that every Biſhop ſhould not do what he thinks good, having a free power of his will.

Quâ in parte nemini verecundia & modeſtia noſtra præjudicat, quo minùs unuſquiſq; quod putat ſentiat, & quod ſenſerit faciat. Cypr. *Ep.*76 (*ad* Magnum.)

Nemini præſcribentes, quò minùs ſtatuat quod putat unuſquiſque Præpoſitus, actûs ſui rationem Domino redditurus; ſecundum quod Apoſtolus, &c. Ibid.

In which matter our baſhfulneſs and modeſty doth not prejudice any one; ſo that every one may not judge he thinketh, and act as he judgeth: Preſcribing to none, *ſo that every Biſhop may not reſolve what he thinks good, being to render an account to the Lord,* &c.

Supereſt ut de hac re ſinguli quid ſentiamus proferamus, neminem judicantes, aut à jure communionis aliquem ſi diverſum ſenſerit amoventes; neque enim quiſ-

It remaineth that each of us do utter his opinion about this matter, judging no man, nor removing any man, if he diſſenteth, from the right of communion;

nion; for neither doth any of us conſtitute himſelf Biſhop of Biſhops, or by tyrannical terrour driveth his Collegues to a neceſſity of obeying; whenas every Biſhop hath upon account of his liberty and authority his own free choice, and is no leſs exempted from being judged by another, than he is uncapable to judge another; but let us all expect the judgment of our Lord Jeſus Chriſt, who, and who alone, hath power both to prefer us to the government of his Church, and to judge of our acting: theſe words did St. *Cyprian* ſpeak as Proloquutor of the great Synod of Biſhops at *Carthage*; and what words could be more expreſs, or more full, in aſſertion of the Epiſcopal Liberties and Rights, againſt almoſt every branch of Romiſh pretences?

quam noſtrum Epiſcopum ſe eſſe Epiſcoporum conſtituit, aut tyrannico terrore ad obſequendi neceſſitatem Collegas ſuos adigit; quando habeat omnis Epiſcopus pro licentia libertatis & poteſtatis ſuæ arbitrium proprium, tàmque judicari ab alio non poſſit, quàm nec ipſe poteſt alterum judicare; ſed expectemus univerſi judicium Domini noſtri Jeſu Chriſti, qui unus & ſolus habet poteſtatem & præponendi nos in Eccleſiæ ſuæ gubernatione, & de actu noſtro judicandi. Cypr. *in præf. Conc.* Carthag.

He diſavoweth the practice of one Biſhop excluding another from communion for diſſent in opinion about diſputable points: He rejecteth the pretence that any man can have to be a Biſhop of Biſhops, or ſuperior to all his Brethren: He condemneth the impoſing opinions upon Biſhops, and conſtraining them to obedience; He diſclaimeth any power in one Biſhop to judge another; He aſſerteth to each Biſhop a full liberty and power to manage his own concerns according to his diſcretion; He affirmeth every Biſhop to receive his power only from *Chriſt*, and to be liable only to his judgment.

We may obſerve, that St. *Auſtin*, in his Reflections upon the Paſſages in that Synod, doth approve, yea admire that Preface, paſſing high commendations on the ſmarteſt paſſages of it which aſſert common liberty, profeſſing his own conformity in practice to them; *In this conſultation* (ſaith he) *is ſhewed a pacifick ſoul, overflowing with plenty of charity*; and, *We have therefore a free choice of inquiry granted to us by the moſt mild and moſt veracious ſpeech of Cyprian himſelf*; and, *Now if the proud and tumid minds of Hereticks dare to extol themſelves againſt the holy humility of this ſpeech— than which what can be more gentle, more humble?*

Aug. *de Bapt. cont.* Donat. *lib.* 2. 3, &c.

Habemus ergo quærendi liberum arbitrium ipſius Cypriani nobis mitiſſimo & veraciſſimo ſermone conceſſum. Lib. 3. *cap.* 3.

Nunc ſi ſe audent ſuperbæ & tumidæ cervices hæreticorum adverſus ſanctam humilitatem hujus ſententiæ extollant. Lib. 2. *cap.* 3.

Quid manſuetius, quid humilius? Lib. 3. *cap* 3.

Would St. *Auſtin* have ſwallowed thoſe Sayings, could he have ſo much applauded them, if he had known a juſt power then extant and radiant in the World, which they do impeach and ſubvert? No, I trow; he did not know, nor ſo much as dream of any ſuch; although the Pope was under his noſe while he was diſcuſſing that point, and he could hardly talk ſo much of St. *Cyprian* without thinking of Pope *Stephen*.

However let any man of ſenſe honeſtly read and weigh thoſe paſſages, conſidering who did write them, to whom he writ them, upon what occaſions he writ them, when he writ them; that he was a great Primate of the Church, a moſt holy, moſt prudent, moſt humble and meek Perſon; that he addreſſed divers of them to Biſhops of *Rome*; that many of them were touching the concerns of Popes, that he writ them in times of perſecution and diſtreſs, which produce the moſt ſober and ſerious thoughts; then let him if he can, conceive, that all Chriſtian Biſhops were then held ſubject to the Pope, or owned ſuch a power due to him as he now claimeth.

We may add a contemporary Teſtimony of the *Roman* Clergy, addreſſing to St. *Cyprian* in theſe words; *Although a mind well conſcious to it ſelf, and ſupported by the*

Quanquam benè ſibi conſcius animus, & Evangelicæ diſciplinæ vigore ſubnixus, *vigor of Evangelical diſcipline, and having in heavenly doctrines become a true witneſs to it ſelf, is wont to be content with God for its only judge; and not to deſire the praiſes, nor to dread the accuſations of another; yet they are worthy of double praiſe, who when they know they owe their conſciences to God only as judge, yet deſire alſo their actions to be approved by their brethren themſelves; the which it is no wonder that you, brother* Cyprian, *ſhould do, who according to your modeſty and natural induſtry would have us not ſo much judges as partakers of your Counſels*—— Then it ſeems the College of Cardinals, not ſo high in the inſtep as they are now, did take St. *Cyprian* to be free, and not accountable for his actions to any other Judge but God.

& verus ſibi in decretis cœleſtibus teſtis effectus, ſoleat ſolo Deo judice eſſe contentus, nec alterius aut laudes petere, aut accuſationes pertimeſcere; tamen geminatâ ſunt laude condigni, qui cum conſcientiam ſciant Deo ſoli debere ſe judici, actus tamen ſuos deſiderant etiam ab ipſis ſuis fratribus comprobari: quod te, frater Cypriane, facere non mirum eſt, qui pro tua verecundia, & ingenita induſtria conſiliorum tuorum nos non tam judices voluiſti, quàm participes inveniri—— *Cler. Rom. ad* Cypr. *Ep* 31.

That this notion of liberty did continue a good time after in the Church, we may ſee by that Canon of the *Antiochene* Synod; *ordaining that every Biſhop have power of his own Biſhoprick, govern it according to the beſt of his care and diſcretion, and provide for all the Country belonging to his City, ſo as to ordain Prieſts and Deacons, and diſpoſe things aright.*

Ἕκαστον γὰρ Ἐπίσκοπον ἐξουσίαν ἔχειν τῆς ἑαυτοῦ παροικίας, διοικεῖν κατὰ τὴν ἑκάστῳ ἐπιβάλλουσαν εὐλάβειαν, καὶ πρόνοιαν ποιεῖσθαι πάσης τῆς χώρας τῆς ὑπὸ τὴν ἑαυτοῦ πόλιν; ὡς καὶ χειροτονεῖν πρεσβυτέρους καὶ διακόνους, καὶ μετὰ κρίσεως ἕκαστα διαλαμβάνειν.—*Syn.* Ant. *Can.* 9.

The Monks of *Conſtantinople* in the Synod of *Chalcedon*, ſaid thus; *We are Sons of the Church, and have one Father, after God, our Archbiſhop:* they forgot their Sovereign Father the Pope.

Ἡμεῖς δὲ καὶ τέκνα τῆς Ἐκκλησίας ἐσμὲν, καὶ ἕνα πατέρα μετὰ τὸν Θεὸν, τὸν ἀρχιεπίσκοπον ἔχομεν. *Syn.* Chalc. *Act.* 1. *p.* 114.

The like notion may ſeem to have been then in *England*, when the Church of *Canterbury* was called *the common Mother of all under the diſpoſition of its Spouſe Jeſus Chriſt.*

Omnium noſtrum mater communis ſub Sponſi ſui Jeſu Chriſti diſpoſitione. Gervaſ. Dorob. (*p.* 1663) *apud* Twiſd. *p.* 72.

Vid. Ep. P. Celeſt. *I. in Conc.* Eph. *Act.* 2. (*p.* 324.)

VI. The Ancients did hold all Biſhops, as to their Office, originally according to Divine Inſtitution, or abſtracting from humane Sanctions framed to preſerve Order and Peace, to be equal; for that all are Succeſſors of the Apoſtles, all derive their Commiſſion and Power in the ſame tenor from God, all of them are *Ambaſſadors, Stewards, Vicars of Chriſt*; entruſted with the ſame divine Miniſteries of inſtructing, diſpenſing the Sacraments, ruling and exerciſing Diſcipline; to which Functions and Privileges the leaſt Biſhop hath right, and to greater the biggeſt cannot pretend.

One Biſhop might exceed another in Splendor, in Wealth, in Reputation, in extent of Juriſdiction, as one King may ſurpaſs another in amplitude of Territory; but as all Kings, ſo all Biſhops, are equal in Office and eſſentials of Power, derived from God.

Baron. *An.* 57. § 30. Pſ. 45. 16.

Hence they applied to them that in the *Pſalm, Inſtead of thy Fathers ſhall be thy Children, whom thou maiſt make Princes in all the earth.*

Ubicunq; fuerit Epiſcopus, ſive Romæ ſive Eugubii, &c. Hieron. *ad* Evagr. *Ep.* 85.

This was St. *Hierom*'s Doctrine in thoſe famous words; *Whereever a Biſhop be, whether at Rome or at Eugubium, at Conſtantinople or at Rhegium, at Alexandria or at Thanis, he is of the ſame worth, and of the ſame Prieſthood; the force of wealth, and lowneſs of poverty doth not render a Biſhop more high, or more low; for that all of them are Succeſſors of the Apoſtles:* to evade which plain aſſertion, they have forged diſtinctions, whereof St. *Hierom* ſurely did never think, he ſpeaking ſimply concerning Biſhops, as they ſtood by Divine Inſtitution, not according to humane Models, which gave ſome advantages over other.

That this notion did continue long in the Church, we may ſee by the Elogies of Biſhops in later Synods; for inſtance, that in the Synod of *Compeigne*; *It is convenient all Chriſtians ſhould know what kind of Office the Biſhop is---- who 'tis plain are the Vicars of Chriſt, and keep the Keys of the Kingdom of Heaven.*

Omnibus in Chriſtiana religione conſtitutis ſcire convenit quale ſit miniſterium Epiſcoporum — quos conſtat eſſe Vicarios Chriſti, & Clavigeros Regni Cœlorum, &c. Syn. Compend. *An. Dom.* 833. (*apud* Bin. *Tom* 6. *p.*361.)

And that of the Synod of *Melun*; *And though all of us unworthy, yet are the Vicars of Chriſt, and Succeſſors of his Apoſtles.*

Nos omnes licèt indigni, Chriſti tamen Vicarii, & Apoſtolorum ipſius Succeſſores. Syn. Meldenſ. *An. Dom.* 845. (*apud* Bin. *Tom.*6. *p* 402.)

In contemplation of which verity, St. *Gregory Nazianzene* obſerving the declenſion from it introduced in his times, by the ambition of ſome Prelates, did vent that famous exclamation: *O that there were not at all any preſidency, or any preference in place, and tyrannical enjoyment of prerogatives*---- which earneſt wiſh he ſurely did not mean to level againſt the Ordinance of God, but againſt that which lately began to be intruded by men: And what would the good man have wiſhed, if he had been aware of thoſe pretences about which we diſcourſe; which then did only begin to bud and peep up in the World?

Ὡς ὄφελον γε μηδὲ ἦν προεδρεία, μηδὲ τις τόπου προτίμησις, καὶ τυραννικὴ προνομία---- Greg. Naz. *Orat.*28.

1. Common practice is a good interpreter of common ſentiments in any caſe; and it therefore ſheweth, that in the primitive Church the Pope was not deemed to have a right of Univerſal Sovereignty; for if ſuch a thing had been inſtituted by God, or eſtabliſhed by the Apoſtles, the Pope certainly with evident clearneſs would have appeared to have poſſeſſed it; and would have ſometimes (I might ſay frequently, yea continually) have exerciſed it in the firſt Ages; which that he did not at all, we ſhall make, I hope, very manifeſt by reflecting on the chief paſſages occurring then; whereof indeed there is ſcarce any one, which duly weighed, doth not ſerve to overthrow the *Roman* pretence; but that matter I reſerve to another place; and ſhall propound other conſiderations, declaring the ſenſe of the Fathers; only I ſhall add, that indeed,

2. The ſtate of the moſt primitive Church did not well admit ſuch an Univerſal Sovereignty. For that did conſiſt of ſmall bodies incoherently ſituated and ſcattered about in very diſtant places, and conſequently unfit to be modelled into one political Society, or to be governed by one Head. Eſpecially conſidering their condition under Perſecution and Poverty. What convenient reſort for Direction or Juſtice could a few diſtreſſed Chriſtians in *Egypt*, *Ethiopia*, *Parthia*, *India*, *Meſopotamia*, *Syria*, *Armenia*, *Cappadocia*, and other parts, have to *Rome*? what trouble, what burthen had it been to ſeek Inſtruction, Succour, Deciſion of Caſes thence? Had they been obliged or required to do ſo, what offences, what clamours would it have raiſed? ſeeing that afterward, when Chriſtendom was connected, and compacted together; when the ſtate of Chriſtians was flouriſhing and proſperous, when paſſages were open, and the beſt of opportunities of correſpondence were afforded, yet the ſetting out of theſe pretences did cauſe great oppoſitions and ſtirs; ſeeing the exerciſe of this Authority, when it had obtained moſt vigor, did produce ſo many grievances, ſo many complaints, ſo many courſes to check and curb it, in Countries feeling the inconveniences and miſchiefs ſpringing from it?

The want of the like in the firſt Ages is a good Argument, that the cauſe of them had not yet ſprung up; Chriſtendom could not have been ſo ſtill, if there had been then ſo meddleſom a body in it, as the Pope now is.

Nobis, poſt exceſſum nobiliſſimæ memoriæ viri Fabiani, nondum eſt Epiſcopus propter rerum & temporum difficultatem conſtitutus, qui omnia iſta moderetur— *Cl. Rom. ad* Cypr. *Ep.*31.

The *Roman* Clergy in their Epiſtle to St. *Cyprian* told him, that *becauſe of the difficulty of things and times, they could not conſtitute a Biſhop who might moderate things* immediately belonging to them in their own precincts: how much **more in that ſtate of** things would a Biſhop there be fit to moderate **things over all the World**; when (as *Rigaltius* truly noteth) *the Church being then oppreſſed with various vexations, the communication of Provinces between themſelves was difficult and unfrequent.*

Variis tunc Eccleſiâ vexationibus oppreſſâ, difficilis & infrequens erat Provinciarum inter ſeſe communicatio. Rigalt. *in* Cypr. *Ep.*67.

Verum enim eſt impeditam fuiſſe eo tempore non parùm Pontificis auctoritatem —— propter perſecutiones continuas non potuiſſe Romanos Pontifices liberè exercere eam, quàm à Chriſto acceperant auctoritatem,&c. Bell. *de R. P.*2.17.

Wherefore *Bellarmine* himſelf doth confeſs, that in thoſe times, before the *Nicene* Synod *the authority of the Pope was not a little hindered, ſo that becauſe of continual perſecutions he could not freely exerciſe it.*

The Church therefore could ſo long ſubſiſt without the uſe of ſuch Authority, by the vigilance of Governors over their Flocks, and the friendly correſpondence of neighbour Churches: And if he would let it alone it might do ſo ſtill.

That could be no Divine Inſtitution, which had no vigor in the firſt and beſt times; but an Innovation raiſed by Ambition.

VII. The Ancients, when occaſion did require, did maintain their equality of Office and Authority particularly in reſpect to the *Roman* Biſhops; not only interpretatively by practice, but directly and formally in expreſs terms aſſerting it.

Niſi ſi paucis deſperatis & perditis minor eſſe videtur auctoritas Epiſcoporum in Africa conſtitutorum, qui jam de illis judicaverunt——

Thus when *Feliciſſimus* and his Complices, being rejected by St. *Cyprian*, did apply themſelves to Pope *Cornelius* for his communion and countenance, St. *Cyprian* affirmed that to be an irregular and unjuſt courſe; ſubjoining, *Except to a few deſperate and wicked Perſons, the authority of the Biſhops conſtituted in Africk, who have already judged of them, do ſeem leſs*; that is, inferior to any other Authority, particularly to that of *Rome*, unto which they had recourſe; what other meaning could he have? doth not his Argument require this meaning?

* *Fides quam expoſuerunt qui affuerunt Epiſcopi* 97 —— Hilar. *de Synodis.* (*p.*367.)

Congregatam Sanctorum Synodum. Hilar. *ibid.*

Venerabiles Antiocheni Canones. P. Nicol.*I. Ep.*9 (*p.*519)

Another inſtance is that of the Fathers of the *Antiochene* Synod, * (being 97 Biſhops) the which St. *Hilary* calleth, *a Synod of Saints congregated*, (the Decrees whereof the Catholick Church did admit into its *Code*, and the Canons whereof Popes have called *Venerable*) theſe in their Epiſtle to Pope *Julius*, complaining of his demeanour in the caſe of *Athanaſius*, did flatly aſſert to themſelves an equality with him; *They did not* (as *Sozomen* reciteth out of their Epiſtle) *therefore think it equal, that they ſhould be thought inferiors, becauſe they had not ſo big and numerous a Church.*

Οὐ παρὰ τοῦτο τὰ δεύτερα φέρειν ἠξίουν, ὅτι μὴ μεγέθει, ἢ πλήθει Ἐκκλησίας πλεονεκτοῦσιν. Soz. 3. 8.

That Pope himſelf teſtifieth the ſame in his Epiſtle to them, extant in the ſecond Apology of *Athanaſius*; *If*, ſaith he, *ye do truly* *conceive the honour of Biſhops to be equal, and the ſame*; *and ye do not, as ye write, judge of Biſhops according to the magnitude of Cities*; which aſſertion of theirs ſo flatly thwarting Papal Supremacy he doth not at all confute, yea not ſo much as contradict; and therefore reaſonably may be interpreted to yield conſent thereto; the rule, *He that holdeth his peace ſeemeth to conſent*, never holding better than in this caſe, when his Copyhold was ſo nearly touched; indeed he had been very blameable to wave ſuch an occaſion of defending ſo important a Truth; or in letting ſo peſtilent an Errour to paſs without correction or reproof.

Εἰ οὖν ἀληθῶς ἴσην καὶ τὴν αὐτὴν ἡγεῖσθε τιμὴν τῶν Ἐπισκόπων, καὶ μὴ ἐκ τοῦ μεγέθους τῶν πόλεων, ὡς γράφετε, κρίνετε τοὺς Ἐπισκόπους. P. Jul. I. *apud* Athan. *in Apol.* 2. (*p.* 744.)

Qui tacet conſentiri videtur.

After the Pope had climbed higher than at that time (upon the ladders of diſſenſion and diſſorders in the Church) yet he was reproved by *Euphemius* Biſhop of *Conſtantinople*, for preferring himſelf before his Brethren; as we may collect from thoſe words of a zealous Pope, ***We deſire not to be placed above others (as you ſay) ſo much as to have fellowſhip holy and well-pleaſing to God with all the faithful.***

Hic non tam optamus præponi aliis (ſicut prædicas) quàm cum fidelibus cunctis ſanctum & Deo placitum habere conſortium. P.Gelaſ. I. *Ep.*1 (*ad* Euphemium)

That Pope *Gregory* I. did not hold himſelf ſuperior to other Biſhops, many Sayings of his do infer; for in this he placeth the fault of the Biſhop of *Conſtantinople*, which he ſo often and ſo ſeverely reprehendeth, that he did *prefer himſelf before*, *and extol himſelf above other Biſhops*.

—In elatione ſuâ Antichriſtum præcurrit, quia ſuperbiendo ſe cæteris præponit. P. Greg. I. Ep.6.30. *Super cæteros Sacerdotes ſe extollit. ibid. Chriſti ſibi ſtudent membra judicare.* P. Greg. I. Ep.4.36. *Solus omnibus præeſſe.* Id. Ep.4.38. *——quibus (Epiſcopis) cupis temetipſum vocabulo elationis præponere. ibid.*

And would he directly aſſume that to himſelf, which he chargeth on another, although only following his poſition by conſequence?

And when *Eulogius* the Biſhop of *Alexandria* had complementally ſaid, *Sicut juſſiſtis*, *As ye commanded*; He doth thus expreſs his reſentment; *That word of command I deſire you let me not hear*; *becauſe I know who I am, and who ye are*; *by place ye are my brethren, in goodneſs fathers*; *I did not therefore command, but what ſeem'd profitable, I hinted to you.*

Quòd verbum juſſionis peto à meo auditu removeri; quia ſcio quis ſum, qui eſtis; loco enim mihi fratres eſtis, moribus patres, non ergo juſſi, ſed quæ utilia viſa ſunt, indicare curavi,&c. Greg. *I. Ep.* 7. 30. (*ad* Eulog. Alex.

That many ſuch Inſtances may not be alledged out of Antiquity, the reaſon is, becauſe the Ancient Popes did not underſtand this Power to belong to them, and therefore gave no occaſion for Biſhops to maintain their honour; or were more juſt, prudent and modeſt, than to take ſo much upon them as their Succeſſors did, upon frivolous pretences.

VIII. The ſtyle uſed by the primitive Biſhops in their applications to the *Roman* Biſhop doth ſignify, that they did not apprehend him their Sovereign, but their equal.

Brother, *Collegue*, *Fellow-biſhop*, are the terms which St. *Cyprian* doth uſe in ſpeaking about the *Roman* Biſhops, his contemporaries, *Fabianus*, *Cornelius*, *Lucius*, *Stephanus*; and in his *Epiſtles* to the three laſt of them; nor doth he ever uſe any other, importing higher reſpect due to them; as indeed his practice demonſtrateth he did not apprehend any other due; or that he did take them for his Superiors in Office. *Know now brother*, was the compellation of *Dionyſius* (Biſhop of *Alexandria*) to Pope *Stephanus*. The Synod of *Antioch*, which rejected *Paulus*

Cypr *Ep.* 4. 41. 58 67. 68 45. 49. &c.

Ἴσθι νῦν ἀδελφὲ, -- Euſeb 7. 5.

lus Samoſatenus, inſcribeth its Epiſtle to *Dionyſius* (then Biſhop of *Rome*) *and Maximus, and all our Fellow-miniſters through the world.*

The old Synod of *Arles* directeth their Epiſtle *to Signiour Sylveſter, their brother.* *Athanaſius* ſaith, *Theſe things may ſuffice, which have been written by our beloved and Fellow-miniſter Damaſus Biſhop of great Rome.* *Marcellus* inſcribed to Pope *Julius*, *to his Moſt bleſſed Fellow-miniſter.* So *Cyril* ſpake of Pope *Celeſtine* I. *Our brother and Fellow-miniſter the Biſhop of Rome.* So St. *Baſil*, and his Fellow-biſhops of the Eaſt, did inſcribe their Epiſtle, *To the beloved of God, and our moſt holy brethren and Fellow-miniſters, the unanimous Biſhops through Italy and France.* In this ſtyle do the Fathers of *Sardica* ſalute Pope *Julius*; thoſe of *Conſtantinople* Pope *Damaſus*; thoſe of *Epheſus* Pope *Celeſtine* I. *our brother and Fellow-miniſter Celeſtine*; thoſe of *Carthage* Pope *Celeſtine* I. in the very ſame terms wherein St. *Auſtin* doth ſalute *Maximinus*, a Donatiſt Biſhop, *Signiour my beloved and moſt honoured brother.* The Oriental Biſhops, *Euſtathius*, *Theophilus* and *Sylvanus*, did inſcribe their Remonſtrance to Pope *Liberius*, *To Signiour our brother and Fellow-miniſter Liberius.* So *John* of *Antioch* to *Neſtorius* writeth, *to my Maſter.* The Synod of *Illyricum* call *Elpidius*, *Our Seniour and Fellow-miniſter.*

In which Inſtances, and ſome others of later date, we may obſerve that the word κύριος, or *Dominus*, was then (as it is now) barely a term of civility, being then uſually given to any perſon of Quality, or to whom they would expreſs common reſpect; ſo that St. *Chryſoſtom* in his Epiſtles commonly doth give it not only to meaner Biſhops, but even to Prieſts; and St. *Auſtin* doth thus ſalute even *Donatiſt* Biſhops; reflecting thereon thus, *Since therefore by charity I ſerve you in this Office of writing Letters to you, I do not improperly call you Maſter, for the ſake of our one true Maſter who has commanded us ſo to do. ---- my moſt honour'd Maſter. ---- now therefore having with me my moſt honour'd Signiour and moſt reverend Presbyter,* &c. ----- *my moſt honour'd Maſter* Aſyncritus *the elder.*

Pope *Celeſtine* himſelf did ſalute the *Epheſine* Fathers, κύριοι ἀδελφοὶ, *maſters, brethren.* Even in the VI. Council, *Thomas* Biſhop of *Conſtantinople* did inſcribe according to the old ſtyle, to Pope *Vitalianus*, his *brother and Fellow-miniſter.*

The *French* Biſhops had good reaſon to expoſtulate with Pope *Nicholas* I. *You may know, that we are not, as you boaſt and brag, your Clerks; whom, if pride would ſuffer, you ought to acknowledge for your brethren and Fellow-biſhops.*

Such are the terms and titles which primitive integrity when they meant to ſpeak moſt kindly and reſpectfully did allow the Pope, being the

Διονυσίῳ καὶ Μαξίμῳ καὶ τοῖς κατὰ τὴν οἰκουμένην πᾶσι συλλειτουργοῖς ἡμῶν. Euſeb. 7. 30.

Ἱκανὰ μὲν τὰ γραφέντα παρά τε τοῦ ἀγαπητοῦ καὶ συλλειτουργοῦ Δαμάσου. Athan. *Ep. ad* Afr. (*p*.931.)

Τῷ μακαριωτάτῳ συλλειτουργῷ Ἰουλίῳ. Marcell. *ad P* Jul. Epiph. *hær*.72.

Ἀδελφοῦ καὶ συλλειτουργοῦ ἡμῶν τοῦ τῆς Ῥωμαίων Ἐκκλησίας Ἐπισκόπου——— Cyril *ad* Neſt. *in Syn.* Eph. *p.* 207.

Τοῖς θεοφιλεστάτοις καὶ ὁσιωτάτοις ἀδελφοῖς συλλειτουργοῖς κατὰ τὴν Ἰταλίαν καὶ Γαλλίαν ὁμοψύχοις Ἐπισκόποις. Baſ. *Ep*.69.

Athanaſ. *Apol*. 2. (*p*.761. 756.)

Theod. 5. 9.

Τοῦ ἀδελφοῦ καὶ συλλειτουργοῦ ἡμῶν Κελεστίνου. *Syn*. Eph. *p*.217.

Domino dilectiſſimo & honoratiſſimo fratri.—— *Conc*. Afr.

Domino dilectiſſimo & honorabili fratri Maximino. Aug. *Ep*.203.

Κυρίῳ ἀδελφῷ, καὶ συλλειτουργῷ Λιβερίῳ Εὐστάθιος, Θεόφιλος, Σιλβανὸς ἐν Κυρίῳ χαίρειν ——— Socr.4.12.

Τῷ δεσπότῃ μου. *Conc*. Eph. *p*.202.

Τὸν κύριον ἡμῶν καὶ συλλειτουργόν. Theod. 4. 9.

Cùm ergò vel hoc ipſo officio literarum per charitatem tibi ſerviam, non abſurdè te Dominum voco, propter unum & verum Dominum noſtrum qui nobis iſta præcepit. Aug. *Ep*.103.

Δέσποτά μου τιμιώτατε. Chryſ. *Ep* 26.

Νῦν γοῦν ἐπιλαβόμενοι τοῦ Κυρίου μου τιμιωτάτου καὶ εὐλαβεστάτου Πρεσβυτέρου. Chryſ. *Ep*.26.

Δεσπότην μου τιμιώτατον Ἀσύγκριτον τὸν Πρεσβύτερον. *Ep*.68 (71,75,77,84,91,&c.)

Κύριοι ἀδελφοί. P. Celeſt. *I. Ep. ad Syn.* Eph. *Act*.2. (*p*.324.)

Conc. 6. *Act*.13. *p*. 224.

Scias nos non tuos eſſe, ut te jactas & extollis, Clericos, quos ut fratres & Coepiſcopos recognoſcere, ſi elatio permitteret, debueras. *An*. Franc. *Pith*. (*An*.858.)

the ſame which all Biſhops did give to one another; (as may be ſeen in all ſolemn addreſſes, and reports concerning them:) which is an Argument ſufficiently plain, that Biſhops in thoſe times did not take themſelves to be the Pope's Subjects, or his inferiors in Office; but his Fellows and Mates, co-ordinate in rank.

Were not theſe improper terms for an ordinary Gentleman, or Nobleman to accoſt his Prince in? yet hardly is there ſuch a diſtance between any Prince and his Peers, as there is between a modern Pope and other Biſhops.

It would now be taken for a great arrogance and ſawcineſs, for an underling Biſhop to addreſs to the Pope in ſuch language, or to ſpeak of him in that manner; which is a ſign that the World is altered in its notion of him, and that he beareth a higher conceit of himſelf than his primitive Anceſtors did. Now nothing but *Beatiſſimus Pater, moſt bleſſed Father*, and *Dominus noſter Papa, our Lord the Pope*, in the higheſt ſenſe will ſatisfy him.

Now a Pope in a General Synod, in a ſolemn Oration, could be told to his Face, that *the moſt Holy Senate* of Cardinals had choſen *a Brother into a Father, a Collegue into a Lord.* Verily ſo it is now, but not ſo anciently.

Verè divinâ providentiâ factum cenſendum eſt, quòd te ſacerrimus iſte Senatus—— Fratrem, & ità dixerim Filium in Patrem, Collegam in Dominum— elegerint, aſſumpſerint, adoraverint. Balt. Delrio. *in Conc.* Later. *ad* Leonem *X. Seſſ.*8. (*p.*85.)

In the ſame ancient times, the ſtyle of the *Roman* Biſhops writing to other Biſhops was the ſame; he calling them Brethren and Fellow-miniſters.

So did *Cornelius* write to *Fabius* of *Antioch, beloved brother*; ſo did he call all other Biſhops, ---- *be it known to all our Fellow-biſhops and brethren.* So *Julius* to the *Oriental* Biſhops, *To our beloved brethren.* So *Liberius* to the *Macedonian* Biſhops, *To our beloved brethren and Fellow-miniſters:* and to the *Oriental* Biſhops, *To our brethren and Fellow-biſhops.* So *Damaſus* to the Biſhops of *Illyricum.* So *Leo* himſelf frequently in his Epiſtles. So Pope *Celeſtine* calleth *John* of *Antioch, Moſt honoured brother*; to *Cyril* and to *Neſtorius* himſelf, *Beloved brother*; to the Fathers of *Epheſus, Signiours brethren.* Pope *Gelaſius* to the Biſhops of *Dardania, Your brotherhood.* St. *Gregory* to *Cyriacus, Our brother and Fellow-prieſt, Cyriacus.*

Ἀδελφὲ ἀγαπητέ. Euſeb 6.43.

Omnibus Co-epiſcopis noſtris & fratribus innoteſcat. P. Corn. *apud* Cypr. *Epiſt.* 48.

Ἀγαπητοῖς ἀδελφοῖς. Athan. *p.*739.

Ἀγαπητοῖς ἀδελφοῖς καὶ συλλειτουργοῖς. Socr. 4. 12.

Fratribus & Co-epiſcopis. Hil. *frag. p.* 450.

Soz. 6. 23.

Τιμιώτατε ἀδελφέ. *Conc.* Eph. *p.*196.

Τῷ ἀγαπητῷ ἀδελφῷ. *p.*179, 183.

Κύριοι ἀδελφοί. *Act.*2. *p.*324.

Fraternitas Veſtra. P. Gelaſ. *Ep.* 12.

Greg. — *Epiſt.*6.24. *Fratris & Conſacerdotis noſtri Cyriaci.*——

If it be ſaid the Popes did write ſo then out of condeſcenſion, or humility and modeſty; it may be replied, that if really there was ſuch a difference as is now pretended, it may ſeem rather affectation, and indecency or mockery: for it would have more become the Pope to maintain the majeſty and authority of his place, by appellations apt to cheriſh their reverence, than to collogue with them in terms void of reality; or ſignifying that equality which he did not mean.

But *Bellarmine* hath found out one inſtance (which he maketh much of) of Pope *Damaſus*, who writing (not as he alledgeth, to the Fathers of *Conſtantinople*, * but) to certain *Eaſtern* Biſhops, calleth them *moſt honoured Sons.* That whole Epiſtle I do fear to be foiſted into *Theodoret*; for it cometh in abruptly; and doth not much become ſuch a man: and

Bell. 2. 14. Theod. 5. 10.

* Valeſ. *in* Theod. *ib* υἱοὶ τιμιώτατοι.

and if it be ſuppoſed genuine, I ſhould ſuſpect ſome corruption in the place; for why, if he writ to Biſhops, ſhould he uſe a ſtyle ſo unſutable to thoſe times, and ſo different from that of his Predeceſſors, and Succeſſors? why ſhould there be ſuch a diſparity between his own ſtyle now and at other times? for writing to the Biſhops of *Illyricum* he calleth them, *beloved brethren*; why then is he ſo inconſtant and partial, as to yield theſe *Oriental* Biſhops leſs reſpect? wherefore perhaps υἱοὶ was thruſt in for ἀδελφοί or perhaps the word Ἐπισκόποις was intruded, and he did write to Lay-men; * *thoſe who governed the Eaſt*, who well might be called *moſt honoured Sons*; otherwiſe the *Epithet* doth not ſeem well to ſute; but however, a ſingle example of arrogance or ſtatelineſs, (or of what ſhall I call it?) is not to be ſet againſt ſo many modeſt and mannerly ones.

Ἀγαπητοῖς ἀδελφοῖς. Soz. 6.23.

* Τοῖς τῆς ἑώας ἰθύνουσι.

In fine, that this Salutation doth not always imply Superiority, we may be aſſured by that inſcription of *Alexander*, Biſhop of *Theſſalonica*, to *Athanaſius* of *Alexandria*, *To my beloved Son and unanimous Collegue Athanaſius*.

Ἀγαπητῷ υἱῷ καὶ ὁμοψύχῳ συλλειτουργῷ Ἀθανασίῳ. *Apud* Athan. *Apol.* 2. *p.* 783.

IX. The ground of that eminence, which the *Roman* Biſhop did obtain in the Church, ſo as in order to precede other Biſhops, doth ſhake this pretence.

The Church of *Rome* was indeed allowed to be *the principal Church*, as St. *Cyprian* calleth it; but why? was it preferred by Divine Inſtitution? no ſurely, Chriſtianity did not make Laws of that nature, or conſtitute differences of places. Was it in regard to the ſucceſſion of St. *Peter*? no; that was a ſlim upſtart device; that did not hold in *Antioch*, nor in other Apoſtolical Churches.

Eccleſia principalis. Cypr. *Ep.* 55.

But it was for a more ſubſtantial reaſon; the very ſame, on which the dignity and preeminency of other Churches was founded; that is, the dignity, magnitude, opulency, opportunity of that City in which the Biſhop of *Rome* did preſide; together with the conſequent numerouſneſs, quality and wealth of his flock; which gave him many great advantages above other his Fellow-biſhops: It was (ſaith *Rigaltius*) called by St. *Cyprian* the principal Church, *becauſe conſtituted in the principal City*.

Eccleſia principalis, id eſt in urbe principali conſtituta. Rigalt. *in* Cypr. *Ep.* 55.

That Church in the very times of ſevereſt Perſecutions, *by the providence of God* (as Pope *Cornelius* ſaid in his Epiſtle to *Fabius*) *had a rich and plentiful number, with a moſt great and innumerable people*; ſo that he reckoneth forty four *Presbyters*, ſeven *Deacons*, (in imitation of the number in the *Acts*,) ſeven *Sub-deacons*, forty two *Acoluthi*, fifty two others of the inferior Clergy, and above fifteen hundred Alms-people.

Διὰ τὴν τοῦ Θεοῦ πρόνοιαν πλούσιός τε καὶ πληθύων ἀριθμὸς μετὰ μεγίστου καὶ ἀναριθμήτου λαοῦ. Euſeb. 6.43.

Et quanquam ſciam, frater, pro mutua dilectione quam debemus & exhibemus invicem nobis florentiſſimo illic Clero tecum præſidenti, & ſanctiſſimæ atque ampliſſimæ plebi, legere te ſemper literas noſtras—— Cypr. *Ep.* 55. (*ad* Corn.)

To that Church there muſt needs have been a great reſort of Chriſtians, going to the ſeat of the Empire in purſuit of buſineſs; as in proportion there was to each other *Metropolis*; according to that Canon of the *Antiochene* Synod, which ordered, that *the Biſhop of each Metropolis ſhould take care of the whole Province, becauſe all that had buſineſs did reſort to the Metropolis.*

Καὶ τὴν φροντίδα ἀναδέχεσθαι πάσης τῆς ἐπαρχίας.

Διὰ τὸ ἐν τῇ Μητροπόλει πανταχόθεν συντρέχειν πάντας τοὺς τὰ πράγματα ἔχοντας. *Syn.* Ant. *Can.* 9.

That Church was moſt able to yield help and ſuccour to them who needed it; and accordingly did uſe to do it; according to that of *Dionyſius* (Biſhop of *Corinth*) in his Epiſtle to Biſhop *Soter* of *Rome*; *This* (ſaith he) *is your cuſtom from the beginning, in divers ways to do good to the brethren, and to ſend ſupplies to many Churches in every City, ſo refreſhing the poverty of thoſe who want* ——

Ἐξ ἀρχῆς γὰρ ὑμῖν ἔθος ἐστὶ τοῦτο, πάντας μὲν ἀδελφοὺς ποικίλως εὐεργετεῖν, Ἐκκλησίαις τε πολλαῖς ταῖς κατὰ πᾶσαν πόλιν ἐφόδια πέμπειν, ὧδε μὲν τὴν τῶν δεομένων πενίαν ἀναψύχοντας, &c. Dionyſ. Corinth. *apud* Euſeb. 4. 23.

Whence it is no wonder, that the Head of that Church did get moſt reputation, and the privilege of precedence without competition.

To this Church (ſaid *Irenæus*) *it is neceſſary that every Church (that is, the faithful who are all about) ſhould reſort, becauſe of its more powerful principality*; what is meant by that *reſort*, will be eaſy to him, who conſidereth how men here are wont to go up to *London*, drawn thither by intereſts of *Trade, Law*, &c. What he did underſtand *by more powerful principality*, the words themſelves do ſignify, which exactly do agree to the Power and Grandure of the Imperial City; but do not well ſute to the Authority of a Church; eſpecially then when no Church did appear to have either Principality or Puiſſance. And that ſence may clearly be evinced by the context, wherein it doth appear, that St. *Irenæus* doth not alledge the judicial Authority of the *Roman* Church, but its credible Teſtimony, which thereby became more conſiderable, becauſe Chriſtians commonly had occaſions of recourſe to it.

Ad hanc Eccleſiam, propter potentiorem principalitatem, neceſſe eſt omnem convenire Eccleſiam, hoc eſt, eos qui ſunt ubiq; fideles. Iren. 3. 3.

(Δυνατωτέραν ἀρχὴν, I conjecture he ſaid.)

Such a reaſon of precedence St. *Cyprian* giveth in another caſe, *Becauſe* (ſaith he) *Rome for its magnitude out to precede Carthage.*

Quoniam pro magnitudine ſua debeat Carthaginem Roma præcedere. Cypr. *Ep.* 49.

For this reaſon a *Pagan* Hiſtorian did obſerve the *Roman* Biſhop *had a greater authority* (that is, a greater intereſt and reputation) *than other Biſhops.*

Authoritate qua potiores æternæ urbis Epiſcopi. Amm. Marcell. *lib.* 15. (*p.* 47.)

This reaſon *Theodoret* doth aſſign in his Epiſtle to Pope *Leo*, wherein he doth highly complement and cajole him; *for this City* (ſaith he) *is the greateſt, and moſt ſplendid, and preſiding over the world; and flowing with multitude of people; and which moreover hath produced the Empire now governing.* ----

Ἡ γὰρ αὐτὴ πασῶν μεγίστη, καὶ λαμπροτάτη, καὶ τῆς οἰκουμένης προκαθημένη, καὶ τῷ πλήθει τῶν οἰκητόρων κυμαίνουσα· πρὸς δὲ τούτοις καὶ νῦν κρατοῦσαν ἡγεμονίαν ἐβλάστησε —— Theod. *Ep.* 113.

This is the ſole ground upon which the greateſt of all ancient Synods, that of *Chalcedon*, did affirm the Papal eminency to be founded; for *to the throne* (ſay they) *of ancient Rome, becauſe that was the royal City, the Fathers reaſonably conferred the privileges*: the fountain of Papal eminence was in their judgment not any divine Inſtitution, not the Authority of Saint *Peter* deriving it ſelf to his Succeſſors; but the conceſſion of the Fathers, who were moved to grant it upon account that *Rome* was the *Imperial City*.

Τῷ θρόνῳ τῆς πρεσβυτέρας Ῥώμης διὰ τὸ βασιλεύειν πόλιν ἐκείνην οἱ Πατέρες οἰκότως ἀποδεδώκασι τὰ πρεσβεῖα. *Syn.* Chalc. *Act.* 16 *Can.* 28.

To the ſame purpoſe the Empreſs *Placidia*, in her Epiſtle to *Theodoſius* in behalf of Pope *Leo*, ſaith, *It becometh us to preſerve to this City (the which is miſtreſs of all lands) a reverence in all things.*

Πρέπει ἡμᾶς ταύτῃ τῇ μεγίστῃ πόλει, ἥτις δέσποινα πασῶν ὑπάρχει τῶν γῶν, ἐν πᾶσι τὸ σέβας περιφυλάξαι. Placid. *in Syn.* Chalc. *p.* 27.

This reaſon had indeed in it much of equity, of decency, of conveniency; it was equal that he ſhould have the preference, and more than common reſpect, who was thence enabled and engaged to do moſt ſervice to Religion. It was decent, that out of conformity to the State, and in reſpect to the Imperial Court and Senate, the Paſtor of that place ſhould be graced with repute; it was convenient, that he who reſided in the centre of all buſineſs, and had the greateſt influence upon affairs, who was the Emperor's chief Councellor for direction, and Inſtrument for execution of Eccleſiaſtical affairs, ſhould not be put behind others.

Hence did the Fathers of the Second General Synod advance the Biſhop of *Conſtantinople to the next privileges of honour after the Biſhop of Rome, becauſe it was new Rome,* and a Seat of the Empire.

Τὸν μέντοι Κωνσταντινουπόλεως Ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὸν τῆς Ῥώμης Ἐπίσκοπον διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην —— *Syn.* Conſt. *Can.*3.

And the Fathers of *Chalcedon* aſſigned *equal privileges to the moſt Holy See of Rome, with good reaſon* (ſay they) *judging, that the City, which was honoured with the Royalty and Senate, and which*(otherwiſe) *did enjoy equal privileges with the ancient Royal Rome, ſhould likewiſe in Eccleſiaſtical affairs be magnified as it, being ſecond after it.*

Τὰ ἴσα πρεσβεῖα ἐπένειμαν τῷ τῆς νέας Ῥώμης ἁγιωτάτῳ θρόνῳ, εὐλόγως κρίναντες τὴν βασιλείᾳ καὶ συγκλήτῳ τιμηθεῖσαν πόλιν, καὶ τῶν ἴσων ἀπολαύουσαν πρεσβείων τῇ πρεσβυτέρᾳ βασιλίδι Ῥώμῃ, καὶ ἐν τοῖς Ἐκκλησιαστικοῖς ὡς ἐκείνην μεγαλύνεσθαι πράγμασι, δευτέραν μετ᾽ ἐκείνην ὑπάρχουσαν. *Syn.* Chal. *Can.*28.

Indeed upon this ſcore the Church of *Conſtantinople* is ſaid to have aſpired to the ſupreme Principality, when it had the advantage over old *Rome*, the Empire being extinguiſhed there; and ſometime was ſtyled, *the Head of all Churches.*

Sacroſanctam quoque hujus religioſiſſimæ civitatis Eccleſiam, & matrem noſtræ pietatis, & Chriſtianorum Orthodoxæ religionis omnium, & ejuſdem Regiæ urbis ſanctiſſimam ſedem,&c. Imp. Leo. *Cod. Lib.*1. *Tit.*2. § 16.

The Holy Cqurch of this moſt religious City, the Mother of our devotion, and of all orthodox Chriſtians, and the moſt holy See of that imperial City.

Bonifacius III. *à Phoca Imperatore obtinuit, magnâ tamen contentione, ut ſedes B. Petri Apoſtoli, quæ caput eſt omnium Eccleſiarum, ità & diceretur, & haberetur ab omnibus; quem quidem locum Eccleſia Conſtantinopolitana ſibi vendicare conabatur; faventibus interdum Principibus, affirmantibúſq; eo loci primam ſedem eſſe debere, ubi Imperii caput eſſet.* Plat. *in* Bonif. *III.* (*p.*161.)

Boniface *III.* (though with a great deal of ſtir) obtained of the Emperor Phocas, that the See of Saint Peter the Apoſtle, which is the head of all Churches, ſhould be ſo called and accounted by all; which dignity the Church of Conſtantinople did indeed endeavour to aſſert to it ſelf, Princes ſometimes favouring them, and affirming that there the chief See ought to be where the head of the Empire was.

Phocas rogante Papâ Bonifacio ſtatuit ſedem Romanæ Eccleſiæ caput eſſe omnium Eccleſiarum, quia Eccleſia Conſtantinopolitana primam ſe omnium Eccleſiarnm ſcribebat. Anaſtaſ. *in* Bonif. *III. Idem* Sabellicus, Blondus, Lætus, *&c. tradunt.*

Phocas at the entreaty of Pope Boniface appointed that the Roman See ſhould be the head of all Churches, becauſe the Church of Conſtantinople wrote her ſelf the chief of all Churches.

It is alſo natural and can hardly be otherwiſe, but that the Biſhop of a chief City, finding himſelf to exceed in wealth, in power, in advantages of friendſhips, dependencies, *&c.* ſhould not affect to raiſe himſelf above the level: it is an ambition, that eaſily will ſeize on the moſt moderate, and otherwiſe religious minds. Pope *Leo* objected it to *Anatolius*, and Pope *Gregory* to *John* (from his auſtere life called *the Faſter.*)

Upon the like account it was, that the Biſhops of other Cities did mount to a preeminency, *Metropolitane, Primatical, Patriarchal.*

Thence it was that the Biſhop of *Alexandria* before *Conſtantine*'s time, did acquire the honour of ſecond place to *Rome*; becauſe that City, being head of a moſt rich and populous Nation, did in magnitude and opulency (as *Gregory Nazianzene* ſaith) *approach next to Rome, ſo as hardly to yield the next place to it.*

Ὑμεῖς ἡ μεγάλη πόλις, οἱ μετὰ τὴν πρώτην εὐθέως, ἢ μηδὲ τοῦτο παραχωροῦντες. Greg. Naz. *Orat.* 27. Ἡ Ἀλεξανδρέων μεγαλόπολις. Evagr. 2. 4. & *paſſim.*

Upon that account alſo did *Antioch* get the next place; as being the moſt large, flouriſhing, commanding City of the Eaſt; *the which* (as *Joſephus* ſaith) *for bigneſs and for other advantages had without controverſy the third place in all the world ſubject to the Romans*; and the which *St. *Chryſoſtom* calleth *the head of all Cities ſeated in the Eaſt.*

Ἡ μητρόπολις ἐστὶ τῆς Συρίας, μεγέθους ἕνεκα καὶ τῆς ἄλλης εὐδαιμονίας

τρίτον ἀδηρίτως ἐπὶ τῆς ὑπὸ Ῥωμαίοις οἰκουμένης ἔχουσα τόπον. Joſeph *de Bello* Jud. 3. 3.

* Πόλις αὕτη μεγάλη, καὶ τῶν ὑπὸ τὴν ἕω κειμένων ἡ κεφαλή. Chryſ. ἀνδρ. β′.

St. *Baſil* ſeemeth to call the Church thereof the principal in the world; for *what* (ſaith he) *can be more opportune to the Churches over the world than the Church of Antioch? the which if it ſhould happen to be reduced to concord, nothing would hinder, but that as a ſound head it would ſupply health to the whole body.*

Τί δ' ἂν γένοιτο τῶν κατὰ τὴν οἰκουμένην Ἐκκλησίαις τῆς Ἀντιοχείας καιριώτερον; ἣν εἰ συνέβη πρὸς ὁμόνοιαν ἐπανελθεῖν, οὐδὲν ἐκώλυεν, ὥσπερ κεφαλὴν ἐρρωμένην, παντὶ τῷ σώματι ἐπιχορηγεῖν τὴν ὑγίειαν. Baſ. *Ep.* 48. (*ad* Athanaſ.)

Upon the ſame account the Biſhop of *Carthage* did obtain the privilege to be ſtanding Primate of his Province (although other Primacies there were not fixed to places, but followed Seniority) and a kind of Patriarch over all the *African* Provinces.

Hence did *Cæſarea*, as exceeding in temporal advantages, and being the Political *Metropolis* of *Paleſtine*, o'ertop *Jeruſalem*, that moſt ancient, noble, and venerable City, the ſource of our Religion.

It was indeed the general Rule and Practice to conform the privileges of Eccleſiaſtical dignity in a proportion convenient to thoſe of the ſecular Government; as the Synod of *Antioch* in expreſs terms did ordain; the ninth Canon whereof runneth thus; *The Biſhops in every Province ought to know, that the Biſhop preſiding in the Metropolis doth undertake the care of all the Province; becauſe all that have buſineſs do meet together in the Metropolis; whence it hath been ordained, that he ſhould precede in honour, and that the Biſhops ſhould do nothing extraordinary without him; according to a more ancient Canon holding from our Fathers*; (that is, according to the 34th. Canon of the Apoſtles.)

Τοὺς ἐν ἑκάστῃ ἐπαρχίᾳ Ἐπισκόπους εἰδέναι χρὴ τὸν ἐν τῇ Μητροπόλει προεστῶτα Ἐπίσκοπον, (καὶ) τὴν φροντίδα ἀναδέχεσθαι πάσης τῆς ἐπαρχίας· διὰ τὸ ἐν τῇ Μητροπόλει συντρέχειν πάντας τοὺς τὰ πράγματα ἔχοντας· ὅθεν ἔδοξε καὶ τῇ τιμῇ προηγεῖσθαι αὐτόν, μηδέν τε πράττειν περιττὸν τοὺς λοιποὺς Ἐπισκόπους ἄνευ αὐτοῦ, κατὰ τὸν ἀρχαιότερον κρατήσαντα ἐκ τῶν πατέρων ἡμῶν Κανόνα. *Syn.* Ant. *Can.* 9. *Syn.* Chalc. 17.

It is true, that the Fathers do ſometimes mention the Church of *Rome* being founded by the two great Apoſtles, or the ſucceſſion of the *Roman* Biſhop to them in Paſtoral charge, as a ſpecial ornament of that Church, and a congruous ground of reſpect to that Biſhop, whereby they *did honour the memory of Saint Peter:* but even ſome of thoſe, who did acknowledge this, did not avow it as a ſufficient ground of preeminence, none did admit it for an argument of authoritative Superiority.

Sedis Apoſtolicæ primatum S Petri meritum, (qui Princeps eſt Epiſcopalis coronæ) Romanæ dignitas Civitatis, ſacræ etiam Synodi firmavit authoritas. Valent. *Nov.* 24. *in fin. Cod.* Theod.

St. *Cyprian* did call the *Roman* See *the chair of Saint Peter*, and *the principal Church*; yet he diſclaimed any authority of the *Roman* Biſhops above his Brethren. Cypr. *Ep.* 55. 52.

Firmilian did take notice, that Pope *Stephanus did glory in the place of his Biſhoprick, and contend that he held the ſucceſſion of Peter*; yet did not he think himſelf thereby obliged to ſubmit to his authority, or follow his judgment; but ſharply did reprehend him as a favourer of Hereticks, an author of Schiſms, and one who had cut himſelf off from the communion of his brethren.

Atque ego in hac parte juſtè indignor ad hanc tam apertam & manifeſtam Stephani ſtultitiam, quòd qui ſic de Epiſcopatûs ſui loco gloriatur, & ſe ſucceſſionem Petri tenere contendit——

Stephanus qui per ſucceſſionem Cathedram Petri habere ſe prædicat—— Firmil. *apud* Cypr. *Ep* 75.

Φέρειν μὲν γὰρ πᾶσι φιλοτιμίαν τὴν Ῥωμαίων Ἐκκλησίαν ἐν τοῖς γράμμασιν ὡμολόγουν, ὡς Ἀποστόλων φροντιστήριον καὶ εὐσεβείας Μητρόπολιν ἐξ ἀρχῆς γεγενημένην· εἰ καὶ ἐξ ἕω ἐνεδήμησαν αὐτῇ οἱ τοῦ δόγματος ἐξηγηταί· οὐ παρὰ τοῦτο δὲ τὰ δευτερεῖα φέρειν ἠξίουν ὅτι μὴ μεγέθει ἢ πλήθει Ἐκκλησίας πλεονεκτοῦσιν. Soz. 3. 8.

The Fathers of the *Antiochene* Synod *did confeſs, that in writings all did willingly honour the Roman Church, as having been from the beginning the School of the Apoſtles, and the Metropolis of Religion; although yet from the Eaſt the inſtructors of the Chriſtian Doctrine did go and reſide there; but from hence they deſired not to be deemed inferiors; becauſe they did not exceed in the greatneſs and numerouſneſs of their Church.* They allowed ſome regard (though faintly and with reſervation) to the *Roman* Church upon account of their Apoſtolical foundation; they implied a ſtronger ground of pretence from the grandeur of that City; yet did not they therefore grant themſelves to be inferiors; at leaſt as to any ſubſtantial Privilege, importing Authority.

If by Divine right, upon account of his ſucceſſion to Saint *Peter*, he had ſuch preeminence, why are the other cauſes reckoned, as if they could add any thing to God's Inſtitution, or as if that did need humane confirmation? The pretence to that ſurely was weak, which did need corroboration, and to be propp'd by worldly conſiderations.

Indeed, whereas the Apoſtles did found many Churches, exerciſing *Apoſtolical* authority over them (eminently containing the *Epiſcopal*) why in conſcience ſhould one claim privileges on that ſcore rather than, or above the reſt?

Τῆς πρεσβυτάτης καὶ ὄντως Ἀποστολικῆς Ἐκκλησίας---

Why ſhould the See of *Antioch*, that moſt ancient and truly Apoſtolical Church, where the Chriſtian name began, where Saint *Peter* at firſt (as they ſay) did ſit Biſhop for ſeven years, be poſtponed to *Alexandria?*

Ep. Synod. Conſt. Theodoret. *hiſt. l.* 5. *c.* 9. *p.* 211. *Quæ quantumlibet à Petro ante Alexandrinam fuerat inſtituta, tamen quoniam præfecturâ Alexandrina Auguſtalis dicta —— longè præſtabat Syriæ præfecturæ, &c.* Baron. *Ann.* 39. §. 10.

Epiph. *Synod.* Conſtant. *ibid.* Τῆς δέ γε μητρὸς ἁπασῶν τῶν Ἐκκλησιῶν ἡ ἐν Ἱεροσολύμοις.

Eſpecially why ſhould the Church of *Jeruſalem*, the Seat of our Lord himſelf, the mother of all Churches, the fountain of Chriſtian Doctrine, the firſt Conſiſtory of the Apoſtles, ennobled by ſo many glorious performances (by the Life, Preaching, Miracles, Death, Burial, Reſurrection, Aſcenſion of our Saviour; by the firſt preaching of the Apoſtles, the effuſion of the Holy Spirit, the Converſion of ſo many People, and Conſtitution of the firſt Church, and Celebration of the firſt Synods) upon theſe conſiderations not obtain preeminence to other Churches, but in honour be caſt behind divers others; and as to Power be ſubjected to *Cæſarea*, the Metropolis of *Paleſtine?*

Optat. *l.* 6. (*p* 169.) Hier. *Ep.* 61. *Conc.* Nic. *Can.* 7.

Majores enim in inſtituendis ſedibus Eccleſiarum non aliam iniiſſe rationem, quam ſecundum diviſionem Provinciarum, & Prærogativas à Romanis anteà ſtabilitas, quàm plurima ſunt exempla. Baron. *Anno* 39. 10.

The true reaſon of this even *Baronius* himſelf did ſee and acknowledge; for *that* (ſaith he) *the Ancients obſerv'd no other rule in inſtituting the Eccleſiaſtical Sees, than the diviſion of Provinces, and the Prerogative before eſtabliſhed by the Romans, there are very many examples.*

Of which examples, that of *Rome* is the moſt obvious and notable; and what he ſo generally aſſerteth may be ſo applied thereto, as to void all other grounds of its preeminence.

X. The truth is, all Eccleſiaſtical preſidencies and ſubordinations, or dependencies of ſome Biſhops on others in adminiſtration of ſpiritual affairs were introduced merely by humane Ordinance, and eſtabliſhed by Law or Cuſtom, upon prudential accounts, according to the exigency of things: Hence the Prerogatives of other Sees did proceed; and hereto whatever Dignity, Privilege, or Authority the Pope with equity might at any time claim, is to be imputed.

To clear which point, we will ſearch the matter nearer the quick; propounding ſome obſervations concerning the ancient forms of Diſcipline, and conſidering what intereſt the Pope had therein.

At firſt each Church was ſettled apart under its own Biſhop and Preſbyters; ſo as independently and ſeparately to manage its own concernments; each was ἀυτοκέφαλος, and ἀυτόνομος, *governed by its own head, and had its own Laws.* Every Biſhop as a Prince in his own Church, did act freely according to his will and diſcretion, with the advice of his Eccleſiaſtical Senate, and * with the conſent of his people (the which he did uſe to conſult) without being controllable by any other, or accountable to any, farther than his obligation to uphold the verity of Chriſtian profeſſion, and to maintain fraternal communion in charity and peace with neighboring Churches did require, in which regard if he were notably peccant, he was liable to be diſclaimed by them, as no good Chriſtian, and rejected from communion, together with his Church, if it did adhere to him in his miſdemeanors. This may be collected from the remainders of State in the times of St. *Cyprian*.

But becauſe little, disjointed and incoherent Bodies were like duſt, apt to be diſſipated by every wind of external aſſault, or inteſtine faction; and peaceable union could hardly be retained without ſome ligature of diſcipline; and Churches could not mutually ſupport and defend each other without ſome method of entercourſe and rule of confederacy, engaging them: Therefore for many good purpoſes (for upholding and advancing the common intereſts of Chriſtianity, for protection and ſupport of each Church from inbred diſorders and diſſenſions; for preſerving the integrity of the Faith, for ſecuring the concord of divers Churches, for providing fit Paſtors to each Church, and correcting ſuch as were ſcandalouſly bad * or unfaithful) it was ſoon found needful, that divers Churches ſhould be combined and linked together in ſome regular form of Diſcipline; † that if any Church did want a Biſhop, the neighbour Biſhops might ſtep in to approve

and

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* Cypr. *Ep.* 52. 55. 72. 73. 76.

Omnis hic actus populo erat inſinuandus. P. Corn. *apud* Cypr. *Ep.* 46.

All this buſineſs was to have been imparted to the people.

Secundum arbitrium quoque veſtrum, & omnium noſtrum commune conſilium— ea quæ agenda ſunt diſponere. Cypr. *Ep* 40. (*Plebi Univ.*)

To order what was to be done according to your judgment, and the common advice of us all.

Et limanda plenius ratio non ſolùm cùm Collegis meis, ſed & cum plebe ipſa univerſa. Cypr. *Ep.*28.

And the reaſon is more throughly to be examined not only with my Collegues, but with the whole people.

Præjudicare ego & ſoli mihi rem communem vindicare non audeo. Ep 18.

I dare not therefore prejudge, nor aſſume to my ſelf alone a matter which is common to all.

*Hoc enim & verecundiæ & diſciplinæ & vitæ ipſi omnium noſtrûm convenit, ut Epiſcopi plures in unum convenientes, præſente & ſtantium plebe, (quibus & ipſis pro fide & timore ſuo honor habendus eſt) diſponere omnia conſilia communi religione poſſimus. Ep.*14.

For it becomes the modeſty, the diſcipline, and the manner of our living, that many Biſhops meeting together, the people being alſo preſent, (to whom reſpect ought to be had for their faith and fear) we may order all things with the common advice.

——— *quoniam non paucorum, nec Eccleſiæ unius aut unius Provinciæ, ſed totius orbis hæc cauſa eſt.*——— Cypr. *Ep.*14.

——— becauſe this is the concern not of a few men or one Church, or one Province, but of the whole world.

Idcirco copioſum corpus eſt Sacerdotum——ut ſi quis ex Collegio noſtro hæreſin facere, & gregem Chriſti lacerare & vaſtare tentaverit, ſubveniant cæteri——— Cypr. *Ep.*76.

Therefore the Clergy is a large body —— that if any one of our own ſociety ſhould vent an hereſy, and attempt to rent and waſte the flock of Chriſt, the reſt might come in to their help.

* Particularly in the diſpenſation of Church goods. *Conc.* Ant. *Can.*25.

† Nov. 137. *cap.* 4. }
123. *cap.* 10. }

* *Vid. Can. Apoſt.* 38. (*al.* 30.) *de Synodis.*

and ordain a fit one; * that if any Biſhop did notoriouſly ſwerve from the Chriſtian rule, the others might interpoſe to correct or void him: that if any errour, or ſchiſm did peep up in any Church, the joynt concurrence of divers Biſhops might avail to ſtop its progreſs, and to quench it; by convenient means of inſtruction, reprehenſion and cenſure: that if any Church were oppreſſed by perſecution, by indigency, by faction; the others might be engaged to afford effectual ſuccour and relief; for ſuch ends it was needful, that Biſhops in certain precincts ſhould convene, with intent to deliberate and reſolve about the beſt expedients to compaſs them; And that the manner of ſuch proceeding, (to avoid uncertain diſtraction, confuſion, arbitrarineſs, diſſatisfaction and mutinous oppoſition) ſhould be ſettled in an ordinary courſe; according to rules known and allowed by all.

(οἰκονομίαι Ἐκκλησιαστικαί. *Syn.* Conſt. *Can.* 2.)

In defining ſuch precincts it was moſt natural, moſt eaſy, moſt commodious to follow diviſions of Territory, or Juriſdiction already eſtabliſhed in the Civil State; that the Spirtual adminiſtrations being in ſuch circumſtances aptly conformed to the Secular might go on more ſmoothly and expeditely, the wheels of one not claſhing with the other: according to the judgment of the two great Synods, that of *Chalcedon*, and the *Trullane*; which did ordain, that *if by Royal authority any City be or ſhould hereafter be re-eſtabliſhed, the order of the Churches ſhall be according to the civil and publick form.*

Εἰ δὲ καὶ τις ἐκ Βασιλικῆς ἐξουσίας ἐκαινίσθη πόλις, ἢ αὖθις καινισθείη, τοῖς πολιτικοῖς καὶ δημοσίοις τόποις καὶ τῶν ἐκκλησιαστικῶν παροικιῶν ἡ τάξις ἀκολουθείτω. *Conc.* Chalced. *Can.* 17. & *Conc.* Trull. *Can.* 38.

Whereas therefore in each Nation or Province ſubject to one Political Juriſdiction there was a *Metropolis* or *Head-city*, to which the greateſt reſort was for diſpenſation of Juſtice, and diſpatch of principal Affairs emergent in that Province; it was alſo moſt convenient, that alſo the determination of Eccleſiaſtical matters ſhould be affixed thereto; eſpecially conſidering that uſually thoſe places were opportunely ſeated; that many perſons upon other occaſions did meet there; that the Churches in thoſe Cities did exceed the reſt in number, in opulency, in ability and opportunity to promote the common intereſt in all kinds of advantages.

P. Anacl. *diſt.* 99 *cap.* 1. P. Greg. *VII. Ep.* 6. 35.

Moreover becauſe in all Societies and Confederacies of men for ordering publick affairs, (for the ſettling things in motion, for effectual diſpatch, for preventing endleſs diſſentions and confuſions both in reſolving upon and executing things) it is needful that one perſon ſhould be authorized to preſide among the reſt, unto whom the power and care ſhould be entruſted to convoke Aſſemblies in fit ſeaſon, to propoſe matters for conſultation, to moderate the debates and proceedings, to declare the reſult, and to ſee that what is agreed upon may be duly executed; Such a charge then naturally would devolve it ſelf upon the Prelate of the *Metropolis*, as being ſuppoſed conſtantly preſent on the place; as being at home in his own ſeat of preſidence, and receiving the reſt under his wing; as inconteſtably ſurpaſſing others in all advantages anſwerable to the ſecular advantages of his City; for that it was unſeemly and hard, if he at home ſhould be poſtponed in dignity to others repairing thither; for that alſo commonly he was

Ad hoc divinæ diſpenſationis proviſio gradus & diverſos conſtituit ordines in ſe diſtinctos, ut dum reverentiam minores potioribus exhiberent, & potiores minoribus diligentiam impenderent, una concordiæ fieret à diverſitate contentio & rectè officiorum gereretur adminiſtratio ſingulorum. Joh *VIII. Ep.* 95.

To this end divine providence hath appointed degrees and divers orders diſtinct from one another, that while the leſs reverence the greater, and the greater take care of the leſs, from this diverſity there might ariſe one frame of concord, and all offices be daily adminiſtred.

was in a manner the ſpiritual Father of the reſt, (Religion being firſt planted in great Cities, and thence propagated to others) ſo that the reverence and dependence on Colonies to the mother City was due from other Churches to his See.

Wherefore by conſent of all Churches, grounded on ſuch obvious reaſon of things, the preſidency in each Province was aſſigned to the Biſhop of the *Metropolis*, who was called the firſt Biſhop, the *Metropolitan*, (in ſome places the * *Primate*, the *Archbiſhop*, the *Patriarch*, the *Pope)* of the Province. The Apoſtolical Canons call him the firſt Biſhop (which ſheweth the Antiquity of this Inſtitution:) the *African* Synods did appoint that name to him as moſt modeſt, and calling him Primate in that ſenſe; other ancient Synods ſtyle him the *Metropolite* ; and to the *Metropolites* of the principal Cities they gave the Title of *Archbiſhop*. The Biſhops of *Rome* and *Alexandria* peculiarly were called *Popes* ; although that name was ſometimes deferred to any other Biſhop.

* *Primas Provinciæ.* *Cod.* Afr. *Can.* 19.

Τοὺς Ἐπισκόπους ἑκάστου ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον. *Can. Apoſt.* 27.

The Biſhops of each Nation ought to know who is chief among them.

Cod. Afr. *Can.* 39. *Diſt.* 99. *cap.* 3.

During this ſtate of things the whole Church did conſiſt of ſo many Provinces, being αὐτοκέφαλοι, independent on each other in Eccleſiaſtical adminiſtrations; each reſerving to it ſelf the conſtitution of Biſhops, the convocation of Synods, the enacting of Canons, the deciſion of Cauſes, the definition of Queſtions; yet ſo that each Province did hold peaceful and amicable correſpondence with others; upon the like terms as before each παροικία, or Epiſcopal precinct did hold intercourſe with its neighbours.

And whoever in any Province did not comply with, or ſubmit to the Orders and Determinations reſolved upon in thoſe Aſſemblies, was deemed a ſchiſmatical, contentious and contumelious perſon; with good reaſon, becauſe he did thwart a Diſcipline plainly conducible to publick good; becauſe declining ſuch judgments he plainly ſhewed that he would admit none, (there not being any fairer way of determining things than by common advice and agreement of Paſtors) becauſe he did in effect refuſe all good terms of communion and peace.

Παράταξις *Syn.* Nic. *Can.* 18.

Thus I conceive the *Metropolitical* governance was introduced, by humane prudence following conſiderations of publick neceſſity or utility: There are indeed ſome, who think it was inſtituted by the Apoſtles; but their Arguments do not ſeem convincing, and ſuch a conſtitution doth not (as I take it) well ſute to the ſtate of their times, and the courſe they took in founding Churches.

Into ſuch a Chanel, through all parts of *Chriſtendom* (though with ſome petty differences in the methods and meaſures of acting) had Eccleſiaſtical adminiſtrations fallen of themſelves; plain community of reaſon, and immitation inſenſibly propagating that courſe; and therein it ran for a good time, before it was by general conſent and ſolemn ſanction eſtabliſhed.

The whole Church then was a Body conſiſting of ſeveral confederations of Biſhops, acting in behalf of their Churches under their reſpective *Metropolitans*, who did manage the common affairs in each Province; convoking Synods at ſtated times, and upon emergent occaſions; in them deciding Cauſes and Controverſies incident, relating to faith or practice; framing Rules ſerviceable to common Edification, and decent Uniformity in God's ſervice; quaſhing Hereſies

Can. Apoſt. 38.
Tertull. *de Jej. cap.* 13.
Syn. Nic. *Can.* 5.

Διὰ τὰς Ἐκκλησιαστικὰς χρείας καὶ τὰς τῶν ἀμφισβητουμένων διαλύσεις —— *Syn.* Ant. *Can.* 20.

ſies and Schiſms, declaring truths impugned or queſtioned; maintaining the harmony of communion and concord with other Provinces adjacent or remote.

Such was the ſtate of the Church, unto which the Apoſtolical Canons and Conſtitutions do refer, anſwerable to the times in which they were framed; and which we may diſcern in the practice of ancient Synods.

Such it did continue, when the great Synod of *Nice* was celebrated, which by its authority (preſumed to repreſent the authority of all Biſhops in the World, who were ſummoned thereto (backed by the Imperial Authority and Power, did confirm thoſe Orders, as they found them ſtanding by more general cuſtom, and received Rules in moſt Provinces; reducing them into more uniform practice; ſo that what before ſtood upon reaſon, cuſtomary uſage, particular conſent, by ſo auguſt ſanction did become univerſal Law; and did obtain ſo great veneration, as by ſome to be conceived everlaſtingly and immutably obligatory; according to thoſe maxims of Pope *Leo.*

Παλαιός τε ὡς ἴςε θεσμὸς κεκράτηκε, ϗ τῶν ἁγίων ἐν Νικαίᾳ Πατέρων ὅρος —— *Syn.* Conſtant. Theod. 5. 9.

Ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικίᾳ ὁμοίως φυλάττεσθαι. *Can.* 20.

It is here farther obſervable, that whereof divers Provinces did hold communion and entercourſe; ſo that upon occaſion they did (by their formed Letters) render to one another an account of their proceedings, being of great moment, eſpecially of thoſe which concerned the general ſtate of Chriſtianity, and common Faith; calling, when need was, for aſſiſtance one of another to reſolve points of faith, or to ſettle order and peace; there was in ſo doing a ſpecial reſpect given to the *Metropolites* of great Cities: and to prevent diſſenſions, which naturally ambition doth prompt men to, grounded upon degrees of reſpect, an Order was fixed among them, according to which in ſubſcriptions of Letters, in accidental congreſſes, and the like occaſions, ſome ſhould precede others; (that diſtinction being chiefly and commonly grounded on the greatneſs, ſplendor, opulency of Cities; or following the ſecular dignity of them:) whence *Rome* had the *firſt* place, *Alexandria* the *ſecond*, *Antioch* the *third*, *Hieruſalem* the *fourth*, &c.

Afterward, *Conſtantine* having introduced a new partition of the *Empire*, whereby divers Provinces were combined together into one Territory, under the regiment of a *Vicar*, or a *Lieutenant* of a *Præfectus-prætorio*, which Territory was called a *Dioceſe*; the *Eccleſiaſtical* ſtate was adapted in conformity thereto; new Eccleſiaſtical Syſtems, and a new ſort of ſpiritual Heads thence ſpringing up; ſo that in each Dioceſe, conſiſting of divers Provinces an Eccleſiaſtical *Exarch* (otherwiſe ſometimes called a *Primate*, ſometimes a *Diočeſan*, ſometimes a *Patriarch*) was conſtituted, anſwerable to the Civil *Exarch* of a Dioceſe; who by ſuch conſtitution did obtain a like Authority over the *Metropolitans* of Provinces, as they had in their Province over the Biſhops of Cities; ſo that it appertained to them to call together the Synods of the whole Dioceſe, to preſide in them, and in them to diſpatch the principal affairs concerning that precinct, to ordain Metropolitans, to confirm the Ordinations of Biſhops, to decide Cauſes and

Zoſ. *lib.* 2. *p.* 63. Sextus Rufus, *Brev.*

Ἐπηκολούθησα τῷ ἐξάρχῳ μου. *Syn.* Chalc. *Act.* 10. *p.* 388.

Διοικητής. *Epiſt.* Orient. *ad* Rufum, *in Syn.* Eph. *p.* 396.

Diſt. 99. *cap.* 1, 2.

Οἱ ὁσιώτατοι Πατριάρχαι διοικήσεως ἑκάστης. *Syn.* Chalc. *Act.* 2 (*p.* 211.)

Epheſi δίκαιον Πατριαρχικόν. Ev. 3. 6.

Τινὲς μὲν ἐξάρχους τῶν διοικήσεων τοὺς Πατριάρχας φασί. Zon. *ad* 28. *Can.* Chalc

Novell. 137. *cap.* 5. & 123. *cap.* 10.

P. Greg. *I. Ep.* 11, 56.

Ordo Epiſcoporum quadripartitus eſt, id eſt, in Patriarchis, Archiepiſcopis, Metropolitanis, atque Epiſcopis. Iſid. *diſt.* 21. *cap.* 1.

Dionyſius Ex. tranſlates ἔξαρχον, *Primatem, in Syn.* Chalc. *Can.* 9, & 17.

and Controverſies between Biſhops upon appeal from Provincial Synods.

Some conceive the Synod of *Nice* did eſtabliſh it; but that can hardly well be; for that Synod was held about the time of that diviſion, (after that *Conſtantine* was ſettled in a peaceful enjoyment of the Empire) and ſcarce could take notice of ſo freſh a change in the State; that doth not pretend to innovate, but profeſſeth in its ſanctions ſpecially to regard *ancient cuſtom, ſaving to the Churches their privileges* of which they were poſſeſſed; that only mentioneth Provinces, and repreſenteth the *Metropolitans* in them as the chief Governors Eccleſiaſtical then being; that conſtituteth a peremptory deciſion of weighty cauſes in Provincial Synods, which is conſiſtent with the *Dioceſan* Authority; that taketh no notice of *Conſtantinople*, the principal Dioceſe in the Eaſt, as ſeat of the Empire; (and the Synod of *Antioch*, inſiſting in the footſteps of the *Nicene*, doth touch only *Metropolitans (Can.19.)* and the Synod of *Laodicea* doth only ſuppoſe that Order.) In fine, that Synod is not recorded by any old Hiſtorian to have framed ſuch an alteration; which indeed was ſo conſiderable, that *Euſebius* who was preſent there could not well have paſſed it over in ſilence.

Οὐ γὰρ οὔτε ὁ κανὼν, οὔτε ἡ συνήθεια παρέδωκεν — *Can.* 18.

Τὰ ἀρχαῖα ἔθη κρατείτω. *Can.* 6.

Ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαία — *Can* 7.

Ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα σώζεσθαι ταῖς Ἐκκλησίαις. *Ibid.*

Τοὺς Ἐπισκόπους κρίσει τῶν Μητροπολιτῶν, καὶ τῶν πέριξ Ἐπισκόπων καθίστασθαι —— *Syn.* Laod. *Can.* 12.

The Biſhops ſhould be conſtituted by the judgment of the Metropolitans and the neighbouring Biſhops.

Of this opinion was the Synod of *Carthage* in their Epiſtle to Pope *Celeſtine* I. who underſtood no juriſdiction but that of *Metropolitans* to be conſtituted in the *Nicene* Synod.

Some think the Fathers of the Second General Synod did introduce it, ſeeing it expedient that Eccleſiaſtical adminiſtrations ſhould correſpond to the Political; for they did innovate ſomewhat in the form of Government; they do expreſly uſe the new word *Dioceſe*, according to the Civil ſenſe, as diſtinct from a Province; they do diſtinctly name the particular *Dioceſes* of the *Oriental* Empire, as they ſtood in the Civil eſtabliſhment; they do preſcribe to the Biſhops in each *Dioceſe* to act unitedly there, not ſkipping over the bounds of it; they order a kind of appeal to the Synod of the *Dioceſe*, prohibiting other appeals: The Hiſtorians expreſly do report of them, that they did *diſtinguiſh and diſtribute Dioceſes*, that they did *conſtitute Patriarchs*, that they did prohibit that any of one *Dioceſe* ſhould intrude upon another.

Εἰ δὲ συμβαίνῃ ἀδυνατῆσαι τοὺς ἐπαρχιώτας πρὸς διόρθωσιν ἐπιφερομένων ἐγκλημάτων τῷ Ἐπισκόπῳ, τότε αὐτοὺς προσιέναι μείζονι συνόδῳ τῶν τῆς διοικήσεως Ἐπισκόπων ἐκείνης ὑπὲρ τῆς αἰτίας ταύτης συγκαλουμένων —— *Syn* Conſt. *Can.*6.

But if it ſo happen that the Biſhops of any Province cannot rectify thoſe things which are laid to the charge of a Biſhop, they ſhall then go to a greater Synod of the Biſhops of that Dioceſe, met together for that purpoſe.

The Fathers of *Conſtantinople* in their Synodick Epiſtle diſtinguiſh the Province and Dioceſe of *Antioch*, οἵ τε τῆς ἐπαρχίας, καὶ τῆς ἀνατολικῆς διοικήσεως συνδραμόντες —— Theod. 5.9.

Καὶ Πατριάρχας κατέστησαν διανειμάμενοι τὰς ἐπαρχίας. Socr. 5.8.

Ἐν ἐκείνῃ γὰρ τῇ βασιλευούσῃ πόλει συνελθόντες οἱ μακάριοι Πατέρες συμφώνως τοῖς ἐν τῇ Νικαίᾳ συναθροισθεῖσι τὰς διοικήσεις διέκριναν, καὶ ἑκάστῃ διοικήσει τὰ ἑαυτῆς ἀπένειμαν, ἄντικρυς ἀπαγορεύοντες ἐξ ἑτέρας τινὰς διοικήσεως ἑτέρᾳ μὴ ἐπιέναι. Theodor. *Ep.*86. (*ad* Flavianum.)

For, ſays *Theodoret*, the Bleſſed Fathers meeting together in the Imperial City, diſtinguiſhed Dioceſes agreeably to what the *Nicene* Fathers had done, and allotted to every Dioceſe what belonged to it: on the contrary charging that no one of one Dioceſe ſhould encroach upon another.

But if we ſhall attently ſearch and ſcan paſſages, we may perhaps find reaſon to judge, that this form did ſoon after the Synod of *Nice* creep in without any ſolemn appointment by ſpontaneous aſſumption and ſubmiſſion, accommodating things to the Political courſe; the great Biſhops (who by the amplification of their City in power, wealth and concourſe of people were advanced in reputation and intereſt) aſſuming ſuch authority to themſelves; and the leſſer Biſhops eaſily complying; And of this we have ſome Arguments. *Cyril* Biſhop of *Jeruſalem* being depoſed and extruded by *Acacius*, *Metropolitan* of *Paleſtine*, *did appeal to a greater Judicatory*; being the firſt, (as *Socrates* noteth) who ever did uſe that courſe; becauſe, it ſeemeth, there was no greater in being till about that time; which was ſome years before the Synod of *Conſtantinople*; in which there is mention *of a greater Synod of the Dioceſe*——

Theod. 2. 26. Soz 4. 25.

Βιβλίον τῶν καθελοῦσι διαπεμψάμενος μεῖζον ἐπικαλέσατο δικαστήριον —— τοῦτο μὲν οὖν μόνος καὶ πρῶτος παρὰ τὸ συνηθὲς Ἐκκλησιαστικῷ κανόνι Κύριλλος ἐποίησεν —— Socr. 2. 40.

There was a convention of Biſhops of the *Pontick* Dioceſe at *Tyana*; (diſtinguiſhed from the *Aſian* Biſhops) whereof *Euſebius* of *Cæſarea* is reckoned in the firſt place, as Preſident; in the time of *Valens*.

Soz. 6. 12.

Nectarius Biſhop of *Conſtantinople* is ſaid by the Synod of *Chalcedon* to have preſided in the Synod of *Conſtantinople*.

Τῶν δὲ Νεκτάριος σὺν Γρηγορίῳ ἡγεμονίαν ἤρατο. (*in proſphonetico ad Imper.*)

A good Argument is drawn from the very Canon of the Synod of *Conſtantinople* it ſelf; which doth ſpeak concerning *Biſhops over Dioceſes* as already conſtituted, or extant; not inſtituting that Order of Biſhops, but ſuppoſing it, and together with an implicit confirmation regulating practice according to it, by prohibiting Biſhops to leap over the bounds of their *Dioceſe*, ſo as to meddle in the affairs of other *Dioceſes*; and by ordering *appeals to the Synod of a Dioceſe*.

Τοὺς ὑπὲρ διοίκησιν Ἐπισκόπους —— *Can.* 2.

Προσιέναι μείζονι συνόδῳ τῶν τῆς διοικήσεως Ἐπισκόπων —— *Can.* 6.

Of Authority gained by ſuch aſſumption, and conceſſion without law, there might be produced divers inſtances.

As particularly that the See of *Conſtantinople* did aſſume to it ſelf Ordination and other acts of Juriſdiction, in three *Dioceſes*, before any ſuch power was granted to it by any Synodical Decree; the which to have done divers inſtances ſhew; ſome whereof are alledged in the Synod of *Chalcedon*; as St. *Chryſoſtom*, of whom it is there ſaid, *That going into Aſia he depoſed fifteen Biſhops, and conſecrated others in their room.*

Syn. Chalc. *Act.* 16. (*p.* 463)

Ἰωάννης δεκαπέντε Ἐπισκόπους καθεῖλεν, ἐπελθὼν ἐν Ἀσίᾳ, καὶ ἐχειροτόνησεν ἄλλους ἀντ' αὐτῶν. *Syn.* Chalc. *Act.* 11. (*p.* 411.)

He alſo depoſed *Gerontius* Biſhop of *Nicomedia,* belonging to the *Dioceſe of Pontus.*

Soz. 8. 6.

Whence the Fathers of *Chalcedon* did aver, *That they had in a Synod confirmed the ancient cuſtom which the Holy Church of God in Conſtantinople had, to ordain Metropolitans in the Aſian,* Pontic, *and Thracian Dioceſes.*

Τὸ γὰρ ἐκ πολλοῦ κρατῆσαν ἔθος ὅπερ εἶχεν ἡ Κωνσταντινουπολιτῶν ἁγία Θεοῦ Ἐκκλησία εἰς τὸ χειροτονεῖν μητροπολίτας τῶν διοικήσεων τῆς τε Ἀσιανῆς, καὶ Ποντικῆς, καὶ Θρᾳκικῆς καὶ νῦν κατὰ συνοδικὴν ἐκυρώσαμεν ψῆφον. *Syn.* Chalc. *in Epiſt. ad* P. Leonem.

The which cuſtom, (conſiſtent with reaſon, and becoming the dignity of the Empire, and grateful to the Court) that great Synod did eſtabliſh, although the *Roman* Church out of jealouſy did conteſt and proteſt againſt it.

Syn. Chalc. *Act.* 16. (*p.* 462.)

But the moſt pertinent inſtances are thoſe of the *Roman*, *Alexandrine*, and *Antiochene* Churches, having by degrees aſſumed to themſelves ſuch power over divers Provinces; in imitation of which Churches the other Dioceſan Biſhops may well be thought to have enlarged their Juriſdiction.

This form of government is intimated in the Synod of *Epheſus*; by thoſe words in which Dioceſes and Provinces are diſtinguiſhed; *and the ſame ſhall be obſerved in all Dioceſes and all Provinces every where.*

Τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ τῶν ἁπανταχοῦ ἐπαρχιῶν παραφυλαχθήσεται. *Syn.* Eph. *Can.* 8.

[There is mention of Dioceſes in *Strabo.*]

However that this form of Diſcipline was perfectly ſettled in the times of the Fourth General Synod is evident by two notable Canons thereof, wherein it is decreed, that *if any Biſhop have a controverſy with his Metropolitan of his Province, he ſhall reſort to and be judged by the Exarch of the Dioceſe, or by the See of Conſtantinople.*

Εἰ δὲ πρὸς τὸν τῆς αὐτῆς ἐπαρχίας Μητροπολίτην Ἐπίσκοπος ἢ κληρικὸς ἀμφισβητοίη, καταλαμβανέτω ἢ τὸν ἔξαρχον τῆς διοικήσεως, ἢ τὸν τῆς βασιλευούσης Κωνσταντινουπόλεως θρόνον, καὶ ἐπ᾽ αὐτῷ δικαζέσθω. *Syn.* Chalc. *Can.* 19, & 17.

This was a great privilege conferred on the Biſhop of *Conſtantinople*; the which perhaps did ground (to be ſure it did make way for) the plea of that Biſhop to the Title of *Oecumenical Patriarch*, or *Univerſal Biſhop*, which Pope *Gregory* did ſo exagitate; and indeed it ſoundeth ſo fairly toward it, that the Pope hath nothing comparable to it to alledge in favour of his pretences; this being the Decree of the greateſt Synod that ever was held among the Ancients, where all the Patriarchs did concur in making theſe Decrees; which Pope *Gregory* did reverence as *one of the Goſpels.* — If any ancient Synod did ever conſtitute any thing like to *Univerſal* Monarchy, it was this; wherein a final determination of greateſt Cauſes was granted to the See of *Conſtantinople*, without any exception or reſervation: I mean as to ſemblance, and the ſound of words; for as to the true ſenſe I do indeed conceive that the Canon did only relate to cauſes emergent in the Eaſtern parts; and probably it did only reſpect the three Dioceſes (of *Aſia*, *Pontus*, and *Thrace*) which were immediately ſubjected to his *Patriarchal* Juriſdiction.

Pope *Nicholas* I. doth very jocularly expound this Canon; affirming that by the Primate of the Dioceſe is underſtood the Pope (Dioceſe being put by a notable figure for Dioceſes) and that an appeal is to be made to the Biſhop of *Conſtantinople*, only by permiſſion, in caſe the party will be content therewith.

Quem autem Primatem Diœceſeos S. Synodus dixerit, præter Apoſtoli primi Vicarium, nullus penitus intelligitur——— None can underſtand whom the Holy Synod ſhould call Primate of a Dioceſe, except the Vicar of the prime Apoſtle.

Tantundem valet dixiſſe Primatem Diœceſeos, quantum ſi perhibuiſſet Diœceſeon. P.Nich. *I. Ep.* 8. (*p.* 507.) To ſay the Primate of a Dioceſe is as much as to ſay of Dioceſes.

We may note, that ſome Provincial Churches were by ancient cuſtom exempted from dependence on any Primacy or Patriarchate.

Such an one the *Cyprian* Church was adjudged to be in the *Epheſine* Synod; wherein the privileges of ſuch Churches were confirmed againſt the invaſion of greater Churches; and to that purpoſe this general Law enacted, *Let the ſame be obſerved in all Dioceſes and Provinces every where — that none of the Biſhops moſt beloved of God invade another Province which did not formerly belong to him or his Predeceſſors; and if any one have invaded one, and violently ſeiz'd it, that he reſtore it.*

Τῷ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ τῶν ἁπανταχοῦ ἐπαρχιῶν παραφυλαχθήσεται —— ὥστε μηδένα τῶν θεοφιλεστάτων Ἐπισκόπων ἐπαρχίαν ἑτέραν οὐκ οὖσαν ἄνωθεν καὶ ἐξ ἀρχῆς ὑπὸ τὴν αὐτοῦ ἤγουν τῶν πρὸ αὐτοῦ χεῖρα καταλαμβάνειν, ἀλλ᾽ εἰ καί τις κατέλαβεν, καὶ ὑφ᾽ ἑαυτῷ πεποίηται, βιασάμενος, τοῦτον ἀποδιδόναι, &c. *Conc.* Eph. *Can.* 8.

Such a Church was that of *Britain* anciently, before *Auſtin* did introduce the Papal Authority here, againſt that Canon: as by divers learned Pens hath been ſhewed.

Such was the Church of *Africk*, as by their Canons againſt tranſmarine appeals, and about all other matters doth appear.

Iſid.*diſt.*2. *cap.*1.

It is ſuppoſed, by ſome, that Diſcipline was ſcrued yet one peg higher, by ſetting up the Order of *Patriarchs* higher than *Primates*, or *Dioceſan Exarchs*; but I find no ground of this ſuppoſal except in one caſe; that is, of the Biſhop of *Conſtantinople* being ſet above the Biſhops of *Epheſus*, *Cæſarea* and *Heraclea*, which were the *Primates* of the three *Dioceſes*.

Omnes ſive Patriarchæ cujuſlibet apices, ſive Metropoleωn Primatus, aut Epiſcopatuum Cathedras, vel Eccleſiarum cujuſlibet Ordinis Dignitates inſtituit Romana Eccleſia, P.Nic.*II. Diſt.*22: *cap.*1.

It is a notable Fib which Pope *Nicholas* II. telleth, as *Gratian* citeth him; *That the Church of Rome inſtituted all Patriarchal Supremacies, all Metropolitan Primacies, Epiſcopal Sees, all Eccleſiaſtical Orders and Dignities whatſoever.*

Now things ſtanding thus in Chriſtendom, we may, concerning the intereſt of the *Roman* Biſhop, in reference to them, obſerve,

1. In all theſe tranſactions about modelling the ſpiritual Diſcipline, there was no Canon eſtabliſhed any peculiar Juriſdiction to the Biſhop of *Rome*, only the

2. Synod of *Nice* did ſuppoſe that he by cuſtom did enjoy ſome Authority within certain precincts of the Weſt, like to that which it did confirm to the Biſhop of *Alexandria* in *Ægypt*, and the Countries adjacent thereto.

Πρεσβεῖα τιμῆς. *Can.* 3. Τὰ πρεσβεῖα καὶ ἐξαίρετος τιμή. *Syn.* Ch. *Act.* 16.

3. The Synods of *Conſtantinople* did allow him *honorary privileges* or precedence before all other Biſhops, aſſigning the next place after him to the Biſhop of *Conſtantinople*.

Ἴσα πρεσβεῖα.

4. In other privileges the Synod of *Chalcedon* did equal the See of *Conſtantinople* to the *Roman*.

5. The Canons of the two Firſt and Fourth General Synods, ordering all affairs to be diſpatched, and cauſes to be determined in *Metropolitan* or *Dioceſan* Synods, do exclude the *Roman* Biſhop from meddling in thoſe concerns.

6. The Popes (out of a humour natural to them, to like nothing but what they did themſelves, and which ſerved their Intereſts) did not reliſh thoſe Canons, although enacted by Synods which themſelves admitted for Oecumenical: *That ſubſcription of ſome Biſhops made above ſixty years ſince as you boaſt, does no whit favour your perſuaſion; a ſubſcription never tranſmitted to the knowledge of the Apoſtolick See by your Predeceſſors, which from its very beginning being weak, and long ſince ruinous, you endeavour now too late and unprofitably to revive.*

Perſuaſioni enim tuæ in nullo penitus ſuffragatur quorundam Epiſcoporum ante ſexaginta, ut jactas, annos facta ſubſcriptio, nunquámq; à prædeceſſoribus tuis ad Apoſtolicæ Sedis tranſmiſſa notitiam, cui ab initio ſui caducæ, dudúmq; collapſæ ſera nunc & inutilia ſubjicere fomenta voluiſti — P. Leo. *Ep.*53. (*ad* Anatol) *Vid. Ep.*54, & 55, & 61.

Romana autem Eccleſia ejuſdem Canones vel geſta Synodi illius hactenus non habet, nec accepit. Greg. M. *Ep.*6.31. (*ad* Eulog. Alex.)

So doth Pope *Leo* I. treat the Second Great Synod, writing to *Anatolius*: and *Gregory* ſpeaking of the ſame ſays, *That the Roman Church has not the acts of that Synod, nor received its Canons.*

7. Wherefore in the Weſt they did obtain no effect, ſo as to eſtabliſh *Dioceſan* Primacies there.

The Biſhops of Cities, which were Heads of Dioceſes, either did not know of theſe Canons (which is probable, becauſe *Rome* did ſmother the notice of them:) or were hindred from uſing them; the Pope having ſo winded himſelf in, and got ſuch hold among them, as he would not let go.

N A Roman Synod, *Anno* 378. conſiſting of Italian Biſhops did give the Pope ſuch a privilege as the Synod of *Conſtantinople* did to the Biſhop of that See. (Marc. *de Primat. p.*103. *ex app. Cod.* Thodoſ. *Vide* Baron.)

But there is difference between a General Synod, and an Italian Synod: and what had an Italian Synod to preſcribe to all the Provinces of the Roman Empire, or rather of the Weſt? *P.* Greg *I. Ep.*7,8.

8. It indeed turned to a great advantage of the Pope, in carrying on his Encroachments, and enlarging his worldly Intereſts, that the Weſtern Churches did not, as the Eaſtern, conform themſelves to the Political frame in embracing *Dioceſan* Primacies; which would have engaged and enabled them better to protect the Liberties of their Churches from Papal Invaſions.

Baluſius thinketh, that *Hilarius* of *Arles* did pretend and offer at his Primatical power *apud* Marc. 5. 32. but P. *Leo* did mainly check and quaſh his attempt.

9. For hence, for want of a better, the Pope did claim to himſelf a Patriarchal authority over the Weſtern Churches; pretending a right of calling Synods, of meddling in Ordinations, of determining Cauſes by appeal to him; of dictating Laws and Rules to them, againſt the old rights of Metropolitans, and the later Conſtitutions for Primacies.

Of this we have an Inſtance in St. *Gregory*; where he alledging an Imperial Conſtitution importing that in caſe a Clergy-man ſhould appeal from his Metropolitan, *the cauſe ſhould be referred to the Archbiſhop and Patriarch of that Dioceſe, who judging according to the Canons and Laws ſhould give an end thereto*; doth conſequentially aſſume an appeal from a Biſhop to himſelf, adjoyning, *If againſt theſe things it be ſaid, that the Biſhop had neither Metropolitan nor Patriarch, it is to be ſaid that this cauſe was to be heard and decided by the Apoſtolical See, which is the head of all Churches.*

Contra hæc ſi dictum fuerit, quia nec Metropolitam habuit nec Patriarcham; dicendum eſt quia à Sede Apoſtolica, quæ omnium Eccleſiarum caput eſt, cauſa hæc audienda ac dirimenda fuerat. Greg. I. *Ep.* 11. 56.

10. Having got ſuch advantage, and as to extent ſtretched his Authority beyond the bounds of *his ſub-urbicarian precincts*, he did alſo intend it in quality far beyond the privileges by any Eccleſiaſtical Law granted to Patriarchs; or claimed or exerciſed by another Patriarch; till at length by degrees he had advanced it to an exorbitant omnipotency, and thereby utterly enſlaved the Weſtern Churches.

Ruffin. *Hiſt.* 1. 6.

The ancient Order did allow a Patriarch or Primate to call a Synod of the Biſhops in his Dioceſe, and with them to determine Eccleſiaſtical Affairs by majority of Suffrages; but he doth not do ſo, but ſetting himſelf down in his Chair, with a few of his Courtiers about him, doth make Decrees and Dictates, to which he pretendeth all muſt ſubmit.

The ancient Order did allow a Patriarch to ordain Metropolitans duly elected in their Dioceſes; leaving Biſhops to be ordained by the Metropolitans in their Provincial Synods; but he will meddle in the Ordination of every Biſhop, ſuffering none to be conſtituted without his confirmation, for which he muſt ſoundly pay.

The ancient Order did allow a Patriarch, with the advice and conſent of his Synod, to make Canons for the well-ordering his Dioceſe; but he ſendeth about his Decretal Letters, compoſed by an infallible Secretary, which he pretendeth muſt have the force of Laws, equal to the higheſt Decrees of the whole Church.

The ancient Order did ſuppoſe Biſhops by their Ordination ſufficiently obliged to render unto their Patriarch due obſervance, according to the Canons, he being liable to be judged in a Synod for the tranſgreſſion of his duty; but he forceth all Biſhops to take the moſt ſlaviſh oaths of obedience to him that can be imagined.

The ancient Order did appoint that Biſhops accuſed for offences ſhould be judged in their Provinces; or upon appeal from them in Patriarchal

Synods: but he receiveth appeals at the firſt hand, and determineth them in his Court, without calling ſuch a Synod in an age for any ſuch purpoſe.

The ancient Patriarchs did order all things, as became good Subjects, with leave and under ſubmiſſion to the Emperour, who as he pleaſed did interpoſe his confirmation of their Sanctions: but this man pretendeth to decree what he pleaſeth without the leave, and againſt the will of Princes.

Wherefore he is not a Patriarch of the Weſtern Churches, (for that he acteth according to no Patriarchal Rule) but a certain kind of Sovereign Lord, or a tyrannical Oppreſſor of them.

Iſid. *in diſt.* 21. *cap.* 1. 11. In all the tranſactions for modelling the Church there never was allowed to the Pope any dominion over his Fellow-patriarchs, or of thoſe great Primates who had aſſumed that name to themſelves; among whom indeed, for the dignity of his City, he had obtained a priority of honour or place; but never had any power over them ſettled by a title of Law, or by clear and uncontested practice.

Inſomuch, that if any of them had erred in Faith, or offended in Practice, it was requiſite to call a General Synod to judge them; as in the caſes of *Athanaſius*, of *Gregory Nazianzene* and *Maximus*, of *Theophilus* and St. *Chryſoſtom*, of *Neſtorius* and of *Dioſcorus*—— is evident.

12. Indeed all the *Oriental* Churches did keep themſelves pretty free from his encroachments, although, when he had ſwollen ſo big in the Weſt, he ſometimes did take occaſion to attempt on their Liberty; which they ſometimes did warily decline, ſometimes ſtoutly did oppoſe.

Vid. de Marc. *lib.* 7. *cap.* 4. & 5. But as to the main, thoſe flouriſhing Churches conſtantly did maintain a diſtinct adminiſtration from the Weſtern Churches, under their own Patriarchs and Synods, not ſuffering him to interlope in prejudice to their Liberty.

They, without his leave or notice, did call and celebrate Synods (whereof all the firſt great Synods are inſtances) there Ordinations were not confirmed or touched by him; Appeals were not (with publick regard or allowance) thence made to him in cauſes great or little, but they decided them among themſelves: they quaſhed Hereſies ſpringing up among them, as the Second General Synod, the *Macedonians*, *Theophilus* the *Origeniſts*, &c. Little in any caſe had his Worſhip to do with them, or they with him, beyond what was needful to maintain general communion and correſpondence with him; which they commonly, as piety obliged, were willing to do.

And ſometimes, when a pert Pope, upon ſome incidental advantage of differences riſen among them, would be more buſy than they deemed convenient in tampering with their affairs they did rap his fingers: ſo *Victor*, ſo *Stephanus*, ſo *Julius* and *Liberius* of old did feel to their ſmart: ſo afterwards *Damaſus* and other Popes in the caſe of *Flavianus*; *Innocent* in the caſe of St. *Chryſoſtom*; *Felix* and his Succeſſors in the caſe of *Acacius* did find little regard had to their interpoſals.

So things proceeded, till at length a final rupture was made between them, and they would not ſuffer him at all to meddle with their affairs.

Before I proceed any farther, I ſhall briefly draw ſome Corollaries from this Hiſtorical account which I have given of the original and growth of *Metropolitical*, *Primatical*, and *Patriarchal* Juriſdiction.

1. Patriarchs are an humane Inſtitution.

2. As they were erected by the power and prudence of men, ſo they may be diſſolved by the ſame.

3. They were erected by the leave and confirmation of Princes; and by the ſame they may be dejected, if great reaſon do appear.

4. The Patriarchate of the Pope beyond his own Province or Dioceſe doth not ſubſiſt upon any Canon of a General Synod.

5. He can therefore claim no ſuch power otherwiſe than upon his invaſion or aſſumption.

6. The Primates and Metropolitans of the Weſtern Church cannot be ſuppoſed otherwiſe than by force, or out of fear, to have ſubmitted to ſuch an authority as he doth uſurp.

7. It is not really a Patriarchal Power (like to that which was granted by the Canons and Princes) but another ſort of power which the Pope doth exerciſe.

6. The moſt rightful Patriarch, holding falſe Doctrine, or impoſing unjuſt Laws, or tyrannically abuſing his power, may and ought to be rejected from communion.

9. Such a Patriarch is to be judged by a free Synod, if it may be had.

10. If ſuch a Synod cannot be had by conſent of Princes, each Church may free it ſelf from the miſchiefs induced by his perverſe doctrine or practice.

11. No Eccleſiaſtical Power can interpoſe in the management of any affairs within the Territory of any Prince without his conceſſion.

12. By the Laws of God, and according to ancient Practice, Princes may model the bounds of Eccleſiaſtical Juriſdiction, erect Biſhopricks, enlarge, diminiſh, or transfer them as they pleaſe.

13. Wherefore each Prince (having Supreme Power in his own Dominions, and equal to what the Emperor had in his) may exclude any foreign Prelate from Juriſdiction in his Territories.

14. It is expedient for peace and publick Good that he ſhould do thus.

15. Such Prelate, according to the rules of Chriſtianity, ought to be content with his doing ſo.

16. Any Prelate, exerciſing Power in the Dominion of any Prince *eatenus*, his Subject; as the Popes and all Biſhops were to the *Roman* Emperors.

17. Thoſe joints of Eccleſiaſtical Diſcipline, eſtabliſhed in the *Roman* Empire by the confirmation of Emperors, were (as to neceſſary continuance) diſſolved by the diſſolution of the *Roman* Empire.

18. The power of the Pope in the Territories of any Prince did ſubſiſt by his authority and favour.

19. By the ſame reaſon as Princes have curbed the exorbitancy of Papal power in ſome caſes (of entertaining Legates, making appeals, diſpoſing of Benefices, *&c.*) by the ſame they might exclude it.

20. The practice of Chriſtianity doth not depend upon the ſubſiſtence of ſuch a form inſtituted by man.

Having ſhewed at large that this Univerſal Sovereignty and Juriſdiction of the Biſhop of *Rome* over the Chriſtian Church hath no real Foundation either in Scripture or elſewhere, it will be requiſite to ſhew by what ways and means ſo groundleſs a claim and pretence ſhould gain belief and ſubmiſſion to it from ſo conſiderable a part of Chriſtendom; and that from ſo very ſlender roots (from ſlight beginnings and the ſlimmeſt pretences one can well imagine) this bulk of exorbitant power did grow, the vaſteſt that ever man on earth did attain, or did ever aim at, will be leſs wonderful, if we do conſider the many cauſes which did concur and contribute thereto; ſome whereof are propoſed in the following Obſervations.

De puſillo creſcere. P. Leo. Ep. 55.

1. Eminency of any kind (in wealth, in honour, in reputation, in might, in place, or mere order of dignity,) doth eaſily paſs into advantages of

real power and command over thoſe who are inferior in thoſe reſpects, and have any dealings or common tranſactions with ſuch Superiors.

For to perſons endowed with ſuch eminency by voluntary deference the conduct of affairs is wont to be allowed; none preſuming to ſtand in competition with them, every one rather yielding place to them than to their equals.

The ſame conduct of things, upon the ſame accounts, and by reaſon of their poſſeſſion, doth continue faſt in their hands, ſo long as they do retain ſuch advantages.

Then from a cuſtom of managing things doth ſpring up an opinion or a pretence of right thereto; they are apt to aſſume a title, and others ready to allow it.

Men naturally do admire ſuch things, and ſo are apt to defer extraordinary reſpect to the poſſeſſors of them.

Advantages of wealth and might are not only inſtruments to attain, but incentives ſpurring men to affect the getting authority over their poorer and weaker neighbours: for men will not be content with bare eminency, but will deſire real power and ſway, ſo as to obtain their wills over others, and not to be croſſed by any. Pope *Leo* had no reaſon to wonder that *Anatolius* Biſhop of *Conſtantinople* was not content with dry honour. Men are apt to think their honour is precarious and ſtandeth on an uncertain foundation, if it be not ſupported with real power; and therefore they will not be ſatisfied to let their advantages lie dead, which are ſo eaſily improvable by power, by inveigling ſome, and ſcaring or conſtraining others to bear their yoke: and they are able to benefit and gratify ſome, and thereby render them willing to ſubmit, thoſe afterwards become ſerviceable to bring others under, who are diſaffected or refractary.

Quid illi Satisfaciet, ſi tantæ urbis magnificentia & claritudo non ſufficit? Leo *Ep.* 55.

So the Biſhops of *Conſtantinople* and of *Jeruſalem*, at firſt had only privileges of honour; but afterward they ſoon hooked in power.

Now the *Roman* Biſhops from the beginning were eminent above all other Biſhops, in all kinds of advantages.

Euſeb. 6. 43. (*Anno* 254.)

Oblationibus matronarum ditati. Circumſpectè veſtiti. Amm. Marc. *l.* 27. (*p.* 337.) *Anno* 367.

He was ſeated in the Imperial City, the place of general reſort; thence obvious to all eyes, and his name ſounding in all mouths. He had a moſt numerous, opulent, ſplendid flock and Clergy. He had the greateſt income (from liberal oblations) to diſpoſe of. He lived in greateſt ſtate and luſtre. He had opportunities to aſſiſt others in their buſineſs, and to relieve them in their wants. He neceſſarily thence did obtain great reſpect and veneration. Hence in all common affairs, the conduct and preſidence were naturally devolved on him, without conteſt.

Euſeb.

No wonder then, that after ſome time the Pope did arrive to ſome pitch of authority over poor Chriſtians, eſpecially thoſe who lay neareſt to him; improving his eminency into power, and his paſtoral charge nto a kind of Empire; according to that obſervation of *Socrates*, that *long before his time the Roman Epiſcopacy had advanced it ſelf beyond the Prieſthood into a Potentacy.*

Τῆς Ῥωμαίων Ἐπισκοπῆς πέρα τῆς ἱερωσύνης ἐπὶ δυναστείαν ἤδη πάλαι προελθούσης. Socr. 7. 11.

And the like he obſerveth to have happen'd in the Church of *Alexandria*, upon the like grounds, or by imitation of ſuch a pattern.

Socr. 7. 7.

2. Any ſmall power is apt to grow and ſpread it ſelf; a ſpark of it ſoon will expand it ſelf into a flame: it is very like to *the grain of muſtard ſeed, which indeed is the leaſt of all ſeeds; but when it is grown, it is the greateſt among herbs, and becometh a tree, ſo that the birds of the air come and lodge in the branches thereof. Encroaching* (as *Plutarch* ſaith) *is an innate diſeaſe of Potentacies.* Whoever hath any pittance of it, will be improving his ſtock, having taſted

Matth. 13. 32.

Τὸ σύμφυτον νόσημα τῆς δυναστείας, ἡ πλεονεξία. Plut. *in* Pyrrh.

taſted the ſweetneſs of having his will which extremely gratifieth the nature of man) he will not be ſatisfied without having more; he will take himſelf to be ſtraitned by any bounds; and will ſtrive to free himſelf of all reſtraints.

Any pretence will ſerve to ground attempts of enlarging power, and none will be balked. For Power is bold, enterprizing, reſtleſs: it always watcheth, or often findeth, *never paſſeth opportunities of dilating it ſelf.* Every acceſſion doth beget farther advantages to amplify it; as its ſtock groweth, ſo it with eaſe proportionably doth encreaſe; being ever out at uſe. As it groweth, ſo its ſtrength to maintain and enlarge it ſelf doth grow: it gaining more wealth, more friends, more aſſociates and dependents.

Subrependi occaſiones non prætermittit ambitio— [illegible] *I. Ep* 62.

Faciliùs creſcit dignitas quàm incipit. Sen. *Ep.*101.

Prima dominandi ſpes in arduo; ubi ſit ingreſſus, adſunt ſtudia & miniſtri. Tacit. *Ann.*4. (*p.*143.)

None can reſiſt or obſtruct its growth without danger and manifold diſadvantages; for as its adherents are deemed loyal and faithful, ſo its oppoſers are branded with the imputations of rebellion, contumacy, diſloyalty; and not ſucceeding in their reſiſtence they will be undone.

None ever doth enterprize more than to ſtop its carriere; ſo that it ſeldom loſeth by oppoſition; and it ever gaineth by compoſition. If it be checked at one time, or in one place, it will, like the Sea, at another ſeaſon, in another point, break in. If it is ſometimes overthrown in a Battle, it is ſeldom conquered in the War.

It is always on its march forward, and gaineth ground; for one encroachment doth countenance the next, and is alledged for a precedent to authorize or juſtify it. It ſeldom moveth backward; for every Succeſſor thinketh he may juſtly enjoy what his Predeceſſor did gain, or which is tranſmitted into his poſſeſſion; ſo that there hardly can ever be any reſtitution of ill-gotten-power.

Thus have many abſolute Kingdoms grown; the firſt Chief was a Leader of Volunteers; from thence he grew to be a Prince with ſtated Privileges; after he became a Monarch inveſted with high Prerogatives; in fine, he creepeth forward to a *Grand Seigniour*, uſurping abſolute dominion; ſo did *Auguſtus Cæſar* firſt only aſſume the ſtyle of Prince of the Senate, demeaning himſelf modeſtly as ſuch; but he ſoon drew to himſelf the adminiſtration of all things; and upon that foundation his Succeſſors very ſuddenly did erect a boundleſs power. If you trace the footſteps of moſt Empires to the beginning you may perceive the like.

So the Pope, when he had got a little power, continually did ſwell it. The puny pretence of the ſucceeding Saint *Peter*, and the name of the *Apoſtolical See*; the precedence by reaſon of the Imperial City; the honorary privileges allowed him by Councils; the Authority deferred to him by one Synod of reviſing the Cauſes of Biſhops; the countenance given to him in repreſſing ſome Hereſies, he did improve to conſtitute himſelf Sovereign Lord of the Church.

3. Spiritual power eſpecially is of a growing nature, and more eſpecially that which deriveth from Divine Inſtitution; for it hath a great awe upon the hearts and conſciences of men; which engageth them to a firm and conſtant adherence. It uſeth the moſt ſubtile arms, which it hath always ready, which needeth no time or coſt to furniſh, which cannot be extorted from its hand; ſo that it can never be diſarmed. And its weapons make ſtrong impreſſion, becauſe it propoſeth the moſt effectual encouragements to its abettors, and diſcouragements to its adverſaries; alluring the one with promiſes of God's favour and eternal happineſs, terrifying the other with menaces of vengeance from heaven and endleſs

miſery; the which do ever quell religious, ſuperſtitious, weak people; and often daunt men of knowledge and courage.

It is preſumed unchangeable and unextinguiſhable by any humane power, and thence is not (as all other power) ſubject to revolutions. Hence like *Achilles* it is hardly vincible, becauſe almoſt immortal. If it be ſometimes rebuffed or impaired; it ſoon will recover greater ſtrength and vigour.

*Diſt.*21. *cap.*2,3. The Popes derive their Authority from Divine Inſtitution; and their weapons always are ſentences of Scripture; they pretend to diſpenſe remiſſion of ſins; and promiſe heaven to their abettors. They excommunicate, curſe and damn the oppoſers of their deſigns.

They pretend they never can loſe any power that ever did belong to their See: they are always ſtiff, and they never recede or give back. *The privileges of the Roman Church can ſuſtain no detriment.*

Privilegia Romanæ Eccleſiæ nullum poſſunt ſuſtinere detrimentum—— P. Nic. I. *Ep.*36. (32——)

4. Power is eaſily attained and augmented upon occaſion of diſſenſions. Each faction uſually doth make it ſelf a Head, the chief in ſtrength and reputation which it can find inclinable to favour it; and that Head it will ſtrive to magnify, that he may be the abler to promote its cauſe; and if the cauſe doth proſper he is rewarded with acceſſion of Privileges and Authority: eſpecially thoſe who were oppreſſed, and find relief by his means, do become zealouſly active for his aggrandiſement.

Thus uſually in civil broils the Captain of the prevalent Party groweth a Prince, or is crowned with great Privileges (as *Cæſar*, *Octavian*, *Cromwell*, &c.)

So upon occaſion of the *Arian* faction, and the oppreſſion of *Athanaſius*, *Marcellus*, *Paulus*, and other Biſhops, the *Pope* (who by their application to him had occaſion to head the Catholick Party did grow in power;) for thereupon the *Sardican* Synod did decree to him that Privilege, which he infinitely enhanced, and which became the main engin of rearing himſelf ſo high.

And by his interpoſal in the diſſenſions raiſed by the *Neſtorians*, the *Pelagians*, the *Eutychians*, the *Acacians*, the *Monothelites*, the *Image-worſhippers*, and *Image-breakers*, &c, his authority was advanced; for he, adhering in thoſe cauſes to the prevailing Party, was by them extolled, obtaining both reputation and ſway.

5. All power is attended by dependencies of perſons ſheltered under it, and by it enjoying ſubordinate advantages; the which proportionably do grow by its encreaſe.

Such perſons therefore will ever be inciting their Chief and Patron to amplify his power; and in aiding him to compaſs it, they will be very induſtriouſly, reſolutely and ſteadily active; their own intereſt moving them thereto.

Wherefore their mouths will ever be open in crying him up, their heads will be buſy in contriving ways to further his intereſts, their care and pains will be employed in accompliſhing his deſigns; they with their utmoſt ſtrength will contend in his defence againſt all oppoſitions.

Thus the *Roman* Clergy firſt, then the Biſhops of *Italy*, then all the Clergy of the *Weſt* became engaged to ſupport, to fortifie, to enlarge the *Papal* authority; they all ſharing with him in domination over the Laity; and injoying wealth, credit, ſupport, privileges and immunities thereby. Some of them eſpecially were ever putting him on higher pretences, and furthering him by all means in his acquiſt and maintenance of them.

6. Hence if a Potentate himſelf ſhould have no ambition, nor much ability to improve his power; yet it would of it ſelf grow, he need only be paſſive therein; the intereſt of his partiſans would effect it; ſo that

often power doth no leſs thrive under ſluggiſh and weak Potentates, eſpecially if they are void of goodneſs, than under the moſt active and able: Let the Miniſters alone to drive on their intereſt.

7. Even perſons otherwiſe juſt and good do ſeldom ſcruple to augment their power by undue encroachment, or at leaſt to uphold the uſurpations of their foregoers; for even ſuch are apt to favour their own pretences, and afraid of incurring cenſure and blame, if they ſhould part with any thing left them by their Predeceſſors. They apprehend themſelves to owe a dearneſs to their place, engaging them to tender its own weal and proſperity, in promoting which they ſuppoſe themſelves not to act for their own private intereſt; and that it is not out of ambition or avarice, but out of a regard to the grandeur of their Office that they ſtickle and buſtle; and that in ſo doing they imitate Saint *Paul* who did *magnify his office.* They are encouraged hereto by the applauſe of men, eſpecially of thoſe who are allied with them in intereſt, and who converſe with them; who take it for a Maxime, *Boni Principis eſt ampliare imperium:* The extenders of Empire are admired and commended however they do it, although with cruel Wars, or by any unjuſt means.

Hence uſually the worthieſt men in the world's eye are greateſt enlargers of power; and ſuch men bringing appearances of vertue, ability, reputation to aid their endeavours, do moſt eaſily compaſs deſigns of this nature, finding leſs obſtruction to their attempts; for men are not ſo apt to ſuſpect their integrity, or to charge them with ambition and avarice; and the few, who diſcern their aims and conſequences of things, are overborn by the number of thoſe who are favourably conceited and inclined toward them.

Thus *Julius* I. *Damaſus* I. *Innocent* I. *Gregory* I. and the like Popes, whom Hiſtory repreſenteth as laudable perſons, did yet confer to the advancement of Papal grandeur. But they who did moſt advance that intereſt, as Pope *Leo* I. *Gelaſius* I. Pope *Nicholas* I. Pope *Gregory* VII. in the eſteem of true zealots paſs for the beſt Popes. Hence the diſtinction between a good Man, a good Prince, a good Pope. Sixtus *V.*

8. Men of an inferior condition are apt to expreſs themſelves highly in commendation of thoſe who are in a ſuperior rank, eſpecially upon occaſion of addreſs and intercourſe; which commendations are liable to be interpreted for acknowledgments or atteſtations of right, and thence do ſometimes prove means of creating it.

Of the generality of men it is truly ſaid, that it *doth fondly ſerve fame, and is ſtonn'd with titles and images*; readily aſcribing to Superiors whatever they claim, without ſcanning the grounds of their title. Simple and weak men out of abjectedneſs or fear are wont to crouch, and ſubmit to any thing upon any terms. Wiſe men do not love brangling, nor will expoſe their quiet and ſafety without great reaſon; thence being inclinable to comply with greater perſons. Bad men out of deſign to procure advantages or impunity are prone to flatter and gloze with them. Good men out of due reverence to them, and in hope of fair uſage from them, are ready to complement them, or treat them with the moſt reſpectful terms. Thoſe who are obliged to them will not ſpare to extol them; paying the eaſy return of good words for good deeds.

——*qui famæ ſervit ineptus,*
Ac ſtupet in titulis & imaginibus——
Hor.

Thus all men conſpire to exalt power; the which ſnatcheth all good words as true, and conſtrueth them to the moſt favourable ſenſe; and alledgeth them as verdicts and arguments of unqueſtionable right. So are the complements or terms of reſpect uſed by *Hierom*, *Auſtin*, *Theodoret*, and divers others toward Popes, drawn into an Argument for Papal Authority; whenas the actions of ſuch Fathers, and their diſcourſes upon other occaſions do manifeſt their ſerious judgment to have been directly contrary to his pretences: wherefore the Emperor of *Conſtantinople* in the *Florentine* Synod had good reaſon to decline ſuch ſayings *for arguments, for *if* (ſaith he) *any of the Saints doth in an Epiſtle honour the Pope, ſhall he take that as importing privileges.*

* Κατὰ ῥητὰ τῶν ἁγίων.
Μήπως, φησί, τις τῶν ἁγίων ἐν ἐπιστολῇ τιμᾷ τὸν πάπαν, καὶ ἐκλάβῃ τοῦτο ἀντὶ προνομίων. *Syn.* Flor. *Seſſ.*25. (*p.*848.)

9. Good men commonly (out of charitable ſimplicity, meekneſs, modeſty and humility, love of peace, and averſneſs from contention) are apt to yield to the encroachments of thoſe who any-wiſe do excel them; and when ſuch men do yield, others are ready to follow their example. Bad men have little intereſt to reſiſt, and no heart to ſtand for publick good; but rather ſtrike in preſently, taking advantage by their compliance to drive a good market for themſelves. Hence ſo many of all ſorts in all times did comply with Popes, or did not obſtruct them; ſuffering them without great obſtacle to raiſe their power.

10. If in ſuch caſes a few wiſe men do apprehend the conſequences of things, yet they can do little to prevent them. They ſeldom have the courage with ſufficient zeal to buſtle againſt encroachments; fearing to be overborn by its ſtream, to loſe their labour, and vainly to ſuffer by it: If they offer at reſiſtence, it is uſually faint and moderate: whereas power doth act vigorouſly, and puſh it ſelf forward with mighty violence; ſo that it is not only difficult to check it, but dangerous to oppoſe it.

Ambiguity of words (as it cauſeth many debates, ſo) yieldeth much advantage to the foundation and amplification of power: for whatever is ſaid of it, will be interpreted in favour of it, and will afford colour to its pretences. Words innocently or careleſly uſed are by interpretation extended to ſignify great matters, or what you pleaſe. For inſtance,

Ità de vocabulorum occaſionibus plurimùm quæſtiones ſubornantur, ſicut & de verborum in communionibus. Tertull. *de Reſur. Carn.* 54.

The word *Biſhop* may import any kind of ſuperintendency or inſpection; hence Saint *Peter* came to be reckoned Biſhop of *Rome*, becauſe in virtue of his Apoſtolical Office he had inſpection over that Church founded by him, and might exerciſe ſome Epiſcopal acts.

The word *Head* doth ſignify any kind of eminency, the word *Prince* any priority, the word to *preſide* any kind of ſuperiority or preeminence; hence ſome Fathers attributing thoſe names to Saint *Peter*, they are interpreted to have thought him Sovereign in power over the Apoſtles. And becauſe ſome did give like terms to the Pope, they infer his Superiority in power over all Biſhops; notwithſtanding ſuch Fathers did expreſs a contrary judgment.

Καὶ ἡγεῖσθαι κεφαλήν. *Can. Apoſt.* 34.

The word *Succeſſour* may import any derivation of power; hence becauſe Saint *Peter* is ſaid to have founded the Church of *Rome*, and to have ordain'd the firſt Biſhop there, the Pope is called his Succeſſor.

The word *Authority* doth often import any kind of influence upon the opinions or actions of men (grounded upon eminence of place, worth, reputation, or any ſuch advantage.) Hence becauſe the Pope of old ſometimes was deſired to interpoſe his authority, they will underſtand him to have had right to command or judge in ſuch caſes; although authority is ſometimes oppoſed to command, as where *Livy* ſaith, that *Evander did hold thoſe places by authority rather than by command*; and *Tacitus* of the *German* Princes ſaith, *They are heard rather according to their authority of perſuading, than power of commanding.*

Quia duobus Epiſcopis, quorum eâ tempeſtate ſumma authoritas erat, non illuſerat——Sulp. Sev. 2. 63.

Becauſe he had not deluded the two Biſhops who had the greateſt authority in thoſe times.

Non Mediocris authoritatis Epiſcopus Carthag. Aug. *Ep.* 162.

The Biſhop of Carthage was of no mean Authority.

——*audiuntur authoritate ſuadendi potiùs quàm jubendi poteſtate.* Tac. *de Mor.Ger.* (*p.*640.)

commanding. The word Judge *(ſaith Canus) is frequently uſed to ſignify no more than I do think or conceive*; whereby he doth excuſe divers Popes from having decreed a notable errour (for *Alexander* III. ſays of them, *that they judged that after a matrimony contracted, not conſummated; another may be valid, that being diſſolved.*) Yet if the Pope is ſaid to have *judged* ſo or ſo in any caſe, it is alledged for a certain argument of proper *Juriſdiction.*

Evander —— ea authoritate magis quàm imperio retinebat loca. Liv. 1.

Verbum Judico *frequenter in ea ſignificatione uſurpatur, ut idem ſit quod ſentio ſeu opinor.* Can. *loc.* 6. *cap.* 8. *(comp. lib.* 6. 1.)

11. There is a ſtrange inchantment in words; which being (although with no great colour of reaſon) aſſumed, do work on the fancies of men, eſpecially of the weaker ſort. Of theſe power doth ever arrogate to it ſelf ſuch as are moſt operative, by their force ſuſtaining and extending it ſelf.

So divers prevalent Factions did aſſume to themſelves the name of *Catholick*; and the *Roman* Church particularly hath appropriated that word to it ſelf, even ſo as to commit a Bull, implying *Rome* and the Univerſe to be the ſame place; and the perpetual canting of this Term hath been one of its moſt effectual charms to weak people. *I am a Catholick*, that is, *an Univerſal, therefore all I hold is true*; this is their great argument.

The words *Succeſſor of Peter*, *Apoſtolick See*, *Prima Sedes*, have been ſtrongly urged for Arguments of Papal Authority; the which have beyond their true force (for indeed they ſignify nothing) had a ſtrange efficacy upon men of underſtanding and wiſdom.

12. The Pope's power was much amplified by the importunity of perſons condemned or extruded from their places, whether upon juſt accounts, or wrongfully and by faction; for they finding no other more hopeful place of refuge and redreſs did often apply to him: for what will not men do, whither will not they go in ſtraits?

——ut ad Domini mei tanti Pontificis & piiſſimi Patris, omnium ad ſe confugientium tutiſſimi defenſoris ac protectoris, &c. Rothaldi *appell.* (*in P.* Nich. *I. Ep.* 37. *p.* 563.

——my Lord ſo great a Pontiff, and moſt pious a Father, the ſafe defender and protector of all thoſe that flee unto him for ſuccour.

Thus did *Marcion* go to *Rome*, and ſue for admiſſion to communion there. So *Fortunatus* and *Feliciſſimus* in St. *Cyprian*, being condemned in *Africk* did fly to *Rome* for ſhelter, of which abſurdity St. *Cyprian* doth ſo complain. So likewiſe *Martianus* and *Baſilides*, in St. *Cyprian*, being outed of their Sees, for having lapſed from the Chriſtian profeſſion, did fly to *Stephen* for ſuccour, to be reſtored. So *Maximus* (the Cynick) went to *Rome*, to get a confirmation of his election at *Conſtantinople*. So *Marcellus*, being rejected for Heterodoxy, went thither to get atteſtation to his Orthodoxy (of which St. *Baſil* complaineth.) So *Apiarius*, being condemned in *Africk* for his crimes, did appeal to *Rome*.

Cyp. *Ep.* 68.

Ep. 55.

And on the other ſide, *Athanaſius* being with great partiality condemned by the Synod of *Tyre*, *Paulus* and other Biſhops being extruded from their Sees for Orthodoxy; St. *Chryſoſtom* being condemned, and expelled by *Theophilus* and his complices; *Flavianus* being depoſed by *Dioſcorus*, and the *Epheſine* Synod; *Theodoret* being condemned by the ſame, ---did cry out for help from *Rome*. *Chelidonius*, Biſhop of *Reſanon*, being depoſed by *Hilarius* of *Arles*, (for crimes) did fly to Pope *Leo*. *Ignatius* Patriarch of *Conſtantinople*, being extruded from his See by *Photius*, did complain to the Pope.

Calendion of *Antioch, Liber. cap.* 18.

P. Leo, *Ep.* 89.

Marc. 5. 32.

P. Nich. *I. Ep.* 38. (*p.* 564.) Rothaldus.

13. All Princes are forward to heap honour on the Biſhop of their Imperial City; it ſeeming a diſgrace to themſelves, that ſo near a relation be an inferior to any other: who is as it were their Spiritual Paſtor, who is uſually by their ſpecial favour advanced. The City it ſelf and the Court will be reſtleſs in aſſiſting him to climb.

Thus did the Biſhop of *Conſtantinople* ariſe to that high pitch of honour, and to be Second Patriarch; who at firſt was a mean Suffragan to the Biſhop of *Heraclea*; this by the Synods of *Conſtantinople* and *Chalcedon* is aſſigned for the reaſon of his advancement. And how ready the Emperors were to promote the dignity of that Biſhop, we ſee by many of their Edicts to that purpoſe; as particularly that of *Leo*.

Cod. Lib. 1. *tit.*2. *cap.*16.

So, for the honour of their City, the Emperors uſually did favour the Pope, aſſiſting him in the furtherance of his deſigns, and extending his Privileges by their Edicts at home, and Letters to the Eaſtern Emperors, recommending their affairs.

So in the Synod of *Chalcedon* we have the Letters of *Valentinian*, together with thoſe of *Placidia* and of *Eudoxia* the Empreſſes to *Theodoſius*, in behalf of Pope *Leo*, for retractation of the *Epheſine* Synod; wherein they do expreſs themſelves engaged to maintain the honour of the *Roman* See; *Seeing that* (ſaith *Placidia*, Mother of *Theodoſius*) *it becometh us in all Things to preſerve the honour and dignity of this chief City, which is the Miſtreſs of all others.*

Ὁπότε πρέπει ἡμᾶς ταύτῃ τῇ μεγίστῃ πόλει, ἥτις δέσποινα πασῶν ὑπάρχει τῶν γεῶν, ἐν πᾶσι τὸ σέβας διαφυλάξαι. *Syn.* Chalc. (*p* 27.)

So Pope *Nicholas* confeſſeth, that the Emperors had *extolled the Roman See with divers privileges, had enriched it with gifts, had enlarged it with benefits* (or benefices,) *&c.*

Qualiter (Imperatores) eam diverſis beneficiis extulerint, donis ditaverint, beneficiis ampliaverint, qualiter illam,&c. P. Nic.I. *Ep*.8. (*p*.513.)

——*Romanus tempore priſco*
Pauper erat Præſul, Regali munere crevit,&c.
Gunth. Lig. *lib*.6.

14. The Popes had the advantage of being ready at hand to ſuggeſt what they pleaſed to the Court, and thereby to procure his Edicts (directed or dictated by themſelves) in their favour, for extending their power, or repreſſing any oppoſition made to their encroachments.

Baronius obſerveth that the Biſhops of *Conſtantinople* did uſe this advantage for their ends; for thus he reflecteth on the Edict of the Emperor *Leo* in favour of that See: *Theſe things Leo, but queſtionleſs conceived in the words of Acacius, ſwelling with pride.*

Hæc Leo, ſed Acacii faſtu tumentis proculdubio verbis concepta, & ſtylo ſuperbiæ exarata. Baron. *Ann.*473 §.4.

And no leſs unqueſtionably did the Popes conceive words for the Emperor in countenance of their Authority.

Apud Marc.5. 32.

Such was the Edict of *Valentinian* in favour of *Leo* againſt *Hilarius* Biſhop of *Arles*,* (in an unjuſt cauſe as *Binius* confeſſeth) who conteſted his Authority to undo what was done in a *Gallicane* Synod. And we may thank *Baronius* himſelf for this Obſervation, *By this, Reader, thou underſtandeſt, that when the Emperours ordained Laws concerning Religion, they did it by tranſcribing and enacting the Laws of the Church upon the admonition of the Holy Biſhops requiring them to do their duty.* It was a notable Edict, which Pope *Hilarius* alledgeth, *It was alſo decreed by the Laws of Chriſtian Princes, that whatſoever the Biſhop of the Apoſtolick See ſhould upon examination pronounce concerning* Churches *and their Governours*, &c. *ſhould with reverence be received and ſtrictly obſerved*, &c.

* Bin. *ad* P. Hill. *Ep.* 11. (*p*.576.)

Ex his intelligis, Lector, cùm de rebus ſacris Imperatores leges ſanxivere, id ipſum admonitione ſſ. Præſulum requirentium eorum officium ex ſcriptis legibus ſtatuiſſe. Baron. *An.*458. §.4.

Chriſtianorum quoque Principum lege decretum eſt, &c. P. Hilarius, *Ep.*11. (p. 576)

Such Edicts by crafty ſuggeſtions being at opportune time from eaſy and unwary Princes procured, did hold, not being eaſily reverſed: and the Power which the Pope once had obtained by them, he would never part with; fortifying it by higher pretences of Divine immutable right. *P.Nich.I. Ep.* 36.

The Emperor *Gratian*, having gotten the World under him, did order the Churches to thoſe who would communicate with Pope *Damaſus*. This and the like countenances did bring credit and authority to the *Roman* See. Theod. 5. 2.

15. It is therefore no wonder, that Popes being ſeated in the *Metropolis* of the Weſtern Empire (the head of all the *Roman* State) ſhould find intereſt ſufficient to make themſelves by degrees what they would be; for they not only ſurpaſſing the Provincial Biſhops in wealth and repute, but having power in Court, who dared to pull a feather with them, or to withſtand their encroachments? What wiſe man would not rather bear much, than conteſt upon ſuch diſadvantages, and without probable grounds of ſucceſs?

16. Princes who favoured them with ſuch conceſſions, and abetted their undertakings, did not foreſee what ſuch increaſe of power in time would ariſe to; or ſuſpect the prejudice thence done to Imperial Authority. They little thought that in virtue thereof Popes would check, and mate Princes; or would claim ſuperiority over them; for the Popes at that time did behave and expreſs themſelves with modeſty and reſpect to Emperors.

17. Power once rooted doth find ſeaſons and favourable junctures for its growth; the which it will be intent to embrace.

The confuſions of things, the eruptions of Barbarians, the ſtraits of Emperors, the contentions of Princes, *&c.* did all turn to account for him; and in confuſion of things he did ſnatch what he could to himſelf.

The declination and infirmity of the *Roman* Empire gave him opportunity to ſtrengthen his intereſts, either by cloſing with it, ſo as to gain ſomewhat by its conceſſion; or by oppoſing it, ſo as to head a Faction againſt it. As he often had opportunity to promote the deſigns of Emperors and Princes, ſo thoſe did return to him encreaſe of Authority; ſo they trucked and bartered together. For when Princes were in ſtraits, or did need aſſiſtence (from his reputation at home) to the furtherance of their deſigns, or ſupport of their intereſt in *Italy*, they were content to honour him, and grant what he deſired: as in the caſe of *Acacius*, which had cauſed ſo long a Breach, the Emperor to engage Pope *Hormiſdas*, did conſent to his will. And at the *Florentine* Synod, the Emperor did bow to the Pope's terms, in hopes to get his aſſiſtence againſt the Turks.

When the *Eaſtern* Emperors, by his means chiefly, were driven out of *Italy*, he ſnatched a good part of it to himſelf, and ſet up for a Temporal Prince.

Δρυὸς πεσούσης πᾶς ἀνὴρ ξυλίζεται——
When the Oak is fallen every one gets ſome wood.

When Princes did claſh, he by yielding countenance to one ſide, would be ſure to make a good market for himſelf: for this pretended Succeſſor to the Fiſherman, was really skilled to angle in troubled Waters.

They have been the incendiaries of Chriſtendom, the kindlers and fomenters of War. And would often ſtir up Wars, and inclining to the ſtronger part, would ſhare with the Conqueror; as when he ſtirr'd up Anaſt. *in Vit.* Zach. *P.*Nich.*I.* *Ep.* 25. 30, *&c.*

up *Charles* againſt the *Lombards.* They would, upon ſpiritual pretence, be interpoſing in all affairs.

Non ſine ſuſpicione, quod illorum temporum Pontifices, qui bella extinguere, diſcordias tollere debuiſſent, ſuſcitarent ea potiùs atq; nutrirent. Modruvienſis *Epiſc. in Conc.* Lat. *ſub* Leone *X. Seſſ.*6. (*p.* 72.)

He did oblige Princes by abetting their Cauſe when it was unjuſt or weak; his ſpiritual Authority ſatisfying their Conſcience: whence he was ſure to receive good acknowledgment and recompence. As *An.* 752. when he did allow *Pepin*'s uſurpation.

He pretended to diſpoſe of Kingdoms, and to conſtitute Princes; *An.* 1060. reſerving obeiſance to himſelf. *Gregory* VII. granted to *Robert Guiſtard* *An.* 1139. *Naples* and *Sicily beneficiario jure.* *Innocent* II. gave to *Roger* the title of King.

There is ſcarce any Kingdom in *Europe* which he hath not claimed the Sovereignty of, by ſome pretence or other. Princes ſometime for quiet ſake have deſired the Pope's conſent and allowance of things appertaining of right to themſelves, whence the Pope took advantage to claim an original right of diſpoſing ſuch things.

The proceeding of the Pope upon occaſion of Wars is remarkable; when he did enter League with a Prince to ſide with him in a War againſt another, he did covenant to proſecute the Enemy with Spiritual Arms (that is, with Excommunications and Interdicts) engaging his Confederates to uſe Temporal Arms. So making Eccleſiaſtical Cenſures tools of Intereſt.

When Princes were in difficulties, (by the mutinous diſpoſition of Princes, the emulation of Antagoniſts) he would, as ſerved his intereſt interpoſe; hooking in ſome advantage to himſelf.

In the tumults againſt our King *John*, he ſtruck in, and would have drawn the Kingdom to himſelf.

He would watch opportunity to quarrel with Princes, upon pretence they did intrench on his Spiritual Power: as about the point of the inveſtiture of Biſhops, and receiving homage from them.

Gregory VII. did excommunicate *Henry* III. (*Anno* 1076.)
Calixtus II. ——————— *Henry* IV. (*Anno* 1120.)
Adrian IV. ——————— *Frederick*, (*Anno* 1160.)
Celeſtinus III. ——————— *Henry* V. (*Anno* 1195.)
Innocent III. ——————— *Otho* (*Anno* 1219.)
Honorius III. and *Gregory* IX. --- } *Frederick* II. (*Anno* 1220.)
Innocent IV. in the *Ludg.* Conc. } 1245.)

18. The ignorance of times did him great ſervice; for then all the little Learning which was, being in his Clients and Factors, they could inſtill what they pleaſed into the credulous People. Then his Dictates would paſs for infallible Oracles, and his Decrees for inviolable Laws: whence his veneration was exceedingly encreaſed.

Anſelme *Anno* 1109. } Eadmer.
Becket *Anno* 1154 } Matt. Par.

19. He was forward to ſupport factious Church-men againſt Princes, upon pretence of ſpiritual Intereſt and Liberty. And uſually by his importunity and arts getting the better in ſuch conteſts, he thereby did much ſtrengthen his Authority.

20. He maketh himſelf the head of all the Clergy, and carrying himſelf as its Protector and Patron, did ingage thereby innumerable moſt able Heads, Tongues and Pens; who were devoted to maintain whatever he did, and had little elſe to do.

21. So great a party he cheriſhed with exorbitant Liberties, ſuffering none to rule over them or touch them beſide himſelf.

22. He did found divers *Militias* and bands of ſpiritual *Janiſaries*, to be Combatants for his Intereſts; who depending immediately upon him, ſubſiſting by his Charters, enjoying exemptions by his Authority from other Juriſdictions, being ſworn to a ſpecial obeiſance of him, were entirely at his devotion, ready with all their might to advance his Intereſts, and to maintain all the pretences of their Patron and Benefactor.

Theſe had great ſway among the People, upon account of their religious guiſes and pretences to extraordinary heights of ſanctimony, auſterity, contempt of the World. And learning being moſtly confined to them, they were the chief Teachers and Guides of Chriſtendom; ſo that no wonder, if he did challenge and could maintain any thing by their influence.

They did cry up his Power as ſuperiour to all others. They did attribute to him titles ſtrangely high, *Vice-god*, *Spouſe of the Church*, *&c.* ſtrange attributes of *Omnipotency*, *Infallibility*, *&c.*

23. Whereas Wealth is a great ſinew of Power, he did invent divers ways of drawing great ſtore thereof to himſelf.

Pro pallio omninò aliquid dare prohibeo. Greg. I. *Ep.* 4. 44.

By how may tricks did he proll Money from all parts of Chriſtendom? as by

Diſpenſations for Marriage within degrees prohibited, or at uncanonical times,--- for Vows and Oaths; for obſervance of Faſts and Abſtinences; for Pluralities and incompatible Benefices, Non-reſidences, *&c.*

Indulgences, and Pardons, and freeing Souls from the pains of Purgatory.

Reſervations, and Proviſions of Benefices, not beſtowed *gratis.*

Conſecrated Preſents; *Agnus Dei's*, *Swords*, *Roſes*, *&c.*

Confirmations of Biſhops; * ſending Palls.

Vendit plumbum pro auro Taxa Camerariæ.

Appeals to his Court.

Tributes of *Peter-pence*, *Annates*, *Tithes*,---- introduced upon occaſion of Holy Wars, and continued.

Peter-pence. Plat. *p.* 257.

Playing faſt and looſe, tying knots, and undoing them for gain.

Sending Legates to drein places of Money.

Commutations of Penance for Money.

Inviting to Pilgrimage at *Rome.*

Hooking in Legacies. What a maſs of Treaſure did all this come to? what a Trade did he drive?

Quantas nobis divitias peperit hæc fabula Chriſti?

24. He did indeed eaſily by the help of his mercenary Divines transform moſt Points of Divinity in accommodation to his intereſts of Power, Reputation and Gain.

25. Any pretence, how ſlender ſoever, will in time get ſome validity; being fortified by the conſent of divers Authors, and a current of ſutable practice.

Any ſtory ſerving the deſigns of a Party, will get credit by being often told, eſpecially by Writers bearing a ſemblance of gravity; whereof divers will never be wanting to abet a flouriſhing Party.

26. The Hiſtories of ſome Ages were compoſed only by the Popes Clients, *Friars* and *Monks*, and ſuch People; which therefore are partial to him, addicted to his Intereſts, and under awe of him.

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* In the times of *Henry* I. the Biſhop of *York* did pay 10000 l. *Sterling* for his Pall. *Matt. Par.* (*p.* 274.)

For a long time none dared open his mouth to queſtion any of his pretences, or reprehend his practices, without being called *Heretick*, and treated as ſuch.

27. Whereas the Pope had two ſorts of Oppoſites to ſubdue, temporal *Princes* and *Biſhops*; his buſineſs being to o'ertop *Princes*, and to enſlave all *Biſhops*; or to invade and uſurp the rights of both; he uſed the help of each to compaſs his deſigns on the other; by the Authority of *Princes* oppreſſing *Biſhops*, and by the aſſiſtance of *Biſhops* mating *Princes*.

28. When any body would not do as he would have them, he did inceſſantly clamour or whine, that *Saint Peter was injured.*

Quando & Apoſtolica præceptio ad injuriam B. Petri in illis partibus non obſervatur, & à te ſpernitur & violatur. P. Nich. *I. Ep.* 37.

29. The forgery of the *Decretal Epiſtles* (wherein the ancient Popes are made expreſly to ſpeak and act according to ſome of his higheſt pretences, deviſed long after their times, and which they never thought of, good men) did hugely conduce to his purpoſe; authoriſing his Encroachments by the ſuffrage of ancient Doctrine and Practice: a great part of his *Cannon-law* is extracted out of theſe, and grounded on them.

The Donation of *Conſtantine*, fictitious Acts of Councils, and the like counterfeit ſtuff did help thereto; the which were ſoon embraced, as we ſee in Pope *Gregory* II. ——

As alſo *Legends*, Fables of Miracles, and all ſuch *deceivableneſs of unrighteouſneſs*.

Ἀπάτη τ̃ ἀδικίας. 2 Theſſ. 2.

30. Popes were ſo cunning as to form Grants, and impute that to Privileges derived from them, which Princes did enjoy by right or cuſtom.

Twiſd. *p.* 17.

31. Synods of Biſhops called by him at opportune ſeaſons, conſiſting of his Votaries or Slaves. None dared therein to whiſper any thing to the prejudice of his Authority. He carried whatever he pleaſed to propoſe, without check or contradiction. Who dared to queſtion any thing done by ſuch numbers of Paſtors ſtyling themſelves the *Repreſentative of Chriſtendom*.

Non neceſſitatis, ſed honoris cauſâ peto. Extortis aſſentationibus. P. Leo *Epiſt.* (*ad Syn.* Chalc)

32. The having hampered all the Clergy with ſtrict Oaths of univerſal obedience to him (beginning about the times of Pope *Gregory* VII.) did greatly aſſure his Power.

33. When intolerable Oppreſſions and Exactions did conſtrain Princes to ſtruggle with him, if he could not utterly prevail, things were brought to compoſition; whereby he was to be ſure for that time a gainer, and gained eſtabliſhment in ſome Points, leaving the reſt to be got afterward in more favourable junctures.

Witneſs the *Concordates* between { *Henry* II. and P. *Alex.* III. *Anno* 1172.
Edw. III. and P. *Greg.* XI. *Anno* 1373.
Henry V. and P. *Mart.* V. *Anno* 1418.

34. When Princes were fain to curb their exorbitances by *Pragmatical Sanctions*, they were reſtleſs till they had got thoſe Sanctions revoked. And when they found weak Princes, or any Prince in circumſtances advantaging their deſign, they did obtain their end. So Pope *Leo* X. got *Lewis* XI. to repeal the *Pragmatical Sanctions* of his Anceſtors.

35. The Power he did aſſume to abſolve Men from Oaths and Vows, to diſpence with prohibited Marriages, *&c.* did not only bring much griſt to his Mill; but did enable him highly to oblige divers perſons (eſpecially great ones) to himſelf. For to him they owed the quiet of their Conſcience from ſcruples. To him they owed the ſatisfaction of their deſires, and legitimation of their iſſue, and title to their Poſſeſſions.

36. So the device of Indulgences did greatly raiſe the veneration of him; for who would not adore him, that could looſe bands, and free his Soul from long and grievous pains?

SUPPO-

SUPPOSITION VI.

The next *Suppoſition* is this, *That in Fact the* Roman *Biſhops continually from Saint* Peter's *time have enjoyed and exerciſed this Sovereign Power.*

THIS is a Queſtion of Fact which will beſt be decided by a particular conſideration of the ſeveral Branches of Sovereign Power, that ſo we may examine the more diſtinctly whether in all Ages the Popes have enjoyed and exerciſed them, or not.

And if we ſurvey the particular Branches of Sovereignty, we ſhall find that the Pope hath no juſt title to them, in reaſon, by valid Law, or according to ancient Practice, whence each of them doth yield a good argument againſt his pretences.

I. If the Pope were Sovereign of the Church, he would have power to convocate its ſupreme Councils and Judicatories; and would conſtantly have exerciſed it.

This power therefore the Pope doth claim; and indeed did pretend to it a long time ſince, before they could obtain to exerciſe it: *It is manifeſtly apparent* (ſaith Pope *Leo* X. with approbation of his *Lateran* Synod) *that the Roman Biſhop for the time being (as who hath authority over all Councils) hath alone the full right and power of indicting, tranſlating and diſſolving Councils:* and long before him, *To the Apoſtolical authority* (ſaid Pope *Adrian* I.) *by our Lord's command, and by the merits of Saint* Peter, *and by the decrees of the Holy Cannons and of the venerable Fathers, a right and ſpecial power of convocating Synods hath many-wiſe been committed*; and yet before him, *The authority* (ſaith Pope *Pelagius* II.) *of convocating Synods hath been delivered to the Apoſtolical See by the ſingular privilege of Saint* Peter.

Diſtinct. 17.
Cùm etiam ſolum Rom. Pontificem prò tempore exiſtentem, tanquam auctoritatem ſuper omnia Concilia habentem, Conciliorum indicendorum, transferendorum ac diſſolvendorum plenum jus & poteſtatem habere——manifeſtè conſtet. Con. Later. *Seſſ.* 11. (*p.* 152.) *Ann.*
——Cui juſſione Domini, & meritis B. Petri Apoſtoli, ſingularis congregandarum Synodorum authoritas, & Sanctorum Canonum ac Venerandorum Patrum decretis multipliciter privata tradita eſt poteſtas. P. Hadrian *I. apud* Bin. *Tom.* 5. *p.* 565. (*Anno* 785.)
Cùm generalium Synodorum convocandi auctoritas Apoſtolicæ Sedi B. Petri ſingulari privilegio ſit tradita——P. Pelag. *II. Epiſt.* 8. (Bin. *Tom.* 4. *p* 476.) *Anno* 587.
qu An hæc Epiſtola ſit Pelagii *II. Negat* Launoius.

But it is manifeſt, that the Pope cannot pretend to this power by vertue of any old Eccleſiaſtical Canon; none ſuch being extant or produced by him: Nor can he alledge any ancient Cuſtom; there having been no General Synod before *Conſtantine*: and as to the practice from that time, it is very clear, that for ſome Ages the Popes did not aſſume or exerciſe ſuch a power, and that it was not taken for their due. Nothing can be more evident and it were extreme impudence to deny that the Emperors at their pleaſure, and by their authority did congregate all the firſt General Synods; for ſo the oldeſt Hiſtorians in moſt expreſs terms do report, ſo thoſe Princes in their Edicts did aver, ſo the Synods themſelves did declare. The moſt juſt and pious Emperors, who did bear greateſt love to the Clergy, and had much reſpect for the Pope, did call them without ſcruple; it was deemed their right to do it, none did remonſtrate againſt their practice, the Fathers in each Synod did refer thereto, with allowance, and commonly with applauſe; Popes themſelves did not conteſt their right, yea commonly did petition them to exerciſe it.

Theſe things are ſo clear and ſo obvious, that it is almoſt vain to prove them; I ſhall therefore but touch them.

In general *Socrates* doth thus atteſt to the ancient practice; *We* (ſaith he) *do continually include the Emperors in our Hiſtory, becauſe upon them, ever ſince they became Chriſtians, Eccleſiaſtical affairs have depended, and the greateſt Synods have been and are made by their appointment*: and *Juſtinian* in his prefatory type to the Fifth General Council beginneth thus: *It hath been ever the care of Pious and Orthodox Emperors by the aſſembling of the moſt religious Biſhops to cut off Hereſies, as they did ſpring up, and by the right faith ſincerely preach'd, to keep the Holy Church of God in peace*: and to do this was ſo proper to the Emperours: that when *Ruffin* did affirm St. *Hilary* to have been excommunicated in a Synod, St. *Hierome* to confute him, did aſk; *tell me, What Emperor did command this Synod to be congregated*; implying it to be illegal or impoſſible that a Synod ſhould be congregated without the Imperial command.

Συνεχῶς καὶ τοὺς βασιλεῖς τῇ ἱστορίᾳ περιλαμβάνομεν, διότι ἀφ' οὗ Χριστιανίζειν ἤρξαντο, τὰ τῆς Ἐκκλησίας πράγματα ἤρτητο ἐξ αὐτῶν, καὶ αἱ μέγισται σύνοδοι τῇ αὐτῶν γνώμῃ γεγόνασί τε καὶ γίνονται. Socr. 5. *proœm.*

Semper ſtudium fuit Orthodoxis, & piis imperatoribus, pro tempore exortas Hæreſes per congregationem religioſiſſimorum Epiſcoporum amputare, & recta fide ſincerè prædicata, in pace Sanctam Dei Eccleſiam cuſtodire —— Juſtin. *in Syn.* 5. *Collat.* 1. (*p.* 209) *Græce p.* 368. *magis Emphaticè.*

Doce —— *quis Imperator hanc Synodum juſſerit congregari.* Hier.

Particularly *Euſebius* ſaith of the firſt Chriſtian Emperor, that *as a common Biſhop appointed by God he did ſummon Synods of God's Miniſters*; ſo did he *command a great number of Biſhops to meet at Arles*, (for deciſion of the *Donatiſts* cauſe;) ſo did he alſo *command* the Biſhops from all quarters to meet at *Tyre* for examination of the affairs concerning *Athanaſius*; and that he did convocate the great Synod of *Nice* (the firſt and moſt renowned of all General Synods) all the Hiſtorians do agree, he did himſelf affirm, the Fathers thereof in their Synodical remonſtrances did avow; as we ſhall hereafter, in remarking on the paſſages of that Synod ſhew.

Οἷά τις κοινὸς Ἐπίσκοπος ἐκ Θεοῦ καθεσταμένος συνόδους τῶν τοῦ Θεοῦ λειτουργῶν συνεκρότει. Euſeb *de Vit* Conſt. *I.* 44

Πλείστους ἐκ διαφόρων καὶ ἀμυθήτων τόπων Ἐπισκόπους εἰς τὴν Ἀρελατησίων πόλιν συνελθεῖν ἐκελεύσαμεν. Euſeb. *Hiſt.* 10. 5. *Ep. ad* Chreſtum. *Ad Arelatenſium civitatem piiſſimi Imperatoris voluntate adducti*, ſay the Fathers in their Epiſtle to P. *Sylveſter* himſelf.

Vid. Euſeb. *de Vit.* Conſt. *lib.* 4. *cap.* 41, 42, 43. & Socr. 1. 28.

The ſame courſe did his Son *Conſtantius* follow, without impediment; for although he was a favourer of the *Arian* Party, yet did the *Catholick* Biſhops readily at his call aſſemble in the great Synods of * *Sardica*, of † *Ariminum*, of ‖ *Seleucia*, of * *Sirmium*, of † *Milan*, &c. Which he out of a great zeal to compoſe diſſenſions among the Biſhops did convocate.

*Προσέταξεν εἰς Σαρδικὴν συνδραμεῖν Ἐπισκόπους. Theod 2. 4. Soz. 3. 11. Socr. 2. 16, 20. Athan. *Tom.* 1. *p.* 761. Hil. *in fragm. p. Jubet ex toto orbe apud Sardicam Epiſcopos congregari.* Sulp 2. 52. † Ἔκ τε τῆς τοῦ Θεοῦ κελεύσεως, καὶ τῆς σῆς εὐσεβείας προστάγματος, &c. *Syn.* Arim *Ep ad* Conſt Socr. 2. 37. ‖ Socr. 2. 39 ἣν — γενέσθαι τὸ βασιλέως ἐκέλευσε πρόσταγμα. *Ann.* 381. * Ὁ βασιλεὺς σύνοδον Ἐπισκόπων ἐν τῷ Σιρμίῳ γενέσθαι ἐκέλευσε. Socr 2. 99. Soz. 4. 6. † Πρόσταγμα ἦν τοῦ βασιλέως ἐν Μεδιολάνῳ πόλει ποιεῖσθαι τὴν σύνοδον. Socr. 1. 36. Soz. 4. 9.

After him the Emperor *Valentinian*, underſtanding of diſſenſions about divine matters to compoſe them, did indict a Synod in *Illyricum*.

Ἐν μὲν τῷ Ἰλλυρικῷ σύνοδον γενέσθαι προσέταξε. Theod. 4. 7.

A while after, for ſettlement of the Chriſtian State (which had been greatly diſturbed by the Perſecution of *Julian* and of *Valens*, and by divers Factions.) *Theodoſius* I. did *command* (ſaith *Theodoret*) *the Biſhops of his Empire to be aſſembled together at Conſtantinople*; the which meeting accordingly did make the Second General Synod; in the congregation of which the Pope had ſo little to do, that *Baronius* ſaith, it was celebrated againſt his will.

Σύνοδον ὁμοδόξων αὐτῷ συνεκάλεσε. Soz. 7. 7. Socr. 5. 8.

Μόνης τῆς οἰκείας βασιλείας τοὺς Ἐπισκόπους εἰς τὴν Κωνσταντινούπολιν συναθροισθῆναι προσέταξεν. Theod. 5. 7.

Repugnante Damaſo celebrata, &c. Baron. *Anno* 553. § 224.

Afterwards, when *Neſtorius*, Biſhop of *Conſtantinople*, affecting to ſeem wiſer than others in explaining the myſtery of Chriſt's Incarnation, had raiſed a jangle to the diſturbance of the Church. For removing it, the Emperor *Theodoſius* II. did *by his edict command the Biſhops to meet at Epheſus*; who there did celebrate the Third General Council: in the beginning

Πρόσταγμα τοῦ βασιλέως εἰς τὴν σύνοδον συνιέναι ἐκέλευσεν. Socr 7. 34. Evagr. 1. 3.

ning of each *Action* it is affirm'd, that the Synod was *convocated by the Imperial degree*; the Synod it ſelf doth often profeſs it; the Pope's own Legate doth acknowledge it; and ſo doth *Cyril* the Preſident thereof.

Ἐκ θεσπίσματος τῶν βασιλέων συγκροτηθεῖσα.

Ἡ ἁγία σύνοδος, ἡ χάριτι Θεοῦ κατὰ τὸ θέσπισμα τῶν εὐσεβεστάτων καὶ φιλοχρίστων ἡμῶν βασιλέων συγκροτηθεῖσα. *Syn.* Eph. *Act.*1. *p.*291.
The holy Synod aſſembled by the grace of God, according to the Decree of our moſt Religious Emperors, *&c.*
—— ἡ χάριτι Θεοῦ καὶ πνεύματι τοῦ ὑμετέρου κράτους συναχθεῖσα. *p.* 297.
Τὰ προστεταγμένα τῇ ἁγίᾳ συνόδῳ παρὰ τοῦ ὑμετέρου κράτους, *&c. Act.*5. *p.*347.
Τοῖς ἀθροισθεῖσι κατὰ πρόσταγμα τῶν βασιλέων. *p* 404.
Ἥντινα σύνοδον οἱ χριστιανικώτατοι καὶ φιλανθρωπότατοι βασιλεῖς ὥρισαν.
Which Synod our moſt Chriſtian and gracious Emperors appointed, ſaith *Philip*, the Pope's Legate. *Act.*3.*p.*330.
Τῇ ἁγίᾳ συνόδῳ τῇ κατὰ Θεοῦ χάριν καὶ θέσπισμα τῶν θεοφιλεστάτων καὶ φιλοχρίστων βασιλέων συναχθείσῃ——
To the holy Synod aſſembled by the grace of God, and the command of our Emperors, *&c.* So do *Cyril* and *Memnon* inſcribe in there Epiſtle. *Act* 4. *p.* 337.

The ſame Emperor, upon occaſion of *Eutyches* being condemned at *Conſtantinople*, and the ſtirs thence ariſing, did indict the Second General Synod of *Epheſus*, (which proved abortive by the miſcarriages of *Dioſcorus*, Biſhop of *Alexandria*) as appeareth by his Imperial Letters to *Dioſcorus*, and the other Biſhops, ſummoning them to that Synod:---*We have decreed that the moſt holy Biſhops meeting together*, &c. *After the ſame manner the other moſt reverend Biſhops were written to, to come to the Synod.* And as Pope *Leo* doth confeſs; calling it *the Council of Biſhops which you* (Theodoſius) *commanded to be held at Epheſus.*

Ἐθεσπίσαμεν κατὰ ταὐτὸ συνελθόντων ὁσιωτάτων, *&c.*

Τῷ αὐτῷ τύπῳ ἐγράφη καὶ τοῖς ἄλλοις εὐλαβεστάτοις Ἐπισκόποις ὥστε παραγενέσθαι εἰς τὴν σύνοδον *Syn.* Chalc. *pars* 1. *p.* 53.

Epiſcopale conſilium, quod haberi apud Epheſum præcepiſtis. P. Leo. *I. Ep.* 25. (& 24.) *ad* Theod.

The next General Synod of *Chalcedon* was convocated by the authority of the Emperor *Marcian*; as is expreſſed in the beginning of each *Action*, as the Emperor declareth, as the Synod it ſelf in the front of its definition doth avow; *the holy, great and Oecumenical Synod gather'd together by the grace of God and the command of our moſt dread Emperors*, &c. *has determin'd as follows.* *Ann.* 451.

Κατὰ θεῖον θέσπισμα συναθροισθεῖσα.

Τὴν ἁγίαν ὑμῶν ἠθροίσαμεν σύνοδον. (*Act.*6. *p* 345.)

Ἡ ἁγία καὶ μεγάλη καὶ οἰκουμενικὴ σύνοδος ἡ κατὰ Θεοῦ χάριν, καὶ θέσπισμα τῶν εὐλαβεστάτων καὶ φιλοχρίστων ἡμῶν βασιλέων συναχθεῖσα —— ὥρισε τὰ ὑποτεταγμένα. *Act.* 6. 346.

The Fifth General Synod was alſo congregated by the authority of *Juſtinian* I. and the Emperor's Letter authorizing it, beginning (as we ſaw before) with an aſſertion (backed with a particular enumeration) that all former great Synods were called by the ſame power: the Fathers themſelves do ſay, that they had *come together according to the will of God, and the command of the moſt pious Emperor.* So little had the Pope to do in it, that, as *Baronius* himſelf telleth us, it was congregated *againſt his will, or with his reſiſtance.* *Ann.* 533. *Act.p.*368. *Gr. p.*309. *Lat.*

Pro Dei voluntate, & juſſione piiſſimi Imperatoris ad hanc urbem convenimus. Collat. 8.

Ut quæ reſiſtente Romano Pontifice fuerit congregata. Baron *Ann* 553.§.219.

The Sixth General Synod at *Conſtantinople* was alſo indicted by the Emperor *Conſtantine Pogonatas*; as doth appear by his Letters, as is intimated at the entrance of each *Action*, as the Synod doth acknowledge, as Pope *Leo* II. (in whoſe time it was concluded) doth affirm. The Synod in its definition, as alſo in its Epiſtle to Pope *Agatho* doth inſcribe it ſelf *The Holy and Oecumenical Synod, congregated by the grace of God, and the altogether religious Sanction of the moſt pious, and moſt faithful great Emperor* Conſtantine; and, in their definition they ſay, *By this doctrine of peace dictated by God, our moſt gracious Emperor through the divine Wiſdom being guided, as a defender of the true Faith, and an enemy to the falſe, having gather'd us together in this holy and Oecumenical Synod, has united the whole frame of the Church*, &c. In its accla-

Ἡ ἁγία καὶ μεγάλη, καὶ οἰκουμενικὴ σύνοδος, ἡ κατὰ Θεοῦ χάριν καὶ πανευσεβὲς θέσπισμα τοῦ εὐσεβεστάτου καὶ πιστοτάτου μεγάλου βασιλέως Κωνσταντίνου συναχθεῖσα. *Act.* 18. *p.*255. & *p.* 285. (*in Epiſt. ad P.* Agath.)

Ταύτῃ τῇ θεολέκτῳ τῆς εἰρήνης διδασκαλίᾳ θεοσόφως ὁ πρᾳότατος ἡμῶν βασιλεὺς ὁδηγούμενος, ὁ τῆς μὲν ὀρθοδοξίας ὑπέρμαχος, τῆς δὲ κακοδοξίας ἀντίμαχος, τὴν καθ' ἡμᾶς ἁγίαν ταύτην καὶ οἰκουμενικὴν ἀθροίσας ὁμήγυριν, τὸ τῆς Ἐκκλησίας ἅπαν ἥνωσε σύγκριμα. *Act.*18. *p.*256. *in definitione Synodica.*

matory Oration to the Emperour it ſaith, ταῖς θειοτάταις ὑμῶν προστάξεσιν εἴκοντες ὅ τε τῆς πρεσβυτάτης ϗ Ἀποστολικῆς ἀκροπόλεως ἀρχιερατικώτατος πρόεδρος ϗ ἡμεῖς ἐλάχιστοι, &c. *Act.* 18. *p.* 271. *We all acquieſcing in your moſt ſacred commands; both the moſt holy Preſident of (Rome) the moſt Ancient and Apoſtolical City, and we the leaſt*, &c.

Καὶ γὰρ ἐπεγνώκαμεν ὅτι ἡ ἁγία ϗ μεγάλη ϗ οἰκουμενικὴ ἕκτη σύνοδος, ἥτις κατὰ Θεοῦ χάριν, τῷ βασιλικῷ προστάγματι ἔναρχος ἐν τῇ βασιλίδι Κωνσταντίνου πόλει —— *P.* Leo *II. in Ep ad* Con. *Imp. p.* 305.

Theſe are all the great Synods, which Poſterity with clear conſent did admit as General; for the next two have been diſclaimed by great Churches (the Seventh by moſt of the *Weſtern* Churches, the Eighth by the *Eaſtern*) ſo that even † divers Popes after them did not reckon them for General Councils; and all the reſt have been only Aſſembles of *Weſtern* Biſhops, celebrated after the breach between the *Oriental* and *Occidental* Churches.

† *P.* John *VIII. Ep.* 247. *P.* Nic *I. Ep.* 7, 8, 10. *P.* Hadr *II. Ep.* 26.

Yet even that Second Synod of *Nice*, which is called the Seventh Synod, doth avow it ſelf to have *convened by the Emperours command*; and in the front of each *Action*, as alſo of the Synodical definition, the ſame ſtyle is retained.

Πᾶσα ἡ ἁγία σύνοδος ἡ κατ' εὐδοκίαν Θεοῦ, προστάξει τε τῆς φιλοχρίστου ὑμῶν βασιλείας συνελθοῦσα. *Act.* 7. *p.* 831. *Act.* 1. *p.* 519. *Act.* 2. *p.* 551. *Act.* 3 *p.* 586 *Act.* 4. *p.* 609. *Act.* 5. *p.* 696. *Act* 6. *p.* 722. *Act.* 7. *p.* 812. *Defin. Synod. Act.* 7. *p.* 817.

Hitherto it is evident, that all General Synods were convocated by the Imperial Authority; and about this matter divers things are obſervable.

It is obſervable in how peremptory a manner the Emperours did require the Biſhops to convene at the time and place appointed by them. *Conſtantine* in his Letter indicting the Synod of *Tyre* hath theſe words; *If any one preſuming to violate our command and ſenſe*, &c.

Euſeb. *de Vit.* Conſt. 4. 42. (*Vid. in* 5. *p.* 30.)

Theodoſius II. ſummoneth the Biſhops to the *Epheſine* Synod in theſe terms; *We taking a great deal of care about theſe things will not ſuffer any one if he be abſent to go unpuniſh'd; nor ſhall he find excuſe either with God or us, who preſently without delay does not by the time ſet, appear in the place appointed.*

Καὶ ἡμεῖς δὲ τοῦτον πολλὴν ποιούμενοι φροντίδα ἀπολεμπάνεσθαι οὐδένα φορητῶς ἀνεξόμεθα· οὐδεμίαν τε ἕξει πρὸς Θεὸν, οὐδὲ πρὸς ἡμᾶς ἀπολογίαν, ὁ μὴ παραχρῆμα κατὰ τὸν προειρημένον καιρὸν, εἰς τὸν ἀφορισθέντα τόπον σπουδαίως παραγινόμενος. Theod. *Jun. Ep. ad* Cyril. *Conc.* Eph. *pars* 1. *p.* 2 6.

In like terms did he call them to the Second *Epheſine* Synod, *If any one ſhall chuſe to neglect meeting in a Synod ſo neceſſary and grateful to God, and by the ſet time do not withal diligence appear in the place appointed, he ſhall find no excuſe*, &c.

Εἰ δέ τις τὴν οὕτως ἀναγκαίαν ϗ τῷ Θεῷ φίλην παριδεῖν ἕλοιτο σύνοδον, ϗ μὴ πάσῃ δυνάμει κατὰ τὸν προειρημένον καιρὸν τὸν ἀφορισθέντα καταλάβοι τόπον, οὐδεμίαν ἕξει πρὸς τὸ κρεῖττον, ἢ πρὸς τὴν ἡμετέραν εὐσέβειαν ἀπολογίαν Theod. *in Ep. ad* Dioſc. *in Conc.* Chalc. *Act.* 1. *p.* 53.

Marcian thus indicteth the Synod of *Nice* (after by him tranſlated to *Chalcedon*) *It properly ſeemeth good to our clemency that an holy Synod meet in the City of* Nice, *in the Province of* Bithynia.

Τοῦτο ἰδικῶς τῇ ἡμετέρᾳ ἤρεσεν ἡμερότητι, ἵνα ἁγία σύνοδος ἐν τῇ Νικαιέων πόλει τῆς Βιθυνῶν ἐπαρχίας συγκροτηθῇ. *In Epiſt. ad Epiſc. Syn.* Chalc. *pars* 1. *p.* 34.

Again we may obſerve, that in the Imperial Edicts or Epiſtles whereby Councils effectually were convened, there is nothing ſignified concerning the Pope's having any authority to call them; it is not as by licence from the Pope's Holineſs, but in their own Name and Authority they Act: which were very ſtrange if the Popes had any plea then commonly approved for ſuch a power.

As commonly Emperors did call Synods by the ſuggeſtion of other Biſhops *, ſo again, there be divers Inſtances of Popes applying themſelves to the Emperors with petitions to indict Synods; wherein ſometimes they prevailed, ſometimes they were diſappointed: ſo Pope *Liberius* did requeſt of *Conſtantius* to indict a Synod for deciding the Cauſe of *Athanaſius*: *Eccleſiaſtical judgment* (ſaid

* Κύριλλος —— εἰκότως ἐδέησε νεύμασι τοῦ νέου Θεοδοσίου τὰ σκῆπτρα τῆς ἕω διέποντος τὴν ἐν Ἐφέσῳ προτέραν σύνοδον ἀθροισθῆναι. Evagr. 1. 3.

(ſaid he, as *Theodoret* reports) *ſhould be made with great equity; wherefore if it pleaſe your Piety, command a Judicatory to be conſtituted*; and in his Epiſtle to *Hoſius*, produced by *Baronius*, he ſaith, *Many Biſhops out of Italy met together, who together with me had beſeecht the moſt Religious Emperor, that he would command, as he had thought fit, the Council of Aquileia to meet.*

Διόπερ εἴ σοι δοκεῖ τῇ εὐσεβείᾳ, κριτήριον συσταθῆναι κέλευσον. Theod. 2. 16.

Multi ex Italia Epiſcopi convenerunt, qui mecum religioſiſſimum Imperatorem fuerant deprecati, ut juberet ſicut ipſi placuerat, dudum concilium Aquileienſe congregari. Baron. *Ann.* 353 § 19.

So Pope *Damaſus*, having a deſire that a General Synod ſhould be celebrated in *Italy* for repreſſing Hereſies and Factions then in the Church did obtain the Imperial Letters for that purpoſe directed to the *Eaſtern* Biſhops, as they in their Epiſtle to the *Weſtern* Biſhops do intimate: *But becauſe expreſſing a brotherly affection toward us, ye have called us as your own Members by the moſt pious Emperor's Letters to that Synod which by the will of God ye are gathering at Rome.*

Ἐπειδὴ μέντοι τὴν ἀδελφικὴν περὶ ἡμᾶς ἀγάπην ἐπιδεικνύμενοι, σύνοδον ἐπὶ τῆς Ῥώμης Θεοῦ βουλήσει συγκροτοῦντες, καὶ ἡμᾶς ὡς οἰκεῖα μέλη προσεκαλέσασθε, διὰ τῶν τοῦ θεοφιλεστάτου βασιλέως γραμμάτων. Theod. 5. 9.

It is a wonder that *Bellarmine* ſhould have the confidence to alledge this paſſage for himſelf.

Bell *de Pont. R.* 2. 13.

So again Pope *Innocent* I. being deſirous to reſtore St. *Chryſoſtom*, *did* (as *Sozomen* telleth us) *ſend five Biſhops and two Prieſts of the Roman Church to Honorius and to Arcadius the Emperor, requeſting a Synod, with the time and the place thereof*; in which attempt he ſuffered a repulſe; for the Courtiers of *Arcadius* did repel thoſe Agents, *as troubling another Government, which was beyond their bounds*, or wherein the Pope had nothing to do, that they knew of.

Πέπομφεν Ἐπισκόπους πέντε καὶ πρεσβυτέρους δύο τῆς Ῥωμαίων Ἐκκλησίας πρὸς Ὁνώριον, καὶ Ἀρκάδιον τὸν βασιλέα, σύνοδον αἰτήσοντας, καὶ καιρὸν ταύτης καὶ τόπον. Soz. 8. 28.

Ὡς ὑπερορίαν ἀρχὴν ἐνοχλήσαντας. *Ibid.*

So alſo Pope *Leo* I. (whom no Pope could well exceed in zeal to maintain the Privileges and advance the Eminence of his See) did in theſe terms requeſt *Theodoſius* to indict a Synod; *whence if your piety ſhall vouchſafe conſent to our ſuggeſtion and ſupplication, that you would command an Epiſcopal Council to be held in Italy; ſoon, God aiding, may all ſcandals be cut off*: upon this occaſion the Emperor did appoint a Council (not in *Italy* according to the Popes deſire, but) at *Epheſus*; the which not ſucceeding well, Pope *Leo* again did addreſs to *Theodoſius* in theſe words, *All the Churches of our parts, all Biſhops with groans and tears do ſupplicate your Grace, that you would command a General Synod to be celebrated within Italy*; to which requeſt (although back'd with the deſire of the Weſtern Emperor) *Theodoſius* would by no means conſent; for, as *Leontius* reporteth, *when Valentinian being importuned by Pope Leo, did write to Theodoſius II, that he would procure another Synod to be held for examining whether Dioſcorus had judged rightly or no, Theodoſius did write back to him ſaying, I ſhall make no other Synod.*

Humiliter ac ſapienter expoſite, ut petitioni noſtræ, quâ plenariam indici Synodum poſtulamus, clementiſſimus Imperator dignetur annuere, (ſaith Pope *Leo*, to the Clergy and People of *Conſtantinople*. *Ep.* 23.)

Unde ſi pietas veſtra ſuggeſtioni ac ſupplicationi noſtræ dignetur annuere, ut intra Italiam haberi jubeatis Epiſcopale Concilium, citò auxiliante Deo poterunt omnia ſcandala reſecari. P. Leo I. *Ep.* 9.

Omnes partium Eccleſiæ noſtrarum, omnes manſuetudini veſtræ cum gemitibus & lacrymis ſupplicant ſacerdotes, ut generalem Synodum jubeatis intra Italiam celebrari. P. Leo I. *Ep.* 42.

Οὐαλεντινιανὸς ὀχλούμενος ὑπὸ Λέοντος τοῦ πάπα γράφει Θεοδοσίῳ τῷ μικρῷ, ἵνα ἐπιτρέψῃ σύνοδον γενέσθαι, εἰς τὸ γνῶναι εἰ καλῶς ἔκρινεν ὁ Διόσκορος ἢ οὔ· ὁ δὲ Θεοδόσιος ἀντέγραψεν αὐτῷ λέγων, ὅτι οὐ ποιῶ ἄλλην σύνοδον. Leont. *de Sect. Act.* 4.

The ſame Pope did again of the ſame Emperor petition for a Synod to examine the cauſe of *Anatolius*, Biſhop of *Conſtantinople*: *Let your clemency* (ſaith he) *be pleaſed to grant an Univerſal Council to be held in Italy*; *as with me the Synod, which for this cauſe did meet at Rome, doth requeſt*; Thus did that Pope continually harp upon one ſtring to get a General Synod to be celebrated at his own doors; but never could obtain his purpoſe, the Emperor being ſtiff in refuſing it.

The ſame Pope, with better ſucceſs, (as * to the thing, though not as to the place) did requeſt of the Emperor *Marcian* a Synod; for he (concurring in opinion that it was needful) *did* (ſaith *Liberatus*) *at the petition of the Pope and the Roman Princes command a General Council to be congregated at Nice.*

**Sanctum clementiæ veſtræ ſtudium, quo ad reparationem pacis Eccleſiaſticæ Synodum habere voluiſtis, adeò libenter accepi, ut quamvis eam fieri intra Italiam popoſciſſem, &c.* Leo *Ep.* 50.

Popoſceram quidem à glorioſiſſima clementia veſtra, ut Synodum, quam pro reparanda Orientalis Eccleſiæ pace à nobis etiam petitam neceſſariam judicaſtis, aliquantiſper differri ad tempus opportunius juberetis ——— P. Leo *Ep.* 43. 44. 50.

Sed eo defuncto, cùm Martianus Imperii culmen fuiſſet adeptus, pro illa Papæ & Principum Romanorum petitione Univerſale Concilium in Nicena congregari juſſit. Lib. Brev. cap. 13.

Now, if the Pope had himſelf a known right to convocate Synods, what needed all this ſupplication, or this application to the Emperors? would not the Pope have endeavoured to exerciſe his Authority? would he not have clamoured or whined at any interruption thereof? would ſo ſpiritful and ſturdy a Pope as *Leo* * have begged that to be done by another, which he had authority to do of himſelf, when he did apprehend ſo great neceſſity for it, and was ſo much provoked thereto? would he not at leaſt have remonſtrated againſt the injury therein done to him by *Theodoſius.*

* *Fortiſſimus* Leo *Liber. cap.* 12.

All that this daring Pope could adventure at, was to wind in a pretence that the Synod of *Chalcedon* was congregated by his conſent; for, *it hath been the pleaſure* (of whom I pray) *that a General Council ſhould be congregated, both by the command of the Chriſtian Princes, and with the conſent of the Apoſtolick See,* ſaith he very cunningly; yet not ſo cunningly, but that any other Biſhop might have ſaid the ſame for his See.

——*in cauſa fidei, propter quam Generale Concilium & ex præcepto Chriſtianorum Principum, & ex conſenſu Apoſtolicæ Sedis placuit congregari. Ep.* 61.

This power indeed upon many juſt accounts peculiarly doth belong to Princes; It ſuteth to the dignity of their ſtate, it appertaineth to their duty, they are moſt able to diſcharge it. They are the Guardians of publick tranquillity, which conſtantly is endangered, which commonly is violated by diſſentions in religious matters; (whence we muſt pray for them, that by their care *we may lead a quiet and peaceable life in all godlineſs* 1 Tim. 2.2. *and honeſty,*) they alone can authorize their Subjects to take ſuch Journeys, or to meet in ſuch Aſſemblies; they alone can well cauſe the expences needful for holding Synods to be exacted and defrayed; they alone can protect them, can maintain Order and Peace in them, can procure Obſervance to their Determinations; they alone have a Sword to conſtrain reſty and refractary Perſons (and in no caſes are Men ſo apt to be ſuch as in debates about theſe matters) to convene, to confer peaceably, to agree, to obſerve what is ſettled: They, as *nurſing Fathers of the* Iſa. 49 23. *Church,* as *Miniſters of God's Kingdom,* as *encouragers of good Works*; as the Sap. 6. 4. Stewards of God, entruſted with the great Talents of Power, Dignity, Rom. 13.3. Wealth, enabling them to ſerve God, are obliged to cauſe Biſhops in ſuch caſes to perform their duty; according to the example of good Princes in Holy Scripture, who are commended for proceedings of this nature; for ſo King *Joſias* did convocate a General Synod of the Church in his time, *then* (ſaith the Text) *the King ſent, and gathered together all the Elders* 2 Chron. 34.29, &c. *of Judah and Jeruſalem*; In this Synod he preſided, *ſtanding in his place; and making a Covenant before the Lord*; its Reſolutions he confirmed, *cauſing all that were preſent in Jeruſalem and Benjamin to ſtand to that Covenant*; and he took care of their Execution, *making all preſent in Iſrael effectually to ſerve the Lord their God.*

So alſo did King *Hezekiah gather the Prieſts and Levites together*, did warn, did command them to do their duty, and reform things in the Church: *My Sons* (ſaid he) *be not now negligent, for the Lord hath choſen you to ſtand before him, to ſerve him, and that ye ſhould miniſter unto him, and burn incenſe.*

2 Chron. 29. 4, 15, 20, 21, &c. Verſ. 11.

Beſide them none other can have reaſonable pretence to ſuch a Power, or can well be deemed able to manage it: ſo great an Authority cannot be exerciſed upon the Subjects of any Prince without eclipſing his Majeſty, infringing his natural right, and endangering his State. He that at his pleaſure can ſummon all Chriſtian Paſtours, and make them trot about, and hold them when he will, is in effect Emperor, or in a fair way to make himſelf ſo. It is not fit therefore that any other perſon ſhould have all the Governours of the Church at his beck, ſo as to draw them from remote places whither he pleaſeth; to put them on long and chargeable Journeys; to detain them from their charge; to ſet them on what deliberations and debates he thinketh good. It is not reaſonable that any one without the leave of Princes ſhould authorize ſo great conventions of Men, having ſuch intereſt and ſway; it is not ſafe, that any one ſhould have ſuch dependencies on him, by which he may be tempted to claſh with Princes, and withdraw his Subjects from their due obedience. Neither can any ſucceſs be well expected from the uſe of ſuch authority by any, who hath not power, by which he can force Biſhops to convene, to reſolve, to obey; whence we ſee that *Conſtantine*, who was a Prince ſo gentle and friendly to the Clergy, was put to threaten thoſe Biſhops, who would abſent themſelves from the Synod indicted by him at *Tyre*; and *Theodoſius* (alſo *a very mild and religious Prince*) did the like in his ſummoning the two *Epheſine* Synods. We likewiſe may obſerve, that when the *Pope and Weſtern Biſhops*, in a Synodical Epiſtle, *did invite thoſe in the Eaſt to a great Synod indicted at Rome, theſe did refuſe the Journey, alledging that it would be to no good purpoſe*; ſo alſo when the *Weſtern* Biſhops did call thoſe of the *Eaſt*, for reſolving the difference between *Flavianus* and *Paulinus*, both pretending to be Biſhops of *Antioch*, what effect had their ſummons? and ſo will they always or often be ready to ſay, who are called at the pleaſure of thoſe who want force to conſtrain them; ſo that ſuch Authority in unarmed hands (and God keep Arms out of the Pope's hands) will be only a ſource of diſcords.

Τῇ πρᾳότητι καὶ πάντας τοὺς ἀληθῶς ἱερωμένους ἐνίκα. —— ὁ βασιλεὺς Θεοδόσιος πρᾳὺς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους, τοὺς ὄντας ἐπὶ τῆς γῆς. Socr. 7. 42.

Τὴν ἀποδημίαν παρῃτήσαντο ὡς οὐδὲν ἔχουσαν κέρδος. Theod. 5. 8.

Ἔγραψεν αὐτοίτε, καὶ Γρατιανὸς ὁ βασιλεὺς, συγκαλοῦντες εἰς τὴν δύσιν τοὺς ἀπὸ τῆς ἀνατολῆς Ἐπισκόπους. Soz 7. 11.

Both they and *Gratian* the Emperor wrote, calling the Eaſtern Biſhops into the Weſt.

Either the Pope is a Subject, as he was in the firſt times, and then it were too great a preſumption for him to claim ſuch a power over his fellow-Subjects in prejudice to his Sovereign; (nor indeed did he preſume ſo far, untill he had in a manner ſhaken off ſubjection to the Emperor) or he is not a Subject; and then it is not reaſonable that he ſhould have ſuch power in the Territories of another Prince.

The whole buſineſs of General Synods, was an expedient for Peace, contrived by Emperors, and ſo to be regulated by their order. Hence even in times and places where the Pope was moſt reverenced, yet Princes were jealous of ſuffering the Pope to exerciſe ſuch a power over the Biſhops their Subjects; and to obviate it, did command all Biſhops not to ſtir out of their Territories without licence; particularly our own Nation, in the Council at *Clarendon*, where it was decreed, *that they ſhould not go out of the Kingdom without the King's leave.*

Philip of *France*. Bin. *Tom.* 7. *p.* 906. (*Ann.* 1302.)

Decretum eſt——non licere——exire Regnum abſque licentia Regis. Conc. Clarend. *vid.* Matt. Par. *Ann.* 1164.

Syn. Sext. Act. 18. *p.* 272. Κωνσταντῖνος ὁ ἀεισέβαστος, καὶ Σίλβεστρος ὁ ἀοίδιμος τὴν ἐν Νικαίᾳ μεγάλην τε καὶ περίβλεπτον συνέλεγον σύνοδον. —— ἀλλ' ὁ μέγιστος βασιλεὺς Θεοδόσιος, καὶ Δάμασος ὁ ἀδάμας τῆς πίστεως —— Γρηγόριός τε καὶ Νεκτάριος τὴν ἐν ταύτῃ τῇ βασιλίδι πόλει συνήθροιζον σύλλογον. Πάλιν Νεστόριος, καὶ πάλιν Κελεστῖνος, καὶ Κύριλλος, ὁ μὲν γὰρ τὸν Χριστὸν διῄρει, καὶ κατεδίκαζεν, οἱ δὲ τῷ δεσπότῃ συλλαμβανόμενοι σὺν τῷ τῶν σκήπτρων δεσπόζοντι τὸν κλατομέα κατέβαλλον ——

To ſome things above ſaid a paſſage may be objected which occurreth in the acclamation of the Sixth Synod to the Emperor *Conſtantine Pogonatus*; wherein 'tis ſaid, that *Conſtantine* and *Sylveſter* did collect the Synod of *Nice*, *Theodoſius* I. and *Damaſus* (together with *Gregory* and *Nectarius*) the Synod of *Conſtantinople*; *Theodoſius* II. with *Celeſtine* and *Cyril* the *Epheſine* Synod, and ſo of the reſt: To which I anſwer, that the Fathers mean only for the honour of thoſe Prelates to ſignifie, that they in their places and ways did concur and co-operate to the celebration of thoſe Synods; otherwiſe we might as to matter of Fact and Hiſtory conteſt the accurateneſs of their relation; and 'tis obſervable, that they joyn other great Biſhops then flouriſhing, with the Popes; ſo that if their ſuffrage prove any thing, it proveth more than our Adverſaries would have, *viz.* that all great Biſhops and Patriarchs have a power or right to convocate Synods.

Ἀναγνωσθέντων τινῶν συνοδικῶν τῶν διαγορευόντων μὴ δεῖν γίνεσθαι ποτὲ σύνοδον οἰκουμενικὴν παρεκτὸς συμφωνίας τῶν λοιπῶν ἁγιωτάτων Πατριάρχων. *Anteacta Syn.* Nic. *II. p.* 518.

Οὐκ ἔσχε συνεργὸν τὸν τηνικαῦτα τῶν Ῥωμαίων Πάπαν —— καθὼς νόμος ἐστὶ ταῖς συνόδοις· ἀλλ' οὔτε συμφρονοῦντας αὐτῇ τοὺς Πατριάρχας τῆς ἕω. *Syn.* 7. *Act* 6. *p.* 725.

Διὰ τοῦτο τὰς Πατριαρχικὰς κεφαλὰς ἐν τῷ κόσμῳ ἔθετο τὸ πνεῦμα τὸ ἅγιον, ἵνα τὰ ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ ἀναφυόμενα σκάνδαλα δι' αὐτῶν ἀναρριζῶνται. *Syn* 8. *Act.* 1. *p.* 930.

Ἀπροσωπόληπτος ἡ κρίσις, ὡς οὐκ ἐξ ἑνὸς μόνου θρόνου, ἀλλὰ τῶν τεσσάρων Πατριαρχικῶν γινομένη, *Act.* 5. *p* 945.

As for paſſages alledged by our Adverſaries, that no Synod could be called, or Eccleſiaſtical Law enacted, without conſent of the Pope, they are no-wiſe pertinent to this queſtion; for we do not deny that the Pope had a right to ſit in every General Synod; and every other Patriarch at leaſt had no leſs; as all reaſon and practice do ſhew; and as they of the Seventh Synod do ſuppoſe, arguing the Synod of *Conſtantinople*, which condemned the worſhip of Images, to be no General Council, *becauſe it had not the Pope's co-operation, nor the conſent of the Eaſtern Patriarchs.* *Syncellus* the Patriarch of *Jeruſalem's* Legate in the Eighth Synod, ſays, *for this reaſon did the Holy Spirit ſet up Patriarchs in the World, that they might ſuppreſs Scandals ariſing in the Church of God:* And *Photius* is in the ſame Synod told *that the judgment paſt againſt him was moſt equal and impartial, as proceeding not from one but all the four Patriarchs.*

Seſſ. 39. (*p.* 1109.) That a General Synod doth not need a Pope to call it, or preſide in it, appeareth by what the Synods of *Piſa* and *Conſtance* define, for proviſion in time of Schiſms.

II. It inſeparably doth belong to Sovereigns in the General Aſſemblies of their States to preſide, and moderate affairs; propoſing what they judge fit to be conſulted or debated; ſtopping what ſeemeth unfit to be moved; keeping proceedings within order and rule, and ſteering them to a good iſſue; checking diſorders aud irregularities, which the diſtemper or indiſcretion of any perſons may create in deliberations or diſputes.

Catholici omnes id munus proprium eſſe docent ſummi Pontificis, ut per ſe, vel per Legatos præſideat, & tanquam ſupremus judex omnia moderetur. Bell. *de Conc.* 119.

This privilege therefore the Pope doth claim; not allowing any General Council to be legitimate, wherein he in perſon, or by his Legates, doth not preſide and ſway. *All Catholicks,* ſays *Bellarmine, teach this to be the chief Pontif's proper Office, that either in perſon or by his Legate he preſide, and as a chief Judge moderate all.*

But for this Prerogative no expreſs Grant from God, no ancient Canon of the Church, no certain Cuſtom can be produced.

Nor doth ancient practice favour the Pope's claim to ſuch a Prerogative, it appearing that he did not exerciſe it in the firſt General Synods.

Saint *Peter* himſelf did not preſide in the Apoſtolical Synod at *Jeruſalem*, where he was preſent; but rather St. *James*, as we before have ſhewed. Act. 15.

In all the firſt Synods, convocated by Emperors, they did either themſelves in perſon, or by honourable perſons authorized by them, in effect preſide, governing the proceedings.

In the Synod of *Nice*, *Conſtantine* was the chief Manager, Director, and Moderator of the Tranſactions; and under him other chief Biſhops did preſide; but that the Pope's Legates had any conſiderable influence or ſway there, doth by no evidence appear; as we ſhall hereafter out of Hiſtory declare.

Παρεδίδου τὸν λόγον τοῖς προέδροις. Euſeb. 3. 13.

In the Synod of *Sardica*, (which in deſign was a General Council, but in effect did not prove ſo, being divided by a Schiſm into two great parts) *Hoſius* Biſhop of *Corduba* did preſide, (or by reaſon of his age and venerable worth) had the firſt place aſſigned to him, and bore the Office of Proloquutor; ſo the Synod it ſelf doth imply; *All we Biſhops* (ſay they in their Catholick Epiſtle) *meeting together, and eſpecially the moſt ancient Hoſius, who for his age, and for his confeſſion, and for that he hath undergone ſo much pains, is worthy all reverence*; ſo *Athanaſius* expreſly doth call him; *The holy Synod* (ſaith he) *the Proloquutor of which was the great Hoſius, preſently ſent to them*, &c. The Canons of the Synod intimate the ſame, wherein he propoſeth matters, and asketh the pleaſure of the Synod; the ſame is confirmed by the ſubſcriptions of their General Epiſtle; wherein he is ſet before Pope *Julius* himſelf. *(Hoſius from Spain, Julius of Rome, by the Presbyters, Archidamus and Philoxenus.)* In this all Eccleſiaſtical Hiſtories do agree; none ſpeaking of the Pope's preſiding there by his Legates.

Πάντων ἡμῶν συνελθόντων Ἐπισκόπων, καὶ μάλιστα τοῦ εὐγηροτάτου Ὁσίου, τοῦ καὶ διὰ τὸν χρόνον, καὶ διὰ τὴν ὁμολογίαν, καὶ διὰ τὸ τοσοῦτον κάματον ὑπομεμενηκέναι, πάσης αἰδοῦς ἄξιον τυγχάνοντος, &c. Athan. *Apol.* 2. *p.* 761

Εὐθὺς ἡ ἁγία σύνοδος, ἧς προήγορος ἦν ὁ μέγας Ὅσιος, ἔγραψεν αὐτοῖς, &c. Athan. *ad Solit* 819.

Ἀμέλει Ὅσιος, καὶ Πρωτογένης, οἳ τότε ὑπῆρχον ἄρχοντες τῶν ἀπὸ τῆς δύσεως ἐν Σαρδικῇ συνεληλυθότων. —— Soz. 12. 13.

Τῶν ἐν Σαρδικῇ συνεληλυθότων προστάντας. Theod 2. 15.

Τῶν μὲν Ὅσιος ἐξῆρχε τῆς γνώμης. —— *Syn.* Chalc. *ad Imp.* Marc. *p.*468.

Ὅσιος ἀπὸ Σπανίας, Ἰούλιος Ῥώμης διʼ Ἀρχιδάμου, καὶ Φιλοξένου πρεσβυτέρων, &c. *apud* Athan. *p.*767.

In the Second General Synod at *Conſtantinople* the Pope had plainly no ſtroke; the Oriental Biſhops alone did there reſolve on matters, *being headed* by their Patriarchs; (of *Alexandria*, *Antioch*, and *Jeruſalem*,) as *Sozomen* ſaith; *being guided by Nectarius and Saint Gregory Nazianzene*, as the Council of *Chalcedon* in its Epiſtle to the Emperor doth aver.

Baron. *An.* 553. §. 224.

Ἡγοῦντο. Soz. 7. 7.

Τῶν δὲ Νεκτάριος σὺν Γρηγορίῳ τὴν ἡγεμονίαν ἤγετο. *Conc.* Chalc. *in Epiſt. ad Imp.* Marc. (*p.*469)

In the Third General Synod at *Epheſus*, *Cyril* Biſhop of *Alexandria* did preſide; as Pope *Leo* himſelf doth teſtify; he is called *the Head of it*, in the Acts.

Prioris Epheſinæ Synodi, cui ſanctæ memoriæ Cyrillus Epiſcopus tunc præſedit. P. Leo *I. Ep.* 47. Κεφαλὴ τῶν συνειλεγμένων ἁγιωτάτων Ἐπισκόπων Κύριλλος. *Relat. Act.* Eph. *cap* 60

We may note, that the Biſhop of the place where the Synod is held, did bear a kind of preſidency in all Synods; ſo did Saint *James* Biſhop of *Jeruſalem* in the Firſt Synod, as St. *Chryſoſtom* noteth; ſo did *Protogenes* at *Sardica*, and *Nectarius* at *Conſtantinople*, and *Memnon* in this of *Epheſus*. *Digreſſ.*

It is true, that according to the Acts of that Synod, and the reports of divers Hiſtorians, Pope *Celeſtine* (according to a new politick device of Popes) did authorize *Cyril* to repreſent his perſon, and act as his

Proctor in thoſe affairs; aſſigning to him (as he ſaith) *jointly both the authority of his throne* (that is, his right of voting) *and the order of his place* (the firſt place in ſitting;) but it is not conſequent thence, that *Cyril* upon that ſole account did preſide in the Synod. He thereby had the diſpoſal of one ſo conſiderable ſuffrage, or a legal concurrence of the Pope with him in his actings; He thereby might pretend to the firſt place of ſitting and ſubſcribing (which kind of advantages it appeareth that ſome Biſhops had in Synods by the virtue of the like ſubſtitution in the place of others) but he thence could have no authoritative Preſidency; for that the Pope himſelf could by no delegation impart, having himſelf no title thereto, warranted by any Law, or by any Precedent; *that* depended on the Emperor's will, or on the Election of the Fathers, or on a tacit regard to perſonal eminence in compariſon to others preſent: This diſtinction *Evagrius* ſeemeth to intimate, when he ſaith, that the divine *Cyril* did *adminiſter it, and the place of Celeſtine* (where a word ſeemeth to have fallen out) and *Zonoras* more plainly doth expreſs; ſaying, that *Cyril Pope of Alexandria did preſide over the Orthodox Fathers, and alſo did hold the place of Celeſtine:* and *Photius*; *Cyril did ſupply the ſeat, and the perſon of Celeſtine.* If any latter Hiſtorians do confound theſe things, we are not obliged to comply with their ignorance or miſtake.

Συναφθείσης σοι τῆς αὐθεντίας τοῦ ἡμετέρου θρόνου, καὶ τῇ ἡμετέρᾳ τοῦ τόπου διαδοχῇ. Celeſt. *ad* Cyril. *Relat. cap.* 16.

N. Yet the Fathers in their Epiſtle to Pope *Celeſtine* do only take notice of *Arcadius*, *Projectus*, and *Philippus* ſupplying his place. *Act. p.* 353.

Κυρίλλου τοῦ θεσπεσίου διέποντος καὶ τὸν Κελεστίνου τόπον. Evagr 1. 4.

Προϊσταμένου τῶν Ὀρθοδόξων Πατέρων τοῦ ἐν ἁγίοις Κυρίλλου Πάπα Ἀλεξανδρείας, ἐπέχοντος δὲ καὶ τὸν τόπον Κελεστίνου. Zon. *in Syn.* Eph. *Can.* 1.

Τοῦ Ῥώμης Κελεστίνου ἐπλήρου τὴν καθέδραν καὶ πρόσωπον.

Indeed as to Preſidency there we may obſerve, that ſometime it is attributed to *Cyril* alone, as being the firſt Biſhop preſent, and bearing a great ſway; ſometimes to Pope *Celeſtine*, as being in repreſentation preſent, and being the firſt Biſhop of the Church in Order; ſometimes to both *Cyril* and *Celeſtine*; ſometimes to *Cyril* and *Memnon* Biſhop of *Epheſus*, who as being very active, and having great influence on the proceedings, are ſtyled the Preſidents and Rulers of the Synod. The which ſheweth, that Preſidency was a lax thing, and no peculiarity in right or uſage annexed to the Pope; nor did altogether depend on his grant or repreſentation, to which *Memnon* had no title.

Ἧς ἡγεῖτο μακάριος Πατὴρ ἡμῶν Κύριλλος. *Con.* Chalc. *Act.* 4. *p.* 302. Συνόδου καθηγητής. *Cler.* Conſt. *in Syn* Eph. *p.* 418. *Cui præfuit* Cyrillus *Syn.* Chalc. *Act.* 1. *p* 173. Ἧς ἡγεμόνες οἱ ἁγιώτατοι Κελεστῖνος καὶ Κύριλλος. *Syn.* Chalc. *defin. in Act.* 5. *p.* 338. & *Act.* 4. *p.* 300.

The Biſhops of *Iſauria* to the Emperor *Leo*, ſay, that *Cyril* was partaker with Pope *Celeſtine*, &c. *Dum B. Celeſtino incolumis Eccleſiæ Romanorum particeps*—— *Part.* 3. *Syn.* Chalc. *p.* 522.

Τῆς συνόδου πρόεδροι. Eph. *Act.* 4. *p.* 338. (*p.* 420. & 422.)

Πρόεδροι τῆς Ἐκκλησίας. *Act.* 5. *p.* 347.

Ἡμέτεροι πρόεδροι. *Relat. Syn. p.* 406. Ἔξαρχοι τῆς Συνόδου. *Relat. p* 411.

The Pope himſelf and his Legates are divers times in the Acts ſaid συνεδρεύειν, *to ſit together* with the Biſhops; which confidence doth not well comport with his ſpecial right to Preſidency.

Σύνοδος, ἡ συνεδρεύει καὶ ὁ τῆς μεγάλης Ῥώμης ἀρχιεπίσκοπος. *Relat. ad Imp. p.* 422. Συνεδρευσάντων ἀπὸ τῆς ἑσπέρας, &c. *Act.* 2. *p.* 322. Τὸν Ἀποστολικὸν θρόνον συνεδρεύοντα ἡμῖν. *Act.* 4. *p.* 340.

Yea it is obſervable that the *Oriental* Biſhops, which with *John* of *Antioch* did oppoſe the *Cyrillian* Party in that Synod, did charge on *Cyril*, that *he, (as if he lived in a time of Anarchy) did proceed to all irregularity*; and that *ſnatching to himſelf the Authority, which neither was given him by the Canons, nor by the Emperors Sanctions, did*

Ὡς ἐν ἀβασιλεύτοις καιροῖς χωρεῖ πρὸς πᾶσαν παρανομίαν——

Ἁρπάσας ἑαυτῷ τὴν αὐθεντίαν τὴν μήτε παρὰ τῶν Κανόνων αὐτῷ δεδομένην, μήτε ἀπὸ τῶν ὑμετέρων θεσπισμάτων, ὁρμᾷ *did ruſh on to all kind of diſorder, and unlawfulneſs*; whence it is evident, that in the judgment of thoſe Biſhops, (among whom * were divers worthy and excellent perſons) the Pope had no right to any authoritative Preſidency.

πρὸς πᾶν εἶδος ἀταξίας καὶ παρανομίας. *Relat. ad Imper. Act.* Eph. *p.* 380.

* The Biſhops of *Syria* being then the moſt learned in the World; as *John* of *Antioch* doth imply. *p.*377.

This word *Preſidency* indeed hath an ambiguity, apt to impoſe on thoſe who do not obſerve it; for it may be taken for a privilege of Precedence, or for authority to govern things; the firſt kind of preſidence the Pope without diſpute, when preſent at a Synod, would have had among the Biſhops (as being the *Biſhop of the firſt See*, as the Sixth Synod calleth him; and *the firſt of Prieſts*, as *Juſtinian* called him) and in his abſence his Legates might take up his Chair (for in General Synods each See had its Chair aſſigned to it, according to its order of dignity by cuſtom.) And according to this ſence the Patriarchs, and chief Metropolitans, are alſo often (ſingly or conjunctly) ſaid to preſide: as ſitting in one of the firſt Chairs.

Πρωτόθρονος τῆς Ἐκκλησίας. *Syn.* 6. *p.* 285.

Τῶν τε συνθρόνων αὐτῇ μετ' αὐτὴν ἁγιωτάτων Πατριαρχῶν. *Ibid. p.*297.

Πρῶτος ἱερέων. Juſtin *Cod. Tit.* 1.

But the other kind of Preſidency was (as thoſe Biſhops in their complaint againſt *Cyril* do imply, and as we ſhall See in practice) diſpoſed by the Emperor, as he ſaw reaſon; although uſually it was conferred on him, who among thoſe preſent, in dignity did preceed the reſt: This is that authority, αὐθεντία, which the *Syrian* Biſhops complained againſt *Cyril* for aſſuming to himſelf, without the Emperor's Warrant and whereof we have a notable Inſtance in the next General Synod at *Epheſus*. For,

In the Second *Epheſine* Synod, (which in deſign was a General Synod, lawfully convened, for a publick cauſe of determining truth, and ſettling peace in the Church; but which by ſome miſcarriages proved abortive:) although the Pope had his Legates there, yet by the Emperor's order *Dioſcorus* Biſhop of *Alexandria* did preſide, *We* (ſaid *Theodoſius* in his Epiſtle to him) *do alſo commit to thy godlineſs the authority, and the preeminency of all things appertaining to the Synod now aſſembled*; and in the Synod of *Chalcedon* it is ſaid of him, that *he had received the authority of all affairs, and of judgment*; and Pope *Leo* I. in this Epiſtle to the Emperor ſaith, that *Dioſcorus* did *challenge to himſelf the principal place*; (inſinuating a complaint, that *Dioſcorus* ſhould be preferred before him, although not openly conteſting his right.)

Καὶ μὲν (συνῆν) καὶ Ἰούλιος Ἐπίσκοπος τόπον πληρῶν Λέοντος, τοῦ τῆς πρεσβυτέρας Ῥώμης Ἐπισκόπου. Evag. 1. 10.

Ἀλλὰ καὶ τὴν ἄλλων πάντων τῶν ἀνηκόντων τῇ νῦν συναθροιζομένῃ συνόδῳ τὴν αὐθεντίαν, καὶ τὰ πρωτεῖα τῇ σῇ θεοσεβείᾳ παρέχομεν. *Syn.* Chalc. *Act.*1. *p.*59.

Τὴν ἐξουσίαν πάντων εἰληφὼς πραγμάτων καὶ τῆς κρίσεως. *Syn.* Chalc *Act* 1. *p.*160.

Ἧς ἔξαρχος καθειστήκει Διόσκορος. Evag. 1. 10.

—*Si is qui ſibi locum principalem vindicabat, Sacerdotalem moderationem cuſtodire voluiſſet* —— Leo I. *Ep.*25,26, *&c.*

The Emperor had indeed ſome reaſon not to commit the Preſidency to Pope *Leo*, becauſe he was looked upon as prejudiced in the cauſe, having declared in favour of *Flavianus*, againſt *Eutyches*; whence *Eutyches* declined his Legate's intereſſing in the judgment of his cauſe, ſaying, *they were ſuſpected to him*, *becauſe they were entertained by Flavianus with great regard.* And *Dioſcorus*, being Biſhop of the next See, was taken for more indifferent, and otherwiſe a perſon (however afterward it proved) of much integrity and moderation; *He did* (ſaith the Emperor) *ſhine by the Grace of God, both in honeſty of life, and orthodoxy of faith*; and *Theodoret* himſelf, before thoſe differences aroſe, doth ſay of him, that he was

Ὕποπτοί μοι γεγόνασι, *&c.* *Syn.* Chalc. *Act.*1. *p.*80.

—τῇ σῇ ἁγιωσύνῃ ἐκλαμπούσῃ διὰ τὴν τοῦ Θεοῦ χάριν ἔν τε τῇ τοῦ βίου σεμνότητι, καὶ τῇ ὀρθοτάτῃ πίστει. Theod. *Ep. ad* Dioſc. *in Syn.* Chalc. *Act.* 1. *p.*59.

by common fame *reported a man adorned with many other kinds of vertue, and that eſpecially he was celebrated for his moderation of mind.*

Πολλοῖς μὲν καὶ ἄλλοις εἴδεσιν ἀρετῆς κοσμεῖσθαι τὴν σὴν ἁγιωσύνην ἀκούομεν — οὐχ ἥκιστα δὲ ἅπαντες ᾄδουσι τὸ τοῦ φρονήματος μέτριον. Theod. *Ep* 60.

It is true, that the Legates of Pope *Leo* did take in dudgeon this preferment of *Dioſcorus*; and (if we may give credence to *Liberatus*) *would not ſit down in the Synod, becauſe the preſeſſion was not given to their Holy See*; and afterwards in the Synod of *Chalcedon* the Pope's Legate *Paſchaſinus* (together with other Biſhops) did complain, that *Dioſcorus* was preferred before the Biſhop of *Conſtantinople*; but notwithſtanding thoſe ineffectual mutinies, the Emperor's will did take place, and according thereto *Dioſcorus* had, (although he did not uſe it ſo wiſely and juſtly as he ſhould) the chief managery of things.

Eccleſiæ Romanæ Diaconi, vices habentes P. Leonis aſſidere non paſſi ſunt, eò quòd non data fuerit præſeſſio ſanctæ Sedi eorum. Liber cap. 12.

Πασχασῖνος εἶπεν — ἤδη ἡμεῖς Θεοῦ θέλοντος Κύριον τὸν Ἀνατόλιον πρῶτον ἔχομεν· οὗτοι πέμπτον ἔταξεν τὸν μακάριον Φλαυιανόν. *Syn.* Chalc. *Act.* 1. *p.* 62.

It is to be obſerved, that to other chief Biſhops the Preſidency in that Synod is alſo aſcribed, by virtue of the Emperor's appointment; *Let the moſt reverend Biſhops* (ſay the Imperial Commiſſaries in the Synod of *Chalcedon*) *to whom the authoritative management of affairs was by the Royal Sovereignty granted, ſpeak why the Epiſtle of the moſt Holy Archbiſhop Leo was not read*: and, *You* (ſay they again) *to whom the power of judging was given*; and of *Dioſcorus*, *Juvenalis* (Biſhop of *Jeruſalem*) *Thalaſſius* (of *Cæſarea*) *Euſebius* (of *Ancyra*) *Euſtathius* (of *Beriſtus*) *Baſilius* (of *Seleucia*) it is by the ſame Commiſſioners ſaid that they *had received the authority, and did govern the Synod which was then*; and *Elpidius*, the Emperor's Agent in the *Epheſine* Synod it ſelf did expreſly ſtyle them *Preſidents*; and Pope *Leo* himſelf calleth them *Preſidents and Primates of the Synod.*

Οἱ εὐλαβέστατοι Ἐπίσκοποι, οἷς ἡ αὐθεντία τότε τῶν πραττομένων παρὰ τῆς βασιλικῆς ἐδέδοτο κορυφῆς, λεγέτωσαν. —— *Syn.* Chalc. *Act.* 1. *p.* 65.

Ὑμεῖς, οἷς ἡ ἐξουσία τοῦ δικάζειν ἐδέδοτο —— *Ibid p* 77.

Τοὺς ἐξουσίαν εἰληφότας, καὶ ἐξάρχοντας τῆς τότε συνόδου —— *Act* 2. *p.* 202 & *Act.* 4. *p.* 288. (Evagr. 2 4 ἔξαρχοι)

Κοινῆς ἁπάντων φωνῆς συνθεμένης τε καὶ εὐφημησάσης τὴν ὑμῶν τῶν προεδρευσάντων ψῆφον —— *Ibid. p.* 70.

Siquidem penè omnes, qui in conſenſum, Præſidentium aut traducti fuerant, aut coacti. Leo. *Ep.* 51.

Ibi Primates Synodi nec reſiſtentibus, &c. P. Leo. *I. Ep.*

Whence it appeareth, that at that time according to common opinion and practice, authoritative Preſidency was not affixed to the *Roman* Chair.

In the Synod of *Chalcedon*, Pope *Leo* did indeed aſſume to himſelf a kind of Preſidency by his Legates; and no wonder that a man of a ſtout and ardent Spirit (impregnated with high conceits of his See, and reſolved with all his might to advance its intereſts, as his Legates themſelves did in effect declare to the world) ſhould do ſo; having ſo favourable a time, by the miſbehaviour of *Dioſcorus* and his adherents; againſt whom the Clergy of *Conſtantinople*, and other Fathers of the Synod, being incenſed, were ready to comply with *Leo* (who had been the Champion and Patron of their Cauſe) in allowing him extraordinary reſpect, and whatever advantages he could pretend to.

In his fratribus — me Synodo veſtræ fraternitas exiſtimet præſidere. P Leo. I. *Ep.* 47.

Ὧν σὺ μὲν ὡς κεφαλὴ μελῶν ἡγεμόνευες, ἐν τοῖς τὴν σὴν τάξιν ἐπέχουσι. *Syn.* Chalc. *Epiſt. ad* Leon *p* 473.

Act 1. *p.* 50. & *p.* 202. *Act.* 2. *p.* 211. Yet in effect the Emperor by his Commiſſioners did preſide there; they propounding and allowing matters to be diſcuſſed; moderating debates by their interlocution and driving them to an iſſue; maintaining order and quiet in proceedings; performing thoſe things, which the Pope's Legates at *Trent*, or otherwhere in the height of his power did undertake.

To them ſupplicatory addreſſes were made for ſuccour and redreſs by perſons needing it; (as for inſtance) *Command* (ſaid *Euſebius* of *Dorylæum*) *that my ſupplications may be read.*

Κελεύσατε τὰς δεήσεις τὰς ἐμὰς ἀναγνωσθῆναι. *Act.* 1. *p.* 50.

Of them leave is requeſted for time to deliberate; *Command* (ſaith *Atticus* in behalf of other Biſhops) *that reſpite be given, ſo that within a few days, with a calm mind, and undiſturbed reaſon, thoſe things may be formed which ſhall be pleaſing to God and the Holy Fathers.*

Κελεύσατε ἐνδοθῆναι ἡμῖν, ὥστε ἐντὸς ὀλίγων ἡμερῶν ἀκυμάντῳ διανοίᾳ καὶ ἀταράχῳ λογισμῷ τὰ τῷ Θεῷ δοκοῦντα καὶ τοῖς ἁγίοις πατέρασι τυπωθῆναι. *Act.* 1. *p.* 219.

Accordingly they order the time for conſultation; *Let* (ſaid they) *the hearing be deferred for five days, that in the mean time your Holineſs may meet at the houſe of the moſt Holy Archbiſhop Anatolius, and deliberate in common about the faith, that the doubtful may be inſtructed.*

Ὑπερτεθήσεται ἡ ἀκρόασις ἕως ἡμερῶν πέντε, ὥστε ἐν τῷ μεταξὺ συνελθεῖν τὴν ὑμετέραν ἁγιωσύνην εἰς τὸ τοῦ ἁγιωτάτου Ἀρχιεπισκόπου Ἀνατολίου, καὶ κοινῶς περὶ τῆς πίστεως βουλεύσασθαι, ἵνα οἱ ἀμφιβάλλοντες διδαχθῶσι. *Act.* 4 *p.* 289.

They were acknowledged Judges; and had thanks given them for the iſſue by perſons concerned; *I* (ſaid *Eunomius* Biſhop of *Nicomedia*) *do thank your Honour for your right judgment.* And in the cauſe between *Stephanus* and *Baſſianus* concerning their title to the Biſhoprick of *Epheſus*; they having declared their ſenſe, *the Holy Synod cryed this is right judgment*; *Chriſt hath decided the caſe, God judgeth by you:* And in the reſult, upon their declaring their opinion; *the whole Synod exclaimed, This is a right judgment, this is a pious order.*

Εὐχαριστῶ τῇ δικαιοκρισίᾳ τῆς μεγαλοπρεπείας ὑμῶν. *Act.* 13. *p.* 420.

Ἡ ἁγία σύνοδος ἐβόησεν, αὕτη δικαία κρίσις. ὁ Χριστὸς ἐδίκασε τῇ ὑποθέσει, ὁ Θεὸς δι' ὑμῶν δικάζει. *Act.* 12. *p.* 409.

Πᾶσα ἡ ἁγία σύνοδος ἐβόησεν, αὕτη δικαία κρίσις, οὗτος εὐσεβὴς τύπος. *Ibid. p.* 414.

When the Biſhops, tranſported with eagerneſs and paſſion, did tumultuouſly clamour, they gravely did check them, ſaying, *Theſe vulgar exclamations neither become Biſhops, nor ſhall advantage the parties.*

Αἱ ἐκβοήσεις αἱ δημοτικαὶ οὔτε Ἐπισκόποις πρέπουσιν, οὔτε τὰ μέρη ὠφελήσουσιν. *Act.* 1. *p.* 55.

In the great conteſt about the privileges of the *Conſtantinopolitan* See, they did arbitrate and decide the matter, even againſt the ſenſe and endeavours of the Pope's Legates; the whole Synod concurring with them in theſe acclamations; *this is a right ſentence, we all ſay theſe things, theſe things pleaſe us all, things are duly ordered*; *let the things ordered be held.*

——κατὰ συνοδικὴν ἐκυρώσαμεν ψῆφον. *Syn.* Chal. *ad* Leon. *Ep. p.* 475.

Οἱ εὐλαβέστατοι Ἐπίσκοποι ἐβόησαν, αὕτη δικαία ψῆφος, ταῦτα πάντες λέγομεν, ταῦτα πᾶσιν ἀρέσκει, πάντα δεόντως ἐτυπώθη, τὰ τυπωθέντα κρατείτω. *Act.* 16. *p.* 464.

The Pope's Legates themſelves did avow this authority in them; for, *If* (ſaid *Paſchaſinus*, in the caſe of the *Egyptian* Biſhops) *your authority doth command, and ye injoin that ſomewhat of humanity be granted to them*, &c.

Εἰ προστάττει ἡ ὑμετέρα ἐξουσία, καὶ κελεύετε τί ποτε αὐτοῖς παρασχεθῆναι φιλανθρωπίας ἐχόμενον—— *Act.* 4. *p.* 315.

And in another caſe, *If, ſaid the Biſhops, ſupplying the place of the Apoſtolical See, your Honours do command, we have an information to ſuggeſt.*

Οἱ εὐλαβέστατοι Ἐπίσκοποι ἐπέχοντες τὸν τόπον τοῦ Ἀποστολικοῦ θρόνου εἶπον· εἰ προστάττει ἡ ὑμετέρα μεγαλειότης, ἔχομεν διδασκαλίαν ὑποβαλεῖν. *Act.* 16 *p.* 451.

Neither is the Preſidency of theſe *Roman* Legates expreſſed in the Conciliar Acts; but they are barely ſaid *συνελθεῖν (to concur) and † συνεδρεύειν (to ſit together) with the other Fathers; and accordingly although they ſometimes talked high, yet it is not obſervable that they did much there; their Preſidency was nothing like that at *Trent*, and in other like Papal Synods. It may be noted, that the Emperor's Deputies are always named in the firſt place, at the entrance of the Acts, before the Pope's Legates, ſo that they who directed the Notaries were not Popiſh. In effect the Emperor was Preſident, though not as a Judge of Spiritual matters, yet as an Orderer of the Conciliar tranſactions; as the Synod doth report it to *Leo*; *the faithful Emperors* (ſaid they) *did preſide*, (or govern it) *for good order ſake.*

* *Act.* 5. *Act.* 7. *Act.* 8. *p.* 366. *Act.* 9. *Act.* 11. *Act.* 13. 14.
† *Act.* 3. (*p.* 230.)

Βασιλεῖς γὰρ πρὸς εὐκοσμίαν ἐξῆρχον. *Relat. Syn. ad* Leon. 473.

In the Fifth General Synod, Pope *Vigilius* indeed was moved to be preſent, and (in his way) to preſide; but he out of ſtate or policy declined it; wherefore the Patriarch of *Conſtantinople* was the Eccleſiaſtical Preſident, as in the beginning of every Collation doth appear; whence clearly we may infer that the Pope's Preſidency is no-wiſe neceſſary to the being of a General Council.

Ideò petimus Præſidente nobis veſtrâ beatitudine, ſub tranquillitate, & manſuetudine Sacerdotali, ſanctis propoſitis Evangeliis, communi tractatu, &c. Coll. 1. *p.* 212. (*& in Conſt.* Vigil.)

In the Sixth General Synod the Emperor in each Act is expreſly ſaid to preſide, in Perſon or by his Deputies; although P. *Agatho* had his Legats there.

Προκαθημένου τοῦ εὐσεβεστάτου βασιλέως, Κωνσταντίνου, &c.

In the Synod of *Conſtance* ſometimes the Cardinal of *Cambray* ſometimes of *Hoſtia* did preſide (by order of the Synod it ſelf) and ſometime the King of the *Romans* did ſupply that place; ſo little eſſential was the Pope's Preſidency to a Council deemed even then, when Papal Authority had mounted to ſo high a pitch.

Dominus Rom. Rex indutus veſtibus Regalibus receſſit de Sede ſua ſolita, & tranſivit ad aliam Sedem poſitam in fronte Altaris, tanquam Præſidens pro tunc in Concilio. Syn. Conſt. *Seſſ.* 14. (*p.* 1044)

Nor is there good reaſon why the Pope ſhould have this privilege, or why this Prerogative ſhould be affixed to any one See; ſo that (if there be cauſe; as if the Pope be unfit, or leſs fit; if Princes, or the Church cannot confide in him; if he be ſuſpected of prejudice or partiality: if he be party in cauſes or controverſies to be decided; if he do himſelf need correction) Princes may not aſſign, or the Church with allowance of Princes may not chuſe any other Preſident, more proper in their judgment for that charge; in ſuch caſes the publick welfare of Church and State is to be regarded.

Were an Erroneous Pope (as *Vigilius* or *Honorius*) fit to govern a Council, gathered to conſult about defining Truth in the matter of their Error.

Were a Lewd Pope (as *Alexander* VI. *John* XII. *Paul* III. innumerable ſuch, ſcandalouſly vicious) worthy to preſide in a Synod convocated to preſcribe ſtrict Laws of Reformation?

Were a Furious, Pugnacious Pope (as *Julius* II——) apt to moderate an Aſſembly drawn together for ſettlement of Peace?

Were a Pope engaged in Schiſm (as many have been) a proper Moderator of a Council, deſign'd to ſuppreſs Schiſm?

Were a *Gregory* VII. or an *Innocent* IV. or a *Boniface* VIII. an allowable manager any where of Controverſies about the Papal Authority?

Were now indeed any Pope fit to preſide in any Council wherein the Reformation of the Church is concerned, it being notorious that Popes as ſuch do moſt need Reformation, that they are the great obſtructors of it, that all Chriſtendom hath a long time a Controverſie with them for their detaining it in bondage?

In this and many other caſes we may reject their Preſidency, as implying iniquity; according to the Rule of an old Pope; *I would know of them where they would have that judgment they pretend, examin'd, what by themſelves, that the ſame may be Adverſaries, Witneſſes and Judges? to ſuch judgment as this even humane affairs are not to be truſted, much leſs the integrity of the divine Law.*

Quæro tamen ab his, judicium quod prætendunt, ubinam poſſit agitari, an apud ipſos, ut iidem ſint inimici, & teſtes, & judices? Sed tali judicio nec humana debent committi negotia, nedum divinæ legis integritas. P. Gel. *Ep.* 4.

It is not reaſonable that any perſon ſhould have ſuch a Prerogative which would be an engine of miſchief: for thereby (bearing ſway in general Aſſembles of Biſhops) he would be enabled and irreſiſtibly tempted to domineer over the World, to abuſe Princes, and diſturb

States; to oppreſs and enſlave the Church; to obſtruct all Reformation; to enact Laws; to promote and eſtabliſh Errors ſerviceable to his Intereſt; the which effects of ſuch power exerciſed by him in the Synod of *Trent*, and in divers other of the later General Synods, experience hath declared.

Nic. *II.* *Ludg.* Lat. *IV.* & *V.*

III. If the Pope were Sovereign of the Church, the Legiſlative power wholly or in part would belong to him; ſo far at leaſt, that no Synod, or Eccleſiaſtical Conſiſtory could without his conſent determine or preſcribe any thing; His approbation would be required to give life and validity to their Decrees; He ſhould at leaſt have a negative, ſo that nothing might paſs againſt his will: This is a moſt eſſential ingredient of Sovereignty; and is therefore claimed by the Pope, who long hath pretended that no Decrees of Synods are valid without his conſent, and confirmation.

But the Decrees made by the Holy Popes, of the chief See of the Roman Church, by whoſe authority and ſanction all Synods and holy Councils are ſtrengthened and eſtabliſhed, why do you ſay, that you do not receive and obſerve them.

Laſtly, as you know nothing is accounted valid or to be receiv'd in univerſal Councils but what the See of Saint Peter has approv'd: ſo on the other ſide whatever ſhe alone has rejected that only is rejected.

We never read of any Synod that was valid, unleſs it were confirm'd by the Apoſtolick Authority.

We truſt no true Chriſtian is now ignorant that no See is above all the reſt more oblig'd to obſerve the Conſtitution of each Council which the conſent of the univerſal Church hath approv'd, than the prime See which by its authority confirms every Synod, and by continued moderating preſerves them according to its principality, &c.

But this pretence, as it hath no ground in the Divine Law, or in any old Canon, or in primitive Cuſtom; ſo it doth croſs the ſentiments and practice of Antiquity; for that in ancient Synods divers things were ordained without the Pope's conſent, divers things againſt his pleaſure.

Decretalia autem, quæ à ſanctis Pontificibus primæ Sedis Romanæ Eccleſiæ ſunt inſtituta, cujus auctoritate atque ſanctione omnes Synodi, & ſancta Concilia roborantur, & ſtabilitatem ſumunt, cur vos non habere, vel obſervare dicitis? *Papa* Nic. *I. Ep.* 6. (*ad* Photium)

Denique ut in univerſalibus Conciliis, quid ratum vel quid prorſus acceptum niſi quod Sedes B. *Petri probavit (ut ipſi ſcitis) habetur; ſicut è contrario quod ipſa ſola reprobavit, hoc ſolummodo conſiſtat hactenus reprobatum.* P. Nich. *I. Ep.* 7.

——*Nulla unquam Synodus rata legatur, quæ Apoſtolicâ auctoritate non fuerit fulta.* P. Pelag. *II. Ep.* 8. (*Diſt.* 17.)

Confidimus quòd nullus jam veraciter Chriſtianus ignoret uniuſcujuſque Synodi conſtitutum, quod univerſalis Eccleſiæ probavit aſſenſus, non aliquam magìs exequi Sedem præ cæteris oportere, quàm primam; quæ & unamquamque Synodum ſua auctoritate confirmat, & continuatâ moderatione cuſtodit, pro ſuo ſcilicet principatu, &c. P. Gelaſ. *I. Ep.* 13. (*ad Epiſc.* Dard.) *vid. p.* 647. *tract de* Anath.

God hath promiſed to bleſs particular Synods. *Matt.* 18. 19.

What particular or formal confirmation did Saint *Peter* yield to the Aſſembly at *Jeruſalem?*

That in ſome of the firſt General Synods he was not apprehended to have any negative voice, is by the very tenour and air of things, or by the little regard expreſſed toward him, ſufficiently clear. There is not in the Synodical Epiſtles of *Nice*, or of *Sardica* any mention of his confirmation.

Interpretatively all thoſe Decrees may be ſuppoſed to paſs without his conſent, which do thwart theſe pretences; for if theſe are now good, then of old they were known and admitted for ſuch; and being ſuch we cannot ſuppoſe the Pope willingly to have conſented in derogation to them.

Wherefore the *Nicene* Canons eſtabliſhing Eccleſiaſtical adminiſtrations without regard to him, and in authority equalling other Metropolitans with him, may be ſuppoſed to paſs without his conſent.

The

Perſuaſioni tuæ in nullo penitus ſuffragatur, quorundam Epiſcoporum ante 60, ut jactas, annos, nunquámque à prædeceſſoribus tuis ad Apoſtolicæ Sedis tranſmiſſa notitiam.——Leo *Ep.*53. (*ad* Anat.)*Conc.* Conſtant. *Can.* 3.

Concil. Chalc. *Can.* 9, 17,28. *Syn.* Trull. *Can.* 36.

The Canons of the Second General Council, and of all others confirming thoſe; as alſo the Canons of all Synods, which advanced the See of *Conſtantinople*, his Rival for Authority, above its former ſtate, firſt to a proximity in Order, then to an equality of Privileges with the See of *Rome*, may, as plainly contrary to his intereſt and ſpirit, be ſuppoſed to paſs without his conſent: And ſo divers Popes have affirmed; if we may believe Pope *Leo*, (as I ſuppoſe) the Canons of the Second Council were not tranſmitted to *Rome*, they did therefore paſs, and obtain in practice of the Catholick Church, without its conſent or knowledge.

Pope *Gregory* I. ſaith, *that the Roman Church did not admit them*, wherein it plainly diſcorded with the Catholick Church, which with all reverence did receive and hold them; and in deſpight to the Canon of that Synod, advancing the Royal City to that eminency, Pope *Gelaſius* I. would not admit it for ſo much as a Metropolitan See; O proud inſolency, O contentious frowardneſs, O rebellious contumacy againſt the Catholick Church and its peace? (Such was the humour of that See, to allow nothing which did not ſute with the intereſt of its Ambition.

Romana autem Eccleſia eoſdem Canones vel geſta Synodi illius hactenus non habet nec accipit; in hoc autem eandem Synodum accepit quod eſt per eam contra Macedonium definitum. P. Greg.*M Ep.*6. 31.

The ſame Pope *Leo* I. doth affirm *Ep* 53.

——*ejus civitatis quæ non ſolùm inter Sedes numeratur, ſed nec inter Metropolitanorum jura cenſetur, &c.* P. Gelaſ *I. Ep.* 13 (*ad Ep.* Dard.)

But farther, divers Synodical Decrees did paſs expreſly againſt the Pope's mind and will: I paſs over thoſe at *Tyre*, at *Antioch*, at *Ariminum*, at *Conſtantinople*, in divers places of the *Eaſt*, (the which do yet evince that commonly there was no ſuch Opinion entertain'd of this privilege belonging to the Pope) and ſhall inſtance only in General Synods.

Ἴσα πρεσβεῖα. Πάντα ἡ σύνοδος ἐκύρωσε. (*in fine Actorum.* *p.* 464.)

In the Synod of *Chalcedon equal privileges* were aſſigned to the Biſhop of *Conſtantinople*, as the Biſhop of *Rome* had; this with a general concurrence *was decreed and ſubſcribed*, although the *Pope's Legates did earneſtly reſiſt, clamour and proteſt againſt it*; The Imperial Commiſſioners, and all the Biſhops not underſtanding, or not allowing the Pope's negative voice.

Inde enim fratres noſtri, ab Apoſtolica Sede directi qui vice meâ Synodo præſidebant, probabiliter atque conſtanter illicitis auſibus obſtiterunt, apertè reclamantes, &c. Leo *I.Ep.* 53, 54.

Οἱ εὐλαβέςατοι Ἐπίσκοποι ἐβόησαν, οὐδεὶς ἐναγκάσθη. (*Act.* 16. *p.* 469. againſt P. *Leo*'s aſſertion, that the conſent was extorted.)

Τὸ ἐκ πολλοῦ κρατῆσαν ἔθος——κατὰ συνοδικὴν ἐκυρώσαμεν ψῆφον, (ſay the Fathers to Pope *Leo p.*475.) By a Synodical vote we have confirmed this ancient Cuſtom.

And whereas Pope *Leo* (moved with a jealouſie, that he who thus had obtained an equal rank with him, ſhould aſpire to get above him) did fiercely diſpute, exclaim, inveigh, menace againſt this Order, ſtriving to defeat it, pretending to annull it, labouring to depreſs the Biſhop of *Conſtantinople* from that degree, which both himſelf, and his Legates in the Synod had acknowledged due to him: In which endeavour divers of his Succeſſors did imitate him: *Euſebius*, Biſhop of *Dorylæum*, ſaid, *I have willingly ſubſcrib'd, becauſe I have read this Canon to the moſt holy Pope of Rome, the Clergy of Conſtantinople being preſent, and he receiv'd it.*

*Ep.*53,54, 55,61, 62,

Εὐσέβιος Ἐπίσκοπος Δορυλαίου εἶπεν ἑκὼν ὑπέγραψα· ἐπειδὴ καὶ τὸν Κανόνα τοῦτον τῷ ἁγιωτάτῳ Πάπᾳ ἐν Ῥώμῃ ἐγὼ ἀνέγνων, παρόντων κληρικῶν Κωνσταντινουπόλεως, καὶ ἀπεδέξατο αὐτόν. *Syn.* Chalc. *Act.* 16. (*p.*462.) *ſupra.*

Yet could not he or they accompliſh their deſign; the veneration of that Synod and conſent of Chriſtendom overbearing their oppoſition; the Biſhop of *Conſtantinople* ſitting in all the ſucceeding General Synods in the ſecond place, without any contraſt; ſo that at length Popes were fain to acquieſce in the Biſhop of *Conſtantinople's* poſſeſſion of the ſecond place in dignity among the Patriarchs.

In the Fifth General Synod Pope *Vigilius* did make a Conſtitution, in moſt expreſs terms prohibiting the condemnation of the *three Chapters* (as they are called) and the anathematization of perſons deceaſed in peace of the Church; *We dare not our ſelves*, ſays he, *condemn Theodorus, neither do we yield to have him condemn'd by any other*; and in the ſame Conſtitution he orders and decrees, *That nothing be ſaid or done by any to the injury or diſcredit of Theodoret Biſhop of Cyrus, a Man moſt approv'd in the Synod of Chalcedon; and the ſame*, ſays he, *have the Decrees of the Apoſtolical See determined, that no man paſs a new judgment upon perſons dead, but leave them as death found them. Laſtly by that Conſtitution he ſpecially provides that (as he had before ſaid) nothing might be derogated from perſons dying in the Peace and Communion of the Univerſal Church, by his condemning that perverſe opinion.*

Eum (Theodorum) noſtrâ non audemus damnare ſententiâ, ſed nec ab alio quopiam condemnari concedimus. Vig. Conſt. *p.* 186.

Statuimus atque decernimus nihil injuriam atque obtrectationem probatiſſimi in Chalcedonenſi Synodo viri, hoc eſt Theodoreti Epiſcopi Cyri, ſub taxatione nominis ejus à quoquam fieri vel proferri. Ibid.

Idémque regulariter Apoſtolicæ Sedis definiunt conſtituta, nulli licere noviter aliquid de mortuorum judicare perſonis; ſed in hoc relinqui, in quo unumquemque ſupremus dies invenit. ——

Hac præſentis Conſtitutionis diſpoſitione quàm maximè providemus, nè (ſicut ſuprà diximus) perſonis, quæ in pace & communione univerſalis Eccleſiæ quieverunt, ſub hac damnati à nobis perverſi dogmatis occaſione aliquid derogetur. Ibid.

Yet did the Synod (in ſmart terms reflecting on the Pope, and giving him the lye, not regarding his opinion or authority) decree, that perſons deceaſed were liable to be anathematized; they did anathematize *Theodorus*, they did expreſly condemn each of the *Chapters*; they threatned depoſition or excommunication on whoever ſhould oppoſe their Conſtitutions; * they anathematize whoever doth not anathematize *Theodorus.*

Quoniam autem poſt hæc omnia impietatis illius defenſoris injuriis contra creatorem ſuum dictis glorianteſ dicebant non oportere eum poſt mortem anathematizare—qui hæc dicunt nullam curam Dei judicatorum faciunt, nec Apoſtolicarum pronunciationum, nec paternarum traditionum. Coll. 8. *p.* 289.

Condemnamus autem & anathematizamus unà cum omnibus aliis hæreticis & Theodorum. Coll. 8. *p.* 291.

Quod dicitur à quibuſdam quòd in communicatione & pace, defunctus eſt Theodorus, mendacium eſt, & calumnia magis adverſus Eccleſiam. Coll. 5. *p.* 250.

Si quis conatus fuerit contra hæc quæ piè diſpoſuimus, vel tradere, vel docere, vel ſcribere, ſiquidem Epiſcopus vel Clericus ſit iſte tanquam aliena à Sacerdotibus & ſtatu Eccleſiaſtico faciens, denudabitur Epiſcopatu vel Clericatu: ſi autem Monachus vel Laicus ſit, anathematizabitur. (*Coll.* 8. *p.* 293.)

** Si quis defendit—— & non anathematizat eum——anathema ſit. Ibid.*

But Pope *Vigilius* did refuſe to approve their Doctrine and Sentence; and therefore (which was the caſe of many other Biſhops, * as *Baronius* himſelf doth confeſs and argue) was driven into baniſhment; wherein he did expire.

—*contra ipſius (Pontificis Rom.) decreta ab ea (Synodo) pariter ſententia dicta.* Baron. *Ann.* 553. § 219 *Non conſentientes depoſiti in exilium miſſi ſunt. Lib. cap.* 24. * Baron. *Ann.* 553. § 223.

Yet Poſterity hath embraced this Synod as a legitimate and valid General Synod; and the Popes following did profeſs the higheſt reverence thereto, equally with the preceding General Synods: ſo little neceſſary is the Pope's conſent or concurrence to the validity of Synodical definitions.

Greg. *Ep.* 1. 24. *Quintam quoque Synodum pariter veneror, &c.* 1. 24.
Pelag. *II. Ep.*——
Agatho *Syn.* 6. *Act.* 4.
Leo. *Syn.* 6. *Act.* 18.
Hadrian. *ad* Nectar.

Upon this *Baronius* hath an admirable reflexion: *Here ſtay* (ſaith he) *O Reader, and conſider the matter attently* (Ay, do ſo I pray) *That it is no new thing, that ſome Synod, in which the Pope was not even preſent by his Legates, but did oppoſe it, ſhould yet obtain the title of an Oecumenical Synod; whenas afterward the Pope's will did come in, that it ſhould obtain ſuch a title.*

Hic ſiſte, Lector, atque rem attentè conſidera; non eſſe hoc novum, ut aliqua Synodus, cui nec per Legatos ipſe Pontifex interfuerit, ſed adverſatus fuerit, titulum tamen obtinuerit Oecumenicæ, cùm poſtea ut hujuſmodi titulum obtineret, Romani Pontificis voluntas acceſſit. Baron. *Ann.* 553. § 224.

So in the opinion of this Doctor, the Pope can eaſily change the nature of things, and make that become a General Synod which once was none; yea which, as it was held, did not deſerve the name of any Synod at all. O the Virtue of Papal Magick*!* or rather O the Impudence of Papal Advocates*!*

Si ad numeros omnes, &c. Plenè conſenties ipſam non Oecumenicæ tantùm, ſed nec privatæ Synodi mereri nomen. Id. Ann. 553. § 219.

Can. 2, 7, 13, 36, 55, 58, 67.

The Canons of the Sixth General Council, exhibited by the *Trullane* (or *Quiniſext*) Synod clearly and expreſly do condemn ſeveral Doctrines and Practices of *Rome*; I ask whether the Pope did confirm them? they will to be ſure, as they are concerned to do, anſwer No: and indeed Pope *Sergius*, as *Anaſtaſius* in his Life reporteth, did refuſe them; yet did they paſs for legitimate in the whole Church; for in their General Synod (the ſecond *Nicene*) without contradiction, one of them is alledged (out of the very original Paper, wherein the Fathers had ſubſcribed) as a *Canon of the Holy General Sixth Synod*; and avowed for ſuch by the Patriarch *Taraſius*, both in way of argument of defence and of profeſſion in his *Synodical Epiſtle* to the Patriarchs; (where he ſaith, that *together with the divine Doctrines of the Sixth Synod he doth alſo embrace the Canons enacted by it*;) of which *Epiſtle* Pope *Adrian* in his Anſwer thereto doth recite a part containing thoſe words, and * applaud it for Orthodox; ſignifying no offence at his embracing the *Trullane* Canons. And all thoſe 102 Canons are again avowed by the Synod in their *Antitheſis* to the Synod of *Conſtantinople*. In fine, if we believe *Anaſtaſius*, Pope *John* VII. did, *being timorous, out of humane frailty direct theſe Canons, without amendment, by two Metropolites, to the Emperor*, that is he did admit them ſo as they ſtand.

——in quibus diverſa capitula Romanæ Eccleſiæ contraria ſcripta inerant. Anaſt. *in Vit.* Joh. *VII.*

Κανὼν τῆς ἁγίας καὶ οἰκουμενικῆς ἕκτης Συνόδου. *Syn.* Nic. *II. Act.* 4. (631.)

Πρωτότυπος χάρτης ἐστὶν, ἐν ᾧ ὑπέγραψαν οἱ πατέρες. *Ibid.*

Τῆς δὲ αὐτῆς ἁγίας ἕκτης Συνόδου, μετὰ πάντων τῶν ἐνθέσμως καὶ θεωδῶς ἐκφωνηθέντων δογμάτων παρ' αὐτῆς, καὶ τοὺς ἐκδοθέντας Κανόνας ἀποδέχομαι. *Act.* 3. *p.* 592.

* Ταύτῃ τῇ μαρτυρίᾳ τῆς ὀρθοδόξου πίστεως, &c. *ib.* (*p.*363.).

Act. 6. *p.* 732. (*Diſt.* 16. *cap.* 5, &c.)

Sed hic humana fragilitate timidus hos nequaquam tomos emendans per ſuprafatos Metropolitas direxit ad Principem. Anaſt. *in Vit.* Joh. *VII.*

But it may be inſtanced that divers Synods have asked the Pope's conſent for ratification of their Decrees and Acts.

So the Fathers of the Second General Synod, having in an *Epiſtle* to Pope *Damaſus* and the Weſtern Biſhops, declared what Conſtitutions they had made, in the cloſe ſpeak thus---*In which things, being legally and canonically ſettled by us, we do exhort your reverence to acquieſce out of ſpiritual charity and fear of the Lord*---

Οἷς ὡς ἐνθέσμως καὶ κανονικῶς παρ' ἡμῖν κεκρατηκόσι καὶ τὴν ὑμετέραν συγχαίρειν παρακαλοῦμεν εὐλάβειαν, τῆς πνευματικῆς μεσιτευούσης ἀγάπης, καὶ τοῦ κυριακοῦ φόβου, &c. Theod 5.9.

So the Synod of *Chalcedon* did, with much reſpect, ask from Pope *Leo* the confirmation of its Sanctions. *That you may know how that we have done nothing for favour or out of ſpite, but as guided by the divine direction, we have made known to you the force of all that has been done, for your concurrence and for the confirmation and approbation of the things done.*

Ἵνα δὲ γνῶτε ὡς οὐδὲν πρὸς χάριν, ἢ πρὸς ἀπέχθειαν πεποιήκαμεν, ἀλλ' ὡς θείῳ κυβερνώμενοι πνεύματι, πᾶσιν ὑμῖν τῶν πεπραγμένων τὴν δύναμιν ἐγνωρείσαμεν εἰς σύστασιν ἡμετέραν, καὶ τῶν πεπραγμένων βεβαίωσίν τε καὶ συγκατάθεσιν. *Syn.* Chalc. *ad P.*Leon. *I. p.*476.

Of the Fifth Synod Pope *Leo* II. ſaith, ---*that he agreed to what was determin'd in it, and confirms it with the authority of the Bleſſed Saint Peter.*

Τοῖς παρ' αὐτῆς ὁρισθεῖσι συναινεῖ, καὶ τῇ αὐθεντίᾳ τοῦ μακαρίου Πέτρου βεβαιοῖ. *P.*Leo.*II. Ep.* (*p.*306.)

To theſe allegations we reply, That it was indeed the manner of all Synods, (for notification of things, and promulgation of their Orders;

for demonſtration and maintenance of concord, for adding weight and authority to their determinations, for engaging all Biſhops to a willing compliance in obſerving them, for atteſtation to the common intereſt of all Biſhops in the Chriſtian Truth, and in the governance and edification of the Church) having framed Decrees concerning the publick State, to demand in faireſt terms the conſent to them of all Catholick Biſhops, who were abſent from them, to be atteſted by their ſubſcription.

So did *Conſtantine* recommend the *Nicene* Decrees to all Biſhops, undertaking that they would aſſent to them.

Ἀσμένως δέχεσθε τὴν τοῦ Θεοῦ χάριν καὶ θείαν ὡς ἀληθῶς ἐντολήν— *de Vit.*Conſt.3.20. Καὶ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγχινοίᾳ ἀρέσαι ὑπεσχόμην. *Ib.*3.19.

So (more expreſly) the Synod of *Sardica*, in their Epiſtle to all Biſhops of the Catholick Church; *Do ye alſo, our Brethren and Fellow-miniſters, the more uſe diligence, as being preſent in ſpirit with our Synod, to yield conſent by your ſubſcription, that concord may be preſerved every where by all the Fellow-miniſters.*

Σπουδάσατε δὲ μᾶλλον καὶ ὑμεῖς, ἀδελφοὶ καὶ συλλειτουργοὶ, ὡς τῷ πνεύματι συνόντες τῇ συνόδῳ ἡμῶν συνεπιψηφίζεσθαι δι' ὑπογραφῆς ὑμετέρας, ὑπὲρ τοῦ παρὰ πάντων τῶν πανταχοῦ συλλειτουργῶν τὴν ὁμοφωνίαν διασώζεσθαι. *Syn.* Sard. *Epiſt. apud* Athan. *in Apol.* 2. *p.* 766.

So did Pope *Liberius* requeſt of the Emperor *Conſtantius*, *that the faith delivered at Nice might be confirmed by the ſubſcription of all Biſhops.*

Ἐζήτει δὲ τὴν μὲν ἐν Νικαίᾳ παραδοθεῖσαν πίστιν ὑπογραφαῖς τῶν πάντων Ἐπισκόπων κρατύνεσθαι. Soz.4.11.

So did *Athanaſius procure a Synod at Alexandria to confirm the Decrees at Sardica, and in Paleſtine concerning him.*

Σύνοδον γενέσθαι παρεσκεύαζε τῶν ἐξ Αἰγύπτου Ἐπισκόπων, καὶ ἐπισφραγίσαι τοῖς ἐν Σαρδικῇ καὶ Παλαιστίνῃ περὶ αὐτοῦ δεδογμένοις. Soz. 4. 1.

So the *Macedonian* Biſhops are ſaid to have authorized their Agents *to ratifie the faith of Conſubſtantiality.*

Ἐντειλάμενοι —— κυρῶσαι τὴν τοῦ ὁμοουσίου πίστιν. Socr. 4. 12.

Many ſuch Inſtances occur in ſtory, by which it may appear, that the Decrees of Synods concerning Faith, or concerning any matters of common intereſt were preſented to all Biſhops, and their conſent requeſted or required; becauſe, ſay the *Roman* Clergy in St. *Cyprian*, *a decree cannot be firm which has not the conſent of many.*

——*quoniam nec firmum decretum poteſt eſſe, quod non plurimorum videbitur habere conſenſum. Cler. Rom. apud* Cyp. *Ep.* 31.

Whence it is no wonder, if any Synods did thus proceed toward ſo eminent a Biſhop as was he of *Rome*, that they ſhould endeavour to give him ſatisfaction; that they ſhould deſire to receive ſatisfaction from him of his conſpiring with them in Faith, of his willingneſs to comply in obſerving good Rules of Diſcipline; that (as every vote had force, ſo) the ſuffrage of one in ſo great dignity and reputation might adjoin ſome regard to their judgment.

Παρακαλοῦμεν τοίνυν τίμησον ταῖς σαῖς ψήφοις τὴν κρίσιν. *Syn.* Chalc. *ad* Leon. *p.*476.

The Pope's confirmation of Synods, what was it in effect but a declaration of his approbation and aſſent, the which did confirm by addition of Suffrage; as thoſe who were preſent by their Vote, and thoſe who were abſent by their Subſcription are ſaid to confirm the Decrees of Councils; every ſuch conſent being ſuppoſed to encreaſe the authority; whence the number of Biſhops is ſometimes reckoned according to the ſubſcriptions of Biſhops abſent; as the Council of *Sardica*, is ſometimes related to conſiſt of three hundred Biſhops, although not two hundred were preſent, the reſt concurring by ſubſcription to its definitions.

Κατὰ τὴν συνοδικὴν ἐκυρώσαμεν ψῆφον— *Epiſt. Syn.* Chalc. *ad* Leon. *p.*475.

Socr. 2. 20. & Valeſ. *Ann. ibid.*

Other Biſhops in yielding their ſuffrage, do expreſs it by *I confirm, I define, I decree.*

Sententias fratrum omnes ſequimur, omnes confirmamus, omnes obſervandas eſſe decernimus. Conc. Rom. P. Hill *p.* 579.

But the effectual confirmation of Synods, which gave them the force of Laws, was in other hands, and depended on the Imperial Sanction.

So *Juſtinian* affirmeth generally: *All theſe things at diverſe times following, our above named Predeceſſors of pious memory, corroborated and confirm'd by their Laws what each Council had determin'd, and expell'd thoſe Hereticks who attempted to reſiſt the definitions of the aforeſaid four Councils and diſturb the Churches.*

His itaque omnibus per diverſa tempora ſubſecutis, prædicti piæ recordationis noſtri Patres ea quæ in unoquoque Concilio judicata ſunt, legibus ſuis corroboraverunt, & confirmaverunt; & hæreticos qui definitionibus prædictorum S. quatuor Conciliorum reſiſtere, & Eccleſias conturbare conati ſunt, expulerunt. Juſtin. *in Conc. V. Coll.* 1. (*p.* 210.)

So particularly *Conſtantine* (as *Athanaſius* himſelf reporteth) *did by Law confirm the decrees of the great Synod* of Nice; and *Euſebius* aſſureth the ſame, *He* (ſaith he) *did ratifie the decrees of the Synod by his authority*; His Letters are extant, which he ſent about the World exhorting and requiring all to conform to the conſtitutions of that Synod.

Τὰ παρ' ἐκείνων γραφέντα, τῶ συνεδρεὶς κοινωνῶν. ἐκράτυνε νόμῳ. Athan. *apud* Theod. 1. 4.

Τὰ τῆς συνόδου δόγματα κυρῶν ἐπισφραγίζετ. Euſeb. *de Vit.* Conſt 3. 23.

Ὑποδέχεσθαι καὶ διατάττειν ὀφείλετε. Euſ. *ibid.* 3. 20.

So *Theodoſius* did confirm the Decrees of the Second General Synod; *adding* (ſaith *Sozomen*) *his confirmatory Suffrage to their Decree*; the which he did at the ſupplication of the Fathers, addreſſed to him in theſe terms; *We therefore do beſeech your Grace, that by your pious Edict the ſentence of the Synod may be authorized; that as by the Letters of convocation you did honour the aſſembly, ſo you would alſo confirm the reſult of things decreed.*

Καὶ τὰ μὲν ὧδε τῇ συνόδῳ ἔδοξε, καὶ ὁ βασιλεὺς ἐπεψηφίσατο. Soz. 7. 9.

Δεόμεθα τοίνυν τῆς σῆς ἡμερότητος γράμμασι τῆς σῆς εὐσεβείας ἐπικυρωθῆναι τῆς συνόδου τὴν ψῆφον, ἵν' ὥσπερ τοῖς τῆς κλήσεως γράμμασι τὴν Ἐκκλησίαν τετίμηκας, οὕτω καὶ τῶν δοξάντων ἐπισφραγίσῃς τὸ τέλος. *Præf. ad Can. Conc.* Conſt. (*apud* Bin. *p.* 660.)

The Third General Synod was alſo confirmed by *Theodoſius* II. as *Juſtinian* telleth us; *The abovenamed Theodoſius of pious memory, maintaining what had been ſo juſtly determined againſt Neſtorius and his impiety made his condemnation valid.*

Sed prædictus piæ recordationis Theodoſius *vindicans ea, quæ ità rectè contra Neſtorium, & ejus impietatem fuerant judicata, fecit firmiter obtinere contra eum factam condemnationem.* Juſtin. *in Quinto* Conc. Coll. 1.

And this Emperor aſſerted this privilege to himſelf, as of right and cuſtom belonging to him; writing to the Synod in theſe word; *for all things, ſo as may pleaſe God, without contentiouſneſs and with truth being examined ought ſo to be eſtabliſhed by our religiouſneſs.*

Χρὴ γὰρ πάντα κατὰ τὸ τῷ Θεῷ μέλλον ἀρέσκειν δίχα φιλονεικίας καὶ μετὰ ἀληθείας ἐξετασθέντα οὕτω παρὰ τῆς ἡμετέρας θεοσεβείας βεβαιωθῆναι. *Epiſt.* Theod. *ad Syn.* Eph. *in Actis Conc. p.* 375.

The other abortive Synod at *Epheſus* was alſo confirmed by *Theodoſius* Junior, as *Dioſcorus* in his defence alledged in theſe words, which ſhew the manner of practice in this caſe; *We then indeed did judge the things, which were judged; the whole Synod did accord with us, and gave verdict by their own votes, and ſubſcribed; and they were referred to the moſt religious Emperor Theodoſius of happy memory; and he did by a general Law confirm all things judged by the Holy and Oecumenical Synod.*

Ἡμεῖς τοίνυν ἐκείνα μὲν τὰ κεκειμένα· συνῄνεσεν ἡμῖν πᾶσα ἡ σύνοδος, καὶ κατέθετο οἰκείαις φωναῖς, καὶ ὑπέγραψε καὶ ἀνηνέχθη τῷ εὐσεβεστάτῳ βασιλεῖ τῆς θείας λήξεως Θεοδοσίῳ καὶ ἐβεβαίωσε πάντα τὰ κεκριμένα παρὰ τῆς ἁγίας καὶ οἰκουμενικῆς συνόδου νόμῳ γενικῷ. *Syn.* Chalc. *Act.* 1. *p.* 59.

So alſo did the Emperor *Marcian* confirm the Synod of *Chalcedon*; as himſelf telleth us in his Royal Edict: *We* (ſaith he) *having by the ſacred Edict of our ſerenity confirmed the Holy Synod, did warn all to ceaſe from diſputes about Religion:* with which Pope *Leo* ſignifieth his compliance in theſe terms; *But becauſe by all means your piety and moſt religious will muſt be obeyed, I have willingly approv'd the Synodical Conſtitutions about confirming the Catholick Faith and condemning Hereticks, which pleaſed me.*

Ἱερῷ τῷ ἡμετέρας ἡμερότητος διατάγματι τὴν ἁγίαν βεβαιώσαντες σύνοδον ὑπεμνήσαμεν ἅπαντας, ὥστε τῶν περὶ θρησκείας παύσασθαι διαλέξεων. Conc. Chalc. *Part.* 3. 478.

Quia verò omnibus modis obediendum eſt pietati veſtræ, religioſiſſimæque voluntati, Conſtitutionibus Synodalibus, quæ mihi de confirmatione fidei Catholicæ & hæreticorum damnatione placuerunt, libens adjeci ſententiam meam. P. Leo. *I. Ep.* 59. (*ad* Mart. Aug.)

Juſtinian did with a witneſs confirm the Fifth Synod, puniſhing with baniſhment all who would not ſubmit to its determinations.

In the Sixth Synod the Fathers did requeſt the Emperor, according to cuſtom, to confirm its definitions, in theſe very words; *To what we have determined ſet your Seal, your Royal ratification by writing, and confirmation of them all by your ſacred Edicts and holy Conſtitutions according to cuſtom.*

Καὶ τοῖς παρ' ἡμῶν ὁρισθεῖσι σφραγῖδα παράσχου τὴν ὑμῶν ἔγγραφον βασιλικὴν ἐπικύρωσιν, καὶ διὰ θείων ἠδίκτων, καὶ τὴν ἐξ ἔθους εὐσεβῶν διατάξεων τὴν τούτων ἁπάντων βεβαίωσιν. *Syn. VI. Act.* 18. *p.* 275.

We beg that by your ſacred ſigning of it you would give force to what we have defined and ſubſcribed.

Αἰτοῦμεν διὰ θείας ὑμῶν ὑποσημειώσεως τὸ κῦρος παρασχέσθαι τῷ παρ' ἡμῶν ἐκφωνηθέντι ἐνυπογράφῳ ὅρῳ. *Ibid. p.* 283.

We intreat the power of our Lord guided by God's wiſdom to confirm, for the great ſtrength and ſecurity of the Orthodox Faith, the copies of our determination read in the hearing of your moſt ſerene Majeſty, and ſubſcribed by us, that they may be delivered to the five Patriarchal Sees with your pious confirmation.

Αἰτοῦμεν τὸ θεόσοφον τοῦ δεσπότου κράτος πρὸς μείζονα τῆς ὀρθοδόξου πίστεως ἀσφάλειάν τε καὶ βεβαίωσιν ἰσοτύπους ἐναπογράφους ὅρους τοῦ ἀναγνωσθέντος κατὰ παρουσίαν τοῦ γαληνοτάτου ὑμῶν κράτους ὅρου ἐκδοθῆναι τοῖς πέντε Πατριαρχικοῖς θρόνοις κατὰ τῆς εὐσεβοῦς ὑμῶν ὑποσημειώσεως. *Ibid. p.* 284.

Accordingly he did confirm that Synod by his *Edict*; *All theſe things being thus ordered by this Sixth Holy and Oecumenical Synod; We decree that none whoſoever trouble himſelf farther about this Faith, or advance any new inventions about it.*

Τούτων οὕτως ἁπάντων ὑπὸ τῆς ἁγίας ταύτης καὶ οἰκουμενικῆς ἕκτης Συνόδου διατυπωθέντων, Sancimus, ὥστε μηδένα τῶν πάντων ἕτερόν τι περὶ τὴν πίστιν ἐργάσασθαι, ἢ καινότερον δόγματος ἐφεύρεμα μηχανήσασθαι, &c. *Ibid. Edict.* Conſt. *p.* 294.

So he told Pope *Leo* II. in his *Epiſtle* to him; *This divine and venerable determination the Holy Synod has made, to which we alſo have ſubſcribed, and confirmed it by our Religious Edicts, exhorting all our People who have any love for Chriſt, to follow the Faith there written.*

Θεῖον δὲ σεβάσμιον ὅρον ἡ ἁγία σύνοδος ἐξεβόησεν, ᾧ καὶ συνυπεγράψαμεν, καὶ δι' εὐσεβῶν ἡμῶν ἠδίκτων τοῦτον ἐπεκυρώσαμεν προτρέψαντες ἅπαντα τὸν φιλόχριστον ἡμῶν λαὸν τῇ ἐν αὐτοῖς ἐγγεγραμμένῃ πίστει συνέπεσθαι, &c. *Ibid. p.* 298. & *p.* 302.

Pope *Leo* tells his name-ſake *Leo* the Emperor, *That he muſt always remember that the Imperial power was given him not only to rule the World, but more eſpecially to protect the Church.*

Debes incunctanter advertere Regiam poteſtatem tibi non ſolùm ad mundi Regimen, ſed maximè ad Eccleſiæ præſidium eſſe collatam, &c. Leo *M. Ep.* 75.

So by long preſcription, commencing with the firſt General Synod, did the Emperor enjoy this Prerogative; and with good reaſon, He having an unqueſtionable warrant and obligation to promote the welfare of the Church, deſigned by thoſe Conventions; He being the Guardian of Concord among his Subjects, and Protector of their Liberties, which might be nearly concerned in Conciliar Proceedings; the power of enacting Laws being an incommunicable branch of Sovereign Majeſty; He alone having power committed to him, able to enforce the obſervance of Decrees, without which they would in effect ſignifie little.

Becauſe alſo commonly the Decrees of Synods did in a manner retrench ſome part of the Royal Prerogative, tranſlating or imparting to others Cauſes before appropriate to his Juriſdiction (as in the caſe of Appeals, and of prohibiting Addreſſes to Court, ordered in the *Sardican* and other Synods; of exempting Clergymen from ſecular Juriſdiction, from taxes and common burthens, *&c.*) which ought not to be done without his licence and authority.

Ἀδύνατον γὰρ ὡς ἡγούμεθα δίχα τοῦ ὑμετέρου κράτους εὐτάκτως καὶ ἐνθέσμως τὰ προκείμενα τυπωθῆναι. *Rel. Orient. ad imp. Act. Syn.* Eph. *p.* 372.

So that the *Oriental* Biſhops had good reaſon to tell the Emperor, that *it was impoſſible without his authority to order the matters under conſideration with good law and order.*

It is no-wiſe reaſonable that any other ſhould have this power, it being inconſiſtent with publick peace that in one State there ſhould be two Legiſlative powers; which might claſh the one with the other, the one enacting Sanctions prejudical to the intereſt and will of the other: wherefore the Pope being then a Citizen of *Rome*, and a Subject to the Emperor, could not have a Legiſlative power, or a negative vote in Synods, but that wholly did belong to the Imperial authority.

Τῶν ἐν Ἀριμίνῳ ὑπεναντίων τούτοις ἀκύρων ὄντων, ὡς μήτε Ῥωμαίων Ἐπισκόπου, μήτε τῶν ἄλλων συντεθεμένων αὐτοῖς, καὶ ὡς πολλῶν τῶν αὐτόθι συνελθόντων ἀπαρεσθέντων τοῖς τότε παρ' αὐτῶν δεδογμένοις. Soz. 6. 23.

Οὐδὲ γὰρ πρόκριμά τι ἠδυνήθη γενέσθαι ἀπὸ τοῦ ἀριθμοῦ τῶν ἐν Ἀριμίνῳ συναχθέντων, ὁπότε συνέστηκε, μήτε τοῦ Ῥωμαίων Ἐπισκόπου, οὗ πρὸ πάντων ἔδει τὴν γνώμην ἐκδέξασθαι, οὔτε Οὐικεντίου ὃς ἐπὶ τοσούτοις ἔτεσι τὴν Ἐπισκοπὴν ἀσπίλως ἐφύλαξεν, οὔτε τῶν ἄλλων τοῖς τοιούτοις συγκαταθεμένων.—— Theod. 2. 22.

But it is oppoſed, that ſome Synods have been declared invalid for want of the Pope's confirmation; for to the Decrees of the Synod at *Ariminum* it was excepted, that they were null, becauſe the Biſhop of *Rome* did not conſent to them: *There could not* (ſay the *Roman* Synod in *Theodoret*) *be any prejudice from the number of thoſe aſſembled in Ariminum, it being plain, that neither the Roman Biſhop, whoſe ſuffrage ought firſt to have been received, nor Vicentius, who for ſo many years did hold his Epiſcopacy blameleſs, nor others agreeing to ſuch things.* To which exception I anſwer, that

1. That which is alledged againſt the Synod of *Ariminum*, is not the defect of the Pope's confirmation ſubſequent, but of his conſent and concurrence before it, or in it; * which is very reaſonable, becauſe he had a right to be preſent, and to concur in all ſuch Aſſemblies, eſpecially being ſo eminent a Biſhop.

* *P. Liberius* being abſent, detained from it by violence in baniſhment.

2. The ſame exception every Biſhop might alledge, all having a like right and common intereſt to Vote in thoſe Aſſemblies.

3. Accordingly the aſſent of other Biſhops, particularly of thoſe eminent in dignity or merit, is alſo alledged in exception; which had been needleſs, if his alone diſſent had been of ſo very peculiar force.

4. The Emperor, and many other Biſhops did not know of any peculiar neceſſity of his confirmation.

Again it may be objected, that Popes have voided the Decrees of General Synods, as did Pope *Leo* the Decrees of the Synod of *Chalcedon*, concerning the Privileges of the *Conſtantinopolitan* See, in theſe blunt words: *But the agreements of Biſhops repugnant to the Holy Canons made at Nice, your faith and piety joining with us, we make void, and by the authority of the Bleſſed Apoſtle Saint Peter, by a general determination we diſanul*; and in his *Epiſtle*

Conſenſiones verò Epiſcoporum, Sanctorum Canonum apud Niciam conditorum regulis repugnantes, unitâ nobiſcum veſtræ fidei pietate, in irritum mittimus, & per authoritatem Beati Petri Apoſtoli generali prorſus definitione caſſamus. P. Leo I. *Ep.* 55. (*ad* Pulcher. *Aug.*)

to thoſe of that Synod, *For however vain conceit may arm it ſelf with extorted compliances, and think its wilfulneſs ſufficiently ſtrengthened with the name of Councils: yet whatever is contrary to the Canons of the above-nam'd fathers will be weak and void.* Laſtly in his Epiſtle *to Maximus* Biſhop of *Antioch*, he ſays, *He has ſuch a reverence for the Nicene Canons, that he will not permit or endure that what thoſe holy fathers have determined be by any novelty violated.*

This behaviour of Pope *Leo* (although applauded and imitated by ſome of his Succeſſors) I doubt not to except againſt in behalf of the *Synod*, that it was diſorderly, factious and arrogant; (proceeding indeed from ambition and jealouſie) the leading act of high preſumption in this kind, and one of the ſeeds of that exorbitant ambition, which did at length overwhelm the dignity and liberty of the Chriſtian Republick: Yet for ſomewhat qualifying the buſineſs it is obſervable, that he did ground his repugnancy and pretended annulling of that Decree (or of Decrees concerning Diſcipline) not ſo much upon his authority to croſs General Synods, as upon the inviolable firmneſs and everlaſting obligation of the *Nicene* Canons; the which he (although againſt the reaſon of things, and rules of Government) did preſume no Synod could abrogate or alter. In fine, this oppoſition of his did prove ineffectual by the ſenſe and practice of the Church, maintaining its ground againſt his pretence.

It is an unreaſonable thing, that the opinion or humour of one man (no wiſer or better commonly than others) ſhould be preferred before the common agreement of his brethren, being of the ſame Office and Order with him; ſo that he ſhould be able to overthrow and fruſtrate the reſult of their meetings and conſultations, when it did not ſquare to his conceit or intereſt; eſpecially ſeeing there is not the leaſt appearance of any right he hath to ſuch a Privilege, grounded in Holy Scripture, Tradition or Cuſtom; for ſeeing that Scripture hath not a ſyllable about General Synods, ſeeing that no Rule about them is extant in any of the firſt Fathers till after 300 years, ſeeing there was not one ſuch Council celebrated till after that time, ſeeing in none of the Firſt General Synods any ſuch Canon was framed in favour of that Biſhop, what ground of right could the Pope have to preſcribe unto them, or thwart their proceedings? Far more reaſon there is, (in conformity to all former Rules and Practice) that he ſhould yield to all his Brethren, than that all his Brethren ſhould ſubmit to him: and this we ſee to have been the judgment of the Church, declared by its Practice in the caſes before touched.

IV. It is indeed a proper endowment of an abſolute Sovereignty, immediately and immutably conſtituted by God, with no terms or rules limiting it, that its will declared in way of Precept, Proclamations, concerning the Sanction of Laws, the abrogation of them, the Diſpenſation with them, ſhould be obſerved.

This Privilege therefore in a high ſtrein the Pope challengeth to himſelf; aſſerting to his Decrees and Sentences the force and obligation of Laws; ſo that the body of that Canon Law, whereby he pre-

Quantumlibet enim extortis aſſentationibus ſe inſtruat vanitatis elatio, & appetitus ſuos Conſiliorum æſtimet nomina roborandos, infirmum atque irritum erit, quicquid à prædictorum Patrum Canonibus diſcreparit. Ep. 61. (*ad Syn.* Chalced.)

Tanta apud me eſt Nicenorum Canonum reverentia, ut ea quæ ſunt à Sanctis Patribus conſtituta nec permiſerim nec patiar aliquâ novitate violari. Leo *Ep.* 62. (*ad* Max. Antioch.)

P. Gelas. *Ep.* 13. (*ad Epiſc.* Dard.) *p.* 642. *& in Tract. de* Anathem. (*pag.* 647.

P. Pelag. *II. Ep.* 5. (*ad* Eliam.) *p.* 474.——
Greg. *M. Ep.*

pretendeth to govern the Church, doth in greateſt part conſiſt of Papal Edicts, or Decretal Epiſtles, imitating the Reſcripts of Emperours, and bearing the ſame force.

In *Gratian* we have theſe Aphoriſms from Popes concerning this their Privilege.

Nulli fas eſt vel velle vel poſſe transgredi Apoſtolicæ Sedis præcepta. P, Greg. IV. *Diſt.* 19. *c.* 5.

No perſon ought to have either the will or the power to tranſgreſs the precepts of the Apoſtolick See.

--Quanto potius quæ ipſa (ſedes Apoſtolica) pro Catholica fide, profanis (l. pro ſanis) dogmatibus, pro variis & multifariis Eccleſiæ neceſſitatibus & fidelium moribus diverſo tempore ſcripſit, omni debent honore præferri, & ab omnibus prorſus in quibuſlibet opportunitatibus diſcretione vel diſpenſatione magiſtrâ reverenter aſſumi? P. Nic, *I. Epiſt. Diſt.* 19. *c.* 1.

--- Thoſe things which by the Apoſtolick See have at ſeveral times been written for the Catholick faith, for ſound doctrines, for the various and manifold exigency of the Church and the manners of the faithfull, how much rather ought they to be preferr'd in all honour, and by all men altogether, upon all occaſions whatſoever to be reverently received?

Decretales Epiſtolas, quas beatiſſimi Papæ diverſis temporibus ab urbe Roma pro diverſorum Patrum conſultatione dederunt, venerabiliter ſuſcipiendas decernimus. P. Gelaſ. *I. (in decreto) lit à* Nic. *P. Ep.* 42. *ad Epiſt.* Galliæ. *Diſt.* 19. *c.* 1.

Thoſe Decretal Epiſtles which moſt holy Popes have at divers times given out from the City of Rome upon their being conſulted with by divers Biſhops, we decree that they be received with veneration.

Si decreta Romanorum Pontificum non habetis, de neglectu atque incuria eſtis arguendi; ſi vero habetis & non obſervatis, de temeritate eſtis corripiendi & increpandi. P. Nic. *I. Ep.* 6. *ad* Phot. *Diſt.* 20. *cap.* 2.

If ye have not the Decrees of the Biſhops of Rome, ye are to be accuſed of neglect and careleſneſs; but if ye have them, yet obſerve them not; ye are to be chidden and rebuk'd for your temerity.

Sic omnes Apoſtolicæ Sedis Sanctiones accipiendæ ſunt tanquam ipſius Divini Petri voce firmatæ ſunt. P. Agatho. *Diſt.* 19. *c.* 2. *Vid. Syn. VI. Act.* 4, *p.* 35.

All the Sanctions of the Apoſtolick See are ſo to be underſtood, as if confirmed by the voice of Saint Peter himſelf.

Quia in ſpeculum, & exemplum S. Romana Eccleſia, cui nos Chriſtus præeſſe voluit, propoſita eſt, ab omnibus quicquid ſtatuit, quicquid ordinat, perpetuo & irrefragabiliter obſervandum eſt. P. Steph. *(Diſt.* 19. *cap.* 3.*)* P. Gelaſ. *I. Ep.* 9. *de diſpenſ. (p.* 633.*)*

Becauſe the Roman Church, over which by the will of Chriſt we do preſide, is propoſed for a mirrour and example; whatſoever it doth determine, whatſoever that doth appoint is perpetually and irrefragably to be obſerved by all men.

Qui ſecundum plenitudinem poteſtatis. de jure poſſumus ſupra jus diſpenſare. P. Inn. *III. Decret.* Greg. *Lib.* 3. *tit.* 8. *c.* 4.

We who according to the plenitude of our power have a right to diſpenſe above Law or right.

Sedes hæc — quod ſingulari etiam auctoritate perficere valet, multorum ſæpe ſacerdotum decernit definire conſenſu. P. Nic. *I. Ep.* 18. *(ad* Carolum *R.)*

This See — that which it might doe by its ſole authority, it is often pleaſed to define by conſent of its Prieſts.

Leo *I. Ep.* 1. *cap.* 5. *P.* Hilarius *in Conc.* Rom. *p.* 578. *Cauſ.* 25. *Qu.* 1. *cap.* 4. *P.* Urb. *Cauſ.* 25. *Qu.* 1. *cap.* 6. *P.* Anaſ. *ad. Imp.* Anaſt. *P.* Siric. *Ep.* 1. *(p.* 691.*)*

But this power he doth aſſume and excerciſe merely upon Uſurpation, and unwarrantably; having no ground for it in original right or ancient practice.

Originally the Church hath no other General Law-giver beſide our *one Lord* and *one Law-giver*. Eph 4. 5. Jam. 4. 12.

As to practice we may obſerve

1. Anciently (before the Firſt general Synod) the Church had no other Laws, beſide the Divine Laws; or thoſe * which were derived from the Apoſtles by Traditional cuſtom; or thoſe which each Church did enact for it ſelf in provincial Synods; or which were propagated from one Church to another by imitation and compliance; or which in like manner were framed and ſettled.

* ἀρχαῖα ἔθη. *Syn.* Conſtantinop. *Can.* 2.

Whence according to different Traditions, or different reaſons and circumſtances of things, ſeveral Churches did vary in points of Order and Diſcipline.

The Pope then could not impoſe his Traditions, Laws, or Cuſtoms upon any Church; if he did attempt it, he was liable to ſuffer a repulſe; as is notorious in the caſe, when Pope *Victor* would (although rather as a Doctour than as a Law-giver) have reduced the Churches of *Aſia* to conform with the *Roman* in the time of celebrating *Eaſter*; wherein he found not onely ſtout reſiſtence, but ſharp reproof.

In St. *Cyprians* time every Biſhop had a free power according to his diſcretion to govern his Church; and it was deemed a Tyrannical enterpriſe for one to preſcribe to another, or to require obedience from his Collegues; as otherwhere by many clear allegations out of that Holy man we have ſhewed. *For none of us* (ſaith he) *makes himſelf a Biſhop of Biſhops, or by a tyrannical terrour compels his Collegues to a neceſſity of obedience; ſince every Biſhop according to the licence of his own liberty and power hath his own freedom, and can no more be judged by another than he himſelf can judge another.*

Neque enim quiſquam noſtrûm Epiſcopum ſe eſſe Epiſcoporum conſtituit, aut tyrannico terrore ad obſequendi neceſſitatem Collegas ſuos adigit; quando habeat omnis Epiſcopus pro licentiâ libertatis & poteſtatis ſuæ arbitrium proprium, tàmque judicari ab alio non poſſit, quàm nec ipſe poteſt alterum judicare. Cypr. *in Conc.* Carthag.

If any new Law were then introduced, or Rule determined for common practiſe, it was done by the general agreement of Biſhops or of a preponderant multitude among them, to whom the reſt out of modeſty and peaceableneſs did yield compliance; according to that ſaying of the Roman Clergy to St. *Cyprian* (upon occaſion of the debate concerning the manner ot admitting lapſed perſons to communion) *that Decree cannot be valid, that hath not the conſent of the major part.*

Quoniam nec firmum Decretum poteſt eſſe, quod non plurimorum videbitur habuiſſe conſenſum. Cler. Rom. ad Cypr. (*Epiſt.* 31.)

The whole validity of ſuch Laws or Rules did indeed wholly ſtand upon preſumption of ſuch conſent; whereby the common liberty and intereſt was ſecured.

2. After that by the Emperours Converſion the Church enjoying ſecular protection and encouragement, did reduce it ſelf as into a cloſer union and freer communication of parts, ſo ento a grtater uniformity of practiſe; eſpecially by means of great Synods, wherein (the Governours and Repreſentatives of all Churches being called unto them and preſumed to concur in them) were ordained Sanctions, taken to oblige all. The Pope had indeed a greater ſtroke than formerly, as having the firſt place in order, or *privilege of honour* in Eccleſiaſtical Aſſemblies, where he did concur; yet had no caſting vote, or real advantage above others: all things paſſing by majority of Vote: This is ſuppoſed as notorious in the acts of the Fifth Council: *This* (ſay they) *is a thing to be granted, that in Councils we muſt not regard the interlocution of one or two, but thoſe things which are commonly defined by all, or by the moſt*

Idem enim omnes credimur operati, in quo deprehendimur eâdem omnes cenſuræ & diſciplinæ conſentione ſociati. Cler. Rom. ad Cypr. *Ep.* 31.

Πρωτεῖα τιμῆς.

Illo certè conſtituto, quòd in conciliis non unius vel ſecundi interlocutionem attendere oportet, ſed hæc quæ communiter ab omnibus vel amplioribus definiuntur. Concil. 5. Collat. 6. p. 263.

So alſo in the Fifth Council, *George* Biſhop of *Conſtantinople* ſaith, that *ſeeing every where the Council of the multitnde, or of the moſt doth prevail, it is neceſſary to anathematize the perſons before mentioned.*

Ἐπειδὴ τοῦ πλήθους ἤτοι τῶν πλειόνων πανταχοῦ ἡ βουλὴ κρατεῖ, ἀναγκαῖόν ἐστιν ὀνομαστὶ τὰ λεχθέντα πρόσωπα ἀναθηματισθῆναι. *VI. Syn. Act. 16. p. 249.*

3. Metropolitan Biſhops in their Provinces had far more power, and more ſurely grounded, than the Pope had in the whole Church (for the Metropolitans had an unqueſtioned authority, ſettled by cuſtome,

tome, and confirmed by Synodical Decrees) yet had not they a negative voice in Synodical debates: for it is decreed in the *Nicene* Synod, that in the deſignation of Biſhops (which was the principal affair in Eccleſiaſtical adminiſtrations) *plurality of votes ſhould prevail.*

Κρατείτω ἡ τῶν πλειόνων ψῆφος. *Conc.* Nic. *Can* 6.

It is indeed there ſaid, that none ſhould be ordained χωρὶς γνώμης, *without the opinion of the Metropolitan*; but that doth not import a negative voice in him, but that the tranſaction ſhould not paſs in his abſence, or without his knowledge, advice and ſuffrage: for ſo the Apoſtolical Canon (to which the *Nicene* Fathers there did allude and refer, meaning to interpret it) doth appoint that the *Metropolitan* ſhould *doe nothing* ἄνευ τῆς πάντων γνώμης, *without the opinion of all*, that is without ſuffrage of the moſt, concluding all; (for ſurely that Canon doth not give to each one a negative voice) And ſo the Synod of *Antioch* (held ſoon after that of *Nice*, which therefore knew beſt the ſenſe of the *Nicene* Fathers, and how the cuſtome went) doth intetpret it, decreeing, that *a Biſhop ſhould not be ordained without a Synod, and the preſence of the Metropolitan of the Province*; in which Synod yet they determine, that *plurality of votes ſhould carry it*; no peculiar advantage in the caſe being granted to the *Metropolitan.*

Κατὰ κανόνα ἐκκλησιαστικὸν, ἀλλὰ μηδὲ ἐκεῖνος ἄνευ τῆς τῶν πάντων γνώμης ποιείτω τι. *Apoſt.* Can. 34.

Ἐπίσκοπον μὴ χειροτονεῖσθαι δίχα συνόδου, καὶ παρουσίας τοῦ ἐν τῇ Μητροπόλει τῆς ἐπαρχίας. *Syn.* Ant. *Can.* 19.

—— κρατεῖν τὴν τῶν πλειόνων ψῆφον. *ibid.*

Κρατείτω ἡ τῶν πλειόνων ψῆφος. *Syn.* Nic. *Can.* 6.

Seeing therefore Provincial Synods were more ancient than General, and gave pattern to them; if we did grant the ſame Privilege to the *Pope* in *General* Synods, as the *Metropolitans* had in *Provincial* (which yet we cannot doe with any good reaſon or ground) yet could not the Pope thence pretend to an authority of making Laws by himſelf.

4. It was then a paſſable opinion, that *He* as one was in reaſon obliged to yield to the common judgment of his Collegues and Brethren; as the Emperour *Conſtantius* told Pope *Liberius*, that *the vote of the plurality of Biſhops ought to prevail.*

Τῶν γὰρ πλειόνων Ἐπισκόπων ἡ ψῆφος ἰσχύειν ὀφείλει. Theod. 2. 16.

5. When Pope *Julius* did ſeem to croſs a rule of the Church, by communicating with perſons condemned by Synods, the Fathers of *Antioch* did *ſmartly recriminate againſt him, ſhewing that were not to receive Canons from him.*

Γνώμη κοινῇ συνθέντες ἐπιστολὴν ἀντεγκαλοῦσι τῷ Ἰουλίῳ, δηλοῦντες μὴ δεῖν κανονίζεσθαι πρὸς αὐτοῦ. Socr. 2. 15.

6. So far was the Pope from preſcribing Laws to others, that he was looked upon as ſubject to the Laws of the Church no leſs than others; as the *Antiochene* Fathers did ſuppoſe, *complaining to Pope Julius of his tranſgreſſing the Canons*; the which charge he doth not repell by pretending exemption, but by declaring that he had not offended againſt the Canons, and retorting the accuſation againſt themſelves; as the *African* Eathers ſuppoſed, when they told Pope *Celeſtine*, that he could not admit perſons to communion, which had been excommunicated by them, that being contrary to a Decree of the *Nicene* Synod; as the *Roman* Church ſuppoſed it ſelf, when it told *Marcian* that they could not receive him without leave of his Father who

Ὑμεῖς ὡς παρὰ κανόνας πράξαντας ἡμᾶς ἐμέμψασθε —— *P.* Julii *Epiſt. apud* Athanaſ. *in Apol.* 2. *p.* 748.

Τίνες εἰσὶν οἱ παρὰ κανόνας πράξαντες, ἡμεῖς, &c. *p.* 748.

Μὴ δὲ τοὺς παρ' ἡμῶν ἀποκοινωνήτους, &c. *Epiſt. ad P.* Celeſt. *I.*

Οὐ δυνάμεθα ἄνευ τῆς ἐπιτροπῆς τοῦ τιμίου Πατρὸς σου τοῦτο ποιῆσαι. Epiph. *Hær.* 42.

who had rejected him. This the whole tenour of Eccleſiaſtical Canons ſheweth, they running in a general ſtyle, never excepting the Pope from the Laws preſcribed to other Biſhops.

7. The privilege of diſpenſing with Laws had then been a ſtrange hearing, when the Pope could in no caſe diſpenſe with himſelf for infringing them, without bringing clamour and cenſure upon him.

It was then a *Maxim* becoming the mouth of a Pope, *Univerſæ pacis tranquillitas non aliter poterit cuſtodiri, niſi ſua Canonibus reverentia intemerata ſervetur.* P. Leo *I.* *Ep.* 62.

The Tranquility of an univerſal peace cannot otherwiſe be kept, unleſs due reverence be paid to the Canons.

8. It had indeed been a vain thing for Synods with ſo much trouble and ſolemnity to aſſemble, if the Pope without them could have framed Laws, or could with a puff of his mouth have blown away the reſults of them by diſpenſation.

9. Even in the growth of *Papal* Dominion, and after that the Seeds of *Roman* ambition had ſprouted forth to a great bulk, yet had not Popes the heart or face openly to challenge power over the univerſal Canons, or exemption from them; but pretended to be the chief obſervers, guardians, defenders, and executors of them; or of the Rights and Privileges of Churches eſtabliſhed by them; for while any footſteps of ancient liberty, ſimplicity and integrity did remain, a claim of paramount or lawleſs Authority would have been very ridiculous and very odious. Pope *Zoſimus* I. denieth that he could alter the Privileges of Churches.

P. Hil. *Ep.* 2. *N. B.* *P.* Innoc *I.* *Ep.* 2. 12. *P. Hil. Ep.* 4. *P.* Gelaſ. *I* *Ep.* 9. *p.* 634. *Ep* 13. *p.* 639. *De Anathem.* *p.* 645.

P. Zoſ. *I. Ep.* 7. (*ad Epiſc.* Vienn. & Narb.)

Cauſ. 25. *Qu.* 1. *cap.* 7.

10. If they did talk more highly, requiring obſervance to their Conſtitutions, it was either in their own precinct, or in the Provinces where they had a more immediate juriſdiction, or in ſome corners of the *Weſt*, where they had obtained more ſway; and in ſome caſes; wherein their words were backed with other inducements to obedience; for the Popes were commonly *wiſe in their generations*, accommodating their diſcourſe to the ſtate of times and places.

P. Siric. *Ep.* 1. Leo *M. Ep.* 1. *cap* 5. *P.* Gelaſ. *Ep* 9.

11. It is alſo to be obſerved, that often the Popes are ſuppoſed to ſpeak and conſtitute things by their own authority, which indeed were done by Synods, conſiſting of *Weſtern* Biſhops more cloſely adhering to that *See*, in regard to thoſe Regions; the Decrees of which Synods were binding in thoſe places, not ſo much by virtue of *Papal* authority, as proceeding from the conſent of their own *Biſhops*: how ready ſoever he were to aſſume all to himſelf, pretending thoſe Decrees as precepts of the *Apoſtolical See*.

P. Siric. *Ep.* 4.

Ἅπασα κατὰ τὴν δύσιν σύνοδος. *Conc.* Eph. *p.* 332.

Σύνοδοι ἀνήκουσαι τῇ συνόδῳ Ἀποστολικοῦ θρόνου. *Syn. VI. Act.* 4. *p.* 60.

N. The Pope did in thoſe Councils ask the *Placets. P.*Hil.*in Conc.R.*(*p.* 578.)

Whence all the Acts of modern Popes are invalid, and do not oblige, ſeeing they do not act in Synod; but onely of their own Head, or with the advice of a few Partizans about them, men linked in common intereſt with them to domineer over the Church.

12. Yet even in the *Weſtern* Countries, in later times, their Decrees have been conteſted, when they did ſeem plainly to claſh with the old *Canons*, or much to derogate from the Liberties of Churches; nor have there wanted learned Perſons in moſt times, who ſo far as they durſt, have expreſſed their diſlike of this Uſurpation.

Licèt namque Pontifex Romanæ Eccleſiæ ob dignitatem Apoſtolicæ Sedis cæteris in orbe conſtitutis reverentior habeatur, non tamen ei licet tranſgredi in aliquo Canonici moderaminis tenorem, ſicut enim unuſquiſque Oothodoxæ Eccleſiæ Pontifex ac Sponſus propriæ Sedis uniformiter ſpeciem gerit Salvatoris, ità generaliter nulli convenit quippiam in alterius procaciter patrare Epiſcopi Diæceſi. Glab. Rod. 2. 4. *Vid.* Baron. *Ann.* 996. *ſect.* 22. 23.

For although the Biſhop of Rome be more venerable than the reſt that are in the world, upon account of the dignity of the Apoſtolical See, *yet it is not lawfull for him in any caſe to tranſgreſs the order of Canonical governance; for as every Biſhop who is of the Orthodox Church, and the Spouſe of his own See, doth intirely repreſent the Perſon of our Saviour; ſo generally or Biſhop ought pragmatically to act any thing in anothers Dioceſe.*

Circa Ann. 860.

Noli quia Decreta ipſorum non ſuſceperis ampliùs aſſeverare, cùm ipſi nihil niſi quod Naturalis, quod Moſaica, necnon & Gratiæ Lex juſſit, inſtituant. P. Nic. *I. Ep.* 11. (*ad* Phot.)

Decretalia autem, quæ à Sanctis Pontificibus Primæ Sedis Romanæ Eccleſiæ ſunt inſtitua,— cur vos non habere vel obeſervare dicitis? Id Ep. 6. (*ad* Phot.)

13. In the times of Pope *Nicolas* I. *the* Greeks did not admit the *Roman* Decrees; ſo that Pope in an Epiſtle to *Photius* complains *that he did not receive the Decrees of the Popes whenas yet they ordained nothing but what the natural, what the Moſaical, and what the Law of Grace required.* And in another *Epiſtle* he expoſtulates with him for ſaying that *they neither had nor did obſerve the Decrees made by the Holy Popes of the Prime See of the Roman Church.*

Vid. Hinom.

Quanquam quidam veſtrum ſcripſerint haud illa decretalia priſcorum Pontificum in toto codicis Canonum corpore contineri deſcripta, &c. P. Nic. *I. Ep.* 42. (*ad Galliæ Epiſc.*)

14. That which greatly did advance the Papal Juriſdiction, and introduced his Uſurpation of obtruding new Decrees on the Church, was the venting of the forged Decretal Epiſtles under the name of Old Popes; which when the Pope did alledge for authorizing his practices, the French Biſhops, endeavouring to aſſert their Privilege, did alledge that *they were not contained in the whole body of their Canons.*

15. The power of enacting and diſpenſing with Eccleſiaſtical Laws touching exteriour Diſcipline did of old belong to the Emperour. And it was reaſonable that it ſhould; becauſe old Laws might not conveniently ſute with the preſent ſtate of things and the publick welfare; becauſe new Laws might conduce to the good of Church and State, the care of which is incumbent on him; becauſe the Prince is bound to uſe his power and authority to promote God's Service, the beſt way of doing which may be by framing Orders conducible thereto.

Accordingly the Emperours did enact divers Laws concerning Eccleſiaſtical matters, which we ſee extant in the *Codes* of *Theodoſius* and *Juſtinian.*

Hæc — Domino Imperatori præſentanda decrevimus, poſcentes ejus clementiam ut ſiquid hîc minus eſt, ejus prudentiâ ſuppleatur, ſi quid ſecus quàm ſe ratio habet, ejus judicio emendetur; ſi quid rationabiliter taxatum eſt, ejus adjutorio divinâ opitulante clementiâ perficiatur. Conc. Arel. 4. c. 26. *Ann.* 813. (*ſub* Carolo *M.*)

Theſe things (ſaith the Council of *Arles*) *we have decreed to be preſented to our Lord the Emperour, deſiring his clemency that if any thing be defective it may be ſupplied by his prudence, if any thing be unreaſonable it may be corrected by his judgment, if any thing be reaſonably ordered it may by his help, the Divine Grace aſſiſting, be perfected.*

P. Greg. *I. Ep.* 11. 56.

We may obſerve that Popes did allow the validity of Imperial Laws. Pope *Gregory* I. doth alledge divers Laws of divers Emperours concerning Eccleſiaſtical affairs as authentick and obligatory Rules of practice.

16. Divers Churches had particular rights of independency upon all power without themſelves.

Such as the Church of *Cyprus* in the *Epheſine* Synod did claim and obtain the confirmation of.

Such was the ancient Church of *Britain*, before *Auſtin* came into *England*.

The Welſh Biſhops are conſecrated by the Biſhop of St. D*avids, and he himſelf in like manner is ordained by others who are as it were his Suffragans, profeſſing no manner of ſubjection to any other Church.*

Epiſcopi Walliæ à Menevenſi Antiſtite ſunt conſecrati, & ipſe ſimiliter ab aliis tanquam ſuffraganeis eſt conſtitutus, nullâ penitus alii Eccleſiæ factâ profeſſione vel ſubjectione. Girald. Cambr. *Itin.* 2. 1.

V. Sovereign power, immediately by it ſelf when it pleaſeth, doth excercise all parts of Juriſdiction, ſetting it ſelf in the Tribunal; or mediately doth execute it by others, as its Officers or Commiſſioners.

Wherefore now the Pope doth claim and exerciſe Univerſal Juriſdiction over all the Clergy; requiring of them engagements of ſtrict ſubmiſſion and obedience to him; demanding that all cauſes of weight be referred to him; citing them to his bar, examining and deciding their cauſes; condemning, ſuſpending, depoſing, cenſuring them, or acquitting, abſolving, reſtoring them, as he ſeeth cauſe, or findeth in his heart; He doth encourage people to accuſe their paſtours to him, in caſe any doth infringe his Laws and Orders.

Bel. 2. 18. 26.

Per hoc illam de tota Eccleſia judicare. - *P.* Gelaſ. 1. *Ep* 4.

Cunctos ipſe judicaturus à nemine eſt judicandus. Diſt. 40. *cap.* 6.

Cauſ. 2. *qu.* 7. *cap.* 45. *&c.*

Sacra ſtatuta & veneranda decreta Epiſcoporum cauſas, utpote majora negotia noſtræ definiendas cenſuræ mandârunt. *P.* Nic, 1. *Ep* 38.

But (in general) that originally or anciently the Pope had no ſuch right appropriate to him may appear by arguments, by croſs inſtances, by the inſufficiency of all pleas, and examples alledged in favour of this claim. For,

1. Originally there was not at all among Chriſtians any juriſdiction like to that which is exerciſed in Civil Governments, and which now the papal Court doth execute. For this our Saviour did prohibit, and Saint *Peter* forbad the Presbyters κατακυριεύειν τῶν κλήρων. And St. *Chryſoſtome* affirmeth the Epiſcopal power not to be αὐθεντία, or ἀρχή. And Eccleſiaſtical Hiſtory doth inform us, that ſuch a Juriſdiction was lately introduced in the Church, as by other great Biſhops, ſo eſpecially by the Biſhop of *Rome*: *For* (*ſaith Socrates*) *from that time the Epiſcopacy of Alexandria, beyond the Sacerdotal Order did aſſume a domineering power in affairs.*

1. Pet. 5.

Chryſ. *in* 1 Tim. 3. 1. *in* Eph. *Orat.* 11
Hier. *Ep.* 3 & *Ep.* 62.
Iſid. Peluſ. *Ep.* 20. 125. 4. 219.

Καὶ γὰρ ἐκ ἐκείνου ἡ Ἐπισκοπὴ Ἀλεξανδρείας πέρα τῆς ἱερατικῆς τάξεως καταδυναστεύειν τῶν πραγμάτων ἔλαβε τὴν ἀρχήν. Socr. 7. 7.

The which kind of power the *Roman* Biſhops had long before aſſumed; for, (ſaith he) *the Epiſcopacy of Rome, in like manner as that of Alexandria, had already a great while agoe gone before in a domineering power beyond that of the Prieſthood.*

— τῆς Ῥωμαίων Ἐπισκοπῆς ὁμοίως τῇ Ἀλεξανδρέων πέρα τῆς ἱερωσύνης ἐπὶ δυναστείαν ἤδη πάλαι προελθούσης. Socr. 7. 11.

At firſt the Epiſcopal power did onely conſiſt in Paternal admonition, and correption of offenders, exhorting and perſuading them to amendment; and in caſe they contumaciouſly did perſiſt in diſorderly behaviour, bringing them before the Congregation, and the cauſe being there heard and proved, with its conſent impoſing ſuch penance or correction on them as ſeemed needful for the publick good, or their particular benefit; *All things* (ſaith St. *Cyprian*) *ſhall be examined you being preſent and judging.* And (elſewhere) *according to your divine ſuffrages; according to your pleaſure.*

1 Cor. 5. 4, 12. —— 2 Cor 2. 6. —
Examinabuntur ſingulæ præſentibus, & judicantibus vobis. Cypr. *Ep.* 12. (*fratribus in plebe.*)

Secundùm veſtra divina ſuffragia. Cypr. *Ep.* 40.

Secundùm arbitrium quoque veſtrum. Ibid. (*Ep.* 46.)

Tertul. *Apol.* 39. *ibidem.* ——

2. Originally no one Biſhop had any Juriſdiction over another, or authority to judge his actions; as St. *Cyprian* (who well knew the cur-

rent judgment and practice of his age) in many places doth affirm: who particularly doth reflect on the *Roman* Biſhop, for preſuming to cenſure his brethren, who diſſented from him: *Let us all* (ſaith he) *expect the judgment of our Lord Jeſus Chriſt, who only hath power to prefer us to the government of his Church and to judge of what we doe.*

Expectemus univerſi judicium Domini noſtri Jeſu Chriſti, qui unus & ſolus habet poteſtatem & præponendi nos in Eccleſiam ſuam gubernatione & de actu noſtro judicandi. Cypr. *in Conc.* Carth.

3. Even the community of Biſhops did not otherwiſe take notice of, or intermeddle with the proceedings of any Biſhop in his precinct and charge; except when his demeanour did concern the general ſtate of the Church, intrenching upon the common faith, or publick order and peace.

In other caſes for one or more Biſhops to meddle with the proceedings of their brother, was taken for an ἀλλοτριοεπισκοπία, a pragmatical intruſion upon anothers buſineſs; and an invaſion of that Liberty which did belong to each Biſhop, by the grant of our Lord, and the nature of his Office.

As by thoſe paſſages of St *Cyprian*, and the declaration of the *Synod* with him doth appear.

4. In caſes needing deciſion for the publick good of the Church, the Law and Cuſtom of the Church, confirmed by the *Nicene* Synod, did order, that juriſdiction ſhould be exerciſed, and all cauſes finally determined in each *Province*; ſo that no regard is had to the Pope, no exception in favour of him being expreſſed or implyed.

Can. 5.

The which Conſtitution, if we believe Pope *Leo* himſelf, cannot in any caſe by any power be revoked or infringed.

In venerabilis Concilii Niceni contumelia ſæpe verſatus, alienarum tibi provinciarum jura temerariè rapuiſti. P. Felix Acacio. *apud* Baron. *Ann.* 484 *ſect.* 17.

That is moſt expreſly confirmed by the Synod of *Antioch*, in the Code of the Univerſal Church, *If any Biſhop accuſed of certain crimes ſhall be condemned by all the Biſhops in the province, and all ſhall unanimouſly vote againſt him, he ſhall not be judged again by others; but the unanimous ſentence of the Biſhops of the Province ſhall remain valid.*

Εἴ τις Ἐπίσκοπος ἐπί τισιν ἐγκλήμασι κατηγορηθεὶς κριθείη ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ Ἐπισκόπων, πάντες τε σύμφωνοι μίαν κατ' αὐτοῦ ἐξενέγκοιεν ψῆφον, τοῦτον μηκέτι παρ' ἑτέροις δικάζεσθαι· ἀλλὰ μένειν βεβαίαν τὴν σύμφωνον τῶν ἐπὶ τῆς ἐπαρχίας Ἐπισκόπων ἀπόφασιν. *Syn.* Ant. Ca. 16.

Here is no conſideration or exception from the Pope.

5. Accordingly in practice, Synods without regard or recourſe to the Pope, did judge Biſhops upon offences charged againſt them.

6. The execution of thoſe judgments was entruſted to *Metropolitan* Biſhops; or had effect by the peoples conſent; for it being declared that any Biſhop had incurred condemnation, the people did preſently deſert him.

Every Biſhop was obliged to confer his part to the execution; as Pope *Gelaſius* affirmeth.

Quod non ſolùm præſuli Apoſtolico facere licet, ſed cuicunque Pontifici, ut quoſlibet & quemlibet locum, ſecundum regulam hæreſeos ipſius ante damnatæ, à Catholica communione diſcernant. P. Gelaſ. I. *Ep.* 4.

7. If the Pope had ſuch judicial power, ſeeing there were from the beginning ſo many occaſions of exerciſing it, there would have been extant in Hiſtory many clear inſtances of it, but few can be alledged; and thoſe (as we ſhall ſee) impertinent, or inſufficient.

8. Divers Synods (great and ſmaller) did make Sanctions contrary to this pretence of the Pope; appointing the deciſion of Cauſes to be terminated in each *Dioceſe*; and prohibiting appeals to him;

which they would not have done if the Pope had originally, or according to common law and cuſtom, a ſupreme judicial power.

9. The moſt favourable of ancient Synods to Papal intereſt, that of *Sardica*, did confer ~~on~~ the Pope a power, qualified in matter and manner, of cauſing Epiſcopal cauſes to be reviſed; which ſheweth that before he had no right in ſuch caſes; nor then had an abſolute power.

10. The Pope's power of judging Biſhops hath been of old diſclaimed as an illegal and upſtart encroachment.

When the Pope firſt nibbled at this bait of ambition, St. *Cyprian* and his Biſhops did reprehend him for it.

The Biſhop of *Conſtantinople* denied that Pope *Gelaſius* alone might condemn him; according to the Canons—— The Pope ranteth at it, and reaſoneth againſt it; but hath no material argument or example for it, (concerning the Papal authority peculiarly) beſide the *Sardican* Canon.

Euphemium verò miror, ſi ignorantiam ſuam ipſe non perſpicit, qui dicit Acacium ab uno non poſſe damnari—— *P.* Gelaſ. *I. Ep.* 4.

Nobis opponunt Canones—— *Ib.*

11. The Popes themſelves have been judged for Miſdemeanour, Hereſie, Schiſm; as hereafter we ſhall ſhew.

12. The Popes did execute ſome judgments, onely by a right common to all Biſhops; as Executours of Synodical Decrees.

Quod non ſolùm præſuli Apoſtolico facere licet, &c. P. Gelaſ. *I. Ep.* 4. (*ſupr. in arg.* 6) *Vid. Epiſt.* 13.

13. Other Biſhops did pretend to judicature, by Privilege: as *Juvenalis* Biſhop of *Jeruſalem* did pretend that to him did belong the judgment of the Biſhop of *Antioch*.

Ἐχλῶ Ἰουβε-νάλιν—— πρ.

Ἀποστῆναι τῷ τῆς Ἱεροσολύμων ἁγίας τοῦ Θεοῦ Ἐκκλησίας ὑπαχθῆναι, καὶ τιμῆσαι παρ' ᾧ μάλιστα ἔθος αὐτὸν τὸν Ἀντιοχέων θρόνον ἐξ ἀποστολικῆς ἀκολουθίας καὶ παραδόσεως ἰθύνεσθαι, καὶ παρ' αὐτῷ δικάζεσθαι. *Syn.* Eph. *Act.* 4. (*p.* 040.)

14. The Popes were ſubject to the Emperours; who when they pleaſed did interpoſe to direct or qualifie all juriſdiction; commanding the Popes themſelves—— wherefore the Popes were not judges Sovereign, but ſubordinate.

Juſtin. *Nov.* 123. *cap.* 3. *Jubemus Epiſc. Rom.*

Pope *Gregory* I. did refer the great Queſtion about the title of *Oecumenical Biſhop* to the judgment of the Emperour *Mauricius*,

——*ut poſſimus Dominus Mauritius ipſum illud negotium judicare dignaretur.* Greg. *Ep.* 4. 22.

Theſe things will more fully appear in the diſcuſſion of the particulars concerning the chief Branches of juriſdiction; more eſpecially under the Tenth *Branch* of Sovereignty.

They alledge that paſſage of *Valentinian* in his Epiſtle to *Theodoſius*, *That the moſt bleſſed Biſhop of Rome, to whom Antiquity hath given a Prieſthood over all, hath a See and Power to judge both of Faith and Prieſts.*

Ἵνα ὁ μακαριώτατος Ἐπίσκοπος τῆς Ῥωμαίων πόλεως, ᾧ τὴν ἱερωσύνην κατὰ πάντων ἡ ἀρχαιότης παρέσχε, χώραν καὶ εὐπορεῖαν ἔχειν περί τε πίστεως καὶ ἱερέων κρίνειν—*Act. Syn.* Chalc. *p.* 25.

This was ſuggeſted by Pope *Leo* and his adherents to the young Emperour—— but it ſignifieth no more, but that in the judgment of Prieſts (as of Faith) he was to have his ſhare; or at moſt to be a leading perſon therein.

Theodoſius (a mature, grave, pious Prince) did not regard that pretence of *Leo*, nor the appeal of *Flavianus*.

Ἵνα ὁ προλεχθεὶς συναχθέντων ἐκ πάσης τῆς οἰκουμένης καὶ τῶν λοιπῶν ἱερέων— *Ibid p.* 28.

Upon a Sovereign all Inferiour Magiſtrates depend.

VI. To the Sovereign of any State belongeth the Choice, Conſtitution, Confirmation, Commiſſionating of all inferiour Magiſtrates; that none uncapable, unworthy, or unfit for Offices, or diſaffected to the State, be entruſted with the management of affairs.

Wherefore the Pope doth claim and exerciſe theſe Prerogatives ſo far as he can; pretending at leaſt that no Biſhop can be conſtituted without his deſignation, or his licence, and his confirmation of the nomination, collation or election.

Bell. 4. 24.

And theſe privileges by the great Advocates are upon higheſt terms aſſerted to him.

In this matter may be diſtinguiſhed,

1. The Deſignation of the Perſon by Election or otherwiſe.

2. The Confirmation of that.

3. The Ordination or Conſecration of him to his Office; the which conferreth on him his Character and authority.

4. The Authority by which he acteth.

Into all theſe the Pope hath intruded himſelf, and he will have a finger in them.

1. He gladly would have drawn to himſelf the collation and diſpoſal of all Benefices, challenging a general right to diſpoſe of all at his pleaſure; but not having been able wholly to deprive Princes and Patrons of their Nominations, and Corporations of their Election; yet he hath by Reſervations, Proviſions, Collations of Vacancies *apud Sedem*, * Reſignations, Devolutions, and other ſuch tricks, extremely encroached on the rights of all, to the infinite vexation, damage and miſchief of Chriſtendom.

Licet Eccleſiarum, Perſonatuum, Dignitatum, aliorūmque Beneficiorum Eccleſiaſticorum plenaria diſpoſitio ad Romanum noſcatur Pontificem pertinere, &c. Clem. *IV. in* Sexto *lib.* 3. *tit.* 4 *cap.* 2. *Vid. ib. c.* 4. 10. 12. 20. * *Ib. c.* 14, *&c.*

Although the plenary diſpoſal of all Churches, Parſonages, Dignities and other Eccleſiaſtical Benefices be known to belong to the Pope of Rome, *&c.*

2. He pretendeth that no Biſhop ſhall be ordained without his Licence.

3. He obligeth the Perſon Ordained to ſwear obedience to him.

4. He pretendeth that all Biſhops are his Miniſters and Deputies.

But no ſuch Privileges have any foundation or warrant in Holy Scripture, in Ancient Doctrine, or in Primitive Uſage: they are all Encroachments upon the original Rights and Liberties of the Church derived from Ambition and Avarice; ſubſiſting upon Uſurpation, upheld by Violence.

This will appear from a Survey of Ancient Rules and Practices concerning this matter.

The firſt conſtitution after our Lord's deceaſe of an Eccleſiaſtical perſon was that of *Matthias* into the vacant Apoſtolate, or *Biſhoprick* of *Judas*; wherein (upon Saint *Peter*'s motion) *all the diſciples* preſent did by conſent *preſent two*; *out of whom God himſelf did elect one*, by determining the lot to fall upon *Matthias*; ſo that this deſignation being partly humane, partly divine; ſo far as it was humane, it went by free election of the whole fraternity; and Saint *Peter*, beſide generally ſuggeſting the matter to be done, did aſſume nothing peculiar to himſelf.

Act. 1.
'Επισκοπὴν αὐτοῦ λάβοι ἕτερος. V. 20.
Verſ. 15.
Καὶ ἔστησαν δύο. Verſ. 23.
'Ανάδειξον ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξατο. Verſ. 5.

The next conſtitution we meet with is that of *Deacons* to aſſiſt the Apoſtles and Elders in diſcharge of inferiour Offices; wherein the

Apoſtles did commit the deſignation of the perſons to the *multitude of the diſciples*, who *elected them*; and *preſented* them to the Apoſtles, who *by prayer and laying on of hands did ordain them.* Nor had Saint *Peter* in this action any particular ſtroke.

Act. 6. 2. τὸ πλῆθος τῶν μαθητῶν καὶ ἐξελέξαντο. Verſ. 5.

As to the Conſtitution of Biſhops, in the firſt Apoſtolical times the courſe was this; The Apoſtles, and Apoſtolical perſons (who were authorized by the Apoſtles to act with their power, and in their ſtead) did in Churches founded by them conſtitute Biſhops, ſuch as divine inſpiration, or their grace of diſcretion did guide them to; So did Saint *John* in *Aſia, ſetting thoſe apart for the Clergy whom the Spirit had markt out.*

Καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην. Tit. 2. 5.
Διάκρισις πνευμάτων. 1. Cor. 12. 10.
Κλήρῳ ἕνα γε κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων. Euſ. 3. 23.

This was not done without the conſent of the Chriſtian people, as *Clemens Romanus* telleth us in his excellent *Epiſtle* to the *Corinthians*: But he doth not acquaint us (although he were himſelf Biſhop of *Rome*) that the Pope had any thing to doe in ſuch Conſtitutions, or in Confirmations of them; *the whole Church* (ſaith he) *conſenting*; why doth he not add, for his own ſake, *and the Pope confirming*?

Τοὺς οὖν κατασταθέντας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν, συνευδοκησάσης Ἐκκλησίας πάσης. Clem. *Epiſt. p.* 57.

In the next times, when thoſe extraordinary perſons and faculties had expired, when uſually the Churches planted were in ſituation ſomewhat incoherent and remote from each other, upon a vacancy the Clergy and people of each Church did elect its Biſhop; in which action commonly the Clergy did propound and recommend a perſon, or perſons, and the people by their conſent approve, or by their ſuffrages elect one; a ſtrict examination of his Life and Doctrine intervening: the which Order *Tertullian* briefly doth intimate in thoſe words, *The Preſidents of the Church are certain Elders well approved, who have obtained that honour not by price, but by proof.*

Καὶ οὗτοι δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες. 1 Tim. 3. 10.
Præſident probati quique ſeniores, honorem iſtum non pretio, ſed teſtimonio adepti. Tertul. *Apol.* 39.
Plenâ diligentiâ, exploratione ſincerâ. Cypr. *Ep.* 68.

It may be enquired, how a Biſhop then was Ordained, in caſe his City was very remote from any other Churches?

Did they ſend for Biſhops from diſtant places to Ordain him; Or did the Presbyters of the place lay their hands on him? Or did he receive no other Ordination than that he had before of Presbyter? Or did he abide no Biſhop till opportunity did yield Biſhops to Ordain him? Or did providence order, that there ſhould be no ſuch ſolitary Churches? The ancient *Commentatour*, contemporary to St. *Ambroſe*, and bearing his name, did conceive, that upon deceaſe of a Biſhop the elder of the Presbyters did ſucceed into his place. * Whence had he this, out of his invention and conjecture, or from ſome Tradition and Hiſtory?

Primùm Presbyteri Epiſcopi appellabantur ut recedente uno ſequens ei ſuccederet, &c. Vid. Diſt. 66. cap. 2.
At firſt Presbyters were called Biſhops that one departing the next might ſucceed him.
* In *Eph.* 4. 11.

Afterward, when the Faith was diffuſed through many Provinces, that Churches grew thick and cloſe, the general practice was this: The neighbour Biſhops (being advertiſed of a vacancy or want of a Biſhop) did convene at the place; then in the Congregation the Clergy of the place did propound a perſon, yielding their atteſtation to his fitneſs for the charge; which the people hearing did give their ſuffrages, accepting him, if no weighty cauſe was objected againſt him; or refuſing him, if ſuch cauſe did appear: Then upon ſuch recommendation and acceptance; the Biſhops preſent did adjoin their approbation and conſent; then by their devotions, and ſolemn laying on of their hands, they did Ordain or Conſecrate him to the Function.

Of this courſe moſt commonly practiced in his time we have divers plain Teſtimonies in St. *Cyprian*, the beſt Author extant concerning theſe matters of ancient Diſcipline: *For which reaſon*, ſaith he, *that from divine tradition and Apoſtolical obſervation is to be obſerved and held: which alſo is with us, and almoſt through all Provinces, kept; that for duely celebrating ordinations unto that people, for whom a Biſhop is ordained, all the neighbour Biſhops of the ſame* (Province or people) *ſhould reſort; and a Biſhop ſhould be choſen the people being preſent, which moſt fully knoweth the life of each one, and hath from his converſation a thorough inſight into his practice; the which we ſee done with you in the ordination of our Collegue Sabinus, that by the ſuffrage of all the fraternity, and by the judgment of all the Biſhops, which had aſſembled in the preſence, and had ſent letters to you about him, the Biſhoprick ſhould be deferr'd to him.*

Propter quod diligenter de traditione divina & Apoſtolica obſervatione obſervandum eſt & tenendum, quod apud nos quoque & ferè per Provincias univerſas tenetur; ut ad ordinationes ritè clebrandas, ad eam plebem cui præpoſitus ordinatur, Epiſcopi ejuſdem proximi quique conveniant, & Epiſcopus deligatur plebe præſente, quæ ſingulorum vitam pleniſſimé novit, & uniuſcujuſque actum de ejus converſatione perſpexit; quod & apud vos factum videmus in Sabini Collegæ noſtri ordinatione, ut de univerſæ fraternitatis ſuffragio, & de Epiſcoporum, qui in præſentia convenerant, quique de eo ad vos literas fecerant, judicio Epiſcopatus ei deferretur. Cypr. *Ep.* 68.

Again, *A people obedient to the Lord's commands, and fearing God, ought to ſeparate it ſelf from a wicked Biſhop* (ſuch a notoriouſly wicked Biſhop as thoſe were of whom he treateth, who had renounced the Faith) *and not to mingle it ſelf with the ſacrifices of a ſacrilegious Prieſt; ſeeing eſpecially that it hath a power either to chuſe worthy Prieſts, or to refuſe thoſe who are unworthy; the which alſo we ſee to deſcend from divine authority that a Biſhop ſhould be choſen the people being preſent, before the eyes of all; and that he who is worthy and fit ſhould be approved by publick judgment and teſtimony.*

Plebs obſequens præceptis Dominicis & Deum metuens à peccatore præpoſito ſeparare ſe debet, nec ſe ad ſacrilegi Sacerdotis ſacrificia miſcere; quando ipſe maximè habeat poteſtatem vel eligendi dignos Sacerdotes, vel indignos recuſandi; quod & ipſum videmus de divina auctoritate deſcendere; ut Sacerdos plebe præſente ſub omnium oculis deligatur, & dignus atque idoneus publico judicio ac teſtimonio comprobetur-- Cypr. *Ep.*

Again, when (ſaith he concerning himſelf) *a Biſhop is ſubſtituted in the place of one deceaſed, when he is peaceably choſen by the ſuffrage of all the people*---and *whom if according to the divine inſtructions the whole fraternity would obey, no man would move any thing againſt the College of Prieſts; none after the divine judgment; after the ſuffrage of the people, after the conſent of the fellow-Biſhop, would make himſelf judge not indeed of the Biſhop, but of God.*

Suffragio totius populi Cyprianus eligi[illegible]r. Optat. 1.

Cæterùm quando Epiſcopus in locum defuncti ſubſtituitur, quando populi univerſi ſuffragio in pace deligitur — *Cui ſi ſecundum magiſteria divina obtemperaret fraternitas univerſa, nemo adverſum Sacerdotum Collegium quidquam moveret; nemo poſt divinum judicium, poſt populi ſuffragium, poſt coepiſcoporum conſenſum, judicem ſe jam non Epiſcopi ſed Dei faceret*— Cypr. *Ep.* 55.

Again, *Cornelius was made Biſhop by the judgment of God and his Chriſt, by the teſtimony of almoſt all the Clergy, by the ſuffrage of the people being then preſent, and by the College of Prieſts, ancient and good men*---and *Cornelius being in the Catholick Church ordained by the judgment of God, and by the ſuffrage of the Clergy and people.*

Factus eſt autem Cornelius Epiſcopus de Dei, & Chriſti ejus judicio, de Clericorum penè omnium teſtimonio, de plebis, quæ tunc affuit, ſuffragio, & de Sacerdotum antiquorum & bonorum virorum Collegio—Cypr. *Ep.* 52.

Cornelio in Catholica Eccleſia de Dei judicio, & Cleri ac plebis ſuffragio ordinato—Cypr. *Ep.* 67.

Again, *When a Biſhop is once made, and is approved by the teſtimony and the judgment of his Collegues, and of the people*---

Epiſcopo ſemel facto, & Collegarum ac plebis teſtimonio & judicio comprobato--- *Ep.* 41. (*ad* Cornel.)

The Author of the Apoſtolical Conſtitutions thus in the perſon of Saint *Peter* very fully and clearly deſcribeth the manner of Ordination of Biſhops in his times: *After one of the chief Biſhops preſent has thus prayed, the reſt of the Prieſts with all the people ſhall ſay, Amen*; *and after the prayer, one of the Biſhops ſhall deliver the Euchariſt into the hands of the perſon ordained, and that morning he ſhall be placed by the reſt of the Biſhops in his Throne, all of them ſaluting him with a kiſs in the Lord. After the reading of the Law and Prophets, of our Epiſtles, the Acts and Goſpel, he who is ordained ſhall ſalute the Church with theſe words, The grace of our Lord Jeſus Chaiſt, and the love of God the Father, and the fellowſhip of the Holy Ghoſt be with you all, Amen. And let all anſwer, And with thy ſpirit. After which words let him exhort the people.*

Conſt. Apoſt. 8 4. *Poſtquam hæc erit precatus, &c.*

Thus it was then, in a practice ſo obvious and obſervable, that a *Pagan* Emperour took good notice of it, and choſe to imitate it in conſtituting the Governours of Provinces, and other Officers; *When* (ſaith *Lampridius* of *Alexander Severus*) *he would either give rulers to Provinces or make preſidents, or ordain procuratours, he ſet up their names, exhorting the people if they had any thing againſt them, to prove it by manifeſt evidence, if they could not make their accuſation good they were to die for it, and he ſaid 'twould be hard not to doe that in the choice of Governours of Provinces, to whom the lives and fortunes of men were entruſted, which the Chriſtians and Jews did in ſetting up thoſe who were to be ordained Prieſts.*

Ubi aliquos voluiſſet vel rectores Provinciis dare, vel præpoſitos facere, vel procuratores id eſt rationales ordinare, nomina eorum proponebat, hortans, populum, ut ſiquid haberet criminis, probaret manifeſtis rebus; ſi non probâſſet, ſubiret pœnam capitis; dicebátque grave eſſe, quum id Chriſtiani & Judæi facerent in prædicandis Sacerdotibus qui ordinandi ſunt, non fieri in Provinciarum Rectoribus, quibus & fortunæ hominum committerentur & capita. Lamprid. *in* Alex. Sev. *cap.* 45.

Afterward in proceſs of time, when (the gaps of diſtance being filled up, and Chriſtendom becoming one continued Body) Eccleſiaſtical Diſcipline was improved into a more complete ſhape, for Conſtitution of a Biſhop, all the *Biſhops* of a *Province* did convene, (or ſuch as could with convenience, the others ſignifying their mind by writing) and having approved him who was recommended by the Clergy, and allowed by the people, they did ordain him; the *Metropolitan* of the *Province* ratifying what was done.

Παλαιὸς θεσμός. *Syn.* Conſtantinop. Theod. 5. 9.

So the *Nicene* Synod, regarding the practice which had commonly obtained, did appoint with a qualification to be generally obſerved: *It is moſt fit* (ſay they) *that a Biſhop be conſtituted by all Biſhops in the Province*; *but if this be hard, either becauſe of urgent neceſſity, or for the length of the way, then three of the body being gathered together* (*thoſe alſo who are abſent conſpiring in opinion, and yielding their conſent in writing*) *let the Ordination be performed, but let the ratification of what is done be aſſigned to the Metropolite in each Province.*

Ἐπίσκοπον προσήκει Μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθίστασθαι — τὸ δὲ κῦρος τῶν γινομένων δίδοσθαι καθ' ἑκάστην ἐπαρχίαν τῷ μητροπολίτῃ —— *Conc.* Nic. *Can.* 4.

Vid. Can. Apoſt. 1.
Conc. Antioch. *Can.* 19.
Conc. Laod. *Can.* 12. —
Conc. Afr. *Can.* 13.

In this Canon (the which is followed by divers Canons of other Synods) there is no expreſs mention concerning the intereſt of the Clergy and people in election of the Biſhops; but theſe things are onely paſſed over, as precedaneous to the Conſtitution or Ordination, about which onely the Fathers did intend to preſcribe; ſuppoſing the election to proceed according to former uſual practice.

That we ought thus to interpret the Canon, ſo that the Fathers did not intend to exclude the people from their choice, doth appear from their *Synodical Epiſtle*; wherein they decree concerning

Biſhops conſtituted by *Meletius*, who returning to communion with the Church did live in any City, that, *If any Catholick Biſhop ſhould happen to die, then ſhould thoſe who were already received aſcend into the honour of him deceaſed; in caſe they ſhould appear worthy, and the people ſhould chuſe, the Biſhop of Alexandria withall adding his ſuffrage to him, and his confirmation*; the which words with ſufficient evidence do interpret the Canon not to concern the Election, but the Ordination of Biſhops.

Εἰ δέ τινας συμβαίη ἀναπαύσασθαι τῶν ἐν τῇ Ἐκκλησίᾳ, τηνικαῦτα προσαναβαίνειν εἰς τὴν τιμὴν τοῦ τετελευτηκότος τοὺς ἄρτι προσληφθέντας, μόνον εἰ ἄξιοι φαίνοιντο, καὶ ὁ λαὸς αἱροῖτο, συνεπιψηφίζοντος αὐτῷ, καὶ ἐπισφραγίζοντος τοῦ τῆς Ἀλεξανδρείας Ἐπισκόπου. Socr. 1. 9. Theod. 1. 9.

Thus the *Fathers* of the *ſecond General Synod* plainly did interpret this Canon by their proceeding; for they in their *Synodical Epiſtle* to Pope *Damaſus* and the *Weſtern Biſhops*, did aſſure him, that they in the Conſtitution of Biſhops for the principal *Eaſtern* Sees, had followed this Order of the Synod of *Nice*, together with *the ancient law of the Church*; in agreement whereto they had ordained *Nectarius* Biſhop of *Conſtantinople*; *with common conſent, under the eyes of the moſt religious Emperour Theodoſius, and of all the Clergy, the whole City adjoining alſo its ſuffrage*; and that for *Antioch, the Biſhops of the Province, and of the Eaſtern Dioceſe concurring had canonically ordained Flavianus Biſhop, the whole Church conſenting as with one voice to honour the perſon.*

Theod. 5. 9.

Παλαιός τε θεσμὸς κεκράτηκε, καὶ τῶν ἁγίων ἐν Νικαίᾳ Πατέρων ὅρος ——
Οἷς ἀκολούθως ——

—— μετὰ κοινῆς ὁμονοίας, ὑπ' ὄψεσι καὶ θεοφιλεστάτου βασιλέως Θεοδοσίου, παντός τε τοῦ κλήρου. καὶ πάσης ἐπιψηφιζομένης τῆς πόλεως.

—— Ἐπίσκοπον Φλαβιανὸν οἵ τε τῆς ἐπαρχίας, καὶ τῆς Ἀνατολικῆς διοικήσεως συνδραμόντες κανονικῶς ἐχειροτόνησαν, πάσης συμψήφου τῆς Ἐκκλησίας ὥσπερ διὰ μιᾶς φωνῆς τὸν ἄνδρα τιμησάσης.

Indeed the practice generally doth confirm this, the People every where continuing to elect their Biſhop: So did the People of *Alexandria* demand *Athanaſius* for their Biſhop. So Pope *Julius* did complain that *Gregory* was intruded into the place of *Athanaſius*; *not being required by the Presbyters, not by the Biſhops, not by the People.* So *Gregory Nazianzene* deſcribeth the Elections of Biſhops in his times to be carried by the power of wealthy men, and impetuouſneſs of the people. So *Auſtin* intimateth the ſame in his Speech about deſignation of a Succeſſour to himſelf, *I know*, ſays he, *that after the deceaſe of Biſhops the Churches are wont to be diſturbed by ambitious and contentious men.* So the tumults at *Antioch*, in chuſing a Biſhop after *Euſtathius*; at *Rome* after *Liberius*; at *Conſtantinople* after *Alexander*; at *Milain* when St. *Ambroſe* was choſen.

Ath. *Apol.* 2. *p.* 736.

Μὴ αἰτηθέντα τοῖς Πρεσβυτέροις, μὴ παρ' Ἐπισκόπων, μὴ παρὰ λαῶν. Ath. *ibid. p.* 749.

Orat. 19. *p.* 310.

Epiſt. 21.

Scio poſt obitus Epiſcoporum per ambitioſos aut contentioſos ſolere Eccleſias perturbari —— Aug. *Ep.* 110.

Euſeb. *de Vit.* Conſt. 3. 59, 60.
Socr. 1. 24.
Μερισθέντος τοῦ πλήθους ——
Sozom. 6. 23. Marcell. *lib.* 27.
Διχῇ διακριθὲν τὸ πλῆθος ——
Socr. 1. 24. Soz. 3. 4. Theod. 4. 6.

So *Stephanus* Biſhop of *Epheſus* in juſtification of himſelf ſaith, *Me forty Biſhops of Aſia by the ſuffrage of the moſt noble and of the ſubſtantial Citizens, and of all the moſt reverend Clergy, and of all the reſt of the whole City, did Ordain*; and his Competitour *Baſſianus*, *Me, with great conſtraint and violence, the people and the Clergy, and the Biſhops did inſtall.*

Ἐμὲ τεσσαράκοντα Ἐπίσκοποι τῆς Ἀσίας ψήφῳ καὶ τῶν λαμπροτάτων, καὶ τῶν λογάδων, καὶ τοῦ εὐλαβεστάτου παντὸς κλήρου, καὶ τῶν λοιπῶν πάντων τῆς πόλεως πάσης ἐχειροτόνησαν. *Conc.* Chalc. *Act.* 11. *p.* 404.

Ἐμὲ δὲ μετὰ πολλῆς ἀνάγκης καὶ βίας ἐνθρονίζουσιν εἰς τὴν αὐτὴν πόλιν Ἔφεσον ὁ λαὸς, καὶ ὁ κλῆρος, καὶ οἱ Ἐπίσκοποι. *Ibid,*

In the Synod of *Chalcedon*, *Euſebius* Biſhop of *Ancyra*, ſaith, that *the whole City of Gangra did come to him bringing their ſuffrages*, *Poſidius* telleth

Ἅπασα γὰρ ἡ πόλις ἦλθε πρὸς ἐμὲ εἰς Ἀγκύραν καὶ ἐκόμισαν τὰ ψηφίσματα. *Syn.* Chalc. *Act.* 16. *p.* 462.

leth us of St. *Auſtin*, that *in ordaining Prieſts and Clergymen he deemed the greater conſent of Chriſtians, and the cuſtom of the Church was to be followed.*

So *Celeſtine* the Firſt: *Let no Biſhop be given them againſt their wills; let the conſent and requeſt of the Clergy, the people and the order be expected*; and Pope *Leo* the Firſt, *When there ſhall be an election of a Biſhop, let him be preferr'd who has the unanimous conſent of the Clergy and people; ſo that if the votes be divided and part for another perſon, let him, by the judgment of the Metropolitan, be preferr'd whoſe merits and intereſt are greateſt, onely that none may be ordained againſt their wills or without their deſire, leſt the unwilling people contemn or hate a Biſhop whom they never deſired, and become leſs religious than they ought, becauſe they could not have ſuch a Biſhop as they would.* And in other of his Epiſtles, *There is no reaſon that they ſhould be accounted Biſhops, who were neither choſen by the Clergy, nor deſired by the people, nor with the Metropolitan's order conſecrated by the Provincial Biſhops.----*

Certainly the deſires of the Citizens, and the teſtimonies of the people ſhould have been expected, with the judgment of the honourable and the choice of the Clergy, which in the Ordinations of Prieſts uſe to be obſerv'd by thoſe who knew the rules of the Fathers-- When peaceably and with ſuch concord as God loves, he who is to be a teacher of peace is ordained by the agreement of all---- Let Prieſts who are to be ordained be required peaceably and quietly: let the ſubſcription of the Clergy, the teſtimony of the honourable, the conſent of the order and people be obſerved; let him who is to preſide over all be choſen by all. And Pope *Nicholas I. Becauſe we know the cuſtom of your Royal City, that none can arrive at the top of the higheſt Prieſtly power without the aſſent of the Eccleſiaſtical people and the Emperour's ſuffrage.*

In ordinandis verò Sacerdotibus & Clericis conſenſum majorem Chriſtianorum, & conſuetudinem Eccleſiæ ſequendam eſſe arbitrabatur. Poſid. *in* Aug. *Vit. cap.* 20.

Nullus invitis detur Epiſcopus; Cleri; plebis, & ordinis conſenſum ac deſiderium requiratur——Celeſt. *I. Ep.* 2.

Cùm ergò de ſummi Sacerdotis electione tractabitur, ille omnibus præponatur, quem Cleri plebiſque conſenſus concorditer poſtulârint; ità ut ſi in aliam fortè perſonam partium ſe vota diviſerint Metropolitani judicio is alteri præferatur, qui majoribus & ſtudiis juvatur & meritis, tantùm ut nullus invitis, & non petentibus ordinetur; nè Civitas Epiſcopum non optatum aut contemnat aut oderit, & fiat minùs religioſa quàm convenit, cui non licuit habere quem voluit. P. Leo. *I. Ep.* 84. *ad.* Anaſtaſ.

Nulla ratio ſinit, ut inter Epiſcopos habeantur, qui nec à Clericis ſunt electi, nec à plebibus expetiti, nec à Provincialibus Epiſcopis cum Metropolitani judicio conſecrati. P. Leo. *I. Ep.* 92.

*Expectarentur certè vota Civium, teſtimonio populorum, quæreretur honoratorum arbitrium, electio Clericorum, quæ in Sacerdotum ſolent ordinationibus ab his qui nôrunt Patrum regulas cuſtodiri. P.*Leo. *Ep.* 89. *Diſt. cap.* 27.

Quum per pacem, & Deo placitam concordiam conſonis omnium ſtudiis qui doctor pacis futurus eſt ordinatur. Ibid.

Per pacem & quietem Sacerdotes qui præfuturi ſunt poſtulentur; teneatur ſubſcriptio Clericorum, honoratorum teſtimonium, ordinis conſenſus & plebis: qui præfuturus eſt omnibus, ab omnibus eligatur. Ibid.

P. Nich. *I. Ep.* 5. *Quia conſuetudinem veſtram novimus in Regia Urbe, minimò apicem Archieraticæ poteſtatis aliquem poſſe habere ſine Eccleſiaſticæ plebis aſſenſu, atque Imperiali ſuffragio.*——
P. Joh. *VIII. Ep.* 70. *Diſt.* 62.

Now in all theſe proceedings it is moſt apparent that there was no regard had to the Pope, or any thought of him, out of his particular Territory; which he had as *Metropolitan*, (or afterwards as *Primate* in ſome parts of the *Weſt*.) No where elſe had he the leaſt finger in the Conſtitution of a Biſhop any where through the whole Church; no not of the leaſt Clergy-man.

When by Saint *Cyprian* ſo largely and punctually the manner of Conſtituting Biſhops is declared; when the *Nicene* Canons and thoſe of other Synods do ſo carefully preſcribe about the Ordination of them; when ſo many reports concerning the Election of Biſhops do occur in Hiſtory, why is there not a tittle of mention concerning any ſpecial intereſt of the *Roman* Biſhops about them?

Vid. P. Leo *Ep.* 84. 101. 107.

So true is that of *Alb. Crantzius*: *There was no need then of Apoſtolical confirmation, it was ſufficient if the Election were approv'd by the Archbiſhop: now the Church of Rome has aſſum'd to her ſelf the rights of all Churches.*

Nihil tum opus erat Apoſtolicâ confirmatione; ſatis erat electionem ab Archiepiſcopo comprobari; nunc ad ſe omnium Eccleſiarum jura traxit Romana Eccleſia Crantz. *Metrop.* 7. 45.

We may by the way obſerve, that in the firſt times they had not ſo much as an abſolute power of ordaining a *Presbyter* in the Church of his own City without leave of the Clergy and People; as may be inferred from that paſſage in *Euſebius*, where Pope *Cornelius* relateth that the Biſhop who ordained *Novatus, being hindred from doing it by all the Clergy and by many of the Laity, did requeſt that it might be granted to him to ordain that one perſon*; and he that ſo hardly could ordain one Prieſt in his own Church, what authority could he have to conſtitute Biſhops in all other Churches?

Διεκωλυόμενος ὑπὸ πάντων τοῦ κλήρου, ἀλλὰ καὶ λαϊκῶν πολλῶν, ἠξίωσε συγχωρηθῆναι αὐτῷ τοῦτον μόνον χειροτονῆσαι. P. Cornel. *apud* Euſ. 6. 43.

To all theſe Evidences of Fact our Adverſaries do oppoſe ſome Inſtances of Popes medling in the Conſtitution of Biſhops; as, Pope *Leo I.* ſaith, that *Anatolius* did *by the favour of his aſſent obtain the Biſhoprick of Conſtantinople.* The ſame Pope is alledged as having confirmed *Maximus* of *Antioch.* The ſame doth write to the Biſhop of *Theſſalonica* (his Vicar) that he ſhould *confirm the Elections of Biſhops by his authority.* He alſo confirmed *Donatus* an *African* Biſhop, ----*we will that Donatus preſide over the Lord's flock upon condition that he remember to ſend us an account of his Faith.* Alſo *Gregory I.* doth complain of it as of an inordinate Act, that a Biſhop of *Salonæ* was *ordained without his knowledge.* Pope *Damaſus* did confirm the Ordination of *Peter Alexandrinus*; *The Alexandrians* (ſaith *Sozomen*) *did render the Churches to Peter being returned from Rome, with the Letters of Damaſus, which confirmed both the Nicene Decrees, and his Ordination*: but what, I pray, doth Confirmation here ſignifie but approbation; for did he otherwiſe confirm the *Nicene* Decrees? did they need other Confirmation?

Bell. 2. 18. 20.

Satis eſt quòd veſtræ pietatis auxilio, & mei favoris aſſenſu Epiſcopatum tantæ Urbis obtinuit. P. Leo. *Ep.* 54.

De Marc. 3. 14. *ſect.* 1.

Ut ordinationem rite celebrandum tua quoque firmet authoritas. P. Leo. *Ep.* 84. (*ad* Anaſtaſ.)

Donatum--- *ità Dominico volumus gregi præſidere, ut libellum fidei ſuæ ad nos meminerit dirigendum* --- P. Leo. *Ep.* 87.

Salonitanæ Civitatis Epiſcopus ne ac reſponſali meo neſciente ordinatus eſt, & facta res eſt, quæ ſub nullis anterioribus principibus evenit. Greg. *Ep.* 4. 34.

Ἀλεξανδρεῖς· ἐπανελθόντι δὲ τότε Πέτρῳ ἀπὸ τῆς Ῥώμης μετὰ γραμμάτων Δαμάσου τήν τε ἐν Νικαίᾳ δόξαντα καὶ τὴν αὐτοῦ χειροτονίαν κυρούντων, παρέδωκαν τὰς Ἐκκλησίας. Sozom 6. 39.

To the former Inſtances we anſwer, that being well conſidered they do much ſtrengthen our Argument; in that they are ſo few, ſo late, ſo lame, ſo impertinent; for if the Pope had enjoyed a power of conſtituting Biſhops, more inſtances of its exerciſe would have been producible; indeed it could not be but that Hiſtory would have been full of them; the conſtitutions of Biſhops being a matter of continual uſe, and very remarkable. At leaſt they might have found one inſtance or other to alledge before the time of that buſie Pope *Leo*; in whoſe time and by whoſe means Papal authority began to overflow its banks. And thoſe which they produce do no-wiſe reach home to the point; *Anatolius* did obtain the Biſhoprick of *Conſtantinople by the help of the Emperour, and by the aſſent of the Pope's favour:* what then? *Anatolius* being put into that *See* in the room of *Flavianus*, by the influence of *Dioſcorus* (whoſe Reſponſal he had been) and having favoured the *Eutychian* Faction, Pope *Leo* might thence have had a fair colour to diſavow him as uncapable of that Function and Dignity, he being ſo obnoxious; both having ſuch a flaw in his Ordination, and having been guilty of great faults, adherence to the party of *Dioſcorus*, and irregularly ordaining the Biſhop of *Antioch*; but he *out of regard to the Emperour's intervention* did acknow-

Nos enim veſtræ fidei & interventionis habentes intuitum, cùm ſecundum ſuæ conſecrationis authores ejus initia titubarent, benigniores erga ipſum quàm juſtiores eſſe volumus—— P. Leo *Ep.* 55. (*ad* Martianum.)

Deceſſore enim tuo B. memoriæ Flaviano propter defenſionem Catholicæ veritatis ejecto, non immeritò credebatur quòd ordinatores tui contra Sanctorum Canonum Conſtituta viderentur ſui ſimilem conſecraſſe - *Poſt illa itaque ordinationis tuæ non inculpata principia*--P. Leo *Ep.* 53. *ad* Anatol.

Lib cap 12.

knowledge *Anatolius* for Biſhop; this was the *favourable aſſent*, with which he upbraideth *Anatolius*, having diſpleaſed him: and what doth this ſignifie?

Again Pope *Leo* did not reject *Maximus* Biſhop of *Antioch* from communion, nor diſclaimed his Ordination, although liable to exception: what then; is this a confirmation of him? No ſuch matter; it was onely, which in ſuch a vixonely Pope was a great favour, a forbearance to quarrel with him, as not duely ordained; which any other Biſhop might have done. If a Pope had a flaw in his Ordination, another Biſhop might refuſe him.

Quod nos amore parandæ fidei, & pacis ſtudio retractare ceſſavimus. P. Leo *Ep. 54. (ad* Martian.*)*

Conc. Chalc. *Act.* 10.

Again Pope *Leo* did enjoin the Biſhop of *Theſſalonica* to confirm Ordinations: what is that to the purpoſe? It belonged to that Biſhop, as a *Metropolitan*, by the Canons to confirm thoſe in his *Province*, or as a *Primate*, to confirm thoſe in his *Dioceſe*; It belonged to him as the Pope's Vicar in thoſe Territories, to which the Pope had ſtretched his Juriſdiction, to execute the Pope's Orders; but what is this to Univerſal Authority? It is certain, that *Illyricum* was then in a more ſpecial manner ſubjected to the Pope's Juriſdiction, than any of the other *Eaſtern* Churches; what therefore he did there, cannot be drawn into conſequence as to other places.

The ſame may be ſaid in anſwer to the complaint of Pope *Gregory*, and to any the like Inſtances.

Moreover, ſurreptitious, preſumptuous, pragmatical intruſions, or uſurpations of power do not ſuffice to found a right in this or any other caſe; to which purpoſe, and wholly to invalidate any ſuch pleas, theſe Obſervations may be conſidered.

1. There do occur divers Inſtances of Biſhops, who did meddle in Ordinations of other Biſhops ſo as to bear great ſtroke in conſtituting them; who did not thereby pretend to Univerſal Juriſdiction; and it would be extremely ridiculous thence to infer they had any reaſonable claim thereto.

Thus it was objected to *Athanaſius*, *that he preſum'd to ordain in Cities which did not belong to him.* *Euſebius* of *Conſtantinople* did obtrude *Euſebius Emiſſenus* to be Biſhop of *Alexandria*. *Euſtathius* of *Antioch* did ordain *Evagrius* Biſhop of *Conſtantinople*. *Euzoius* delivered unto *Lucius* the Biſhoprick of *Alexandria*. *Lucifer*, a *Sardinian* Biſhop, did ordain *Paulinus* Biſhop of *Antioch*; they for a *Salvo* ſay, as the Pope's Legate, but upon what ground or teſtimony? why did not Hiſtorians tell us ſo much; the Pope had then been hiſſed at, if he had ſent Legates about ſuch errands; it was indeed out of preſumption and pragmatical zeal to ſerve a party, then ordinary in perſons addicted to all parties, right and wrong; it not being then ſo expreſly forbidden by the Canons as afterward.

Ἀνέλη καὶ τοῦτο ἔγκλημα αὐτῷ ἐπῆγον, ὡς ἐν πόλεσι μηδὲν αὐτῷ προσηκούσαις χειροτονεῖν ἐτόλμησεν. Soz. 3. 21.

Ἐπὶ τὸν Ἀλεξανδρείας προεβλήθη θρόνον ὑπὸ Εὐσεβίου τοῦ Κωνσταντινουπόλεως Ἐπισκόπου. Soz. 2. 5.

Socr. 4. 14.

Ἐπὶ τῷ παραδοῦναι Λουκίῳ τῷ Ἀρειανῷ τὰς ἐκεῖ Ἐκκλησίας. Socr. 4 21.

Ἐχειροτόνησε τὸν Παυλῖνον Ἐπίσκοπον. Socr. 3. 6. Socr. 6. 2.

Theognis and *Theodorus* did make *Macedonius* Biſhop of *Conſtantinople*. *Theophilus* of *Alexandria* did ordain St. *Chryſoſtome*. The *Egyptian* Biſhops ſurreptitiouſly did conſtitute *Maximus*, the *Cynick* Philoſopher, Biſhop of *Conſtantinople*. *Acacius*, (who had as little to do there as the Pope) did thruſt *Eudoxius* into the throne of *Con-*

Soz. 2. 6.

Θεόφιλος Ἰωάννην ἐχειροτόνησε. Socr. 6. 2.

Τοῦτο κλέψαντες τὴν χειροτονίαν Ἐπισκόπου Κωνσταντινουπόλεως κατέστησαν οἱ τότε ἐξ Αἰγύπτου συνεληλυθότες. Soz. 7. 9.

Τῶν περὶ Ἀκάκιον ἐνθρονισάντων αὐτόν. Socr. 2. 13.

ſtantinople. *Meletius* of *Antioch* did conſtitute St. *Gregory Nazianzene* to the charge of *Conſtantinople.* *Acacius* and *Patrophilus*, extruding *Maximus did in his room conſtitute Cyril* Biſhop of *Jeruſalem.* Pope *Leo* doth complain of *Anatolius*, that *againſt the Canonical rule he had aſſumed to himſelf the Ordination of the Biſhop of Antioch.*

Ἤδη πρώην εἰς Κωνσταντινούπολιν διὰ τὴν Γρηγορίου κατάστασιν ἀφικόμενος. Soz. 7. 2, 3.

Ἀκάκιος μὲν γὰρ καὶ Πατρόφιλος Μάξιμον τῶν Ἱεροσολύμων ἐξωθήσαντες Κύριλλον ἀντικατέστησαν. Socr. 2. 238.

Poſt conſecrationem Antiocheni Epiſcopi, quam tibimet contra Canonicam regulam vendicâſti——*P.* Leo. *I. Epiſt.* 53. (*ad* Anatol.)

2. To obviate theſe irregular and inconvenient proceedings, having crept in upon the diſſenſions in Faith and eſpecially upon occaſion of *Gregory Nazianzene* being conſtituted Biſhop of *Conſtantinople* by *Meletius*, and *Maximus* being thruſt into the ſame *See* by the *Egyptians* (whoſe Party for a time the *Roman* Church did countenance) the ſecond General *Synod* did ordain that no Biſhop ſhould intermeddle about Ordinations without the bounds of his own *Dioceſe.*

3. In purſuance of this Law, or upon the ground of it, the Pope was ſometimes checked, when he preſumed to make a ſally beyond his bounds in this or the like caſes.

As when Pope *Innocent I.* did ſend ſome Biſhops to *Conſtantinople* for procuring a Synod to examine the cauſe of St. *Chryſoſtome*; *thoſe of Conſtantinople*——*did cauſe them to be diſmiſſed with diſgrace as moleſting a government beyond their bounds.*

Τοὺς μὲν ὡς ὑπερορίαν ἀρχὴν ἐνοχλήσαντας ἀτίμως ἐκπεμφθῆναι παρεσκευάσαν. Sozom. 8. 28.

4. Even in the *Weſtern* parts, after that the Pope had wrigled himſelf into moſt Countries there, ſo as to obtain ſway in their tranſactions, yet he in divers places did not meddle in Ordinations;—*we do not*, ſays Pope *Leo I. arrogate to our ſelves a power of ordaining in your Provinces.*

Non enim nobis ordinationes veſtrarum Provinciarum defendimus. P. Leo *Ep.* 89.

Even in ſome parts of *Italy* it ſelf the Pope did not confirm Biſhops till the times of Pope *Nicholas I.* as may be collected from the ſubmiſſion then of the Biſhop of *Ravenna* to that condition, *that he ſhould have no power to conſecrate Biſhops canonically elected in the Regio Flaminia, unleſs it were granted him by letters from the Apoſtolical See.*

— & ne electos etiam Canonicè in Flaminia Epiſcopos conſecrandi facultatem haberet, niſi id ſibi à Sede Apoſtolica literis concederetur. Plat. *in* P. Nichol. I.

And it was not without great oppoſition and ſtruggling that he got that power other-where than in his original precincts, or where the juncture of things did afford him ſpecial advantage.

5. If Examples would avail to determine Right, there are more, and more clear Inſtances of Emperours interpoſing in the Conſtitution of Biſhops, than of Popes. As they had ground in Reaſon, and authority in Holy Scripture. *And Zadock the Prieſt did the King put in the room of Abiathar.* *Conſtantine* did interpoſe at the deſignation of a Biſhop at *Antioch* in the room of *Euſtathius.* Upon *Gregory Nazianzene*'s receſs from *Conſtantinople*, *Theodoſius* (that excellent Emperour, who would not have infringed right) *did command the Biſhops preſent to write in paper the names of thoſe whom each did approve worthy to be ordained, and reſerved to himſelf the choice of one*; and accordingly they obeying, he out of all that were nominated *did elect Nectarius.* * *Conſtantius did deliver the See of Conſtantinople to Euſebius Nicomedienſis*, || *Conſtantius* was angry with *Macedonius* becauſe he was ordain'd *without his licence.* † He re-

1 King. 2. 35.

Euſeb. *de Vit.* Conſt. 3. 59. 60.

Προστάξαντος τοῦ βασιλέως τοῖς ἱερεῦσιν ἐγγράψαι χάρτῃ τὰς προσηγορίας ὧν ἕκαστοι δοκιμάζουσιν εἰς τὴν χειροτονίαν ἀξίων, ἑαυτῷ δὲ φυλάξαντος τοῦ ἑνὸς τὴν αἵρεσιν—καὶ Νεκτάριον αἱρεῖται. Sozom. 7. 8.

* Εὐσεβίῳ τὸν Κωνσταντινουπόλεως θρόνον παρέδωκεν. Sozom. 3. 4.

|| Ὅτι πρὶν αὐτὸν ἐπιτρέψαι, ἐχειροτονήθη. Soz. 3. 6.

† Τοὺς μὲν ἐξήλασε τῶν Ἐκκλησιῶν, ἑτέρους δὲ ἀντ' αὐτῶν καθίστασθαι προσέταξε. Theodor. 2. 27.

rejecting Eleuſius and Sylvanus did order other to be ſubſtituted in their places. * When, before St. *Ambroſe*, the *See* of *Milain* was vacant, a Synod of Biſhops *there did intreat the Emperour to declare one.* || *Flavianus* ſaid to the Emperor *Theodoſius*, *Give forſooth, O King, the See of Antioch to whom you ſhall think good.* ‡ The Emperour did call *Neſtorius* from *Antioch* to the *See* of *Conſtantinople*; and he was (ſaith *Vincentius Lir.*) *elected by the Emperour's judgment.* The favour of *Juſtinian* did advance *Menas* to the *See* of *Conſtantinople*: and the ſame did prefer *Eutychius* thereto. He did put in Pope *Vigilius*.—

In *Spain* the Kings had the Election of Biſhops by the Decrees of the Council of *Toledo*.

That the Emperour *Charles* did uſe to confirm Biſhops Pope *John* VIII. doth teſtifie, reproving the Archbiſhop of *Virdun*, for rejecting a Biſhop, *whom the Clergy and people of the City had choſen, and the Emperour Charles had confirmed by his conſent.*

When *Macarius* Biſhop of *Antioch* for *Monothelitiſm* was depoſed in the ſixth Synod, the Biſhops under that throne did requeſt the Preſidents of the Synod to ſuggeſt another to the Emperour to be ſubſtituted in his room.

In *Gratian* there are divers paſſages wherein Popes declared, that they could not ordain Biſhops to Churches, even in *Italy*, without the Emperour's leave and licence. As * indeed there are alſo in later times other Decrees (made by Popes of another kidney, or in other junctures of affairs) which forbid Princes to meddle in the elections of Biſhops; as in the ſeventh Synod, and in the eighth Synod as they call it, upon occaſion of *Photius* being placed in the See of *Conſtantinople* by the power of the Court. † And that of Pope *Nicholas* I. By which Diſcordance in practice we may ſee the conſiſtence and ſtability of Doctrine and practice in the *Roman* Church.

[It is a notorious thing, that moſt Princes in the Weſt, in *Germany*, *France*, *England*, did inveſt Biſhops, till the time of Pope *Gregory* VII. when that boiſterous man did raiſe ſo much ſtir in Chriſtendom to diſpoſſeſs them of that right; which they enjoyed not onely as Princes, but as Founders, Patrons, Benefactours, Protectours of Churches.]

The Emperours for a long time did enjoy the privilege of conſtituting or confirming the Popes: for, ſays *Platina*, in the Life of *Pelagius* II. || *nothing was then done by the Clergy in electing a Pope unleſs the Emperour approv'd the election.* He did confirm P. *Gregory* I. and P. *Agatho*.

Pope Adrian with his whole Synod did deliver to Charles the Great the right and power of electing the Pope and ordaining the Apoſtolick See— He moreover defined that Archbiſhops and Biſhops in every Province ſhould receive inveſtiture from him; and that if a Biſhop were not commended and inveſted by the King, he ſhould be conſecrated by none; and whoever ſhould act againſt this Decree, him he did nooſe in the band of anathema.

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* Αὐτὸν ἡ σύνοδος ἠξίου ψηφίσασθαι — Theod. 4. 7.

|| Τοιγάρ τοι δὸς ᾧ βούλει τὸν Ἀντιοχέων θρόνον ὦ βασιλεῦ — Theod. 5. 23.

‡ *Viſum eſt Imperatoribus nullum ordinare de Conſtantinopolitana Eccleſia Pontificem* —

Neſtorium quaſi utilem ad docendum Conſtantinopolin Principes evocaverunt. Lib. Brev. 6. Socr. 7. 29.

Quem tanto Imperii judicio electum, tanto Sacerdotum ſtudio proſecutum — Vinc. Lir. *p.* 330.

Tunc Papa principis favore Menam pro eo (Anthimo) ordinavit Antiſtitem Lib. cap. 21.

— ἀνεβίβασε τὸν Εὐτύχιον. Evag. 4. 38.

Conc. Tolet. 12. *cap.* 6. *apud.* Gr. *Diſt.* 63. *cap.* 25.

Quem Clerus & populus Civitatis elegerat piæque memoriæ Carolus Imperator ſuo conſenſu firmaverat — *P.* Joh. *VIII. Ep.* 70.

Αἰτοῦμεν τὴν ὑμετέραν ἐνδοξότητα τοῦ ἀναγαγεῖν τῷ εὐσεβεστάτῳ καὶ — ἡμῶν δεσπότῃ καὶ μεγάλῳ βασιλεῖ ἕτερον ἀντὶ Μακαρίου διὰ τὸ μὴ χηρεύειν τὸν τοιοῦτον θρόνον. *Syn. VI. Act.* 12. (*p.* 208.)

* *Diſt.* 63. *cap.* 9. Greg. *I. Ep.* 4. 15.
cap. 15.
cap. 16, 17, 18.

P Leo. *IV.* & Steph.

Diſtinc. 63. *c.* 6, 7. *Diſtinc.* 63. *c.* 1, 2.

† *Ibid cap.* 4.

|| *Nihil à Clero in eligendo Pontifice actum erat niſi ejus electionem Imperator approbâſſet.* Plat. *in* Pelagio *II.* (*p.* 154.)

Diſtinct. 63. Plat. *p.* 155.

Vid. Joh. Diac. & Anaſtaſ.

Diſt. 63. *cap.* 21.

Hadrianus autem Papa eum univerſa Synodo tradiderunt jus & poteſtatem eligendi Pontificem, & ordinandi Apoſtolicam Sedem — *Inſuper Archiepiſcopos & Epiſcopos per ſingulas Provincias ab eo inveſtituram accipere definivit; & niſi à Rege laudetur & inveſtiatur Epiſcopus, à nemine conſecretur; & quicunque contra hoc decretum ageret, anathematis vinculo eum innodavit. Diſtinct.* 63. *cap.* 22.

The like privilege did Pope *Leo* VIII. attribute to the Emperour *Otho* I. *We give him*, ſays he, *forever power to ordain a ſucceſſour and Biſhop of the chief Apoſtolick See, and change Archbiſhops*, &c. And *Platina*, in his Life, ſays, *That being weary of the inconſtancy of the Romans, he transferr'd all authority to chuſe a Pope from the Clergy and people of Rome to the Emperour.*

Largimur in perpetuum facultatem ſucceſſorem, atque ſummæ Sedis Apoſtolicæ Pontificem ordinandi, ac per hoc Archiepiſcopos ſeu Epiſcopos, &c. Diſtinc. 63. *cap.* 23.

Qui ſtatim Romanorum inconſtantiæ pertæſus authoritatem omnem eligendi Pontificis à Clero populòque Romano ad Imperatorem tranſtulit —— Plat. *in* Leo *VIII. p.* 291.

Now I pray if this power of confirming Biſhops do by Divine Inſtitution belong to the Pope, how could he part with it, or transfer it on others; Is not this a plain renunciation in Popes of their Divine pretence?

6. General Synods by an authority paramount have aſſumed to themſelves the conſtitution and confirmation of Biſhops. So the Second General Synod did confirm the Ordination of *Nectarius* Biſhop of *Conſtantinople*, and of *Flavianus* Biſhop of *Antioch*, (*this Ordination*, ſay they, *the Synod generally have admitted*) although the *Roman* Church did not approve the Ordination of *Nectarius*, and for a long time after did oppoſe that of *Flavianus*. So the Fifth Synod it ſeemeth did confirm the Ordination of *Theophanius* Biſhop of *Antioch*. So the Synod of *Piſa* did conſtitute Pope *Alexander* V. that of *Conſtance* Pope *Martin* V. that of *Baſil* Pope *Felix* V.

Conc. Conſt. *Seſſ.* 40.
Conc. Baſ. *Seſſ.* 37. (*p.* 98.)

Ἥνπερ ἔνθεσμον χειροτονίαν ἐδέξατο τὸ τῆς συνόδου κοινόν — Theod. 5. 9.

7. All Catholick Biſhops in old times might and commonly did confirm the Elections and Ordinations of Biſhops, to the ſame effect as Popes may be pretended to have done; that is by ſignifying their approbation, or ſatisfaction concerning the orthodoxy of their Faith, the atteſtation of their Manners, the legality of their Ordination, no canonical Impediment; and conſequently by admitting them to communion of peace and charity, and correſpondence in all good Offices, which they expreſs by returning κοινωνικαὶ ἐπιστολαὶ in anſwer to their Synodical---communicatory Letters.

Thus did St. *Cyprian* and all the Biſhops of that Age confirm the Ordination of Pope *Cornelius*, being conteſted by *Novatian*; as St. *Cyprian* in terms doth affirm, *When the See of Saint Peter the Sacerdotal Chair was vacant, which by the will of God being occupied and by all our conſents confirm'd*, &c.--- *to confirm thy Ordination with a greater authority.*

Cùm locus Petri & gradus Cathedræ Sacerdotalis vacaret, quo occupato de Dei voluntate, atque omnium noſtrum conſenſione firmato. Cypr. *Ep.* 52. (*ad* Anton.)

Ad comprobandam ordinationem tuam factam auctoritate majore —— *Ep.* 45. *ad* Corn.

To which purpoſe, each Biſhop did write Epiſtles to other Biſhops (or at leaſt to thoſe of higheſt rank) acquainting them with his Ordination and enſtallment, making a profeſſion of his Faith, ſo as to ſatisfie them of his capacity of the Function.

8. But Biſhops were complete Biſhops before they did give ſuch an account of themſelves; ſo that it was not in the power of the Pope, or of any others to reverſe their Ordination; or diſpoſſeſs them of their places. There was no confirmation importing any ſuch matter: this is plain; and one inſtance will ſerve to ſhew it; that of Pope *Honorius*, and of *Sergius* Biſhop of *Conſtantinople*, who ſpeak of *Sophronius Patriarch* of *Jeruſalem*; that he was conſtituted Biſhop before their knowledge, and receipt of his Synodical Letters.

Ὡς ἐξ ἀκοῆς καὶ μόνης μεμαθήκαμεν τὸν Ἱεροσολυμιτῶν χειροτονηθέντα πρόεδρον· οὔπω γὰρ τὰ ἐξ ἔθους αὐτοῦ συνοδικὰ μέχρι τοῦ νῦν ἐδεξάμεθα. *Syn. VI. Act.* 12. 198.

Νυνὶ δὲ ἀκούομεν Ἐπισκόπου καθεστῶτος τῶν Ἱεροσολυμιτῶν — *P.*Honor. *Ib. p.* 198.

9. If the deſignation of any Biſhop ſhould belong to the Pope, then eſpecially that of *Metropolitans*, who are the chief Princes of the Church; but this anciently did not belong to him. In *Africk* the moſt ancient Biſhop of the *Province* (without election) did ſucceed into that dignity. Where the *Metropoles* were fixed, all the Biſhops of the *Province* did convene, and with the conſent of the Clergy, perſons of quality, and the commonalty did elect him*. So was St. *Cyprian* Biſhop of *Carthage* elected. So *Nectarius* of *Conſtantinople*, *Flavianus* of *Antioch*, and *Cyril* of *Jeruſalem*, as the Fathers of *Conſtantinople* tell us. So *Stephanus* and *Baſſianus* rival Biſhops of *Epheſus* did pretend to have been choſen, as we ſaw before.

* *Metropolitano defuncto, cùm in locum ejus alius fuerit ſubrogandus, Provinciales Epiſcopi ad Civitatem Metropolitanam convenire debebunt, ut omnium Clericorum atque omnium Civium voluntate diſcuſſâ ex Presbyteris ejuſdem Eccleſiæ, vel ex Diaconibus optimus eligatur. P.* Leo *Ep.* 88.

The Metropolitan being dead, when another is to be put in his place, the Provincial Biſhops ought to meet in the Metropolitan City, that by the Votes of the whole Clergy and Citizens, out of the Prieſts or Deacons of the ſame Church, the fitteſt perſon may be choſen.

And for Confirmation, there did not need any, there is no mention of any; except that Confirmation of which we ſpake, a conſequent approbation of them from all their Fellow Biſhops, as having no exception againſt them, rendring them unworthy of communion. In the Synod of *Chalcedon* it was defined that the Biſhop of *Conſtantinople* ſhould have equal Privileges with the Biſhop of *Rome*; yet it is expreſly cautioned there, that he ſhall not meddle in Ordination of Biſhops in any *Province*, that being left to the *Metropolitan*—For a good time, even in the *Weſtern* parts the Pope did not meddle with the Conſtitution of *Metropolitans*; leaving the Churches to enjoy their Liberties. Afterwards with all other Rights he ſnatched the *Collation*, *Confirmation*, &c. of *Metropolitans*.

Μηδὲν ἐπικοινωνοῦντος τῶν ἐκείνων χειροτονίαις τοῦ ὁσιωτάτου Ἀρχιεπισκόπου τῆς βασιλίδος —— *Act.* 16. *p.* 464.

Vid Concil. Aur. *Can.* 7.
Apud de Marc. *VI.* 4. *ſect.* 8.

VII. Sovereigns have a power to Cenſure and Correct all inferiour Magiſtrates in proportion to their Offences: and in caſe of great miſdemeanour or of incapacity they can wholly diſcharge and remove them from their Office.

This Prerogative therefore *He* of *Rome* doth claim as moſt proper to himſelf, by Divine Sanction.

Vid. Gelaſ. *Ep.* 13. (*p.* 640.)

God Almighty alone can diſſolve the ſpiritual marriage between a Biſhop and his Church—Therefore thoſe three things premiſed (the Confirmation, Tranſlation and Depoſition of Biſhops) *are reſerved to the Roman Biſhop, not ſo much by Canonical Conſtitution, as by Divine Inſtitution.*

Id ideò tria hæc quæ præmiſimus non tam Conſtitutione Canonica, quàm Inſtitutione Divinâ ſoli ſunt Romano Pontifici reſervata. P. Innoc. *III. in* Gregor. *Decret. Lib.* 1. *Tit.* 7. *cap.* 2

This power the Convention of *Trent* doth allow him; thwarting the ancient Laws, and betraying the Liberties of the Church thereby, and endangering the Chriſtian Doctrine to be inflected and corrupted to the advantage of Papal Intereſt.

Cauſæ criminales graviores contra Epiſcopos, etiam hæreſis quod abſit, quæ depoſitione aut privatione dignæ ſunt, ab ipſo tantùm ſummo Romano Pontifice cognoſcantur, & terminentur. Conc. Trid. *Seſſ.* 24. *cap.* 5.

But ſuch a power anciently did not by any Rule, or Cuſtom in a peculiar manner belong to the *Roman* Biſhop.

Ἐπίσκοπος καθαιρεῖ πάντα κληρικὸν ἄξιον ὄντα καθαιρέσεως, πλὴν Ἐπισκόπου, μόνος γὰρ οὐχ οἷός τε. Conſt. *Ap.* 8. 28.

A Biſhop may depoſe any Clerk who deſerves it, except he be a Biſhop, whom to deprive, one Biſhop alone is not ſufficient.

Premiſing what was generally touched about Juriſdiction: in reference to this Branch we remark.

1. The exerciſing of Judgment and Cenſure upon Biſhops (when it was needful for general good) was preſcribed to be done by Synods; Provincial, or Patriarchal (Dioceſan.) In them Cauſes were to be diſcuſſed, and Sentence pronounced againſt thoſe who had deviated from faith, or committed miſdemeanours. So it was appointed in the Synod of *Nice*; as the *African* Synod (wherein St. *Auſtin* was one Biſhop) did obſerve, and urge in their *Epiſtle* to Pope *Celeſtine*; in thoſe notable words, *Whether they be Clergy of an inferiour degree, or whether they be Biſhops, the Nicene decrees have moſt plainly committed them to the Metropolitans charge, for they have moſt prudently and juſtly diſcerned that all matters whatſoever ought to be determined in the places where they do firſt begin; and that the grace of the holy ſpirit would not be wanting to every particular Province.* The ſame Law was enacted by the Synod of *Antioch*, by the Synods of *Conſtantinople*, *Chalcedon*, &c.

Syn. Nic. *Can.* 5.

Decreta Nicena ſive inferioris gradus Clericos, ſive ipſos Epiſcopos ſuis Metropolitanis apertiſſime commiſerunt: prudentiſſimè enim juſtiſſimèque viderunt quæcunque negotia in ſuis locis ubi orta ſunt finienda; nec unicuique Provinciæ gratiam S. Spiritus defuturam. Syn. Afr. *Ep. ad* P. Celeſt. *I.*

Syn. Ant. *Can.* 15.

Thus was *Paulus Samoſatenus* for his errour againſt the Divinity of our Lord, and for his ſcandalous demeanour depoſed by the Synod of *Antioch*. Thus was *Euſtathius* Biſhop of *Antioch* (being accuſed of *Sabellianiſm* and of other faults) removed by a Synod of the ſame place; the which Sentence he quietly did bear. Thus another *Euſtathius* Biſhop of *Sebaſtia* (for his uncouth garb, and fond conceits againſt marriage) was diſcarded by the Synod of *Gangra*. Thus did a Synod of *Conſtantinople* abdicate *Marcellus* Biſhop of *Ancyra*, for heterodoxy in the point concerning our Lord's Divinity. For the like cauſe was *Photinus* Biſhop of *Sirmium* depoſed by a Synod there, *gathered by the Emperour's command.* So was *Athanaſius* tryed, and condemned (although unjuſtly as to the matter and cauſe) by the Synod of *Tyre*. So was St. *Chryſoſtome* (although moſt injuriouſly) depoſed by a Synod at *Conſtantinople*. So the Biſhops at *Antioch* (according to the Emperour's order) depoſed *Stephanus* Biſhop of that place, for a wicked contrivance againſt the fame of *Euphrates* and *Vincentius*.

(*Ann* 296.) Euſeb. 7. 30.

Socr. 1. 24.

ἤνεγκε τὴν συκοφαντίαν ἢ ἐγκλ. Soz. 2. 9.

Socr. 2. 43.
Soz. 3. 14.
Socr. 1. 36.
Socr. 2. 29.
Socr. 1. 28.
Theod. 2. 10.

In all theſe Condemnations, Cenſures and Depoſitions of Biſhops (whereof each was of high rank and great intereſt in the Church) the Biſhop of *Rome* had no hand, nor ſo much as a little finger. All the proceedings did go on ſuppoſition of the Rule, and Laws, that ſuch Judgments were to be paſſed by Synods.

St. *Chryſoſtome* δεκαπέντε Ἐπισκόπους καθεῖλεν--- *Depoſed fifteen Biſhops.*

Act. 11. *Syn.* Chalc. *p.* 411. *Hæc* § *cum*. 4. *jungenda.*

2. In ſome caſe a kind of depoſing of Biſhops was aſſumed by particular Biſhops, as defenders of the Faith, and executours of Canons; their Depoſition conſiſting in not allowing thoſe to be Biſhops, whom for erroneous Doctrine, or diſorderly Behaviour (notoriouſly incurred) they deemed incapable of the Office, preſuming their places, *ipſo facto* void.

Γίνωσκε ἀπὸ πάσης καθολικῆς Ἐκκλησίας ἀκοινώνητον εἶναι σεαυτὸν, καὶ ἀνεσχηλον πρὸς πᾶν ὅπερ ἐστὶν ἐξ αὐθεντίας ἱερατικῆς. *P.* Celeſt. *in* Neſt. *Sent.* Eph. *Act. p.* 195.

This Pope *Gelaſius* I. propoſed for a Rule, *That not onely a Metropolitan, but every other Biſhop hath a Right to ſeparate any perſons or any place from the Catholick Communion, according to the rule by which his*

Quod non ſolùm præſuli Apoſtolico facere licet, ſed cuicunque Pontifici, ut quoſlibet & quemlibet locum ſecundum regulam hæreſeos ipſius ante damnatæ, à Catholica communione diſcernant. Ep, 4.

his hereſy is already condemned. And upon this account did the Popes for ſo long time quarrel with the See of *Conſtantinople*, becauſe they did not expunge *Acaſius* from the roll of Biſhops, who had communicated with Hereticks. So did Saint *Cyprian* reject *Marcianus* Biſhop of *Arles* for adhering to the *Novatians*. So *Athanaſius* was ſaid to have depoſed *Arian* Biſhops, and ſubſtituted others in their places. So *Acaſius* and his Complices depoſed *Macedonius* and divers other Biſhops. And the Biſhops of thoſe times καθ᾽ ἀλλήλων, factiouſly applying a Rule taken for granted then, *depoſed one another*: So *Maximus* Biſhop of *Jeruſalem* depoſed *Athanaſius*. So *Euſebius* of *Nicomedia* threatned to depoſe *Alexander* of *Conſtantinople*, if he would not admit *Arius* to communion. * *Acacius* and his Complices did *extrude Maximus* Biſhop of *Jeruſalem*. † He alſo depoſed and *expelled Cyril* of *Jeruſalem*: * and depoſed many other Biſhops at *Conſtantinople*. ‖ *Cyril* depoſed *Neſtorius*, and *Neſtorius* depoſed *Cyril*, and *Memnon*. *Cyril* and *Juvenalis* depoſed *John* of *Antioch*. * *John* of *Antioch* with his Biſhops depoſed *Cyril* and *Memnon*. † Yea after the Synod of *Epheſus*; *John* of *Antioch, gathering together many Biſhops did depoſe Cyril*. *Stephanus* concerning *Baſſianus*; *Becauſe he had entered into the Church with Swords— therefore he was expelled out of it again by the holy Fathers, both by Leo of Rome the Imperial City, and by Flavianus*; *by the Biſhop of Alexandria, and alſo by the Biſhop of Anoioch*. *Anatolius* of *Conſtantinople* did reject *Timotheus* of *Alexandria*. *Acacius* Biſhop of *Conſtantinople* did reject *Petrus Fullo*.

'Επεὶ οὖν ἐχρῆν τῇ ἐπὶ κακοδοξίᾳ φωραθέντα μηκέτ' ἑτέρας ἄρχειν 'Εκκλησίας, ἢ διδασκαλικὸν ὄνομα περιφέρειν. *Conc. ſub* Men. (*p.* 10.)

Cypr. *Ep.* 67.

Soz. 3. 21.

Socr. 2. 42.

Πρότερον καθελών. Socr. 2. 24.

Εὐσέβιος πολλὰ διηπείλει αὐτῷ, λέγων ὅσον οὐδέπω καθαιρήσειν αὐτὸν, εἰ μὴ εἰς κοινωνίαν δέξηται τὸν Ἄρειον. Socr. 1. 37.

* Ἐξώθησαντες. Socr. 2. 38.

† Theod. 2. 26.

* Sozom. 4. 24.

‖ Socr. 7. 34.

Κύριλλος δὲ ἅμα καὶ Ἰουβεναλίῳ, ἀμυνόμενος τὸν Ἰωάννην καθαιρεῖ καὶ αὐτόν. *Ibid.*

* Ἡ ἁγία σύνοδος —— τοῦτον μὲν καθαιρεῖ διὰ τὰ προειρημένα πάντα, Μέμνονα δὲ ὡς συνεργὸν αὐτοῦ. *Act. Syn.* Eph. *p.* 380.

Ὡς τῶν κακῶν ἡγεμόνας καθελεῖν ἠναγκάσθημεν. *Ibid. p.* 320.

† Ἰωάννης δὲ καταλαβὼν τὴν Ἀντιόχειαν καὶ πολλοὺς συναγαγὼν Ἐπισκόπους καθαιρεῖ Κύριλλον, ἤδη καταληφότα τὴν Ἀλεξάνδρειαν. Socr. 7. 34.

Ἐπειδὰν αὐτὸς ἐπεισῆλθε τῇ ἁγιωτάτῃ Ἐκκλησίᾳ μετὰ ξιφῶν — ἐξώσθη διὰ τοῦτο παρὰ τῶν ἁγίων Πατέρων παρά τε τοῦ ὁσιοτάτου τῆς βασιλευούσης Ῥώμης Λέοντος, καὶ τοῦ μακαριωτάτου Φλαβιανοῦ —— καὶ παρὰ τοῦ ἐν Ἀλεξανδρείᾳ, καὶ παρὰ τοῦ Ἀντιοχείᾳ. Syn. Chalc. *Act.* 11. *p.* 405.

Ὁ μακάριος ἐν ἁγίοις Φλαβιανὸς ἐξεώσατο αὐτόν. *Ibid. p.* 406.

Baron. *Ann.* 457. *Sect.* 34.

P. Felix *III. Ep.* 4.

3. St. *Cyprian* doth aſſert the power of Cenſuring Biſhops, upon needful and juſt occaſion, to belong to all Biſhops, for maintenance of common Faith, Diſcipline and Peace.

Therefore, (ſaith he, writing to Pope *Stephanus* himſelf) *dear Brother, the body of Biſhops is copious, being coupled by the glue of concord, and the band of unity, that if any of our College ſhall attempt to frame a hereſie, to to tear and ſpoil the flock of Chriſt, the reſt may ſuccour, and like uſefull and mercifull ſhepherds may gather together the ſheep of our Lord into the flock.*

Idcirco enim, frater chariſſime, copioſum corpus eſt Sacerdotum, concordiæ mutuæ glutino atque unitatis vinculo copulatum, ut ſiquis ex Collegio noſtro hæreſin facere, & gregem Chriſti lacerare, & vaſtare tentaverit, ſubveniant cæteri, & quaſi paſtores utiles & miſericordes oves Dominicas in gregem colligant. Cypr. *Ep.* 67. (*ad* Steph.)

The like Doctrine is that of Pope *Celeſtine* I. in his Epiſtle to the *Epheſine* Synod.

'Ακούσατε ταῦτα παρὰ πάντων εἰς τὸ κοινὸν, κύριοι ἀδελφοί —— ἐν ταύτῃ τῇ φροντίδι σφιγγόμεθα οἱ πανταχοῦ καὶ ἀνὰ πᾶσαν οἰκουμένην τῇ ἐκείνων διαδοχῇ τὸ ὄνομα κυρίου κηρύττοντες —— &c. *Conc.* Eph. *Act.* 2. *p.* 324.

Τοιγαροῦν περισπούδαστόν ἐστι, καὶ προσεκτέον ὅπως καμάτῳ κοινῷ τὰ ἐμπιστευθέντα, καὶ διὰ τῆς Ἀποστολικῆς διαδοχῆς ἕως τοῦ νῦν συσχεθέντα φυλάξωμεν. *Ibid. p.* 325.

In matter of Faith any Biſhop might interpoſe Judgment -- *Theophilus* did proceed to condemn the *Origeniſts* without regard to the Pope.

Vid. Hier. 67. & 78.

Epiphanius did demand ſatisfaction of *John* of *Jeruſalem*.

4. This common right of Biſhops in ſome caſes is confirmed by the nature of ſuch Cenſures, which conſiſted in diſclaiming perſons notoriouſly guilty of Hereſie, Schiſm or Scandal; and in refuſing to entertain communion with them; which every Biſhop, as entitled to the common Intereſts of Faith and Peace, might do

Cypr. Ep. 67.

Ὅσοι παρὰ τοὺς ἐπὶ τῆς πίστεως τῶν Πατέρων τύπους διεπράξαντο ἑαυτοῖς ἐπάγουσι τὰ ἐκ τῶν κανόνων ἐπιτίμια. Thalaſſ. *in Syn.* Chalc. *Act.* 1. *p.* 191.

Ἔχομεν γὰρ τὴν ὑμετέραν ἀγάπην μεμνημένην τῶν πατρικῶν παραδόσεων μηδένα συγχωρεῖν τὰ κεκωλυμένα ποιεῖν, ἀλλὰ καὶ εἴ τις τολμήσειε φανείη πάσῃ δυνάμει ἐναντιοῦσθαι. P. Agapet. *ad* Petr. Hier. (*p.* 24.)

Εἰκότως ἡμεῖς ἐπιστάμενοι τὴν τῶν θείων κανόνων ἐκδίκησιν ἀρχιερεῦσιν μόνον ἁρμόττειν, τὴν δὲ τῆς ὀρθῆς πίστεως οὐ μόνον ἱερωμένοις ἀλλὰ καὶ παντὶ Ὀρθοδόξῳ χριστιανῷ. Menas (*Tom.* 4. *p.* 10.)

Plebs, &c.
Deum metuens —— } Cypr. *Ep.* 68.

Vid. P. Nich. *I. Ep.* 8. (*p.* 506.)

* *Cunctis monachis ab eodem Epiphanio ſcripta venerunt, ut abſque ſatisfactione fidei nullus ei temerè communicaret.* Hier. *Ep.* 61. (*ad* Pammach.) *cap.* 15.

Alicubine dictum, aut tibi alicubi mandatum eſt, quòd ſine ſatisfactione fidei communionem tuam ſubiremus? Ibid.

Quòd tibi non communicemus, fidei eſt. Ibid. cap. 16.

5. Indeed in ſuch a caſe every Chriſtian had a right (yea an obligation) to deſert his own Biſhop. So *John* of *Hieruſalem* having given ſuſpicion of Errour in Faith, *St. *Epiphanius* did write Letters to the Monks of *Paleſtine* not to *communicate with him, till they were ſatisfied of his Orthodoxy.* Upon which account St. *Hierome* living in *Paleſtine* did decline communication with the *Patriarch* thereof; asking him if it *were any where ſaid to him or commanded that without ſatisfaction concerning his faith, they were bound to maintain communion with him.* So every Biſhop, yea every Chriſtian hath a kind of Univerſal Juriſdiction.

6. If any Pope did aſſume more than was allowed in this caſe by the Canons, or was common to other Biſhops of his rank, it was an irregularity and an uſurpation. Nor would Examples, if any were producible, ſerve to juſtifie them; or to ground a right thereto, any more than the extravagant proceedings of other pragmatical and factious Biſhops in the ſame kind (whereof ſo many inſtances can be alledged) can aſſert ſuch a power to any Biſhop.

Theophilus, John of Antioch, Dioſcorus.

7. When the Pope hath attempted in this kind, his power hath been diſavowed, as an illegal, upſtart pretence.

Novam legem, &c. Vid. de Conc. Sard.

8. Other Biſhops have taken upon them, when they apprehended cauſe, to diſcard and depoſe Popes. So did the *Oriental* Faction at *Sardica* depoſe Pope *Julius* for tranſgreſſing, as they ſuppoſed, the Laws of the Church, in foſtering hereticks, and criminal perſons condemned by Synods. So did the Synod of *Antioch* threaten Depoſition to the ſame Pope. So did the Patriarch *Dioſcorus* make ſhew to reject Pope *Leo* from communion. So did St. *Hilary* anathematize Pope *Liberius*.

Soz. 3. 11.
Soz. 3. 8.
Evag. 2. 4.
Hilar. *fragm.*

9. Popes, when there was great occaſion, and they had a great mind to exert their utmoſt power, have not yet preſumed by themſelves, *without joint authority of Synods,* to condemn Biſhops; ſo Pope *Julius* did not preſume to depoſe *Euſebius* of *Nicomedia,* his great Adverſary, and ſo much obnoxious by his patronizing *Arianiſm.* Pope *Innocent* did not cenſure *Theophilus* and his Complices, who ſo irregularly and wrongfully had extruded St. *Chryſoſtome,* although much diſpleaſed with them; but endeavoured to get a General Synod to doe the buſineſs. Pope *Leo I.* (although a man of ſpirit and animoſity ſufficient) would not, without aſſiſtance of a Synod attempt to judge *Dioſcorus,* who had ſo highly provoked him, and given ſo much advantage againſt him, by favouring *Eutyches,* and perſecuting the Orthodox.

An qui in hominem Imperatorem peccaſſe dicebatur, nullâ interveniente Synodo dejici debuerunt? P. Gelaſ. *I. Ep.* 18.

Indeed often we may preſume that Popes would have depoſed Biſhops, if they had thought it regular, or if others commonly had received that opinion, ſo that they could have expected ſucceſs in their attempting it.

But they many times were angry when their horns were ſhort, and ſhewed their teeth when they could not bite.

10. What has been done in this kind by Popes jointly with others, or in Synods, (eſpecially upon advantage, when the cauſe was juſt and plauſible) is not to be aſcribed to the authority of Popes as ſuch. It might be done with their influence, not by their authority: ſo the Synod of *Sardica* (not Pope *Julius*) caſhiered the enemies of *Athanaſius*; ſo the Synod of *Chalcedon* (not Pope *Leo*) depoſed *Dioſcorus*; ſo the *Roman* Synod (not Pope *Celeſtine*) checked *Neſtorius*; and that of *Epheſus* depoſed him. The whole *Weſtern* Synod (whereof he was Preſident) had a great ſway.

Ἡ ἁγία Ῥωμαίων σύνοδος φανερὰ τετύπωκε. Cyril. *ad* Joh. Ant. *Conc.* Eph.— *p* 197. 332. *Syn. p.* 11, 60.

Ἀποστολικὸς θρόνος, καὶ ἡ σύνοδος αὐτοῦ. Conſt. *Sacra. in Syn. VI. p.* 11.
Ἀγάθων Ἐπίσκοπος σὺν πάσαις ταῖς συνόδοις ταῖς ἀνηκούσαις τῇ συνόδῳ τοῦ Ἀποστολικοῦ θρόνου —— *Ibid p.* 60.
Ἁπάσης κατὰ δύσιν συνόδου. *Act.* Eph. *p.* 332.
Sit hæc in te fixa damnatio à me, & ab his qui ſub me conſtituti Epiſcopales Sedes gubernare noſcuntur— *P.* Felix. *ad* Petrum Antioch. *apud* Baron. *Anno* 483. Sect. 68.

11. If Inſtances were arguments of Right, there would be other pretenders to the depoſing power. Particular Biſhops would have it, as we before ſhewed.

12. The People would have the power; for they have ſometimes depoſed Popes themſelves, with effect.

So of Pope *Conſtantine Platina* telleth us, *at length he is depoſed by the people of Rome, being very much provoked by the indignity of the matter.*

Tandem à Sede dejicitur à populo Romano irâ & indignitate rei percito. Plat. *p.* 223. *P.* Leo *VIII. p.* 291. Anaſtaſius Plat. *p.* 131.

13. There are many Inſtances of Biſhops being removed or depoſed by the *Imperial* authority. This power was indeed neceſſarily annexed to the *Imperial* dignity; for all Biſhops being Subjects of the Emperour, he could diſpoſe of their perſons, ſo as not to ſuffer them to continue in a place, or to put them from it, as they demeaned themſelves, to his ſatisfaction or otherwiſe, in reference to publick utility. It is reaſonable, if they were diſloyal or diſobedient to him, that he ſhould not ſuffer them to be in places of ſuch influence, whereby they might pervert the people to diſaffection. It is fit that he ſhould deprive them of temporalties.

The example of *Solomon* depoſing *Abiathar*.

1 Kings 2. 35.

Conſtantine M. * *commanded Euſebius and Theogonius to depart out of the Cities over which they preſided as Biſhops.*

Εὐσέβιον δὲ καὶ Θεόγνιον φεύγειν προσέταξεν ἃς ἐπεσκόπουν πόλεις. Soz. 1. 21. Τότε μὲν ἔξω καθῃρέθησαν, καὶ τῶν πόλεων ἐξηλάθησαν. Theodor. 1. 20.

* He threatned *Athanaſius* to depoſe him— ἐὰν γὰρ γνῶ ὡς κεκώλυκάς τινας αὐτῶν τῆς Ἐκκλησίας μεταποιουμένους ἢ ἀπείρξας τὴν εἴσοδον, ἀποστελῶ παραχρῆμα τὸν καθαιρήσοντά σε ἐξ ἐμῆς κελεύσεως, καὶ τῶν τόπων μεταστήσοντα. Socr. 1. 27. Athanaſ. *Apol.* 2. *p.* 778.

Conſtantius depoſed *Paulus* of *Conſtantinople*.

Τὸν Παῦλον σχολάζειν ἐποίησεν. Socr. 2. 7.

Conſtantius ejected all that would not ſubſcribe to the Creed of *Ariminum*.

Τὴν δὲ ἔκδοσιν τῆς ἀναγνωσθείσης ἐν Ἀριμίνῳ πίστεως ἐκέλευσεν εἰς τὰς περὶ Ἰταλίαν Ἐκκλησίας ἐκπέμπεσθαι, προστάξας τοὺς μὴ βουλομένους ὑπογράφειν αὐτῇ, ἐξωθεῖσθαι τῶν Ἐκκλησιῶν, καὶ εἰς τοὺς τόπους αὐτῶν ἑτέρους ἀντικαθίστασθαι. Socr. 2. 37.

The Emperour *Leo* depoſed *Timotheus Ælurus*, for which Pope *Leo* did highly commend and thank him.

The Emperours diſcarded divers Popes.

Evag. 2. 11. *Lib. cap.* 15. *P.* Leo *I. Epiſt.* 99.

Conſtantius baniſhed Pope *Liberius*, and cauſed another to be put in his room.

Lib. cap. 22.
Evag. 4. 41.
Evag 4. 11.

Otho put out *John* the Twelfth.

Juſtinian depoſed Pope *Silverius*, and baniſhed Pope *Vigilius.*

Juſtinian baniſhed *Anaſtaſius* Biſhop of *Antioch*, extruded *Anthimus* of *Conſtantinople*, and *Theodoſius* of *Alexandria.*

Neither indeed was any great Patriarch effectually depoſed without their power or leave.

Flavianus was ſupported by *Theodoſius* againſt the Pope.

Dioſcorus ſubſiſted by the power of *Theodoſius Junior.*

Εἰ παρασταίη τῷ θειοτάτῳ, καὶ εὐσεβεστάτῳ ἡμῶν δεσπότῃ. *Act.* 2. *p.* 202.

The Depoſition of *Dioſcorus* in the Synod of *Chalcedon* was voted with a reſerve of, *If it ſhall pleaſe our moſt ſacred and pious Lord.*

In effect the Emperours depoſed all Biſhops which were ordained beſide their general Laws: as *Juſtinian* having preſcribed conditions and qualifications concerning the Ordinations of Biſhops, ſubjoineth, *But if any Biſhop be ordained without uſing our formentioned conſtitution, we command you that by all means he be removed from his Biſhoprick.*

Si quis autem citra memoratam obſervationem Epiſcopus ordinetur, jubemus hunc omnibus modis Epiſcopatu depelli. Juſtin. *Novell.* 123. *cap.* 1.

14. The Inſtances alledged to prove the Pope's Authority in this caſe, are inconcludent and invalid.

They alledge the caſe of *Marcianus* Biſhop of *Arles*; concerning whom (for abetting *Novatianiſm*) St. *Cyprian* doth exhort Pope *Stephanus*, that he would direct Letters to the Biſhops of *Gaul*, and the people of *Arles*, that he being for his ſchiſmatical behaviour removed from communion, another ſhould be ſubſtituted in his room.

Cypr. *Ep.* 67.
Dirigantur in Provinciam & ad plebem Arelate conſiſtentem literæ, quibus abſtento Marciano alius in ejus locum ſubſtituatur——

The *Epiſtle*, grounding this Argument, is queſtioned by a great Critick; but I willingly admit it to be genuine, ſeeing it hath the ſtyle and ſpirit of St. *Cyprian*, and ſuteth his Age, and I ſee no cauſe why it ſhould be forged; wherefore omitting that defence, I anſwer, that the whole matter being ſeriouſly weighed, doth make rather againſt the Pope's cauſe than for it; for if the Pope had the ſole or Sovereign authority of rejecting Biſhops, why did the *Gauliſh* Biſhops refer the matter to St. *Cyprian*? why had *Marcianus* himſelf a recourſe to him?

St. *Cyprian* doth not aſcribe to the Pope any peculiar authority of Judgment or Cenſure, but a common one, which himſelf could exerciſe, which all Biſhops might exerciſe, *It is* (ſaith he) *our part to provide and ſuccour in ſuch a caſe*; for *therefore is the body of Prieſts ſo numerous*, that ——*by joint endeavour they may ſuppreſs hereſies and ſchiſms.*

Cui rei noſtrum eſt conſulere, & ſubvenire——
Idcircò copioſum eſt corpus Sacerdotum—
Quando ipſe eſt ab univerſis Sacerdotibus judicatus——

The caſe being ſuch, St. *Cyprian* earneſtly doth move Pope *Stephanus* to concur in exerciſe of Diſcipline on that Schiſmatick; and to proſecute effectually the buſineſs by his Letters; perſuading his fellow-Biſhops in *France*, *that they would not ſuffer Marcianus to inſult over the College of Biſhops*; (for to them it ſeemeth the tranſaction did immediately belong.)

Facere te oportet pleniſſimas literas ad coEpiſcopos noſtros in Galliis conſtitutos, nè ultra Marcianum Collegio noſtro inſultare patiantur.——

To doe thus St. *Cyprian* implieth and preſcribeth to be the Pope's ſpecial duty, not onely out of regard to the common Intereſt, but for his particular concernment in the caſe; that ſchiſm having been firſt advanced againſt his Predeceſſors.

Multo magis tu——

St. *Cyprian* alſo (if we mark it) covertly doth tax the Pope of negligence, in not having ſoon enough joined with himſelf and the community of Biſhops in cenſuring that Delinquent.

Quod nedum videatur à nobis abſtentus.

We may add, that the Church of *Arles* and *Gaul*, being near *Italy*, the Pope may be allowed to have ſome greater ſway there, than otherwhere in more diſtant places; ſo that St. *Cyprian* thought his Letters to quicken Diſcipline there, might be proper and particularly effectual.

Theſe things being duly conſidered, what advantage can they draw from this Inſtance? doth it not rather prejudice their cauſe, and afford a conſiderable objection againſt it?

We may obſerve, that the ſtrength of their argumentation mainly conſiſteth in the words *quibus abſtento*, the which (as the drift of the whole *Epiſtle*, and parallel expreſſions therein do ſhew) do ſignifie no more, than *quibus efficiatur ut abſtento*, which may procure him to be excommunicated, not *quæ contineant abſtentionem*, which *contain excommunication*, as P. *de Marca* gloſſeth; although admitting that ſenſe, it would not import much, ſeeing only thereby the Pope would have ſignified his conſent with other Biſhops; wherefore *de Merca* hath no great cauſe to blame us, that we do *not deprehend any magnificent thing in this place for the dignity of the Papal See*; indeed he hath, I muſt confeſs, better eyes than I, who can ſee any ſuch mighty things there for that purpoſe.

Marc. 7. 1.6.

As for the ſubſtitution of another in the room of *Marcianus*, that was a conſequent of the excommunication; and was to be the work of the Clergy and people of the place; for when by common judgment of Catholick Biſhops any Biſhop was rejected, the people did apply themſelves to chuſe another.

I adjoin the Reſolution of a very learned writer of their communion, in theſe words,

In this caſe of Marcianus Biſhop of Arles, if the right of excommunication did belong ſolely to the Biſhop of Rome, wherefore did Fauſtinus Biſhop of Lyons advertiſe Cyprian Biſhop of Carthage, who was ſo far diſtant, concerning thoſe very things touching Marcianus, which both Fauſtinus himſelf, and other Biſhops of the ſame Province, had before ſent word of to Stephen (Biſhop of Rome) who lived neareſt, being moreover of all Biſhops the chief? It muſt either be ſaid that this was done becauſe of Stephen's negligence; or what is more probable, according to the diſcipline then uſed in the Church, that all Biſhops of neighbouring places, but eſpecially thoſe preſiding over the moſt eminent Cities, ſhould join their Counſels for the welfare of the Church, and that Chriſtian Religion might not receive the leaſt damage in any of its affairs whatſoever: Hence it was that in the caſe of Marcianus Biſhop of Arles, the Biſhop of Lyons writ Letters to the Biſhop of Rome and Carthage; and again, that the Biſhop of Carthage, as being moſt remote, did write to the Biſhop of Rome as being his brother and Collegue, who by reaſon of his propinquity might more eaſily know and judge of the whole matter.

In hac Marciani Epiſcopi Arelatenſis cauſa ſi jus abſtinendi ſive excommunicandi competebat ſoli Epiſcopo Romano, cur Fauſtinus Epiſcopus Lugdunenſis Cypriano Epiſcopo Carthaginienſi longe diſſito ſemel atque iterum ſignificat ea de Marciano, quæ jam utique ipſe Fauſtinus & alii ejuſdem Provinciæ Epiſcopi nunciaverant Stephano proximiori, & omnium Epiſcoporum principi? Dicendum igitur factum id fuiſſe aut per negligentiam Stephani; aut quod magis videtur, per diſciplinam quæ tunc in Eccleſia vigebat, ut omnes quidem in circumpoſitis locis, ſed præſertim Urbium clariſſimarum Epiſcopi in commune conſulerent Eccleſiæ, viderentque nè quid detrimenti res Chriſtiana Catholica caperet. Itaque ſuper iſto Marciani Arelatenſis facinore, Lugdunenſem Epiſcopum ad Romanum & Carthaginienſem dediſſe literas, iſtum veró ut remotiſſimum dediſſe vitiſſim ſuas ad Romanum, ut fratrem & Collegam, qui in propinquo faciliùs poſſet de negotio & cognoſcere & ſtatuere. Rigalt. in Cypr. *Ep.* 67.

The other Inſtances are of a later date (after the Synod of *Nice*) and therefore of not ſo great weight; yea their having none more ancient to produce, doth ſtrongly make againſt the antiquity of this right; it being ſtrange, that no memory ſhould be of any depoſed thereby for above three hundred years, but however ſuch as they are, they do not reach home to the purpoſe.

They alledge *Flavianus* Biſhop of *Antioch* depoſed by Pope *Damaſus*, as they affirm. But it is wonderful they ſhould have the face to mention that Inſtance; the ſtory in ſhort being this, *The Great Flavianus* (a moſt worthy and Orthodox Prelate, whom St. *Chryſoſtome* in his Statuary Orations doth ſo highly commend and celebrate) being ſubſtituted in the place of *Meletius by the Quire of Biſhops*; a party did adhere to *Paulinus*; and after his deceaſe they ſet up *Evagrius*, ordaining him (as *Theodoret*, who was beſt acquainted with paſſages on that ſide of Chriſtendom, reporteth) againſt many Canons of the Church.

Τῷ μεγάλῳ Φλαβιανῷ χαλεπαίνοντες —— Theod.

Theod. 5. 23. Socr. 5. 15. Soz. 8. 3.

Yet with this party, the *Roman* Biſhops, *not willing to know any of theſe things*, (three of them in order, *Damaſus*, *Siricius*, *Anaſtaſius*) did conſpire, inſtigating the Emperour againſt *Flavianus*; and reproaching him as *ſupporter of a Tyrant againſt the Laws of Chriſt*.

Ἀλλ' ὅμως τούτων οὐδὲν εἰδέναι θέλοντες τὴν Εὐαγρίου μὲν κοινωνίαν ἠσπάζοντο, κατὰ Φλαβιανοῦ τὰς βασιλικὰς ἐκίνησαν ἀκοάς. Theod. *Ib.*

But the Emperour having called *Flavianus* to him, and received much ſatisfaction in his demeanour and diſcourſe, did demand and ſettle him in his place; *The Emperour* (ſaith *Theodoret*) *wondring at his courage and his wiſdom, did command him to return home, and to feed the Church committed to him*; at which proceeding when the *Romans* afterward did grumble, the Emperour gave them ſuch reaſons and advices that they complyed and did entertain communion with *Flavianus*.

Αὐτοῦ καὶ τὴν ἀνδρείαν καὶ τὴν σοφίαν θαυμάσας ὁ βασιλεὺς, τὴν ἐνεγκοῦσαν καταλαβεῖν, καὶ τὴν ἐγχειρισθεῖσαν ποιμαίνειν Ἐκκλησίαν ἐκέλευσε. Theod. *Ib.*

It is true, that upon their ſuggeſtions and clamours, the Emperour was moved at firſt to order that *Flavianus* ſhould go to *Rome*, and give the Weſtern Biſhops ſatisfaction: but after that he underſtood the quality of his plea, he freed him of that trouble, and without their allowance ſettled him in his *See*.

Here is nothing of the Pope's depoſing *Flavianus*; but of his embracing in a Schiſm the ſide of a Competitour, it being in ſuch a caſe needful that the Pope or any other Biſhop ſhould chuſe with whom he muſt communicate, and conſequently muſt diſclaim the other; in which choice the Pope had no good ſucceſs; not depoſing *Flavianus*, but vainly oppoſing him; wherefore this allegation is ſtrangely impertinent, and well may be turned againſt them.

Indeed in this Inſtance, we may ſee how fallible that *See* was in their judgment of things, how raſh in taking parties and fomenting diſcords; how pertinacious in a bad cauſe, how peeviſh againſt the common ſenſe of their brethren; (eſpecially conſidering, that before this oppoſition of *Flavianus* the Fathers of *Conſtantinople* had in their Letter to Pope *Damaſus* and the *Occidental* Biſhops approved, and commended him to them; highly aſſerting the legitimateneſs of his Ordination;) In fine, how little their authority did avail with wiſe and conſiderate Perſons, ſuch as *Theodoſius M.* was.

Theod. 5. 9. —— οἵ τε τῆς ἐπαρχίας, καὶ τῆς ἀνατολικῆς διοικήσεως συνδραμόντες κανονικῶς ἐχειροτόνησαν —— ἥντινα ἔνθεσμον χειροτονίαν ἐδέξατο καὶ τὸ τῆς συνόδου κοινόν.

Socr. 5. 15. Marc. 3. 14. Sect. 1.

De Merca repreſenteth the matter ſomewhat otherwiſe out of *Socrates*; but take the matter as *Socrates* hath it and it ſignifieth no more, than that both *Theophilus* and *Damaſus* would not entertain communion with *Flavianus*, as being uncapable of the Epiſcopal Order, for having violated his Oath and cauſed a diviſion in the Church of *Antioch*: what is this to judicial Depoſition? and how did *Damaſus* more depoſe him than *Theophilus*, who upon the ſame diſſatisfaction did in like manner forbear communion? whenas indeed a wiſer and better man than either of them, St. *Chryſoſtome*, did hold communion with him, and did at length (ſaith *Socrates*, not agreeing with *Theodoret*) reconcile him to them both.

They alledge the Depoſition of *Neſtorius*. But who knoweth not, that he was for heretical Doctrine depoſed in and by a General Synod? *Pope *Celeſtine* did indeed threaten to withdraw his communion, if he did not renounce his errour. But had not any other Biſhop ſufficient authority to deſert a perverter of the faith? †Did not his own Clergy doe the ſame, being commended by Pope *Celeſtine* for it? ||Did not *Cyril* in writing to Pope *Celeſtine* himſelf affirm, that he might before have declared, that he could not communicate with him? Did *Neſtorius* admit the Pope's judgment? no, as the Papal Legates did complain, * *He did not admit the conſtitution of the Apoſtolical Chair.* Did the Pope's Sentence obtain effect? No, not any; for notwithſtanding his threats, *Neſtorius* did hold his place till the Synod; the Emperour did ſeverely rebuke *Cyril* for his fierceneſs, (and implicitly the Pope) and did order that no change ſhould be made, till the Synod ſhould determine in the caſe; not regarding the Pope's judgment: So that this inſtance may well be retorted, or uſed to prove the inſignificancy of Papal authority then.

* Γινώσκετε, ὅτι αὐτὸς τὴν ἡμετέραν κοινωνίαν ἔχειν οὐ δυνήσεται, εἰ μὴ —— P. Celeſt. *ad* Cyril. *in Conc.* Eph. *Act.* *p.* 281.

Παντελῶς ἀπὸ τοῦ συνεδρίου ἡμῶν, καὶ τῆς χριστιανῶν συνόδου ἀποκλεισθήσῃ, ἐὰν μὴ εὐθέως τὰ κακῶς εἰρημένα ὑπὸ σοῦ διορθώσῃς. *Ibid. Epiſt. ad* Neſt. *p.* 186.

Ἀπὸ τῆς ἡμετέρας κοινωνίας ἀποχωρίζομεν. (*ad* Joh. Ant. *p.* 196.)

† Μακαρία δὲ ὅμως ἡ ἀγέλη, ἣ παρέσχεν ὁ κύριος κρίνειν περὶ τῆς ἰδίας νομῆς. *P.* Celeſt. *ad Clerum, &c. Conſt. Act.* Eph. *p.* 190.

|| Ἐγὼ δὲ ὁμολογῶ καί τι βουληθεὶς συνοδικῷ γράμματι φανερὸν αὐτῷ καταστῆσαι, ὅτι τῷ ταῦτα λέγοντι καὶ φρονοῦντι κοινωνεῖν οὐ δυνάμεθα. Cyril. *Ep. and* Celeſt. *Act.* Eph. *p.* 177.

* Τὸν τύπον τῆς Ἀποστολικῆς καθέδρας οὐκ ἐδέξατο. *Conc.* Eph. *Act.* 3. *p.* 331.

Vid. Theodoſ. 2. *Epiſt. in Conc.* Eph. *p.* 224, & 225.

They alledge alſo *Dioſcorus* of *Alexandria* depoſed by Pope *Leo*: but the caſe is very like to that of *Neſtorius*, and argueth the contrary to what they intend; He was, for his miſdemeanours, and violent countenancing of hereſie, ſolemnly in a General Synod accuſed, tried, condemned and depoſed; the which had long before been done, if in the Pope, his profeſſed and provoked Adverſary, there had been ſufficient power to effect it.

Bellarmine alſo alledgeth Pope *Sixtus* III. depoſing *Polycronius* Biſhop of *Jeruſalem*: But no ſuch *Polycronius* is to be found in the Regiſters of Biſhops then, or in the Hiſtories of that buſie time, between the two great Synods of *Epheſus* and *Chalcedon*; and the *Acts* of *Sixtus*, upon which this allegation is grounded, have ſo many inconſiſtences, and ſmell ſo rank of forgery, that no conſcionable noſe could endure them; and any *prudent man* (as *Binius* himſelf confeſſeth) *would aſſert them to be ſpurious*. Wherefore *Baronius* himſelf doth reject and deſpiſe them; who gladly would loſe no advantage for his Maſter. Yet Pope *Nicholas* I. doth precede *Bellarmine* in citing this traſh; no wonder, that being the Pope, who did avouch the wares of *Iſidore Mercator*.

Baron. *Ann.* 433. Sect. 58, 39.

P. Nich. *I. Epiſt.* 8. (*ad* Mich.)

They alledge *Timotheus* the Uſurper of *Alexandria* depoſed by Pope *Damaſus*; and they have indeed the ſound of words atteſting to them; *Theſe are Heads upon which the B. Damaſus depoſed the Hereticks Apolinarius, Vitalius and Timotheus.*

Fac. Herm. *p.* 150.

Ταῦτά ἐστι τὰ κεφάλαια ἐφ' οἷς ὁ τρισμακάριος Δάμασος καθεῖλεν Ἀπολλιναρίους, καὶ Βιταλίους, καὶ Τιμόθεον τοὺς αἱρετικούς. [illegible] *ad* Rufum. *apud* Bin. *p.* 396.

The truth is, that *Apolinarius*, with divers of his Diſciples, in a great Synod at *Rome*, at which *Petrus* Biſhop of *Alexandria* together with *Damaſus* was preſent, was condemned and diſavowed for heretical Doctrine; whence *Sozomen* ſaith that *the Apolinarian Hereſie was by Damaſus and Peter, at a Synod in Rome, voted to be excluded from the Catholick Church.*

Μαθὼν οὖν ταύτην τὴν αἵρεσιν εἰς πλλοὺς ἕρπειν προεστὼς Δάμασος ὁ Ῥωμαίων ἐπίσκοπος, καὶ Πέτρος ὁ Ἀλεξανδρείας, συνόδου γενομένης ἐν Ῥώμῃ ἀλλοτρείαν τῆς καθόλου Ἐκκλησίας ἐψηφίσαντο. Soz. 6. 25.

On which account if we conclude that the Pope had an authority to depoſe Biſhops, we may by like reaſon infer that every Patriarch and Metropolitan had a power to doe the like; there being ſo many Inſtances of their having condemned and diſclaimed Biſhops ſuppoſedly guilty of hereſie; as particularly *John* of *Antioch*, with his convention of *Oriental* Biſhops, did pretend to depoſe *Cyril* and *Memnon* as guilty of the ſame *Apolinarian* hereſie; alledging that *to exſcind them was the ſame thing as to ſettle Orthodoxy.* The which Depoſition was at firſt admitted by the Emperour.

Τὸ καὶ τούτους ἐκκόψαι οὐδὲν ἕτερόν ἐστι ἢ ὀρθοδοξίαν στῆσαι. *Relat. Orient. ad Imp. in Act.* Eph. *p.* 380. Ὅθεν καὶ νῦν τὴν γνωσθεῖσαν παρὰ τῆς Εὐσεβείας ὑμῶν Νεστορίου, καὶ Κυρίλλου καὶ Μέμνονος καθαίρεσιν ἐδεξάμεθα. *Act. p.* 385.

Ann. 536. Vict. Tun.

The next Inſtance is of Pope *Agapetus* (in *Juſtinian*'s time, for ſo deep into time is *Bellarmine* fain to dive for it) depoſing *Anthimus* Biſhop of *Conſtantinople.* But this Inſtance being ſcanned will alſo prove ſlender and lame. The caſe was this: *Anthimus* having deſerted his charge at *Trabiſonde* did creep into the See of *Conſtantinople* (a courſe then held irregular and repugnant to the Canons) and withall he had imbibed the *Eutychian* hereſie. Yet for his ſupport he had wound himſelf into the favour of the Empreſs *Theodora*, *a countenancer of the *Eutychian* Sect. Things ſtanding thus, Pope *Agapetus* (as an Agent from *Rome* to crave ſuccour againſt the *Goths* preſſing and menacing the City) did arrive at *Conſtantinople.* Whereupon the Empreſs deſired of him to ſalute and conſort with *Anthimus.* But he, by petitions of the Monks, &c. underſtanding how things ſtood, did refuſe to doe ſo, except *Anthimus would return to his own charge, and profeſs the Orthodox doctrine.* Thereupon the Emperour joined with him to extrude *Anthimus* from *Conſtantinople*, and to ſubſtitute *Menas.* *He* (ſay the Monks in their Libel of requeſt to the Emperour) *did juſtly thruſt this Anthimus from the Epiſcopal Chair of this City; your Grace affording aid and force both to the Catholick faith, and the divine Canons.* The act of *Agapetus* was (according to his ſhare in the common Intereſt) to declare *Anthimus* in his judgment uncapable of Catholick communion and of Epiſcopal Function by reaſon of his heretical Opinions, and his tranſgreſſion of Eccleſiaſtical Orders; which moved *Juſtinian* effectually to depoſe, and extrude him; *You* (ſay they) *fulfilling that which he juſtly and canonically did judge, and by your general edict confirming it; and forbidding that hereafter ſuch things ſhould be attempted* —— And *Agapetus* himſelf ſaith* that it was done by *the Apoſtolical authority and the aſſiſtance of the moſt faithfull Emperours.* The which proceeding was completed by Decree of the Synod under *Menas*, and that again was confirmed

* Evag. 4. 10.

Denique petentibus Principibus, ut Anthimum Papa in ſalutatione & communicatione ſuſciperet; ille fieri inquit poſſe, ſi ſe libello probaret orthodoxum, & ad Cathedram ſuam reverteretur. Lib. c. 21.

Τὰ κατὰ τῆς Ἐκκλησίας ἀθέσμως τολμώμενα μαθὼν —— *Libell. Monach. p.* 7.

Ἀλλὰ τοῦτον δικαίως ἐξωθήσας τοῦ τῆς δὲ τῆς πόλεως ἱερατικοῦ θρόνου, συνεπαμυνούσης, καὶ συνεπιρρωσάσης τῇ τε καθολικῇ πίστει καὶ τοῖς θείοις κανόσι τῆς ὑμετέρας εὐσεβείας —— *Ib.*

Et. Syn. decr. p. 43.

Imper. Sanct. p. 128.

Ἀποφηνάμενος — μήτε καθολικοῦ μήτε ἱερέως αὐτὸν ἔχειν τὸ ὄνομα. Synodi Dec. *p.* 43.

Τὰ οὖν παρ' ἐκείνου δικαίως καὶ κανονικῶς κεκριμένα πληροῦντες, καὶ διὰ γενικῆς ὑμῶν νομοθεσίας κυροῦντες, καὶ τὰ τοιαῦτα τοῦ λοιποῦ τολμᾶσθαι ἀπαγορεύοντες —

* Τῆς δὲ ἐν Κωνσταντινουπόλει καθέδρας τὴν ὕβριν βοηθοῦντος τοῦ Θεοῦ, τῇ Ἀποστολικῇ αὐθεντίᾳ, καὶ τῶν πιστοτάτων βασιλέων τῇ βοηθείᾳ διορθώσαμεν. *p.* 24.

firmed by the Imperial Sanction. Whence *Evagrius* reporting the ſtory, doth ſay concerning *Anthimus* and *Theodoſius* of *Alexandria*, that *becauſe they did croſs the Emperour's commands, and did not admit the decrees of Chalcedon, they both were expelled from their Sees.*

Ὅμως δ᾽ οὖν ὡς ἀντικρὺ τῶν (l. ἀντὶ τῶν τοῦ) βασιλέως κελευσμάτων ἰόντες καὶ μὴ δεχόμενοι τὰ ἐν Χαλκηδόνι συντεθειμένα, ἄμφω τῶν οἰκείων ἐξελαθήτην θρόνων. Evag. 4. 11.

It ſeemeth by ſome paſſages in the *Acts*, that before *Agapetus* his intermedling, * the Monks and † Orthodox Biſhops had condemned and rejected *Anthimus*; according to the common Intereſt, which they aſſert all Chriſtians to have in regard to the common Faith.

* *p* 10. † *p*.16.

As for the ſubſtitution of *Menas* it was performed *by the choice and ſuffrage of the Emperour, the Clergy, Nobles, and People conſpiring*; the Pope onely (which another Biſhop might have done) ordaining or conſecrating him; Then (ſaith *Liberatus*) *the Pope by the Emperour's favour did ordain Menas Biſhop, conſecrating him with his hand.* And *Agapetus* did glory in this, as being the firſt Ordination made of an *Eaſtern* Biſhop by the hands of a *Pope*: *And this* (ſaid the Pope) *we conceive doth add to his dignity, becauſe the Eaſtern Church never ſince the time of the Apoſtle Peter did receive any Biſhop beſides him by the impoſition of hands of thoſe who ſate in this our Chair.*

Κατ᾽ ἐκλογὴν καὶ ψῆφον τῶν εὐσεβεστάτων ἡμῶν βασιλέων, καὶ τοῦ εὐαγοῦς τοῦ δὲ τῆς ἁγιωτάτης Ἐκκλησίας κλήρου——.

Tunc Papa Principis favore Menam pro eo ordinavit Antiſtitem, conſecrans eum manu ſuâ—— Lib. cap 21.

Ὅντινα τῶν καλλινικοτάτων βασιλέων ἐπηγλάϊσεν ἡ ἐκλογὴ——*Act. p.* 24.

Καὶ τοῦτο δὲ πιστεύομεν τῇ αὐτοῦ ἀξίᾳ προστεθεῖναι, ὅτι περ ἐκ τῶν χρόνων τοῦ Ἀποστόλου Πέτρου οὐδένα ἄλλον οὐδέποτε Ἐκκλησία Ἀνατολικὴ ἐδέξατο Ἐπίσκοπον τοῦ χερσὶ τῆς ἡμετέρας καθέδρας χειροτονηθέντα—— *p.* 24.

If we compare the Proceedings of *Agapetus* againſt *Anthimus* with thoſe of *Theophilus* againſt St. *Chryſoſtome*; they are (except the cauſe and qualities of perſons) in all main reſpects and circumſtances ſo like, that the ſame reaſon, which would ground a pretence of Univerſal Juriſdiction to one, would infer the ſame to the other.

Baronius alledgeth *Acacius* Biſhop of *Conſtantinople* depoſed by Pope *Felix* III. But Pope *Gelaſius* aſſerteth, that any Biſhop might, in execution of the Canons, have diſclaimed *Acacius*, as a favourer of Hereticks. And *Acacius* did not onely refuſe to ſubmit to the Pope's Juriſdiction, but ſlighted it. And the Pope's act was but an attempt, not effectual; for *Acacius* dyed in poſſeſſion of his *See*.

Baron. *Ann.* 484. Sect. 19. *Vid.* P Felic. *III. Ep.* 6. P. Gelaſ. *Ep.* 4.

Ad cujus præcipuè vocatus examen vel venire vel mittere non curavit. Gelaſ. *Ep.* 13.

VIII. If Popes were Sovereigns of the Church, they could effectually, whenever they ſhould ſee it juſt and fit,*abſolve--- reſtore any Biſhop excommunicated from the Church, or depoſed from his Office by Eccleſiaſtical Cenſure; for Relief of the Oppreſſed, or Clemency to the Diſtreſſed, are noble Flowers in every Sovereign Crown.

* When a Biſhop was unjuſtly cenſured upon malice or miſtake--—— when he did repent of his errour or miſcarriage—— when the caſe would upon any account bear favour or Pity———

Wherefore the Pope doth aſſume this power, and reſerveth it to himſelf as his ſpecial Prerogative; *'Tis*, ſays *Baronius*, *a privilege of the Church of Rome onely, that a Biſhop depoſed by a Synod, may without another Synod of a greater number be reſtor'd by the Pope*; and Pope *Gelaſius* I. ſays, *That the See of Saint Peter the Apoſtle has a right of looſing whatever the Sen-*

Privilegium quidem ſolius Eccleſiæ Romanæ eſſe reperitur, ut depoſitus à Synodo Epiſcopus abſque alia Synodo majoris numeri reſtitui poſſit per Romanum Pontificem. Baron. *Ann.*449. Sect. 127.

Quorumlibet Sententiis ligata Pontificum Sedes B. Petri Apoſtoli jus habet reſolvendi. P. Gelaſ. *I. Ep.*13.

tences of other Biſhops have bound---- That the Apoſtolick See, according to frequent ancient cuſtome, had a power, no Synod preceding, to abſolve thoſe whom a Synod had unjuſtly condemned, and without a Council to condemn thoſe who deſerv'd it.

Sedes Apoſtolica frequenter more majorum, etiam ſine ulla Synodo præcedente & abſolvendi quos Synodus iniquè damnaverat, & damnandi nullâ exiſtente Synodo quos oportuit habuit facultatem—— Ibid.

It was an old pretence of Popes, that Biſhops were not condemned, except the Pope did conſent, renouncing communion with them. So Pope *Vigilius* ſaith of St. *Chryſoſtome* and *Flavianus*, that *although they were violently excluded, yet were they not look'd upon as condemned, becauſe the Biſhops of Rome always inviolably kept communion with them.*

— Qui licèt violenter excluſi ſunt, non tamen pro damnatis ſunt habiti, eò quòd ſemper inviolatam eorum communionem Rom. Pontifices ſervaverant. P. Vigilius *in Conſtit.* Athan. *&c.*

And before him Pope *Gelaſius* ſaith, that *the Pope by not conſenting to the condemnation of Athanaſius, Chryſoſtome, Flavianus, did abſolve them.*

Quem (Johannem Chryſ.) Sedes Apoſtolica etiam ſola, quia non conſenſit, abſolvit. P. Gelaſ. *Ep.* 3.

But ſuch a power of old did not belong to him. For,

1. There is not extant any ancient Canon of the Church, nor apparent footſteps of cuſtome allowing ſuch a power to him.

2. Decrees of Synods (*Provincial* in the former times, and *Dioceſan* afterwards) were inconſiſtent with, or repugnant to ſuch a power, for judgments concerning Epiſcopal Cauſes were deemed irrevocable, and appointed to be ſo by Decrees of divers Synods; and conſequently no power was reſerved to the Pope of thwarting them by Reſtitution of any Biſhop condemned in them.

*Can. Apoſt.*10, 11, 12, 13.
Conc. Nic. *Can.* 5. Sard. 16, 17.
Cod. Afr. 9. *Conc.* Antioch. 6, 15.
Evag. 2. 4.

3. The *Apoſtolical* Canons (which at leaſt ſerve to prove or illuſtrate ancient Cuſtome) and divers *Synodical* Decrees did prohibit entertaining communion with any perſon condemned or rejected by canonical Judgment; without exception, or reſervation of power of infringing or relaxing that Prohibition; and Pope *Gelaſius* himſelf ſays, *That he who had polluted himſelf by holding communion with a condemned perſon, did partake of his condemnation.*

Damnati hominis communione pollutus, damnationis ejus factus eſt particeps. P. Gelaſ. *Ep.* 13. (*p.* 640.)

4. Whence in elder times Popes were oppoſed and checked when they offered to receive Biſhops rejected in particular Synods. So St. *Cyprian* declared the Reſtitution of *Baſilides* by Pope *Stephanus* to be null. So the Fathers of the *Antiochene* Synod did reprehend Pope *Julius* for admitting *Athanaſius* and *Marcellus* to communion, or avowing them for Biſhops, after their condemnation by Synods. And the *Oriental* Biſhops of *Sardica* did excommunicate the ſame Pope for communicating with the ſame perſons. Which Inſtances do ſhew, that the Pope was not then undoubtedly, or according to common opinion endowed with ſuch a power.

Cypr. *Ep.* 68.

But whereas they do alledge ſome Inſtances of ſuch a power, I ſhall premiſe ſome general Conſiderations apt to clear the buſineſs, and then apply anſwers to the particular Allegations.

1. Reſtitution commonly doth ſignifie no more, than acknowledging a perſon (although rejected by undue Sentence) to be *de jure* worthy of communion, and capable of the Epiſcopal Office; upon which may be conſequent an Obligation to communicate with him, and to allow him his due Character; according to the Precept of Saint *Paul, follow righteouſneſs, faith, charity, peace with them that call upon the Lord with a pure heart.*

2 Tim. 2. 22.

This may be done, when any man notoriouſly is perſecuted for the Truth and Righteouſneſs. Or when the iniquity and malice of pretended judges are apparent, to the oppreſſion of Innocence. Or when the Proceſs is extremely irregular: as in the caſes of *Athanaſius*, of St. *Chryſoſtome*,---And this is not an act of Juriſdiction, but of Equity and Charity; incumbent on all Biſhops: and there are promiſcuous Inſtances of Biſhops practiſing it. Thus *Socrates* ſaith, that *Maximus* Biſhop of *Jeruſalem did reſtore communion and dignity to Athanaſius.* And ſo *Cyril* of *Alexandria* and *John* of *Antioch*, being reconciled and reduced to a good underſtanding of each other, *did reſtore to each other their Sees*; reſcinding the Cenſures, which in heat they had denounced each on other. Which ſheweth that Reſtitution is not always taken for an act of Juriſdiction; wherein one is Superiour to another; for thoſe perſons were in rank and power co-ordinate.

Ἀποδίδωσι καὶ αὐτὸς τὴν κοινωνίαν Ἀθανασίῳ καὶ τὴν ἀξίαν. Socr. 2. 24.

Ἀλλήλοις τοὺς θρόνους ἀπέδοσαν. Socr. 7. 33.

2. Reſtitution ſometime doth import no more than a conſiderable influence toward the effects of reſtoring a perſon to communion or Office; no judicial act being exerciſed about the caſe---- *The Emperour writing that Paulus and Athanaſius ſhould be reſtor'd to their Sees, availed nothing*---- That was a Reſtitution without effect.

Γράμματος τοῦ βασιλέως, ὥστε ἀποδοθῆναι Παύλῳ καὶ Ἀθανασίῳ τοὺς οἰκείους τόπους οὐδὲν πλέον ἤνυσεν. Socr. 2. 20.

Thus a*Popes avowing the Orthodxy, or Innocence, or Worth of a perſon, after a due information about them, (by reaſon of the Pope's eminent rank in the Church, and the regard duly had to him) might ſometimes much conduce to reſtore a perſon; and might obtain the name of Reſtitution, by an ordinary ſcheme of ſpeech.

3. Sometimes perſons ſaid to be reſtored by Popes are alſo ſaid to be reſtored by Synods, with regard to ſuch inſtance or teſtimony of Popes in their behalf. In which caſe the Judicial Reſtitution, giving right of Recovery and completion thereto, was the act of the Synod.

Note, It is an ordinary ſtyle of Votes in Synods for the Reſtitution of a Biſhop, *I reſtore*: *Vid. Conc.* Chalc. *Act.* 1. *p.* 165. That is, I give my Vote for his Reſtitution.

4. When Caſes were driven to a legal debate, Popes could not effectually reſolve without a Synod, their ſingle acts not being held ſufficiently valid. So notwithſtanding the Declarations of Pope *Julius* in favour of *Athanaſius*, for the effectual reſolution of his caſe the great Synod of *Sardica* was convened. So whatever Pope *Innocent* I. did endeavour, he could not reſtore St. *Chryſoſtome* without a General Synod.

Nor could Pope *Leo* reſtore *Flavianus*, depoſed in the Second *Epheſine* Synod, without convocation of a General Synod, the which he did ſo often ſue for to the Emperour *Theodoſius*, for that purpoſe. Pope *Simplicius* affirmed, that *Petrus Moggus having been by a common decree condemned as an adulterer* (or Uſurper of the *Alexandrian* See) *could not without a common Council be freed from condemnation.*

Oportebat communi decreto damnatum tanquam adulterum communi concilio damnatione liberari. Lib. c. 18.

5. Particular inſtances do not aſcertain right to the Perſon who aſſumeth any power; for buſie-bodies often will exceed their bounds.

6. Emperours did ſometimes reſtore Biſhops. *Conſtantine* as he did baniſh *Euſebius* of *Nicomedia* and others, ſo he did revoke and reſtore them; ſo ſays *Socrates*, *They were recall'd from baniſhment by the Emperor's command and receiv'd their Churches.* *Theodoſius* did aſſert to *Flavianus* his right, whereof the Popes did pretend to deprive him; which did amount to a Reſtitution (at leaſt

Ἀνεκλήθησάν τε τῆς ἐξορίας ἐκ βασιλικοῦ προστάγματος, καὶ τὰς Ἐκκλησίας ἑαυτῶν ἀπέλαβον. Socr. 1. 14. Theod. 5. 23.

leaſt to the *Romaniſts* who do aſſert *Flavianus* to be depoſed by the Popes.) *Inſtantius* and *Priſcillianus* were by the *reſcript of the Emperour Gratianus reſtored to their Churches. Juſtinian* did order Pope *Silverius* to be reſtored, in caſe he could prove his Innocence.

Reſcriptum eliciunt, quo calcatis quæ priùs decreta erant, reſtitui Eccleſiis jubebantur: hac freti Inſtantius & Priſcillianus repetivere Hiſpanias. Sulp. Sev. 2. 63. *Revocari Romam Silverium juſſit, & de literis illis judicium fieri, — ut ſi falſe fuiſſent probatæ, reſtitueretur ſedi ſuæ* Liberat. *Breviar. cap.* 22.

7. Commonly Reſtitution was not effectual without the Emperour's conſent; whence *Theodoret*, although allowed by the great Synod, did acknowledge his Reſtitution eſpecially due to the Emperour; as we ſhall ſee in reflecting on his caſe.

Now to the particular Inſtances produced for the Pope, we anſwer.

1. They pretend, that Pope *Stephanus* did reſtore *Baſilides* and *Martialis Spaniſh* Biſhops, who had been depoſed; for which they quote St. *Cyprian*'s Epiſtle, where he ſays, *Baſilides going to Rome impoſed upon our Collegue Stephen, who lived a great way off and was ignorant of the truth of the matter; ſeeking unjuſtly to be reſtored to his Biſhoprick from which he had juſtly been depoſed.*

Romam pergens Stephanum Collegam noſtrum longè poſitum, & geſtæ rei ac tacitæ veritatis ignarum fefellit, ut exambiret reponi ſe injuſtè in Epiſcopatum, de quo fuerat juſtè depoſitus. Cypr. *Ep.* 68.

But we anſwer; The Pope did attempt ſuch a Reſtitution by way of Influence and teſtimony, not of Juriſdiction; wherefore the reſult of his act in St. *Cyprian*'s judgment was null, and blameable; which could not be ſo deemed, if he had acted as a judge; for a favourable Sentence, paſſed by juſt Athority, is valid, and hardly liable to Cenſure. The Clergy of thoſe places, notwithſtanding that pretended Reſtitution did conceive thoſe Biſhops uncapable; and did requeſt the judgment of St. *Cyprian* about it; which argueth the Pope's judgment not to have been peremptory and prevalent then in ſuch caſes. St. *Cyprian* denieth the Pope or any other perſon to have power of reſtoring in ſuch a caſe; and exhorteth the Clergy to perſiſt *in declining the communion of thoſe Biſhops.* Well doth *Rigaltius* ask, why they ſhould write to St. *Cyprian* if the judgment of *Stephanus* was deciſive; and he addeth that indeed, *the Spaniards did appeal from the Roman Biſhop to him of Carthage.* No wonder, ſeeing the Pope had no greater authority, and probably St. *Cyprian* had the fairer reputation for wiſdom and goodneſs. Conſidering which things, what can they gain by this Inſtance? which indeed doth conſiderably make againſt them.

—quare etſi aliqui de Collegis noſtris extiterunt, qui Deificam diſciplinam negligendam putant——

(Nec cenſuræ congruit Sacerdotum mobilis atque inconſtantis animi levitate reprehendi. Cypr. *Ep.* 55.

——Epiſcopatum gerere, & Sacerdotium Dei adminiſtrare non oportere.

Deſiderâſtis ſolitudinem veſtram vel ſolatio vel auxilio ſententiæ noſtræ ſublevari.

Nec perſonam in ejuſmodi rebus accipere, aut aliquid cuiquam largiri poteſt humana indulgentia; ubi intercedit & legem tribuit divina præſcriptio.

——quantum poſſumus adhortamur, nè vos cum profanis & maculatis Sacerdotibus communicatione ſacrilegâ miſceatis.

Sed cur ad Cyprianum ſi poteſtas infinita penes Romanum? Rigalt. *ibid.*

——datis ad Cyprianum literis appellavere Carthaginienſem adverſus Romanum. Id.

2. They alledge the Reſtitution of *Athanaſius*, and of others linked in cauſe with him, by Pope *Julius. He*, ſays *Sozomen, as having the care of all by reaſon of the dignity of his See, reſtored to each his own Church.*

Οἷα δὲ πάντων κηδεμονίας αὐτῷ προσηκούσης διὰ τὴν ἀξίαν τοῦ θρόνου, ἑκάστῳ τὴν ἰδίαν Ἐκκλησίαν ἀπέδωκε. Soz. 3. 8.

I anſwer, the Pope did not reſtore them judicially, but declaratively; that is, declaring his approbation of their right and innocence, did admit them to communion. *Julius* in his own Defence did alledge, that *Athanaſius* was not legally rejected; ſo that without any prejudice to the Canons he might receive him; and the doing it upon this account, plainly did not require any Act of Judgment.

Ὡς ὁμοδόξους αὐτοὺς εἰς κοινωνίαν προσήκατο. Soz. 3. 8.

Julii *Epiſt. apud* Ath. *in Apol.* 2.

Nay it was neceſſary to avow thoſe Biſhops, as ſuffering in the cauſe of the common Faith. Beſides, the Pope's proceeding was taxed, and proteſted againſt as irregular; nor did he Defend it by virtue of a general power that he had judicially to reſcind the Acts of Synods. And laſtly, the Reſtitution of *Athanaſius* and the other Biſhops, had no complete effect, till it was confirmed by the Synod of *Sardica*, backed by the Imperal authority; which in effect did reſtore them. This inſtance therefore is in many reſpects deficient as to their purpoſe.

3. They produce *Marcellus* being reſtored by the ſame Pope *Julius*. But that inſtance, beſide the forementioned defects, hath this, that the Pope was grievouſly miſtaken in the caſe; whence St. *Baſil* much blameth him for his proceeding therein.

Scor. 1. 36.

Baſ. Ep. 10.

4. They cite the Reſtitution of *Euſtathius* (Biſhop of *Sebaſtia*) by Pope *Liberius* out of an Epiſtle of St. *Bazil* where he ſays, *What the moſt bleſſed Biſhop Liberius propoſed to him, and to what he conſented we know not; onely that he brought a Letter to be reſtored, and upon ſhewing to the Synod at Tyana was reſtored to his See.*

Τίνα μὲν οὖν ἐστιν ἃ προετείνετο αὐτῷ παρὰ τοῦ μακαριωτάτου Ἐπισκόπου Λιβερίου, τίνα δὲ αὐτὸς συνέθετο, ἀγνοοῦμεν· πλὴν ὅτι ἐπιστολὴν ἐκόμισεν ἀποκαθιστῶσαν αὐτὸν, ἣν ἐπιδείξας τῇ κατὰ Τύανα συνόδῳ ἀποκατέστη τῷ τόπῳ —— Baſ. Ep. 74.

I anſwer, that Reſtitution was onely from an invalid Depoſition by a Synod of *Arians* at *Melitine*; importing onely an acknowledgment of him, upon approbation of his Faith profeſſed by him at *Rome*; the which had ſuch influence to the ſatisfaction of the *Dioceſan* Synod at *Tyana*, that he was reſtored. Although indeed the *Romans* were abuſed by him, he not being ſound in faith; for *He now* (ſaith Saint *Baſil*) *doth deſtroy that faith for which he was received*——

Soz. 4. 24.

Οὗτος νῦν πορθεῖ τὴν πίστιν, ἐφ' ᾗ ἐδέχθη. Baſil. *ibid.*

5. They adjoin, that *Thodoret* was reſtored by Pope *Leo* I. for in the Acts of the Synod of *Chalcedon* it is ſaid, that *he did receive his place from the Biſhop of Rome.*

Τὸν οἰκεῖον ἀπολαβὼν τόπον παρὰ τοῦ ἁγιωτάτου ἀρχιεπισκόπου τῆς μεγαλωνύμου Ῥώμης —— *Act.* 1. *p.* 53.

I anſwer, The act of *Leo* did conſiſt in an approbation of the Faith, which *Theodoret* did profeſs to hold; and a reception of him to communion thereupon; which he might well doe, ſeeing the ground of *Theodoret*'s being diſclaimed was a miſpriſion, that he (having oppoſed *Cyril*'s Writings, judged Orthodox) did err in Faith, conſenting with *Neſtorius*.

Εἰς κοινωνίαν ἐδέξατο —— *Syn.* Chalc. *Act.* 8. *p.* 368.

Theodoret's ſtate before the Second *Epheſine* Synod, is thus repreſented in the words of the Emperour, *Theodoret Biſhop of Cyrus, whom we have before commanded to mind onely his own Church, we charge not to come to the Holy Synod, before the whole Synod being met, it ſhall ſeem good to them that he come and bear his part in it.*

Θεοδώρητον μέν τοι τὸν Ἐπίσκοπον τῆς Κύρου πόλεως, ὃν ἤδη ἐνεκελεύσαμεν τῇ ἰδίᾳ αὐτοῦ μόνῃ Ἐκκλησίᾳ σχολάζειν, θεσπίζομεν μὴ πρότερον ἐλθεῖν εἰς τὴν ἁγίαν σύνοδον, ἐὰν μὴ πάσῃ ἅμα συνόδῳ συνελθούσῃ δόξῃ καὶ αὐτὸν παραγενέσθαι, καὶ κοινωνὸν γενέσθαι τῆς αὐτῆς ἁγίας συνόδου. *Imp.* Theod. *Epiſc. ad* Dioſc. *in Syn.* Chalc. *Act.* 1. *p.* 53.

He was not Perfectly depoſed; as other were who had others ſubſtituted in their places. He was depoſed by the *Epheſine* Synod.

Pro Theodoreto autem & Euſebio nullus ordinatus eſt. Liberat. 12.

Vid. Conc. Chalc. *part.* 2. *p.* 490. *Excludi verò ab Epiſcopatu, &c. in Imperatoris* Theod. *reſcripto.*

The Pope was indeeed ready enough to aſſume the Patronage of ſo very learned and worthy a man, who in ſo very ſuppliant and reſpectful a way had redreſſed to him for ſuccour; for whom doth not courtſhip mollifie? And the majority of the Synod, (being in-

inflamed againſt *Dioſcorus* and the *Eutychian* Party) was ready enough to allow what the Pope did in favour of him. Yet a good part of the Synod (the Biſhops of *Egypt*, of *Paleſtine* of *Illyricum* notwithſtanding the Pope's Reſtitution (that is, his approbation in order thereto) did ſtickle againſt his admiſſion into the Synod; *crying out, have pity on us, the faith is deſtroyed, the Canons proſcribe this man, caſt out, caſt out Neſtorius his Maſter.* So that the *Imperial* Agents were fain to compromiſe the buſineſs, permitting him to ſit in the Synod, as one whoſe caſe was dependent, but not in the notion of one abſolutely reſtored: *Theodoret's preſence ſhall prejudice no man, each one's right of impleading being reſerved both to you and him.*

Ἐξεβόησαν, ἐλεήσατε. ἡ πίστις ἀπόλλυται, οἱ κανόνες τοῦτον ἐκβάλλουσι; τοῦτον ἔξω βάλε, τὸν διδάσκαλον Νεστορίου ἔξω βάλε. *Ibid. p.* 54.

Πρόκειμα ἀπὸ τοῦ παρεῖναι Θεοδώρητον οὐδενὶ γενήσεται, φυλαττομένου δηλονότι μετὰ ταῦτα παντὸς λόγου καὶ ὑμῖν, καὶ ἐκείνῳ— *Ibid.*

He therefore was not entirely reſtored, till upon a clear and ſatiſfactory profeſſion of his Faith he was acquitted by the judgment of the Synod. The effectual Reſtitution of him proceeded from the Emperour, who repealed the proceedings againſt him: as himſelf doth acknowledge; *All theſe things*, ſays he, *has the moſt juſt Emperour evacuated---- to theſe things he premiſed the redreſſing my injuries*; and the Imperial Judges in the Synod of *Chalcedon* join the Emperour in the Reſtitution---- *Let the moſt reverend Theodoret enter and bear his part in the Synod, ſince the moſt holy Archbiſhop Leo, and ſacred Emperour have reſtored his Biſhoprick to him.* Hence it may appear that the Pope's Reſtitution of *Theodoretus* was onely opinionative, dough-baked, incomplete; ſo that it is but a ſlimm advantage, which their pretence can receive from it.

Ἀλλὰ ταῦτα πάντα λέλυκεν ὁ δικαιότατος βασιλεὺς —— Theod. *Ep.* 139. (*ad* Aſperam.)

Προτέθεικε τούτοις τῆς ἡμετέρας ἀδικίας τὴν ἴασιν —— *Ep.* 138. (*ad* Anatol.)

Εἰσίτω καὶ ὁ εὐλαβέστατος Θεοδώρητος κοινωνήσων τῇ συνόδῳ, ἐπειδὴ καὶ ἀποκατέστησεν αὐτῷ τὴν Ἐπισκοπὴν ὁ ἁγιώτατος Ἀρχιεπίσκοπος Λέων, καὶ ὁ θειότατος βασιλεὺς —— *Act.* 1. *p.* 53.

IX. It belongeth to Sovereigns to receive *Appeals* from all lower Judicatures, for the final determination of Cauſes; ſo that no part of his Subjects can obſtruct reſort to him, or prohibit his reviſion of any Judgment.

This Power therefore the Pope doth moſt ſtifly aſſert to himſelf. At the Synod of *Florence*, this was the firſt and great Branch of Authority, which he did demand of the *Greeks* explicitely to avow: ---- *he will* (ſaid his three Cardinals to the Emperour) *have all the Privileges of his Church, and that Appeals be made to him.* When Pope *Alexander* III. was adviſed not to receive an Appeal in *Becket*'s Caſe, he replied in that profane alluſion, *This is my glory, which I will not give to another.* He hath been wont to encourage all People, even upon the ſlighteſt occaſions, *iter arripere* (as the phraſe is obvious in their Canon Law) to run with all haſte to his audience; *Concerning Appeals for the ſmalleſt cauſes we would have you hold, that the ſame deference is to be given them for how ſlight a matter ſoever they be made as if they were for a greater.* See, if you pleaſe in Gratian's Decree, *Cauſ.* 2. *quæſt.* 6. where many Papal Decrees (moſt indeed drawn out of the ſpurious *Epiſtles* of ancient Popes, but ratified by

Θέλει τὰ προνόμια πάντα τῆς Ἐκκλησίας αὐτοῦ, καὶ θέλει ἔχειν τὸ ἔκκλητον —— *Syn.* Flor. *Seſſ.* 25. *p.* 846.

Hæc eſt gloria mea, quam alteri non dabo.

De appellationibus pro minimis cauſis volumus te tenere, quod eis pro quacunque levi cauſa fiant, non minus eſt, quam ſi pro majoribus fierent, deferendum. Alex. *III. Ep. ad* Vigorn. *Epiſc. in decret.* Greg. *lib.* 2. *tit.* 28. *cap.* 11.

Cauſ. 2. *qu.* 6. *Cauſ.* 3. *qu.* 6. *Cauſ.* 9. *qu.* 3. *c. p.* 16.

by their Succeſſours, and obtaining for current Law) are made for Appeals to the See of *Rome.*

It was indeed one of the moſt ancient encroachments, and that which did ſerve moſt to introduce the reſt; inferring hence a title to an univerſal Juriſdiction: *They are the Cannos,* ſays Pope *Nicholas* I. *which will that all Appeals of the whole Church be brought to the examination of this See, and have decreed that no appeal be made from it, and that thus ſhe judge of the whole Church, but her ſelf goes to be judged by none other*; and the ſame Pope, in another of his *Epiſtles*, ſays, *The holy ſtatutes and venerable decrees have committed the cauſes of Biſhops, as being weighty matters, to be determined by us— As the Synod has appointed and uſage requires, let greater and difficult caſes be always referred to the Apoſtolick See,* ſays Pope *Pelagius* II. *They are the canons which will have the appeals of the whole Church tryed by this See,* ſaith Pope *Gelaſius* I.

Ipſi ſunt Canones, qui appellationes totius Eccleſiæ ad hujus Sedis examen voluere deferri; ab ipſa verò nuſquam prorſus appellari debere ſanxerunt, ac per hoc illam de tota Eccleſia judicare ipſam ad nullius commeare judicium. P. Nich. *I. Ep.* 8.

Sacra ſtatuta, & veneranda decreta Epiſcoporum cauſas, utpote majora negotia noſtræ diſiniendas cenſuræ mandârunt. P. Nich. *I. Ep.* 38.

Majores vero & difficiles queſtiones (ut ſancta Synodus ſtatuit, & beata conſuetudo exigit) ad Sedem Apoſtolicam ſemper referantur. P. Pelaga. II. *Epiſt.* 8.

Ipſi ſunt canones qui appellationes totius Eccleſiæ ad hujus Sedis examen voluere deferri. P. Gelaſ. *I. Ep.* 4.

But this power is upon various accounts unreaſonable, grievous and vexatious to the Church; as hath been deemed and upon divers occaſions declared by the ancient Fathers, and grave perſons in all times; upon accounts not only blaming the horrible abuſe of Appeals, but implying the great miſcheifs inſeparably adherent to them

The Synod of *Baſil* thus excellently declared concerning them: *Hitherto many abuſes of intolerable vexations have prevailed, whilſt many have too often been called and cited from the moſt remote parts to the Court of Rome, and that ſometimes for ſmall and trifling matters, and with charges and trouble to be ſo wearied, that they ſometime think it their beſt way to recede from their right, or buy off their trouble with great loſs, rather than be at the coſt of ſuing in ſo remote a Countrey.*

Concil. Baſil. *Seſſ.* 31. (*p.* 86.) *Inoleverunt autem hactenus intolerabilium vexationum abuſus permulti, dum nimium frequenter a remotiſſimis etiam partibus ad Romanam Curiam, & interdum pro parvis & minutis rebus ac negotiis quamplarimi citari, & evocari conſueverunt, atque ità expenſis & laboribus fatigari, ut nonnunquam commodius arbitrentur juri ſuo cedere, aut vexationem ſuam grave damno redimere, quàm in tam longinqua regione litium ſubire diſpendia, &c. Vid.* Opt.

Saint *Bernard* complaineth of the miſchiefs of Appeals in his times in theſe words, *How long will you be deaf to the complaints of the whole World, or make as if you were ſo? why ſleep you? when will the conſideration of ſo great confuſion and abuſe in appeals awake in you? they are made without right or equity, without due order and againſt cuſtome. Neither place, nor manner, nor time, nor cauſe, nor perſon are conſidered: they are every where made lightly and for the moſt part unjuſtly:* with much more paſſionate language to the ſame purpoſe.

Bern. *de Conſid. lib.* 3. *cap.* 2. *Quouſque murmur univerſæ terræ aut diſſimulas, aut non advertis?——&c.*

But in the Primitive Church the Pope had no ſuch power.

1. Whereas in the firſt times many cauſes and differences did ariſe, wherein they who were condemned and worſted, would readily have reſorted thither where they might have hoped for remedy, if *Rome* had been ſuch a place of refuge, it would have been very famous for it; and we ſhould find Hiſtory full of examples; whereas it is very ſilent about them.

2. The moſt ancient Cuſtoms and Canons of the Church are flatly repugnant to ſuch a power, for they did order cauſes finally to be decided in each Province.

So the Synod of *Nice* did Decree; as the *African* Fathers did alledge, in defence of their refuſal to allow appeals to the Pope: *The Nicene decrees* (ſaid they) *moſt evidently did commit both Clergymen of inferiour degrees and Biſhops to their Metropolitans.*

Decreta Nicena ſive inferioris gradûs Clericos ſive Epiſcopos ſuis Metropolitanis apertiſſimè commiſerunt. Syn. Afr. *in Ep. ad P.* Celeſt.

So *Theoph.*--- in his *Epiſtle, I ſuppoſe you are not ignorant what the Canons of the Nicene Council command, ordaining that a Biſhop ſhould judge no cauſe out of his own diſtrict.*

*Arbitror te non ignorare quid præcipiant Niceni Concilii Canones, ſancientes Epiſcopum non judicare cauſam citra terminos ſuos——nam——*Pallad. *cap.* 7.

3. Afterward when the *Dioceſan* adminiſtration was introduced, the laſt reſort was decreed to the *Synods* of them (or to the *Primates* in them) all other appeals being prohibited; *as diſhonourable to the Biſhops of the Dioceſe; reproaching the Canons, and ſubverting Eccleſiaſtical Order*; To which Canon the Emperour *Juſtinian* referred; *For it is decreed by our Anceſtours that againſt the Sentence of theſe Prelates there ſhould be no Appeal.* So *Conſtantius* told Pope *Liberius---that thoſe things which had a form of Judgement paſt on them could not be reſcinded.* This was the practice (at leaſt in the *Eaſtern* parts of the Church) in the time of *Juſtinian*: as is evident by the *Conſtitutions* extant in the *Code* and in the *Novels.*

Note, That the Synod of *Conſtantinople* (*Can.* 6.) mentioning Appeals to the Emperour, ſecular Judicatories, a General Synod, ſaith,

Ἀτιμάσους τοὺς τῆς διοικήσεως Ἐπισκόπους, *&c. Syn.* Conſt. *Can.* 6.

Concil. Conſtantinop. *Can.* 2, 6.

Concil. Chalced. *Can.* 2, 17.

Nam contra horum Antiſtitum Sententias non eſſe locum Apellationi à majoribus noſtris conſtitutum eſt. Cod. Lib. 1. *tit.* 4. *cap.* 29.

Τὰ ἤδη τύπον ἐσχηκότα ἀναλύεσθαι οὐ δύναται. Theod. 11. 16.

Nov. 123. *cap.* 22.

Cod. Lib. 1. *tit.* 4 *Sect.* 29. *Vid.* Græc.

4. In derogation to this pretence divers *Provincial* Synods expreſly did prohibit all *Appeals* from their deciſions.

Can. 12. *Conc.* Ant. *Can.* 15.

Conc. Carth. *Can.* 31.

That of *Milevis*, --- *Let them appeal onely to African Councils or the* Primates *of* Provinces; *and he who ſhall think of appealing beyond Sea, let him be admitted into communion by none in Africk.*

Non provocent niſi ad Africana Concilia, vel ad Primates Provinciarum; ad tranſmarina autem qui putaverit appellandum, à nullo infra Africam in communionem ſuſcipiatur. Conc. Milev. *cap.* 22. *Conc.* Afr. *Can.* 72.

For if the Nicene Council took this care of the inferiour Clergy, how much more did they intend it ſhould relate to Biſhops alſo?

Nam ſi de inferioribus Clericis in Concilio Niceno hoc præcaverunt; quanto magis de Epiſcopis voluit obſervari? Conc. Afr. *Can.* 105. (*vel Epiſt.*)

5. All perſons were forbidden to entertain communion with Biſhops condemned by any one Church, which is inconſiſtent with their being allowed relief at *Rome.*

6. This is evident in the caſe of *Marcion*, by the aſſertion of the *Roman* Church at that time.

7. When the Pope hath offered to receive Appeals, or to meddle in caſes before decided, he hath found oppoſition and reproof. Thus when *Feliciſſimus* and *Fortunatus*, having been cenſured and rejected from communion in *Africk*, did apply themſelves to Pope *Cornelius*, with ſupplication to be admitted by him; Saint *Cyprian* maintaineth that fact to be irregular and unjuſt, and not to be countenanced, for divers reaſons. Likewiſe, when *Baſilides* and *Martialis*, being for their crimes depoſed in *Spain*, had recourſe to Pope *Stephanus* for Reſtitution, the Clergy and People there had no regard to the judgment of the Pope; the which their reſolution Saint *Cyprian* did commend and encourage.

Cypr. *Ep.* 55. (*ad* Cornelium.)

Cypr. *Ep.* 68.

When *Athanaſius*, *Marcellus*, *Paulus*, &c. having been condemned by *Synods*, did apply themſelves for relief to Pope *Julius*; the *Oriental* Biſhops did highly tax this courſe as irregular; diſclaiming any power in him to receive them, or meddle in their cauſe. Nor could Pope *Julius* by any Law or Inſtance diſprove their plea; Nor did the Pope aſſert to himſelf any peculiar authority to reviſe the Cauſe, or otherwiſe juſtifie his proceeding than by right common to all Biſhops of vindicating Right and Innocence, which were oppreſſed; and of aſſerting the Faith, for which they were perſecuted. Indeed at firſt the Oriental Biſhops were contented to refer the cauſe to Pope *Julius* as Arbitratour; which ſignifieth that he had no ordinary right; but afterward, either fearing their Cauſe or his Prejudice, they ſtarted, and ſtood to the canonicalneſs of the former deciſion.

The conteſt of the *African* Church with Pope *Celeſtine*, in the Cauſe of *Apiarius* is famous; and the Reaſons which they aſſign for repelling that Appeal, are very notable peremptory.

8. Divers of the Fathers alledge like reaſons Appeals. Saint *Cyprian* alledgeth theſe:

Refer. ad Sect. 7. *Vid. Supr.*

Oportet utique eos quibus præſumus non circumcurſare, nec Epiſcoporum concordiam cohærentem ſuâ ſubdolâ & fallaci temeritate collidere, ſed agere illic cauſam ſuam, ubi & accuſatores habere, & teſtes ſui criminis poſſint. Cypr. *Ep.* 55.

1. Becauſe there was an Eccleſiaſtical Law againſt them.

2. Becauſe they contain iniquity; as prejudicing the right of each Biſhop granted by Chriſt, in governing his flock.

3. Becauſe the Clergy and People ſhould not be engaged to run gadding about.

4. Becauſe Cauſes might better be decided there, where witneſſes of fact might eaſily be had.

5. Becauſe there is every where a competent authority, equal to any that might be had otherwhere.

6. Becauſe it did derogate from the gravity of Biſhops to alter their Cenſure----

7. Pope *Liberius* deſired of *Conſtantius* that the Judgment of *Athanaſius* might be made in *Alexandria* for ſuch reaſons, *becauſe there the accuſed, the accuſers, and their defender were.*

——Ἔνθα ὁ ἐγκαλούμενος, ϗ οἱ ἐγκαλοῦντες εἰσι, ϗ ὁ ἀπολογούμενος αὐτῷ—— Theod. 11. 16.

8. St. *Chryſoſtome*'s Agument againſt *Theophilus* meddling in his caſe may be ſet againſt *Rome* as well as *Alexandria*.

9. St. *Auſtin* in matter of appeal, or rather of reference to candid Arbitration (more proper for Eccleſiaſtical cauſes) doth conjoin other Appoſtolical Churches whith that of *Rome*; *For the buſineſs*, ſays he, *was not about Prieſts and Deacons or the inferiour Clergy, but the Collegues* [*Biſhops*,] *who may reſerve their cauſe entire for the judgment of their Collegues, eſpecially thoſe of the Apoſtolical Churches.* He would not have ſaid ſo, if he had apprehended that the Pope had a peculiar right of reviſing Judgments.

Neque enim de Presbyteris aut Diaconis, aut inferioris ordinis Clericis, ſed de Collegis agebatur qui poſſunt aliorum Collegarum judicio, præſertim Apoſtolicarum Eccleſiarum, cauſam ſuam integram reſervare Aug. *Ep.* 162.

10. Pope *Damaſus* (or rather Pope *Siricius*) doth affirm himſelf incompetent to judge in a caſe, which had been afore determined by the Synod of *Capua*; --*but*, ſays he, *ſince the Synod of Capua has thus determined it, we perceive we cannot judge it.*

Sed cùm hujuſmodi fuerit Concilii Capuenſis judicium——advertimus quod à nobis judicandi forma competere non poſſit.

11. Anciently there were no Appeals (properly ſo called or juriſdictional) in the Church; they were, as *Socrates* telleth us, introdu-

ced by *Cyril of Hieruſalem*; who *firſt did appeal to a greater Judicature, againſt Eccleſiaſtical rule and cuſtome.* This is an Argument, that about that time (a little before the great Synod of *Conſtantinople*) greater Judicatories, or *Dioceſan* Synods were eſtabliſhed; whenas before *Provincial* Synods were the laſt reſorts.

Τοῦτο μὲν οὖν μόνος καὶ πρῶτος παρὰ τὸ συνηθὲς τῷ Ἐκκλησιαστικῷ κανόνι Κύριλλος ἐποίησεν, ἐκκλήτοις ὡς ἐν δημοσίῳ δικαστηρίῳ χρησάμενος. Socr. 2. 40. Καθαιρεθεὶς δ' οὖν ὅμως ἐκκλήτου βιβλίον τοῖς καθελοῦσι διαπεμψάμενος μεῖζον ἐπικαλέσατο δικαστήριον. *Ibid.*
Being depoſed he ſent a libel of Appeal to them who depoſed him, appealing to a greater Judicature.

12. Upon many occaſions Appeals were not made to the Pope as in all likelihood they would have been, if it had been ſuppoſed that a power of receiving them did belong to him. *Paulus Samoſatenus* did appeal to the Emperour. The *Donatiſts* did not appeal to the Pope, but to the Emperour. Their Cauſe was by the Emperour referred not to the Pope ſingly (as it ought to have been, and would have been by ſo juſt a Prince if it had been his right) but to him and other judges as the Emperour's Commiſſioners. *Athanaſius* did firſt appeal to the Emperour. St *Chryſoſtome* did requeſt the Pope's Succour, but he did not appeal to him as judge; altho' he knew him favourably diſpoſed, and the Cauſe ſure in his hand; but he appealed to a General Council; the which *Innocent* himſelf did conceive *neceſſary* for deciſion of that Cauſe.

Illos verò ab Eccleſiaſtico judicio provocaſſe, &c. Aug. *Ep.*
Ad Imperatorem appellaverunt. Aug. *de Unit. Eccl. cap* 16.

Quid quod nec ipſe Uſurpavit; rogatus Imperator judices miſit Epiſcopos qui cum ipſo ſederent, & de tota illa cauſa quod juſtum videretur ſtatuerent. Aug. *Ep.* 162.

Ἀναγκαία ἐστὶ διάγνωσις συνοδική. Sozom. 8. 26.

[There are in Hiſtory innumerable Inſtances of Biſhops being condemned and expelled from their Sees, but few of appeals; which is a ſign that was no approved remedy in common opinion.]

Eutyches did appeal to all the *Patriarchs*. *Theodoret* did intend to appeal to all the *Weſtern* Biſhops.

Infrà.
Infrà.

13. Thoſe very Canons of *Sardica* (the moſt unhappy that ever were made to the Church) which did introduce appeals to the Pope, do yet upon divers accounts prejudice his claim to an original right, and do upon no account favour that uſe of them, to which (to the overthrow of all Eccleſiaſtical liberty and good diſcipline) they have been perverted. For,

1. They do pretend to confer a Privilege on the Pope; which argueth that he before had no claim thereto.

2. They do qualifie and reſtrain that Privilege to certain Caſes and Forms; which is a ſign, that he had no power therein flowing from abſolute Sovereignty; for it is ſtrange, that they who did Pretend and intend ſo much to favour him ſhould clip his power.

3. It is not really a power which they grant of receiving Appeals in all cauſes; but a power of conſtituting Judges, qualified according to certain conditions, to reviſe a ſpecial ſort of cauſes concerning the Judgment and Depoſition of Biſhops. Which conſiderations do ſubvert his pretence to original and univerſal Juriſdiction upon Appeals.

14. Some Popes did challenge Juriſdiction upon Appeals, as given them by the *Nicene* Canons, meaning thereby thoſe of *Sardica*; which ſheweth they had no better plea, and therefore no original right. And otherwere we ſhall conſider, what validity thoſe Canons may be allowed to have.

15. The General Synod of *Chalcedon* (of higher authority than that af *Sardica*) derived Appeals, at leaſt in the *Eaſtern* Churches, into another chanel; namely to the *Primate* of each *Dioceſe*, or to the *Patriarch*

arch of *Conſtantinople.* That this was the laſt reſort doth appear, from that otherwiſe they would have mentioned the Pope.

Can. 9, 17.

16. Appeals in caſes of Faith, or general Diſcipline were indeed ſometimes made to the conſideration of the Pope; but not onely to him, but to all other *Patriarchs* and *Primates*, as concerned in the common maintenance of the common Faith, or Diſcipline. So did *Eutyches* appeal to the *Patriarchs.*

17. The Pope even in later times, even in the *Weſtern* parts hath found rubs in his Trade of Appeals. Conſider the ſcuffle between Pope *Nicholas* I. and *Hincmarus* Biſhop of *Rhemes.*

Baron. *Anno* 865 —— *P.* Nic. *I. Ep.* 37, *&c.*

18. Chriſtian States, to prevent the intolerable vexations and miſchiefs ariſing from this practice, have been conſtrained to make Laws againſt them. Particularly *England.*

Vid. Matt. Paris, *Ann.* 1094. Statutes of *Proviſors, Premunire, &c.*

In the Twelfth Age Pope *Paſchal* II. complained of King *Henry* I. *That he deprived the oppreſſed of the benefit of appealing to the Apoſtolick See.* It was one of King *Henry* I. Laws, — *none is permitted to cry from thence, no judgment is thence brought to the Apoſtolick See. Foreign judgments we utterly remove,* — *there let the cauſe be tried where the crime was committed.* It was one of the Grievances ſent to Pope *Innocent* IV. *That Engliſhmen were drawn out of the Kingdom by the Pope's Authority, to have their cauſes heard.*

Vos oppreſſis Apoſtolicæ Sedis appellationem ſubtrahitis. Eadm. *p.* 113.

Nullus inde clamor, nullum inde judicium ad Sedem Apoſtolicam deſtinantur. Eadm. *p.* 113.

Peregrina judicia modis omnibus ſubmovemus. Hen.I. *Leg. cap.* 31.

Ibi ſemper cauſa agatur, ubi crimen admittitur. Ibid.

Quòd Anglici extra regnum in cauſis auctoritate Apoſtolicâ trahuntur. Matt. Paris, *p.* 699. 10.

Nor in after-times were Appeals by Law in any caſe permitted without the King's leave; although ſometimes by the facility of Princes, or difficulty of times, the *Roman* Court (ever importunate and vigilant for its profits) did obtain a relaxation or neglect of Laws inhibiting Appeals.

19. There were Appeals from Popes to General Councils very frequently. *Vid.* The Senate of *Paris* after the *Concordats* between *Lewis* XI. and Pope *Leo* X.

20. By many Laws and inſtances it appeareth, that Appellations have been made to the Emperours in the greateſt Cauſes; and that without Popes reclaiming or taking it in bad part. St. Paul did * *appeal to Cæſar. Paulus Samoſatenus* did appeal to *Aurelianus.* So the *Donatiſts* did appeal to *Conſtantine.* † *Athanaſius* to *Conſtantine.* The || *Egyptian* Biſhops to *Conſtantine.* * *Priſcillianus* to *Maximus. Idacius* to *Gracian.* So that Canons were made to reſtrain Biſhops from recourſe *ad Comitatum.*

Πᾶσα ψυχὴ. Rom. 13. 1.

* Act. 25.

Ad Imperatorem appellaverunt. Aug. *de Unit. Eccl. cap* 16.

† *Apol.* 2. *p.* 804.

|| Ath. *Apol.* 2. *p.* 797, 798.

* *Ad Principem provocavit.* Sulp. Sev. 2. 64. Sulp. Sev. 2. 63. *Conc.* Ant. *Can. P. de* Marca. 4. 4. ——

21. Whereas they do alledge Inſtances for Appeal, thoſe well conſidered do prejudice their Cauſe; for they are few, in compariſon to the occaſions of them, that ever did ariſe; they are near all of them late, when Papal encroachments had grown; ſome of them are very impertinent to the cauſe; ſome of them may ſtrongly be retorted againſt them; all of them are invalid.

If the Pope originally had ſuch a right (known, unqueſtionable, prevalent) there might have been producible many, ancient, clear, proper, concluding Inſtances.

All that *Bellarmine* (after his own ſearch, and that of his Predeceſſours in Controverſie) could muſter, are theſe following; upon which we ſhall briefly reflect: (adding a few others, which may be alledged by them.)

Bell. 2. 21.

Ann. 142.

He alledgeth *Marcion*, as appealing to the Pope.

Epiph. *hær.* 41.
Ἐξεώσθη τῆς ἐκκλησίας.
Ἀποδιδράσκει καὶ ἄνεισιν εἰς τὴν Ῥώμην.

Οὐ δυνάμεθα ἄνευ τῆς ἐπιτροπῆς τοῦ τιμίου Πατρός σου τοῦτο ποιῆσαι. μία γὰρ ἐστὶ πίστις, καὶ μία ὁμόνοια, καὶ οὐ δυνάμεθα ἐναντιωθῆναι τῷ καλῷ συλλειτουργῷ Πατρὶ τῷ σῷ.

The truth was, that *Marcion* for having corrupted a Maid was by his own Father, Biſhop of *Sinope, driven from the Church*; whereupon he did thence *fly to Rome*, there *begging admittance to communion, but none did grant it*; at which he expoſtulating, they replied, *We cannot without the permiſſion of thy honourable Father doe this; for there is one faith, and one concord; and we cannot croſs thy Father our good fellow-Miniſter:* This was the caſe and iſſue; and is it not ſtrange this ſhould be produced for an Appeal, which was only a ſupplication of a fugitive criminal to be admitted to communion; and wherein is utterly diſclaimed any power to thwart the Judgment of a particular Biſhop or Judge, upon account of unity in common faith and peace? ſhould the Pope return the ſame anſwer to every Appellant, what would become of his Privilege? So that they muſt give us leave to retort this as a pregnant Inſtance againſt their pretence.

Cypr. *Ep.* 55. *Ann.* 252.

He alledgeth the forementioned addreſs of *Feliciſſimus* and *Fortunatus* to Pope *Cornelius*; the which was but a factious *circumcurſation* of deſperate wretches; the which, or any like it, St. *Cyprian* argueth the Pope in law and equity obliged not to regard; becauſe a definitive Sentence was already paſſed on them by their proper Judges in *Africk*, from whom in conſcience and reaſon there could be no Appeal. So *Bellarmine* would filtch from us one of our invincible Arguments againſt him.

Cypr. *Ep.* 68.

He alſo alledgeth the caſe of *Baſilides*; which alſo we before did ſhew to make againſt him; his application to the Pope being diſavowed by St. *Cyprian*, and proving ineffectual.

Theſe are all the Inſtances which the firſt three hundred years did afford; ſo that all that time this great Privilege lay dormant.

Ann. 350.

Διδάσκοντες ἐπὶ καταλύσεως τῆς πίστεως τὰς καθαιρέσεις γεγενῆσθαι. Socr. 2. 20.

He alledgeth the recourſe of *Athanaſius* to Pope *Julius*; but this was not properly to him as to a Judge, but as to a fellow-Biſhop, a friend of truth and right, for his ſuccour and countenance againſt perſecutours of him, chiefly for his Orthodoxy. The Pope did undertake to examine his Plea, partly as Arbitratour upon reference of both Parties; partly for his own concern to ſatisfie himſelf whether he might admit him to communion. And having heard and weighed things, the Pope denied that he was condemned in a legal way by competent Judges; and that therefore the pretended Sentence was null; and conſequently he did not undertake the cauſe as upon Appeal. But whereas his proceeding did look like an exerciſe of Juriſdiction, derogatory to a Synodical reſolution of the caſe, he was oppoſed by the *Oriental* Biſhops, as uſurping an undue power. Unto which charge he doth not anſwer directly by aſſerting to himſelf any ſuch authority by Law or Cuſtome; but otherwiſe excuſing himſelf. In the iſſue, the Pope's Sentence was not peremptory; untill upon examining the merits of the cauſe it was approved for juſt as to matter by the Synod of *Sardica*. Theſe things otherwhere we have largely ſhewed; and conſequently this Inſtance is deficient.

Socr. 2. 20.

Ὥστε (*Athanaſius* & *Paulus*) τὰ καθ' αὐτοὺς καὶ τὰ τῆς πίστεως ἐπὶ οἰκουμενικῆς συνόδου τέλος λαβεῖν. Socr. 2. 20.

He alledgeth St. *Chryſoſtome*, as appealing to Pope *Innocent* I. but if you read his *Epiſtles* to that Pope, you will find no ſuch matter; he doth onely complain, and declare to him the iniquity of the proceſs againſt him, not as to a Judge, but as to a friend and fellow-Biſhop concerned, that ſuch injurious and miſchievous dealings ſhould be ſtopped; requeſting from him not judgment of his cauſe, but ſuccour in procuring it by a General Synod; to which indeed he did appeal, as *Sozomen* expreſly telleth us; and as indeed he doth himſelf affirm. Accordingly Pope *Innocent* did not aſſume to himſelf the judgment of his cauſe, but did endeavour to procure a Synod for it, affirming it to be *needfull*; why ſo, if his own Judgment, according to his Privilege did ſuffice? why indeed did not Pope *Innocent*, (being well ſatisfied in the caſe, yea paſſionately touched with it) preſently ſummon *Theophilus* and his adherents, undertaking the Trial? did Pope *Nicholas* I. proceed ſo in the caſe of *Rhotaldus*? why was he content onely *to write Conſolatory Letters to him, and to his people*; not pretending to undertake the deciſion of his cauſe? if the Pope had been endowed with ſuch a Privilege, it is morally impoſſible that it ſhould not have ſhone forth clearly upon this occaſion; it could hardly be that St. *Chryſoſtome* himſelf ſhould not in plain terms avow it; that he ſhould not formally apply to it as the moſt certain and eaſie way of finding relief? that he ſhould not earneſtly mind and urge the Pope to uſe his Privilege: why ſhould he ſpeak of that tedious and difficult way of a *General Synod*, when ſo ſhort and eaſie a way was at hand? but the truth is, he did not know any ſuch power the Pope had by himſelf. St. *Chryſoſtome* rather did conceive all ſuch foreign Judicatures to be unreaſonable and unjuſt; for the Argument which he darteth at *Theophilus* doth as well reach the *Papal* Juriſdiction upon appeals; for *It was* (ſaith he) *not congruous, that an Egyptian ſhould judge thoſe in Thrace*; why not an Egyptian as well as an Italian? and *If* (ſaith he) *this cuſtome ſhould prevail, and it become lawfull for thoſe who will to go into the Pariſhes of others, even from ſuch diſtances, and to caſt out whom any one pleaſeth, doing by their own authority what they pleaſe, know that all things will go to wreck*——Why may not this be ſaid of a *Roman* as well as of an *Alexandrian*? St. *Chryſoſtome* alſo (we may obſerve) did not onely apply himſelf to the *Pope*, but to other *Weſtern Biſhops*; particularly to the Biſhops of *Milain* and *Aquileia*; whom he called *Beatiſſimi Domini*: did appeal to them?

Tom. 7. *Epiſt.* 122, 123.

Πρὸς τὴν ὑμετέραν ἀναδραμεῖν ἀγάπην.

Παρακαλῶ τὴν ὑμετέραν ἀγάπην διαναστῆναι, καὶ συναλγῆσαι· καὶ πάντα ποιῆσαι, ὥστε στῆναι ταῦτα τὰ κακά.

Οἰκουμενικὴν ἐπικαλεῖ τὴν σύνοδον. Soz. 8. 17.

Ἀλλ' ἀπόντων ἡμῶν καὶ σύνοδον ἐπηγγελμένων. Theod. 5. 34.

Οἰκουμενικὴν δὲ σύνοδον συναγεῖραι σπουδάζων. Soz. 8. 26.

Ἀναγκαία ἐστὶ διάγνωσις συνοδική. *Ibid.*

Ἰννοκέντιος δὲ ὁ Ῥώμης, καὶ Φλαβιανὸς Ἀντιοχείας οὐκ ἐκοινώνησαν τῇ ἐκβολῇ Ἰωάννου, ἀλλὰ διὰ γραμμάτων τὸ πλῆθος τὸν κλῆρον παρεμύθησαν, καὶ ἐδυσχέραινον τοῖς τολμήμασι. Theoph. Soz. 8. 26.

Οὐ γὰρ ἀκόλουθον ἦν τὸν ἐξ Αἰγύπτου τοῖς ἐν Θρᾴκῃ δικάζειν.

Εἰ γὰρ τοῦτο κρατήσειε τὸ ἔθος καὶ ἐξὸν γένοιτο τοῖς βουλομένοις εἰς ἀλλοτρίας ἀπιέναι παροικίας, καὶ ἐκ τοσούτων διαστημάτων, καὶ ἐκβάλλειν οὓς ἂν ἐθέλοι τις κατ' ἐξουσίαν ἰδίαν πράττοντας ἅπερ ἂν ἐθέλωσιν, ἴστε ὅτι πάντα οἰχήσεται. —— *Epiſt.* 122.

Scripſimus iſta & ad Venerium Mediolanenſem, & ad Chromatium Aquilegienſem Epiſcopum. Pallad. *cap.* 2.

He alledgeth *Flavianus* Biſhop of *Conſtantinople* appealing to Pope *Leo*: but let us conſider the ſtory. *Flavianus* for his Orthodoxy (or upon other accounts) very injuriouſly treated and oppreſſed by *Dioſcorus*, who was ſupported by the favour of the Imperial Court; having in his caſe no other remedy did appeal to the *Pope*; who alone among

Flavianus autem contra ſe prolatâ ſententiâ per ejus legatos Sedem Apoſtolicam appellavit libello Liber. *cap.* 12.

Neceſſitate coactus fuit ità agere, eò quòd reliqui Patriarchæ adeſſent —— Marc. 7. 7.

the *Patriarchs* had diſſented from thoſe Proceedings. The Pope was himſelf involved in the cauſe, being of the ſame perſuaſion; having been no leſs affronted and hardly treated (conſidering their power, and that he was out of their reach) and condemned by the ſame Adverſaries.

To him therefore as to the leading Biſhop of *Chriſtendom*, in the firſt place intereſted in defence of the common Faith, together with a Synod, not to him as ſole Judge, did *Flavianus* appeal. He (ſaith *Placidia* in her Letter to *Theodoſius*) *did appeal to the Apoſtolick See, and to all the Biſhops of theſe parts*; that is to the reſt of *Chriſtendom*, which were not engaged in the Party of *Dioſcorus*; and to whom elſe could he have appealed?

Ὡς προσηγήμενον —— Placidia. Πρὸς τὸν Ἀποστολικὸν θρόνον ϗ πρὸς πάντας Ἐπισκόπους τῶν μερῶν τούτων. *Syn.* Chalc. *Act.*1. *p.* 26.

Valentinian in his *Epiſtle* to *Theodoſius* in behalf of Pope *Leo* ſaith, that he did appeal *according to the manner of Synods*; and whatever thoſe words ſignifie, that could not be to the Pope as a ſingle Judge; for before that time in whatever Synod was ſuch an appeal made? what cuſtome could there be favourable to ſuch a pretence?

Κατὰ τὸ ἔθος τῶν συνόδων. *p* 25.

But what his Appeal did import is beſt interpretable by the proceeding conſequent; which was not the Pope's aſſuming to himſelf the Judicature either immediately or by delegation of Judges, but endeavouring to procure a *General* Synod for it; the which endeavour doth appear in many *Epiſtles* to *Theodoſius* and to his Siſter *Pulcheria*, ſoliciting that ſuch a Synod might be indicted by his order: *All the Biſhops* (ſaith Pope *Leo*) *with ſighs and tears do ſupplicate your Grace, that becauſe our Agents did faithfully reclaim, and Biſhop Flavianus did preſent them a libel of appeal, you would command a General Synod to be celebrated in Italy.*

Omnes manſuetudini veſtræ cum gemitibus & lachrymis ſupplicant Sacerdotes, ut quia & noſtri fideliter reclamârunt, & ejuſdem libellum appellationis Flavianus Epiſcopus dedit, generalem Synodum jubeatis intra Italiam celebrari —— P. Leo *Epiſt.* 25.

Dioſcorus and his Party would ſcarce have been ſo ſilly as to condemn *Flavianus*, if they had known, (which, if it had been a caſe clear in law or obvious in practice, they could not but have known) that the *Pope*, who was deeply engaged in the ſame cauſe, had a power to reverſe (and revenge) there proceedings. Nor would the good Emperour *Theodoſius* ſo pertinaciouſly have maintained the proceedings of that *Epheſine* Synod, if he had deemed the Pope duly Sovereign Governour and Judge; or that a right of ultimate Deciſion upon Appeal did appertain to him. Nor had the Pope needed to have taken ſo much pains in procuring a Synod, if he could have judged without it. Nor would Pope *Leo* (a man of ſo much ſpirit and zeal for the dignity of his *See*) have been ſo wanting to the maintenance of his right, as not immediately to have proceeded unto Trial of the Cauſe, without precarious attendance for a Synod, if he thought his pretence to ſuch Appeals as we now ſpeak of, to have been good or plauſible in the world at that time.

The next caſe is that of *Theodoret.* His words indeed, framed according to his condition, needing the patronage of Pope *Leo*, being then high in reputation, do ſound favourably; but we abſtracting from the ſound of words muſt regard the reaſon of things. His words are theſe, *I expect the ſuffrage of your Apoſtolick See, and beſeech and earneſtly entreat your holineſs to ſuccour me who appeal to your right and juſt Judicature.*

Ἐγὼ δὲ τοῦ Ἀποστολικοῦ ὑμῶν θρόνου περιμένω τὴν ψῆφον, ϗ ἱκετεύω ϗ ἀντιβολῶ τὴν ἁγιότητα ἐπαμῦναι μοι τὸ ὀρθὸν ϗ δίκαιον ἐπικαλουμένῳ κριτήριον. Ep. 113. (*ad P.* Leonem.)

τῆ
ὑμῶν
Theod.

He never had been particularly or perſonally judged, and therefore did not need to appeal as to a Judge; nor therefore is his application

tc.

plication to the Pope to be interpreted for ſuch; but rather as to a charitable ſuccourer of him in his diſtreſs, by his countenance and endeavour to relieve him.

Vid. Ep. 112. *ad* Domnum. Ἀλλὰ καί με τὸν ἀπόντα ὁμοίως καλάμῳ κατέσφαξεν, οὔτε καλέσας εἰς δικαστήριον, οὔτε παρόντα κρίνας—— μετὰ τοσούτους ἱδρῶτας καὶ πόνους μὴ δικασάμενος κατεκρίθην.

Οἱ δὲ δικαιότατοι δικασταὶ τὸν ἀπόντα κατέκριναν οὐ δικάσαντες, μᾶλλον δὲ καὶ λίαν ἐπαινέσαντες τὰ δῆθεν εἰς κατηγορείαν ἡμῶν ἐπιδοθέντα συγγράμματα. *Epiſt.* 138.

He onely was ſuppoſed erroneous in Faith, and a perillous abettour of *Neſtorianiſm*, becauſe he had ſmartly contradicted *Cyril*; which prejudice did cauſe him to be prohibited from coming to the Synod of *Epheſus*; and there in his abſence to be denounced Heterodox.

Βασιλικοῖς γὰρ ἡμᾶς τῷ Κύρῳ προσδήσαντες γράμμασιν—— *Epiſt.* 145. *Vid.* Theod. *Epiſt. ſupr. & Ep.* 127, 129. καί με νόμος ἐνθάδε καθείργει βασιλικός. Βασιλικοῖς γράμμασι κωλυθέντες καταλαβεῖν τὴν Ἔφεσον—— *Ep.* 138, 136.

Μαθεῖν ἀντιβολῶ παρ' ὑμῶν εἴτε χρή με στέρξαι τὴν ἄδικον ταύτην καθαίρεσιν, ἢ μή. *Ep.* 113.

Ὥστε καὶ τὰς τῆς ἀνατολῆς Ἐκκλησίας τῆς ὑμετέρας ἀπολαῦσαι κηδεμονίας. *Ep.* 118.

His Appeal then to the Pope (having no other recourſe in whom he did confide, finding him to concur with himſelf in opinion againſt *Eutychianiſm*) was no other than (as the word is often uſed in common ſpeech, when we ſay, I appeal to your judgment in this or that caſe) a referring it to the Pope's conſideration, whether his Faith was ſound and Orthodox; capacitating him to retain his Office: the which upon his explication and profeſſion thereof (preſented in terms of extraordinary reſpect and deference) the Pope did approve; thereby as a good Divine rather than as a formal Judge) acquitting him of Heterodoxy: the which approbation (in regard to the great opinion they had of the Pope's skill in thoſe points, and to the favour he had obtained by conteſting againſt the *Eutychians*) did bear great ſway in the Synod; ſo that, (although not without oppoſition of many, and not upon abſolute terms) he was permitted to ſit among the Fathers of *Chalcedon*.

Τὰ γὰρ παρ' ὑμῶν κελευσθησόμενα στέρξομεν ὁποῖα ἂν ᾖ.

Obſervations.

1. We do not reade of any formal Trial the Pope made of *Theodoret*'s caſe; that he was cited, that his Accuſers did appear, that his Cauſe was diſcuſſed: but onely a ſimple approbation of him.

2. We may obſerve that *Theodoret* did write to *Flavianus* in like terms: *We entreat your holineſs to fight in behalf of the faith which is aſſaulted, and to defend the Canons which are trampled under foot.*

Τὴν σὴν ἁγιωσύνην παρακαλοῦμεν τῆς πολεμουμένης πίστεως ὑπερμαχῆσαι, καὶ τῶν καταπατηθέντων ὑπεραγωνίσασθαι κανόνων. Theod *Epiſt.* 86.

3. We may obſerve, that *Theodoret* expecting this favour of Pope *Leo*; and thence being moved to commend the *Roman* See to the height, and to reckon its ſpecial advantages, doth not yet mention his Supremacy of power, or Univerſality of Juriſdiction: For thoſe words, *it beſitteth you to be prime in all things*, are onely general words relating to the advantages which he ſubjoineth; of which he ſaith, *for your throne is adorned with many advantages*, in a florid enumeration whereof he paſſeth over that of peculiar Juriſdiction; he nameth the magnitude, ſplendour, majeſty and populouſneſs of the City; the early faith praiſed by St. *Paul*, the Sepulchres of the two great Apoſtles, and their deceaſe their;

Διὰ πάντα γὰρ ὑμῖν πρωτεύειν ἁρμόττει—— Πολλοῖς γὰρ ὁ ὑμέτερος θρόνος κοσμεῖται πλεονεκτήμασι.

Ἔχει γὰρ ὁ πανάγιος θρόνος ἐκεῖνος τῶν κατὰ τὴν οἰκουμένην Ἐκκλησιῶν τὴν ἡγεμονίαν, διὰ πολλὰ καὶ πρὸ τῶν ἄλλων ἁπάντων, ὅτι αἱρετικῆς μεμένηκε δυσωδίας ἀμύητος, καὶ οὐδεὶς τἀναντία φρονῶν εἰς ἐκεῖνον ἐκάθισεν ἀλλὰ τὴν Ἀποστολικὴν χάριν ἀκήρατον διεφύλαξε. Theod. *Ep.* 116. (*ad* Renatum. *Presb.*)

but the Pope's being Univerſal Sovereign and Judge (which was the main advantage whereof that *See* could be capable) he doth not mention; why? becauſe he was not aware thereof, elſe ſurely he would not have paſſed it in ſilence.

That holy See has the principality over the Churches in all the world for many reaſons; but eſpecially becauſe ſhe continued free from the taint of hereſie, and none otherwiſe minded ever ſate in her, ſhe having kept the Apoſtolick ſtate always unmixt.

4. We may alſo obſerve, that whatever the opinion of *Theodoret* was now concerning the Pope's power, he not long before did hardly take him for ſuch a Judge, when he did oppoſe Pope *Celeſtine*, concurring with *Cyril*, at the firſt *Epheſine* Synod. He then indeed looking on Pope *Celeſtine* as a prejudiced Adverſary, did not write to him but to the other Biſhops of the *Weſt*, as we ſee by thoſe words in his Epiſtle to *Domnus*; *And we have written to the Biſhops of the Weſt about theſe things, to him of Milain, I ſay, to him of Aquileia and him of Ravenna, teſtifying, &c.*

Καὶ τοῖς θεοφιλεστάτοις δὲ τῆς δύσεως Ἐπισκόποις, τῷ Μεδιολάνου φημὶ, καὶ τῷ Ἀκυλείας καὶ τῷ Ῥαβέννης περὶ τούτων ἐπεστάλκαμεν, διαμαρτυρόμενοι ὡς τῆς Ἀπολιναρίου ταῦτα καινοτομίας πεπλήρωται. Theod. *Epiſt.* 112.

5. Yea we may obſerve, that *Theodoret* did intend with the Emperour's leave to appeal or refer his cauſe to the whole body of *Weſtern* Biſhops, as himſelf doth expreſs in thoſe words to *Anatolius*, *I do pray your magnificence, that you would requeſt this favour of our dread Sovereign, that I may have recourſe to the Weſt, and may be judged by the moſt religious and holy Biſhops there.*

Ἀντιβολῶ τὴν ὑμετέραν μεγαλοπρέπειαν, ταύτην αἰτῆσαι τὴν χάριν τὴν καλλινικὴν κορυφὴν, ὥστε με τὴν ἑσπέραν καταλαβεῖν, καὶ παρὰ τοῖς ἐν ἐκείνῃ θεοφιλεστάτοις καὶ ἁγιωτάτοις Ἐπισκόποις δικάσασθαι. Theod. *Ep.* 119. (*ad* Anatol.)

Bellarmine farther doth alledge the appeal of *Hadrianus* Biſhop of *Thebes* to Pope *Gregory* I. the which he received and aſſerted by excommunicating the Arbiſhop of *Juſtiniana Prima*, for depoſing *Hadrianus* without regard to that appeal. I anſwer,

Greg. *lib.* 2. *Indict.* 11. *Ep.* 6.

1. The example is late, when the Popes had extended their power beyond the ancient and due limits: thoſe *Maxims* had got in before the time of that worthy Pope; who thought he might uſe the power of which he found himſelf poſſeſſed.

2. It is impertinent, becauſe the Biſhop of *Juſtiniana* had then a ſpecial dependence upon the *Roman* See; from whence an Univerſal Juriſdiction upon appeal cannot be inferred.

3. It might be an Uſurpation; nor doth the opinion or practice of Pope *Gregory* ſuffice to determine a queſtion of right, for good men are liable to prejudice, and its conſequences.

To theſe Inſtances produced by *Bellarmine*, ſome add the Appeal of *Eutyches* to Pope *Leo*; to which it may be excepted, that if he did appeal, it was not to the Pope ſolely, but to him with the other *Patriarchs*; ſo it is expreſly ſaid in the *Acts* of the *Chalcedon* Synod; *His depoſition being read, he did appeal to the Holy Synod of the moſt Holy Biſhop of Rome, and of Alexandria, and of Jeruſalem, and of Theſſalonica*; the which is an argument, that he did not apprehend the right of receiving Appeals did ſolely or peculiarly belong to him of *Rome*.

Ἀναγινωσκομένης τῆς καθαιρέσεως, ἐπικαλέσατο τὴν ἁγίαν σύνοδον τοῦ ἁγιωτάτου Ἐπισκόπου Ῥώμης, καὶ Ἀλεξανδρείας, καὶ Ἱεροσολύμων, καὶ Θεσσαλονίκης. *Syn.* Chalc. *Act.* 1.

Liberatus ſaith, that *Johannes Talaida went to Calendion Patriarch of Antioch, and taking of him interceſſory Synodical Letters, appeal'd to Simplicius Biſhop of Rome, as Saint Athanaſius had done, and perſuaded him to write in his behalf to Acacius Biſhop of Conſtantinople.*

Ingreſſus eſt ad Calendionem Antiochenum Patriarcham, & ſumptis ab eo interceſſionis Synodicis Literis Romanum Pontificem Simplicium appellavit, ſicut B. fecerat Athanaſius, & ſuaſit ſcribere pro ſe Acacio Conſtantinopolitano Epiſcopo ——— Liber. *cap.* 18. Baron. *Anno* 483. Sect. 1.

In regard to any more Inſtances of this kind we might generally propoſe theſe following conſiderations.

1. It is no wonder, that any Biſhop being condemned, eſpecially in cauſes relating to Faith or common Intereſt, ſhould have recourſe to the *Roman* Biſhop, or to any other Biſhop of great authority for refuge or for relief; which they may hope to be procured by them by the influence of their reputation, and their power among their dependents.

2. Bad men, being deſervedly corrected, will abſurdly reſort any whither with mouths full of clamour and calumny; if not with hope of relief, yet with deſign of revenge; as did *Marcion*, as did *Feliciſſimus*, as did *Apiarius* to the Pope.

3. Good men being abuſed will expreſs ſome reſentment, and complain of their wrongs, where they may preſume of a fair and favourable hearing: ſo did *Athanaſius*, *Flavianus*, St. *Chryſoſtome*, *Theodoret* apply themſelves to the ſame Biſhops, flouriſhing in ſo great reputation and wealth.

So did the Monks of *Egypt* (*Ammonius* and *Iſidorus*) from the perſecutions of *Theophilus* fly to the protection and ſuccour of St. *Chryſoſtome*; which gave occaſion to the troubles of that incomparable Perſonage; the which is ſo illuſtrious an inſtance, that the words of the *Hiſtorian* relating it deſerve ſetting down.

They jointly did endeavour, that the trains againſt them might be examined by the Emperour as Judge, and by the Biſhop John; for they conceived that he having conſcience of uſing a juſt freedom, would be able to ſuccour them according to right: but he did receive the men applying to them courteouſly, and treated them reſpectfully, and did not hinder them from praying in the Church —— He alſo writ to Theophilus to render communion to them, as being Orthodox; and if there were need of judging their caſe by law, that he would ſend whom they thought good to proſecute the cauſe.

Κοινῇ τε ἐσπούδαζον παρὰ βασιλεῖ κριτῇ καὶ Ἰωάννῃ τῷ Ἐπισκόπῳ ἐλέγχεσθαι τὰς κατ' αὐτῶν ἐπιβολάς· ᾤοντο γὰρ ἐνδίκου παρρησίας αὐτὸν ἐπιμελούμενον δυνάσθαι τὰ δίκαια βοηθεῖν αὐτοῖς· ὁ δὲ προσελθόντας αὐτῷ τοὺς ἄνδρας φιλοφρόνως ἐδέξατο, καὶ ἐν τιμῇ εἶχε, καὶ εὔχεσθαι ἐπὶ Ἐκκλησίας οὐκ ἐκώλυσε —— ἔγραψε δὲ Θεοφίλῳ κοινωνίαν αὐτοῖς ἀποδοῦναι, ὡς ὀρθῶς περὶ Θεοῦ δοξάζουσιν· εἰ δὲ δίκῃ δέοι κρίνεσθαι τὰ κατ' αὐτούς, ἀποστέλλειν ὃν αὐτῷ δοκεῖ δικασόμενον. Soz. 8. 13.

If this had been to the Pope, it would have been alledged for an Appeal; and it would have had as much colour as any Inſtance which they can produce.

4. And when men, either good or bad, do reſort in this manner to great friends, it is no wonder if they accoſt them in higheſt terms of reſpect, and with exaggerations of their eminent advantages; ſo inducing them to regard and favour their cauſe.

5. Neither is it ſtrange, that great perſons favourably ſhould entertain thoſe, who make ſuch addreſſes to them, they always coming crouching in a ſuppliant poſture, and with fair pretences; it being alſo natural to men to delight in ſeeing their power acknowledged; and it being a glorious thing to relieve the afflicted: for *Eminence is wont to incline toward infirmity, and with a ready good will to take part with thoſe who are under.* So when *Baſilides*, when *Marcellus*, when *Euſtathius Sebaſtenus*, when *Maximus* the *Cynick*, when *Apiarius* were condemned the Pope was haſty to engage for them; more liking their application to him than weighing their cauſe.

Φιλεῖ μάλιστα κάμπτεσθαι τὸ ὑπερέχον πρὸς τὸ ἀσθενές, καὶ δι' εὐνοίας ἑκουσίου τῷ ἐλαττωμένῳ προστίθεσθαι. Greg. Naz. *Orat.* 23.

6. And when any perſon doth continue long in a flouriſhing eſtate, ſo that ſuch addreſſes are frequently made to him, no wonder that an opinion of lawfull power to receive them, doth ariſe both in him and

in others; ſo that of a voluntary Friend he become an authorized Protectour, a Patron, a Judge of ſuch perſons in ſuch caſes.

X. The Sovereign is fountain of all Juriſdiction; and all inferiour Magiſtrates derive their Authority from his warrant and Commiſſion, acting as his Deputies or Miniſters, according to that intimation in St. *Peter,--whether to the King as Supreme, or to Governours as ſent by him.*

1 Pet. 2. 13.

Accordingly the Pope doth challenge this advantage to himſelf that he is the fountain of Eccleſiaſtical Juriſdiction; pretending all Epiſcopal power to be derived from him.

The rule of the Church (ſaith *Bellarmine*) *is Monarchical; therefore all authority is in one, and from him is derived to others;* the which Aphoriſm he well proveth from the form of creating Biſhops, as they call it, *We do provide ſuch a Church with ſuch a perſon; and we do prefer him to be Father and Paſtour and Biſhop of the ſaid Church; committing to him the adminiſtration in temporals and ſpirituals in the name of the Father, Son, and Holy Ghoſt.*

Regimen Eccleſiæ eſt, Monarchicum, ergo omnis auctoritas eſt in uno, & ab illo in alios derivatur. Bell. 4. 24.
Epiph. *hær.*42.

Providemus Eccleſiæ tali de tali Perſona, & præficimus eum in Patrem, & Paſtorem & Epiſcopum ejuſdem Eccleſiæ, committentes ei adminiſtrationem in temporalibus & ſpiritualibus; in nomine, &c. Ibid.

Pope *Pius* II. in his *Bull* of *Retractation,* thus expreſſeth the ſenſe of his *See, In the militant Church, which reſembleth the triumphant, there is one moderatour and Judge of all, the Vicar of Jeſus Chriſt, from whom, as from the Head, all power and authority is derived to the ſubject members; the which doth immediately flow into it from the Lord Chriſt.*

In Eccleſia militanti, quæ inſtar triumphantis habet, unus eſt omnium moderator & arbiter Jeſu Chriſti vicarius, à quo tanquam capite omnis in ſubjecta membra poteſtas & authoritas derivatur, quæ à Chriſto Domino ſine medio in ipſum influit. P. Pius *II. in Bull. Retract.*

A Congregation of *Cardinals* appointed by Pope *Paulus* III. ſpeaking after the ſtyle and ſentiments of that *See,* did ſay to him, *Your Holineſs doth ſo bear the care of Chriſt's Church, that you have very many Miniſters, by which you manage that care, theſe are all the Clergy, on whom the ſervice of God is charged; eſpecially Prieſts, and more eſpecially Curates, and above all Biſhops.*

Sanctitas veſtra ità gerit curam Eccleſiæ Chriſti, ut Miniſtros plurimos habeat, per quos curam exerceat; hi autem ſunt Clerici omnes, quibus mandatus eſt cultus Dei; Presbyteri præſertim, & maximè Curati, & præ omnibus Epiſcopi—— apud Cham. *de Pont. Oecum.* 10, 13.

Durandus Biſhop of *Mande,* according to the ſenſe of his Age, ſaith, *The Pope is head of all Biſhops, from whom they as members from an head deſcend, and of whoſe fulneſs all receive; whom he calls to a participation of his care, but admits not into the fulneſs of his power.*

Summus Pontifex caput eſt omnium Pontificum, à quo illi tanquam à capite membra deſcendunt, & de cujus plenitudine omnes accipiunt quos ipſe vocat in partem ſolicitudinis, non in plenitudinem poteſtatis. Durand. Mimat. *Offic.* 2. 1. 17.

This pretence is ſeen in the ordinary Titles of Biſhops, who ſtyle themſelves Biſhops of ſuch a Place, *By the Grace of God and of the Apoſtolick See.* O ſhame!

N Dei & Apoſtolicæ Sedis gratiâ Epiſcopus Colon.——

The men of the *Tridentine* Convention (thoſe great betrayers of the Church to perpetual ſlavery, and Chriſtian truth to the prevalency of falſhood, till God pleaſeth) do upon divers occaſions, pretend to qualifie and empower Biſhops to perform important matters, originally belonging to the Epiſcopal Function, as the Pope's Delegates.

This was an expedient. *Vid. Concil.*

But contrariwiſe according to the Doctrine of Holy Scripture, and the ſenſe of the Primitive Church, the Biſhops and Paſtours of the Church do immediately receive their Authority and Commiſſion from God; being onely his Miniſters.

The Scripture calleth them *the Miniſters of God, and of Chriſt* (ſo *Epaphras*, ſo *Timothy*, in regard to their Eccleſiaſtical function are named) *the Stewards of God, the Servants of God, Fellow-ſervants* of the Apoſtles.

Col. 1. 7. 4. 7.
1 Theſſ. 3. 2.
1 Tim. 4. 6.
Tit. 1. 7.

The Scripture ſaith, that *the Holy Ghoſt had made them Biſhops to feed the Church of God*, that *God had given them*, and *conſtituted them in the Church; for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt*; that is, to all effects and purpoſes concerning their Office: for *the work of the Miniſtery* comprizeth all the duty charged on them whether in way of order or of governance; as they now do precariouſly and groundleſly in reference to this caſe diſtinguiſh. And *edifying the body* doth import all the deſigned effects of their Office; particularly thoſe which are conſequent on the uſe of Juriſdiction; the which Saint *Paul* doth affirm was appointed for edification; * *according* (ſaith he) *to the Authority which God hath Given me for edification, and not for deſtruction.* They do † *preſide in the Lord.* They allow no other Head but our Lord, || *from whom all the body*, &c.

2 Tim. 2 24.
Act 20. 28.
Naz. Or. 30.
Eph. 4. 11.
1 Cor. 12. 29.

Ordo confertur à Deo immediatè, juriſdictio mediatè. Bell. 4. 25.

* 2 Cor. 10. 8. 13. 10.
† Προϊστάμενοι ἐν Κυρίῳ. 1 Theſſ. 5 12.
|| Eph. 4. 16.

The Fathers clearly do expreſs their Sentiments to be the ſame.

St. *Ignatius* ſaith, that the Biſhop *doth preſide in the place of God*; and that *we muſt look upon him as our Lord himſelf* (or as our Lord's Repreſentative) that therefore *we muſt be ſubject to him as unto Jeſus Chriſt.*

Προκαθημένου τοῦ Ἐπισκόπου εἰς τόπον Θεοῦ. Ign. *ad* Magneſ.

Τὸν οὖν Ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν τὸν Κύριον δεῖ προσβλέπειν Ign. *ad* Eph. Ὅταν Ἐπισκόπῳ ὑποτάσσησθε ὡς Ἰησοῦ Χριστῷ. Ign. *ad* Trall.

St. *Cyprian* affirmeth *each Biſhop to be conſtituted by the judgment of God, and of Chriſt*; and *that in his Church he is for the preſent a Judge in the place of Chriſt*: —and *that our Lord Jeſus Chriſt, one and alone hath a power both to prefer us to the Government of his Church and to judge of our acting.*

De Dei & Chriſti ejus judicio. Cypr. *Ep.* 52. *& alibi ſæpe.*

Unus in Eccleſia ad tempus Sacerdos, & ad tempus Judex, vice Chriſti. Cypr. *Ep.* 55. *Sed expectemus univerſi judicium Domini noſtri Jeſu Chriſti, qui unus & ſolus habet poteſtatem & præponendi nos in Eccleſiæ ſuæ gubernatione, & de actu noſtro judicandi* Cypr. *in Conc.* Carthag.

St. *Baſil*, *A Prelate is nothing elſe but one that ſuſtaineth the perſon of Chriſt.*

Ὁ γὰρ καθηγούμενος οὐδὲν ἕτερόν ἐστιν, ἢ ὁ τοῦ σωτῆρος ἐπέχων πρόσωπον. Baſ. *Conſt.* Mon. *cap.* 22.

St. *Chryſoſtome, We have received the Commiſſion of Ambaſſadours and come from God, for this is the dignity of the Epiſcopal Office.*

Ἡμεῖς τοίνυν πρεσβείας ἀνεδεξάμεθα λόγον καὶ ἥκομεν παρὰ τοῦ Θεοῦ, τοῦτο γάρ ἐστι τὸ τῆς Ἐπισκοπῆς ἀξίωμα. Chryſ. *in* Coloſſ. *Orat.* 3.

It behoveth us all who by divine authority are conſtituted in the Prieſthood to prevent, &c.

Oportere nos omnes, qui Deo auctore ſumus in Sacerdotio conſtituti illius certaminibus obviare, &c. Anatol. *in Syn.* Chalc. *p.* 512.

Wherefore the ancient Biſhops did all of them take themſelves to be Vicars of Chriſt, not of the Pope, and no leſs than the proudeſt Pope of them all; whence it was ordinary for them in their addreſſes and compellations to the Biſhop of *Rome*, and in their ſpeech about him to call him their *Brother*, their *Collegue*, their *Fellow miniſter*; which had not been modeſt, or juſt, if they had been his Miniſters or Shadows. Yea the Popes themſelves, even the higheſt and haughtieſt of them, who of any in old times did moſt ſtand on

Leo *Ep.* 84.

their preſumed preeminence, did yet vouchſafe to call other Biſhops their Fellow-Biſhops and Fellow-miniſters.

Sciéſque nos non tuos eſſe ut te jactas & extollis Clericos, quos ut fratres & Coepiſcopos recognoſcere ſi elatio permitteret, debueras, Ann. Pith.

Thoſe Biſhops of *France* with good reaſon did complain of Pope *Nicholas* I. *for calling them his Clerks; whenas, if his pride had ſuffered him, he ſhould have acknowledged them for his Brethren and Fellow-Biſhops.*

Ἡμεῖς πίνω—— S. Chryſ. *ſup.*

Εἰ ὁ Μωσέως θρόνος οὕτως ἦν αἰδέσιμος, ὡς δι' ἐκεῖνον ἀκούειν, πολλῷ μᾶλλον ὁ Χριστοῦ θρόνος· ἐκεῖνον ἡμεῖς διαδεξάμεθα, ἀπὸ τούτου φθεγγόμεθα, ἀφ' οὗ καὶ ὁ Χριστὸς ἔθετο ἐν ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. Chryſ. *in* Coloſſ. *Orat.* 3.

Ἃ γὰρ ἐγκεχείρισται ὁ ἱερεὺς, Θεοῦ μόνου ἐστὶ δωρεὰ, *&c.* Chryſ. *in* Joh. *Orat.* 83.

In fine the ancient Biſhops did not alledge any Commiſſion from the Pope to warrant their Juriſdiction, but from God; *If Moſes his Chair were ſo venerable, that what was ſaid out of that ought therefore to be heard, how much more is Chriſt's* Throne *ſo? we ſucceed him, from that we ſpeak, ſince Chriſt has committed to us the miniſtery of reconciliation.*

That which is committed to the Prieſt, 'tis onely in God's power to give.

Since we alſo by the mercy of Chriſt our King and God were made Miniſters of the Goſpel.

Ἐπεὶ οὖν καὶ ἡμεῖς ἐλέει τοῦ συμβασιλέως (*l.* παμβασιλέως) ἡμῶν Χριστοῦ τοῦ Θεοῦ ἱερουργοὶ τοῦ εὐαγγελίου ἐκληρώθημεν—— Flavian *in* Chalc. *Act.* 1. *p.* 4.

This is a modern dream born out of Ambition and Flattery, which never came into the head of any ancient Divine.

It is a ridiculous thing to imagine, that *Cyprian*, *Athanaſius*, *Baſil*, *Chryſoſtome*, *Auſtin*, &c. did take themſelves for the Vicegerents or Miniſters of the Popes; if they did, why did they not, ſo frequent occaſion being given them, in all their Volumes, ever acknowledge it? why cannot *Bellarmine* and his Complices after all their prolling ſhew any paſſage in them importing any ſuch acknowledgment; but are fain to infer it by far-fetched Sophiſms, from Allegations plainly impertinent, or frivolous?

The Popes indeed in the Fourth Century began to practiſe a fine trick, very ſerviceable to the enlargement of their power; which was to confer on certain Biſhops, as occaſion ſerved, or for continuance, the title of their Vicar or Lieutenant; thereby pretending to impart Authority to them: whereby they were enabled for performance of divers things, which otherwiſe by their own Epiſcopal or Metropolitical power they could not perform. By which device they did engage ſuch Biſhops to ſuch a dependence on them, whereby they did promote the Papal Authority in Provinces, to the oppreſſion of the ancient Rights and Liberties of Biſhops and Synods; doing what they pleaſed under pretence of this vaſt power communicated to them; and for fear of being diſplaced, or out of affection to their favourer doing what might ſerve to advance the Papacy.

Evagr. *Act.* Eph. *p.* 134.

Thus did Pope *Celeſtine* conſtitute *Cyril* in his room.

Pope *Leo* appointed *Anatolius* of *Conſtantinople.*

Pope *Felix Acacius* of *Conſtantinople.*

Pope *Hormiſdas Epiphanius* of *Conſtantinople.*

Act. Conc. ſub. Menna. *p.* 70.

Pope *Simplicius* to *Zeno* Biſhop of *Seville*, *We thought it convenient that you ſhould be held up by the vicariat authority of our See.*

Congruum duximus vicariâ Sedis noſtræ te auctoritate fulciri. Baron. *Ann.* 482 *ſect.* 46.

So did *Siricius* and his ſucceſſours conſtitute the Biſhops of *Theſſalonica* to be their Vicars in the Dioceſe of *Illyricum*, wherein being then a member of the *Weſtern* Empire they had caught a ſpecial Juriſdiction; to which Pope *Leo* did refer in thoſe words, which ſometimes are impertinently alledged with reference to all Biſhops, but concern onely *Anaſtaſius* Biſhop of *Theſſalonica*; *We have entruſted thy Charity to be in our ſtead, ſo that thou art called into part of the ſolicitude, not into plenitude of the authority.*

Vices enim noſtras ità tuæ credidimus charitati ut in partem ſis vocatus ſolicitudinis, non in plenitudinem poteſtatis. *P.* Leo *Ep.* 84. (*ad* Anaſtaſ. Theſſal.)

So did Pope *Zozimus* beſtow a like pretence of Vicarious power upon the Biſhop of *Arles*, which City was the ſeat of the temporal *Exarch* in *Gaule*.

P. Joh. *VIII.* *Ep.* 93.

So to the Biſhop of *Juſtiniana prima* in *Bulgaria* (or *Dardinia Europæa*) the like privilege was granted [by procurement of the Emperour *Juſtinian*, native of that place.]

Afterwards temporary or occaſional Vicars were appointed (ſuch as *Auſtin* in *England*, *Boniface* in *Germany*---) who in virtue of that conceſſion did uſurp a paramount authority; and by the exerciſe thereof did advance the Papal intereſt; depreſſing the authority of *Metropolitanes*, and *Provincial* Synods.

So at length Legates, upon occaſion diſpatched into all Countries of the *Weſt*, came to do there what they pleaſed, uſing that pretence to oppreſs and abuſe both Clergy and People very intolerably.

Whence divers Countries were forced to make legal proviſions for excluding ſuch Legates, finding by much experience that their buſineſs was to rant and to domineer in the Pope's name, to ſuck money from the People, and to maintain luxurious pomp upon expence of the Countries where they came.

P. Paſch *II.* *Epiſt. apud* Eadm *p.* 113, *&c.*

* Of this *John* XXII. doth ſorely complain; and decrees that all people ſhould admit his Legates, under pain of interdicts.

* *Extrav. commun.* 1. 1. (*p.* 310.)

Occulti inimici regni. Matt. Par. *p.* 524.

In *England* Pope *Paſchal* finds the ſame fault in his letter to King *Henry* I. *Nuncio's or letters from the Apoſtolick See, unleſs by your Majeſtie's command, are not thought worthy any admittance or reception within your juriſdiction: none complains thence, none appeals thence for judgment to the Apoſtolick See.*

Sedis Apoſtolicæ nuncii vel literæ præter juſſum Regiæ Majeſtatis nullam in poteſtate tua ſuſceptionem aut aditum promerentur, nullus inde clamor, nullum judicium ad ſedem Apoſtolicam deſtinantur——*P.* Paſch. *II.* Eadm. *p.* 113.

The Pope obſerving what authority and reverence the Archbiſhops of *Canterbury* had in this Nation, whereby they might be able to check his attempts, did think good to conſtitute thoſe Archbiſhops his *Legates* of courſe, (*Legatos natos*) that ſo they might ſeem to exerciſe their Juriſdiction by authority derived from him, and owing to him that mark of favour, or honour, with inlargement of power, might pay him more devotion and ſerve his intereſts.

Bellarmine doth from this practice prove the Pope's Sovereign power, but he might from thence better have demonſtrated their great cunning. It might from ſuch extraordinary deſignation of Vicegerents with far more reaſon be inferred, that ordinarily Biſhops are not his Miniſters.

Bell. 2. 10.

XI. It is the privilege of a Sovereign, that he cannot be called to account, or judged, or depoſed, or debarr'd communion, or any-wiſe cenſured and puniſhed; for this implieth a contradiction or confuſion in degrees, ſubjecting the ſuperiour to inferiours; this were making a river run backwards; this were to damm up the fountain of juſtice; to behead the State; to expoſe Majeſty to contempt.

Wherefore the Pope doth pretend to this privilege, according to thoſe *Maxims* in the *Canon Law*, drawn from the ſayings of Popes (either forged or genuine, but all alike) obtaining authority of their Court.

Bell. 2. 26. *de Conc.* 2 17. Grat. *Diſt.* 40. *cap* 6. Diſt 21. *cap.* 7. *Cauſ.* 9 *qu.* 3. *cap* 10.——*Extrav. comm. lib.* 1. *tit.* 8. *cap* 1. *P* Leo *IX. Ep.* 1 *cap.* 10.——17. *P.* Nich. *I. Ep.* 8. (*p.* 504.) *P.* Joh. *VIII. Ep* 75. (*p.* 31.) *P.* Gelaſ. *Ep.* 4. (*p.* 625, 626.) *Ep.* 13. (*p.* 640.) *P.* Greg. *VII. Ep.* 8. *Ep.* 21.

And according to what P. *Adrian* let the 8*th* Synod know, *becauſe* ſays he, *the Apoſtolick Church of Rome ſtoops not to the judgment of leſſer Churches.* They cite alſo three old Synods (of *Sinueſſa*, of *Rome* under Pope *Silveſter*, of *Rome* under *Sixtus* III.) but they are palpably ſpurious, and the learned amongſt them confeſs it.

Διὰ τὸ τὴν ἀποστολικὴν Ἐκκλησίαν τῆς Ῥώμης τῇ τῶν ἐλαττόνων μὴ ὑποκύπτειν κρίσει. *P.* Adrian. *in Syn. VIII. Act.* 7. *pag.* 963.

But antiquity was not of this mind; for it did ſuppoſe him no leſs obnoxious to judgment and correction than other Biſhops, if he ſhould notoriouſly deviate from the faith, or violate canonical diſcipline.

The Canons generally do oblige Biſhops without exception to duty, and (upon defailance) to correction: why is not he excepted, if to be excuſed, or exempted?

It was not queſtioned of old, but that a Pope in caſe he ſhould notoriouſly depart from the faith, or notably infringe diſcipline, might be excommunicated: the attempting it upon divers occaſions do ſhew their opinion, although it often had not effect becauſe the cauſe was not juſt and plauſible; the truth and equity of the caſe appearing to be on the Pope's ſide.

St. *Iſidore Peluſiota* denieth of any Biſhop's office that is ἀρχὴ ἀνυπεύθυνος *an uncontrollable government.*

In the times of *Polycrates* and Pope *Victor* the whole *Eaſtern* Church did forbear communion with the Pope. *Firmilian* told Pope *Stephanus*, that by conceiting he might excommunicate all other Biſhops, he had excommunicated himſelf. The Fathers of the *Antiochene* Synod did threaten to excommunicate and depoſe Pope *Julius. They did promiſe to Julius, peace and communion, if he did admit the depoſition of thoſe whom they had expelled, and the conſtitution of thoſe whom they had ordained; but if he did reſiſt their decrees, they denounced the contrary.* The *Oriental* Biſhops at *Sardica* did excommunicate and depoſe him. St. *Hilary* did anathematize Pope *Liberius*, upon his defection to the *Arians.* * *Dioſcorus* did attempt to excommunicate Pope *Leo.* † *Acacius* of *Conſtantinople* renounced the communion of Pope *Felix.* || *Timotheus Ælurus* curſed the Pope. * The *African Biſhops* did *Synodically excommunicate Pope Vigilius.* † Pope *Anaſtaſius* was rejected by his own Clergy. || Pope *Conſtantine* by the people, and ſo was * Pope *Leo* VIII. † Divers Biſhops of *Italy* and *Illyrieum* did abſtain from the Pope's communion for a long time, becauſe they did

Ἐν τε χρόνοις Πολυκράτους καὶ Βίκτωρος ὡς ἡ ἀνατολὴ πρὸς τὴν δύσιν διαφερομένη εἰρηνικὰ παρ' ἀλλήλων οὐκ ἐδέχοντο. Epiph. *hær.* 70. *Audianorum.*

Deum enim putas omnes abs te abſtineri poſſe, ſolum te ab omnibus abſtinuiſti. Firm. *apud* Cypr. *Ep.*

Δεχομένῳ μὲν Ἰουλίῳ τὴν καθαίρεσιν τῶν πρὸς αὐτῶν ἐληλαμένων, καὶ τὴν κατάστασιν τῶν ἀπ' αὐτῶν χειροτονηθέντων, εἰρήνην, καὶ κοινωνίαν ἐπηγγέλλοντο· ἀνθισταμένῳ δὲ τοῖς δεδογμένοις τἀναντία προηγόρευσαν. Sozom. 3. 8.

Sozom. 3. 11.

Anathema tibi, Papa Liberi. Hil. *fragm.*

* Ἐτόλμησε δὲ καὶ ἀκοινωνησίαν ὑπαγορεῦσαι κατὰ τοῦ ἀρχιεπισκόπου τῆς μεγάλης Ῥώμης Λέοντος. Evag. 2. 4.

† *Niceph.* 16. 17. Baron. *Ann.* 484 §35.

|| Baron. *A.* 457. *ſect* 25.

* *Africani Antiſtites Vigilium Rom. Epiſ damnatorem Capitulorum Synodaliter à Catholica communione, reſervato ei penitentiæ loco, recludunt. (l. excludunt)* Vict. Tun. *poſt Conſ.* Baſilii *V. C. Ann.* 10.

† Plat. *p* 131. & *Diſt.* 19. *cap.* 21, 22.

|| Plat. *p.* 223.

* Plat. *p.* 291.

† *P.* Pelag. *II. Ep.* 3. 13.

did admit the fifth Synod. || *Photius* did excommunicate and depoſe Pope *Nicholas* I. * *Maurius* Biſhop of *Ravenna* did anathematize Pope *Vitalianus*. † The Emperour *Otho* II. having with good advice laboured to reclaim Pope *John* XII. without effect did *indict a Council, calling together the Biſhops of Italy, by the judgment of whom the life of that wicked man ſhould be judged*; and the iſſue was, that he was depoſed. || Pope *Nicholas* I. deſired to be judged by the *Emperour*. The fifth Synod did in general terms condemn Pope *Vigilius*, and the Emperour *Juſtinian* did baniſh him for not complying with the decrees of it. The ſixth and ſeventh General Synods did anathematize *Honorius* by name; when he was dead, becauſe his hereſie was not before confuted; and they would have ſerved him ſo, if he had been alive. Divers Synods (that of *Worms*, of *Papia*, of *Breſcia*, of *Mentz*, of *Rome*, &c.) did reject Pope *Gregory* VII. Pope *Adrian* himſelf in the VIII. Synod (ſo called) did confeſs that a Pope being found deviating from the faith might be judged, as *Honorius* was. *Gerbertus* (afterward Pope *Sylveſter* II.) did maintain that Popes might be held as *Ethnicks* and *Publicans*, if they *did not hear the Church*. The Synod of *Conſtance* did judge add depoſe three Popes.

The Synod of *Baſil* did depoſe Pope *Eugenius*; affirming that *The Catholick Church hath often corrected and judged Popes when they either err'd from the faith, or by their ill manners became notoriouſly ſcandalous to the Church*.

The practice of Popes to give an account of their faith (when they entred upon their office) to the other Patriarchs and chief Biſhops, approving themſelves thereby worthy and capable of communion, doth imply them liable to judgment. Of the neglect of which practice *Euphemius* Biſhop of *Conſtantinople* did complain.

Of this we have for example the *Synodical Epiſtles* of Pope *Gregory* I.

XII. To the Sovereign in Eccleſiaſtical affairs it would belong to define and decide controverſies in faith, diſcipline, moral practice; ſo that all were bound to admit his definitions, deciſions, interpretations. He would be the ſupreme Interpreter of the divine law, and Judge of controverſies. No point or queſtion of moment ſhould be decided without his cognizance. This he therefore doth pretend to; taking upon him to define points, and requiring from all ſubmiſſion to his determinations. Nor doth he allow any Synods to decide queſtions.

But the ancients did know no ſuch thing. In caſe of Contentions, they had no recourſe to his judgment; they did not ſtand to his opinion, his authority did not avail to quaſh diſputes. They had recourſe to the Holy Scriptures, to Catholick Tradition, to reaſon, they diſputed and diſcuſſed points by dint of argument.

Irenæus, *Tertullian*, *Vincentius Lirinenſis* and others diſcourſing of the methods to reſolve points of Controverſie, did not reckon the Pope's

|| Καθαίρεσιν ὡς ἐνόμιζε καὶ ἀναθεματισμὸν ἐπ' οὐδενὶ λόγῳ ποιεῖται Νικολάου. *Vit.* Ignatii. *Patr. apud* Bin. *p.* 892. Baron. *Ann.* 863.——

* Baron. *Ann.* 669. *ſect.* 2.

—— *Communi totius Sancti Concilii conſenſu depoſitus.* Luitprand. 6. 6.

† —— *Concilium indicit, convocatis Epiſcopis Italiæ, quorum judicio vita ſceleratiſſimi hominis dijudicaretur.* Plat. *in* Joh. 13. *(pro. XII.)* *vid* Baron. *Ann.* 960. *&* Binium.

| Grat. *Cauſ.* 2. *qu.* 7. *cap.* 41.

Ann. 1076. *Vid.* Baron. *Ann.* 1033 *ſect.* 3.

Baron. *Ann.* 992. *ſect.* 44.— *Conc.* Baſ. *Seſſ.* 38. (*p.* 101.)

Eccleſia Catholica ſæpenumerò ſummos Pontifices ſive à fide delirantes, ſive pravis moribus notoriè Eccleſiam ſcandalizantes correxit, & judicavit. ——— *Conc.* Baſ. *Seſſ.* 12.

Mos eſt Romanæ Eccleſiæ ſacerdoti noviter conſtituto formam fidei ſuæ ad ſanctas Eccleſias prærogare. *P.* Gelaſ. *Ep.* 1. *ad* Laur.

Gelaſ. *Ep.* 9. Baron. *Ann.* 492. *ſect.* 10.

Vid. tract. de Unit. Eccl.

Pope's authority for one. Divers of the Fathers did not ſcruple openly to diſſent from the opinions of Popes; nor were they wondred at, or condemned for it.

Gall. 2. 11. ἀντέστην

So Saint *Paul* did withſtand Saint Peter. So *Polycarpus* diſſented from Pope *Elutherius*. So *Polycrates* from Pope *Victor*. So St. *Cyprian* from Pope *Stephen*. So *Dionyſius Alex.* from Pope *Stephen*: all which perſons were renowned for wiſedom and piety in their times.

Higheſt Controverſies were appeaſed by Synods out of the Holy Scripture, Catholick Tradition, the Analogy of faith, and common Reaſon, without regard to the Pope. Divers Synods in *Africk* and *Aſia* defined the point about ***rebaptization*** without the Pope's leave, and againſt his opinion. The Synod of ***Antioch*** condemned the doctrine of *Paulus Samoſatenus*, without intervention of the Pope; before they gave him notice. In the Synod of *Nice* the Pope had very ſmall ſtroke. The General Synod of *Conſt.* declared the Point of the *Divinity* of the *H. Ghoſt* againſt *Macedonius*, without the Pope; who did no more than afterward conſent: This the Synod of *Chalcedon* in their compellation to the Emperour *Marcian* did obſerve. *The Fathers met in Sardica to ſuppreſs the reliques of Arianiſm, communicated their decrees to the Eaſtern Biſhops; and they who here diſcovered the peſtilence of Apolinarius, made known theirs to the Weſtern.*

Καὶ οἱ μὲν ἐκ Σαρδικῆς κατὰ τῶν Ἀρείου λειψάνων ἀγωνισάμενοι τοῖς ἐν Ἀνατολῇ τὴν κρίσιν ἐξέπεμπον, οἱ δὲ ἐνταῦθα τὴν Ἀπολιναρίου λύμην φωράσαντες τοῖς ἐν δύσει τὴν ψῆφον ἐγνώριζον. Conc. Chalced. *ad* Marc. *Orat. p.* 468.

The Synod of *Africk* defined againſt *Pelagius*, before their informing Pope *Innocentius* thereof; not ſeeking his judgment, but deſiring his conſent to that, which they were aſſured to be truth.

Divers Popes have been incapable of deciding Controverſies, themſelves having been erroneous in the queſtions controverted: as Pope *Stephanus* (in part,) Pope *Liberius*, P. *Felix*, P. *Vigilius*, P. *Honorius*, &c. And in our opinion all Popes for many ages.

It is obſervable how the Synod of *Chalcedon* in their allocution to the Emperour *Marcian* do excuſe P. *Leo* for expounding the faith, in his *Epiſtle* (the which it ſeems ſome did reprehend as a novel method diſagreeable to the Canons;) *Let not them* (ſay they) *object to us the Epiſtle of the marvellous Prelate of Rome, as obnoxious to imputation of novelty; but if it be not conſonant to the Scriptures, let them confute it; or if it be not conſentaneous to the Fathers who have preceded; or if it be not apt to confute the irreligious*, &c.

Ὡς ξένην τινὰ καὶ τοῖς κανόσιν οὐ νενομισμένην τῆς ἐπιστολῆς διαβάλλῃ τὴν σύνταξιν. *Act. Syn.* Chalc. *p.* 465.

Μὴ τοίνυν ἡμῖν τοῦ θαυμαστοῦ τῆς Ῥώμης προέδρου τὴν Ἐπιστολὴν, ὡς καινοτομίας ἔγκλημα, προσφερέτωσαν· ἀλλ' εἰ μὴ σύμφωνος ταῖς γραφαῖς, ἐλεγχέτωσαν· εἰ μὴ τοῖς προλαβοῦσι πατράσιν ὁμόδοξος· εἰ μὴ πρὸς δυσσεβῶν κατηγορίαν γίνεται·——

It was not his judicial anthority, which they did inſiſt upon, to maintain his Epiſtle, but the orthodoxie and intrinſick uſefulneſs of it to confute errours; upon which account they did embrace and confirm it by their ſuffrage.

XIII. If the Pope were a Sovereign of the Church as they make him, it were at leaſt expedient that he ſhould be infallible; for why otherwiſe ſhould he undertake confidently to pronounce in all caſes, to define high and difficult Points, to impoſe his Dictates, and require aſſent from all; If he be fallible, it is very probable that often he doth obtrude errours upon us for matters of Faith and Practice.

Bell. *lib.* 4.

Wherefore the true faſt friends of Papal intereſt do aſſert him to be infallible, when he dictateth as Pope, and ſetting himſelf into his Chair doth thence mean to inſtruct the whole Church. And the Pope therefore himſelf, who countenanceth them, may be preſumed to be of that mind.

Pighius ſaid bouncingly, *The judgment of the Apoſtolick See with a Council of domeſtick Prieſts, is far more certain than the judgment of an univerſal Council of the whole earth without the Pope.*

Longe certius eſt unius Apoſtolicæ Sedis cum Concilio domeſticorum Sacerdotum judicium, quàm ſine Pontifice judicium univerſalis Concilii totius Orbis terrarum. Pighius *de Hier. lib.* 6.

This is the *Syllogiſm* we propoſe:

The ſupreme Judge muſt be infallible,
The Pope is not infallible, Therefore.

The *Major* the *Jeſuits*, *Canoniſts* and *Courtiers* are obliged to prove, it being their Aſſertion; and they do prove it very wiſely and ſtrongly.

The *Minor* is aſſerted by the *French* Doctours, and they do with clear evidence maintain it.

The *Concluſion* we leave them to infer who are concerned.

It is in effect Pope *Gregory*'s Argumentation; *No* Biſhop can be Univerſal Biſhop, (or Univerſal Paſtour and Judge of the Church) becauſe no Biſhop can be Infallible; for that the lapſe of ſuch a Paſtour would throw down the Church into ruine, by errour and impiety. *Therefore the Univerſal Church, which God forbid, falls, when he falls who is call'd Univerſal. —The ſtate and order of our Lord's family will decay when that which is required in the body is not to be found in the head.*

Univerſa ergò Eccleſia, quod abſit, à ſtatu ſuo corruit, quando is qui vocatur Univerſalis cadit. Greg. M. *Epiſt.* 4. 32.

Totius familiæ Domini ſtatus & ordo nutabit, ſi quod requiritur in corpore, non inveniatur in capite. P Leo *Ep.* 87.

But that he is not infallible, much experience and Hiſtory do abundantly ſhew.

The Ancients knew no ſuch pretender to infallibility; otherwiſe they would have left diſputing, and run to his Oracular Dictates for information. They would have onely aſſerted this point againſt Hereticks. We ſhould have had Teſtimonies of it innumerable. It had been the moſt famous point of all.

In nullo aliter ſapere quàm res ſe habet angelica perfectio eſt. Aug. *de Babt. c. Don.* 2. 5. Not to think of a thing otherwiſe than 'tis, is an angelical perfection.

I will not mention Pope *Stephanus* univerſally approving the *Baptiſm of Hereticks* againſt the Decrees of the Synod of *Nice* and other Synods. Nor Pope *Liberius* complying with *Arianiſm.* Nor Pope *Innocent* I. and his followers at leaſt till Pope * *Gelaſius* firſt aſſerting the *Communion of Infants* for needfull. Nor Pope *Vigilius* dodging with the Fifth *Synod.* Nor Pope *Honorius* condemned by ſo many Councils and Popes for *Monothelitiſm.* But ſurely Pope *Leo* and Pope *Gelaſius* were ſtrangely deceived; when they condemned *Partaking in one kind.* Pope *Gregory* was foully out, when he condemned the || *worſhip of Images*; and when he ſo declaimeth againſt the title of *Univerſal Biſhop*; and when he avowed himſelf a Subject to the *Emperour Mauritius*; and when he denied the Books of *Maccabees* to be *Canonical*; and when he aſſerted the perfection of Holy Scripture.

* *P.* Gelaſ. *I. Ep.* 9. *p.* 636.

De Conſecr. diſt. 2. *cap.* 12.

|| Greg. *Ep.* 7. 110. *Ep.* 2. 62. *Ep.* 4. 32, 36. 38. 6. 30.

In Job. *lib* 19. *cap.* 13.

In Job. *lib* 18. *cap.* 14.

Pope *Leo* II. was miſtaken, when he did charge his infallible Predeceſſour *Honorius* of *Monothelitiſm.* Pope *Nicholas* was a little deceived when he determined the * *attrition of Chriſt's Body.* Pope *Urban* II. was out, when he allowed it || lawful for good Catholicks to commit murther on Perſons excommunicate. Pope *Innocent* IV. erred, when he called Kings, *The Pope's ſlaves.*

If many Popes had been writers, we ſhould have had more errours to charge them with.

* Grat. *de Conſecr. diſt.* 2. *cap.* 42

|| Grat. *Cauſ* 23. *qu.* 5. *cap.* 47.

Mancipia Papæ Matt. Pariſ. *Anno* 1253.

Surely thoſe Popes did err, who confirmed the Synods of *Conſtance* and *Baſil*; not excepting the determinations in favour of General Councils being Superiour to Popes. All thoſe Popes have deviliſhly erred, who have pretended to diſpoſe of Kingdoms, to depoſe Princes: to abſolve Subjects of their Oaths. Pope *Adrian* II. did not take the Pope to be infallible, when he ſaid he might not be judged, excepting the caſe of *Hereſie*; and thereby excuſeth the *Orientals* for anathematizing *Honorius*, he being accuſed of Hereſie.

Joh. 22 Gerſon. *Serm. in Paſch. occam.* Celeſtinus- — Alph. *à* Caſtro. *Hær.* 1. 4. Bin. *Tom.* 7. *p.* 994.

There is one Hereſie, of which, if all Hiſtories do not lie grievouſly, divers Popes have been guilty; a Hereſie defined by divers Popes; the *Hereſie of Simony*; How many ſuch Hereticks have ſate in that Chair? of which how many Popes are proclaimed guilty with a loud voice in Hiſtory? *The hand*, ſays St. * *Bernard*, *does all the Papal buſineſs*, *ſhew me a man in all this greateſt City who would admit thee to be Pope without the mediation of a bribe?* Yea how few for ſome Ages have been guiltleſs of this Hereſie? It may be anſwered, they were no Popes becauſe their Election was null; but then the Church hath often and long been without a *Head*. Then numberleſs Acts have been void; and Creations of *Cardinals* have been null; and conſequently there hath not probably been any true Pope for a long time.

P. Greg. *VII. Ep. lib.* 3. 7. *Simoniaca hæreſis.*

P. Jul. *II. Conc.* Lat. *Seſſ.* 5. *(p.* 57.*)* *Idem electus non Apoſtolicus, ſed Apoſtaticus, & tanquam hæreſiarcha, &c. Ibid Tract.* 4 *ſect.* 12. *& ſect.* 16.

Decernimus, quòd—— ſed etiam contra dictum ſic electum vel aſſumptum à Simoniaca labe opponi & excipi poſſit ſicut de vera & indubitata hæreſi——

* *Omne Papale negotium manus agunt, quem dabis mihi de tota maxima Urbe, qui te in Papam receperit pretio non intercedente?* Bern. *de Conſid* 4 2.

In the judgment of ſo many great *Divines*, which did conſtitute the Synod of *Baſil*, many Popes (near all ſurely) have been Hereticks; who have followed or countenanced the opinion that Popes are ſuperiour to General Councils; the which there is flatly declared Hereſie. Pope *Eugenius* by name was there declared *a pertinacious Heretick, deviating from the faith*—

A fide devius, pertinax hæreticus—— *Concil.* Baſil.. *Seſſ.* 34 *p.* 96. *& p.* 107.

It often happeneth that the Pope is not skilled in *Divinity*, as Pope *Innocent* X. was wont to profeſs concerning himſelf (to wave diſcourſe about Theological points) he therefore cannot pronounce, in uſe of ordinary means, but onely by miracle, as *Balaam*'s Aſs. So Pope *Innocent* X. ſaid, that *the Vicar of Jeſus Chriſt was not obliged to examine all things by diſpute; for that the truth of his decrees depended onely on divine Inſpiration:* what is this but downright *Quakeriſm, Enthuſiaſm, Impoſture?*

Le Pape reſpondit, che le Vicaire de J. C ne eſtoit point oblige d'examiner toutes choſes par la diſpute; qae la verite de ſes decrets dependoit ſeulement de l'Inſpiration divine. Memor. *Hiſt. de* 5. *Propoſ.*

Pope *Clemens* V. did not take himſelf to be infallible, when in his great Synod of *Vienna*, the queſtion, whether beſide remiſſion of ſin, alſo vertue were conferred to Infants, he reſolved thus very honeſtly, ——*The ſecond opinion, which ſays that informing grace and vertues are in baptiſm conferred both upon infants and adult perſons, we think fit with the conſent of the holy council to be choſen; as being more probable, and more conſonant and agreeable to the Divinity of the modern Doctours.*

—— *Opinionem ſecundam, quæ dicit tam parvulis quàm adultis conferri in baptiſmo informantem gratiam & virtutes, tanquam probabiliorem ac Doctorum modernorum Theologiæ magis conſonam & concordem ſacro approbante Concilio duximus eligendam.* Clem. *in* Tit. 1.

Which of the *two* Popes were in the right, Pope *Nicholas* IV. who decided that our Lord was ſo poor that he had right to nothing, or Pope *John* XXII. who declared this to be a Hereſie, charging our Lord with injuſtice?

Bell. 4. 14. *(p.* 1318 *)*
Confer. Sext. *lib* 5. *tit.* 12. *cap.* 3
Extrav. Joh. *XXII. tit.* 14. *cap* 3,4,5.

XIV. A Sovereign is in Dignity and Authority Superiour to any number of Subjects, however conjoined or congregated; as a Head is above all the Members however compacted; He is not Supreme, who is any-wiſe ſubject or inferiour to a Senate, or any Aſſembly in his Territory.

Therefore the Pope doth claim a Superiority over all Councils; pretending that their determinations are invalid without his conſent and confirmation; that he can reſcind or make void their Decrees; that he can ſuſpend their Conſultations, and tranſlate or diſſolve them.

Bellarm. *de Concil.* 2. 15.

And Baronius reckons this as one errour in Hincmarus Biſhop of Rhemes, that he held as if the canons of Councils were of greater authority in the Church of God than the decrees of Popes, which, ſays he, *how abſurd and unreaſonable an opinion it is,* &c.

That the Authority of the Apoſtolick See in all Chriſtian Ages has been been preferred before the univerſal Church, both the Canons of our predeceſſours and manifold tradition do confirm.

Planè ſignificat majoris eſſe auctoritatis in Eccleſia Dei Canones Conciliorum decretis Pontificum: hæc quàm ſint abſurda & ab omni ratione penitus aliena, &c. Baron. *ad. Ann.* 992. *Sect.* 56.

Concil. Later. *V. Seſſ.* 11. *p.* 152.

Th. Cajet. *Orat. in Conc.* Lat. *p.* 36.

Apoſtolicæ verò Sedis auctoritas, quod cunctis ſæculis Chriſtianis Eccleſiæ prælata ſit univerſæ, & canonum ſerie paternorum, & multiplici traditione firmatur. P. Gelaſ. *I. Ep.* 8. (*O impudentiam!*)

This is a queſtion ſtiffly debated among *Romaniſts*; but the moſt (as *Æneas Sylvius*, afterward Pope *Pius* II. did acutely obſerve) with good reaſon do adhere to the Pope's ſide, becauſe the *Pope* diſpoſeth of *Benefices*, but *Councils* give none.

But in truth anciently the Pope was not underſtood Superiour to Councils: for *greater is the Authority of the world than of one city,* ſays St. *Hierome.* He was but one Biſhop, that had nothing to doe out of his precinct. He had but his Vote in them; He had the firſt Vote, as the *Patriarch* of *Alexandria* the ſecond, of *Antioch* the third--- but that order neither gave to him or them any advantage, as to deciſion; but common conſent, or the ſuffrages of the majority did prevail. He was conceived Subject to the Canons no leſs than other Biſhops. Councils did examine matters decreed by him, ſo as to follow or forſake them as they ſaw cauſe. The Popes themſelves did profeſs great veneration and obſervance of *Conciliar* Decrees. Pope *Leo* I. did oppoſe a Cannon of the Synod of *Chalcedon,* (not pretending his Superiority to Councils, but the inviolability of the *Nicene* Canons) but it notwithſtanding that oppoſition did prevail.

Major eſt auctoritas orbis quàm urbis. Hier. *ad* Evag.

Even in the Dregs of times, when the Pope had clambred ſo high to the top of power, this Queſtion in great unmerous Synods of Biſhops was agitated, and poſitively decided againſt him; both in Doctrine and practice.

Concil. Conſt. *Seſſ.* 4. (*p.* 1003.)

Concil. Baſſ. *Seſſ.* 33.

The Synod of *Baſil* aſſirmeth the mattter of theſe Decrees to be a *verity of the Chriſtian faith, which whoever doth pertinaciouſly reſiſt, is to be deemed a heretick----* Thoſe *Fathers* ſay that *none of the ſkilfull did ever doubt of this truth, that the Pope in things belonging to faith, was ſubject to the judgment of the ſame General Councils---- that the Council has an authority immediately from Chriſt which the Pope is bound to obey.* Thoſe Synods were confirmed by Popes, without exception of thoſe determinations.

Veritas Catholicæ fidei, cui pertinaciter repugnans eſt cenſendus hæreticus Concil. Baſ. *Seſſ.* 33.

Nec unquam aliquis peritorum dubitavit ſummum Pontificem in his quæ fidem concernunt judicio eorundem Conciliorum univerſalium eſſe ſubjectum. Conc. Baſil. *decret. p.* 117.

Concilium habet poteſtatem immediatè à Chriſto, cui Papa obedire tenetur —— *Conc.* Baſ. *Seſſ.* 38. *p.* 101.

Great *Churches*, moſt famous *Univerſities*, a mighty ſtore of learned *Doctors* of the Roman Communion have reverenced thoſe *Councils*, and adhered to their Doctrine. Inſomuch that the Cardinal of *Lorrain* did affirm him to be an Heretick in *France*, who did hold the contrary.

Theſe things ſufficiently demonſtrate that the Pope cannot pretend to Supremacy by univerſal Tradition; and if he cannot prove it by that, how can he prove it? not ſurely by Scripture, nor by Decrees of ancient Synods, nor by any clear and convincing reaſon.

XV. The Sovereign of the Church is by all Chriſtians to be acknowledged the chief Perſon in the world, inferiour and ſubject to none; above all commands; the greateſt *Emperour* being his *Sheep* and *Subject*.

As in *Iſrael Saul* was the *Head.* 1 Sam. 15. 17.

He therefore now doth pretend to be above all Princes. Divers Popes have affirmed this Superiority. They are allowed and moſt favoured by him, who teach this Doctrine. In their *Miſſal* he is preferred above all Kings, being prayed for before them.

Rom. 13. 1.

But in the primitive times this was not held; for St. *Paul* requires *every ſoul to be ſubject to the higher powers.* Then the *Emperour* was avowed the firſt perſon, next to God; *To whom*, ſays *Tertullian*, *they are ſecond, after whom they are firſt, before all and above all Gods. Why? &c. ---we worſhip the Emperour as a man next to God, and leſs onely than God.* And *Optatus*, ---- *ſince there is none above the Emperour but God who made him. ---- while Donatus extolleth himſelf above the Emperour, he raiſes himſelf as it were above humanity, and thinks himſelf to be God and not Man. For the King is the top and head of all things on earth.* Then even * *Apoſtles, Evangeliſts, Prophets, all men whoever were ſubject to the Emperour.* The Emperours did command them, † *even the bleſſed Biſhops and Patriarchs of old Rome, Conſtantinople, Alexandria, Theopolis and Jeruſalem.* Divers Popes did avow themſeves ſubject to the Emperour.

—— *à quo ſunt ſecundi, poſt quem primi ante omnes, & ſuper omnes Deos; quidni? cùm ſuper omnes homines, qui utique vivunt.* Tertul. *Apol. cap* 30.

Colimus Imperatorem ut hominem à Deo ſecundum, & ſolo Deo minorem. Tertul. *ad* Scap. *cap.* 2.

Cùm ſuper Imperatorem non ſit niſi ſolus Deus, qui fecit Imperatorem. Opt. 3. *Vid. Tr.* 5. *Sect.* 14.

Dum ſe Donatus ſuper Imperatorem extollit, jam quaſi hominum exceſſerat modum ut ſe ut Deum non hominem æſtimaret. Id. Ibid.

Βασιλεὺς γὰρ κορυφὴ καὶ κεφαλὴ τῶν ἐπὶ τῆς γῆς ἐστιν ἁπάντων. Chryſ. Ἀνδρ. β. p. 463.

* Chryſ. *in* Rom. 13. 1.

† *Jubemus igitur beatiſſimos Epiſcopos & Patriarchas hoc eſt ſenioris Romæ, & Conſtantinopoleos, & Alexandriæ, & Theopoleos & Hieroſolymorum.* Juſtinian. *Novel.* 123. *cap.* 3. P. Greg. *M. Ep.* 2. 62. *Supra in præf. Sect.* 4. *Tract.* 5. *Sect.* 14.

XVI. The Confirmation of Magiſtrates, elected by others, is a *Branch* of *Supremacy* which the Pope doth aſſume.

Vid. Sect. 5. *Diſt.* 63. *c.* 4. P. Nic. *I. Ep.* *Ann.* 482. *Sect.* 1.

Baronius ſaith that this was the ancient cuſtome; and that Pope *Simplicius* did confirm the Election of *Calendion* Biſhop of *Antioch*. *Meletius confirm'd the moſt holy Gregory in the Biſhoprick of Conſtantinople.*

Ἐβεβαίωσε τῷ θειοτάτῳ Γρηγορίῳ τὴν τῆς Κωνσταντινουπόλεως προεδρείαν. Theod. 5. 8.

But the truth is, that anciently Biſhops being elected did onely give an account of their choice unto all other Biſhops; eſpecially to thoſe of higheſt rank, deſiring their approbation and friendſhip, for preſervation of due communion, correſpondence and peace. So the Synod of *Antioch* gave an account to the Biſhops of *Rome* and *Alexandria, and all their Fellow-miniſters throughout the world,* &c. of the election of *Domnus* after *Paulus Samoſatenus*. So the *Fathers* of *Conſtantinople* acquainted Pope *Damaſus* and the *Weſtern* Biſhops with the Conſtitution of *Nectarius*, *Flavianus*, &c.

Καὶ τοῖς κατὰ τὴν οἰκουμένην πᾶσι συλλειτουργοῖς —— Euſeb. 7. 30.

This was not to requeſt Confirmation, as if the Pope or other Biſhops could reject the Election if regular, but rather to aſſure whom they were to communicate with. *We have* (ſay the Fathers of the Synod againſt *Paulus Samoſatenus*) *ſignified this,* (*our chuſing of Domnus into Paulus's room*) *that you may write to him and receive letters of communion from him*---- And St. *Cyprian*; *That you and our Collegues may know to whom they may write, and from whom they may receive letters.*

Ἐδηλώσαμεν τε ὑμῖν ὅπως τούτῳ γράφητε, καὶ τὰ παρὰ τούτου κοινωνικὰ δέχησθε γράμματα.——Euſeb. *Ibid.*

Ut ſcires tu, & Collegæ noſtri quibus ſcribere, & literas mutuò à quibus vos accipere oporteret —— Cypr. *Ep.* 55 (*ad* Cornel.)

Thus the Biſhops of *Rome* themſelves did acquaint other Biſhops with their Election, their Faith, *&c.* So did *Cornelius*; whom therefore S. *Cyprian* aſſerteth as eſtabliſhed by the conſent and approbation of his *Collegues*; *When the place of Peter and the Sacerdotal Chair was void, which by God's will being occupied, and with all our conſents confirmed,* &c. --- *and the teſtimony of our Fellow-biſhops, the whole number of which all over the world unanimouſly conſented.*

Vid. P. Greg. *Tract. de Unit. Eccl.*

Cum locus Petri, & gradus Cathedræ Sacerdotalis vacaret, quo occupato de Dei voluntate, atque omnium noſtrûm conſenſione firmato — Cypr. *Ep.* 52.

-- *& Co-epiſcoporum teſtimonio, quorum numerus univerſus per totum mundum concordi unanimitate conſenſit. Ibid.*

The *Emperour* did confirm Biſhops, as we ſee by that notable paſſage in the Synod of *Chalcedon*; where *Baſſianus*, Biſhop of *Epheſus*, pleading for himſelf ſaith, *Our moſt religious Emperour knowing theſe things preſently ratified it, and by a memorial publiſhed it, confirming the Biſhoprick; afterwards he ſent his reſcript by Euſtathius the Silentiary again confirming it.*

Γνοὺς δὲ ταῦτα ὁ εὐσεβέστατος ἡμῶν Βασιλεὺς, εὐθὺς τοῦτο αὐτὸ ἐβεβαίωσε, καὶ εὐθέως διὰ ὑπομνηστικοῦ ἐδήλωσεν ἐν φανερῷ, βεβαιῶν τὴν Ἐπισκοπὴν· μετὰ ταῦτα ἀπέστειλε σάκραν πάλιν διὰ Εὐσταθίου τοῦ Σιλεντιαρίου βεβαιοῦσαν τὴν Ἐπισκοπήν. Conc. Chalc. *Act.* 11. (*p.* 404.)

XVII. It is a Privilege of Sovereigns to grant *Privileges, Exemptions, Diſpenſations.*

This he claimeth; but againſt the Laws of God and Rights of Biſhops. Againſt the Decrees of Synods----againſt the ſenſe of good men in all times.

Vid. Bern.

XVIII. It is a Prerogative of Sovereign power, to Erect, Tranſlate Spiritual Preſidencies.

Wherefore this the Pope claimeth. *Cum ex illo*, &c.

*P.*Innoc.III.*in* Greg.*decr. li.*1. *tit.*7 *c.*1.—*&c.*

But at firſt he had nothing to doe therein, except in his own Province or Dioceſe.

As Chriſtianity did grow and enter into Cities, ſo the neighbour Biſhops did ordain Biſhops there.

Princes often, as they did endow, ſo they did erect Epiſcopal Sees and did, as was ſutable, change places.

Pope *Paſchal* II. doth by complaining atteſt to this, writing to the Archbiſhop of *Poland*, *What ſhall I ſay of the tranſlations of Biſhops, which among you are preſumed to be made, not by Apoſtoliek authority, but the King's command.*

Quid ſuper Epiſcoporum tranſlationibus loquar, quæ apud vos non auctoritate Apoſtolicâ, ſed nutu Regis præſumuntur? P. Paſch. *II. Ep.* 6. *Præter authoritatem noſtram Epiſcoporum tranſlationes præſumitis*— Eadm. *p.* 115.

XIX. It is a great Prerogative of Sovereignty to impoſe *Taxes* on the *Clergy* or *People.*

Wherefore the Pope doth aſſume this; as for inſtance that Decree of Pope *Innocent* IV. in the firſt Synod of *Lions*; *By the common conſent of the Council we ordain that all the Clergy, as well thoſe who are under authority as the Prelates, pay for three years a twentieth part of their Eccleſia-*

Cæterùm ex communi Concilii *approbatione ſtatuimus, ut omnes omnino* Clerici, *tam ſubditi quàm prælati, vigeſimam Eccleſiarum proventuum uſque ad triennium conferant in ſubſidium terræ ſanctæ, per manus eorum, qui ad hoc Apoſtolicâ fuerint providentiâ ordinati.—— ſciàntque ſe omnes ad hoc fideliter obſervandum per excommunicationis ſententiam obligatos.* Lugdun. *Concil.* 1. (*Anno* 1245.)

ſtical revenues towards the aſſiſtence of the holy Land, into the hands of thoſe who ſhall be thereto appointed by the prudence of the Apoſtolick See.—and let all know that this they are bound faithfully to do under pain of excommunication.

But Antiquity knew no ſuch Impoſitions: when the Church, the Clergy, the Poor were maintained and relieved by voluntary Offerings, or Obventions.

Ut ditentur Oblationibus Matronarum.

Even the invidious ſplendour of the *Roman* Biſhop was ſupported by the *Oblations of Matrons*, as *Marcellinus* obſerveth.

Marcell. 27. *Vid. Conſt. Apoſt.* 2. 25. *Nam qui conſtituerent vel fundâruut ſanctiſſimas Eccleſias pro ſua ſalute & communis Reipublicæ, reliquerunt illis ſubſtantias, ut per eas debeant ſacræ liturgiæ fieri, & ut illis à miniſtrantibus piis Clericis Deus colatur. Cod. Lib.* 1. *Tit.* 3. *Sect.* 42.

This is an encroachment upon the right of Princes, unto whom Clergymen are Subjects, and bound *to render tribute to whom tribute belongeth.*

SUPPOSITION VII.

A farther grand Aſſertion of the *Roman* Party, is this, *That the Papal Supremacy is indefectible, and unalterable.*

BUT good reaſons may be aſſigned, why even ſuppoſing that the Pope had an Univerſal Sovereignty in virtue of his Succeſſion to Saint *Peter* conferred on him, it is not aſſuredly conſequent, that it muſt always, or doth now belong to him. For it might be ſettled on him not abſolutely but upon conditions, the which failing his authority may expire. It might be God's will that it ſhould onely continue for a time. And there are divers ways, whereby according to common rules of juſtice, he might be diſſeiſed thereof.

1. If God had poſitively declared his will concerning this Point, that ſuch a Sovereignty was by him granted irrevocably and immutably, ſo that in no caſe it might be removed or altered, then indeed it muſt be admitted for ſuch; but if no ſuch declaration doth appear, then to aſſert it for ſuch is to derogate from his power and providence; by exemption of this caſe from it. It is the ordinary courſe of providence ſo to confer power of any kind or nature on men, as to reſerve to himſelf the liberty of transferring it, qualifying it, extending or contracting it, aboliſhing it, according to his pleaſure, in due ſeaſons and exigencies of things. Whence no humane power can be ſuppoſed abſolutely ſtable or immovably fixed in one perſon or place.

2. No power can have a higher ſource, or firmer ground, than that of the Civil Government hath, for *all ſuch power is from heaven*, and in relation to that it is ſaid, *There is no power but from God, the powers that*
Joh. 29. 11. Rom. 13. 1. *are, are ordanied by God:* But yet ſuch power is liable to various alterations, and is like the Sea, having ebbs and flows, and ever changing its bounds either perſonal or local.

Any temporal Juriſdiction may be loſt by thoſe revolutions and viciſſitudes of things, to which all humane Conſtitutions are ſubject; and which are ordered *by the will and providence of the moſt High, who ruleth* Dan. 5. 21. Pſal. 75. 7

in the Kingdom of men, appointing over it whom he pleaſeth; putting down one, and ſetting up another.

Adam By God's appointment was Sovereign of the world; and his firſt born Succeſſours derived the ſame power from him: yet in courſe of time that order hath been interrupted, and divers independent Sovereignties do take place.

Every Prince hath his authority from God, or by virtue of Divine Ordination within his own Territory; and according to God's Ordinance the lawfull Succeſſour hath a right to the ſame authority; yet by accidents ſuch authority doth often fail totally or in part, changing its extent.

Why then may not any Spiritual power be liable to the ſame viciſſitudes? why may not a Prelate be degraded as well as a Prince? why may not the Pope, as well as the Emperour, loſe all, or part of his Kingdom?

Why may not the Succeſſour of *Peter*, no leſs than the Heir of *Adam* ſuffer a defaileur of Juriſdiction?

That Spiritual Corporations, Perſons and Places are ſubject to the
ſame contingencies with others, as there is like reaſon to ſuppoſe, ſo Jer. 7. 12.
there are examples to prove; God removed his ſanctuary from *Shiloh*, Jer. 7. 14.
Go ye now unto my place, which was in Shiloh, where I ſet my name at firſt, Apoc. 2. 5.
&c. He deſerted *Jeruſalem.* He removeth the Candleſticks. He placed *Eli* (of the Family of *Ithamar*) in the High-Prieſthood, and
diſplaced his Race from it: *I ſaid indeed* (ſaith God) *that thy houſe,* 1 Sam. 2. 30.
and the houſe of thy father ſhould walk before me for ever, but now the 1 King. 2. 27.
Lord ſaith, Be it far from me, &c.

3. The reaſon and exigency of things might be ſufficient ground for altering an Univerſal Juriſdiction; for when it ſhould prove very inconvenient or hurtfull, God might order ſuch an alteration to happen, and men be obliged to allow it.

As God firſt did inſtitute one Univerſal Monarchy, but that form (upon the multiplication of mankind, and peopling of the earth) proving incommodious, providence gave way for its change, and ſetting up of particular Governments; to which men are bound to ſubmit; So God might inſtitute a ſingular Preſidency of the Church; but when the Church grew vaſtly extended, ſo that ſuch a Government would not conveniently ſerve the whole, he might order a diviſion, in which we ſhould acquieſce.

4. It hath ever been deemed reaſonable, and accordingly been practiſed, that the Church in its exteriour form and political adminiſtrations ſhould be ſuted to the ſtate of the world, and Conſtitution of worldly Govenrments that their might be no claſhing or diſturbance from each to other.

Wherefore ſeeing the World is now ſettled under ſo many Civil Sovereignties, it is expedient that Eccleſiaſtical Diſcipline ſhould be ſo modelled, as to comply with each of them.

And it is reaſonable, that any pretence of Juriſdiction ſhould veil to the publick good of the Church and the World.

That it ſhould be neceſſary for the Church to retain the ſame form of policy or meaſure of power affixed to perſons or places, can nowiſe be demonſtrated by ſufficient proof, and it is not conſiſtent with experience; which ſheweth the Church to have ſubſiſted with variations of that kind.

There hath in all times been found much reaſon or neceſſity to make alterations as well in the places and bounds of Eccleſiaſtical Juriſdiction, as of ſecular Empire.

Wherefore Saint *Peter*'s Monarchy, reaſon requiring, might be cantonized into divers ſpiritual Supremacies; and as other Eccleſiaſtical Juriſdictions have been chopp'd and chang'd, enlarged or diminiſhed, removed and extinguiſhed, ſo might that of the *Roman* Biſhop. The Pope cannot retain power in any State againſt the will of the Prince: he is not bound to ſuffer correſpondences with Foreigners, eſpecially ſuch who apparently have intereſts contrary to his honour and the good of his people.

5. Eſpecially that might be done if the continuance of ſuch a Juriſdiction ſhould prove abominably corrupt, or intolerably grievous to the Church.

6. That power is defectible which according to the nature and courſe of things doth ſometime fail.

But the Papal Succeſſion hath often been interrupted by contingencies (of *Sedition*, *Schiſm*, *Intruſion*, *Simoniacal Election*, *Depoſition*, &c. as before ſhewed) and is often interrupted by Vacancies from the death of the Incumbents.

7. If leaving their dubious and falſe ſuppoſitions, (concerning Divine Inſtitution, Succeſſion to Saint *Peter*, &c.) we conſider the truth of the caſe, indeed the more grounded plea of the Pope, that Papal preeminence was obtained by the wealth and dignity of the *Roman* City, and by the collation or countenance of the Imperial authority; then by the defect of ſuch advantages it may ceaſe or be taken away: for when *Rome* hath ceaſed to be the Capital City, the Pope may ceaſe to be Head of the Church. When the Civil powers, which have ſucceeded the Imperial, each in its reſpective Territory, are no leſs abſolute than it, they may take it away, if they judge it fit; for whatever power was granted by humane Authority, by the ſame may be revoked; and what the Emperour could have done, each Sovereign power now may doe for it ſelf.

An indefectible power cannot be ſetled by man; becauſe there is no power ever extant at one time greater than there is at another; ſo that whatever power one may raiſe, the other may demoliſh; there being no bounds whereby the preſent time may bind all poſterity.

However no humane Law can extempt any Conſtitution from the providence of God; which at pleaſure can diſſolve whatever man hath framed. And if the Pope were deveſted of all adventitious power, obtained by humane means, he would be left very bare; and hardly would take it worth his while to contend for Juriſdiction.

8. However or whenceſoever the Pope had his authority, yet it may be forfeited by defects and defaults incurred by him.

If the Pope doth encroach on the rights and liberties of others uſurping a lawleſs domination, beyond reaſon and meaſure, they may in their own defence be forced to reject him, and ſhake off his yoke.

If he will not be content to govern otherwiſe than by infringing the Sacred Laws, and trampling down the inviolable Privileges of the Churches, either granted by Chriſt, or eſtabliſhed by the Sanctions of General Synods; he thereby depriveth himſelf of all Authority; becauſe it cannot be admitted upon tolerable terms, without greater wrong of many others (whoſe right out-weigheth his) and without great miſchief to the Church, the good of which is to be preferred before his private advantage.

This was the *Maxime* of a great Pope, a great ſtickler for his own dignity; for when the Biſhop of *Conſtantinople* was advanced by a General Synod above his ancient pitch of dignity, that Pope oppoſing him did ſay, that *whoever doth affect more than his due, doth loſe that which properly belonged to him*; the which Rule if true in regard to another's caſe, may be applied to the Pope, for *with what judgment ye judge ye ſhall be judged, and with what meaſure ye mete, it ſhall be meaſured to you again.*

Propria perdit, qui indebita concupiſcit P. Leo. *I. Ep.* 54.

On ſuch a ſuppoſition of the Papal encroachment, we may return his words upon him; *It is too proud and immoderate a thing to ſtretch beyond ones bounds, and in contempt of antiquity, to be willing to invade other mens right, and to oppoſe the Primacies of ſo many Metropolitans, on purpoſe to advance the dignity of one.*

For the privileges of Churches, being inſtituted by the Canons of the holy Fathers, and fixt by the Decrees of the venerable Synod of Nice, cannot be pluckt up by any wicked attempt, nor altered by any innovation.

Far be it from me, that I ſhould in any Church infringe the Decrees of our Anceſtours made in favour of my fellow-prieſts; for I do my ſelf injury, if I diſturb the rights of my brethren.

Superbum nimis eſt & immoderatum ultra fines proprios tendere, & antiquitate calcatâ alienum jus velle præripere; utque unius creſcat dignitas, tot Metropolitanorum impugnare primatus——P. Leo *.I Ep.* 55.

Privilegia enim Eccleſiarum, ſanctorum Patrum Canonibus inſtituta, & venerabilis Nicenæ Synodi fixa Decretis, nullâ poſſunt improbitate convelli, nullâ novitate mutari. Ibid.

Abſit hoc à me, ut Statuta Majorum Conſacerdotibus meis in qualibet Eccleſiâ infringam, quia mihi injuriam facio, ſi fratrum meorum jura perturbo. Greg. *I. Epiſt.* 2. 37.

The Pope ſurely (according to any ground of Scripture, or Tradition, or ancient Law) hath no Title to greater Principality in the Church, than the Duke of *Venice* hath in that State; Now if the Duke of *Venice* in prejudice to the publick right and liberty, ſhould attempt to ſtretch his power to an abſoluteneſs of command, or much beyond the bounds allowed him by the conſtitution of that Common-wealth, he would thereby ſurely forfeit his Supremacy, (ſuch as it is) and afford cauſe to the State of rejecting him: the like occaſion would the Pope give to the Church by the like demeanour.

9. The Pope by departing from the Doctrine and Practice of Saint *Peter*, would forfeit his Title of Succeſſour to him; for in ſuch a caſe no ſucceſſion in place or in name could preſerve it; *The Popes themſelves had ſwerved and degenerated from the example of Peter.*

They are not the Sons of the Saints, who hold the places of the ſaints, but they that doe their works. (Which place is raſed out of St. *Hierome.*)

They have not the inheritance of Peter, who have not the faith of Peter, which they tear aſunder by ungodly diviſion.

So *Gregory Nazianzene* ſaith of *Athanaſius*, that *he was Succeſſour of Mark, no leſs in piety than preſidency: the which we muſt ſuppoſe to be properly ſucceſſion*: otherwiſe the *Mufti* of *Conſtantinople* is Succeſſour to St. *Andrew*, of St. *Chryſoſtome*, &c. the *Mufti* of *Jeruſalem* to St. *James*.

Pontifices ipſi à Petri veſtigiis diſceſſerant. Plat. *in* Joh. 10. *(p. 275.)*

Non Sanctorum Filii ſunt, qui tenent loca Sanctorum, ſed qui exercent opera eorum —— Hieron. *ad* Heliod. *apud Grat. Diſt.* 40. *cap.* 2.

Non habent Petri hæreditatem qui Petri fidem non habent, quam impiâ diviſione diſcerpunt. Ambr. *de Pœn.* 1. 6.

Οὐχ ἧττον τῆς εὐσεβείας, ἢ τῆς προεδρείας διάδοχος —— ἣν δὴ καὶ κυρίως ὑποληπτέον διαδοχήν· τὸ μὲν γὰρ ὁμόγνωμον καὶ ὁμόθρονον, τὸ δὲ ἀντίδοξον καὶ ἀντίθρονον —— Greg. Naz. *Or.* 21.

If then the Biſhop of *Rome* inſtead of teaching Chriſtian Doctrine doth propagate Errours contrary to it; If inſtead of guiding into Truth and Godlineſs, he ſeduceth into Falſhoood and Impiety; If inſtead of declaring and preſſing the Laws of God, he delivereth and impoſeth Precepts oppoſite, prejudicial, deſtructive of God's Laws; If inſtead of promoting genuine Piety, he doth (in ſome inſtances) violently oppoſe it: If inſtead of maintaining true Religion, he doth pervert and corrupt it by bold Defalcations, by Superſtitious additions, by Foul mixtures and alloys; If he coineth new Creeds, Articles of Faith, new Scriptures, new Sacraments, new Rules of Life, obtruding them on the Conſciences of Chriſtians; If he conformeth the Doctrines of Chriſtianity to the Intereſts of his Pomp and Profit; *making gain godlineſs*; If he preſcribe Vain, Prophane, Superſtitious ways of Worſhip, turning Devotion into Foppery and Pageantry; If inſtead of preſerving Order and Peace, he fomenteth Diſcords and Factions in the Church; being a Make-bate and Incendiary among Chriſtians; If he claimeth exorbitant Power, and exerciſeth Oppreſſion and tyrannical Domination over his Brethren; curſing and damning all that will not ſubmit to his Dictates and commands; If inſtead of being a Shepherd, he is a Wolf, worrying and tearing the Flock by cruel Perſecution: He by ſuch behaviour *ipſo facto* depriveth himſelf of Authority and Office; He becometh thence no Guide or Paſtour to any Chriſtian; there doth in ſuch caſe reſt no obligation to hear or obey him; but rather to decline him, to diſcoſt from him, to reject and diſclaim him.

Non Facit Eccleſiaſtica dignitas Chriſtianum. Hier.
Eccleſiaſtical dignity makes not a Chriſtian.
Non omnes Epiſcopi Epiſcopi ſunt. Id.
All Biſhops are not Biſhops.
Οἱ παρ' αὐτοῖς κατάσκοποι, οὐ γὰρ Ἐπίσκοποι. Athan. *Conſt. Ap.* 8. 2.
They with them are ſcouts or ſpies, not Overſeers or Biſhops.

This is the reaſon of the caſe, this the Holy Scripture doth preſcribe, this is according to the Primitive Doctrine, Tradition and Practice of the Church. For,

10. In reaſon, the nature of any ſpiritual Office conſiſting in Inſtruction in Truth and Guidance in Vertue toward attainment of Salvation; if any man doth lead into pernicious Errour or Impiety, he thereby ceaſeth to be capable of ſuch Office: As a blind man, by being ſo, doth ceaſe to be a Guide; and much more he, that declareth a will to ſeduce; for, *Who ſo blind as he that will not ſee?*

Luk. 6. 39. *Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν;*

Matt. 15. 14. No man can be bound to *follow any one into the ditch:* or to obey any
Ezek. 3. 18. one in prejudice to his own Salvation; *to die in his iniquity.* Seeing God
Matt. 15. 9. ſaith in ſuch a caſe, *μάτην σέβονταί με, In vain do they worſhip me, teaching for Doctrines the Precepts of men*

They themſelves do acknowledge that Hereticks ceaſe to be biſhops;
Bel. *de P. R.* 2 30 (*p.* 1083.) and ſo to be Popes. Indeed they ceaſe to be Chriſtians; for *ἐξέστραπται ὁ τοιοῦτος, ſuch a one is ſubverted.*

11. According to their Principles, the Pope hath the ſame relation to other Biſhops and Paſtours of the Church, which they have to their people; he being Paſtour of Paſtours: But if any Paſtour ſhould teach bad Doctrine, or preſcribe bad Practice, his people may reject and diſobey him; therefore in proportion, the Paſtours may deſert the Pope miſguiding or miſgoverning them. In ſuch caſes any Inferiour is exempted from obligation to comply with his Superiour, either truly or pretendedly ſuch.

12. The caſe may be that we may not hold communion with the Pope, but may be obliged to ſhun him; in which caſe his Authority doth fail, and no man is ſubject to him.

13. This is the Doctrine of the Scripture. The High Prieſt and his fellows, under the Jewiſh Oeconomy, had no leſs Authority than any
Matt. 23. 2. Pope can now pretend unto; they did *ſit in the Chair of Moſes*, and
Matt. 15 6. therefore all their True Doctrines and Lawfull Directions the people were

were obliged to learn and obſerve; but their falſe Doctrines, and impious Precepts they were bound to ſhun; and conſequently to diſclaim their Authority ſo far as employ'd in urging ſuch Doctrines and Precepts; Ἄφετε αὐτούς, *Let them alone*, ſaith our Saviour, *they are blind leaders of the blind.* Under the Chriſtian diſpenſation, the matter is no leſs clear; our Lord commandeth us *to beware of falſe Prophets*; and to *ſee that no man deceive us*; although he wear the cloathing of a Sheep, or come under the name of a Shepherd (*coming in his name*—). Saint *Paul* informeth us, that if *an Apoſtle*, if *an Angel from Heaven* doth preach beſide the old Apoſtolical Doctrine (introducing any new Goſpel, or a Divinity deviſed by himſelf) he is to be *held accurſed* by us. He affirmeth, that even the Apoſtles themſelves were not *Lords of our faith*, nor might challenge any power inconſiſtent with the maintenance of Chriſtian Truth and Piety; *We* (ſaith he) *can doe nothing againſt the truth*, *but for the truth*; the which an ancient Writer doth well apply to the Pope, ſaying, that he *could doe nothing againſt the truth more than any of his Fellow-prieſts could doe*; which St *Paul* did in practice ſhew, when he *reſiſted* Saint *Peter*, *declining from the truth of the Goſpel.* He chargeth that if any one doth ἑτεροδιδασκαλεῖν, *teach heterodoxies*, we ſhould *ſtand off from him*; that, *if any brother walketh diſorderly, and not according to Apoſtolical tradition, we ſhould withdraw from him*; that if any one doth *raiſe diviſions and ſcandals beſide the doctrines received from the Apoſtles we ſhould decline from him*; that we are *to refuſe any heretical perſon.* He telleth us that *grievous Wolves ſhould come into the Church, not ſparing the flock*; that *from among Chriſtians there ſhould ariſe men ſpeaking perverſe things, to draw diſciples after them*; but no man ſurely ought to follow, but to ſhun them.

Matt. 16. 6. Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης —— ἀπὸ τῆς διδαχῆς. Verſ. 12. *Beware and take heed of the leaven —— of the doctrine.*

Matt. 15. 14.

Matt. 7. 15.

Matt. 24. 4.

Gal. 1. 8, 9.

2 Cor. 1. 24.

2 Cor. 13. 7, 8.

Nec aliquid contra veritatem, ſed pro veritate, plus ſuis Con-ſacerdotibus poteſt. Fac. Hermian. 2. 6.

Gal. 2. 11. 14. Ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου.

1 Tim. 6. 3, 5. εἴ τις ἑτεροδιδασκαλεῖ —— ἀφίστασο ἀπὸ τῶν τοιούτων.

2 Theſſ. 3. 6. στέλλεσθαι ἀπὸ παντὸς ἀδελφοῦ ——

Rom. 16. 17. ἐκκλίνειν ἀπ' αὐτῶν.

Tit. 3. 10.

Act. 20. 29. εἰσελεύσονται εἰς ὑμᾶς.

Act. 20. 30.

Theſe Precepts and Admonitions are general, without any reſpect or exception of Perſons great or ſmall, Paſtour or Lay-men: nay they may in ſome reſpect more concern Biſhops than others; for that they declining from truth, are more dangerous and and contagious.

14. The Fathers (in reference to this caſe) do clearly accord, both in their Doctrine and Practice. St *Cyprian* telleth us, that *a people obedient to the Lord's commandments, and fearing God, ought to ſeparate it ſelf from a ſinful Biſhop*, that is, from one guilty of ſuch ſins which unqualifie him for Chriſtian Communion or Paſtoral charge; and *Let not* (addeth he) *the common people flatter it ſelf, as if it could be free from the contagion of guilt, if it communicate with a ſinful Biſhop*; whoſe irreligious Doctrine or Practice doth render him uncapable of communion; for *how* (ſaith he otherwhere) *can they preſide over integrity and continence, if corruptions and the teaching of vices do begin to proceed from them?*

Plebs obſequens præceptis Dominicis & Deum metuens à peccatore præpoſito ſeparare ſe debet. Cypr. *Ep.* 68.

Nec ſibi plebs blandiatur, quaſi immunis eſſe à contagio delicti poſſit cum Sacerdote peccatore communicans. Ibid.

Quomodo enim poſſunt integritati & continentiæ præeſſe, ſi ex ipſis incipiant corruptelæ & vitiorum magiſteria procedere? Cyp. *Ep.* 62.

They who reject the Commandment of God, and labour to eſtabliſh their own tradition, let them be ſtrongly and ſtoutly refuſed and rejected by you.

Qui mandatum Dei rejiciunt, & traditionem ſuam ſtatuere conantur, fortiter à vobis & firmiter reſpuantur. Cypr. *Ep.* 40. (*p.* 73.)

Ἀλλὰ δεῖξαι βουλόμενος, ὅτι ἀξίωμα προσώπων οὐ προσίεται, ὅταν περὶ ἀληθείας ὁ λόγος ᾖ. Chryſ. *in* Gal. 1. 9.

Κἂν γὰρ τῶν πρώτων Ἀγγέλων ᾖ τις τῶν ἐξ οὐρανοῦ, διαφθείρων τὸ κήρυγμα, ἀνάθεμα ἔστω. *Ibid* 1. 8.

Καὶ οὐκ εἶπεν, ἐὰν ἐναντία καταλλέγγωσιν, ἢ ἀνατρέπωσι τὸ πᾶν, ἀλλὰ κἂν μικρόν τι εὐαγγελίζωνται παρ' ὃ εὐαγγελισάμεθα, κἂν τὸ τυχὸν παρακινήσωσι, ἀνάθεμα ἔστωσαν. *Ibid.*

St. *Chryſoſtome*, commenting on Saint *Paul's* words, *If I or an Angel*----ſaith, that Saint *Paul meaneth to ſhew, that dignity of perſons is not to be regarded where truth is concerned*; that, *if one of the chief Angels from Heaven ſhould corrupt the Goſpel, he were to be accurſed*; that, *not onely if they ſhall ſpeak things contrary, or overturn all, but if they preach any ſmall matter beſide the Apoſtolical doctrine, altering the leaſt point whatever, they are liable to an anathema.*

Εἰ μὲν γὰρ δόγμα ἔχει διεστραμμένον, κἂν Ἄγγελος ᾖ, μὴ πείθου· εἰ δὲ ὀρθὰ διδάσκει, μὴ τῷ βίῳ πρόσεχε, ἀλλὰ τοῖς ῥήμασι. Chryſ. *in* 2. Tim. *Orat.* 2.

Eccclesiaſtici Judices ut homines plerunque falluntur---Aug. *c.* Creſc. 2. 21.

Quia nec Catholicis Epiſcopis conſentiendum eſt, ſicubi fortè falluntur, ut contra Canonicas Dei Scripturas aliquid ſentiant. Auguſt. *de Unit. Eccl. cap.* 10.

Si quia eſt Eccleſia, quæ fidem reſpuat, nec Apoſtolicæ prædicationis fundamenta poſſideat, nè quam labem perfidiæ poſſit aſpergere deſerenda eſt. Ambr. *in* Luc. 9. (*p.* 85.)

And other-where, very earneſtly perſuading his Audience to render due reſpect and obedience to their Biſhop, he yet interpoſeth this exception, *If he hath a perverſe opinion, although he be an Angel do not obey him; but if he teacheth right things, regard not his life but his words.*

Eccleſiaſtical Judges as men are for the moſt part deceived,

For neither are Catholick Biſhops to be aſſented to, if peradventure in any caſe they are miſtaken, ſo as to hold any thing contrary to the canonical Scriptures of God.

If there be any Church which rejects the faith, and does not hold the fundamentals of the Apoſtolical doctrine, it ought to be forſaken, leſt it infect others with its heterodoxy.

If in ſuch caſe we muſt deſert any Church, then the *Roman*; if any Church, then much more any Biſhop, particularly him of *Rome.*

Quod non ſolùm præſuli Apoſtolico facere licet, ſed cuicunque Pontifici, ut quoſlibet & quemlibet locum ſecundum regulam hæreſeos ipſius ante damnatæ, à Catholica communione diſcernant. P. Gelaſ. *I. Ep.* 4.

Fides univerſalis eſt, omnium communis eſt, non ſolùm ad Clericos, verùm etiam ad Laicos, & ad omnes omnino pertinet Chriſtianos. P. Nich. *I. Ep* 8. *p.* 506.

Oves ergò quæ paſtori ſuo commiſſæ fuerint, eum nec reprehendere, niſi à recta fide exorbitaverit, debent---- *P.* Joh. *I. Ep.* 1. (*apud* Bin. *Tom.* 3. *p.* 812.

This hath been the Doctrine of divers Popes.

Which not onely the Apoſtolical Prelate, but any other Biſhop may doe, viz. *diſcriminate and ſevere any men, and any place from the Catholick communion, according to the rule of that fore-condemned hereſie.*

Faith is univerſal, common to all, and belongs not onely to Clergymen but alſo to Laicks, and even to all Chriſtians.

Therefore the ſheep which are committed to the cure of their Paſtour, ought not to reprehend him, unleſs he ſwerve and go aſtray from the right faith.

15. That this was the current opinion, common practice doth ſhew, there being ſo many inſtances of thoſe who rejected their Superiours, and withdrew from their communion, in caſe of their maintaining errours, or of their diſorderly behaviour; ſuch practice having been approved by General and Great Synods as alſo by divers Popes.

Ἐν τῷ συνεδρίῳ πολλάκις τινὲς τῶν εὐλαβεστάτων πρεσβυτέρων ἤλεγξαν αὐτόν, καὶ διὰ τὴν ἀπείθειαν αὐτοῦ τῆς αὐτοῦ κοινωνίας αὐτοὺς ἐξέβαλον ----*Conc.* Eph. *part I. p.* 220.

When *Neſtorius* Biſhop of *Conſtantinople* did introduce new and ſtrange Doctrine, *divers of his Presbyters did rebuke him, and withdraw communion from him*; which proceeding is approved in the *Epheſine* Synod.

Εὐχὴ μὲν ἅπασι τοῖς εὖ φρονοῦσι, τιμὴν ἀεὶ καὶ πρέπουσαν αἰδῶ τοῖς δογματικοῖς μάλιστα πατράσι καὶ διδασκάλοις ἀπονέμειν· εἰ δέ πη συμβῇ τοὺς διδάσκειν ὀφείλοντας τοιαῦτα τοῖς ὑπηκόοις ἐνηχῖν περὶ τῆς πί-

Particularly *Chariſius* did aſſert this proceeding in thoſe remarkable words preſented to that ſame Synod; *'Tis the wiſh and deſire of all well affected perſons, to give always all due honour and reverence eſpecially to their ſpiritual Fathers and Teachers: but if it ſhould ſo* *happen that they who ought to teach, ſhould inſtil unto thoſe who are ſet under them ſuch things concerning the faith, as are offenſive to the ears and hearts of all men, then of neceſſity the order muſt be inverted, and they who teach wrong Doctrine muſt be rebuked of thoſe who are their inferiours.*

ϛεως, οἷα τὰς ἁπάντων ἀκοὰς ϗ καρδίας καταβλάπτει, ἀνάγκη τὴν τάξιν ἀνταλλάττεσθαι ϗ τοὺς κακῶς διδάσκοντας ἐλεγχομένους ὑπὸ τῶν ἡττόνων διελέγχεσθαι. Chariſ. *in Conc.* Eph. *Act.* 6. *p.* 328.

Pope *Celeſtine* I. in that caſe did commend the people of *Conſtantinople*, deſerting their Paſtour; *Happy flock* (ſaid he) *to whom the Lord did afford to judge about its own Paſture.*

Μακάριος δὲ ὑμᾶς ἡ ἀγέλη ἣν παρέσχεν ὁ Κύριος κρίνειν περὶ τῆς ἰδίας νομῆς. Celeſt. *I. in Conc.* Eph. *p.* 190.

St. *Hierome* did preſume to write very briskly and ſmartly in reproof of *John* Biſhop of *Hieruſalem*, in whoſe province he a ſimple Presbyter did reſide.

Who makes a Schiſm in the Church? we whoſe whole houſe in Bethlehem communicate with the Church, or thou, who either believeſt aright, and proudly concealeſt the truth, or art of a wrong belief, and really makeſt a breach in the Church? Art thou onely the Church? and is he who offendeth thee excluded from Christ?

Quis ſcindit Eccleſiam? nos quorum omnis domus in Bethlehem in Eccleſia communicat; an tu qui aut benè credis, & ſuperbè de fide taces, aut malè & verè ſcindis Eccleſiam?——An tu ſolus Eccleſia es; & qui te offenderit à Chriſto excluditur? Hier. *Ep.* 61. *cap.* 16. *Ep.* 62.

Malchion, Presbyter of *Antioch* diſputed againſt *Paulus Samoſatenus* his Biſhop.

Malchion diſertiſſimus Antiochenæ Eccleſiæ Presbyter, adverſus Paulum Samoſatenum, qui Antiochenæ Eccleſiæ Epiſcopus dogma Artemonis inſtaurârat diſputavit. Hieron. *in* Catal.

Beatus Presbyter confuted his Biſhop *Elipandus* of *Toledo.*

But if the Rectour ſwerve from the faith, he is to be reproved by thoſe who are under him,

Quòd ſi à fide exorbitaverit Rector, tunc arguendus erit à ſubditis Iſid. Hiſp. *de Offic.* 3. 39. *Vid.* Thomam Aq. *in* 4. *Diſt.* 19. *Art* 2.

16. The caſe is the ſame of the Pope; for if other Biſhops, who are reckoned Succeſſours of the Apoſtles, and Vicars of Chriſt within their precinct; if other Patriarchs, who ſit in Apoſtolical Sees, and partake of a like extenſive Juriſdiction, by incurring hereſie or ſchiſm, or committing notorious diſorder and injuſtice, may be deprived of their Authority, ſo that their Subjects may be obliged to forſake them, then may the Pope loſe his: for truth and piety are not affixed to the Chair of *Rome* more than to any other; there is no ground of aſſerting any ſuch Privilege either in Holy Scripture or in old Tradition; there can no promiſe be alledged for it, having any probable ſhew (that of *Oravi pro te*, being a ridiculous pretence) it cannot ſtand without a perpetual miracle; there is in fact no appearance of any ſuch miracle; from the ordinary cauſes of great errour and impiety (that is, ambition, avarice, ſloth, luxury) the Papal ſtate is not exempt, yea apparently it is more ſubject to them than any other; All Ages have teſtified and complained thereof.

17. Moſt eminent perſons have in ſuch caſes withdrawn communion from the Pope; as other-where we have ſhewed by divers Inſtances.

18. The Canon Law it ſelf doth admit the Pope may be judged if he be a Heretick.— *Becauſe he that is to judge all perſons is to be judged of none, except he be found to be gone aſtray from the faith.*

Quia cunctos ipſe judicaturus à nemine eſt judicandus, niſi deprehendatur à fide devius. Gra. *diſt.* 40. *cap.* 6. *Vid.* P. Innoc. *III. apud* Laun. *contra* Baron.——

The ſuppoſition doth imply the poſſibility, and therefore the caſe may be put that he is ſuch, and then he doth (according to the more current Doctrine ancient and modern) ceaſe to be a Biſhop, yea a Chriſtian; Hence no obedience is due to him; yea no communion is to be held with him.

19. This in fact was acknowledged by a great Pope, allowing the condemnation of Pope *Honorius* for good, becauſe he was erroneous in point of Faith: *for* (ſaith he, in that which is called the *Eighth* Synod) *although Honorius was anathematized after his death by the Oriental Biſhops, it is yet well known, that he was accuſed for hereſie; for which alone it is lawfull for inferiours to riſe up againſt ſuperiours.*

Καὶ γὰρ εἰ καὶ περὶ Ὀνορίῳ ὑπὸ τῶν Ἀνατολικῶν κατὰ θάνατον ἀνάθεμα ἐῤῥέθη, ὅμως γνωστὸν ἐστιν, ὅτι ἐπὶ αἱρέσει κατηγορήθη, δι' ἣν καὶ μόνον ἔξεστι τοὺς ὑποδεεστέρους τῶν μειζόνων κατεξανίστασθαι. *Syn. VIII. Act.* 7. *p.* 963.

Now that the Pope (or Papal ſucceſſion) doth pervert the truth of Chriſtian Doctrine, in contradiction to the Holy Scripture, and Primitive Tradition; that he doth ſubvert the practice of Chriſtian piety in oppoſition to the Divine commands; that he teacheth falſhoods, and maintaineth impieties, is notorious in many particulars, ſome whereof we ſhall touch.

We juſtly might charge him with all thoſe extravagant Doctrines and Practices which the high-flying Doctours do teach, and which the fierce Zealots upon occaſion do act; for the whole ſucceſſion of Popes of a long time hath moſt cheriſhed and encouraged ſuch folks, looking ſquintly on others, as not well affected to them; But we ſhall onely touch thoſe new and noxious or dangerous poſitions, which great Synods, managed and confirmed by their Authority, have defined, or which they themſelves have magiſterially decreed; or which are generally practiſed by their influence or countenance.

It is manifeſt, that the Pope doth ſupport and cheriſh as his ſpecial Favourites the Venters of wicked Errours; ſuch as thoſe who teach the *Pope's infallibility,* his *power over temporal Princes,* to caſhier and *depoſe* them, to *abſolve Subjects from their allegeance*---- the Doctrine of *equivocation, breach of faith with hereticks,* &c. the which Doctrines are heretical, as inducing pernicious practice; whence whoever doth ſo much as communicate with the maintainers of them, according to the principles of ancient Chriſtianity, are guilty of the ſame crimes.

The Holy Scripture and Catholick Antiquity do teach and enjoin us *to worſhip and ſerve God alone,* our Creatour; forbidding us to worſhip any Creature, or *Fellow-Servant;* even not Angels. *For I who am a Creature will not endure to worſhip one like to me.*

Matt. 4. 10. Apoc. 19. 10. 22. 9. Col. 2. 18. Rom. 1. 25.
Κτίσμα γὰρ ὢν οὐκ ἀνέξομαι τὸ ὅμοιον προσκυνεῖν. Baſ. *apud* Sozom. 6. 16.

But the Pope and his Clients do teach and charge us to worſhip Angels, and dead men; yea even to venerate *the reliques and dead bodies of the Saints.*

Similiter & Sanctos una cum Chriſto regnantes venerandos atque invocandos eſſe:— atque horum reliquias eſſe venerandas. Pii *IV. Profeſſ. fid. Bonum atque utile eſſe eos invocare—— Sanctorum quoque corpora—— à fidelibus veneranda eſſe Conc.* Trid.

The Holy Scripture teacheth us *to judge nothing* (about the the preſent or future ſtate of men, abſolutely) *before the time, untill the Lord come, who will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of hearts, and then each man ſhall have praiſe of God.*

But the Pope notoriouſly (in repugnance to thoſe precepts, anticipating God's Judgment, and arrogating to himſelf a knowledge requiſite thereto) doth preſume to determine the ſtate of men, canonizing them, declaring them to be Saints, and propoſing them to be worſhipped; and on the other ſide, he damneth, curſeth and cenſureth his Fellow-Servants.

God in his Law doth command us not *to bow down our ſelves unto any image*, or worſhip *the likeneſs of any thing in heaven, or earth, or under the earth*; the which Law (whether Moral or Poſitive) the Goſpel doth ratifie and confirm, charging us to *keep our ſelves from idols*, and *to fly worſhipping of idols*, that is, to obſerve the Second Commandment; the validity whereof the Fathers moſt expreſly aſſert; and divers of them were ſo ſtrict in their opinion about it, that they deemed it unlawful ſo much as to make any Image.

Exod. 20. 4. *ȣ̓ ποιήσεις σεαυτῷ εἴδωλον, ȣ̓δὲ παντὸς ὁμοίωμα.*——

1 Joh. 5. 21.
1 Cor. 10. 14, 7.

Clem. Alex.
Tertul.

But the Pope and his adherents (in point-blank oppoſition to Divine Law, and Primitive Doctrine) doth require us to *fall down before* and to worſhip Images. *Moreover we decree that the Images of Saints be eſpecially had and retain'd in Churches, and that due honour and veneration be imparted to them--- ſo that by thoſe Images which we kiſs, and before which we uncover the head and fall down, we adore Chriſt, and venerate the Saints whoſe likeneſs they bear.*

Imagines porrò——Sanctorum in Templis præſertim habendas, & retinendas, eiſque debitum honorem & venerationem impertiendam————ità ut per Imagines, quas oſculamur & coram quibus caput aperimus, & procumbimus, Chriſtum adoremus, & Sanctos quorum illæ ſimilitudinem gerunt, veneremur. Conc. Trid. *Seſſ.* 25.

Neither is he ſatisfied to recommend and decree theſe unwarrantable venerations, but (with a horrible ſtrange kind of uncharitableneſs and ferity) doth he *anathematize thoſe, who teach* or think *any thing oppoſite to his decrees concerning them*; ſo that if the ancient Fathers ſhould live now, they would live under this curſe.

Siquis autem his decretis contraria docuerit, aut ſenſerit, anathema ſit. Conc. Trid. *Seſſ.* 25.

The Holy Scripture, under condition of Repentance and amendment of life, upon recourſe to God and truſt in his mercy, through Jeſus Chriſt our Saviour, doth offer and promiſe Remiſſion of ſins, Acceptance with God, Juſtification and Salvation; this is the tenour of the Evangelical Covenant; nor did the Primitive Church know other terms.

Ezek. 18.
Luk. 15.
Rom. 10. 9.
Mark. 1. 15.

But the Pope hoth preach another Doctrine, and requireth other terms as neceſſary for Remiſſion of Sins and Salvation; for he hath decreed the confeſſion of all and each mortal ſin, which a man by recollection can remember, to a Prieſt, to be neceſſary thereto; anathematizing all who ſhall ſay the contrary; although the Fathers (particularly St. *Chryſoſtome* frequently) have affirmed the contrary.

Si quis dixerit in Sacramento pœnitentiæ ad remiſſionem peccatorum neceſſarium non eſſe jure divino confiteri omnia & ſingula peccata mortalia, quorum memoria cum debita & diligenti præmeditatione habeatur——anathema ſit. Seſſ. 14. *de Pæn. Can.* 7.

If any one ſhall ſay, that in the Sacrament of Penance, it is not neceſſary by divine right to confeſs all and ſingular mortal ſins, the remembrance whereof may be had by due and diligent premeditation—let him be anathema.

The which is plainly preaching another Goſpel (forged by himſelf and his abettors) as offering Remiſſion upon other terms than God hath preſcribed; and denying it upon thoſe which Chriſtianity propoſeth.

He teacheth that no ſin is pardoned without abſolution of a Prieſt.

He requireth ſatisfaction impoſed by a Prieſt, beſides repentance and new obedience, as neceſſary. Which is alſo another Goſpel.

Si quis negaverit ad integram & perfectam peccatorum remiſſionem requiri—contritionem, confeſſionem & ſatisfactionem. Seſſ. 14. *Can.* 4.

If any ſhall deny that contrition, confeſſion and ſatisfaction, is required to the entire and perfect remiſſion of ſin.

He diſpenſeth pardon of ſin upon condition of performances unneceſſary and inſufficient; ſuch as undertaking *Pilgrimages to the Shrines of Saints*, *Viſiting Churches*, making *War upon Infidels* or *Hereticks*, *Contributing Money*, *repeating Prayers*, undergoing *Corporal Penances*, &c. Which is likewiſe to frame and publiſh another Goſpel.

Et qui Hieroſolymam proficiſcuntur. & ad Chriſtianam gentem defendendam, & tyrannidem infidelium debellandum efficaciter auxilium præbuerint, quorum peccatorum remiſſionem concedimus—*Conc.* Lat. *I. Can.* 11.

And whoever go to Jeruſalem and powerfully afford help to defend Chriſtian people, and to ſubdue the tyranny of Infidels, to them we grant forgiveneſs of their ſins———

Theſe Doctrines are highly preſumptuous, and well may be reputed heretical.

God hath commanded that *every ſoul ſhould be ſubject to the higher powers* temporal, *as to God's Miniſters*; ſo as to obey their Laws, to ſubmit to their Judgments, to pay Tribute to them---And the Fathers expound this Law to the utmoſt extent and advantage. *If every ſoul, then yours, if any attempt to except you, he goes about to deceive you.*

Rom. 13. 1.— Tit. 3 1. 1 Pet. κἂν ἀπόστολ@.—— Chryſ. *Si omnis & veſtra——ſi quis tentat excipere, conatur decipere.* Bern. *Ep.* 42.

But the Pope countermandeth, and exempteth all Clergy-men from thoſe duties, by his *Canon Law*; excommunicating Lay-Judges, who ſhall perform their office in regard to them. *Becauſe indeed ſome Lay-perſons conſtrain Eccleſiaſticks, yea and Biſhops themſelves, to appear before them and to ſtand to their judgment, thoſe that henceforth ſhall preſume to doe ſo, we decree that they ſhall be ſeparate from the communion of the faithfull.*

Lex Canonica ſimpliciter eos eximit. Bell. *de Cler. cap.* 1. *Sanè quia Laici quidam Eccleſiaſticas perſonas & ipſos etiam Epiſcopos ſuo judicio ſtare compellunt, eos qui de cætero id præſumpſerint, à communione fidelium decernimus ſegregandos. Conc.* Lat. *III. Can.* 14. *Con.* Lat. *II. Can.* 15. Steph. *VI. Ep.* 1. (*Tom.* 1. *p.* 130.) Nichol. 1. *Ep.* 8. (*Tom.* 6. *p.* 513.

The Scriptures do repreſent the King (or Temporal Sovereign) as Supreme over his Subjects, to whom all are obliged to yield ſpecial reſpect and obedience: The Fathers yield him the ſame place, above all next to God; and ſubject to God alone: The ancient good Popes did acknowledge themſelves Servants, and Subjects to the Emperour.

Tertul. Opt. Cyril. *&c. alibi.* Greg. *Ep* 2.62. Agatho, *&c.*

But later Popes, like *the man of ſin* in Saint *Paul*, have advanced themſelves above all Civil power; claiming to themſelves a ſupereminency not onely of Rank but of power over all Chriſtian Princes; even to depoſe them. *Chriſt has committed the rights both of terreſtrial and celeſtial government to that bleſſed man who bears the keys of eternal life.*

2 Theſſ. 2.4.

Chriſtus beato æternæ vitæ Clavigero terreni ſimul & cæleſtis Imperii jura commiſit. P. Nich. *II. apud* Grat, *diſt* 22. *cap.* 1. Greg. *VII Ep.* 8. 21. *Cauſ.* 15. *qu.* 6. *cap.* 3.

If the ſecular power be believers, God would have them ſubject to the Prieſts of the Church---Chriſtian Emperours ought to ſubmit, and not prefer the execution of their Laws to the Rulers of the Church.

Seculi poteſtates ſi fideles ſint, Deus Eccleſiæ Sacerdotibus voluit eſſe ſubjectas—Imperatores Chriſtiani ſubdere debent executiones ſuas Eccleſiaſticis præſulibus, non præferre. P. Joh. *VIII. apud* Grat. *diſt.* 96. *cap.* 11.

God by indiſpenſable Law hath obliged us to retain our obedience to the King even Pagan; charging us under pain of damnation to be ſubject to him, and not to reſiſt him---

But the Pope is ready upon occaſion to diſcharge Subjects from that obligation, to abſolve them from their ſolemn Oaths of Allegeance, to encourage Inſurrection againſt him; to prohibit obedience---*We obſerving the Decrees of our holy Predeceſſours, by our Apoſtolical Authority abſolve thoſe from their Oath who were bound by their Fealty and Oath to excommunicated Perſons: and we forbid them by all means that they yield them no Allegeance, till they come and make ſatisfaction.*

Nos ſanctorum Prædeceſſorum noſtrorum Statuta tenentes, eos qui excommunicatis Fidelitate aut Sacramento conſtricti ſunt, Apoſtolicâ auctoritate à Sacramento abſolvimus, & nè eis Fidelitatem obſervent omnibus modis prohibemus, quouſque ipſi ad ſatisfactionem veniant. Greg. *VII. in Syn.* Rom. Grat. *Cauſ.* 15. *qu.* 6. *cap.* 4.

Thus doth he teach and preſcribe *Rebellion, Perjury*---together with all the *Murthers* and *Rapines* conſequent on them: which is a far greater Hereſie, than if he ſhould teach *Adultery, Murther* or *Theft* to be lawfull. *For they are enjoined by no authority to perform the Allegeance which they have ſworn to a Chriſtian Prince, who is an adverſary to God and his Saints, and contemns their commands.*

Fidelitatem enim quam Chriſtiano Principi jurârunt, Deo ejúſque Sanctis adverſanti, eorum præcepta calcanti, nullâ cohibentur auctoritate perſolvere—— P. Urb. *II. apud* Grat. *Cauſ.* 15. *qu.* 6. *cap* 5.

Not onely the Holy Scripture, but Common Senſe doth ſhew it to be an enormous preſumption to obtrude for the Inſpirations, Oracles and Dictates of God, any Writings or Propoſitions, which are not really ſuch.

Ezek. 13. 3, *&c.*

This the Pope doeth notoriouſly, charging us to admit divers writings, (which the greateſt part of learned men in all Ages have refuſed for ſuch) as Sacred and Canonical; anathematizing all thoſe who do not hold each of them for ſuch---Even as they are extant in a Tranſlation, not very exact, and framed partly out of *Hebrew*, partly out of *Greek*, upon divers accounts liable to miſtake; as its Author St. *Hierome* doth avow.

Si quis autem libros ipſos integros cum ſuis patribus, prout in Eccleſia Catholica legi conſueverunt, & in veteri vulgatâ Latina Editione habentur, pro Sacris & Canonicis non ſuſceperit ---- anathema ſit. Conc. Trid. *Seſſ.* 4.

But if any ſhall not receive for Sacred and Canonical, thoſe whole Books with the parts of them, according as they have been wont to be read in the Catholick Church, and are had in the old vulgar Latin Edition; let him be *Anathema.*

According to which Decree, all who conſent with St. *Hierome*, St. *Auſtin*, St. *Athanaſius*, &c. with common ſenſe, with the *Author* of the Second of *Maccabees* himſelf, muſt incur a curſe---- what can be more uncharitable, more unjuſt, more ſilly than ſuch a Definition?

He pretendeth to Infallibility, or encourageth them who attribute it to him; which is a continual Enthuſiaſm and profane bold Impoſture.

The Scripture doth avow a ſingular reverence due to it ſelf, as containing the Oracles of God.—

But the Pope doth obtrude the *Oral Traditions* of his Church (divers of which evidently are new, dubious, vain---) to be worſhipped with equal reverence as the Holy Scripture. *And alſo receives and venerates with the like pious reſpect and reverence the Traditions themſelves--- which have been preſerved by continual ſucceſſion in the Catholick Church.*

---nec non traditiones ipſas--- continuâ ſucceſſione in Eccleſia Catholica conſervatas pari pietatis affectu ac reverentia ſuſcipit, & veneratur. Syn. Trid. *Seſſ.* 4.

Among which Traditions they reckon all the tricks and trumpery of their Maſs-ſervice; together with all their new notions about

Purgatory, Extreme unction, &c. *He alſo uſed ſeveral ceremonies, as myſtical benediction, lights, incenſings, garments, and many other ſuch things, from Apoſtolical diſcipline, and tradition.*

Ceremonias item adhibuit, ut myſticas benedictiones lumina, thymiamata, veſtes, aliáque id genus multa ex Apoſtolica diſciplina & traditione— *Conc.* Trid. *Seſſ.* 22. *cap.* 5. 11. *de ſacrif. Miſſ.*

The Scriptures affirm themſelves to be written for common inſtruction, comfort, edification in all piety; they do therefore recommend themſelves to be ſtudyed and ſearched by all people; as the beſt and ſureſt means of attaining knowledge and finding truth. The Fathers alſo do much exhort all people, (even women and girles) conſtantly to read; and diligently to ſtudy the Scriptures.

2 Tim. 3. 15.—Rom. 15. 4. 1 Cor. 9. 10. 10. 11. 2 Pet. 1. 20. ἀμβρύους.
Joh. 5. 39. Act. 17. 11.
Pſal. 119.----
Hier. *ad* Læt. *Epitaph.* Paul. *Vit.* Hilar.---
Chryſ. *in* Coloſ. *Or.* 9.
Aug. *Serm.* 55. *de temp.*

But the Pope doth keep them from the people, locked up in Languages not underſtood by them; prohibiting Tranſlations of them to be made, or uſed ---- The Scripture teacheth, and common ſenſe ſheweth, and the Fathers do aſſert (nothing indeed more frequently or more plainly) that all neceſſary points of faith and good morality are with ſufficient evidence couched in Holy Scripture, ſo that *a man of God,* or pious men may thence *be perfectly furniſhed to every work*; But they contrary-wiſe blaſpheme the Scriptures as obſcure, dangerous, *&c.*

N. P. *Pius* IV. did authorize certain rules for prohibition and permiſſion of books; in which it is permitted to Biſhops to grant a faculty of reading the Scriptures tranſlated---- but to this rule there is added an obſervation, that *this power was taken from Biſhops by command of the Roman Univerſal Inquiſition. Ind. Lib. probib. à* Clem. *VIII.*

2 Tim. 3. 17.

Common ſenſe dictateth, that devotions ſhould be performed with underſtanding and affection; and that conſequently they ſhould be in a known tongue: And Saint *Paul* expreſly teacheth, that it is requiſite for private and publick edification; *from this Doctrine of Paul it appears, that it is better for the edification of the Church, that publick prayers, which are ſaid in the audience of the people, ſhould be ſaid in a tongue common to the Clergy and the people, than that they ſhould be ſaid in Latin.*

1 Cor. 14. 14.—*Ex hac* Pauli *doctrina habetur, quòd melius eſt ad Eccleſiæ ædificationem orationes publicas, quæ audiente populo dicuntur, dici linguâ communi Clericis & populo, quàm dici Latinè* Cajet. *in* 1 Cor. 14.

All ancient Churches did accordingly practiſe; and moſt others do ſo, beſide thoſe which the Pope doth ride.

But the Pope will not have it ſo, requiring the publick Liturgy to be celebrated in an unknown tongue; and that moſt Chriſtians ſhall ſay their devotions like Parrots. He anathematizeth thoſe, who *think the Maſs ſhould be celebrated in a vulgar tongue*; that is all thoſe who are in their right wits, and think it fit to follow the practice of the ancient Church.

—*aut Linguâ tantum vulgari Miſſam celebrari debere—anathema ſit. Seſſ.* 22. *Can.* 9.

The Holy Scripture teacheth us that there is but one Head of the Church; and the Fathers do avow no other (as we have otherwhere ſhewed.)

But the Pope aſſumeth to himſelf the headſhip of the Church, affirming all *power and authority to be derived from him into the ſubject members of the Church.*

A quo tanquam Capite omnis in ſubjecta membra poteſtas & authoritas derivetur. P. Pius *II. in Bull. Retract.*

We decree that the Roman Pontiſe is the true Vicar of Chriſt, and the head of the whole Church.

Definimus Romanum Pontificem —— verum Chriſti Vicarium, totiúſque Eccleſiæ caput -- Defin. Syn. Flor.

The Scripture declareth that God did inſtitute marriage for remedy of incontinency and prevention of ſin; forbidding the uſe of it to none, who ſhould think it needful or convenient for them; reckoning the prohibition *of it* among heretical doctrines; implying it to be *impoſing a ſnare* upon men.

Matt. 19. 11.
Μὴ οὐκ ἔχομεν ἐξουσίαν; — 1 Cor. 9. 5.
Κωλυόντων γαμεῖν· 1 Tim. 4. 3.
Βρόχον ἐπιβάλλειν· 1 Cor. 7. 35.

But the Pope and his Complices do prohibit it to whole Orders of men, (*Prieſts, &c.*) engaging them into dangerous vows.

Vid. Tom. 7 *Conc. p.* 465.
Syn. Trid. *Seſſ.* 24. *de matr. Can.* 9.

Our Lord forbiddeth any marriage lawfully contracted to be diſſolved, otherwiſe than in caſe of adultery.

Matt. 5. 32. 19. 7. 1. Cor. 7. 10.

But the Pope commandeth Prieſts married to be divorced. *And that marriages contracted by ſuch perſons ſhould be diſſolved.*

Contracta quoque matrimonia ab hujuſmodi perſonis disjungi——*Conc.* Lat. *I. cap.* 21. Lat. *II.*
Trid. *Seſſ.* 24. *Can.* 9.——

He diſſolveth matrimony agreed, by the profeſſion of monkery of one of the eſpouſed. *If any ſhall ſay, that matrimony confirmed, not conſummate, is not diſſolved by the ſolemn profeſſion of religion of either party, let him be anathema.*

Si quis dixerit matrimonium ratum, non conſummatum, per ſolennem religionis profeſſionem alterius conjugum non dirimi, anathema ſit. Seſſ. 24. *Can.* 6.

Our Saviour did inſtitute and enjoin us (under pain of damnation, if we ſhould wilfully tranſgreſs his order) to eat of his body, and drink of his bloud, in participation of the Holy Supper.

Πίετε ἐξ αὐτοῦ πάντες. Matt. 26. 27.
ἐὰν μὴ —— πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωήν. Jon. 6. 53.

The Fathers did accordingly practiſe, with the whole Chuach, till late times.

But *notwithſtanding Chriſt's inſtitution* (as they expreſs it) Papal Synods do prohibit all Laymen, and Prieſts not celebrating to partake of Chriſt's bloud; ſo maiming and perverting our Lord's Inſtitution: † *and yet they decline to drink the bloud of our redemption.*

Non obſtante. Conc. Conſt. *Seſſ.* 13.
Conc. Trid. *Seſſ.* 13. *cap.* 8. & *Can.* 3. *Seſſ.* 21. *cap.* 4. & *Can.* 3.
† This P. *Leo* I. condemneth. *De Quadr. Serm.* 4. (*p.* 38.) *Sanguinem redemptionis noſtræ haurire declinant.*—— *P. Gelaſius* calleth the diviſion of the Sacrament a grand Sacrilege. Gratian. *in De Conſecr. diſt.* 2. *cap.* 12.

In defence of which practice, they confound body and bloud; and under a curſe would oblige us to believe, that one kind doth contain the other; or that a part doth contain the whole.

Conc. Trid. *Seſſ.* 21. *Can.* 3. *Seſſ.* 13. *Can.* 3.

Whereas our Lord ſaith, that *whoſo eateth his fleſh and drinketh his bloud hath eternal life*, and conſequently ſuppoſeth, that bad men do not partake of his body and bloud; yet they condemn this aſſertion under a curſe.

Joh. 6. 54.
Si quis dixerit tantum in uſu, &c.
Trid. *Conc. Seſſ.* 13. *cap.* 8. & *Can.* 4.——

The Holy Scripture, and the Fathers after it, commonly do call the elements of the Euchariſt, after conſecration, bread and wine; affirming them to retain their nature.

Ἄρτον τοῦτον. 1 Cor. 11. 26.

Theod. Gelaſ.——

But the Popiſh *Cabal* anathematizeth thoſe who ſay, *that bread and wine do then remain.*

If any ſhall ſay that in the Holy Sacrament of the Euchariſt the ſubſtance of bread and wine remain ----let him be Anathema.

Si quis dixerit in Sacroſancto Euchariſtiæ Sacramento remanere ſubſtantiam panis & vini —— anathema ſit. Trid. *Conc. de Euch. Seſſ.* 13. *Can.* 2.

The nature of the Lord's Supper doth imply communion and company; but they forbid any man to ſay that a Prieſt *may not communicate alone*; ſo eſtaliſhing the belief of non-ſenſe, and contradiction.

Si quis dixerit Miſſas in quibus ſacerdos ſolus ſacramentaliter communicat, illicitas eſſe, anathema ſit.
Seſſ. 22. *de ſacr. Miſſ. Can.* 8. *Seſſ.* 13. *Can.* 8.

The Holy Scripture teacheth us, that our Lord hath departed, and is abſent from us in body; until that he ſhall come to judge, which is *called his preſence*; that heaven, whither he aſcended, and where he ſitteth at God's right hand, muſt *hold him till the times of the reſtitution of all things*.

2 Cor. 5. 6.----
Act. 2. 33. Col. 3. 1.
Εἰς τὸ διηνεκὲς ἐκάθισε. Heb. 10. 12.
Ὃν δεῖ οὐρανὸν δέξασθαι. Act. 3. 21.

But the Pope with his *Lateran* and *Tridentine* Complices draw him down from heaven, and make him corporally preſent every day, in numberleſs places here.

Ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι. Heb. 2. 17.

The Scripture teacheth us, that our Lord is a man, *perfectly like to us, in all things*.

But the Pope and his adherents make him extremely different from us, as having a body at once preſent in innumerable places; inſenſible, *&c.* deveſted of the properties of our body; thereby deſtroying his humane nature, and in effect agreeing with *Eutyches*, *Apollinarius*, and other ſuch peſtilent *Hereticks*.

The Scripture repreſenteth him born once for us; but they affirm him every day made by a Prieſt, uttering the words of conſecration; as if that which before did exiſt, could be made; as if a man could make his Maker.

Heb. 9. 26. 10. 10, 12, 14. ἐφάπαξ, μιᾷ προσφορᾷ.

The Scripture teacheth, that our Lord was *once offered for expiation of* our ſins; but they pretend every day to offer him up as a *propitiatory ſacrifice*.

Theſe devices without other foundation, than a figurative expreſſion (which they reſolve to expound in a proper ſenſe, although even in that very matter divers figurative expreſſions are uſed, as they cannot but acknowledge) they with all violence and fierceneſs obtrude upon the belief as one of the moſt neceſſary and fundamental Articles of the Chriſtian Religion.

Eph. 2. 8, 9.
Tit. 3. 5.
Rom. 3. 24.
Luk. 17. 10.

The Scripture teacheth us humbly to acknowledge the rewards aſſigned by God to be gratuitous and free; and that we, *after we have done all, muſt acknowledge our ſelves unprofitable ſervants*.

Seſſ. 6 *de Juſtif. Can.* 32.

But the *Papiſts* curſe thoſe who, although out of humility and modeſty, will not acknowledge the good works of juſtified Perſons to be truly meritorious; *deſerving the encreaſe of grace, eternal life, and augmentation of glory:* ſo forcing us to uſe ſaucy words and phraſes, if not impious in their ſenſe.

The Scripture teacheth one Church diffuſed over the whole world; whereof each part is bound to maintain charity, peace and communion with the reſt, upon brotherly terms.

Orbis terrarum Apoſtatavit, & ſola remanſit Donati Communio. **Aug.** *de Unit.* 12.---

But the *Romaniſts* arrogate to themſelves the name and privilege of the only Church; condemning all other Churches beſides their own, and cenſuring all for Apoſtatical who do not adhere to them or ſubmit to their yoke; Juſt like the *Donatiſts*, who ſaid that *the world had apoſtatized*, excepting thoſe who upon their own terms did communicate with them; *onely the communion of Donatus remained* the true Church.

1 Joh. 4. 1.
Jer. 29. 8.---

The Holy Scripture biddeth us take care of perſons pretending to extraordinary Inſpirations; charging on the Holy Spirit their own conceits and devices.

Such have been their *Synods*, boldly fathering their Decrees on God's Spirit--- And their Pope is infallible, by virtue of inſpiration communicated to him, when he pleaſeth to ſet himſelf right in his

Chair. Whence we may take them for bodies of Enthuſiaſts and Fanaticks: the difference onely is, that other Enthuſiaſts pretend ſingly, they conjunctly and by conſpiracy. Others pretend it in their own direction and defence, theſe impoſe their dreams on the whole Church.

If they ſay that God hath promiſed his Spirit to his Church; it is true, but he hath no leſs plainly and frequently promiſed it to ſingle Chriſtians, who ſhould ſeek it earneſtly of him.

Luk. 11. 13. Jam. 1. 5. 1 Joh. 2. 27. Heb. 8. 11. Rom. 8. 9. Act. 5. 32.

The Ancient Fathers could in the Scriptures hardly diſcern more than two Sacraments or Myſterious Rites of our Religion, by poſitive Law and Inſtitution of our Saviour to be practiſed.

Aug. *Doctr. Chriſt. Ep. ad* Jen.

But the Popes have deviſed others, and under uncharitable curſes propound them to be profeſſed for ſuch; affirming them to confer grace by the bare performance of them.

Si Sacramenta eſſent pauciora, magna impietas fuiſſet, & ſuperſtitio, &c. Bell. *de Sacr.* 2. 25. If the Sacraments were fewer there would have been great impiety and ſuperſtition, *&c.*

Every Clergy-man and Monk is bound by *Pius* IV. to profeſs *there are juſt ſeven of them*; and the *Tridentine* Synod *anathematizeth all thoſe, who do ſay there are more or fewer*; although the Ancients did never hit on that number.

Profiteor quoque ſeptem eſſe propriè & verè Sacramenta. Bulla Pii *IV.*

Si quis dixerit ---- eſſe plura vel pauciora quàm ſeptem ---- anathema ſit. Syn. Trid. *Seſſ.* 7. *Can.* 1.

But theſe our Sacraments both contain grace, and alſo confer it upon thoſe who worthily receive them.

Hæc verò noſtra & continent gratiam, & ipſam dignè ſuſcipientibus conferunt. P. Eug. *in Inſtr. Arm.*

They require men to believe under a curſe that each of thoſe were inſtituted of Chriſt, and confer grace by the bare performance.

Si quis dixerit per ipſa novæ legis Sacramenta ex opere operato non conferri gratiam——anathema ſit. Ibid. Can. 8.

Particularly, they curſe thoſe who do not hold *matrimony for a Sacrament, inſtituted by Chriſt, and conferring grace.* What can be more ridiculous than to ſay, that marriage was inſtituted by Chriſt, or that it doth confer grace?

Si quis dixerit matrimonium non eſſe verè ac propriè unum ex ſeptem legis Evangelicæ Sacramentis, à Chriſto Domino inſtitutum —— neque gratiam conferre, anathema ſit. Seſſ 24. *Can.* 1.

Yet with another *anathema* they prefer Virginity before it: and why forſooth is not that another Sacrament? And then they muſt be comparing the worth of theſe Sacraments, condemning thoſe heavily, who may conceive them equal, as being Divine Inſtitutions.

Seſſ. 24. *Can.* 10.

If any ſay that theſe ſeven Sacraments are ſo equal one to another, that one is in no reſpect of more worth than another, let him be Anathema.

Si quis dixerit hæc ſeptem Sacramenta ità eſſe inter ſe paria, ut nullâ ratione aliud ſit alio dignius, anathema ſit. Seſſ. 7. *Can.* 3.

The firſt, as it ſeemeth, who reckoned the Sacraments to be ſeven, was *Peter Lombard*; whom the Schoolmen did follow; and Pope *Eugenius* IV. followed them; and afterward the *Trent* men formed it into an Article back'd with an *Anathema.*

Novæ legis ſeptem ſunt Sacramenta, &c. P. Eug. *in Inſtr. Arm.*

Bellarmine could find none before him. *Vid. de Sacram.* 2. 25.

Upon which raſh and peremptory Sentence touching all ancient Divines, we may note;

1. Is it not ſtrange that an Article of Faith ſhould be formed upon an ambiguous word, or a term of art, uſed with great variety?

2. Is it not ſtrange to define a Point whereof it is moſt plain that the Fathers were ignorant, wherein they never did agree or reſolve any thing?

3. Yea whereof they ſpeak variouſly.

4. Is it not odd and extravagant to damn or curſe people for a point of ſo little conſideration or certainty?

5. Is it not intolerable arrogance and preſumption to define, nay indeed to make an Article of Faith, without any manner of ground or colour of Authority either from Scripture or Tradition of the ancient Fathers?

Multa dicuntur à veteribus Sacramenta præter iſta ſeptem. Bell. *de Sacr.* 2. 24. Many things are by the Ancients called Sacraments beſides theſe ſeven.

Mat. 23. 8.
2 Cor. 1. 24.
1 Theſſ. 5. 21.
Col. 2. 8.
Mat. 15. 9.
* Διδαχαῖς ποικίλαις, ϗ ξέναις μὴ περιφέρεσθε.
Heb. 13. 9.

The Holy Scripture forbiddeth us *to call any man maſter upon earth*, or abſolutely to ſubject our Faith to the dictates of any man; it teacheth us that the Apoſtles themſelves are *not Lords of our faith*, ſo as to oblige us to believe their own inventions; It forbiddeth us to ſwallow whole the Doctrines and Precepts of men, without examination of them. It forbiddeth us to admit * *various and ſtrange doctrines.*

But the Pope and *Roman* Church exact from us a ſubmiſſion to their Dictates, admitting them for true, without any farther enquiry or diſcuſſion, barely upon his Authority. *They who are provided of any Benefices whatever, having cure of Souls, let them promiſe and ſwear obedience to the Roman Church,*

Proviſi de beneficiis quibuſcunque curam animarum habentibus —— in Romanæ Eccleſiæ obedientiam ſpondeant ac jurent. Conc. Trid. *Seſſ.* 24. *cap.* 12. *de Ref.* ——*nec non veram obedientiam ſummo Pontifici ſpondeant & profiteantur. Seſſ.* 25. *cap.* 2. *de Ref.*

They require of us without doubt to believe, to profeſs, to aſſert innumerable Propoſitions, divers of them new and ſtrange no-wiſe deducible from Scripture or Apoſtolical Tradition, the very terms of them being certainly unknown to the Primitive Church, deviſed by humane ſubtilty, curioſity, contentiouſneſs —— divers of them being (in all appearance, to the judgment of common ſenſe) uncertain, obſcure and intricate; divers of them bold and fierce; divers of them frivolous and vain; divers of them palpably falſe. Namely all ſuch Propoſitions, as have been taught by their great *Junto*'s, allowed by the Pope, eſpecially that of *Trent.*

Cætera item omnia â Sacris Canonibus & Oecumenicis Conciliis, ac præcipuè à Sacroſancta Tridentina Synodo tradita, definita, & declarata, indubitanter recipio atque profiteor; ſimúlque contraria omnia, atque hæreſes quaſcunque ab Eccleſia damnatas & rejectas & anathematizatas ego pariter damno, reſpuo & anathematizo. P. Pii. *IV. profeſs. Hanc veram Catholicam fidem, extra quam nulla ſalus eſſe poteſt. Ibid.*

Moreover all other things delivered, defined and declared by the Sacred Canons and Oecumenical Councils, and eſpecially by the Holy Synod of Trent, I undoubtedly receive and profeſs; and alſo all things contrary thereunto, and all hereſies whatſoever condemned and rejected, and anathematized by the Church, I in like manner do condemn, reject and anathematize —— This is the true Catholick Faith, out of which there can be no Salvation.

This Uſurpation upon the Conſciences of Chriſtians (none like whereto was ever known in the World) they proſecute with moſt uncharitable cenſures; curſing and damning all who do not in heart and profeſſion ſubmit to him, obliging all their conſorts to joyn therein, againſt all charity and prudence.

Rom. 14. 1.
15. 1, 7.

The Scripture enjoineth us to bear with thoſe who are weak in faith, and err in doubtfull or diſputable matters.

But the Popes with cruel uncharitableneſs, not onely do cenſure all that cannot aſſent to their devices, which they obtrude as Articles of Faith; but ſorely perſecute them with all ſorts of puniſhments; even with death it ſelf; a practice inconſiſtent with Chriſtian meekneſs, with equity, with reaſon; and of which the Fathers have expreſſed the greateſt deteſtation.

They have unwoven and altered all Theology from head to foot, and of Divine have made it Sophiſtical.

Totam Theologiam à capite uſque ad calcem retexuerunt, & ex divina Sophiſticam fecerunt. Eraſm. *præf. ad* Hieron.

The Pope with his pack of mercenary Clients at *Trent*, did indeed eſtabliſh a Scholaſtical or Sophiſtical, rather than a Chriſtian Theology; framing Points, deviſed by the idle wits of latter times, into Definitions and peremptory Concluſions, back'd with Curſes and Cenſures: concerning which Concluſions it is evident

That the Apoſtles themſelves would not be able to underſtand many of them.

That ancient Fathers did never think any thing about them.

That divers of them conſiſt in application of artificial terms and phraſes deviſed by humane ſubtilty.

That divers of them are in their own nature diſputable; were before diſputed by wiſe men, and will ever be diſputed by thoſe who freely uſe their judgment.

Formaliter juſtos Seſſ. 6. Can. 10.
Ex opere operato Seſſ. 7. Can. 8.
Character. Seſſ. 7. Can. 9.

That there was no need of defining many of them.

That they blindly lay about them, condemning and curſing they know not who, Fathers, Schoolmen, Divines, &c. who have expreſly affirmed points ſo damned by them.

That many Truths are uncharitably back'd with Curſes, which diſparageth them; (ſeeing a man may err pardonably --ἐν πολλοῖς πταίομεν ἅπαντες) *in many things we offend all.*

For inſtance; what need was there of defining, what need of curſing thoſe, who think concupiſcence *to be truly and properly ſin*, upon Saint *Paul*'s Authority, calling it ſo?

Seſſ. 5. Can. 5.
Rom. 7.

That *Adam preſently upon his tranſgreſſion did loſe the Sanctity and juſtice in which he was conſtituted.*

Cùm mandatum dei in paradiſo fuiſſet tranſgreſſus, ſtatim ſanctitatem & juſtitiam in qua conſtitutus fuerat amiſiſſe. Ibid Can. 1.

What need of curſing thoſe, who ſay that men are juſtified *by the ſole remiſſion of ſins*, according to Saint *Paul*'s notion, and uſe of the word Juſtification?

Seſſ. 6. *Can.* 11. ——

What need of thoſe, who ſay the *grace of God by which we are juſtified, is onely the favour of God*, whereas it is plain enough that God's *grace* there in Saint *Paul*, doth ſignifie nothing elſe, applied to that caſe.

Seſſ. 6. *Can.* 11. *Aut etiam gratiam qua juſtificamur eſſe tantum favorem Dei.*

Or that Faith is *nothing elſe, but a reliance in God's mercy, remitting ſins for Chriſt*; ſeeing it is plain that Saint *Paul* doth by Faith chiefly mean the belief of that principal point of the Goſpel.

Seſſ. 6. Can. 12.

Or that good works *do not cauſe an encreaſe of juſtification*; ſeeing Saint *Paul* doth exclude juſtification by works; and it is a free work of God—— uncapable of degrees.

Seſſ. 6 Can. 24. *Non autem ipſius augendæ cauſam.*——

Or that after remiſſion of ſin in juſtification, *a guilt of paying temporal pain doth abide.*

Ut nullus remaneat reatus pænæ temporalis exolvendæ—— *Seſſ.* 6. *Can.* 30. *Seſſ.* 14. *de pænit* Can. 15.

Or that a man cannot *by his works merit encreaſe of grace, and glory and eternal life*; ſeeing a man is not to be blamed, who doth diſlike the uſe of ſo ſawcy a word; the which divers good men have diſclaimed.

*Seſſ.*6. Can. 32.

What need of curſing thoſe, who do not take the Sacraments to be *preciſely Seven*? or who conceive that ſome one of their ſeven may not be *truly and properly* a Sacrament; ſeeing the word *Sacrament*

De Sacramentis. Si quis dixerit.——— eſſe plura vel pauciora quàm ſeptem. Seſſ. 7. Can. I.

ment is ambiguous, and by the Fathers applied to divers other things, and defined generally by St. *Auſtin* , *Signum rei ſacræ*; and that before *Peter Lombard* ever did mention that number.

What need of damning thoſe, who do conceive the Sacraments equal in dignity?

Seſſ. 7. *Can.* 3.

What need of defining, that Sacraments do confer grace *ex opere operato*; which is an obſcure Scholaſtical phraſe?

Seſſ. 7. *Can.* 8. *Non imprimi characterem in anima. Seſſ.* 7. *Can* 9. *Hoc eſt ſignum quoddam ſpirituale, & indelebile. Ibid.*

What need of curſing thoſe who ſay, that a *Character is not impreſſed in the ſoul* of thoſe who take *Baptiſm*, *Confirmation*, *or Orders?* ſeeing what this Character is (or *this ſpiritual and indelible mark*) they do not themſelves well underſtand or agree.

Seſſ. 7. *Can.* 11.

What need of curſing thoſe, who do not think that the validity of Sacraments (and conſequently the aſſurance of our being Chriſtians) dependeth on the Intention of the Miniſter?

Seſſ. 7. *Can.* 13.

What need of curſing thoſe, who think that a Paſtour of the Church may change the Ceremonies of adminiſtring the Sacraments; ſeeing St. *Cyprian* often teacheth that every Paſtour hath full authority in ſuch caſes within his own precinct?

Seſſ. 4.

What need of defining the Second Book of *Maccabees* to be Canonical, againſt the common opinion of the Fathers (moſt expreſly of St. *Auſtin* himſelf) of the moſt learned in all Ages, of Pope *Gelaſius* himſelf (*in decret.*) which the Author himſelf (calling his work an Epitome, and asking pardon for his errours) diſclaimeth? and which common ſenſe therefore diſclaimeth.

> *Fidem minutis diſſecant ambagibus*
> *Ut quiſque linguâ nequior.*
> *Solvunt ligántque quæſtionum vincula*
> *Per Syllogiſmos plectiles*——
> Prudent. *in Apotheoſ.*

Their new Creed of *Pius* IV. containeth theſe novelties and heterodoxies. 1. *Seven Sacraments.* 2. *Trent Doctrine of Juſtification and Original ſin.* 3. *Propitiatory Sacrifice of the Maſs.* 4. *Tranſubſtantiation.* 5. *Communicating under one kind.* 6. *Purgatory.* 7. *Invocation of Saints.* 8. *Veneration of Reliques.* 9. *Worſhip of Images.* 10. *The Roman Church to be the Mother and Miſtreſs of all Churches.* 11. *Swearing Obedience to the Pope.* 12. *Receiving the Decrees of all Synods* and of *Trent.*

A DISCOURSE Concerning the UNITY OF THE CHURCH.

By *ISAAC BARROW*, D. D. late Maſter of *Trinity* College in *Cambridge*.

Aug. de Bapt. 3.
Non habet Charitatem Dei, qui Eccleſiæ non diligit Unitatem.

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UMI

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EPHES. IV. 4.

One Body, and one Spirit.

THE *Unity of the Church* is a Point which may ſeem ſomewhat ſpeculative and remote from Practice; but in right Judgments it is otherwiſe; many Duties depending upon a true notion and conſideration of it; ſo that from ignorance or miſtake about it we may incur divers offences or omiſſions of Duty; hence in Holy Scripture it is often propoſed as a conſiderable Point, and uſefull to Practice.

And if ever the Conſideration of it were needfull, it is ſo now when the Church is ſo rent with Diſſenſions; for our ſatisfaction and direction about the Queſtions and Caſes debated in Chriſtendom; for on the Explication of it, or the true Reſolution wherein it doth conſiſt, the Controverſies about *Church Government*, *Hereſie*, *Schiſm*, *Liberty of Conſcience*, and by conſequence many others do depend; yea indeed all others are by ſome Parties made to depend thereon.

Saint *Paul*, exhorting the *Epheſians*, his diſciples, to the maintenance of Charity and Peace among themſelves, doth for inducement to that Practice repreſent the Unity and Community of thoſe things which jointly appertain to them as Chriſtians: the Unity of that *Body* whereof they were members; of that *Spirit* which did animate and act them; of that *Hope* to which they were called; of that *Lord* whom they all did worſhip and ſerve; of that *Faith* which they did profeſs; of that *Baptiſm* whereby they were admitted into the ſame ſtate of Duties, of Rights, of Privileges; of that one *God* and univerſal *Father*, to whom they had all the ſame relations.

He beginneth with the *Unity* of the *Body*; that is, of the Chriſtian Church; concerning which Unity, what it is, and wherein it doth conſiſt, I mean now to diſcourſe.

In order to clearing which Point, we muſt firſt ſtate what the Church is, of which we diſcourſe; for the word *Church* is ambiguous having both in Holy Scripture, and common uſe, divers ſenſes ſomewhat different: For,

1. Sometimes any Aſſembly or Company of Chriſtians, is called a Church; as when mention is made of * *the Church in* ſuch *a houſe*, (whence *Tertullian* † ſaith, *Where there are three, even Laicks, there there is a Church.*)

* Rom 16. 5. Col. 4. 15. Philem. 2.
† *Ubi tres, Eccleſia eſt, licèt Laici.* Tert. *de Exh. Caſt.* cap. 7.

2. Sometimes a particular Society of Chriſtians living in ſpiritual Communion, and under Diſcipline, as when, * *the Church at* ſuch *a Town*; † *the Churches of* ſuch *a Province*; ‖ the Churches, all the Churches, are mentioned: According to which notions St. *Cyprian* * ſaith, that there is a Church, where there is *a People united to a Prieſt, and a Flock adhering to their Shepherd:* and ſo *Ignatius* † ſaith, *that without the Orders of the Clergy a Church is not called.*

* Act. 8. 1. 14. 27. 5. 11. 1 Cor. 1. 1. Col. 4. 16. 1 Theſſ. 1. 1. 2 Cor. 1. 1. Apoc. 2. 1, &c. Rom. 16. 1.
† Act. 9. 31. Gal. 1. 2. 1 Cor. 16. 1, 19. 2 Cor. 8. 1. ‖ Rom. 16. 4. 1 Cor. 4. 17. 11. 16. Act. 16. 5. Apoc. 2. 7, 11. Κατ' ἐκκλησίαν. Act. 14. 23. * *Eccleſia, Plebs Sacerdoti adunata, & Paſtori ſuo Grex adhærens.* Cypr. *Ep.* 69. † Χωρὶς τούτων ἐκκλησία οὐ καλεῖται. Ignat. *ad* Tral.

3. A larger Collection of divers particular Societies combined together in order, under direction and influence of a common Government, or of Perſons acting in the Publick behalf, is termed a Church: as the Church of *Antioch*, of *Corinth*, of *Jeruſalem*, &c. each of which at firſt probably might conſiſt of divers Congregations, having dependencies of leſs Towns annexed to them: all being united under the care of the Biſhop and Presbytery of thoſe places; but however, ſoon after the Apoſtles times, it is certain that ſuch Collections were, and were named Churches.

4. The Society of thoſe who at preſent or in courſe of time profeſs the Faith and Goſpel of Chriſt, and undertake the Evangelical Covenant, in diſtinction to all other Religions: particularly to that of the *Jews*; which is called the Synagogue.

5. The whole body of God's people that is, ever hath been, or ever ſhall be, from the beginning of the world to the conſummation thereof, who having (formally or virtually) believed in Chriſt and ſincerely obeyed God's Laws, ſhall finally by the meritorious Performances and Sufferings of Chriſt be ſaved, is called the Church.

Mat. 16. 18. Eph. 3. 10. Gal 1. 13. 1 Tim. 3. 15. Act 12. 1. 2. 47. 20. 28. 1 Cor. 10. 32 12. 28. 15. 9 14. 12.

Of theſe Acceptions the two latter do onely come under preſent conſideration; it being plain that Saint *Paul* doth not ſpeak of any one particular or preſent Society; but of all at all times who have relation to the ſame *Lord*, *Faith*, *Hope*, *Sacraments*, &c.

Wherefore, to determine the caſe between theſe two, we muſt obſerve that to the latter of theſe (that is, to the Catholick Society of true Believers and faithfull Servants of Chriſt, diffuſed through all ages, diſperſed through all Countries, where part doth ſojourn on Earth, part doth reſide in Heaven, part is not yet extant; but all whereof is deſcribed in the regiſter of Divine Pre-ordination, and ſhall be recollected at the reſurrection of the juſt; that I ſay, to this Church) eſpecially all the glorious Titles and exccellent Privileges attributed to the Church in Holy Scripture do agree.

Epheſ. 1. 10. Col. 1. 18, 20.

This is *the Body of Chriſt*, whereof he is *the Head*; and Saviour.

This is the Spouſe, and Wife of Chriſt; whereof he is the Bridegroom and Husband.

Epheſ. 5. 25, 32. Apoc. 16. 7. Matt. 22. 2. 25. 1.

This is *the Houſe of God*; whereof our Lord is the Maſter: which is *built uppon a rock, ſo that the gates of hell ſhall not prevail againſt it.* Matth. 24 13 1. Tim. 3. 15. Heb.3.5. 1 Pet. 2. 5. Eph. 2. 21. Matth. 16. 18.

This is *the City of God*; *the new, the holy, the heavenly Jeruſalem, the Mother of us all.* Apoc. 3. 12. 21. 2, 10. Gal. 4. 26. Heb. 12. 22.

This is the *Sion, which the Lord hath choſen, which he hath deſired for his habitation*, where he hath reſolved to *place his reſt and reſidence for ever.* Pſal. 132. 13.

This is *the mountain of the Lord, ſeated above all mountains, unto which all Nations ſhall flow.* Iſ. 2. 22. Mic. 4. 1.

This is *the elect generation, royall Prieſthood, holy nation, peculiar people.* 1 Pet. 2. 9.

This is *the general Aſſembly, and Church of the firſt-born, who are enrolled in heaven.* Heb. 12. 23.

This is *the Church which God hath purchaſed with his own bloud*; *and for which Chriſt hath delivered himſelf, that he might ſanctifie it, and cleanſe it, with the waſhing of water by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, nor any ſuch thing*; *but that it might be holy and unblemiſhed.* Act. 20. 28. Eph. 5. 25.

To this Church as thoſe high Elogies moſt properly do appertain, ſo that unity which is often attributed to the Church doth peculiarly belong thereto.

This is that *One body, into which we are all baptized by one Spirit*; which is *knit together, and compacted of parts affording mutual aid, and ſupply to its nouriſhment and encreaſe*; the members whereof do hold a mutual ſympathy and complacence; which is joyned to one Head, deriving ſenſe and motion from it; which is enlivened, and moved by *one Spirit.* 1 Cor. 12. 13. Rom. 12. 5. Eph. 4. 16. Col. 2. 19. 1 Cor. 12. 26.

This is that *one ſpiritual Houſe*, reared *upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt being the chief corner ſtone*; *in whom all the building fitly framed together groweth unto an holy Temple in the Lord.* 1 Cor. 12. 13. Eph. 4. 16. Col. 2. 19.

This is that *One family of God*, whereof Chriſt is the Οἰκοδεσπότης whence good Chriſtians are Οἰκεῖοι Θεοῦ. Heb. 3. 6. 1 Tim 3. 15. Mat. 10. 25.

This is that one City, or corporation, endued with an ample Charter and noble Privileges, in regard to which St. *Paul* ſaith we are Συμπολῖται τῶν Ἁγίων, (fellow Citizens of the Saints) and that our πολίτευμα (our civil ſtate and capacity) *is in Heaven*, or that we are Citizens thereof. Heb. 12. 22. Apoc. 3. 12. 21 2, 10. Eph. 2. 19. Phil. 3. 20.

That one holy nation, and peculiar People, (the ſpiritual *Iſrael*,) ſubject to the ſame Government and Law, (that which is called the Kingdom of Heaven,) enjoyning the ſame Franchiſes and Privileges, following the ſame Cuſtoms and Faſhions; uſing the ſame Converſation and Language; whereof Jeſus Chriſt is the Lord and King. 1 Pet. 2. 9. Ezek. 37 22.

This is the * *one Flock, under one Shepherd.* * Joh. 10. 16. Ezek. 37. 24 24. 23.

This is the Society of thoſe for whom Chriſt did pray, that they might † *be all one.* † Joh 17. 20,

It is true, that divers of theſe Characters are expreſſed to relate to the Church after Chriſt; but they may be allowed to extend to all the faithfull Servants of God before, who in effect were Chriſtians, being ſaved upon the ſame account: and therefore did belong to the ſame Body. *Ex quo vocantur Sancti, eſt Eccleſia in terra.* Aug. *in* Pſal. 128.

Since men are called Saints, there is a Church upon Earth. *Sancti ante Legem, Sancti ſub Lege, Sancti ſub Gratia, omnes hi perficientes Corpus Domini in membris ſunt Eccleſiæ conſtituti.* Greg. Mag. *Epiſt.* 24. Saints before the Law. Saints under the Law, Saints under the Goſpel, all theſe make up the Body of Chriſt, and are reckoned among the members of the Church.

To this Church in a more ſpecial and eminent manner all thoſe Titles, and particularly that of *Unity*, are aſcribed; but the ſame alſo in ſome order and meaſure do belong and are attributed to the Univerſal Church ſojourning upon Earth.

For becauſe this viſible Church doth enfold the other, (as one Maſs doth contain the good Ore and baſe alloy; as one Floor the Corn and the Chaff; as one Field the Wheat and the Tares; as one Net the choice Fiſh and the refuſe; as one Fold the Sheep and the Goats; as one Tree the Living and the dry Branches:) Becauſe this Society is deſigned to be in reality what the other is in appearance, the ſame with the other: Becauſe therefore preſumptively every member of this doth paſs for a member of the other, (the time of diſtinction and ſeparation not being yet come:) Becauſe this in its Profeſſion of Truth, in its Sacrifices of Devotion, in its practice of Service and Duty to God doth communicate with that: Therefore commonly the Titles and Attributes of the one are imparted to the other.

One great houſe hath veſſels of honour and diſhonour, 2 Tim. 2. 20. (Rom, 9. 21.) Mat. 3. 12. 13. 38, 47.

Joh. 15. 2.

Mat. 13. 30.

Rom. 9. 6.
2. 28.
Joh. 1. 18.

All, ſaith Saint *Paul*, *are not Iſrael who are of Iſrael*; nor *is he a Jew, that is one outwardly*; yet in regard to the conjunction of the reſt with *the faithfull Iſraelites*; becauſe of external Conſent in the ſame Profeſſion and conſpiring in the ſame Services, all the Congregation of *Iſrael* is ſtyled *a holy Nation*, and *peculiar People*.

Sicut lilium in medio ſpinarum, ità proxima mea in medio filiarum——Unde filias appellat, niſi propter communionem Sacramentorum? Aug. *de Unit. Eccl. cap.* 13. As the Lily among Thorns, ſo is my Love among the Daughters. ——Why doth he call them Daughters, but for the communion, and agreement in Sacraments?

So likewiſe do the Apoſtles ſpeak to all Members of the Church as to elect and holy Perſons, unto whom all the Privileges of Chriſtianity do belong; although really Hypocrites and bad men *do not belong to the Church*, nor are *concerned in its Unity*, as St. *Auſtin* doth often teach.

Non ad eam pertinent avari, raptores fœneratores. Videntur eſſe in Eccleſia, non ſunt. Aug. *de Bap. c.* Don. 4. 1 6. 3. *Eccleſiam veram intelligere non audeo niſi in ſanctis & juſtis.* Aug. *de Bapt.* 5. 27. I dare not underſtand the true Church to be but among holy and righteous men. *Pax autem hujus Unitatis in ſolis bonis eſt—-Sicut autem iſti qui intus cum gemitu tolerantur, quamvis ad eandem Columbæ unitatem & illam glorioſam Eccleſiam, non habentem maculam aut rugam, aut aliquid ejuſmodi non pertineant.* Idem *de Bapt.* 3. 18. *Nec regenerati ſpiritualiter in corpus & membra Chriſti co-ædificentur niſi boni, &c.* Aug. *de Unit.* 18. *Multi tales ſunt in Sacramentorum communione cum Eccleſia, & tamen jam non ſunt in Eccleſia.* Idem *de Unit. Eccl. cap.* 20. There are many ſuch who communicate in Sacraments with the Church, and yet they are not in the Church. *Omnes mali ſpiritualiter à bonis ſejuncti ſunt. De Bapt.* 6. 4. All evil men are ſpiritually ſevered from the good.

Ἐκκλησίαν καλῶ τὸ ἄθροισμα τῶν ἐκλεκτῶν. Clem. Alex. *Str. p.* 514.
I call the Church the Congregation of the Elect,

The places therefore of Scripture which do repreſent the Church one, as unqueſtionably they belong (in their principal notion and intent) to the true univerſal Church, (called the Church myſtical and inviſible;) ſo may they by analogy and participation be underſtood to concern the viſible Church Catholick here in Earth; which profeſſeth Faith in *Chriſt*, and Obedience to his Laws.

And of this Church (under due reference to the other) the queſtion is, Wherein the Unity of it doth conſiſt, or upon what grounds it is called one? being that it compriſeth in its ſelf ſo many Perſons, Societies and Nations.

For reſolution of which Queſtion, we may conſider, that a Community of men may be termed one upon ſeveral Accounts and Grounds; as,

For ſpecial Unity of nature, or as *Unum genus*; ſo are all men one by participation of common rationality; τὸ Ἀνθρώπινον, *Humanum genus.*

For Cognation of bloud; as, *Gens una*; ſo are all *Jews*, however living diſperſedly over the World, reckoned one Nation, or People; ſo all Kinſmen do conſtitute one Family: and thus alſo all Men, as made of one Bloud, are one People.

For Commerce of language; ſo *Italians*, and *Germans*, are eſteemed one People, although living under different Laws and Governments.

For Conſent in opinion, or Conformity in manners and practices; as, Men of the ſame Sect in Religion or Philoſophy, of the ſame Profeſſion, Faculty, Trade: ſo *Jews*, *Mahometans*, *Arians*; ſo *Oratours*, *Grammarians*, *Logicians*; ſo *Divines*, *Lawyers*, *Phyſicians*, *Merchants*, *Artizans*, *Ruſticks*, &c.

For Affection of mind, or Compacts of good-will; or for Links of peace and amicable correſpondence; in order to mutal intereſt and aid; as, Friends and Confederates.

For being ranged in order under one Law and Rule; as, thoſe who live under one Monarchy, or in one Commonwealth; as the People in *England*, *Spain*, *France*; in *Venice*, *Genoa*, *Holland*, &c.

Upon ſuch Grounds of Union or Unity a Society of men is denominated One; and, upon divers ſuch accounts, it is plain that the Catholick Church may be ſaid to be One. For,

I. It is evident, that the Church is One by Conſent in faith and opinion concerning all principal matters of Doctrine, eſpecially in thoſe which have conſiderable influence upon the Practice of Piety toward God, Righteouſneſs toward Men, and Sobriety of Converſation; to *teach us which the Grace of God did appear.*

My ſheep hear my voice, Joh. 10. 27, 16.

Tit. 2. 12.

As he that ſhould in any principal Doctrine differ from *Plato* (denying the *Immortality of the Soul*, the Providence *of God*, the *natural difference of Good and Evil*;) would not be *Platoniſt*; ſo he that diſſenteth from any Doctrine of importance, manifeſtly taught by *Chriſt*, doth renounce Chriſtianity.

Regula fidei ſola immobilis & irreformabilis. Tert. *de Virg. vel.* 1.

All Chriſtians are *delivered into one form of doctrine*; to which they muſt ſtiffly and ſtedfaſtly adhere, *keeping the* Depoſitum *committed to them*: They muſt *ſtrive together for the faith of the Goſpel*; *and, earneſtly contend for the faith which was once delivered to the Saints*: They muſt *hold faſt the form of ſound words*---*in faith and love which is in Chriſt Jeſus*; that *great ſalvation, which at firſt began to be ſpoken by the Lord, and was confirmed unto them by his hearers, God alſo bearing them witneſs with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will.*

Rom. 6. 17.
Col. 2. 7. Heb. 3. 6. 13. 9.
1 Cor. 15. 58. Eph. 4. 14.
Jud. 3.
2 Tim. 1. 13.
Heb. 2. 3.

They are bound *to mind* or think, *one and the ſame thing*; *to ſtand faſt in one ſpirit with one mind*; *to walk by the ſame rule*; *to be joyned together in the ſame mind, and in the ſame judgment*; *with one mind and mouth to glorify God the Father of our Lord Jeſus Chriſt.*

Τὸ ἓν καὶ αὐτὸ φρονεῖν.
Phil 2. 2. 2 Cor. 13. 11.
Phil. 1. 27. Phil. 3. 16.
1 Cor. 1. 10.
Rom. 15. 6.

They are obliged to diſclaim Conſortſhip with the Gain-ſayers of this Doctrine; *to ſtand off from thoſe who do* ἑτεροδοξεῖν, or who *do not conſent to the wholſome Words*----*of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs, to mark thoſe who make diviſions and ſcandals beſide the Doctrine which Chriſtians had learnt, and to decline from them*: *To reject Hereticks*: To *beware of falſe Prophets, of Seducers*; *of thoſe who ſpeak perverſe things to draw diſciples after them*: To *pronounce* Anathema *upon whoever ſhall preach any other Doctrine.*

Ἀφίστασθαι.
1 Tim. 6. 4.
2 Theſſ. 3 16.
Rom. 16. 17
Tit. 3. 10.
Matt. 7. 15. 24. 11. Act. 20. 29, 30
2 Pet. 2. 1. Eph. 4. 14.
Gal. 1. 8.
3. 28, (26.)

Thus are all Chriſtians *one in Chriſt Jeſus:* thus are they (as *Tertullian* ſpeaketh) *confederated in the ſociety of a Sacrament*, or of one profeſſion.

De ſocietate Sacramenti confœderantur Tertull. *in* Marc. 4. 5.

This preaching and this faith the Church having received, though diſperſed over the world, doth carefully hold, as inhabiting one houſe; and alike believeth theſe things, as if it had one ſoul, and the ſame heart, and conſonantly doth preach, and teach, and deliver theſe things, as if it had but one mouth.

Τοῦτο τὸ κήρυγμα παρειληφυῖα, καὶ ταύτην τὴν πίστιν ἡ Ἐκκλησία καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη ἐπιμελῶς φυλάσσει ὡς ἕνα οἶκον οἰκοῦσα καὶ ὁμοίως πιστεύει τούτοις ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν· καὶ συμφώνως ταῦτα κηρύσσει καὶ διδάσκει, καὶ παραδίδωσι, ὡς ἓν στόμα κεκτημένη. Iren. 1. 3. (*apud* Epiph. *Hær.* 31.)

As for Kings, though their Kingdoms be divided yet he equaly expects from every one of them one diſpenſation, and one and the ſame ſacrifice of a true Confeſſion and Praiſe. So that, though there may ſeem to be a diverſity of temporal ordinances, yet an Unity and Agreement in the right Faith may be held and maintained among them.

Reges——Quorum etſi diviſa ſunt regna, æqualiter tamen de ſingulis diſpenſationem exigit, unámque de eis vera de ſe confeſſionis hoſtiam laudis exſpectat—ut etſi diſpoſitionum temporalium videatur eſſe diverſitas, circa ejus fidei rectitudinem unitatis conſonantia teneatur. (P. Leo. 2. *Epiſt.* 5 *ad* Ervigium *R.* Hiſp.

In regard to this Union in Faith peculiarly the body of Chriſtians, adhering to it, was called the Catholick Church, from which all thoſe were eſteemed *ipſo facto* to be cut off and ſeparated who in any point deſerted that Faith; *ſuch a one* (ſaith Saint *Paul*) ἐξέστραπται, *is turned aſide*, or left the Chriſtian way of life. He in reality is no Chriſtian, nor is to be avowed or treated as ſuch, but is to be diſclaimed, rejected and ſhunned.

Ἐξέστραπται ὁ τοιοῦτος, Tit. 3. 10. Rom. 16. 17. 2 Joh. 10.

He (ſaith Saint *Cyprian*) *cannot ſeem a Chriſtian, who doth not perſiſt in the Unity of Chriſt's Goſpel and Faith.*

Nec Chriſtianus videri poteſt, qui non permanet in Evangelii ejus & fidei veritate. Cypr. *de Unit. Eccl.*

If (ſaith *Tertullian*) *a man be a Heretick, he cannot be a Chriſtian.*

Si Hæretici ſunt, Chriſtiani eſſe non poſſunt. Tart. *de Præſcr. c.* 37.

Whence *Hegeſippus* ſaith of the old Hereticks, that they did *divide the Unity of the Church by perniciious ſpeeches againſt God, and his Chriſt.*

Οἵτινες ἐμέρισαν τὴν ἕνωσιν τῆς Ἐκκλησίας φθοριμαίοις λόγοις κατὰ τοῦ Θεοῦ, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. Euſ. *Hiſt.* 4. 22.

The Vertue (ſaith the Paſtour *Hermes*, cited by *Clemens Alexan.*) *which doth keep the Church together, is Faith.*

Ἡ συνέχουσα τὴν Ἐκκλησίαν ἀρετή, ἡ Πίστις ἐστί. Herm. *apud* Clem. *Strom.* p. 281.

So the Fathers of the Sixth Council tell the Emperour that *they were members one of another, and did conſtitute the one body of Chriſt by conſent in opinion with him, and one another; and by faith.*

Μελῶν ἀλλήλων ὄντων ἡμῶν, καὶ τὸ ἓν σῶμα συνιστώντων Χριστοῦ διὰ τῆς πρὸς αὐτὸν καὶ ἀλλήλους ὁμοδοξίας καὶ πίστεως. Conc. *VI. Act.* 18. *p.* 271.

We ought in all things to hold the Unity of the Catholick Church; and not to yield in any thing to the enemies of faith and truth.

Per omnia debemus Eccleſiæ Catholicæ Unitatem tenere, nec aliquo fidei & veritatis hoſtibus cedere. Cypr. *Ep.* 71. (*ad* Quint. *de* Steph. *P.*)

In each part of the world this faith is one, becauſe this is the Chriſtian faith.

Utriuſque partis terrarum fides iſta una eſt, quia & fides iſta Chriſtiana eſt. Aug. *c.* Jul. 1. 2. (*p.* 203. 2.)

He denies Chriſt, who confeſſes not all things that are Chriſt's.

Negat Chriſtum, qui non omnia quæ Chriſti ſunt confitetur. Ambr. *in* Luc. *lib.* 6. *cap.* 9. *p.* 90. (*Vid. p.* 85.)

Hence in common practice, whoever did appear to differ from the common Faith, was rejected as an Apoſtate from Chriſtianity, and unworthy the communion of other Chriſtians.

There are Points of leſs moment, more obſcurely delivered------in which Chriſtians with breach of Unity may diſſent, about which they may diſpute, in which they may err----without breach of Unity, or prejudice to Charity.

Alia ſunt in quibus inter ſe aliquando etiam doctiſſimi atque optimi regulæ Catholicæ defenſores, ſalvâ fidei compage non conſonant, &c. Aug. *c.* Jul. 1. 2. *p.* 205. *Totum hoc genus liberas habet obſervationes.* Aug. *ad* Jan. *Ep.* 118. *Ep.* 86. (*ad* Caſal.)

The Faith of Chriſtians did at firſt conſiſt in few Points, thoſe which were profeſſed in Baptiſm, whereof we have divers *Summaries* in the Ancients--- by analogy whereto all other Propoſitions were expounded, and according to agreement whereto ſound Doctrines were diſtinguiſhed from falſe: ſo that he was accounted orthodox who did not violate them----

So he that holds that immovable Rule of truth which he received at his Baptiſm, will know the words and ſayings and parables which are taken out of the Scriptures, &c.

Sic autem qui regulam veritatis immobilem apud ſe habet quam per Baptiſmum accepit, hæc quidem quæ ſunt ex ſcripturis nomina & dictiones & parabolas cognoſcet, &c. Iren. 1. 1. *Vid.* Gr. (*p.* 4.)

II. It is evident, that all Chriſtians are united by the bands of mutual Charity and Good-will.

They are all bound to wiſh one another well, to have a complacence in the good, and a compaſſion of the evils incident to each other, to diſcharge all offices of kindneſs, ſuccour, conſolation to each other.

This is the command of *Chriſt* to all; (*This is my commandement,* Joh. 15. 12.
ſaith he, *That ye love one another*;) This is the common badge by which 1 Joh. 3. 11.
his Diſciples are diſcerned and diſtinguiſhed, *Hereby* (ſaith he) *ſhall* 1 Theſſ. 4. 9. Joh. 13. 35.
all men know that ye are my diſciples, if ye love one another: They muſt
have *the ſame love:* They muſt *love as Brethren, be compaſſionate, piti-* Phil. 2. 2.
full, courteous each to other: They muſt *bear one anothers burthens*; and, 1 Pet. 3. 8.
eſpecially, as they have opportunity, doe good to the houſhold of faith. If one Gal. 6. 2, 10.
member ſuffer, all the members muſt ſuffer with it; and if one member be 1 Cor. 12. 26.
honoured, all the members muſt rejoice. The multitude of them who believe
muſt be (like that in the *Acts*) *of one heart, and of one ſoul.* They Act. 4. 32. Eph. 5. 2.
muſt *walk in love,* and *doe all things in love.* 1 Cor. 16. 14

Whoever therefore doth highly offend againſt Charity, maligning or miſchieving his brethren, doth hereby ſeparate himſelf from *Chriſt's* body, and ceaſe to be a Chriſtian.

They that are enemies to brotherly charity, whether they are openly out of the Church, or ſeem to be within, they are Pſeudo-chriſtians and Anti-chriſts-- When they ſeem to be within the Church, they are ſeparated from that inviſible conjunction of Charity; Whence Saint John, *They went out from us, but were not of us. He ſaith not, that by their going out they were made aliens, but becauſe they were aliens, therefore he declareth that they went out.*

Hujus autem fraternæ charitatis inimici ſive apertè foris ſint, ſive intùs eſſe videantur, Pſuedo-chriſtiani ſunt & Antichriſti. Aug. *de Bapt.* 3. 19. —— *Cùm intùs videntur, ab illa inviſibili charitatis compage ſeparati ſunt; Unde* Johannes, (1 John 2. 19.) *Ex nobis exierunt, ſed non erant ex nobis—Non ait quòd exeundo alieni facti ſunt, ſed quòd alieni erant, propter hoc eos exiſſe declaravit.* Ibid.

Wherefore the moſt notorious violations of Charity being the cauſing of diſſentions and factions in the Church, the cauſeleſs ſeparation from any Church, the unjuſt condemnation of Churches----Whoever was guilty of any ſuch unchriſtian behaviour was rejected by the Fathers, and held to be no Chriſtian. Such were the *Novatians,* the *Donatiſts,* the, *Meletians,* the *Luciferians,* ---- and other Schiſmaticks.

For

Τί γὰρ ἂν γένοιτο χαριέστερον, ἢ τοὺς τοσούτῳ τῷ πλήθει τῶν τόπων διειργομένους τῇ διὰ τῆς ἀγάπης ἑνώσει καθορᾶν εἰς μίαν μελῶν ἁρμονίαν ἐν σώματι Χριστοῦ δεδέσθαι. Baſ. *Ep.* 220.

Ἐπὶ τῶν ἀρχαίων καιρῶν—— ἡνίκα ἤνθουν αἱ Ἐκκλησίαι τοῦ Θεοῦ ἐρριζωμέναι τῇ πίστει, ἡνωμέναι τῇ ἀγάπῃ· ὥσπερ ἐν ἑνὶ σώματι μιᾶς συμπνοίας διαφόρων μελῶν ὑπαρχούσης. Baſ. *Ep.* 338.

Ἡ κατὰ Πνεῦμα συνάφεια ἐμποιεῖν πέφυκε τὴν οἰκείωσιν, ἣν ἡμῖν εἶναι πρὸς τὴν ἀγάπην ὑμῶν πεπιστεύκαμεν Baſ. *Epiſt.* 182.

Qui ergò compage Charitatis incorporati ſunt ædificio ſuper petram conſtituto, &c. Aug. *de Unit. cap.* 18.

Membra verò Chriſti per unitatis charitatem ſibi copulantur, & per eandem capiti ſuo cohærent, quod eſt Chriſtus. Aug. *de Unit. cap.* 2.

For what can be more acceptable and pleaſant than to ſee thoſe who are ſevered and ſcattered into ſo many places, yet knit and joyned together in the bond and union of charity as harmoniouſs members of the body of Chriſt.

In old time----when the Church of God flouriſhed, being rooted in the ſame faith, united in love: there being as it were one conſpiracy or league of different members in one body.

For the communion of the Spirit is wont to knit and unite mens minds, which conjunction we believe to be between us and your charitable affection.

They therefore who by the bond of Charity are incorporated into the building ſetled upon the rock.

But the members of Chriſt are joined together by the charity of union, and by the ſame cleave cloſe to their head, which is Chriſt.

Omnes Sancti ſibi charitate cohærent —— Aug. *de Bapt.* 6. 3.

III. All Chriſtians are united by ſpiritual cognation and alliance; as being all *regenerated by the ſame incorruptible ſeed*, being alike *born, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God*; whence, as *the ſons of God*, and *brethren of Chriſt*, they become brethren one to another; ſo that it is a peculiar title or appellation of Chriſtians, *the brethren* ſignifying all Chriſtian people; and *a brother* being the ſame with a Chriſtian profeſſour.

1 Pet. 1. 23. Jam. 1. 18. Joh. 1. 14. Gal. 3. 26. Joh. 1. 12. Heb. 2. 10, 11. 1 Cor. 7. 15. 5. 11. Rom. 14, 10, *&c.*

IV. The whole Chriſtian Church is one by its incorporation into the myſtical body of *Chriſt*; or as Fellow-ſubjects of that ſpiritual, heavenly Kingdom, whereof *Chriſt* is the ſovereign Head and Governour; whence they are governed by the ſame Laws, are obliged by the ſame Inſtitutions and Sanctions; they partake of the ſame Privileges, and are entitled to the ſame Promiſes, and encouraged by the ſame Rewards; (*being called in one hope of their calling.*)

They are under a Covenant of Allegiance.

Eph. 4. 4.

Ὁ γὰρ αὐτὸς Κύριος πάντων. Rom. 10. 12.

Εἰ δὲ ὁ τόπος χωρίζει, ἀλλ' ὁ Κύριος αὐτοὺς συνάπτει κοινὸς ὤν, &c. Chryſ. *in* 1 Cor. *Orat.* 1. *Vid.*

So they make up one ſpiritual Corporation, or Republick, whereof *Chriſt* is the Sovereign Lord.

Though the place disjoin them, yet the Lord joins them together, being their common Lord, &c.

Hence an habit of diſobedience doth ſever a man from this Body; for, *not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven*, or continue therein. Every ſuch perſon who *denieth God in works* is a Rebel, an Outlaw, renouncing his Allegiance, forfeiting his Title to God's protection and favour.

Mat. 7. 21.

Tit. 1. 16.

He is not *a ſheep* of Chriſt, becauſe he doth not * *hear his voice.*

Qui cum non ſequitur, quomodo ſe ovem ejus dicere audebit? Aug. *de Unit. Eccl. cap* 10. * Joh. 10. 27.

He is ſeparated from the Body, by not *holding the Head.*

Col. 2. 9.

Mendacium eſt, Chriſtianum ſe dicere, & opera Chriſti non facere Ambr.

Qui Chriſtiani nominis opus non agit, Chriſtianus non eſſe videtur. Salv. *de Gab. D.* 4.

'Tis a lie, to call one's ſelf a Chriſtian, and not to doe the works of Chriſt.

He that does not the work of a Chriſtian name, ſeems not to be a Chriſtian.

When in ſtead of the works themſelves he begins to oppoſe even the moſt apparent truth, whereby he is reproved, then he is cut off (from the body, or the Church.)

—*Cùm pro ipſis operibus etiam veritati apertiſſimæ, quâ redarguitur, reſiſtere cœperit, tunc præciditur.* Aug. *de Unit Eccl. cap.* 20.

Hence St. *Auſtin* often denieth wicked perſons to be in the Church, or to appertain unto its Unity.

Vid. ſuprá

For when there is one and the ſame Lord, that dwelleth in us, he every where joins and couples thoſe that are his with the bond of Unity.

Nam quum Dominus unus atque idem ſit, qui habitat in nobis, conjungit ubique & copulat ſuos vinculo Unitatis. Firmil. *apud* Cypr. *Ep.* 75.

V. All Chriſtians are linked together in peaceable concord and confederacy; ſo that they are bound to live in good correſpondence; to communicate in works of Piety and Devotion; to defend and promote the common intereſt of their Profeſſion.

Upon the entrance of the Goſpel by our Lord's Incarnation, it was by a celeſtial Herald proclaimed, *Peace on earth, and good-will among men.* It was our Lord's office * *to preach Peace.* It was a principal end and effect of his Death † *to reconcile all men, and to deſtroy enmity.* He ſpecially charged his Diſciples, εἰρηνεύειν ἐν ἀλλήλοις, *to maintain Peace one with another,* It was his Will at parting with them, *Peace I leave with you.*

Luc. 2. 14.
* Act. 10. 36.
Eph. 2. 17.
† Col. 1. 20.
Eph. 2. 14.
Marc. 9. 50.
Joh. 14. 27

The Apoſtles frequently do enjoin to *purſue Peace with all them who call upon the Lord with a pure heart*; to follow the things *which make for Peace and edification mutual*; *to keep the Unity of the Spirit in the Bond of Peace.*

2 Tim. 2. 22.
Rom. 14. 19
Eph. 4. 3.

It was in the Prophecies concerning the Evangelical ſtate declared, that under it, *The Wolfe ſhould dwell with the Lamb, and the Leopard ſhould lie down with the Kid, and the ſucking Child ſhould play on the hole of the Aſpe*; that is, that men of all tempers, and conditions, by virtue of this Inſtitution, ſhould be diſpoſed to live innocently, quietly and lovingly together; ſo that they ſhould *not hurt, or deſtroy in all God's holy mountain*; for that would be a Duty incumbent on the Diſciples of this Inſtitution, which all good Chriſtians would obſerve.

Iſai. 11 6.
Iſai. 65. 25.
2. 4. 66. 12.
Iſai. 2 4. *They ſhall learn war no more.*

The Evangelical Covenant, as it doth ally us to God, ſo it doth confederate us together: The Sacraments of this Covenant are alſo Symbols of Peace and Amity between thoſe who undertake it. Of *Baptiſm* it is ſaid, *that ſo many of you as have been baptized into Chriſt have put on Chriſt*; and thence, *Ye are all one in Chriſt Jeſus---- All in one Spirit have been baptized into one body.* And in the *Euchariſt*, by partaking of one individual Food, they are tranſmuted into one Body and Subſtance; *We* (ſaith Saint *Paul*) *being many are one bread, one body; for all of us do partake of one bread.*

Gal. 3. 27, 28.
1 Cor. 12. 13.
1 Cor. 10. 7.

By which Sacraments alſo our people appears to be united: for, as many grains collected, and ground, and mingled together make one bread; ſo in Chriſt, who is the bread of heaven, we may know our ſelves to be one body, that our company or number be conjoined and united together.

Quo & ipſo Sacramento populus noſter adunatus oſtenditur: ut quemadmodum grana multa in unum collecta, & commolita, & commixta, panem unum faciunt; ſic in Chriſto, qui eſt panis cæleſtis, unum ſciamus eſſe corpus, cui conjunctus ſit noſter numerus & adunatus. Cypr. *Ep.* 63.

With us there is both one Church, and one mind, and undivided concord.

Nobis & Eccleſia una, & mens juncta, & individua concordia. Cypr. *Ep.* 57.

Let us hold the peace of the Catholick Church in the unity of concord.

Catholicæ Eccleſiæ pacem concordiæ unitate teneamus. Ep. 45.

Manente concordiæ vinculo, & perſeverante Catholicæ Eccleſiæ individuo Sacramento,&c. Ep. 52. *(ad* Anton. *p.* 96.*)*

The bond of concord remaining, and the individual Sacrament of the Catholick Church continuing, &c.

Qui ergò nec unitatem Spiritûs, nec conjunctionem Pacis obſervat, & ſe ab Eccleſiæ vinculo, atque à Sacerdotum collegio ſeparat, Epiſcopi nec poteſtatem poteſt habere, nec honorem, &c. Ibid. p. 97.

He therefore that keeps neither the unity of the Spirit, nor the conjunction of Peace, and ſeparates himſelf from the bond of the Church, and the college (or ſociety) of Prieſts, can have neither the power of a Biſhop, nor the honour.

Phil. 1. 17.
1 Tim. 1. 18. 6. 12.
2 Tim. 4. 7.
Jud. 3.

Thus in general. But particularly, All Chriſtians ſhould aſſiſt one another in the common Defence of Truth, Piety and Peace, when they are aſſaulted, in the Propagation of the Faith, and Enlargement of the Church, which is συναθλεῖν τῇ πίστει τοῦ εὐαγγελίου, *to contend together for the faith of the Goſpel; to be good Souldiers of Chriſt; warring the good warfare; ---- ſtriving for the Faith once delivered to the Saints.*

Πάντες τε μιᾷ γνώμῃ δι᾽ ἐπιστολῶν Ἐκκλησιαστικὸν Δόγμα τοῖς πανταχόσε διετυποῦντο. Euſeb. 5. 23.

Hence if any where any Hereſie or bad doctrine ſhould ariſe, all Chriſtians ſhould be ready to declare againſt it; that it may not infect, or ſpread a doubt ariſing, as in the caſe of celebrating *Eaſter*; *They all with one conſent, declared by letters the Decree of the Church to all every where.*

Cypr. *Ep.* 67.

Eſpecially the Paſtours of the Churches are obliged with conſent to oppoſe it.

Laborantes hic nos & contra invidiæ impetum totis fidei viribus reſiſtentes, multùm Sermo veſter adjuvit, &c. Cypr. *Ep.* 23.

While we laboured here, and withſtood the force of envy with the whole ſtrength of our faith, your Speech aſſiſted us very much.

Thus did the Biſhops of ſeveral Churches meet to ſuppreſs the Hereſie of P. *Samoſatenus.*

This was the ground of moſt Synods.

Οὕτως οἱ μετὰ ταῦτα πανταχῇ ποικίλως ἐπὶ τοῖς τῶν Αἱρετικῶν ἀθροισθέντες καινίσμασι κοινὴν ὡς σύμψυχοι τὴν ὑπὲρ τῆς πίστεως ψῆφον· ἅπερ ἀδελφικῶς ἑαυτοῖς ἐδοκίμασαν, ταῦτα τρανῶς τοῖς ἀποῦσι διαπορθμεύσαντες. καὶ οἱ μὲν ἐν Σαρδικῇ κατὰ τῶν Ἀρείου λειψάνων ἀγωνισάμενοι τοῖς ἐν ἀνατολῇ τὴν κρίσιν ἐξέπεμπον· οἱ δὲ ἐν ταῦθα τὴν Ἀπολιναρίου λύμην φωράσαντες, τοῖς ἐν δύσει τὴν ψῆφον ἐγνώριζον. *Syn.* Chalced. *ad Imper. Conc.* Chal. *pars* 3. *p.* 78.

So they who afterward in all places and ſeveral ways were gathered together againſt the innovations of Hereticks gave their common opinion in behalf of the faith, as being of one mind: what they had approved among themſelves in a brotherly way, that they clearly transferred to thoſe who were abſent: and they who at the Council of Sardis had earneſtly contended againſt the remainders of Arius, ſent their judgment to thoſe of the Eaſtern Churches: and they who had diſcovered the infection of Apolinarius, made their opinions known to the Weſtern.

If any diſſention or Faction doth ariſe in any Church, other Churches, upon notice thereof, ſhould yield their aid to quench and ſuppreſs it; countenancing the peaceable, checking and diſavowing the factious.

Vid. Ep 42. *(ad* Cornel.*)* *p.* 77.

Thus did Saint *Cyprian* help to diſcountenance and quaſh the *Novatian* Schiſm.

Thus when the *Oriental* Churches did labour under the *Arian* Faction, and Diſſentions between the *Catholicks*, St. *Baſil.* (with other Orthodox Biſhops conſorting with him) did write to the *Weſtern* Biſhops (of *Italy* and *France*) to yield their ſuccour.

Hoc enim vel maximè, frater, laboramus, & laborare debemus, ut Unitatem à Domino, & per Apoſtolos nobis ſucceſſoribus traditam, quantum poſſumus, obtinere curemus; & quod in nobis eſt, &c. Cypr. *Ep.* 42. *p.* 78.

For this, my brother, we muſt earneſtly endeavour, and ought to endeavour, to have a care, as much as in us lies, to hold the Unity delivered to us from the Lord, and by the Apoſtles, whoſe ſucceſſours we are; and what lies in us, &c.

All Chriſtians ſhould be ready, when opportunity doth invite, to admit one another to conjunction in offices of Piety and Charity;

in Prayer, in communion of the Euchariſt, in brotherly converſation, and pious conference for edification or advice. *Ep.* 398.

So that he who flies and avoids communion with us, you in your prudence may know, that ſuch a man breaks himſelf off from the whole Church.

* Ὥστε ὁ τὴν πρὸς ἡμᾶς κοινωνίαν ἀποδιδράσκων μὴ λανθανέτω ὑμῶν τὴν ἀκρίβειαν πάσης ἑαυτὸν τῆς Ἐκκλησίας ἀπορρηγνύς. Baſ. *Ep.* 75.

Saint *Chryſoſtome doth complain of Epiphanius*; *Then when he came to the great and holy City Conſtantinople, he came not out into the Congregation according to cuſtome and the ancient manner, he joyned not himſelf with us, nor communicated with us in the Word, and Prayer, and the Holy Communion* &c.

Εἶτα τῆς μεγάλης ϗ θεοφιλοῦς Κωνσταντινουπόλεως ἐπιβὰς οὐκ εἰς Ἐκκλησίαν ἐξῆλθε κτ̃ τὸ εἰωθὸς, ϗ τὸ ἄνωθεν κρατήσαντα θεσμὸν οὐχ ἡμῖν συνεγένετο, οὐ λόγου μετέδωκεν, οὐκ εὐχῆς, οὐ κοινωνίας, ἀλλ' ἀποβὰς τοῦ πλοίου, &c. Chryſ. *ad* Innoc. P. (*Ep.* 122.)

So *Polycarp*, being at *Rome*, did communicate with P. *Anicetus*.

Ἐν τῇ Ἐκκλησίᾳ παρεχώρησεν ὁ Ἀνίκητος τὴν Εὐχαριστίαν τῷ Πολυκάρπῳ, κατ' ἐντροπὴν δηλονότι. Euſeb. 5. 24.

If Diſſention ariſe between divers Churches; another may interpoſe to reconcile them; as did the Church of *Carthage*, between that of *Rome* and *Alexandria* *Cod.* Afr. *Can.* 101.

If any Biſhop were exceedingly negligent in the diſcharge of his Office, (to the common damage of Truth and Piety,) his neighbour Biſhops might admoniſh him thereto; and, if he ſhould not reform, might deprive him of Communion. *Cod.* Afr. *Can.* 123.

All Chriſtians ſhould hold friendly correſpondence, as occaſion doth ſerve, and as it is uſefull, to ſignifie conſent in Faith, to recommend Perſons, to foſter Charity, to convey Succour and Advice, to perform all good offices of Amity and Peace.

Siricius who is our Companion, and fellow-labourer, with whom the whole world by mutual commerce of canonical or communicatory Letters agree together with us in one common Society.

Damaſo Siricius hodie, qui noſter eſt ſocius, cum quo nobis totus orbis commercio formatarum in una communionis ſocietate concordant. Opt. *lib.* 2. *p.* 40.

The Catholick Church being one body, 'tis conſequent thereto, that we write and ſignifie one to another, &c.

Ἑνὸς σώματος ὄντος τῆς καθολικῆς ἐκκλησίας ἀκόλουθόν ἐστι γράφειν ἡμᾶς ϗ σημαίνειν ἀλλήλοις, *&c.* Alex. Alexandriæ. Socr. 1. 6. Theod.

In caſes of doubt or difficulty one Church ſhould have recourſe to others for Advice; and any Church ſhould yield it..

Both common charity and reaſon requires, moſt dear brethren, that we conceal nothing from your knowledge of thoſe things which are done among us, that ſo there may be common advice taken by us concerning the moſt uſefull way of ordering Eccleſiaſtical affairs.

Et dilectio communis & ratio expoſcit, fratres chariſſimi, nihil conſcientiæ veſtræ ſubtrahere de his quæ apud nos geruntur, ut ſit nobis circa utilitatem Eccleſiaſticæ adminiſtrationis commune conſilium. Cyp. *Ep.* 29. (*ad Cler. Rom.*)

One Church ſhould acquaint others of any extraordinary tranſaction concerning the common Faith or Diſcipline; requeſting their approbation and countenance.

The practice of this we ſee frequently in Saint *Cyprian*'s Epiſtles; particularly *in Epiſt.* 4, 15, 23, 29, 30, 42, 48. (*P. Corn.*)

Thus did the *Eaſtern* Churches give account to all other Churches of their proceedings againſt *P. Samoſatenus*.

Which letters are ſent all the world over, and brought to the notice of all the Churches and of all the Brethren.

Euſeb. 7. 30. *Quæ literæ per totum mundum miſſæ ſunt, & in notitiam Eccleſiis omnibus & univerſis fratribus perlatæ ſunt* Cypr. *Ep.* 52. (*ad* Anton. *p.* 91.) *Scripſimus ad Cornelium collegam noſtrum, &c.* Ibid.

When any Church or any Paſtour was oppreſſed or injured, he might have recourſe to other Churches for their aſſiſtence in order to relief.

Let him who is caſt out have power to apply himſelf to the neighbouring Biſhops, that his cauſe may be carefully heard and diſcuſſed.

Habeat poteſtatem is qui abjectus eſt, ut Epiſcopos finitimos interpellet, & cauſa ejus audiatur ac diligenter tractetur, &c. Conc. Sard. *Can.* 17. *Vid. Cod.* Afr. *Can.* 125.

Thus did *Athanaſius* (being overborn and expelled from his See by the *Arian* faction) goe for refuge to the Church of *Rome.*

St. *Chryſoſtome* had recourſe to the Biſhop of *Rome*, and to thoſe of the *Weſt*, as alſo to the Biſhop of *Antioch.*

VI. Now, becauſe in the tranſacting of theſe things, the Paſtours have the chief hand, and act in behalf of the Churches which they inſpect, therefore is the Church united alſo by their conſent in Doctrine, their agreement in Peace, their maintaining entercourſe, their concurrence to preſerve Truth and Charity.

Omnes nos decet pro corpore totius Eccleſiæ, cujus per varias quaſque Provincias membra digeſta ſunt excubare. Cypr. *Ep.* 30. (*Cler. Rom. ad* Cypr. *P.*)

We ought all to be vigilant and carefull for the body of the whole Church, where members are diſperſed through many ſeveral Provinces.

Quod ſervis Dei, & maximè Sacerdotibus. Cypr. *Ep* 42. (*ad* Cornel.)
Idcirco copioſum corpus eſt Sacerdotum, &c. Cypr. *Ep.* 67. (*p.* 161.)

Quando Eccleſia, quæ Catholica una eſt, ſciſſa non ſit, neque diviſa, ſed ſit utique connexa, & cohærentium ſibi invicem Sacerdotum glutino copulata. Cyp. *Ep.* 69.

Seeing the Church, which is one and Catholick, is not rent nor divided, but truly knit and united together, by the bond of Prieſts united one to another.

Hoc verecundiæ & diſciplinæ & vitæ ipſi omnium convenit-- ut Epiſcopi plures in unum convenientes--- diſponere omnia conſilii communis religione poſſimus. Cypr. *Ep.* 14. (*Clero ſuo*)

This agrees with the modeſty and diſcipline and the very life of all, that many of the Biſhops meeting together might order all things in a religious way by common advice.

Ut cum pace à Domino nobis data plures Præpoſiti convenire in unum cæperimus, communicato etiam vobiſcum conſilio diſponere ſingula & reformare poſſimus. Cypr. *Ep.* 15. (*Clero* Rom.)

That, ſince it having pleaſed God to grant us peace, we begin to have greater meetings of Biſhops, we may alſo by your advice order and reform every thing.

Quod ut ſimul cum cæteris Collegis noſtris ſtabiliter ac firmiter adminiſtremus, atque ut Catholicæ Eccleſiæ pacem concordiæ unanimitate teneamus, perficiet divina dignatio. Cypr. *Ep.* 52. (*ad* Cornel)

Which that, with the reſt of our Collegues, we may ſtedfaſtly and firmly adminiſter; and that we may keep the peace of the Church, in the unanimity of concord, the divine favour will vouchſafe to accompliſh.

Copioſus Epiſcoporum numerus--in unum convenimus. Cypr. *Ep.* 45. (*ad* Anton.)

A great number of Biſhops---we met together.

Satis erat, ut tu te Epiſcopum factum Literis nunciares. Cyprian. *ad* Cornel. (*Epiſt.* 42.)

Biſhops being choſen did acquaint other Biſhops with it; *It was ſufficient* (ſaith St. *Cyprian* to *Cornelius*) *that you ſhould by your Letters acquaint us that you were made a Biſhop.*

Significa planè nobis quis in locum Marciani Arelate fuerit ſubſtitutus, ut ſciamus ad quem fratres noſtros dirigere, & cui ſcribere debeamus. Cypr. *Ep.* 67. *P. ad* Steph.

Declare plainly to us who is ſubſtituted at Arles in the room of Marcian, that we may know to whom we ſhould direct our brethren, and to whom we ſhould write.

Cypr. *Ep.* 41, 42, 52. (*pag.* 93.)
Theod. 5. 9.
Euſeb. *de P.* Samoſ.

All Churches were to ratifie the Elections of Biſhops duly made by others, and to communicate with thoſe. And likewiſe to comply with all reaſonable Acts for Communion.

To preſerve this Peace and Correſpondence, it was a law and Cuſtom, that no Church ſhould admit to Communion thoſe which were excommunicated by another; or who did ſchiſmatically divide.

Idem enim omnes credimur operati, in quo deprehendimur eadem omnes cenſura, & diſciplinæ conſenſione ſociati. Cler. Rom. *ad* Cypr. *Epiſt.* 31.

We are believed to have done the ſame thing, whereby we are found to be all of us aſſociated and joined together by the ſame agreement in cenſure and diſcipline.

The Decrees of Biſhops were ſent to be ſubſcribed.

Vid. Conc. Sard. *P.* Leonis *II. Ep.* 2. (*ad* Hiſp. *Epiſt*) *N. B. p.* 385. (*Tom* 5) *P.* Bened. *II. Ep.* 16

VII. All Chriſtian Churches are one by a ſpecifical Unity of Diſcipline, reſembling one another in Eccleſiaſtical adminiſtrations, which are regulated by the indiſpenſible Sanctions and Inſtitutions of their Sovereign.

They are all bound to uſe the ſame Sacraments, according to the forms appointed by our Lord, not admitting any ſubſtantial alteration.

They muſt uphold that ſort of Order, Government and Miniſtery in all its ſubſtantial parts, which God did *appoint* in the Church, or *give thereto*, as Saint *Paul* expreſſeth it; it being a temerarious and dangerous thing to innovate in thoſe matters which our Lord had a ſpecial care to order and ſettle.

1 Cor. 12. 28. Eph. 4. 11. Rom. 12. 7. Act. 20. 28.

Nor can they continue in the Church that have not retained Divine and Eccleſiaſtical Diſcipline, neither in good converſation, nor peaceable life.

Nec remanere in Eccleſia poſſunt qui Deificam & Eccleſiaſticam Diſciplinam nec actûs ſui converſatione, nec morum pace tenuerunt. P. Cornel. *apud* Cyprian. *Ep.* 48. *Vid. Ep.* 73. (*ad* Jub.)

In leſſer matters of Ceremony or Diſcipline (inſtituted by humane prudence) Churches may differ, and it is expedient they ſhould do ſo, in regard to the various circumſtances of things, and qualities of perſons to which diſcipline ſhould be accommodated; but no Power ought to *abrogate*, deſtroy, or infringe, or violate the main form of Diſcipline, conſtituted by Divine appointment.

Ep. Firmil. (*pag.* 198.) Aug. *Ep.* 118. *&* 86. *ſuprà.*

Hence, when ſome Confeſſours had abetted *Novatianus*, againſt *Cornelius*, thereby (againſt a fundamental Rule of the Church, neceſſary for preſerving of Peace and Order therein, that but one Biſhop ſhould be in one Church,) St * *Cyprian* doth thus complain of their proceeding--

**Gravit enim me, atque contriſtat, &c. Ep.* 44. (*ad Confeſſ.* Rom.)

(To act any thing) *againſt the Sacrament of Divine ordination and Catholick unity, once delivered, makes an adulterate and contrary head out of the Church.*

Contra Sacramentum ſemel traditum Divinæ diſpoſitionis & Catholicæ unitatis adulterum & contrarium caput extra Eccleſiam facit. Cyprian. *Epiſt.* 42. (*ad* Cornel.)

----*Forſaking the Lord's Prieſts contrary to the Evangelical diſcipline; a new Tradition of a ſacrilegious Inſtitution ſtarts up.*

—*Relictis Domini Sacerdotibus contra Evangelicam diſciplinam nova Traditio ſacrilegæ Inſtitutionis exſurgat.*— Cypr. *Ep.* 40. (*Plebi ſuæ.*)

There is one God and one Chriſt, and one Church, and one See founded upon Peter by the word of the Lord; beſides one Altar and one Prieſthood, another Altar cannot be erected nor a new Prieſthood ordained.

Deus unus eſt, & Chriſtus unus, & Eccleſia una, & Cathedra una ſuper Petrum Domini voce fundata; aliud Altare conſtituit, aut Sacerdotium novum fieri præter unum Altare, & unum Sacerdotium non poteſt. Ibid.

Hence were the *Meletians* rejected by the Church, for introducing Ordinations----

Hence was *Aerius* accounted a Heretick, for meaning to innovate in ſo grand a point of Diſcipline, as the ſubordination of Biſhops and Presbyters.

VIII. It is expedient that all Churches ſhould conform to each other in great matters of prudential Diſcipline, although not inſtituted or preſcribed by God: for this is a means of preſerving Peace, and is a Beauty or Harmony. For difference of Practice doth alienate Affections, eſpecially in common People.

So the Synod of *Nice*.

That all things may be alike ordered in every Dioceſe, it hath ſeemed good to the holy Synod, that men ſhould put up their Prayers to God ſtanding, (viz. between *Eaſter* and *Whitſontide*, and upon the *Lord's-day.*)

Ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικίᾳ ὁμοίως παραφυλάττεσθαι, ἑστῶτας ἔδοξε τῇ ἁγίᾳ Συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ Θεῷ. *Can.* 20.

Πρὸς τούτοις καὶ πάρεστι συνορᾶν, ὡς ἐν τηλικούτῳ πράγματι καὶ τοιαύτῃ θρησκείας ἑορτῇ διαφωνίαν ἄρχειν ἐστὶν ἀθέμιτον. Conſt. M. *in Epiſt. ad Eccleſ.* Euſeb. *vita* Conſtantini. 3. 18

The Church is like the World; for as the World doth conſiſt of men, all naturally ſubject to one King, Almighty God; all obliged to obſerve his Laws, declared by natural Light; all *made of one bloud*, and ſo Brethren; all endowed with common Reaſon; all bound to excerciſe good Offices of Juſtice and Humanity toward each other, to maintain Peace and Amity together; to further each other in the proſecution or attainment of thoſe good things which conduce to the Welfare and Security of this preſent Life: even ſo doth the Church conſiſt of perſons ſpiritually allied, profeſſing the ſame Faith, ſubject to the ſame Law and Government of *Chriſt*'s heavenly Kingdom; bound to exerciſe Charity, and to maintain Peace toward each other, and to promote each others good in order to the future Happineſs in Heaven.

All thoſe kinds of Unity do plainly agree to the univerſal Church of *Chriſt*; but the Queſtion is, Whether the Church is alſo neceſſarily by the deſign and appointment of God to be in way of external policy under one ſingular Government or Juriſdiction of any kind; ſo as a Kingdom or Commonwealth are united under the Command of one Monarch or one Senate.

That the Church is capable of ſuch an Union, is not the Controverſie; that it is poſſible it ſhould be ſo united, (ſuppoſing it may happen that all Chriſtians may be reduced to one Nation, or one civil Regiment; or that ſeveral Nations ſpontaneouſly may confederate and combine themſelves into one Eccleſiaſtical Commonwealth, adminiſtred by the ſame Spiritul Rulers and Judges according to the ſame Laws,) I do not queſtion; that when in a manner all Chriſtendom did conſiſt of Subjects to the Roman Empire, the Church then did arrive near ſuch an Unity, I do not at preſent conteſt; but that ſuch an Union of all Chriſtians is neceſſary, or that it was ever inſtituted by *Chriſt*, I cannot grant; and for my refuſal of that opinion, I ſhall aſſign divers Reaſons.

1. This being a Point of great conſideration, and trenching upon Practice, which every one were concerned to know; and there being frequent occaſions to declare it; yet the Holy Scripture doth no where expreſs or intimate ſuch a kind Unity; which is a ſufficient Proof, that it hath no firm ground. We may ſay of it as Saint *Auſtin* ſaith of the Church it ſelf, *I will not that the Holy Church be demonſtrated from humane reaſonings, but the Divine Oracles.*

Nolo humanis documentis, ſed Divinis Oraculis Sanctam Eccleſiam demonſtrari. Aug. *de Unit. c.* 3.

Saint *Paul* particularly, in divers Epiſtles, deſignedly treating about the Unity of the Church, (together with other Points of Doctrine neighbouring thereon,) and amply deſcribing it, doth not yet imply any ſuch Unity then extant, or deſigned to be.

Eph. 4.
1 Cor 12.
Rom. 12.
Gal. 3. 28.

He doth mention and urge the Unity of Spirit, of Faith, of Charity, of Peace, of Relation to our Lord, of Communion in Devotions and Offices of Piety; but concerning any Union under one ſingular viſible Government or Polity he is ſilent: He ſaith, *One Lord, one Faith, one Baptiſm; one God and Father of all:* not one Monarch, or one Senate, or one Sanhedrin---which is a pregnant ſign, that none ſuch was then inſtituted; otherwiſe he could not have ſlipped over a Point ſo very material and pertinent to his Diſcourſe.

2. By the Apoſtolical Hiſtory it may appear, that the Apoſtles, in the Propagation of Chriſtianity, and founding of Chriſtian Societies, had no meaning, did take no care, to eſtabliſh any ſuch Polity.

They did reſort to ſeveral Places (whither Divine inſtinct, or reaſonable occaſion did carry them) where, by their Preaching, having convinced and converted a *competent number* of perſons to the embracing Chriſtian Doctrine, they did appoint Paſtours to inſtruct and edifie them, to adminiſter God's Worſhip and Service among them, to contain them in good order and peace, exhorting them to maintain good correſpondence of Charity and Peace with all good Chriſtians otherwhere; this is all we can ſee done by them.

Ὄχλον ἱκανόν. Act. 11.26.

Χειροτονήσαντες αὐτοῖς Πρεσβυτέρους κατ' Ἐκκλησίαν. Act. 14. 23.

3. The Fathers, in their ſet Treatiſes and in their incidental Diſcourſes about the Unity of the Church, (which was *de facto*, which ſhould be *de jure* in the Church,) do make it to conſiſt onely in thoſe Unions of Faith Charity, Peace, which we have deſcribed, not in this political Union.

The Roman Church gave this Reaſon why they could not admit *Marcion* into their Communion, they would not doe it without his Father's conſent, between whom and them *there was one faith and one agreement of mind.*

——*μία γάρ ἐστιν ἡ πίστις καὶ μία ἡ ὁμόνοια* Epiph. *hær.* 42.

Tertullian in his Apologetick deſcribing the Unity of the Church in his time, ſaith, *We are one body by our Agreement in religion, our Unity of diſcipline, and our being in the ſame Covenant of hope.*

Corpus ſumus de Conſcientia religionis & diſciplinæ Unitate, & ſpei Fœdere. Apol. 39.

And more exactly and largely in his Preſcriptions againſt Hereticks, the breakers of Unity. *Therefore ſuch and ſo many Churches are but the ſame with the firſt Apoſtolical one, from which all are derived: Thus they become all firſt, all Apoſtolical; whilſt they maintain the ſame Unity; whilſt there are a Communion of peace, names of brotherhood and contributions of hoſpitality among them; the rights of which are kept up by no other means, but the one tradition of the ſame Myſtery.*

Itaque tot ac tantæ Eccleſiæ una eſt illa ab Apoſtolis prima, ex qua omnes; ſic omnes primæ, & omnes Apoſtolicæ; dum unam omnes probant Unitatem; Communicatio pacis, & appellatio fraternitatis & conteſſeratio hoſpitalitatis; quæ jura non alia ratio regit, quàm ejuſdem Sacramenta una traditio. Tertul. *Præſcript. cap.* 20.

They and we have one Faith, one God, the ſame Chriſt, the ſame Hope, the ſame Baptiſm; in a word, we are but one Church.

Una nobis & illis fides, unus Deus idem Chriſtus, eadem Spes, eadem lavacri Sacramenta; ſemel dixerim una Eccleſia ſumus. Tert. *de Virg. vel.* 2

And *Conſtantine* the Great in his Epiſtle to the Churches:

(Our Saviour) *would have his Catholick Church to be one: the members of which, though they be divided into many and different places, are yet cheriſht by one Spirit, that is, by the will of God.*

Καὶ μίαν εἶναι τὴν Καθολικὴν αὐτοῦ Ἐκκλησίαν βεβούληται· ἧς εἰ καὶ τὰ μάλιστα εἰς πολλοὺς καὶ διαφόρους τόπους τὰ μέρη διῄρηται, ἀλλ' ὅμως ἑνὶ Πνεύματι τουτέστι τῷ Θείῳ βουλήματι θάλπεται. Conſt. M. *in Ep. ad Eccleſ.* Euſeb. *vit.* Conſt. 3. 18.

And *Gregory* the Great.—

Our Head which is Chriſt, would therefore have us be his members, that by the joints of Charity and Faith he might make us one body in himſelf.

Caput noſtrum, quod Chriſtus eſt, ad hoc ſua eſſe membra nos voluit, ut per compagem charitatis & fidei unum nos in ſe corpus efficeret. Greg. M *Ep.* 7. 111.

Clem. Alex. defineth the Church;

A people gathered together out of Jews and Gentiles into one Faith, by the giving of the Teſtaments fitted into Unity of Faith.

Ὁ ἐκ νόμου καὶ ἐξ ἐθνῶν εἰς τὴν μίαν Πίστιν συναγόμενος λαός. *Strom. 6. init.* *τῇ κατὰ τὰς Διαθήκας δόσει σκευαζόμενον εἰς Ἑνότητα τῆς Πίστεως.* *Str. 7. (p. 516.)*

This one Church therefore partakes of the nature of Unity, which Hereſies violently endeavour to divide into many; and therefore we affirm the ancient and Catholick Church, whether we reſpect its conſtitution or our conception of it, its beginning or its excellency, to be but one; which into the belief of that one Creed which is agreeable to its own peculiar Teſtaments, or rather to that one and the ſame Teſtament, in times however different, by the will of one and the ſame God through one and the ſame Lord, doth unite and Combine together all thoſe who are before ordained, whom God hath predeſtinated, as knowing that they would be juſt perſons, before the foundation of the world.

Τῇ γοῦν τοῦ Ἑνὸς φύσει συγκληροῦται Ἐκκλησία ἡ μία, ἣν εἰς πολλὰς κατατέμνειν βιάζονται αἱρέσεις· κατά τε οὖν ὑπόστασιν, κατά τε ἐπίνοιαν, κατά τε ἀρχὴν, (*principium*,) κατά τε ἐξοχὴν, μόνην εἶναι φαμεν τὴν ἀρχαίαν καὶ Καθολικὴν Ἐκκλησίαν εἰς Ἑνότητα Πίστεως μιᾶς τῆς κτ τὰς οἰκείας Διαθήκας, μᾶλλον δὲ κτ τὴν διαθήκην τὴν μίαν διαφόροις τοῖς χρόνοις Ἑνὸς τοῦ Θεοῦ τῷ βουλήματι δι' Ἑνὸς τοῦ Κυρίου συνάγουσαν τοὺς ἤδη κατατεταγμένους, οὓς προώρισεν, δικαίους ἐσομένους πρὸ καταβολῆς κόσμου ἐγνωκώς. *Strom.* 7. (*p.* 549.)

Many Paſſages in the Fathers, applicable to this Point, we have alledged in the foregoing Diſcourſes.

Catholicam facit ſimplex & verus intellectus, intelligere ſingulare, ac veriſſimum Sacramentum, & Unitas animorum. Opt I. (*p* 14.)

Eccleſia non parietibus conſiſtit, ſed in dogmatum veritate. &c. Hier Pſ. 133.

4. The Conſtitution of ſuch an Unity doth involve the veſting ſome Perſon or ſome number of Perſons with a Sovereign Authority (ſubordinate to our Lord) to be managed in a certain manner, either abſolutely according to pleaſure, or limitedly according to certain Rules preſcribed to it.

But that there was ever any ſuch Authority conſtituted, or any Rules Preſcribed to it by our Lord or his Apoſtles doth not appear, and there are divers reaſonable preſumptions againſt it.

It is reaſonable that whoever claimeth ſuch Authority, ſhould for aſſuring his Title ſhew Patents of his Commiſſion, manifeſtly expreſſing it; how otherwiſe can he juſtly demand Obedience, or any with ſatisfaction yield thereto?

It was juſt that the Inſtitution of ſo great Authority ſhould be fortified with an undoubted Charter, that its Right might be apparent, and the Duty of Subjection might be certain.

If any ſuch Authority had been granted by God, in all likelihood it would have been clearly mentioned in Scripture; it being a matter of high importance among the eſtabliſhments of Chriſtianity, conducing to great effects, and grounding much duty. Eſpecially conſidering that

There is in Scripture frequent occaſion of mentioning it; in way of Hiſtory, touching the uſe of it (the acts of Sovereign Power affording chief matter to the Hiſtory of any Society) in way of Direction to thoſe Governours how to manage it; in way of Exhortation to Inferiours how to behave themſelves in regard to it; in way of commending the Advantages which attend it; it is therefore ſtrange that its mention is ſo balkt.

The Apoſtles do often ſpeak concerning Eccleſiaſtical Affairs of all natures, concerning the Decent adminiſtration of things, concerning preſervation of Order and Peace, concerning the furtherance of Edification, concerning the Prevention and Removal of Hereſies, Schiſms, Factions, Diſorders; upon any of which occaſions it is marvellous that they ſhould not touch that Conſtitution, which was the proper means appointed for maintenance of Truth, Order, Peace, Decency, Edification, and all ſuch Purpoſes, for remedy of all contrary Miſchiefs.

There are mentioned divers Schiſms and Diſſenſions, the which the Apoſtles did ſtrive by inſtruction and perſuaſion to remove; in which Caſes, ſuppoſing ſuch an Authority in being, it is a wonder that they do not mind the Parties diſſenting of having recourſe thereto for deciſion of their Cauſes, that they do not exhort them to a Submiſſion thereto, that they do not reprove them for declining ſuch a Remedy.

It is alſo ſtrange, that no mention is made of any appeal made by any of the diſſenting Parties to the Judgment of ſuch Authority.

Indeed, if ſuch an Authority had then been avowed by the Chriſtian Churches, it is hardly conceivable that any Schiſms could ſubſiſt, there being ſo powerfull a Remedy againſt them; then notably viſible and moſt effectual, becauſe of its freſh Inſtitution, before it was darkned or weakned by Age.

Whereas the Apoſtolical Writings do inculcate our Subjection to one Lord in Heaven, it is much they ſhould never conſider his Vicegerent, or Vicegerents, upon Earth; notifying and preſſing the Duties of Obedience and Reverence toward them.

There are indeed Exhortations to honour the Elders, and to obey the Guides of particular Churches; but the Honour and Obedience due to thoſe Paramount Authorites, or Univerſal Governours, is paſſed over in dead ſilence, as if no ſuch thing had been thought of.

They do expreſly avow the ſecular Pre-eminence, and preſs Submiſſion to the Emperour as Supreme; why do they not likewiſe mention this no leſs conſiderable Eccleſiaſtical Supremacy, or enjoin Obebience thereto? why *Honour the King*, and be *ſubject to Principalities* ſo often, but Honour the ſpiritual Prince or Senate doth never occur?

Rom. 13. 1. —— Tit. 3. 1.
1 Pet. 2. 13, 17. 1 Tim. 1. 2.

If there had been any ſuch Authority, there would probably have been ſome intimation concerning the Perſons in whom it was ſetled, concerning the Place of their reſidence, concerning the Manner of its being conveyed, (by Election, Succeſſion, or otherwiſe.)

Probably the Perſons would have ſome proper Name, Title or Character to diſtinguiſh them from inferiour Governours; that to the Place ſome mark of Pre-eminence would have been affixed.

It is not unlikely, that ſomewhere ſome Rules or Directions would have been preſcribed for the managment of ſo high a Truſt, for preventing Miſcarriages and Abuſes to which it is notoriouſly liable.

It would have been declared Abſolute, or the Limits of it would have been determined, to prevent its enſlaving God's heritage.

But of theſe things in the Apoſtolical Writings, or in any near thoſe times, there doth not appear any footſtep or pregnant intimation.

There hath never to this day been any place but one (namely *Rome*) which hath pretended to be the Seat of ſuch an Authority; the Plea whereof we largely have examined.

At preſent we ſhall onely obſerve, that before the *Roman* Church was founded, there were Churches otherwhere; there was a great Church at *Jeruſalem* (which indeed was *the Mother of all Churches*, and was by the Fathers ſo ſtyled, however *Rome* now arrogates to her ſelf that Title.) There were iſſuing from that Mother a fair Offſpring of Churches (thoſe of *Judæa*, of *Galilæa*, of *Samaria*, of *Syria* and *Cilicia*, of divers

Act. 2. 41, 47. 4. 4. 6. 1. 8. 1;
Ἐπληθύνετο ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα. Act. 6. 7.
Μήτηρ ἁπασῶν τῶν Ἐκκλησιῶν, ἡ ἐν Ἱεροσολύμοις. *Conc.* Conſt. *in Synod. Ep.* Theod. 5. 9.

Act. 9. 31. 15. 41. 11. 19. 8. 1. 1 Cor. 16. 1, 19. Rom. 16. 4. Valeſ. *in* Euſeb. 2. 16. Gal. 1. 18, 19. 2. 1, 9, 11.

divers other places) before there was any Church at *Rome*, or that Saint *Peter* did come thither; which was at leaſt divers years after our Lord's Aſcenſion. Saint *Paul* was converted ---- after five years he went to *Hieruſalem*, then Saint *Peter* was there; after fourteen years thence he went to *Hieruſalem* again, and then Saint *Peter* was there; after that, he met with Saint *Peter* at *Antioch*. Where then was this Authority ſeated? How then did the political Unity of the Church ſubſiſt? Was the Seat of the Sovereign Authority firſt reſident at *Jeruſalem*, when Saint *Peter* preached there? did it walk thence to *Antiochia*, fixing it ſelf there for ſeven years? Was it thence tranſlated to *Rome*, and ſetled there ever ſince? Did this roving and inconſtancy become it?

5. The primitive State of the Church did not well comport with ſuch an Unity.

For Chriſtian Churches were founded in diſtant places, as the Apoſtles did find opportunity, or received direction to found them; which therefore could not, without extreme inconvenience, have reſort or reference to one Authority, any where fixed.

Each Church therefore ſeparately did order its own Affairs, without recourſe to others, except for charitable Advice or Relief in caſes of extraordinary difficulty or urgent need.

Each Church was endowed with a perfect Liberty and a full Authority, without dependence or ſubordination to others, to govern its own Members, to manage its own Affairs, to decide Controverſies and Cauſes incident among themſelves, without allowing Appeals, or rendring Accounts to others.

Apoc 2. & 3. 1 Cor. 14. 40. 1 Theſſ. 5. 14. 1 Cor. 5. 12. 6. 1.

This appeareth by the Apoſtolical Writings of Saint *Paul* and Saint *John* to ſingle Churches; wherein they are ſuppoſed able to exerciſe ſpiritual Power for eſtabliſhing Decency, removing Diſorders, correcting Offences, deciding Cauſes, *&c.*

6. This Αὐτονομία, and Liberty of Churches, doth appear to have long continued in practice inviolate; although tempered and modelled in accommodation to the circumſtances of place and time.

It is true, that if any Church did notoriouſly forſake the Truth, or commit Diſorder in any kind, other Churches did ſometime take upon them (as the Caſe did move) to warn, adviſe, reprove it, and to declare againſt its proceedings, as prejudicial not onely to the welfare of that Church, but to the common intereſts of Truth and Peace; but this was not in way of Commanding Authority, but of fraternal Solicitude; or of that Liberty which Equity and Prudence do allow to Equals in regard to common good: So did the *Roman* Church interpoſe in reclaiming the Church of *Corinth* from its Diſorders and Seditions: So did Saint *Cyprian* and Saint *Denys* of *Alex.* meddle in the Affairs of the *Roman* Church, exhorting *Novatian* aud his adherents to return to the Peace of their Church.

Iren. 3. *c.* 2.

It is alſo true, that the Biſhops of ſeveral adjacent Churches did uſe to meet upon Emergencies (concerning the maintenance of Truth, Order and Peace; concerning Settlement and Approbation of Paſtours, *&c.*) to conſult and conclude upon Expedients for attaining ſuch Ends; this probably they did at firſt in a free way, without rule, according to occaſion, as Prudence ſuggeſted; but afterwards, by confederation and conſent, thoſe Conventions were formed into method, and regulated by certain Orders eſtabliſhed by conſent, whence did ariſe an Eccleſiaſtical Unity of Government, within certain Precincts; much like that of the United States in the *Netherlands*; the which courſe was very prudential, and uſefull for perſerving the Truth of Religion and Unity of Faith againſt heretical Devices ſpringing up in that free age; for maintaining Concord and good Correſpondence among Chriſtans, together with an Harmony in Manners and Diſcipline; for that otherwiſe Chriſtendom would have been ſhattered and crumbled into numberleſs Parties, diſcordant in Opinion and Practice; and conſequently alienated in Affection, which inevitably among moſt men doth follow Difference of Opinion and Manners; ſo that in ſhort time it would not have appeared what Chriſtianity was, and conſequently the Religion, being overgrown with Differences and Diſcords, muſt have periſhed.

Thus in the caſe, about admitting the *Lapſi* to Communion, Saint *Cyprian* relates, *when the perſecution* [of *Decius*] *ceaſed, ſo that leave was now given us to meet in one place together, a conſiderable number of Biſhops whom their own faith and God's protection had preſerved ſound and entire* [from the late Apoſtaſie and Perſecution] *being aſſembled, we deliberated of the compoſition of the matter with wholſome moderation,* &c.

Perſecutione ſopitâ, cùm data eſſet facultas in unum conveniendi, copioſus Epiſcoporum numerus, quos integros & incolumes fides ſua ac Domini tutela protexit, in unum convenimus, & ſcripturis diu ex utraque parte prolatis, temperamentum ſalubri moderatione libravimus, &c. Cypr. *Ep.* 52. (*ad* Antonian.)

Which thing alſo Agrippinus of bleſſed memory with his other Fellow-biſhops who then governed the Church of Chriſt in the African Province and in Numedia did eſtabliſh; and by the well-weighed examination of the common advice of them all together confirmed it.

Quod quidem & Agrippinus bonæ memoriæ vir cum cæteris Co-epiſcopis ſuis qui illo tempore Provincia. Africa & Numedia Eccleſiam Domini gurbernabant, ſtatuit & librato concilii communis examine firmavit. Cypr. *Epiſt.* 71. *ad* Quint)

Thus it was the cuſtome in the Churches of *Aſia*, as *Fi[illegible]ilian* telleth us in thoſe words:

Upon which occaſion it neceſſarily happens, that every year we the Elders and Rulers do come together to regulate thoſe things which are committed to our care; that if there ſhould be any things of greater moment, by common advice they be determined——

Qua ex cauſa neceſſariò apud nos fit, ut per ſingulos annos Seniores & Præpoſiti in unum conveniamus, ad diſponenda ea quæ curæ noſtræ commiſſa ſunt; ut ſi qua graviora ſunt, communi conſilio dirigantur—— Cypr. *Ep.* 75.

Yet whi[illegible] things went thus, in order to common Truth and Peace; every Church in more private matters, touching its own particular ſtate, did retain its Liberty and Authority, without being ſubject or accountable to any but the common Lord; in ſuch caſes even Synods of Biſhops did not think it proper or juſt for them to interpoſe, to the prejudice of that Liberty and Power which derived from a higher Source.

Supereſt ut de hac ipſa re ſinguli quid. ſentiamus, proferamus, neminem judicantes aut à jure communionis aliquem ſi diverſum ſenſerit amoventes,——&c. Vid. Conc. Carthag. *apud* Cypr. *p.* 399. *Vid. Syn.* Ant. *Can.* 9.

Theſe things are very apparent, as by the courſe of Eccleſiaſtical Hiſtory, ſo particularly in that moſt pretious Monument of Antiquity, St. *Cyprian*'s Epiſtles; by which it is moſt evident, that in thoſe times every Biſhop or Paſtour was conceived to have a double relation or capacity; one toward his own Flock, another toward the whole Flock: One toward his own Flock, by virtue of which, * taking advice of his Presbyters, together with *the conſcience of his People aſſiſting*, did order all things tending to particular Edification, Order Peace, Reformation, Cenſure, *&c.* without fear of

* *Vide Epiſt.* 28. 39. 14. 18: *Sub Populi aſſiſtentis conſcientiâ* Cypr. *Epiſt.* 78.

being troubled by Appeals, or being liable to give any account but to his own Lord, whoſe Vicegerent he was.

— *Actum ſuum diſponit, & dirigit unuſquiſque Epiſcopus, rationem propoſiti ſui Domino redditurus.* Cypr. *Ep.* 52. Every Biſhop ordereth and directeth his own acts, being to render an account of his purpoſe to the Lord.

Cùm ſtatutum ſit omnibus nobis ac æquum ſit pariter ac juſtum, ut uniuſcujuſque cauſa illic audiatur, ubi eſt crimen admiſſum; & ſingulis Paſtoribus portio Gregis ſit adſcripta, quam regat unuſquiſque Præpoſitus rationem actûs ſui Domino redditurus. Cypr. *Ep.* 55. *ad*——

Since it is ordained by us all, and it is likewiſe juſt and equal that every man's cauſe ſhould be there judged where the crime is committed, and to each Paſtour a portion of the Flock is aſſigned, which is to rule and govern, being to give an account of his act to the Lord.

Qua in re nec nos vim cuiquam facimus, nec legem damus, cùm habeat in Eccleſiæ adminiſtratione voluntatis ſuæ liberum arbitrium unuſquiſque Præpoſitus, rationem actûs ſui Domino redditurus. Cypr. *Ep.* 72. *ad* Steph. *P. Vide Ep.* 72. *p.* 186. *Ep.* 76. *p.* 212.

In which matter neither do we offer violence to any man, or preſcribe any Law, ſince every Biſhop hath in the government of his Church the free power of his will, being to render an account of his own act unto the Lord.

Another toward the whole Church, in behalf of his People; upon account whereof he did (according to occaſion or order) apply himſelf to confer with other Biſhops for preſervation of the common Truth and Peace, when they could not otherwiſe be well upheld, than by the joint conſpiring of the Paſtours of divers Churches.

So that the Caſe of Biſhops was like to that of Princes; each of whom hath a free Superintendence in his own Territory, but for to uphold Juſtice and Peace in the World, or between adjacent Nations the entercourſe of ſeveral Princes is needfull.

The Peace of the Church was preſerved by communion of all Parts together, not by the Subjection of the reſt to one Part.

7. This political Unity doth not well accord with the nature and *genius* of the Evangelical diſpenſation.

Our Saviour affirmed, that *his Kingdom is not of this World*; and
Joh. 18. 36. St. *Paul* telleth us, that it conſiſteth in a Spiritual influence upon the
Rom. 14. 17. Souls of men; producing in them Virtue, Spiritual Joy and Peace.

Gal. 4. 3, 9. It diſavoweth and diſcountenanceth *the elements of the World*, by
Col. 2. 20. which worldly deſigns are carried on, and worldly frames ſuſtained.

1 Pet. 2. 1. It requireth not to be managed by politick artifices or *fleſhly wiſdom*, but by Simplicity, Sincerity, Plain-dealing: as every Subject
of it muſt lay aſide all *guile and diſſimulation*, ſo eſpecially the Officers
2 Cor. 1. 12. of it muſt doe ſo, in conformity to the Apoſtles, who *had their con-*
2 Cor. 4. 2. *verſation in the world* (and proſecuted their deſign) *in ſimplicity and god-*
2. 17 (καπηλ.) 1 Theſſ. 2. 3, 5. *ly ſincerity, not with fleſhly wiſdom, but by the grace of God*; not *walking
in craftineſs*, or *handling the word of God deceitfully*; &c.

It needeth not to be ſupported or enlarged by wealth and pomp,
1 Cor. 1. 27. or by compulſive force and violence; for *God hath choſen the fooliſh*
Jam. 2. 5. *things of the world to confound the wiſe; and the weak things of the world
to confound the mighty, and baſe, deſpicable things,* &c. *that no fleſh ſhould
glory in his preſence.*

2 Cor. 10. 4. And, *The weapons of our warfare are not carnal, but mighty through God*, &c.

It diſcountenanceth the impoſition of new Laws and Precepts, beſide thoſe which God hath joined, or which are neceſſary for or-
Matt. 15. 9. der and edification; derogating from the Liberty of Chriſtians and
Coloſ. 2. 8, 20, 21. from the Simplicity of our Religion.

Gal. 4. 10. The Government of the Chriſtian ſtate is repreſented purely ſpiritual; adminiſtred by meek perſuaſion, not by imperious awe;
as an humble miniſtery, not as ſtately domination; for the Apoſtles
2 Cor. 1. 24. themſelves did not *Lord it over mens faith*, but *did co-operate to their*
2 Cor. 4. 5. *joy*; they did *not preach themſelves, but Chriſt Jeſus to be our Lord; and themſelves their ſervants for Jeſus.*

It is expreſly forbidden to them, *to domineer over God's people*

They are to be qualified with Gentleneſs and Patience; they are forbidden *to ſtrive*, and enjoyned to be *gentle toward all, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves.*

They are *to convince, to rebuke, to exhort with all long-ſuffering and doctrine.*

1 Pet. 5. 3. Matt. 20, 25, 26. 2 Cor. 6. 4. 1 Tim. 3. 3. Tit. 2. 2. 2 Tim. 2. 24, 25. Chryſ. Iſid.

2 Tim. 4. 2 *Epiſcopus præeſt volentibus, non nolentibus* Hier. *Ep.* 3. (*ad* Nepot.)

They are furniſhed with no arms beſide the *divine Panoply*; they bear no *ſword*, but that *of the Spirit*; *which is the word of God,* —— they may teach, reprove, —— they cannot compell ——

They are not to be entangled in the cares of this life.

Ἀναλάβετε τ̃ πανοπλίαν Θεȣ̃. Eph. 6. 13. 6. 17. 2 Tim. 2. 4.

Μάλιστα γὰρ ἁπάντων χριστιανοῖς οὐκ ἐφεῖται πρὸς βίαν ἐπανορθοῦν τὰ τῶν ἁμαρτανόντων πταίσματα —— Chryſ. *de Sacerd.* 2.

Ἐνταῦθα οὐ βιαζόμενον, ἀλλὰ πείθοντα δεῖ ποιεῖν ἀμείνω τ̃ πιστόν.

But ſuppoſing the Church was deſigned to be one in this manner of political reigment, it muſt be quite another thing, nearly reſembling a worldly ſtate, yea in effect ſoon reſolving it ſelf into ſuch an one; ſuppoſing, as is now pretended, that its managment is committed to an Eccleſiaſtical Monarch, it muſt become a worldly Kingdom; for ſuch a Polity could not be upheld without applying the ſame means and engines, without practiſing the ſame methods and arts, whereby ſecular Governments are maintained.

Ἕτερόν τι πάσχει τὰς πολιτικὰς ἀρχὰς οἱ ἄρχοντες. Ariſt. *Pol. IV.* 15.

Its Majeſty muſt be ſupported by conſpicuous Pomp and Phantaſtry.

Its Dignity and Power muſt be ſupported by Wealth; which it muſt corrade and accumulate by large Incomes, by exaction of Tributes and Taxes.

It muſt exert Authority in enacting of Laws for keeping its State in order, and ſecuring its Intereſts, backed with Rewards and Pains; eſpecially conſidering, its Title being ſo dark and grounded on no clear warrant, many always will conteſt it.

It muſt apply Conſtraint and Force, for procuring Obedience, and correcting Tranſgreſſion.

It muſt have Guards to preſerve its Safety and Authority.

It muſt be engaged in Wars, to defend its ſelf and make good its Intereſts.

It muſt uſe Subtilty and Artifice, for promoting its Intereſts, and countermine the Policies of adverſaries.

It muſt erect Judicatories, and muſt decide Cauſes with Formality of legal proceſs; whence tedious Suits, crafty Pleadings, Quirks of Law and Pettifoggeries, Fees and Charges, Extortion and Barretry, *&c.* will neceſſarily creep in.

Is modus qui frequentatur execrabiles planè & qui non dico Eccleſiam, ſed nec forum deceret, &c. Bern. *de Conſid. l.* 10. *Attendens itaque S. Synodus, quòd ſpiritualia ſine carnalibus ſuſtineri nequeant. Syn.* Baſſ. *Seſſ.* 42. *p.* 108.

All which things do much diſagree from the original conſtitution and deſign of the Chriſtian Church, which is averſe from pomp, doth reject domination, doth not require craft, wealth or force to maintain it; but did at firſt, and may ſubſiſt without any ſuch means.

Omnis pulchritudo filiæ Regis intrinſecus. Aug. *Ep.* 68.

I do not ſay, that an Eccleſiaſtical Society may not lawfully, for its ſupport, uſe Power, Policy, Wealth, in ſome meaſure to uphold or defend it ſelf; but that a Conſtitution needing ſuch things is Divine; or that ſo far as it doth uſe them, it is no more than Humane.

Thus in effect we ſee that it hath ſucceeded, from the Pretence of this Unity; the which hath indeed transformed the Church into a mere worldly ſtate; wherein the Monarch beareth the garb of an Emperour, in external ſplendor ſurpaſſing all worldly Princes; crowned with a triple Crown.

One Crown doth ſerve an Emperour, but he muſt have a triple: to kiſs the hands of a King is a ſufficient reſpect, but you cannot ſalute him without kiſſing *his bleſſed feet.*

He aſſumeth the moſt haughty Titles of, *Our moſt holy Lord*, the Vicar general of *Chriſt*, *&c.* and he ſuffereth men to call him the Monarch of Kings, *&c.*

That which *Seneca* did take for a piece of enormous Pride in *Caligula*. *De Benef.* 2. 12.

He hath Reſpects paid him, like to which no Potentate doth aſſume, (having his Feet kiſſed, riding upon the backs of men, letting Princes hold his Stirrup and lead his Horſe.)

Cardin. *vid.* Uſſ. *p.* 103.

He hath a Court and is attended with a traine of Courtiers ſurpaſſing in State and claiming Precedence to the Peers of any Kingdom.

He is encompaſſed with armed Guards. *Switzers.*

He hath a vaſt Revenue, ſupplied by Tributes and Impoſts, ſore and grievous; the exaction which hath made divers Nations of Chriſtendom to groan moſt lamentably.

He hath raiſed numberleſs Wars and Commotions for the promotion and advancement of his Intereſts.

He adminiſtreth things with all depth of Policy, to advance his Deſigns.

Sub Mortali.
He impoſes rigorous Oaths of Fealty and Obedience.

He hath enacted Volumes of Laws and Decrees to which Odedience is exacted with rigour and forcible conſtraint.

He draweth griſt from all Parts to his courts of Judgment, wherein all formalities of ſuſpence, all the tricks of ſqueezing money, *&c.* are practiſed, to the great trouble and charge of Parties concerned.

Briefly, it is plain, that he doth exerciſe the proudeſt, mightieſt, ſubtleſt Domination that ever was over Chriſtians.

Exaltatio, & inflatio, & arrogans ac ſuperba jactatio, non de Chriſti magiſterio, qui humilitatem docet, ſed de Antichriſti ſpiritu naſcitur. Cypr. *Ep.* 55. (*ad* P. Cornel.)

8 The Union of the whole Church in one Body, under one Government or Sovereign Authority, would be inconvenient and hurtfull; prejudicial to the main deſigns of Chriſtianity; deſtructive to the Welfare and Peace of Mankind in many reſpects.

This we have ſhewed particularly concerning the Pretence of the Papacy; and thoſe Diſcourſes being applicable to any like Univerſal Authority, (perhaps with more advantage, Monarchy being leſs ſubject to abuſe than other ways of Government) I ſhall forbear to ſay more.

9. Such an Union is of no need, would be of ſmall uſe, or would do little good; in balance to the great Miſchiefs and Inconveniences which it would produce.

This point alſo we have declared, in regard to the Papacy; and we might ſay the ſame concerning any other like Authority ſubſtituted thereto.

Such a Connexion of Churches it is not any-wiſe needfull or expedient to the Deſign of Chriſtianity; which is to reduce Mankind to the Knowledge, Love and Reverence of God; to a juſt and loving

Converſation together; to the practice of Sobriety, Temperance, Purity, Meekneſs, and all other Virtues; all which things may be compaſſed without forming men into ſuch a policy. Tit. 2. 12.

It is expedient there ſhould be particular Societies in which men may concur in worſhiping God, and promoting that deſign by inſtructing and provoking one another to good practice, in a regular, decent and orderly way.

It is convenient that the Subjects of each temporal Sovereignty ſhould live as in a civil, ſo in a ſpiritual Uniformity, in order to the preſervation of Goodwill and Peace among them (for that Neighbours differing in opinion and faſhions of practice will be apt to contend each for his way, and thence to diſaffect one another) for the Beauty and pleaſant harmony of agreement in Divine things, for the more commodious ſuccour and defence of Truth and Piety by unanimous concurrence.

But that all the World ſhould be ſo joined is needleſs; and will be apt to produce more miſchief than benefit.

11. The Church in the Scripture ſenſe hath ever continued One; and will ever continue ſo; notwithſtanding that it hath not had this political Unity.

12. It is in fact apparent, that Churches have not been thus united, which yet have continued Catholick and Chriſtian.

It were great, no leſs folly than uncharitableneſs to ſay, that the *Greek* Church hath been none.

There is no Church that hath in effect leſs reaſon than that of *Rome* to preſcribe to others.

13. The reaſons alledged in proof of ſuch an Unity are inſufficient and inconcluding; the which (with great diligence, although not with like perſpicuity) advanced by a late Divine of great repute, and collected out of his Writings with ſome care, are thoſe which briefly propoſed do follow; together with Anſwers declaring their invalidity.

Arg. I. The name *Church* is attributed to the whole body of Chriſtians; which implieth Unity. *Epil. p.* 38. *Lat. p.* 114.

Anſw. This indeed doth imply an Unity of the Church, but determineth not the kind or ground thereof: there being ſeveral kinds of Unity; one of thoſe which we have touched, or ſeveral, or all of them may ſuffice to ground that comprehenſive Appellation

Arg. II. Our Creeds do import the belief of ſuch an Unity; for in the *Apoſtolical* we profeſs to believe *the Holy Catholick Church*; in the *Conſtantipolitan*, *the Holy Catholick* and *Apoſtolick Church.* *Epil. Lat.* 144.

Anſw. 1. The moſt ancient Summaries of Chriſtian Faith, extant in the firſt Fathers, (*Irenæus*, *Tertullian*, *Cyprian*, &c.) do not contain this Point. Iren. Tert. Cypr. *Conc.* Nic.

The word *Catholick* was not originally in the *Apoſtolical* (or *Roman*) Creed, but was added after *Ruffin* in Saint *Auſtin*'s time.

This Article was inſerted into the Creeds upon the riſe of Hereſies and Schiſms to diſcountenance and diſengage from them.

Anſw. 2. We do avow a Catholick Church in many reſpects One; wherefore not the Unity of the Church, but the Kind and Manner of Unity being in queſtion, the Creed doth not oppoſe what we ſay, nor can with reaſon be alledged for the ſpecial kind of Unity which is pretended.

Anſw. 3. That the Unity mentioned in the *Conſtantinopolitan* Creed is ſuch as our Adverſaries contend for, of external Policy, is precariouſly aſſumed, and relieth onely upon their interpretation obtruded on us.

Anſw. 4. The genuine meaning of that Article may reaſonably be deemed this; That we profeſs our adhering to the Body of Chriſtians, which diffuſed over the World doth retain the Faith taught, the Diſcipline ſetled, the Practices appointed by our Lord and his Apoſtles; that we maintain general Charity toward all good Chriſtians, that we are ready to entertain communion in Holy Offices with all ſuch; that we are willing to obſerve the Laws and Orders eſtabliſhed by Authority or Conſent of the Churches, for maintenance of Truth, Order and Peace: that we renounce all heretical doctrines, all diſorderly practices, all conſpiracy with any factious combinations of people.

Παρασυναγωγάς.

Anſw. 5. That this is the meaning of the Article, may ſufficiently appear from the reaſon and occaſion of introducing it; which was to ſecure the Truth of Chriſtian Doctrine, the Authority of Eccleſiaſtical Diſcipline, and the common Peace of the Church; according to the Diſcourſes and Arguments of the Fathers, (*Irenæus, Tertullian,* St. *Auſtin, Vincentius Lirinenſis,*) the which do plainly countenance our Interpretation.

Anſw. 6. It is not reaſonable to interpret the Article ſo as will not conſiſt with the ſtate of the Church in the Apoſtolical and moſt primitive ages, when evidently there was no ſuch a political Conjunction of Chriſtians.

Ep. p. 40.
Lat. p. 144, 151.

Arg. III. The Apoſtles delivered one Rule of Faith to all Churches, the imbracing and profeſſing whereof, celebrated in Baptiſm, was a neceſſary condition to the admiſſion into the Church, and to continuance therein; therefore Chriſtians are combined together in one political Body.

Anſw. 1. The Conſequence is very weak; for from the Antecedent it can onely be inferred, that (according to the Sentiment of the Ancients,) all Chriſtians ſhould conſent in one Faith; which Unity we avow; and who denieth?

Anſw. 2. By like reaſon all Mankind muſt be united in one political Body; becauſe all men are bound to agree in what the Light of nature diſcovereth to be true and good; or becauſe the Principles of natural Religion, Juſtice and Humanity are common to all.

Epil. p. 37, 49.
Lat. p. 153.
p. 118.
Leges ferre.
Lat. p. 171.
Lat. p. 54.

Arg. IV. God hath granted to the Church certain Powers and Rights, as *Jura Majeſtatis*; namely, the Power of the Keys, (to admit into, to exclude from the Kingdom of Heaven,) a Power to enact Laws, (for maintenance of its Order and Peace, for its edification and Welfare:) a Power to correct and excommunicate Offenders; a Power to hold Aſſemblies for God's Service; a Power to ordain Governours and Paſtours.

Anſw. 1. Theſe Powers are granted to the Church, becauſe granted to each particular Church or diſtinct Society of Chriſtians; not to the whole as ſuch or diſtinct from the Parts.

Anſw. 2. It is evident that by virtue of ſuch Grants particular Churches do exerciſe thoſe Powers; and it is impoſſible to infer more from them than a Juſtification of their Practice.

Anſw. 3. St. *Cyprian* often from that common Grant doth infer the Right of exerciſing Diſcipline in each particular Church; which Inference would not be good, but upon our Suppoſition; nor indeed otherwiſe would any particular Church have ground for its Authority.

Anſw. 4. God hath granted the like Rights to all Princes and States; but doth it thence follow, that all Kingdoms and States muſt be united in one ſingle Regiment? the Conſequence is juſt the ſame as as in our Caſe.

Arg. V. All Churches were tied to obſerve the ſame Laws or Rules of Practice, the ſame Orders of Diſcipline and Cuſtomes; therefore all do make one Corporation.

Ep. p. 42,49. *Lat. p.* 151, 219.
1 Cor. 11. 16.

Anſw. 1. That all Churches are bound to obſerve the ſame Divine Inſtitutions, doth argue onely an Unity of relation to the ſame Heavenly King, or a ſpecifical Unity and Similitude of Policy, the which we do avow.

Anſw. 2. We do alſo acknowledge it convenient and decent, that all Churches in principal Obſervances, introduced by humane prudence, ſhould agree ſo near as may be; an Uniformity in ſuch things repreſenting and preſerving Unity of Faith, of Charity, of Peace.

Whence the Governours of the primitive Church did endeavour ſuch an Uniformity; as the Fathers of *Nice* profeſs in the Canon forbidding of Genu-flexion on Lord's days, and in the days of Pentecoſt.

Ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικίᾳ ὁμοίως φυλάττεσθαι. *Conc.* Nic. *Can.* 20. *Vide de Paſchate.*

Anſw. 3. Yet doth not ſuch an agreement, or attempt at it, infer a political Unity; no more than when all men, by virtue of a primitive general Tradition, were tied to offer Sacrifice and oblations to God; that Conſideration might argue all men to have been under the ſame Government: or no more than the uſual Agreement of neighbour Nations in divers faſhions doth conclude ſuch an Unity.

Anſw. 4. In divers Cuſtomes and Obſervances ſeveral Churches did vary, with allowance; which doth rather infer a difference of Polity, than agreement in other Obſervances doth argue an Unity thereof.

Vide Aug. *Epiſt.* 86. (*ad* Caſul.) *Ep.* 118. *ad* Jan. Cypr. *Ep.* 75. *p.* 198. Iren. *apud* Euſeb. 5. 24. Socr. 5. 22. 7. 19.——*Cætera jam diſciplinæ & converſationis admittunt novitatem correctionis, hâc lege manente, &c.* Tert. *de Virg. vel* Thorn. *Lat. p.* 219, *P.* Greg. *I. in una fide nihil officit ſanctæ Eccleſiæ conſuetudo diverſa.* P. Greg. *I. Epiſt.* 1, 41. *P.* Leo. *IX. Epiſt.* 1. *cap.* 29. *Nil obſunt ſaluti credentium diverſæ pro loco & tempore conſuetudines, quando una fides per dilectionem operans bona quæ poteſt uni Deo commendat omnes.* P. Nic. *I. Ep.* 6. *De conſuetudinibus quidem, quem nobis opponere viſi eſtis, ſcribentes per diverſas Eccleſias diverſas eſſe conſuetudines, ſi illis canonica non reſiſtit auctoritas, pro qua eis obviare debeamus, nil judicamus vel eis reſiſtimus, &c.*

Anſw. 5. St. *Cyprian* doth affirm, that in ſuch matters every Biſhop had a Power to uſe his own diſcretion, without being obliged to comply with others.

Cypr. *Ep.* 73.

Arg. VI. The Jewiſh Church was one Corporation; and in correſpondence thereto the Chriſtian Church ſhould be ſuch.

Ep. p. 39 *Lat. p.* 159.

Anſw. 1. As the Chriſtian Church doth in ſome things correſpond to that of the Jews, ſo it differeth in others, being deſigned to excel it: wherefore this Argumentation cannot be valid; and may as well be employed for our Opinion as againſt it.

Anſw. 2. In like manner it may be argued, that all Chriſtians ſhould annually meet in one place; that all Chriſtians ſhould have one Archprieſt on Earth; that we ſhould all be ſubject to one temporal Juriſdiction; that we ſhould all ſpeak one Language, *&c.*

Anſw. 3. There is a great difference in the caſe; for the *Iſraelites* were one ſmall Nation, which conveniently might be embodied; but the Chriſtian Church ſhould conſiſt of all Nations, which rendreth Correſpondence in this particular unpracticable, at leaſt without great inconvenience.

Euſ. *Hiſt.* 1. 4. Baron. *App.* 21.

Anſw. 4. Before the Law Chriſtian Religion, and conſequently a Chriſtian Church, did in ſubſtance ſubſiſt; but what Unity of Government was there then?

Anſw. 5. The Temporal Union of the Jews might only figure the ſpiritual Unity of Chriſtians in Faith, Charity and Peace.

Ep. p. 51--55. *Lat. p.* 157.

Arg. VII. All Eccleſiaſtical Power was derived from the ſame Fountains, by ſucceſſion from the Apoſtles; therefore the Church was one political Body.

Iren. 3. 3. Tert. *Præſcr.* 31, 32.

Anſw. 1. Thence we may rather infer, that Churches are not ſo united, becauſe the Founders of them were ſeveral Perſons endowed with co-ordinate and equal Power.

Anſ. 2. The Apoſtles did in ſeveral Churches conſtitute Biſhops, independent from each other; and the like may be now, either by ſucceſſion from thoſe, or by the conſtitutions of humane prudence, according to emergences of occaſion and circumſtances of things.

Anſ. 3. Divers Churches were Αὐτόνομοι· and all were ſo according to Saint *Cyprian.*

Anſ. 4. All temporal power is derived from *Adam,* and the Patriarchs, ancient Fathers of families; Doth it thence follow, that all the World muſt be under one ſecular Government?

Arg. VIII. All Churches did exerciſe a Power of Excommunication, or of excluding Hereticks, Schiſmaticks, diſorderly and ſcandalous people.

Ep. p. 59. *p.* 125. *Lat. p.* 185. *p.* 195.

Anſ. 1. Each Church was veſted with this Power; this doth therefore only infer a reſemblance of ſeveral Churches in Diſcipline; which we avow.

Anſ. 2. This argueth that all Churches took themſelves to be obliged to preſerve the ſame Faith, to exerciſe Charity and Peace, to maintain the like Holineſs of converſation; What then? Do we deny this.

Anſ. 3. All Kingdoms and States do puniſh Offenders againſt Reaſon and Juſtice, do baniſh ſeditious and diſſorderly perſons, do uphold the Principles and Practice of common Honeſt and Morality; Doth it thence follow that all nations muſt come under one civil Government?

Excommunication of other Churches is only a Declaration againſt the Deviation from Chriſtian Truth, or Piety, or Charity.

Communio ſuſpenſa reſtituitur demonſtranti cauſas, quibus id acciderat, jam eſſe deterſas, & profitenti conditiones pacis impletas. P. Inn. *I. Ep.* 16. (*de* Attico Conſtant. *Ep.*)

Ep. p. 69. *Lat. p.* 222.

Arg. IX. All Churches did maintain entercourſe and commerce with each other by formed, communicatory, pacificatory, commendatory, ſynodical Epiſtles.

Literæ formatæ. Optat. 2. *Con.* Milev. *Can.* 20.
communicatoriæ. Aug. *Ep.* 162, 163.
καὶ τὰ περὶ τούτου κοινωνικά. Euſeb. 7. 30. Cypr. *Ep.* 55, 67.
γράμματα συστατικά. *Apoſt. Can.* 12.
εἰρηνικαί. *Conc.* Chald. *Can.* 11.
συνοδικαί. Soz. 7. 11. *Conc. VI. Act.* 11. (*p.* 158, 198, 223.) Greg. *M.* (*Ep.* ——) P. Zach. Baron. *A.* 743. *Sect.* 29.

Significa plane nobis quis in locum Marciani Arelath fuerit ſubſtitutus, ut ſciamus ad quem fratres noſtros dirigere, & cui ſcribere debeamus. —— Cypr. *Ep.* 42, 67. *ad* P. Steph. (*p.* 161.) *Ep.* 55. (*N.B. p.* 113.)

Ἑνὸς σώματος ὄντος τῆς καθολικῆς Ἐκκλησίας, ἐντολῆς τε οὔσης ἐν ταῖς θείαις γραφαῖς τηρεῖν σύνδεσμον τῆς ὁμονοίας καὶ εἰρήνης, ἀκόλουθόν ἐστι γράφειν ἡμᾶς, καὶ σημαίνειν ἀλλήλοις τὰ παρ' ἑκάστοις γινόμενα, &c. Alexandri *Epiſt.* Socr. *I.* 6.

The Catholick Church being one body, there being moreover a Command in the Holy Scriptures, to preſerve the bond of Peace and Concord; hence it follows, that what things (happen to, or) are done by any of us, we ought to Write, and ſignifie to each other.

Anſw. 1. This doth ſignifie, that the Churches did by Admonition, Advice, *&c.* help one another in maintenance of the common Faith;

did endeavour to preſerve Charity, Friendſhip and Peace; this is all which thence may be concluded.

Anſw. 2. Secular Princes are wont to ſend Ambaſſadors and Envoys with Letters and Inſtructions for ſettlement of Correſpondence and preſerving Peace; they ſometimes do recommend their Subjects to other Princes; they expect offices of humanity toward their ſubjects travelling or trading any where in the World; common Reaſon doth require ſuch things; But may common Unity of Polity from hence be inferr'd?

Arg. X. The effectual Preſervation of Unity in the primitive Church is alledged as a ſtrong Argument of its being united in one Government.

Ep. pag. 64. *Lat. pag.* 221.

Anſw. 1. That Unity of Faith and Charity and Diſcipline, which we admit, was indeed preſerved, not by influence of any one Sovereign Authority (whereof there is no mention,) but by the concurrent vigilance of Biſhops, declaring and diſputing againſt any Novelty in Doctrine or Practice which did ſtart up; by their adherence to the Doctrine aſſerted in Scripture and confirmed by Tradition; by their aiding and abetting one another as Confederates againſt Errours and Diſorders creeping in.

Anſw. 2. The many Differences which aroſe concerning the Obſervation of *Eaſter*, the Re-baptization of Hereticks, the Reconciliation of Revolters and ſcandalous Criminals; concerning the deciſion of Cauſes and Controverſies, *&c.* do more clearly ſhew that there was no ſtanding common Juriſdiction in the Church; for had there been ſuch an one, recourſe would have been had thereto; and ſuch Differences by its Authority would eaſily have been quaſhed.

Arg. XI. Another Argument is grounded on the Relief which one Church did yield to another, which ſuppoſeth all Churches under one Government, impoſing ſuch Tribute.

Ep. pag. 119. *Lat. pag.* 209.

Anſw. 1. This is a ſtrange Fetch: as if all who were under obligation to relieve one another in need, were to be under one Government. Then all Mankind muſt be ſo.

Anſw. 2. It appeareth by St *Paul* that theſe Succours were of free Charity, Favour and Liberality; and not by Conſtraint.

2 Cor. 8. 3. αὐθαίρετοι. Verſ. 8. οὐ κατ' ἐπιταγὴν 2 Cor. 9. 7. ἕκαστος καθὼς προαιρεῖται. Rom. 15. 26. εὐδόκησαν. Act. 11. 29. 24. 17. ἐλεημοσύνας ποιήσων.

Arg. XII. The uſe of Councils is alſo alledged as an Argument of this Unity.

Ep. pag. 51. *Lat. pag.* 400.

Anſw. 1. General Councils (in caſe Truth is diſowned, that Peace is diſturbed, that Diſcipline is looſed or perverted,) are *wholſome* Expedients to clear Truth and heal Breaches; but the holding them is no more an Argument of political Unity in the Church, than the Treaty of *Munſter* was a ſign of all *Europe* being under one civil Government.

Aug.

Anſw. 2. They are extraordinary, arbitrary, prudential means of reſtoring Truth, Peace, Order, Diſcipline; but from them nothing can be gathered concerning the continual ordinary State of the Church.

Anſw. 3. For during a long time the Church wanted them; and afterwards had them but rarely; *For the firſt three hundred years* (ſaith *Bell.*) *there was no general aſſembly; afterwards ſcarce one in a hundred years.*

Primis trecentis annis nulla fuit congregatio generalis; poſtea verò vix centeſimo annò. De Rom. P. 1. 8.

And ſince the breach between the *Oriental* and *Weſtern* Churches, for many Centenaries, there hath been none.

Yet was the Church from the beginning One, till *Conſtantine*, and long afterwards.

Anſw. 4. The firſt General Councils (indeed all that have been with any probable ſhew capable of that denomination) were congregated by Emperours, to cure the Diſſentions of Biſhops; what therefore can be argued from them, but that the Emperours did find it good to ſettle Peace and Truth; and took this for a good mean thereto?

Bell. *de Conc.* 1. 13.

Alb. Pighius ſaid that General Councils were an invention of *Conſtantine*; and who can confute him?

Anſw. 5. They do ſhew rather the Unity of the Empire than of the Church; or of the Church as National under one Empire, than as Catholick; for it was the State which did call and moderate them to its purpoſes.

Anſw. 6. It is manifeſt that the congregation of them dependeth on the permiſſion and pleaſure of ſecular Powers; and in all equity ſhould do ſo, (as otherwhere is ſhewed.)

The validity of Synodical Decrees (as Spiritual) doth proceed from the Obligation to each ſingular Biſhop; as if Princes in confederacy do make any Sanction, the Subjects of each are bound to obſerve them, not from any relation to the body confederating, but becauſe of their Obligation to their own Prince conſenting.

Anſw. 7. It is not expedient that there ſhould be any of them now that Chriſtendom ſtandeth divided under divers temporal Sovereignties; for their Reſolutions may intrench on the Intereſts of ſome Princes; and hardly can they be accommodated to the Civil Laws and Cuſtoms of every State.

Whence we ſee that *France* will not admit the Decrees of their *Tridentine* Synod.

Anſw. 8. There was no ſuch inconvenience in them while Chriſtendom was in a manner confined within one Empire; for then nothing could be decreed or executed without the Emperour's leave or to his prejudice.

Hiſt. Trid. *p.* 67. A free Coun. *P.* Leo *I. Ep.*

Anſw. 9. Yea (as things now ſtand) it is impoſſible there ſhould be a free Council; moſt of the Biſhops being ſworn Vaſſals and Clients to the Pope; and by their own Intereſts concerned to maintain his exorbitant Grandeur and Domination.

Anſw. 10. In the opinion of St. *Athanaſius* there was no reaſonable cauſe of Synods, except in caſe of new Hereſies ſpringing up, which may be confuted by the joint conſent of Biſhops.

Αἱ δὲ νῦν κινηθεῖσαι παρ' αὐτῶν Σύνοδοι ποίαν ἔχουσιν εὔλογον αἰτίαν; *&c.* Athan. *de Syn. p.* 873.

Anſw. 11. As for particular Synods, they do onely ſignifie, that it was uſefull for neighbour Biſhops to conſpire in promoting Truth, Order and Peace, as we have otherwhere ſhewed.

Subrependi enim occaſiones non pretermittit ambitio, & quoties ob incurrentes cauſas generalis congregatio facta fuerit Sacerdotum, difficile eſt ut cupiditas improborum non aliquid ſupra menſuram ſuam non moliatur appetere. Leo *M. Ep.* 62. (*ad* Maximum Ant. *Ep.* ———)

Councils have often been convened for bad Deſigns, and been made Engines to oppreſs Truth and enſlave Chriſtendom.

That of *Antioch* againſt *Athanaſius*: of *Ariminum* for *Arianiſm*. The ſecond *Epheſine* to reſtore *Eutyches*, and reject *Flavianus*. The ſecond of *Nice*, to impoſe the Worſhip of Babies. The Synod of *Ariminum*, to countenance *Arians*. So the fourth Synod of *Laterane* (*ſub* Inn. *III.*) to ſettle the prodigious Doctrine of Tranſubſtantiation, and the wicked Doctrine of Papal Authority over Princes. The firſt Synod of *Lions*, to practiſe that helliſh Doctrine of Depoſing Kings. The Synod of *Conſtance*, to eſtabliſh the maim of the *Euchariſt*; againſt the *Caliſtines* of *Bohemia*. The *Laterane* (under *Leo* X.) was called (as the Arch-biſhop of *Patras* affirmed) *for the Exaltation of the Apoſtolical See.* The Synod of *Trent*, to ſettle a raff of Errours and Superſtitions.

Pro Apoſtolicæ Sedis exaltatione. Lat. *Syn. Seſſ.* 10. *p.* 129.

Obj. II. It may farther be objected, that this Doctrine doth favour the Conceits of the Independents, concerning Eccleſiaſtical Diſcipline.

I anſwer, No. For,

1. We do aſſert, that every Church is bound to obſerve the Inſtitutions of *Chriſt*, and that ſort of Government which the Apoſtles did ordain, conſiſting of Biſhops, Prieſts and People.

2. We avow it expedient (in conformity to the primitive Churches, and in order to the maintenance of Truth, Order, Peace,) for ſeveral particular Churches or Pariſhes to be combined in political Corporations; as ſhall be found convenient by thoſe who have juſt Authority to frame ſuch Corporations: for that otherwiſe Chriſtianity, being ſhattered into numberleſs ſhreds, could hardly ſubſiſt; and that great Confuſions muſt ariſe.

3, We affirm, that ſuch Bodies having been eſtabliſhed and being maintained by juſt Authority, every man is bound to endeavour the upholding of them by Obedience, by peaceable and compliant Demeanour.

4. We acknowledge it a great Crime, by factious behaviour in them, or by needleſs ſeparation from them, to diſturb them, to divide them, to diſſolve or ſubvert them.

Jud. 19. Οἱ ἀποδιορίζοντες:

We allow the *Apoſt. Can.* 31. Εἴ τις καταφρονήσας τοῦ ἰδίου Ἐπισκόπου χωρὶς συναγάγῃ, καὶ θυσιαστήριον ἕτερον πήξῃ μηδὲν καταγνωκὼς τοῦ Ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρείσθω ὡς φίλαρχος &c.
If any perſon, deſpiſing his own Biſhop, ſhall ſet up a ſeparate meeting, and build another Altar, having nothing to condemn in his Biſhop, either for his Piety or uprightneſs, let him be depoſed as one that ambitiouſly affects to be a Governour, &c.

5. We conceive it fit that every People under one Prince (or at leaſt of one Nation, uſing the ſame Language, (Civil Law and Faſhions,) ſhould be united in the bands of Eccleſiaſtical Polity: for that ſuch a Unity apparently is conducible to the peace and welfare both of Church and State; to the furtherance of God's Worſhip and Service; to the edification of People in Charity and Piety; by the encouragement of ſecular Powers, by the concurrent advice and aid of Eccleſiaſtical Paſtours; by many advantages hence ariſing.

Δίκαιον οὖν ἐστι πάντας τοὺς ἐν τῷ Ῥωμαίων κόσμῳ διδασκάλους τὰ ὁμοῦ αὐτοῦ δεῖ τοῦ νόμου φρονεῖν, καὶ μὴ διαφόροις διδασκαλίαις τὴν πίστιν μιαίνειν. *Syn.* Rom: *apud* Theod: 2. 22.

6. We ſuppoſe all Churches obliged to obſerve friendly communion; and, when occaſion doth invite, to aid each other by aſſiſtence and advice, in Synods of Biſhops, or otherwiſe,

7. We do affirm, that all Churches are obliged to comply with lawful Decrees and Orders, appointed in Synods with conſent of their Biſhops, and allowed by the Civil Authorities, under which they live: As if the Biſhops of *Spain* and *France* aſſembling ſhould agree upon Conſtitutions of Diſcipline which the Kings of both thoſe Countries ſhould approve; and which ſhould not thwart God's Laws; both thoſe Churches, and every man in them, were bound to comply in obſervance of them.

From the Premiſſes divers Corollaries may be deduced.

1. Hence it appeareth, that all thoſe clamours of the pretended Catholicks againſt other Churches, for not ſubmitting to the *Roman* Chair, are groundleſs; they depending on the ſuppoſition, that all Churches muſt neceſſarily be united under one Government.

2. The Injuſtice of the Adherents to that See; in claiming an Empire (or Juriſdiction) over all, which never was deſigned by our Lord; heavily cenſuring and fiercely perſecuting thoſe who will not acknowledge it.

3. All Churches, which have a fair ſettlement in ſeveral Counties, are co-ordinate; neither can one challenge a Juriſdiction over the other.

4. The Nature of Schiſm is hence declared; *viz.* that it conſiſteth in diſturbing the Order and Peace of any ſingle Church; in withdrawing from it Obedience and Compliance with it; in obſtructing good Correſpondence, Charity, Peace, between ſeveral Churches; in condemning or cenſuring other Churches without juſt cauſe, or beyond due meaſure.

In refuſing to maintain Communion with other Churches, without reaſonable cauſe; whence ***Firmilian*** did challenge P. *Stephanus* with Schiſm.

Excidiſti enim teipſum; noli te fallere; ſi quidem ille eſt vero Schiſmaticus, qui ſe à communione Eccleſiaſticæ Unitatis Apoſtatum fecerit. Firmil. *apud* Cypr. *Ep.* 75.

5. Hence the right way of reconciling Diſſentions among Chriſtians is not affecting to ſet up a political Union of ſeveral Churches, or ſubordination of all to one Power; not for one Church to enterprize upon the Liberty of others, or to bring others under it, (as is the practice of the *Roman* Church and its Abettors,) but for each Church to let the others alone, quietly enjoying its freedom in Eccleſiaſtical Adminiſtrations; onely declaring againſt apparently hurtfull Errours and Factions; ſhewing Good-will, yielding Succour, Advice, Comfort, upon needfull occaſion; according to that excellent Advice of the *Conſtantinopolitane* Fathers to the Pope and *Weſtern* Biſhops----(after having acquainted them with their proceedings) towards the concluſion they thus exhort them.

We, having in a legal and canonical way determined theſe Controverſies, do beſeech your Reverence *to congratulate with us, your Charity ſpiritually interceding, the fear of the Lord alſo compreſſing all humane affection, ſo as to make us to prefer the edification of the Churches to all private reſpect and favour toward each other; for by this means the word of faith being conſonant among us, and Chriſtian Charity bearing ſway over us, we ſhall ceaſe from ſpeaking after that manner which the Apoſtle condemns,* I am of Paul, and I am of Apollos, but I am of Cephas; *for if we all do appear to be of Chriſt, who is not divided amongſt us, we ſhall then through God's grace preſerve the body of the Church from Schiſm, and preſent our ſelves before the throne of Chriſt with boldneſs.*

Οἷς ἐνθέσμως καὶ κανονικῶς παρ' ἡμῖν κεκρατηκόσι καὶ τὴν ὑμετέραν συγχαίρειν παρακαλοῦμεν εὐλάβειαν, τῆς πνευματικῆς μεσιτευούσης ἀγάπης, καὶ τοῦ κυριακοῦ φόβου πᾶσαν μὲν κατασέλλοντος (compreſſing) ἀνθρωπίνην προσπάθειαν, τὴν δὲ Ἐκκλησιῶν οἰκοδομὴν προτιμοτέραν ποιοῦντος τῆς πρὸς τὸν καθ' ἕνα συμπαθείας ἢ χάριτος· οὕτω γὰρ τοῦ τε τῆς πίστεως συμφωνηθέντος λόγου, καὶ τῆς χριστιανικῆς κυρωθείσης ἐν ἡμῖν ἀγάπης παυσόμεθα λέγοντες τὸ παρὰ τῶν Ἀποστόλων κατεγνωσμένον, Ἐγὼ μὲν εἰμὶ Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κεφᾶ· πάντες δὲ Χριστοῦ φανέντες, ὃς ἐν ἡμῖν οὐ μεμέρισται ἄσχιστον τὸ σῶμα τῆς Ἐκκλησίας τηρήσομεν, καὶ τῷ βήματι τοῦ Κυρίου μετὰ παῤῥησίας παραστησόμεθα. Theod. 5. 9.

6. All that withdraw their communion to obeyſance from particular Churches fairly eſtabliſhed, (unto which they do belong or

where they reſide,) do incur the guilt of Schiſm: for ſuch perſons being *de Jure* ſubject to thoſe particular Churches, and excommunicating themſelves, do conſequentially ſever themſelves from the Catholick Church; they commit great wrong toward that particular Church, and toward the whole Church of *Chriſt*.

Aug. *contra* Jul. *Ep.* 2. *Te certè occidentalis terra generavit, occidentalis regeneravit Eccleſia: quid ei quæris inferre quod in ea non inveniſti, quando in ejus membra veniſti? imò quid, &c.*

7 Neither doth their pretence of joining themſelves to the *Roman* Church excuſe them from Schiſm: for the *Roman* Church hath no reaſon or right to admit or to avow them; it hath no power to exempt or excuſe them from their duty; it thereby abetteth their Crime, and involveth it ſelf therein; it wrongeth other Churches, As no man is freed from his Allegiance by pretending to put himſelf under the protection of another Prince; neither can another Prince juſtly receive ſuch diſloyal Revolters into his Patronage.

Synd. Sard. *Can.* 13. Gr.

It is a Rule grounded upon apparent Equity, and frequently declared by Eccleſiaſtical Canons, that no Church ſhall admit into its protection or communion any perſons who are excommunicated by another Church, or who do withdraw themſelves from it: (for ſelf-excommunication or Spiritual felony *de ſe* doth involve the Churches Excommunication, deſerving it, and preventing it.)

Tornd. *Lat. p.* 220.

Αὐτοκατάκριτος. Tit. 3. 11.

Εἴ τις κληρικὸς ἢ λαϊκὸς ἀφωρισμένος, ἤτοι ἄδεκτος ἀπελθὼν, ἐν ἑτέρᾳ πόλει δεχθῇ ἄνευ γραμμάτων συστατικῶν, ἀφοριζέσθω καὶ ὁ δεξάμενος, καὶ ὁ δεχθείς. *Apoſt. Can.* 12.

Κρατείτω γνώμη κατὰ τὸν κανόνα τὸν διαγορεύοντα τοὺς ὑφ' ἑτέρων ἀποβληθέντας, ὑφ' ἑτέρων μὴ προσίεσθαι. *Conc.* Nic. *Can.* 5.

If any Clerk, or Laick, who hath been excommunicated, and not yet readmitted (by his own Church) ſhall depart thence, and be received in another City without Letters commendatory, both he who doth receive him, and he that is received, let them be excommunicated.

Let the ſentence be ratified which is according to that Canon which commands others not to admit thoſe whom others have ejected.

Which Canon as the *African* Fathers do alledge and expound it, doth prohibit the *Pope himſelf* from receiving perſons rejected by any other Church.

Μηδὲ τοὺς παρ' ἡμῶν ἀποκοινωνήτους εἰς κοινωνίαν τοῦ λοιποῦ θέλητε δέξασθαι, ἐπειδὰν τοῦτο καὶ τῇ ἐν Νικαίᾳ συνόδῳ ὁρισθὲν εὐχερῶς εὑρήσει ἡ σὴ σεβασμιότης. *Syn.* Afr. *Epiſt. ad* P. Celeſt. *I.*

Εἴ τις ὑπὸ τοῦ ἰδίου Ἐπισκόπου ἀκοινώνητος γέγονεν, μὴ πρότερον αὐτὸν παρ' ἑτέρων δεχθῆναι, εἰ μὴ ὑπ' αὐτοῦ παραδεχθείη τοῦ ἰδίου Ἐπισκόπου. —— *Conc.* Ant. *Can.* 6. *Idem in Concil.* Sard. *Can.* 13, 14. (Græc.)

So when *Marcion*, having been excommunicated by his own Father, coming to *Rome*, did ſue to be received by that Church into communion, they refuſed, telling him that, *they could not do it without the conſent of his Reverend Father, between whom and them there being one faith and one agreement of mind, they could not do it in oppoſition to their worthy fellow labourer, who was alſo his Father.*

Ἔλεγε, τί μὴ ἠθελήσατέ με ὑποδέξασθαι, τῶν δὲ λεγόντων, ὅτι οὐ δυνάμεθα ἄνευ τῆς ἐπιτροπῆς τοῦ τιμίου πατρὸς σου τοῦτο ποιῆσαι μία γὰρ ἐστιν ἡ πίστις καὶ μία ἡ ὁμόνοια, καὶ οὐ δυνάμεθα ἐναντιωθῆναι τῷ καλῷ συλλειτουργῷ, πατρὶ δὲ σῷ. Epiph. *Hær.* 42.

St. *Cyprian* refuſed to admit *Maximus* (ſent from the *Novatian* party) to communion.

Ep. 55. *p.* 113.

So did P. *Cornelius* reject *Feliciſſimus*, condemned by St. *Cyprian*, without farther inquiry.

Ep. 55. *init.* (*abs te rejectum. Vid.*) *Vid.* Rig. *p.* 79.

It was charged upon *Dioſcorus* as a heinous miſdemeanour, that *he had againſt the Holy Canons, by his proper authority, received into communion perſons excommunicated by others.*

— quoſdam à diverſis Conciliis ritè damnatos, in communionem, propriâ auctoritate, ſuſcepit; Sanctis Regulis præcipientibus excommunicatos ab aliis, in communionem alios non debere ſuſcipere. Epiſt. Syn. Chalced. *ad Imper. Act.* 4. *pag.* 286.

—— καθαιρεθέντας κανονικῶς παρὰ τοῦ ἰδίου Ἐπισκόπου αὐθεντήσας ἀκανονίστως εἰς κοινωνίαν ἐδέξατο. Evagr. 2. 4.

The *African* Synod (at the ſuggeſtion of St. *Auſtin*) decreed, that *if it happen'd that any for their evil deeds were deſervedly expell'd out of the Church, and taken again into communion by any Biſhop or Prieſt whoſoever, that he alſo who received him, ſhould incur the ſame penalty of Excommunication.*

Auguſtinus Epiſcopus, legatus Provinciæ Numidiæ dixit; Hoc ſtatuere dignamini, ut ſi qui fortè meritò facinorum ſuorum ab Eccleſia pulſi ſunt, & ſive ab aliquo Epiſcopo vel Presbytero fuerint in communionem ſuſcepti, etiam ipſe pari cum eis crimine teneatur obnoxius—— Cod. Afr. Can. 9.

The ſame is by latter Papal Synods decreed.

Sanctorum quippe canonum ſanxit auctoritas, & ea paſſim Eccleſiæ conſuetudo ſervat, ut à quolibet juſtè excommunicatum Epiſcopo, alius abſolvere non præſumat. P. Urb. *II. Epiſt.* 20. (*apud* Bin.)

A ſuis Epiſcopis excommunicatos, ab aliis Epiſcopis, Abbatibus & Clericis in communionem recipi procul dubio prohibemus. Conc. Lat. *I.* (*ſub* P. Calixto *II*) *cap.* 9.

—— *Qui vero excommunicato antequam ab eo qui eum excommunicaverit abſolvatur, ſcienter communicare præſumpſerit, pari ſententiæ teneatur obnoxius.* Conc. Lat. (*ſub* Innoc. *II.*) *Can.* 3.

The Words of *Syneſius* are remarkable: He, having excommunicated ſome cruel Oppreſſours, doth thus recommend the caſe to all Chriſtians.

Ἐπὶ τούτοις ἡ Πτολεμαΐδος Ἐκκλησία τάδε πρὸς τὰς ἁπανταχοῦ γῆς ἑαυτῆς ἀδελφὰς διατάττεται.—— Εἰ δέ τις ὡς μικρόπολιν ἀποσκυβαλίσει τὴν Ἐκκλησίαν καὶ δέξεται τοὺς ἀποκηρυχθέντας αὐτῆς (proſcribed by it) ὡς οὐκ ἀνάγκη τῇ πένητι πείθεσθαι, ἴστω σχίσας τὴν Ἐκκλησίαν, ἣν μίαν ὁ Χριστὸς εἶναι βούλεται.—— *Epiſt.* 58 *pag.* 203. *Edit. Petav.*

Upon which grounds I do not ſcruple to affirm the Recuſants in *England* to be no leſs Schimaticks than any other Separatiſts. They are indeed ſomewhat worſe; for moſt others do onely forbear communion, theſe do rudely condemn the Church, to which they owe Obedience, yea, ſtrive to deſtroy it: they are moſt deſperate Rebels againſt it.

P. Leo *Ep.* 84. *cap.* 9.

8. It is the Duty and Intereſt of all Churches to diſclaim the Pretences of the *Roman* Court; maintaining their Liberties and Rights againſt its Uſurpations: For Compliance therewith, as it doth greatly prejudice Truth and Piety; leaving them to be corrupted by the ambitious, covetous and voluptuous Deſigns of thoſe men;) ſo it doth remove the genuine Unity of the Church and Peace of Chriſtians; unleſs to be tyed by compulſory Chains (as Slaves) be deemed Unity or Peace.

9. Yet thoſe Churches, which by the voluntary conſent or command of Princes, do adhere in confederation to the *Roman* Church, we are not, merely upon that ſcore, to condemn or reject Communion of Charity or Peace; (for in that they do but uſe their Liberty.)

10. But if ſuch Churches do maintain impious Errours; if they do preſcribe naughty Practices; if they do reject Communion and Peace upon reaſonable terms; if they vent unjuſt and uncharitable Cenſures; if they are turbulent and violent, ſtriving by all means to ſubdue and enſlave other Churches to their will or their dictates —— if they they damn and perſecute all who refuſe to be their Subjects: in ſuch Caſes we may reject ſuch Churches as heretical or ſchiſmatical, or wickedly uncharitable and unjuſt in their Proceedings.

Cuicunque hæreſi communicans meritò judicatur à noſtra ſocietate removendus. Gelaſ. *Ep.* 1. *ad* Euphem.

An communicare, non eſt conſentire cum talibus? P. Sym. I. *Ep.* 7.

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The End of the Firſt Volume.

THE
WORKS

Of the Learned

Iſaac Barrow, D. D.

Late Maſter of *Trinity College* in *Cambridge*.

Publiſhed
By His Grace Dr. *JOHN TILLOTSON*,
late Lord Arch-Biſhop of *Canterbury*.

The ſecond Volume.

CONTAINING
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Upon all the
ARTICLES
IN
The Apoſtles Creed.

The Second Edition, Corrected.

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To the King.

SIR,

I Moſt humbly preſent to Your Majeſty a Work, the Authour whereof, my Son, was much the more dear to me for his conſtant and exemplary Loyalty. Not only the general obligation of a Subject always ingaged him to Your Majeſty's Service, but the particular favours wherewith You were pleaſed to honour and encourage his Studies, might probably have induc'd him to a Dedication of this kind, if his modeſty would have let him think any thing of his worthy Your Majeſty's Patronage. This, which I here offer, is, by thoſe who are better able to judge of it than my ſelf, valued as the moſt conſiderable of his productions: But it chiefly preſumes to entitle it ſelf to Your Royal Protection, becauſe it is an Explication and Vindication of that Chriſtian Faith, whereof Your Majeſty is the great Defender.

And, Sir, I beg leave to take this opportunity to make as publick an acknowledgment as I can, of that great goodneſs Your Majeſty has ſhewn in the acceptance and recompence of the fidelity I have through a courſe of many years born to the Cauſe of Your Majeſty and your Royal Father.

Long may Your Majeſty live and Reign under the happy conduct and bleſſing of that Wiſdom, in whoſe right hand is length of days, and in her left hand Riches and Honour. I am,

May it pleaſe your Majeſty,
Your Majeſty's moſt Humble,
Faithful and Obedient
Subject and Servant,

THOMAS BARROW.

UMI

The Creed.

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was Crucified, dead and buried, He deſcended into Hell; The third day he roſe again from the dead, He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

THE
Chriſtian Faith
EXPLAINED and VINDICATED
In ſeveral
SERMONS,
UPON THE
Chief Articles of it contained in the
APOSTLES CREED.

I Believe, &c.

SERMON I.

Of the Evil and Unreaſonableneſs of INFIDELITY.

HEB. 3. 12.

Take heed, Brethren, leſt there be in any of you an evil heart of unbelief.

IF the cauſes of all the ſin and all the miſchief in the world were carefully ſought, we ſhould find the chief of all to be Infidelity; either total or gradual. Wherefore to dehort and diſſuade from it is a very profitable deſign; and this, with God's aſſiſtance, I ſhall endeavour from theſe words; in which two particulars naturally do offer themſelves to our obſervation; an aſſertion implyed, that Infidelity is a ſinfull diſtemper of heart; and a duty recommended, that we be carefull to void, or correct that diſtemper; of theſe to declare the one, and to preſs the other ſhall be the ſcope of my diſcourſe.

That Infidelity is a ſinfull diſtemper of heart, appeareth by divers expreſs teſtimonies of Scripture, and by many good reaſons grounded thereon.

Joh. 16. 8, 9. It is by our Saviour in terms called *Sin*; *when he is come, he will reprove the world of ſin, — Of ſin, becauſe they believe not in me:* and,
Joh. 15. 22. 9. 41. *If I had not come, and ſpoken unto them, they had not had ſin*; *but now*
(Joh. 8. 24.) *they have no cloak for their ſin*; and, *If ye were blind, ye ſhould not have*
Joh. 9. 41. *had ſin*; *but now ye ſay, we ſee, therefore your ſin abideth.* What ſin? that of Infidelity, for which they were culpable, having ſuch powerfull means and arguments to believe imparted to them, without due effect.

It hath a Condemnation grounded thereon: *He* (ſaith our Saviour)
Joh. 3. 18. 12. 48. *that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God*; but Condemnation ever doth ſuppoſe faultineſs.

ȣ̓ γὰρ μόνον τὸ μὴ εἴκειν ταῖς ἐντολαῖς τȣ̃ Χριςȣ̃, ἀλλὰ καὶ τὸ ἀπιςεῖν αὐταῖς χαλεπωτάτην ἐπάγει τὴν κόλασιν. *Chryſ.* ad *Demat.* Tom. 6. (p. 140)

2 Theſ. 2. 11, 12. 1. 8. It hath ſore puniſhment denounced thereto; *God* (ſaith S. *Paul*) *ſhall ſend them ſtrong deluſion, that they ſhould believe a lye, that they all might be damned who believe not the truth, but had pleaſure in unrighteouſneſs*; and, Our Lord (ſaith he) at his coming to judgment, will *take vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt*; whence among thoſe, who *have their part in the lake burning with fire and brimſtone, the fearfull, and unbelievers* (that is they
Apoc. 12, 8. who fear to profeſs, or refuſe to believe the Chriſtian Doctrine) are reckoned in the firſt place; which implyeth Infidelity to be a heinous ſin.

It is alſo ſuch, becauſe it is a *tranſgreſſion of* a principal *Law*, or di-
1 Joh. 3. 23. vine Command; *this* (ſaith S. *John*) *is* ἡ ἐντολὴ αὐτȣ̃, *the command of*
Joh. 6, 29. *him that we ſhould believe*; *this* (ſaith our Lord) *is* τὸ ἔργον τȣ̃ Θεȣ̃, *the*
Mark. 1. 15. ſignal *work of God* (which God requireth of us) that *ye believe on him, whom he hath ſent*; that was a duty, which our Lord and his Apoſtles chiefly did teach, injoin and preſs; wherefore correſpondently Infide-
1 Joh. 3. 4. lity is a great ſin; according to S. *John*'s notion, that *ſin* is ἀνομία, *the tranſgreſſion of a Law.*

But the ſinfulneſs of Infidelity will appear more fully by conſidering its nature and ingredients; its cauſes; its properties and adjuncts; its effects and conſequences.

I. In its nature it doth involve an affected blindneſs and ignorance of the nobleſt and moſt uſeful truths; a bad uſe of reaſon, and moſt culpable imprudence; diſregard of God's providence, or deſpight thereto; abuſe of his grace; bad opinions of him, and bad affections toward him; for

Tit. 2. 11. 3. 4. 1 Tim. 1. 15. God in exceeding goodneſs and kindneſs to mankind hath propoſed a doctrine, in it ſelf *faithfull and worthy of all acceptation*, containing moſt excellent truths inſtructive of our mind and directive of our practice, toward attainment of Salvation and Eternal felicity: ſpecial overtures of mercy and grace moſt needfull to us in our ſtate of ſinfull guilt, of weakneſs, of wretchedneſs; high encouragements and rich promiſes of reward for obedience; ſuch a doctrine with all its benefits, Infide-
Luke 7. 30. Matt. 23. 37. 1 Tim. 2. 4 lity doth reject, *defeating the counſel of God*, croſſing his earneſt *deſires* of our welfare, *deſpiſing his goodneſs, and patience.*

Luke 10. 16. Rom. 2. 4. 2 Pet. 3. 9, 15.

1 Pet. 1. 10. Act. 3. 18. Luke 24. 44. To this doctrine God hath yielded manifold clear atteſtations, declaring it to proceed from himſelf; ancient preſignifications and predictions;

ons; audible voices and viſible apparitions from heaven, innumerable Heb. 2. 4.
miraculous works, providence concurring to the maintenance and propa- Act. 4. 33. 19.
gation of it againſt moſt powerfull oppoſitions and diſadvantages; but 20. 2. 47. 6.
all theſe teſtimonies Infidelity ſlighteth, not fearing to give their Author 7. 12. 24.
the lye, which wicked boldneſs S. *John* chargeth on it; *He* (ſaith the 1 Joh. 5. 10.
Apoſtle) *that believeth not God, hath made him a liar; becauſe he believeth
not the teſtimony that God gave of his Son.*

Many plain arguments, ſufficient to convince our minds, and win our belief, God hath furniſhed; the dictates of natural conſcience, the teſtimony of experience, the records of hiſtory, the conſent of the beſt and wiſeſt Men, do all conſpire to prove the truth, to recommend the uſefulneſs of this Doctrine; but Infidelity will not regard, will not weigh, will not yield to reaſon.

God by his providence doth offer means and motives, inducing to be- 2 Cor. 5. 20.
lief, by the promulgation of his Goſpel, and exhortation of his Mini- Act. 13. 46. 2 Tim. 4. 4.
ſters: but all ſuch methods Infidelity doth void and fruſtrate; *thruſting* Matt. 13.
away the word, turning away the ear from the truth, letting the ſeed fall beſide Iſ. 5. 24.
us, caſting away the Law of the Lord of hoſts; in effect (as thoſe in *Job*) Job 21. 14. 2 Cor. 4. 16.
Saying to God, depart from us, for we deſire not the knowledge of thy ways.

God by his grace *doth ſhine upon our hearts*, doth attract our wills to Joh. 6. 44.
compliance with his will, doth excite our affections to reliſh his truth; (Apoc. 3. 20.) Act. 7. 51.
but Infidelity doth *reſiſt his Spirit*, doth quench the heavenly light, doth 1 Th. 5. 19.
ſmother all the ſuggeſtions and motions of divine grace within us. 2 Cor. 4. 4.

What God aſſerteth, Infidelity denieth, queſtioning his veracity: what God commandeth, Infidelity doth not approve, conteſting his wiſdom; what God promiſeth, Infidelity will not confide in, diſtruſting his fidelity, or his power: Such is its behaviour (ſo injurious, ſo rude, ſo fooliſh) toward God, and his truth; this briefly is its nature, manifeſtly involving great pravity, iniquity and impiety.

II. The cauſes, and ſources from whence it ſpringeth (touched in Scripture, and obvious to experience) are thoſe which follow.

1. It commonly doth proceed from negligence, or drowſy inobſer-
vance and careleſneſs; when men being poſſeſſed with a *ſpirit of ſlum-* Rom. 11. 8.
ber, or being amuſed with ſecular entertainments do not mind the con-
cerns of their Soul, or regard the means by God's mercifull care pre-
ſented for their converſion; being in regard to religious matters of *Gal-*
lio's humour, *caring for none of thoſe things*; thus, when the King in the Act. 18. 17.
Goſpel ſent to invite perſons to his wedding-feaſt, it is ſaid, Οἱ δὲ ἀμε- Matt. 22. 5.
λήσαντες ἀπῆλθον, they *being careleſs or not regarding it, went their ways*
one to his field, another to his trade. Of ſuch the Apoſtle to the *He-* Heb. 2. 3.
brews ſaith, *How ſhall we eſcape,* τοιαύτης ἀμελήσαντες σωτηρίας *who re-*
gard not ſo great ſalvation, exhibited to us? Of ſuch Wiſdom complain-
eth; *I have called, and ye refuſed; I have ſtretched out my hand, and no* Prov. 1. 24.
man regarded. No man; the greateſt part indeed of men are upon this Iſ. 65. 12. 66. 4. Jer. 7. 31.
account Infidels, for that being wholly taken up in purſuit of worldly
affairs and divertiſements, in amaſſing of wealth, in driving on projects
of ambition, in enjoying ſenſual pleaſures, in gratifying their fancy and
humour with vain curioſities, or ſports, they can hardly lend an ear to
inſtruction; ſo they become unacquainted with the notions of Chriſtian Matt. 13. 4.
doctrine; the which to them are as *the ſeed falling by the way ſide*, which
thoſe *fowls of the air* do ſnatch and devour before it ſinketh down into
the earth, or doth come under conſideration. Hence is unbelief commonly termed not *hearing God's voice*, not hearkning to God's word, the dinn of worldly buſineſs rendring men deaf to divine ſuggeſtions.

2. Another ſource of Infidelity is ſloth, which indiſpoſeth men to undergo the fatigue of ſeriouſly attending to the doctrine propounded, of examining its grounds, of weighing the reaſons inducing to believe; whence at firſt hearing, if the notions hap not to hit their fancy, they do ſlight it before they fully underſtand it, or know its grounds; thence at leaſt they muſt needs fail of a firm and ſteady belief, the which can alone be founded on a clear apprehenſion of the matter, and perception of its agreeableneſs to reaſon: So when the *Athenians* did hear S. *Paul* declaring the grand points of faith, ſomewhat in his diſcourſe, uncouth to their conceit, falling from him, ſome of them did ſcorn, others did
Act. 17. 32. neglect his doctrine; *ſome mocked, others ſaid we will hear thee again of*
Act. 26. 28. *this matter:* So *Agrippa* was *almoſt perſuaded to be a Chriſtian,* but had not the induſtry to proſecute his inquiry, till he arrived to a full ſatiſfaction. A ſolid faith, (with clear underſtanding and firm perſuaſion) doth indeed, no leſs than any ſcience, require ſedulous, and preſevering ſtudy; ſo that as a man can never be learned, who will not be ſtudious; ſo a ſluggard cannot prove a good believer.

3. Infidelity doth ariſe from ſtupidity, or dulneſs of apprehenſion (I mean not that which is natural, for any man in his ſenſes, how low ſoever otherwiſe in parts or improvements, is capable to underſtand the Chriſtian doctrine, and to perceive reaſon ſufficient to convince him of its truth, but) contracted by voluntary indiſpoſitions and defects; a ſtupidity riſing from miſts of prejudice, from ſteams of luſt and paſſi-
Heb. 5. 4. on, from ruſt grown on the mind by want of exerciſing it in obſerving and comparing things; whence men cannot apprehend the cleareſt notions plainly repreſented to them, nor diſcern the force of arguments however evident and cogent; but are like thoſe wiſards in *Job*, who
Job 5. 14. Iſ. 59. 10. Deut. 28. 29. *meet with darkneſs in the day time, and grope at noon day, as in the night.*

This is that, which is ſo often charged on the *Jews* as cauſe of their infidelity; who *did hear but not underſtand, and did ſee but not perceive; becauſe their heart was groſs, and their ears were dull of hearing, and their eyes were cloſed;* this is that πώρωσις καρδίας, that *numbneſs of heart,* which is repreſented as the common obſtruction to the perception and admiſſion of our Lord's doctrine;

Act. 28. 26.—Iſ. 6. 9. Matt. 13. 14. Joh. 12. 40. Rom. 11. 7, 8, 25. Eph. 4. 18. Iſ. 29. 10. Ezek. 21. 2. 2 Cor. 3. 14. Mark 3. 5. 6. 52. 8. 17.

this our Lord blamed in his own Diſciples, when he rebuked them thus;
Luke 24. 45. *O fools, and ſlow of heart to believe all that the Prophets have ſpoken;* Of this the Apoſtle doth complain, telling the *Hebrews,* that they were uncapable of improvement in knowledge, becauſe they were νωθροὶ ταῖς
Heb. 5. 11, 14. ἀκοαῖς, *dull of hearing* for want of skill and uſe, *not having their ſenſes exerciſed to diſcern both good and evil:* there is indeed to a ſound and robuſt faith required a good perſpicacy of apprehenſion, a penetrancy of judgment, a vigour and quickneſs of mind, grounded in the purity of our faculties, and confirmed by exerciſe of them in conſideration of ſpiritual things.

4. Another cauſe of Infidelity is a bad judgment; corrupted with prejudicate notions, and partial inclinations to falſhood. Men are apt to entertain prejudices favourable to their natural appetites, and humours; to their luſts, to their preſent intereſts; dictating to them, that wealth, dignity, fame, pleaſure, eaſe, are things moſt deſirable, and neceſſary ingredients of happineſs; ſo that it is a ſad thing in any caſe to want them; all men have ſtrong inclinations byaſſing them toward ſuch things, it is a hard thing to ſhake off ſuch prejudices, and to check ſuch incli-
Matt. 16. 23. Joh. 6. 60, 66. nations; it is therefore not eaſie to entertain a doctrine repreſenting ſuch

things indifferent, obliging us ſometimes to reject them, always to be moderate in the purſuit and enjoyment of them; wherefore Infidelity will naturally ſpring up in a mind not cleanſed from thoſe corruptions of judgment.

5. Another ſource of Infidelity is perverſneſs of Will, which hindreth men from entertaining notions diſagreeable to their fond, or froward humour: ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, *O faithleſs and perverſe generation*, Matt. 17. 17. thoſe Epithets are well coupled, for he that is perverſe will be faithleſs; in proportion to the one the other bad quality will prevail. *The weapons of the Apoſtolical warfare* (againſt the Infidel world) *were* 2 Cor. 10. 5. as S. *Paul* telleth us, *mighty to the caſting down of ſtrong holds*; ſo it was; and the Apoſtles by their diſcourſe and demeanour effectually did force many a ſtrong fortreſs to ſurrender: but the will of ſome men is an impregnable bulwark againſt all batteries of diſcourſe; they are ſo invincibly ſtubborn, as to hold out againſt the cleareſt evidence, and mightieſt force of reaſon; if they do not like what you ſay, if it croſs any humour of theirs, be it clear as day, be it firm as an Adamant, they will not admit it; you ſhall not perſuade them, though you do perſuade them. Οὐ πάντας δυσωπεῖ τὰ σημεῖα, ἀλλὰ μόνους τοὺς Εὐγνώμονας. *Conſt.* Apoſt. 8. 1. Such was the temper of the *Jews*, whom S. *Stephen* therefore calleth *a ſtiff-necked people, uncircumciſed in heart and ears*; Act. 7. 21, 54. Jer. 6. 10. 9. 26. who although they did hear the moſt winning diſcourſe, that ever was uttered, although they ſaw the moſt admirable works that ever were performed, yet would they not yield to the doctrine; the mean garb of the perſons teaching it, the Spirituality of its deſign, the ſtrict goodneſs of its precepts, and the like conſiderations not ſorting with their fancies, and deſires; they hoping for a *Meſſias*, arrayed with gay appearances of external grandeur and ſplendour; whoſe chief work it ſhould be to ſettle their Nation in a ſtate of worldly proſperity and glory.

6. This is that hardneſs of heart, which is ſo often repreſented as an obſtruction of belief: this hindred *Pharaoh*, notwithſtanding all thoſe mighty works performed before him, from *hearkning* to God's word; Exo. 7. 4, 22. 8. 15. 19. 9, 12. Exod. 5. 7. and regarding the miſchiefs threatned to come on him for his diſobedience; *I will not* (ſaid he) *let Iſrael go*; his will was his reaſon, which no perſuaſion, no judgment could ſubdue: This was the cauſe of that monſtrous Infidelity in the *Iſraelites*; which baffled all the methods, which God uſed to perſuade and convert them; *Notwithſtanding* ('tis ſaid) *they would not hear, but hardned their necks, like to the neck of their fathers, that did not believe in the Lord their God:* 2 Kings 17. 14. Whence that exhortation to them; *To day if you will hear his voice, harden not your hearts.* Pſa. 95. 8. Heb. 3. 8. And to obduration the diſbelief of the Goſpel upon the Apoſtles preaching is in like manner aſcribed; S. *Paul* ('tis ſaid in the *Acts*) *went into the Synagogue and ſpake boldly for the ſpace of three months, diſputing and perſwading the things concerning the Kingdom of God: But divers were hardned and believed not:* Act. 19. 9. and, *Exhort one another daily* (ſaith the Apoſtle) *leſt any of you be hardned* (in unbelief) *through the deceitfulneſs of ſin.* Heb. 3. 14, 13. *Vid.* Mark 16. 14.

7. Of kin to that perverſneſs of heart is that ſqueamiſh delicacy and niceneſs of humour, which will not let men entertain or ſavour any thing, any wiſe ſeeming hard or harſh to them, if they cannot preſently comprehend all that is ſaid, if they can frame any cavil, or little exception againſt it, if every ſcruple be not voided, if any thing be required diſtaſtefull to their ſenſe; they are offended, and their faith is choaked; You muſt to ſatisfie them, *ſpeak to them ſmooth things*, Iſ. 30. 10. which no wiſe grate on their conceit, or pleaſure: So when our Lord diſcourſed Joh. 6. 63.

ſed ſomewhat myſteriouſly, repreſenting himſelf in the figure of heavenly bread (typified by the *Manna* of old) given for the World, to Joh. 6. 60, 66. ſuſtain men in life; *Many of his diſciples hearing this, ſaid this is a hard* Joh. 6. 61. *ſaying, who can hear it?* and —*from that time many of his diſciples* Matt. 11. 6. 24. 10. 13. 21. *went back, and walked no more with him*; this is that which is called be- 1 Pet. 2. 8. ing—*ſcandalized at the word*; and *ſtumbling at it*; concerning which our Saviour ſaith, *Bleſſed is he, whoever ſhall not be offended in me.*

In regard to this weakneſs, the Apoſtles were fain in their Inſtructions to uſe prudent diſpenſation, propoſing only to ſome perſons the moſt eaſie points of Doctrine, they not being able to digeſt ſuch as were 1 Cor. 3. 2. more tough and difficult: *I have* (ſaith S. *Paul*) *fed you with milk, and not with meat; for hitherto ye were not able* to bear it—*for ye are yet car-* Heb. 5. 12. *nal*; and *Ye* (ſaith the Apoſtle to the *Hebrews*) *are ſuch as have need of milk, and not of ſtrong meat.*

Matt. 16. 23. Such were even the Apoſtles themſelves in their minority; *not ſavou-* Matt. 26. 31. *ring the things of God*; being *offended at* our Lord's diſcourſes, when he ſpake to them of ſuffering; and with his condition, when he entred into it.

8. With theſe diſpoſitions is connected a want of love to truth; the which if a man hath not, he cannot well entertain ſuch notions as the Goſpel propoundeth, being no wiſe gratefull to carnal ſenſe and appetite: This cauſe S. *Paul* doth aſſign of the *Pagan* Doctors falling into ſo Rom. 1. 28. groſs errours and vices, *becauſe they did not like to retain God in their knowledge*; and of mens revolting from Chriſtian Truth to Antichriſtian Impoſture—*becauſe they received not the love of truth, that they might* 2 Theſ. 2. 11. *be ſaved: for which cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lye:* Nothing indeed, but an impartial and ingenuous love of truth (overbalancing all corrupt prejudices and affections) can engage a man heartily to embrace this holy and pure Doctrine, can preſerve a man in a firm adherence thereto.

9. A grand cauſe of Infidelity is pride, the which doth interpoſe various bars to the admiſſion of Chriſtian truth; for before a man can believe, *πᾶν ὕψωμα, every height* (every towring imagination and con- 2 Cor. 10. 5. ceit) *that exalteth it ſelf againſt the knowledge of God, muſt be caſt down.*

Pride fills a man with vanity and an affectation of ſeeming wiſe in ſpecial manner above others, thereby diſpoſing him to maintain Paradoxes and to nauſeate common truths receiv'd and believ'd by the generality of mankind.

A proud man is ever averſe from renouncing his prejudices, and correcting his errours; doing which implyeth a confeſſion of weakneſs, ignorance and folly, conſequently depreſſeth him in his own conceit, and ſeemeth to impair that credit, which he had with others from his wiſdom; neither of which events he is able to endure.

He that is wiſe in his own conceit, will hug that conceit, and thence is Prov. 26. 12. uncapable to learn; *there is*, ſaith *Solomon*, *more hope of a fool than of him*; and He that affecteth the praiſe of Men, will not eaſily part with it Joh. 5. 44. 12. 43. for the ſake of truth; whence, *How* (ſaith our Lord) *can ye believe, who receive glory one of another?* how can ye, retaining ſuch affections, be diſpoſed to avow your ſelves to have been ignorants and fools, when 1 Cor. 3. 18. as ye were reputed for learned and wiſe? how can ye endure to become Novices, who did paſs for Doctors? how can ye allow your ſelves ſo blind and weak, as to have been deceived in your former judgment of things?

He that is conceited of his own wiſdom, ſtrength of parts, and improvement in knowledge cannot ſubmit his mind to notions, which he cannot eaſily comprehend and penetrate; he will ſcorn to have his underſtanding baffled or puzled by ſublime myſteries of Faith; he will not eaſily yield any thing too high for his wit to reach, or too knotty for him to unlooſe: *How can theſe things be?* what reaſon can there be for this? I cannot ſee how this can be true: this point is not intelligible; ſo he treateth the dictates of Faith; not conſidering the feebleneſs and ſhallowneſs of his own reaſon: Hence *not many wiſe men according to the fleſh* (or who were conceited of their own wiſdom, relying upon their natural faculties and means of knowledge) not many *Scribes*, or *diſputers of this world* did imbrace the Chriſtian Truth, it appearing abſurd and fooliſh to them; it being needfull, that a man ſhould *be a fool, that he might* (in this regard) *become wiſe*.

Joh. 3. 9.
1. Cor. 1. 26.
2. 6.
Joh. 7. 26.
1 Cor. 1. 20.
1 Cor. 2. 14.
1 Cor. 3. 18.

The prime notions of Chriſtianity do alſo tend to the debaſing humane conceit, and to the excluſion of all glorying in our ſelves; referring all to the praiſe and glory of God, aſcribing all to his pure mercy, bounty and grace: It repreſenteth all men heinous ſinners, void of all worth and merit, lapſed into a wretched ſtate, altogether impotent, forlorn, and deſtitute of ability to help or relieve themſelves; ſuch notions proud hearts cannot digeſt; they cannot like to avow their infirmities, their defects, their wants, their vileneſs, and unworthineſs; their diſtreſſes and miſeries; they cannot endure to be entirely and abſolutely beholden to favour and mercy for their happineſs; ſuch was the caſe of the *Jews*; who could not believe, becauſe — *going about to eſtabliſh their own righteouſneſs, they would not ſubmit to the righteouſneſs of God. Dextra mihi Deus*; every proud man would ſay, with the profane *Mezentius*.

Rom. 3. 27. 4.
2, 16. 9. 11.
11. 6.
1 Cor. 1. 29.
3. 21.
Epheſ. 2. 9.
Tit. 3. 5.
Rom. 10. 3.
9. 31.

Chriſtianity doth alſo much diſparage and vilifie thoſe things, for which men are apt much to prize and pride themſelves; it maketh ſmall accompt of wealth, of honour, of power, of wit, of ſecular wiſdom, of any humane excellency or worldly advantage: It levelleth the Rich and the Poor, the Prince and the Peaſant, the Philoſopher and Idiot in ſpiritual regards; yea far preferreth the meaneſt and ſimpleſt perſon, endued with true Piety above the mighteſt and wealthieſt, who is devoid thereof: In the eye of it, *The righteous is more excellent than his neighbour*, whatever he be in worldly regard or ſtate: This a proud man cannot ſupport; to be diveſted of his imaginary privileges, to be thrown down from his perch of eminency, to be ſet below thoſe, whom he ſo much deſpiſeth, is inſupportable to his Spirit.

The practice of Chriſtianity doth alſo expoſe men to the ſcorn, and cenſure of profane men; who for their own ſolace, out of envy, revenge, diabolical ſpite, are apt to deride and reproach all conſcientious, and reſolute practiſers of their duty, as ſilly, credulous, ſuperſtitious, humorous, moroſe, ſullen folks: So that he that will be good, muſt reſolve to bear that uſage from them; like *David*; *I will yet be more vile, than thus, and will be baſe in my own ſight:* but with theſe ſufferings a proud heart cannot comport; it goeth too much againſt the grain thereof to be contemned.

2 Sam. 6. 22.

Chriſtianity doth alſo indiſpenſably require duties, point-blank oppoſite to pride; it placeth humility among its chief vertues, as a foundation of piety; it enjoineth us to think meanly of our ſelves, to diſclaim our own worth and deſert, to have no complacency or confidence in any thing belonging to us; not to aim at high things; to wave the

Rom. 12. 3, 16.

regard

Job 42. 3. 42. 6.
Phil. 2. 3. Ro. 12. 10. 1 Pet. 5. 5. Luk. 14. 10. Rom. 12. 16.

regard and praiſe of men: it exacteth from us a ſenſe of our vileneſs, remorſe and contrition for our ſins, with humble confeſſion of them, ſelf-condemnation and abhorrence: it chargeth us to bear injuries and affronts patiently, without grievous reſentment, without ſeeking or ſo much as wiſhing any revenge; to undergo diſgraces, croſſes, diſaſters willingly and gladly: it obligeth us *to prefer others before our ſelves*, ſitting down in the loweſt room, yielding to the meaneſt perſons; to all which ſorts of duty a proud mind hath an irreconcilable antipathy.

Matt. 7. 14.
Prov. 1. 7, 30. 5. 12. 13. 13.

A proud man, that is big and ſwollen with haughty conceit and ſtomach cannot ſtoop down ſo low, cannot ſhrink in himſelf ſo much as to *enter into the ſtrait gate, or to walk in the narrow way, which leadeth to life:* He will be apt to contemn wiſdom and inſtruction.

Iſ. 5. 24. Eze. 20. 13, 16, 24 Act 13. 41 (καταφρονηταὶ). Luke 10. 16. Rom. 2. 4.

Shall I (will he ſay) ſuch a Gallant as I, ſo accompliſhed in worth, ſo flouriſhing in dignity, ſo plump with wealth, ſo highly regarded, and renowned among men, thus pitifully crouch and ſneak? ſhall I deign to avow ſuch beggarly notions, or bend to ſuch homely duties? ſhall I diſown my perfections, or forgo my advantages? ſhall I profeſs my ſelf to have been a deſpicable worm, a villainous caitiff, a ſorry wretch? ſhall I ſuffer my ſelf to be flouted as a timorous Religioniſt, a ſcrupulous Preciſian, a conſciencious Sneaksby? ſhall I lie down at the foot of mercy, puling in ſorrow, whining in confeſſion, bewailing my guilt, and craving pardon? ſhall I allow any man better, or happier than my ſelf? ſhall I receive thoſe into conſortſhip, or equality of rank with me, who appear ſo much my inferiours? ſhall I be miſuſed, and trampled on without doing my ſelf right; and making them ſmart, who ſhall preſume to wrong or croſs me? ſhall I be content to be nobody in the world? So the proud man will ſay in his heart, conteſting the doctrines and duties of our Religion, and ſo diſputing himſelf into Infidelity.

Apoc. 21. 8.

10. Another ſpring of Infidelity is puſillanimity, or want of good reſolution and courage: δειλοὶ καὶ ἄπιστοι, *Cowards and Infidels* are well joyned among thoſe who are devoted to the fiery *Lake*; for timorous men dare not believe ſuch doctrines, which engage them upon undertaking difficult, laborious, dangerous enterprizes; upon undergoing hardſhips, pains, wants, diſgraces; upon encountering thoſe mighty and fierce enemies, with whom every faithful man continually doth wage war.

Matt. 13. 21.
(Joh. 7. 13. 9. 22. 19. 38.)

They have not the heart to look the World in the face, when it frowneth at them, menacing perſecution and diſgrace; but *when affliction ariſeth for the word, they are preſently ſcandalized.* It is ſaid in the Goſpel, that *no man ſpake freely of our Lord for fear of the Jews*; as it ſo did ſmother the profeſſion and muzzle the mouth; ſo it doth often ſtifle Faith it ſelf, and quell the heart, men fearing to harbour in their very thoughts points dangerous, and diſcountenanced by worldly power.

Jam. 4. 1.
1. Pet. 2. 11.
Rom. 7. 23.

They have not alſo courage to adventure a combat with their own fleſh, and *thoſe luſts, which war againſt their Souls*; to ſet upon correcting their temper, curbing their appetites, bridling their paſſions; keeping fleſh and blood in order; upon pulling out their right Eyes, and cutting off their right Hands, and crucifying their Members; it daunteth them to attempt duties ſo harſh and painfull.

Eph. 6. 12.
(Luk. 14. 31.)

They have not the reſolution to withſtand and repell temptations, and in ſo doing to *wreſtle with Principalities and Powers*; to reſiſt and baffle the *ſtrong one*. To part with their eaſe, their wealth, their pleaſure,

ſure, their credit, their accommodations of life, is a thing, any thought whereof doth quaſh all inclination in a faint and fearfull heart of complying with the Chriſtian Doctrine.

Chriſtianity is a Warfare, living after its rules is called *fighting the* 1 Tim. 1. 18.
good fight of Faith; every true Chriſtian is a *good ſouldier of Jeſus Chriſt*; Heb. 12. 1 Tim. 6. 12.
the ſtate of Chriſtians muſt be ſometimes like that of the Apoſtles; who
were *troubled on every ſide*; *without were fightings*, *within were fears*: 2 Cor. 7. 5.
great courage therefore, and undaunted reſolution are required toward the undertaking this religion, and the perſiſting in it cordially.

11. Infidelity doth alſo riſe from ſturdineſs, fierceneſs, wildneſs, untamed animoſity of ſpirit; ſo that a man will not endure to have his will croſſed, to be under any law, to be curb'd from any thing, which he is prone to affect.

12. Blind zeal, grounded upon prejudice, diſpoſing men to ſtiff adherence unto that, which they have once been addicted and accuſtomed to, is in the Scripture frequently repreſented as a cauſe of Infidelity.
So the *Jews* being *filled with zeal*, *contradicted the things ſpoken by Saint*
Paul; flying at his doctrine, without weighing it; So *by inſtinct of zeal* Act. 13. 45. 17. 5. 5. 17.
did S. *Paul* himſelf *perſecute the Church*; being *exceedingly zealous for the* Rom. 10. 2.
traditions delivered by his fathers. Gal. 4: 17. Phil. 3: 6.

κατὰ ζῆλον διώκων. Gal. 1. 14. Act. 26. 11. περισσῶς ἐμμαινόμενος.

In fine, Infidelity doth iſſue from corruption of mind by any kind of brutiſh luſt, any irregular paſſion, any bad inclination or habit: any ſuch evil diſpoſition of ſoul doth obſtruct the admiſſion or entertainment of that doctrine, which doth prohibit and check it; doth condemn it, and brand it with infamy; doth denounce puniſhment and woe to it: whence *men of* 2 Tim. 3. 8.
corrupt minds, and reprobate concerning the faith;
and *Men of corrupt minds, deſtitute of the truth*, are attributes well con- 1 Tim. 6. 5.
joyned by S. *Paul*, as commonly jumping together in practice; And *to*
them (ſaith he) *that are defiled and unbelieving is nothing pure, but* Tit. 1. 15
even their mind, and conſcience is defiled; ſuch pollution is not only conſequent to, and connected with, but antecedent to Infidelity, blinding the mind ſo as not to ſee the truth, and perverting the will ſo as not to cloſe with it.

Οὐ ῥᾴδιον πονηρίᾳ συντρεφόμενον ἀναβλέψαι ταχέως πρὸς τὸ τῶν παρ' ἡμῖν δογμάτων ὕψος, ἀλλὰ χρὴ πάντων καθαρεύειν τῶν παθῶν τὸν μέλλοντα θηρᾶν τὴν ἀλήθειαν. Chryſ. *in* 1 Cor. Or. 8.

Faith and a good conſcience are twins, born together, inſeparable from each other, living and dying together; for the firſt, *faith* is (as
S. *Peter* telleth us) nothing elſe but *the ſtipulation of a good conſcience*, 1 Pet. 3. 21.
fully perſuaded that Chriſtianity is true, and firmly reſolving to com-
ply with it: and, *The end* (or drift, and purport) *of the Evangelical* 1 Tim. 1. 5.
doctrine is charity out of a pure heart, and a good conſcience, and faith
unfeigned; whence thoſe Apoſtolical precepts, *to hold the myſtery of faith* 1 Tim. 3. 9.
in a pure conſcience; and, *to hold faith and a good conſcience, which ſome* 1 Tim. 1. 19.
having put away, concerning the faith have made ſhipwrack; a man void of good conſcience will not embark in Chriſtianity; and having laid good conſcience aſide, he ſoon will make ſhipwrack of faith, by apoſtacy from it. Reſolute indulgence to any one luſt, is apt to produce this effect.

If a man be covetous, he can *hardly enter into the kingdom of heaven*, Matt. 19. 23.
or ſubmit to that heavenly law, which forbiddeth us *to treaſure up trea-* Matt. 6. 19.
ſures upon earth; which chargeth us to be liberal *in communication of* 1 Tim. 6. 18. Heb. 13. 16.
our goods; ſo as to *give unto every one that asketh*; which in ſome caſes Luke 16. 9. Luke 6. 30.
requireth to *ſell all our goods, and to give them to the poor*; which de- Matt. 19. 20.
clareth, that *whoſoever doth not bid farewell to all that he hath, cannot be* Luke 14. 33. Luke 6. 20.

a diſciple of Chriſt; which aſcribeth *happineſs to the poor*, and denounceth *woe to the rich, who have their conſolation here*, Preach ſuch doctrine to a covetous perſon, and as the young Gentleman, who *had great poſſeſſions*, he will *go his way ſorrowful*; or will do like the Phariſees, who *were covetous*, and *having heard* our Saviour diſcourſe ſuch things, *derided him*; for *the love of money* (ſaith S. *Paul*) *is the root of all evil, which while ſome coveted after, they have erred from the faith*; ἀπεπλανήθησαν, *they have wandred away*, or apoſtatized from the faith.

Luke 6. 24.
Matt. 19. 22.
Luke 16 14 ἐξεμυκτήριζον αὐτὸν.
1 Tim. 6. 10.

If a man be ambitious, he will not approve that doctrine, which prohibiteth us to affect, to ſeek, to admit glory, or to do any thing for its ſake; but purely to ſeek God's honour, and in all our actions to regard it as our principal aim: which greatly diſparageth all worldly glory as vain, tranſitory, miſchievous; which commandeth us *in honour to prefer others before our ſelves*, and to *ſit down in the loweſt room*; which promiſeth the beſt rewards to humility, and menaceth, that whoever *exalteth himſelf, ſhall be abaſed*; the profeſſion and practice whereof are commonly attended with diſgrace; ſuch doctrines ambitious minds cannot admit; as it proved among the *Jews*; who therefore *could not believe, becauſe they received glory from one another*; who therefore would not profeſs the faith, *becauſe they loved the glory of men rather than the glory of God*.

Phil. 2. 3. Gal. 5. 26. Joh. 12. 43. 5. 44.
Matt 6 1.
1 Pet. 1. 24.
1 Cor. 7. 31.
1 Joh. 2. 16.
Rom. 12 10.
Luke 14. 10.
Matt. 23. 12
Luke 14. 11. 18. 14.
Joh. 5. 44. 12. 43.

If a man be envious, he will not like that doctrine, which enjoyneth him to deſire the good of his neighbour, as his own; to have complacence in the proſperity and dignity of his brethren; *not to ſeek his own, but every man anothers wealth*, or welfare; to *rejoice with them that rejoice; and mourn with thoſe that mourn*; which chargeth us *to lay aſide all envyings and emulations, under* pain of damnation; he therefore who is poſſeſſed with an envious ſpirit, or *evil eye*; will look ill upon this doctrine; as the *Jews* did, who being *full of envy* and emulation, did reject the Goſpel; it being a grievous eye-ſore to them, that the poor *Gentiles* were thereby admitted to favour and mercy.

1 Cor. 12. 26. συγχαίρειν.
1 Cor. 10. 24.
Phil. 2. 4.
Rom. 12. 15.
1 Pet. 2. 1.
Gal. 5. 20.
Rom. 13. 13.
Jam. 3. 14, 16.
Act. 5. 17. 13. 45. 17. 5.

If a man be revengefull or ſpitefull, he will be ſcandalized at that law, which commandeth us *to love our enemies*, to *bleſs thoſe that curſe us*, to *do good to them that hate us*, to *pray for them that deſpitefully uſe us*; which forbiddeth us to *reſiſt the evil; to render evil for evil, or railing for railing*; which chargeth us to bear patiently, and freely to remit all injuries, under penalty of forfeiting all hopes of mercy from God; which requireth us to *depoſe all wrath, animoſity, and malice*, as inconſiſtent with our ſalvation; which doctrine how can a heart ſwelling with rancorous grudge, or boiling with anger embrace? ſeeing it muſt be *in meekneſs that we muſt receive the engrafted word, that is able to ſave our ſouls*.

Matt. 5. 44. Rom. 12. 20.
Rom. 12. 17. 1 Pet. 3. 9 Matt. 5. 39.
1 Cor. 6. 7. 1 Theſ. 5 15.
Col. 3. 13 Eph. 4. 32. Matt. 6. 15. 18, 35.
Col 3. 8. 1 Pet. 2. 1. Gal. 5. 20. Eph. 4. 31.
Jam. 1. 21.

If a man be intemperate, he will loath that doctrine, the precepts of which are, that we be *temperate in all things*, that *we bring under our bodies*, that we *endure hardſhip as good ſouldiers of Chriſt*; to *avoid all exceſs*; *to poſſeſs our veſſels in ſanctification and honour*; to *mortifie our members upon earth*, to *crucifie the fleſh with its affections and luſts*; to *abſtain from fleſhly luſts, which war againſt the ſoul*; with which precepts how can a luxurious and filthy heart comport?

2 Tim. 4. 5. 1 Cor. 9. 25, 27.
2 Tim 2. 3. 1. 8. 4. 5. Eph. 5. 18.
1 Theſ. 4. 4. Col. 3. 5. Gal. 5. 24.
2 Pet. 2. 11.

In fine, whatever corrupt affection a man be poſſeſſed with, it will work in him a diſtaſte, and repugnance to that doctrine, which indiſpenſably, as a condition of ſalvation, doth preſcribe and require univerſal holineſs, purity, innocence, vertue and goodneſs; which doth not allow any one ſin to be foſtered or indulged; which threatneth wrath, and vengeance upon all impiety, iniquity, impurity, wherein we do obſtinately perſiſt; indifferently, without any reſerve or remedy; *wherein the wrath of God is revealed from heaven upon all ungodlineſs and unrighteouſneſs of men, that detain the truth in unrighteouſneſs.*

Eph. 2. 11. 4. 22. Rom. 6. 6. 1 Theſ. 4 3. Eph 5. 6. Col. 3. 6. Rom. 1. 18. 2. 8.

An impure, a diſſolute, a paſſionate ſoul cannot affect ſo holy notions, cannot comply with ſo ſtrict rules, as the Goſpel doth recommend; as a ſore eye cannot like the bright day; as a ſickly palate cannot reliſh ſavoury food. *Every one that doth evil, hateth the light*, becauſe it diſcovereth to him his own vileneſs, and folly; becauſe it detecteth the ſadneſs and wofulneſs of his condition; becauſe it kindleth anguiſh and remorſe within him; becauſe it checketh him in the free purſuit of his bad deſigns, it dampeth the briſk enjoyment of his unlawfull pleaſures, it robbeth him of ſatisfaction and glee in any vicious courſe of practice.

Ἡ ἐμπαθὴς ψυχὴ οὐ δύναται μέγα τι καὶ γενναῖον ἰδεῖν, ἀλλ' ὥσπερ ὑπό τινος λήμης θολουμένη ἀμβλυωπίαν ὑπομένει τὴν χαλεπωτάτην. Chryſ. *in* Joh *Orat.* 25. ἔστι γὰρ, ἔστι καὶ ἀπὸ τρόπων διεφθαρμένων οὐκ ἀπὸ πολυπραγμοσύνης μόνον ἀκαίρου σκοτωθῆναι τὴν διάνοιαν. Ibid.

Joh 3. 20.

Every man is unwilling to entertain a bad conceit of himſelf, and to paſs on himſelf a ſad doom: he therefore will be apt to reject that doctrine, which, being ſuppoſed true, he cannot but confeſs himſelf to be an arrant fool, he cannot but grant himſelf a forlorn wretch.

No man liketh to be galled, to be ſtung, to be racked with a ſenſe of guilt, to be ſcared with a dread of puniſhment; to live under awe and apprehenſion of imminent danger; gladly therefore would he ſhun that doctrine, which demonſtrateth him a grievous ſinner, which ſpeaketh diſmal terrour, which thundreth ghaſtly woe upon him.

He cannot love that truth, which is ſo much his enemy, which ſo rudely treateth and ſeverely perſecuteth him; which telleth him ſo bad and unwelcome news. *

Who would be content to deem omnipotency engaged againſt him? to fancy himſelf ſtanding on the brink of a fiery lake, to hear a roaring Lion, ready to devour him; to ſuppoſe that certain, which is ſo dreadfull and ſad to him?

* *They hated knowledge, and did not chuſe the fear of the LORD,* Prov. 1. 29. 5. 12.

Hence it is, that *the carnal mind is enmity to God*; hence do bad men *rebel againſt the light*; hence *Fooliſh men ſhall not attain to wiſdom, and ſinners ſhall not ſee her, for ſhe is far from pride, and men that are lyars cannot remember her.*

Rom. 8. 7. Job 24. 13. Ecclus. 15. 7.

Hence a man reſolvedly wicked cannot but be willing to be an Infidel, in his own defence, for his own quiet and eaſe; faith being a companion very incommodious, intollerably troubleſome to a bad conſcience.

τὸ ἀπιστεῖν τοῖς ἐντολαῖς ἐκ τοῦ πρὸς τὴν ἐκπλήρωσιν ἐκλελύσθαι τῶν ἐντολῶν γίνεται, &c Chryſ Tom. 6. Orat. 12. (p. 140.)

ὥστε εἰ μέλλομεν ἐῤῥιζωμένην ἔχειν τὴν πίστιν, πολιτείας ἡμῖν δεῖ καθαρᾶς, τῆς τὸ πνεῦμα πειθούσης μένειν, καὶ συνέχειν ἐκείνης τὴν δύναμιν· Οὐ γὰρ ἔστιν οὐκ ἔστι βίον ἀκάθαρτον ἔχοντα μὴ περὶ πίστιν σαλεύεσθαι, &c Chryſ. Tom. 5. Or. 55.

Being reſolved not to forſake his luſts, he muſt quit thoſe opinions, which croſs them; ſeeing it expedient that the Goſpel ſhould be falſe, he will be inclinable to think it ſo; thus he ſinketh down, thus he tumbleth himſelf headlong into the gulf of Infidelity.

The cuſtom of ſinning doth alſo by degrees ſo abate, and at length ſo deſtroy the loathſomneſs, the uglineſs, the horrour thereof, doth ſo reconcile it to our minds, yea conciliateth ſuch a friendſhip to it, that we cannot eaſily believe it ſo horrid and baſe a thing as by the Goſpel it is repreſented to us.

ἡ πονηρία φθαρτικὴ τῶν ἀρχῶν, Vid. *Chryſ.* in *Job.* Or. 5. (p. 582.)

Vitious practice doth alſo weaken the judgment, and ſtupify the faculties. So that we cannot clearly apprehend, or judge ſoundly about ſpiritual matters.

The ſame alſo quencheth God's ſpirit, and driveth away his grace, which is requiſite to the production and preſervation of faith in us.

14. In fine, from what ſpirit Infidelity doth proceed we may ſee by the principles, commonly with it eſpouſed, for its ſupport and countenance, by its great Maſters and Patrons; all which do rankly ſavour of baſeneſs, and ill nature.

They do libel and revile mankind as void of all true goodneſs; from the worſt qualities, of which they are conſcious themſelves or can obſerve in others, patching up an odious character of it; thus ſhrowding themſelves under common blame from that which is due to their own wickedneſs; and diſpenſing with that charity and honeſty, which is by God's law required from them toward their neighbour: and having ſo bad an opinion of all men, they conſequently muſt bear ill-will toward them; it not being poſſible to love that, which we do not eſteem.

They allow nothing in man to be immaterial, or immortal; ſo turning him into a beaſt, or into a puppet, a whirlegig of fate or chance.

They aſcribe all actions and events to neceſſity or external impulſe, ſo raſing the grounds of juſtice, and all vertue; that no man may ſeem reſponſible for what he doth, commendable or culpable, amiable or deteſtable.

They explode all natural difference of good and evil; deriding benignity, mercy, pity, gratitude, ingenuity, that is all inſtances of good nature, as childiſh and ſilly diſpoſitions.

All the reliques of God's image in man, which raiſe him above a beaſt, and diſtinguiſh him from a fiend, they ſcorn and expoſe to contempt.

They extoll power as the moſt admirable, and diſparage goodneſs as a pityfull thing; ſo preferring a Devil before an Angel.

They diſcard conſcience, as a bugbear, to fright children and fools; allowing men to compaſs their deſigns by violence, fraud, ſlander, any wrongfull ways; ſo baniſhing all the ſecurities (beſide ſelfiſhneſs and ſlaviſh fear) of government, converſation and commerce; ſo that nothing ſhould hinder a man (if he can do it with advantage to himſelf and probable ſafety) to rebell againſt his Prince, to betray his Country, to abuſe his friend, to cheat any man with whom he dealeth.

Such are the principles (not only avowed in common diſcourſe, but taught and maintained in the writings) of our Infidels; whereby the ſources of it do appear to be a deplorable blindneſs, and deſperate corruption of mind; an extinction of natural light, and extirpation of good nature. Farther,

III. The naughtineſs of Infidelity will appear by conſidering its effects and conſequences; which are plainly a ſpawn of all vices and villainies; a deluge of all miſchiefs, and outrages upon the earth: for faith being removed, together with it all conſcience goeth, no vertue can remain; all ſobriety of mind, all juſtice in dealing, all ſecurity in converſation are packed away; nothing reſteth to encourage men unto any good, or reſtrain them from any evil; all hopes of reward from God, all fears of puniſhment from him being diſcarded. No principle, or rule of practice is left, beſide brutiſh ſenſuality, fond ſelf-love, private intereſt, in their higheſt pitch, without any bound or curb; which therefore will diſpoſe men to do nothing but to prey on each other, with all cruel violence, and baſe treachery. Every man thence will be a God to himſelf, a Fiend to each other; ſo that neceſſarily the world will thence be turned into a *Chaos* and a Hell, full of iniquity and impurity, of ſpite and rage, of miſery and torment. It depriveth each man of all hope from providence, all comfort and ſupport in affliction, of all ſatisfaction in conſcience; of all the good things which faith doth yield.

The conſideration of which numberleſs and unſpeakable miſchiefs hath engaged Stateſmen in every Common-wealth to ſupport ſome kind of faith, as needfull to the maintenance of publick order, of traffick, of peace among men.

It would ſuffice to perſuade an Infidel, that hath a ſcrap of wit (for his own intereſt, ſafety and pleaſure) to cheriſh faith in others, and wiſh all men beſide himſelf endued with it.

It in reaſon obligeth all men to deteſt Atheiſtical ſupplanters of faith, as deſperate enemies to mankind, enemies to government, deſtructive of common ſociety; eſpecially conſidering that of all religions that ever were, or can be, the Chriſtian doth moſt conduce to the benefit of publick ſociety; injoyning all vertues uſefull to preſerve it in a quiet and flouriſhing ſtate, teaching Loyalty under pain of damnation.

I paſs by, that *without faith no man can pleaſe God*; that Infidelity doth expoſe men to his wrath, and ſevereſt vengeance; that it depriveth of all joy and happineſs; ſeeing Infidels will not grant ſuch effects to follow their ſin, but will reject the ſuppoſition of them as precarious, and fictitious. Heb. 11. 6.

To conclude therefore the point, it is from what we have ſaid, ſufficiently manifeſt, that Infidelity is a very ſinfull diſtemper, as being in its nature ſo bad, being the daughter of ſo bad cauſes; the ſiſter of ſo bad adjuncts, the mother of ſo bad effects.

But this you will ſay is an improper ſubject: for is there any ſuch thing as Infidelity in *Chriſtendom*; are we not all Chriſtians, all believers, all baptized into the faith, and profeſſors of it? do we not every day repeat the *Creed*, or at leaſt ſay *Amen* thereto? do we not partake of the holy Myſteries, ſealing this profeſſion? what do you take us for? for *Pagans*? this is a ſubject to be treated of in *Turkey*, or *in partibus infidelium*. This may be ſaid; but if we conſider better, we ſhall find ground more than enough for ſuch diſcourſe; and that Infidelity hath a larger territory than we ſuppoſe: for (to paſs over the ſwarms of Atheiſtical apoſtates, which ſo openly abound, denying or queſtioning our Religion) many Infidels do lurk under the mask of Chriſtian profeſſion. It is not the name of Chriſtian, or the badges of our Religion that make a Chriſtian; no more than a Cowle doth make a Monk, or the Beard a Philoſopher: there may be a Creed in the mouth, where there is no faith in the heart, and a Croſs impreſſed on the forehead of an Infidel; *with the heart man believeth to righteouſneſs: Shew me thy faith by thy works*, ſaith S. *James*: if no works be ſhewed, no faith is to be granted, Rom. 10. 8. Jam. 2. 18.

as where no fruit, there no root, or a dead root, which in effect and moral eſteem is none at all.

Is he not an Infidel, who denieth God? ſuch a *renegado* is every one that liveth profanely, as S. *Paul* telleth us. Tit. 1. 16. And have we not many ſuch *renegado's?* if not, what meaneth that monſtrous diſſoluteneſs of life, that horrid profaneneſs of diſcourſe, that ſtrange neglect of God's ſervice, a deſolation of God's law? where ſuch luxury, ſuch lewdneſs, ſuch avarice, ſuch uncharitableneſs, ſuch univerſal carnality doth reign, can faith be there? can a man believe there is a God, and ſo affront him? can he believe that Chriſt reigneth in heaven, and ſo deſpiſe his laws? can a man believe a judgment to come, and ſo little regard his life, a heaven and ſo little ſeek it, a hell and ſo little ſhun it? --- Faith therefore is not ſo rife, Infidelity is more common than we may take it to be: Every ſin hath a ſpice of it, ſome ſins ſmell rankly of it.

To it are attributed all the rebellions of the *Iſraelites*, which are the types of all Chriſtian profeſſors, who ſeem travellers in this earthly wilderneſs toward the heavenly *Canaan*; and to it all the enormities of ſin, and overflowings of iniquity may be aſcribed.

I ſhould proceed to urge the Precept, that we *take heed thereof*; but the time will not allow me to do it: I ſhall only ſuggeſt to your Meditation the heads of things.

It is Infidelity, that maketh men covetous, uncharitable, diſcontent, puſillanimous, impatient.

Becauſe men believe not providence, therefore they do ſo greedily ſcrape, and hoard.

They do not believe any reward for charity, therefore they will part with nothing.

They do not hope for ſuccour from God, therefore are they diſcontent, and impatient.

They have nothing to raiſe their ſpirits, therefore are they abject.

Infidelity did cauſe the Devils Apoſtaſie.

Infidelity did baniſh Man from Paradiſe (truſting to the Devil, and diſtruſting God's word.)

Infidelity (diſregarding the warnings and threats of God) did bring the deluge on the World.

Heb 3. 19. 4. 6, &c. Infidelity did keep the *Iſraelites* from entring into *Canaan*, the type of Heaven; as the Apoſtle to the *Hebrews* doth inſiſt.

Infidelity indeed is the root of all ſin, for did men heartily believe the promiſes to obedience, and the threats to diſobedience, they could hardly be ſo unreaſonable as to forfeit the one, or incurr the other: did they believe that the Omnipotent, All-wiſe, Moſt juſt and ſevere God did command and require ſuch a practice, they could hardly dare to omit or tranſgreſs.

Let it therefore ſuffice to have declared the evil of Infidelity, which alone is ſufficient inducement to avoid it.

I Believe, &c.

SERMON II.

OF THE Vertue and Reaſonableneſs OF FAITH.

2 PET. 1. 1.

------ *to them that have obtained like pretious faith with us.*

THe Holy Scripture recommendeth Faith (that is, a hearty and firm perſuaſion concerning the principal doctrines of our Religion, from divine revelation taught by our Lord and his Apoſtles) as a moſt *pretious*, and *honourable* practice; as a vertue of the firſt magnitude, very commendable in it ſelf, † very acceptable to God, very beneficial to us; having moſt excellent fruits growing from it, moſt noble privileges annexed to it, moſt ample rewards aſſigned for it.

1 Pet. 1. 7.
† Heb. 11. 6.
Joh. 16. 27.

It is in a ſpecial manner commanded, and obedience to that command is reckoned a prime inſtance of piety: *This is his commandment, that we ſhould believe*; *this is the work of God, that ye believe on him, whom he hath ſent.*

1 Joh. 3. 23.
Joh. 6. 29.

It is the root of our ſpiritual life; for *He that cometh to God muſt believe*; and, *add to your faith vertue*, ſaith S. *Peter*, ſuppoſing faith to precede other vertues.

Heb. 11. 6.
2 Pet. 1. 5.

It is the principal conduit of divine grace: for

By it we are regenerated, and become the Sons of God; *Ye all* (ſaith S. *Paul*) *are the ſons of God by faith in Chriſt Jeſus.*

Gal. 3. 26.
Joh. 1. 12.

By it we *abide in God*, and do *poſſeſs* him, ſaith S. *John.*

1 Joh. 2. 24.
2 Joh. 9.

By it *Chriſt dwelleth in us*, ſaith S. *Paul.*

Eph. 3. 17.

By it we obtain God's Spirit: *did ye* (ſaith Saint *Paul*) *receive the ſpirit by the works of the law, or by the hearing of faith?*

Gal. 3. 2, 14. Eph. 1. 13. Act. 2. 38. 5. 32. Joh. 7. 38.

By it we are juſtified, or acquitted from guilt, and condemnation for ſin: for, *Being juſtified by faith we have peace with God.*

Rom. 3. 25. 5. 1. 10. 10. Act. 26. 18. 10. 43.

By

Act. 15. 9.
1 Pet. 1. 22.

By it our *hearts are purged* (ſaith S. *Paul*) *our ſouls are purified*, ſaith S. *Peter*.

Joh. 8. 31.

By it we are freed from the dominion of ſin; according to that of our Saviour; *If ye abide in my word,— ye ſhall know the truth, and the truth ſhall ſet you free.*

Eph. 3. 12.
Heb. 10. 22.

It procureth freedom of acceſs to God — *we have* (ſaith S. *Paul*) *boldneſs and acceſs with confidence by the faith of him.*

Eph. 6. 16.
1 Pet. 5. 9.
1 Joh. 5. 5.
1 Tim. 1. 19.
3. 9. 1. 5.

It is the *ſhield*, whereby we *reſiſt* temptations; and the weapon, whereby we *overcome the world.*

Eph. 2. 8. Rom. 10. 10. Rom. 8. 24. 1. 16. Heb. 10. 34. 1 Pet. 1. 9. Luk. 8. 12. Act. 16. 30, 31. 2 Theſ. 2. 10.

In fine, it is that, which being *retained in a good conſcience*, and maintained by vertuous practice, doth keep us in a ſtate of ſalvation, and will aſſuredly convey us into eternal life and felicity; for, *by grace we are ſaved, through faith.*

Πίστιν —— ἣν διαβάλλουσι, κενὴν καὶ βάρβαρον νομίζοντες Ἕλληνες, Clem. *Str.* 2. (p. 265.)

Pagani nobis objicere ſolent, quòd religio noſtra, quia quaſi rationibus deficit, in ſolâ credendi perſuaſione conſiſtat. Ruff. *in Symb.*

Ἀδίκημα καὶ δικαιοπράγημα ὥρισται τῷ ἑκουσίῳ καὶ ἀκουσίῳ, Ariſt. *Eth.* 5. 8. 3. 1.

That faith ſhould be thus highly dignified, hath always appeared ſtrange to the Adverſaries of our Religion; and hath ſuggeſted to them matter of obloquy againſt it; they could not apprehend why we ſhould be commanded, or how we can be obliged to believe; as if it were an arbitrary thing, depending on our free choice, and not rather did naturally follow the repreſentation of objects to our mind: they would not allow, that an act of our underſtanding, hardly voluntary, as being extorted by force of arguments, ſhould deſerve ſuch reputation, and ſuch recompences; for if (argued they) a doctrine be propounded with evident and cogent reaſon, what vertue is there in believing it, ſeeing a man in that caſe cannot avoid believing, is therein merely paſſive, and by irreſiſtible force ſubdued? if it be propounded without ſuch reaſon, what fault can it be to refuſe aſſent, or to ſuſpend his opinion about it? can a wiſe man then do otherwiſe? is it not in ſuch a caſe ſimplicity, or fond credulity to yield aſſent; yea is it not deceit or hypocriſie to pretend the doing ſo? may not juſtly then all the blame be charged rather on the incredibility of the doctrine, or the infirmity of reaſons enforcing it, than on the incredulity of the perſon, who doth not admit it? whence no Philoſophers ever did impoſe ſuch a Precept, or did aſſign to Faith a place among the Vertues.

Prov. 14. 15.

To clear this matter, and to vindicate our Religion from ſuch miſpriſions; and that we may be engaged to prize and cheriſh it, I ſhall endeavour to declare, that Chriſtian Faith doth worthily deſerve all the commendations, and the advantages granted thereto; this I ſhall do by conſidering its nature and ingredients, its riſe and cauſes, its efficacy and conſequences.

Πίστις τῆς εἰς τὸν θεὸν γνώσεως παρασκευαστική. Chryſ. *T.* 5. *Or.* 55.

I. As to its Nature; it doth involve knowledge, knowledge of moſt worthy and important truths, knowledge peculiar and not otherwiſe attainable, knowledge in way of great evidence and aſſurance.

Ἀλήθεια δὴ πάντων μὲν ἀγαθῶν θεοῖς ἡγεῖται, πάντων δὲ ἀνθρώποις. Plat. *de Leg.* 5. (*p.* 841.) *de Rep.* 6. (*p.* 675.)

Pſ. 119. 142, 151.
Joh. 1. 7. 3. 19.
Pſ. 119. 105.

1. Truth is the natural food of our ſoul, toward which it hath a greedy appetite, which it taſteth with delicious complacency, which being taken in and digeſted by it doth render it luſty, plump and active: truth is the ſpecial ornament of our mind, decking it with a gracefull and pleaſant luſtre; truth is the proper wealth of reaſon, whereof having acquired a good ſtock, it appeareth rich, proſperous, and mighty: what light is without, that is truth within, ſhi-

ning on our inward world, illuſtrating, quickning, and comforting all things there, exciting all our faculties to action, and guiding them in it. All knowledge therefore, which is the poſſeſſion of truth, is much eſteemed; even that, which reſpecteth objects mean, and little, concerning us (ſuch as humane Sciences are converſant about; natural appearances, hiſtorical events, the properties, proportions and powers of figure, of motion, of corporeal force) doth bear a good price, as perfective of rational nature, enriching, adorning, invigorating our mind; whence *Ariſtotle* doubteth not upon all thoſe habitual endowments, which ſo accompliſh our underſtanding, to beſtow the name of Vertues; that with him being the *Vertue of each thing, which any-wiſe perfecteth it, and diſpoſeth it for action ſuitable to its nature.* And if ignorance, errour, doubt are defects, deformities, infirmities of our ſoul, then the knowledge, which removeth them, doth imply the perfection, beauty and vigour thereof. Faith therefore as implying knowledge is valuable.

Πᾶσα ἀρετὴ οὗ ἂν ᾖ ἀρετὴ, αὐτό τε εὖ ἔχον ἀποτελεῖ, ϗ τὸ ἔργον αὐτοῦ εὖ ἀποδίδωσι, Ariſt. *Eth.* 2. 6.

2. But it is much more ſo, in regard to the quality of its objects, which are the moſt worthy that can be, and moſt uſefull for us to know; the knowledge whereof doth indeed advance our ſoul into a better ſtate, doth ennoble, enrich and imbelliſh our nature; doth raiſe us to a nearer reſemblance with God, and participation of his wiſdom; doth infuſe pureſt delight, and ſatisfaction into our hearts: doth qualifie and direct us unto practice, moſt conducible to our welfare; 'tis a knowledge, *enlightning the eyes, converting the ſoul, rejoycing the heart; ſweeter than honey, and the honey-comb; more pretious than rubies;* which *giveth to* our head an *ornament of grace,* and *a crown of glory.* For,

Pſ. 19. 7, 8, 9, 10. (Pſ. 119. 103, 111.) Prov. 3. 15. 4. 9.

Thereby we underſtand the nature, or the principal attributes of God, of whom only the Chriſtian doctrine doth afford a completely [illegible]e and worthy character, directive of our eſteem, our worſhip, our obedience, our imitation of him; whereby our demeanour toward him may become him, and pleaſe him.

By it we are fully acquainted with the will and intentions of God, relating both to our duty and our recompence; what he requireth from us, and what he deſigneth for us; upon what terms he will proceed with us in way of grace, of mercy, of juſtice.

By it we are informed concerning our ſelves, what our frame is, whence our original, to what ends we are deſigned, wherein our felicity doth conſiſt, and how it is attainable.

It enableth us rightly to diſtinguiſh between good and bad, right and wrong; what is worthy of us, and pleaſing to God, what miſbecoming us and offenſive to him; both abſolutely and comparatively, according to the degrees of each caſe reſpectively.

It preſcribeth us an exact rule of life, comprizing all our duties toward God, our neighbour, our ſelves; to obſerve which will be moſt decent, and exceedingly profitable to us.

It teacheth us from what principles, and upon what grounds we ſhould act, that our practice ſhould be truly good, and laudable.

It propoſeth the moſt valid inducements to vertue, tendring the favour of God and eternal bliſs in reward thereof, menacing divine wrath, and endleſs woe, upon its neglect.

It diſcovereth the ſpecial aids diſpenſed to us for the ſupport of our weakneſs againſt all temptations and diſcouragements incident to us through the courſe of our life.

The knowledge of theſe things is plainly the top of all knowledge, whereof we are capable; not conſiſting in barren notion, not gratifying idle curioſity, not ſerving trivial purpoſes, but really bettering our ſouls, producing moſt goodly and wholeſome fruits, tending to ends moſt noble and worthy, this indeed is the higheſt Philoſophy; the true culture, and medicine of our ſoul; the true guide of life, and miſtriſs of action; the mother of all vertues; the beſt invention of God, and rareſt gift of heaven to men; for theſe commendations, by *Pagan* Sages aſcribed to their Philoſophy, do in truth ſolely belong to that knowledge, which by faith we do poſſeſs: their Philoſophy could not reach ſuch truths; it could not ſo much as aim at ſome of them; it did but weakly attempt at any: It did indeed pretend to the knowledge of divine and humane things (this being its definition, current among them) but it had no competent means of attaining either in any conſiderable meaſure; for divine things (the nature of him, who *dwelleth in light which no man can approach unto*; the intentions of him, who *worketh all things after the counſel of his will*; the *ways of him, which are more diſcoſted from our ways, than heaven from earth*; the *depths of God, which none but his own ſpirit can ſearch out* or diſcover) do lie beyond the ſphere of natural light, and inquiſition of our reaſon: and as for humane things, the chief of them have ſuch a connexion with divine things, that who were ignorant of the one, could no wiſe deſcry the other; wherefore thoſe candidates of knowledge, notwithſtanding their lofty pretences, were fain to reſt in a low form, employing their ſtudies on inferiour things, *the obſcurity of nature, the ſubtilty of diſcourſe,* and *moral precepts of life*; ſuch precepts, as their glimmering light, and common experience did ſuggeſt; for even in points of common morality and prudence humane wit can but fumble, as by the great claſhing and jangling about them, is very notorious.

Cultura animi, Cic. *Tuſc.* 1. *Medicina animi, Tuſc.* 3. *O vitæ Philoſophia dux, &c. Tuſc.* 5. *de Leg.* 1. *de Fin.* 3. *Nec ullum arbitror, ut apud Platonem eſt, majus aut melius à Diis datum munus homini. Acad.* 1. *Tuſ.* 1.

Omnis optimarum rerum cognitio, atq; in iis exercitatio Philoſophia nominatur. de Orat. 3.

Οὐκ ἐχέγγυοι διδάσκαλοι περὶ θεοῦ λέγοντες ἄνθρωποι καθὸ ἄνθρωποι, &c. Cl. Alex. *Str.* 6. (*p.* 501.)

1 Tim. 6. 16.
Eph. 1. 11.
Iſ. 55. 9.
1 Cor. 2. 10, 11.

Philoſophia in tres partes diſtributa eſt, in naturæ obſcuritatem, in diſſerendi ſubtilitatem, in vitam atque mores. Cic. *de Orat.* 1.

3. Faith alſo hath this excellent advantage, that it endueth us with ſuch knowledge in a very clear, and ſure way; comparable to that whereby the Theoremes of any Science are known; it not being grounded on any ſlippery deduction of reaſon, nor on ſlender conjectures of fancy, nor on muſty traditions, or popular rumours; but upon the infallible teſtimony of God, conveyed unto us by powerfull evidence, ſtriking all capacities, apt with equal influence to enlighten the ſimple, and to convince the wiſe. For want of this all humane wiſdom was ſo blind and lame; ſo various, ſo uncertain; nothing but confuſion, unſettlement, and diſſatisfaction ariſing from mere ratiocination; which being deſtitute of light and aid from heaven, doth ever grope in the dark, doth rove after ſhadows of truth, is bewildred in mazes of intricacy, wherein things lie involved; whence all Philoſophy did conſiſt in faint gueſſes, plauſible diſcourſes, and endleſs diſputes about matters of higheſt conſequence, ſuch as the original of the world, the adminiſtration of humane things, the nature and ſubſiſtence of our ſoul, the way to happineſs; none being able about ſuch points to conclude with reſolution, or to aſſert with confidence; ſo that in effect all the Philoſophers might be ranged under one great Sect of *Scepticks*, or

Act. 17. 27, 30.
Ὁ μὴ ἐκ πίστεως βοηθούμενος, ἀλλ' οἴκοθεν ἐπὶ τὸν λόγον ἐρχόμενος, ταῖς ἀνθρωπίναις παρασκευαῖς πρὸς τὴν κατάληψιν τῆς ἀληθείας

or *ſeekers*, the moſt adviſed, and beſt diſpoſed among them, in reſult of their moſt diligent ſpeculations, appearing very doubtfull. *

θαῤῥῶν, ψεύσης ὅτι, παρὰ πολὺ τῆς ἀληθείας ἐκπίπτων. Baſ. *in* Iſ. 15. Ὅλως γὰρ ἡ ἄνευ πίστεως ἐπὶ τὸ λαλεῖν ἐρχομένη ψυχὴ διακενῆς ληρήσει. *Ibid.*

Hanc ego perfectam Philoſophiam ſemper judicavi, quæ de maximis quæſtionibus copiosè poſſit, ornateq; dicere. Cic. *Tuſc.*

5 *Vid. in* M Ant. *Comm. p.* 143. Chryſ. *in* Joh. Or. 63. * Οὐδὲν γὰρ οὕτω ποιεῖ σκοτόδινον ὡς ἀνθρώπινος λογισμὸς, ἀπὸ τῆς γῆς πάντα φθεγγόμενος, καὶ μὴ ἀνεχόμενος φωτίζεσθαι ἄνωθεν, &c. Chryſ *in* Joh. *Or.* 25.

But we have (as S. *Peter* ſaith) βεβαιότερον λόγον, *a more ſure word of prophecy, whereunto we do well to give heed, as unto a lamp ſhining in a dark place*, guiding us in the obſcurities and uncertainties of life; we have *a hope, as an anchor of the ſoul both ſure and ſtable*; which ſtayeth and ſetleth our mind, being toſt with winds and waves of uncertain cogitations, ſuggeſted by different appearances of things.

2 Pet. 1. 19.

Heb. 6. 19. Τὴν ψυχὴν τὴν ἡμετέραν σεσαλευμένην, καὶ περιφερομένην ὑπὸ τῆς τῶν λογισμῶν ἀσθενείας, &c. Chryſ. *Tom.* 5. *Orat.* 55.

Hence (as S. *Chryſoſtome* is wont to inſiſt) by virtue of faith ruſtick and mechanick Idiots do in true knowledge ſurpaſs the moſt refined wits, and Children prove wiſer than old Philoſophers; an Idiot can tell us that, which a learned Infidel doth not know; a Child can aſſure us that, wherein a deep Philoſopher is not reſolved: for ask a Boore, ask a boy educated in our religion, who made him, he will tell you God Almighty, which is more than *Ariſtotle*, or *Democritus* would have told; demand of him why he was made, he will anſwer you, to ſerve and glorifie his Maker; and hardly would *Pythagoras* or *Plato* have replyed ſo wiſely; examine him concerning his ſoul, he will aver, that it is immortal, that it ſhall undergo a judgment after this life, that accordingly it ſhall abide in a ſtate of bliſs or miſery everlaſting; about which points neither *Socrates* nor *Seneca* could aſſure any thing: enquire of him how things are upheld, how governed and ordered, he preſently will reply, by the powerfull hand and wiſe providence of God; whereas among Philoſophers one would aſcribe all events to the current of fate, another to the tides of fortune; one to blind influences of Stars, another to a confuſed jumble of Atoms: poſe him about the main points of morality and duty; and he will in few words better inform you, than *Cicero*, or *Epictetus*, or *Ariſtotle*, or *Plutarch* in their large Tracts, and voluminous diſcourſes about matters of that nature.

Τίς οὐκ ἂν αὐτόθεν μάθοι τὴν τοῦ Χριστοῦ δύναμιν, ἢ τοὺς ἀγραμμάτους καὶ ἰδιώτας τῶν μέγα ἐπὶ σοφίᾳ κομπαζόντων τοσούτῳ σοφωτέρους ἀπέδειξεν, ὅσῳ τῶν μικρῶν παιδίων τοὺς ἔμφρονας ἄνδρας ὑπερέχοντας ἐστὶν ἰδεῖν, &c. Chryſ. ἀνδρ. 19.

Chryſ. T. 6. Or. 61. (pag. 633.)

So real a property it is of God's law *to give ſubtilty to the ſimple, to the young man knowledge and diſcretion*; ſo true it is, that our Lord affirmeth of himſelf, *I came a light into the world, that he who believeth in me, may not abide in darkneſs*; ſo juſtly doth S. *Paul* affirm concerning divine revelation, that *it is able to make a man wiſe to ſalvation, through faith, which is in Chriſt Jeſus*; being *profitable for doctrine, for reproof, for correction, for instruction in righteouſneſs, that the man of God may be perfect, thoroughly furniſhed unto all good works.* This is that high-way of holineſs of which the Prophet ſaith — *the way-faring men, though fools, ſhall not err therein.* Thus is faith in its nature honourable.

Prov. 1. 4. Pſ. 19. 7. Pſ. 119. 9, 100, 130. Joh. 12. 46. 8. 12.

2 Tit. 3. 15, 16, 17.

Iſ. 35. 8.

II. It hath alſo divers ingredients, or inſeparable adjuncts, which it doth imply, rendring it commendable and acceptable to God. As

1. Faith implyeth a good uſe of reaſon. This is that which commendeth any vertue, that a man acting after it, doth act wiſely, in conformity

formity to the frame and deſign of his nature, or like a rational creature; uſing his beſt faculties in the beſt manner, and in their proper operations toward the end intended by the all-wiſe Creatour: this is that, upon which all diſpenſation of juſtice is founded, a man being accomptable for the uſe of his reaſon, ſo as to deſerve reward for the right management, and puniſhment for the miſuſe thereof; this is that conſequently, whereon God ſo often declareth himſelf to ground his judgment; ſo that in effect he will juſtifie men for being wiſe, and condemn them as guilty of folly; whence in the holy Style wiſdom, and vertue or piety, are terms equivalent; and a fool doth ſignifie the ſame with a vitious, or impious perſon. And if ever a man deſerveth commendation for well uſing his reaſon, it is then, when upon mature deliberation he doth embrace the Chriſtian doctrine; for ſo doing is a moſt rational act, arguing the perſon to be ſagacious, conſiderate and judicious; one, who doth carefully enquire into things, doth ſeriouſly weigh the caſe, doth judge ſoundly about it.

Πᾶν τὸ παρὰ τὸν λόγον τὸν ὀρθὸν, τοῦτο ἁμάρτημα ἐστι, &c. Clem. Alex. *Pæd.* 1. 13.

Deut. 4. 6. 32. 29.
Pſ. 111. 10.
Job 28. 28.
Prov. 1. 7, 9, 10.

It was a foul aſperſion caſt upon our Religion by its ancient oppoſers, that it did require ψιλὴν καὶ ἄλογον πίστιν, *a mere belief, void of reaſon:* challenging aſſent to its doctrines without any trial or proof; this ſuggeſtion, if true, were I confeſs, a mighty prejudice againſt it, and no man indeed juſtly could be obliged to admit it upon ſuch terms; but it is really a groſs calumny; ſuch a proceeding being diſclaimed by the teachers and advocates of our Religion, being repugnant to the nature, and tenour thereof; being prejudicial to its intereſt and deſign; being contrary to its uſe, and practice. Never any Religion was indeed ſo little liable to the cenſure of obtruding it ſelf on mens credulity, none ever ſo freely expoſed it ſelf to a fair trial at the bar of reaſon; none ever ſo earneſtly invited men to ſcann and ſift its pretences; yea provoked them for its ſake and their own, upon moſt important conſiderations (at the peril of their ſouls, as they tendered their own beſt advantage) to a fair, diſcreet, carefull examination thereof. Other Religions have for their juſtification inſiſted upon the examples of Anceſtours, cuſtom and preſcription of times, large extent and prevalence among crews of people, eſtabliſhment by civil laws, and countenance of ſecular powers (arguments extrinſecal, and of ſmall validity in any caſe) declining all other teſt and verdict of reaſon: But our Religion confideth in its ſelf, and the pure merit of its cauſe; and therefore warneth men, in a caſe of ſuch moment, laying aſide all prejudice, to employ their beſt underſtandings on an induſtrious and impartial ſearch of the truth; referring the deciſion and reſult, ſo far as concerneth each particular man, to the verdict of that reaſon and conſcience, with which God, in order to ſuch purpoſes, hath endued every perſon.

Μὴ ἐξέταζε, ἀλλὰ πίστευσον, Orig. *in* Celſ. (*p.* 8. 4.)

Πίστευσον, εἰ σωθῆναι θέλεις, ἢ ἄπιθι. *Id. in* Celſ. 6. (*p.* 282.)

Ὁ ταῦτα πιστεύσας οὐχ ἁπλῶς οὐδὲ ἀλόγως, ἀλλὰ κρίσει καὶ πληροφορίᾳ χάρισμα εἴληφεν ἐκ θεοῦ. *Conſt. Apoſt.* 8. 1.

Δέχεσθε, φησιν, ἁπλῶς τὰ λεγόμενα, καὶ μηδεὶς ἐξεταζέτω τί πρέπον ἐν αὐτοῖς καὶ τί ἀπρεπές· καὶ πίστιν ὀνομάζει τὴν ἀβασάνιστον ἐπὶ τοῖς ἀφάτοις καὶ ἀναποδείκτοις ἐπὶ βλάβῃ συγκατάθεσιν. Athan. *Tom.* 2. *p.* 325. *de* Arianis.

Εὐγνώμων ἐξέτασις, Orig.

Lact. 2. 6.

Lact. 2. 7.

It indeed ordinarily doth refuſe a ſudden and precipitate aſſent, admitting no man, capable of judging and chuſing for himſelf, to the participation of it, or to the name and privileges of a worthy believer, untill after a competent time and opportunities of inſtruction, he can approve himſelf to underſtand it well, and doth avow himſelf to be cordially perſuaded of its truth.

Such is its method, and it hath not any need of other; God having provided and exhibited arguments abundantly ſufficient to convince any man of its truth, who is not affectedly blind and ſtupid, or wantonly ſlothfull and careleſs; or frowardly ſtiff and obſtinate.

What indeed better arguments (conſidering the nature of the objects, which faith reſpecteth, being things ſpiritual and inviſible; conſidering alſo the capacities of perſons concerned, being all ſorts of people, wiſe and ſimple, learned and rude) could we have, or could we need, than the conſpicuous excellency, and uſefulneſs of the doctrine, approving it ſelf to the mind, and confirming it ſelf by palpable experience of moſt happy fruits, ſpringing from a practice conformable thereto? than its exact correſpondence to manifold ancient preſignifications and predictions concerning it; than ſpecial atteſtations of God thereto not only by audible voices, and viſible apparitions from heaven, but alſo by innumerable miraculous works; than the concurrence of divine providence in ſtrange methods to the propagation and maintenance of it; than the bleſſings and conſolations, attending a faithfull obſervance of it? what ſubtilty of diſcourſe, what charm of eloquence could ſerve to evince and impreſs the great truths concerning the attributes, providence, will, commands and promiſes of God; concerning the immortal ſubſiſtence of our ſoul, the future judgment, the everlaſting rewards hereafter, with ſuch evidence and ſuch force, to the common and vulgar reaſon, or indeed to any reaſon of man, as do theſe plain arguments, needing no reach of wit, or depth of judgment to ſound their meaning, or feel their ſtrength?

1 Pet. 1. 10.
Heb. 2. 4.
Act. 4. 33.
19. 20.
Joh. 7. 17. Act. 5. 32.

Τί ἀναγκαστικώτερον εἰς συγκατάθεσιν, εἰπέ μοι, προτάσεων πλοκαὶ τὸ συμπέρασμα ἀκόλουθον ἑαυτοῖς ἐφελκόμεναι, ἢ θαῦμα τοσοῦτον ἐναργῶς ὁρώμενον, πᾶσαν ἀνθρώπου δύναμιν ὑπερβαῖνον Baſ. in Pſ. 115.

But if any man be too wiſe to be pleaſed with ſuch downright and eaſie ways of conviction, reaſon it ſelf, well followed would lead him hither, and ſerve to produce faith in him, for that there is a God, reaſon from obſervation of appearances in nature and providence will collect; that goodneſs is one of his principal attributes, reaſon from the ſame grounds will inferr; that God hath an eſpecial regard to men will thence alſo become notorious; that conſequently God will vouchſafe his guidance to men in their way toward happineſs, will appear reaſonable to conceive; that God hath not done this in any other way, reaſon comparing and weighing things, will eaſily diſcern; that Chriſtian doctrine may fairly pretend thereto, reaſon ſoon will admit; ſo hath reaſon led us to the door of faith, and being arrived thither, will (if our will be not averſe) eaſily find entrance.

Hence God doth not only allow, but enjoyn us to uſe our beſt reaſon in judging of this doctrine, whether it be from him, and worthy of our acceptance; he doth not bid us to retire into the dark, to ſhut our eyes, or to wink, when we receive it; but chargeth us to go into the cleareſt light; to open our eyes wide, to view it thoroughly with our beſt ſenſes, and ſharpeſt attention, before we do yield our conſent and approbation to it; His precepts are, that *we examine all things, and hold faſt that which is good*; that we *believe not every ſpirit* (or revelation pretended), but *try the ſpirits, whether they be of God*; that we ſtand on our guard, and *take heed that no man deceive us*; that we *be not fools*, nor *children in underſtanding*; but *wiſe*, and *perfect men*; that we *compare things different*, and *try what is well pleaſing to God*; that we be *always ready with meekneſs and modeſty to render unto every man demanding it an account of the hope in us.*

Joh. 3. 21.
1 Pet. 2. 9.
Act. 26. 18.
1 Theſ. 5. 21.
1 Joh. 4. 1.
Matt. 24. 4.
Eph. 5. 6.
Eph. 5. 15, 17.
1 Cor. 14. 20.
Eph. 5. 10.
Rom. 12. 2.
1 Cor. 10. 15.
Rom. 1. 18.
Phil. 1. 10. 1 Pet. 3. 15.

He therefore doth expoſtulate with men for their dulneſs, their in- Luk. 24. 45. cogitancy, their ſluggiſhneſs, their folly, as the cauſes of their unbelief; declaring that in reſpect to ſuch defaults, wilfully incurred, he Joh. 12. 48. will proceed to condemn it; *He* (ſaith our Lord) *that rejecteth me, and receiveth not my words, hath one that judgeth him; the word, that I* Joh. 10. 37. *have ſpoken, the ſame ſhall judge him in the laſt day*; and, *If I do not* Joh. 15. 22, 24. *the works of my Father, believe me not*; *If I had not come and ſpoken unto them — If I had not done among them the works, which no other man did, they had not had ſin:* Our Lord we ſee did not urge his bare authority, or exact a faith without ground; but he claimeth it as due upon two moſt rational accounts; his convincing diſcourſes, and his Joh. 7. 46. 3. 2. unparallel'd works; which from any well adviſed and well diſpoſed perſon could not but win belief, that he was *a teacher ſent from God.*

Indeed, if we ſeriouſly do weigh the caſe, we ſhall find, that to require faith without reaſon, is to demand an impoſſibility; for faith is an effect of perſuaſion, and perſuaſion is nothing elſe but the application of ſome reaſon to the mind, apt to draw forth its aſſent; no man therefore can believe he knoweth not what or why; he that truly believeth, muſt apprehend the propoſition, and he muſt diſcern its connexion with ſome principle of truth, which as more notorious to him he before doth admit; otherwiſe he doth only pretend to believe, out of ſome deſign, or from affection to ſome party; his faith is not ſo much really faith, as hypocriſie, craft, fondneſs, or faction.

God therefore neither doth nor can enjoyn us faith without reaſon; but therefore doth require it, as matter of duty, from us, becauſe he hath furniſhed ſufficient reaſon to perſuade us; And having made his doctrine 1 Tim. 1. 15. credible, *(a faithfull (or credible) word, and worthy of all acceptation.)* having given us reaſon chiefly to be employed in ſuch matters, as he juſtly may claim our aſſent, ſo he will take well our ready ſurrendry of it to him, as an act of reaſon, and wiſdom becoming us.

To yield unto reaſon fairly propoſed and proved is in any caſe a laudable quality, ſignifying that a man hath his reaſon to purpoſe, that he is guided and governed thereby, not by humour or fancy; qualifying him for converſation and buſineſs, for which nothing rendreth a man more unfit than humorous incredulity, or obſtinacy againſt reaſon; It is eſpecially commendable in theſe caſes, concerning our better part, and final ſtate, arguing a man to be ſober and adviſed, affording regard to things beſt deſerving it, employing his conſideration in due place, being faithfull and juſt to himſelf, in attending to his main concernments.

2. Faith implyeth a complyance with the providence and grace of God; with his providence framing the œconomy of things to be believed, diſcovering it to the world by ſpecial revelation, furniſhing motives apt to work faith, diſpenſing opportunities of knowledge leading thereto; with his grace operating in our ſouls, by illuſtration of our minds to diſcern, attraction of our wills to embrace, inclination of our affections to reliſh and like the heavenly truths exhibited to us.

There is no man to whom means are not adminiſtred, ſufficient to produce in him that meaſure of faith, which is requiſite toward the good management of his life, and his rendring an account for it at God's tribunal; there is no man alſo, to whom ſuch means are afforded, 1 Tim. 2. 4. whom the grace of God (who *deſireth that all men ſhould be ſaved, and come to the knowledge of the truth*) doth not in ſome degree excite to the due improvement of them, but in effect the caſe is varied, becauſe ſome men do embrace thoſe means, and comply with that grace, while others do reject, or neglect them.

Our Lord ſaith, that *every one, who hath heard of the Father, and hath learned, doth come unto him*; but ſome there are, to whom the Father ſpeaketh, yet they *ſtop their ears, and refuſe to hear*; ſome do hear in a ſort, but do not learn, ill prejudices or depraved affections barring inſtruction from their mind; being like thoſe of whom the Apoſtle ſaith, *the word heard did not profit them, being not mingled with faith in thoſe which heard it.*

Joh. 6. 45. Job 33. 16. Zech. 7. 11. Ezek. 3. 11. 2 Tim. 4. 4. Act. 7. 57. Job 33. 14. 21. 14. Heb. 3. 7, 15. Heb. 4. 2.

No man (ſaith our Lord again) *can come unto me except the Father draw him*; but this attraction is not compulſory, we may hold back; we may withſtand it, and not follow.

Joh. 6. 44. Joh 5. 40. Matt. 22. 3. Luke 13. 34.

Faith (ſaith S. *Paul*) *is a gift of God*, and *a favour granted to us*; ὑμῖν ἐχαρίσθη, *to you* (ſaith he) *it hath been graciouſly vouchſafed not only to believe in him, but alſo to ſuffer for him*; and *to you* (ſaith our Lord) *it is given to know the myſteries of the Kingdom of heaven*; but this gift is not always accepted, this favour is not always entertained; God doth not ſo obtrude it on us, but that we may reject, or decline it.

Eph. 2. 8. Phil. 1. 29. (Eph. 1. 17, 18.) Matt. 13. 11.

Faith is *a fruit of God's ſpirit*; but ſuch as will not grow in a bad ſoil, not purged from weeds of corrupt prejudice, of vitious affection, of worldly care; which will not thrive without good care and culture.

Gal. 5. 22. Matt. 16. 17. 1 Cor. 12. 3, 9. 1 Joh. 2. 20. 4. 2.

God inviteth us to believe by the promulgation of his Goſpel, and exhortation of his Miniſters; he declareth abundant reaſon to perſuade us; he repreſenteth to our minds the beauty of Chriſtian truth and vertue; he ſpeaketh from without unto us by manifold arguments, able if we are not very ſtupid to convince us; he ſpeaketh within by ſtrong impreſſions on our conſciences, apt if we are not very ſtubborn to ſubdue us; *Behold*, ſaith he, *I ſtand at the door, and knock; if any man will hear my voice, and will open the door, I will come in unto him*; ſuch is the caſe, God ſtandeth at the door of our heart by the miniſtery of his word, he knocketh at it by the impulſe of his grace; but to hear is the work of our vigilance, to open is an act of our voluntary complyance.

2 Cor. 4. 13. 2 Cor. 5. 20. Apoc. 3. 20.

God (ſaith S. *Paul*,) *who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*; God ſhineth upon us by revelation of his truth, God ſhineth into us by illumination of his ſpirit; the which through the ear doth convey the light of truth unto the heart; but we may by wilfull obſtruction exclude that light, ſhutting the windows of our heart againſt it; we may there quench it by foul affections, we may ſmother it in foggs of evil prejudice; we may diſſipate it by troubleſome cares; we may by affected blindneſs, or drowſie negligence render it indiſcernible, or ineffectual to us; like thoſe, of whom the Apoſtle there ſaith, that *the God of this world had blinded the minds of thoſe which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.*

2 Cor. 4. 6. Eph. 1. 17, 18. 2 Cor. 3. 14. ἐπωρώθη τὰ νοήματα. 2 Cor 4. 4.

A man may ἀπωθεῖσθαι τὸν λόγον, *thruſt away the word*, as it is ſaid of the *Jews*; he may, as others of the ſame ſtamp did, *reſiſt the ſpirit*; he may (as thoſe worldlings in the Goſpel) let the ſeed *fall beſide* him, or not *fall deep* into him, or *fall into thorns*, which may *choke it*; he may *hate the light*, and therefore *not come unto it*; or *rebell againſt it*, as thoſe did in *Job*; he may, as the *Phariſees* did, *defeat the counſels*, and *croſs the deſires of God*.

Act. 13. 46. Act. 7. 51. Matt. 13. 4, &c. Joh. 3. 20. 5. Job 24. 13. Luke 7. 30. Matt. 23. 37.

And as to deal thus with God's word and providence, thus to treat his ſpirit and grace is heinouſly criminal, ſo to uſe them well is very acceptable to God's goodneſs; if we yield due regard to his providence, and an obſequious ear to his word; if we chearfully do accept his gifts, and cloſe with his overtures of mercy; if we concurr with his motions and farther his gracious deſigns, he will take it kindly of us; as therein acting becomingly toward him, and gratifying him in that, wherein he moſt delighteth, which is the procurement of our good.

3. Faith doth imply good opinion of God, and good actions toward him.

Τὸ φυσικὸν οὖν φίλτρον περὶ τὸν κτίσαντα. Orig.

God our parent hath ſtamped on our nature ſome lineaments of himſelf, whereby we reſemble him; he hath implanted in our ſoul ſome roots of piety toward him, into our frame he hath inſerted ſome propenſions to acknowledge him, and to affect him; the which are excited and improved by obſerving the manifeſt footſteps of divine power, wiſdom and goodneſs, which occurr in the works of nature and providence; to preſerve and cheriſh theſe is very commendable; a man thereby keeping the pretious reliques of the divine image from utter defacement, retaining ſomewhat of his primitive worth and integrity; declaring that by ill uſage he hath not quite ſhattered or ſpoiled his beſt faculties and inclinations.

Rom. 8. 7.
1 Cor. 2. 14.

Now that he who believeth hath thus managed himſelf, ſo as to have preſerved in his ſoul thoſe ſeeds of piety, apt to conſpire with the influences of grace drawing to belief, doth appear from hence, that faith doth include an aſſent to divers points, ſo thwarting our carnal ſenſe and guſt, that without a good eſteem of God, and good affection toward him, we hardly could admit them; *the carnal mind* (or brutiſh part within us) being, as S. *Paul* ſaith, *enmity to God*, and *uncapable of ſubmiſſion to his law*; the *ſenſual man being not able to receive the things of God, for they are fooliſhneſs to him*; to balance which repugnance and indiſpoſition, there muſt be ſome good notions and good affections in the mind, diſpoſing it to comply with the revelation of truth, and operation of grace.

Jam. 2. 23.
Rom. 4. 18, 21.
Heb. 11. 19, 11.

There can hardly be any greater inſtance of reſpect and love toward any perſon, than a ready yielding of aſſent to his words, when he doth averr things to our conceit abſurd or incredible; than reſting on his promiſe, when he ſeemeth to offer things impoſſible, or ſtrangely difficult; than imbracing his advice, when he recommendeth things very croſs to our intereſt, humour and pleaſure; whence *Abraham*'s faith (expreſſed in hoping for a Son in his decrepit age, and in offering up that Son, who was ſo dear to him, who was *the heir of promiſe*, the prop of his family and hope) is ſo magnified, as an argument of exceeding reſpect and affection toward God; *Abraham believed God, and it was imputed to him for righteouſneſs, and he was called the friend of God*; it was a great evidence of his friendſhip, that *againſt hope he believed in hope, being fully perſuaded that what God had promiſed, he was able to perform*; and therefore it *was imputed to him for righteouſneſs*; or accepted by God, as a ſignal act of goodneſs, whereby he did teſtifie his immovable opinion concerning the power, fidelity and benignity of God, together with anſwerable good-will toward him.

And many things doth the Chriſtian doctrine propoſe, apt to try ſuch a friendſhip; many a *hard ſaying* doth it aſſert, which a profane mind can hardly ſwallow, or digeſt; there is indeed ſcarce any Article of faith, at which we ſhall not boggle; any matter of duty, which we ſhall not ſtart at, any promiſe of God, whereat we ſhall not ſtagger, if we be not ſeaſoned with favourable apprehenſions and inclinations toward him, who recommendeth them to us, as endued with thoſe attributes, which ſecure their credibility.

That God Almighty ſhould erect this ſtately fabrick of heaven and earth, decked with ſo rich and goodly furniture, with eſpecial regard to Man, ſo puny and mean a creature, whom he foreſaw ſo ready to offend and wrong him; that upon his foul miſdemeanour God ſhould not withdraw his gracious protection and care from him, but thence ſhould take occaſion of deſigning and capacitating him for a ſtate far more happy, than that, whence he had lapſed, making his puniſhment a benefit, and his deſerved death a gate of immortality; That for the redemption of him (continuing in Apoſtaſie, and rebellious enmity) God ſhould pleaſe to ſend down out of his boſom, from the height of glory and bleſſedneſs, his own deareſt Son, to partake the baſeneſs and infirmity of our fleſh, to endure the inconveniences and troubles incident to our condition, to undergo a moſt painful and ignominious death for the expiation of our offences; theſe are myſteries, to which we ſhould not eaſily give credence, did we not conceive God immenſly good and gracious.

That God could not pitch on more compendious and commodious ways of expreſſing his goodneſs and mercy, we hardly ſhould admit; if we did not take him to be tranſcendently wiſe, far beyond our reach, and comprehenſion.

Eph. 3. 8. ἀνεξιχνίαστος πλοῦτος τοῦ Χριστοῦ.

That *Jeſus*, a man in appearance like to our ſelves; of mean parentage, of poor eſtate, who lived as a beggar and a vagrant, who died as a malefactour and a ſlave, in ſemblance forlorn to God and man, ſhould be the Lord of life and glory, the general author of ſalvation, the Judge of all men, the King of all the world, is a point, which cannot but appear very ſtrange, very ſcandalous to minds, not imbued with ſpecial reverence of the divine power and wiſdom.

That God who is ſo perfectly holy, ſo exactly juſt, ſo extremely diſpleaſed with iniquity, ſhould yet bear ſo patiently, and ſo eaſily pardon enormous tranſgreſſions againſt himſelf; that he ſhould accept ſo mean ſervices, and to ſo ſlight performances ſhould diſpenſe ſo precious rewards, who would believe, that is not poſſeſſed with conceptions of his admirable clemency and bounty?

That God one day will raiſe the dead, recollecting our ſcattered duſt, and rearing our diſſolved frame, we ſhould not eaſily grant, had we not a ſtrong opinion of God's power, and that *nothing is too hard for him* to accompliſh.

That to deny our ſelves in all ways, to *hate our own ſouls*, to take up a croſs, to forſake kindred and friends, to quit houſes and lands, *to renounce all that we have*, to reject the profits, the honours, the delights of the world, to cut off our right hands, to pluck out our right eyes, to mortifie our members, and crucifie our fleſh; to be dead to the world; to expoſe our lives unto greateſt dangers, yea to ſacrifice them unto certain loſs, are often things very good, moſt adviſable and eligible, how could we be ever induced to conceive, if we did not take God to be moſt wiſe, who hath preſcribed ſuch duties, moſt faithful who hath engaged to ſatisfie us for the diſcharge of them, moſt able fully to requite us for the pains and damages, which we ſuſtain in ſuch practice?

That the methods of providence ſhould be ſo intricate and unaccountable, that the paſſage to happineſs ſhould be ſo rough, and that to miſery ſo ſmooth; that He who diſpoſeth all things, ſhould to thoſe whom he moſt liketh and loveth diſpenſe temptations, croſſes, diſgraces, all kinds of hardſhip and ſorrow; permitting thoſe whom he diſapproveth and deteſteth, to live without interruption in quiet, ſplendour and jollity; would ſtumble one, who hath not entertained a general aſſurance concerning the wiſdom and equity of God.

Faith therefore in moſt of its chief parts doth imply him that owneth it, to be well conceited, and well affected toward his Maker; thereby avowing his moſt glorious perfections, the which do aſſure the truth of
Joh. 3. 3. his word and doctrine; *He* (ſaith our Lord) *that hath received my teſtimony, hath ſet his ſeal, that God is true*; that is, moſt evidently he doth ſignifie his opinion of God's veracity and fidelity, together with the divine perfections requiſite to make them good; for be (ſaith the believer in his mind) the propoſition never ſo uncouth to my apprehenſion, yet God is true who affirmeth it; be the duty never ſo harſh to my ſenſe, yet God is wiſe and good who appointeth it; be the promiſe never ſo unlikely in appearance to find effect, yet God is faithful and able to perform it: And he that is thus diſpoſed in judgment and affection toward God, no wonder if his demeanour be very acceptable to him.

Thus is faith precious, conſidering its nature, and thoſe eſſential ingredients, or inſeparable adjuncts, which it doth include or imply. It will alſo appear to be ſo, if we conſider its riſe, and thoſe good diſpoſitions, which concurr in its production.

III. 1. To the engendring of faith there is required a mind ſober, com-
1 Theſ. 5. 6. poſed and wakeful; ready to obſerve what befalleth, apt to embrace what is offered, conducible to our good and advantage; a mind not ſo drowned in worldly care, ſenſual enjoyment, or impertinent ſport, as to overſee, or neglect the concerns of our better part, and eternal ſtate.

Deut. 29. 4. That we may believe, we muſt have *eyes to ſee*, and *ears to hear*;
Matt. 13. 9. and *a heart to underſtand*; we muſt attently look with our eyes; we
11. 15 Apoc. 2. 7. Pſ. 78. 1. muſt *incline our ears to God's word*, we muſt *apply our heart to in-*
Job 13. 17. *ſtruction.*
Iſ. 32. 3. 35. 5.
Prov. 23. 12. 2. 10. 4. 1, &c. 7. 24.

Thus in the Apoſtolical hiſtory we may obſerve, that when the Apoſtles in a manner apt to ſtir any man, being awake, to remark did propoſe their doctrine, ſome readily did yield their ears and hearts to their diſcourſe; while others did not mind or regard it.

2. Faith doth require much diligence and induſtry: we muſt have
1 Tim. 4. 13. the patience to give God the hearing, carefully attending to what is
Act. 16. 14. propounded, as it is ſaid of *Lydia*, that ſhe did προσέχειν, *attend to the*
Heb. 2. 1. *words ſpoken by Saint Paul*, and δεῖ περισσοτέρως προσέχειν, *we muſt* (ſaith the Apoſtle to the *Hebrews*) *yield extraordinary attention to the things*
Luke 9. 44. *heard*; we muſt as our Saviour warneth, let the Evangelical *word ſink down into our ears:* we muſt take the pains to conſider the notions, and to weigh the reaſons enforcing them; as the *Berœans* did, who did ἀνα-
Act. 17. 11. κρίνειν τὰς γραφὰς, *examine the Scriptures, whether thoſe things were ſo*,
Heb. 6. 11, 12. as S. *Paul* did teach out of them. We muſt ἐνδείκνυσθαι τὴν σπουδὴν, *ex-*
Heb. 4. 11. σπουδάσωμεν εἰσελθεῖν. *ert* and *demonſtrate that ſtudious care*, which is requiſite to get a clear knowledge, and firm perſuaſion concerning the points of belief; for

he that received the ſeed into the good ground, was ὁ τὸν λόγον ἀκούων καὶ Mat. 13. 23. συνιὼν, *he that heard the word, and did underſtand it*, or well conſider it; God for this reaſon doth lay his truth not ſo open, or obvious, that we may be ſomewhat exerciſed, and put to uſe a pious diligence in finding it; it lieth under the ſurface that we may delve for it; *ſearch-* Joh. 5. 39. *ing the Scriptures*, weighing reaſons, comparing things.

3. Faith muſt needs proceed from ſincerity, and ſoundneſs of judgment.

The aſſent, which upon contemplation, and conſidering of things we do yield to them, is uſually termed judgment; and it much reſembleth that act, whoſe name it borroweth; for as he is a good judge, who after a full cogniſance, and careful diſcuſſion of the caſe with its pleas, doth pronounce freely and fairly, being no way ſwayed either by his own inclination, or by temptation from without; who is not byaſſed by any previous affection or diſlike, not drawn by favour, not daunted by fear, not bribed by profit, not charmed by flattery, not dazled by ſpecious appearance, not gulled by crafty inſinuations, or by fine ſpeech; not tired by ſolicitation or importunity, not ſeduced by precedents or cuſtom; not perverted by any ſuch means, which are indirect, impertinent, or extrinſecal to the cauſe, ſo as to give a wrong ſentence; ſo is he that aſſenteth to Chriſtian truth; many conſiderations will exempt him from any ſuſpicion of being any-wiſe ſo corrupted:

For the Goſpel cometh under trial in a guiſe no-wiſe plauſible or ad- Joh. 7. 24. μὴ κρίνετε κατ' ὄψιν. vantageous to humane conceit: its garb and circumſtances are no-wiſe taking, or attractive of any favour to it; but ſuch rather, as are apt to raiſe diſlike and ſcandal againſt it; it being, as S. *Paul* ſaith, preſented up *in earthen veſſels*, in way very homely, and contemptible. 2 Cor. 4. 7. Gal. 4. 13. It repreſenteth a mean, a poor, a perſecuted, a crucified man offering ſalvation, and claiming obedience; attended by perſons of like condi- 1 Cor. 2. 3. tion and fortune, urging the ſame overtures and pretences upon us; and what impreſſion is ſuch an appearance likely to work upon our fancy, which is prone to affect ſplendid and pompous ſhews?

The ſame doth not preſent to us any bribe of gain, doth not tempt us with any hope of preferment, doth not allure us with any bait of pleaſure; but challengeth a free ſentence; and that ſuch an one, which may greatly prejudice our worldly intereſts, may ſpoil our profit, may Joh. 16. 33. 17. 14. ſtop our preferment, may daſh all our pleaſure; *in the world ye ſhall* Act 14. 22. *have tribulation*; *we muſt through many tribulations enter into the King-* 1 Pet. 2. 21. *dom of God*; *Every one that will live godlily in Chriſt Jeſus, muſt ſuffer* 2 Tim. 3. 12. 1 Theſ. 3. 3. *perſecution*; *If any man will come after me, let him deny himſelf, and* Phil. 1. 29. *take up his croſs and follow me:* ſuch are the promiſes and enticements Eph. 3. 13. Mat. 16. 24. 10. 38. it uſeth.

Neither doth it ſooth our court us by glozing ſpeech, ſo as to recommend it ſelf to our fancies by raiſing in us a good conceit of our ſelves; but dealeth bluntly and courſely with us; faithfully and plainly acquainting us with our own caſe, involved in its cauſe; how grievous ſinners we be, how obnoxious to juſtice we ſtand; how worthleſs we are, how wretched we ſhall be, ſecluding that mercy and grace of God, which it tendreth upon its own terms, of confeſſing our guilt, diſclaiming our merit, humbly ſeeking mercy, forſaking our own ways, and ſubmitting to God's will.

It doth not ſolicit us in trimm language, nor by ſly inſinuations doth inveagle us to embrace it, but in downright terms, in a plain dreſs of ſpeech, in a reſolute ſtrain doth charge us, upon our peril, to do it right, denouncing upon our refuſal extremities of wrath and vengeance.

It advanceth pleas againſt the bent of our temper, which ever is prone to things forbidden and averſe from things enjoyned by it: againſt the prejudices of our mind, which is always apt to approve or to admire things, which it condemneth or vilifieth; to diſlike or deſpiſe things, which it commendeth and magnifieth: againſt the affections of our heart, the deareſt objects of whoſe love, delight and care it would diſcard and drive from us; the moſt unwelcome and diſguſtful things whereto, it would introduce and bring to us: againſt our ſtrongeſt appetites, and moſt earneſt paſſions; the violent motions of which it doth curb and check; doth quell, or doth allay: againſt many temptations, potently drawing us to things from which it reclaimeth, ſtoutly driving us from things which it recommendeth: againſt the ſtream of habitual uſage, and the torrent of common example, things ſo prevalent upon us: in fine, againſt our ſelves, ſuch as we naturally are, ſuch as we by education and cuſtom are made; whom it impeacheth of heinous guilt and enormous folly; whoſe conceit and credit it debaſeth; whom it depreſſeth into the confines of hell and miſery: all within us, all about us do with might and main oppoſe it; Our luſt, our fancy, our honour, our intereſt, our reputation, our principles, our cuſtoms, our friends, our enemies; the fleſh, the world, the Devil, all combinedly are ſo many fierce adverſaries, ſo many ſhrewd advocates, ſo many clamorous ſolicitours againſt its cauſe.

He therefore, who notwithſtanding all theſe diſadvantages determineth in favour of it, muſt aſſuredly be a very upright, impartial and incorrupt judge; declaring his ſenſe purely according to the dictates of his reaſon and conſcience.

What indeed greater integrity can a man expreſs, than in thus deciding a cauſe referred to him ſo much againſt himſelf, as he is naturally affected, and ſtandeth related to things here? what greater equity can he ſhew than in avowing ſo harſh, ſo rough, ſo unpleaſing truths, ſo little gratifying his own ſenſe or fancy, ſo little favouring his profit or pleaſure? what greater ingenuity can there be, than to eſpouſe that doctrine, which pincheth our liberty within ſo narrow bounds, which layeth ſuch reſtraints upon our thoughts, our words, our actions; which interdicteth to us ſo many enjoyments, which exacteth from us ſo great pains?

4. To the begetting faith there muſt concurr humility, or a readineſs to entertain ſober and moderate opinions of our ſelves, together with ſutable affections and deſires, for he that with hearty perſuaſion and ſerious reſolution embraceth Chriſtianity, doth thereby ſtoop to many things very croſs to the vain conceit, the proud humour, and haughty ſtomach of man.

The firſt ſtep into the Chriſtian ſtate is a ſight and ſenſe of our own imperfection, weakneſs, baſeneſs and miſery: we muſt diſcern and feel, that our mind is very blind and our reaſon very feeble; that our will is very impotent, lame, depraved, prone to evil, and averſe from good: that our life is void of merit, and polluted with guilt; that our condition is deplorably ſad and wretched; that of our ſelves we are inſufficient to think, or do any good, in order to our recovery, or deliverance; whence we are obliged to ſore compunction of ſpirit for our deeds and our caſe, to humble confeſſion of our ſins and miſeries, to earneſt

2 Cor. 3. 5.

earneſt ſupplication for mercy and grace, to heal and reſue us from our ſad eſtate: *Lord have mercy on me, a ſinner: what ſhall I do to be ſaved? Wretched man that I am, who ſhall deliver me from this body of death?* ſuch are the ejaculations of a ſoul teeming with faith.

Luke 18. 13.
Act. 16. 30.
Rom. 7. 24.

He that entereth into the faith, muſt therewith entirely ſubmit his underſtanding, and reſign his judgment to God, as his maſter and guide; being ready to believe whatever God declareth, however to his ſeeming unintelligible or incredible; to follow whither God conducteth, although like *Abraham* he *knoweth not whither he goeth*; to approve that which God ordaineth, however diſtaſteful to his ſenſe; to undertake that which God requireth, however difficult; to bear that which God impoſeth, how burthenſome ſoever; being content that divine wiſdom ſhall abſolutely ſway and reign over his wiſdom; that his reaſon ſhall be puzled, ſhall be baffled in many caſes; that his mind ſhall be rifled of all its prejudices, its fond curioſities, its preſumptuous confidences, of *every thought, and device* advancing it ſelf againſt divine truth.

Naz. Or. 26. p. 454.
Heb. 11. 8. οὐκ ἐπιστάμενος ποῦ ἔρχεται.
2 Cor. 10. 5.

He muſt abandon all good opinion of himſelf, all conceitedneſs of his own worth, merit, excellency, felicity in any kind; ſlighting his wealth, his power, his dignity, his wit, his wiſdom, and the like advantages natural or ſecular, which are ſo much prized in vulgar and worldly eſteem; as things in themſelves of no conſideration, nor otherwiſe valuable than as talents entruſted by God, or inſtruments of his ſervice; diſowning them from himſelf, as things freely diſpenſed by God, and abſolutely depending on his diſpoſal: ſaying with S. *Paul, Yea doubtleſs I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt; and be found in him not having my own righteouſneſs, which is of the law; but that which is through the faith of Chriſt.*

Phil. 3. 8, 9.

He alſo that cordially doth embrace the Chriſtian doctrine, with reſolution of conforming his practice thereto, muſt look for it to ſuſtain much diſgrace; to be hated, to be cenſured and taxed, to be ſlighted and ſcorned, to be reproached, to be ſpurned as a fool, an Idiot, a humouriſt, a ſilly, ſuperſtitious, phantaſtical, moroſe body, by the world, and the adherents to its corrupt principles, its vitious faſhions, its depraved ſentiments and practices; *who will wonder* (with indignation and ſcorn) *at thoſe, who do not run into the ſame exceſs of riot, ſpeaking evil* and railing *at them:* eſpecially in times, when wickedneſs *doth lift up its horn,* when profaneneſs doth not only much prevail, but doth inſult, and vapour over piety.

Joh. 15. 18, 19.
1 Pet. 4. 4. βλασφημοῦντες.

Every Chriſtian as ſuch immediately doth admit notions quite debaſing high conceit, which aſcribe all our good things purely to divine bounty, which allow us to own nothing but evils ſpringing from our defects, infirmities, and corruptions, from our guilty naughtineſs and folly; which diſplay our great imperfection, indigency, impotency, ignorance, errour, unworthineſs and forlorn wretchedneſs; which aſſure, that we do ſubſiſt in total dependance upon God, continually needing his protection, ſuccour and mercy.

He muſt undertake the practice of duties extremely croſs to proud humour; to comport with injuries and affronts, without revenge, without reſentment of them; to place himſelf beneath others; to be content with his ſtate how mean and poor ſoever; to bear patiently all events incident to him, however ſad and grievous; with the like, contrary to the guſt of a proud heart.

He that doth thus demean himſelf, embracing ſuch notions, and complying with ſuch duties, how can he otherwiſe than be a very humble, ſober and modeſt perſon?

5. To faith much fortitude, much reſolution and courage muſt conſpire: for he that firmly perſuadeth himſelf to be a Chriſtian, doth embark in a moſt difficult, and dreadful warfare; doth undertake moſt high and hazardous enterprizes; doth engage in the boldeſt adventures, that a man can ſet upon; he intendeth to encounter moſt puiſſant, ſtout and fierce enemies; to fight many a bloody battel; to attack many a ſtrong hold, to ſuſtain many a ſharp brunt, to endure many ſore hardſhips, to run into many terrible dangers, to break through many tough difficulties, to ſurmount many great diſcouragements, impediments and oppoſitions.

1 Joh. 5. 4. He doth ſet himſelf in array againſt the world, the fleſh, and the
Devil, that ſtrong confederacy bandied againſt him with their utmoſt
force of ſtrength and ſubtilty.

Eph 2 2.4.22 He muſt combat the world, by its fair looks, flatteries and careſſes
Rom. 12. 2. enticing to ſin; by its frowns, menaces and rough treatments deter-
1 Cor. 7. 31. ring from duty, enſnaring us by its profits, its glories, its pleaſures;
2 Pet. 1. 4. ſeducing us by its bad cuſtoms, and examples, diſtracting us with its
cares, and amuſements of buſineſs.

He muſt cope with the fleſh, that inteſtine and treacherous foe;
which with its corrupt prejudices, and imaginations; with its ſtubborn
proclivities, with its impetuous appetites, with its boiſterous paſſions,
1 Pet. 2. 11. doth *war againſt our ſoul, ſtriving to bring our minds into captivity under*
Rom. 7. 23. *the law of ſin, which is in our members.*

Eph. 6. 12. He muſt *grapple with* the Devil, that *ſtrong one*, that *greedy lion*,
1 Pet. 5. 8, 9. that *wily ſnake*, that ruful *dragon*, always waiting to ſurprize us, al-
Eph. 6. 11. 4. 12. ways gaping to devour us; always laying cloſe trains to entrap us, al-
2 Cor. 2. 11. ways throwing *fiery* darts of temptation, to conſume or ſcorch us;
Eph. 6. 12. *Our wreſtling* (as the Apoſtle doth expreſs it) *is againſt principalities,*
againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpi-
ritual wickedneſſes in high places.

In theſe conflicts he muſt expect to meet with many a grievous repulſe, to bear many a hard knock, to feel many a ſore wound; to be often beat back, often knocked down, often thruſt through, often trampled on, and inſulted over.

To ſet on theſe things is ſurely the higheſt gallantry that can be; he that hath the heart to attempt and undergo ſuch things, is a daring and brave man indeed; he that ſucceſsfully can atchieve ſuch exploits is truly a Heroe; moſt deſerving notable trophies, and everlaſting monuments of renown.

The undertakings of *Alexander*, of *Hannibal*, of *Cæſar* did not ſignifie valour like to this, their atcheivements were but toyes in compariſon to theſe: thoſe famous gallants would have found it infinitely harder to conquer the world in this way; to have ſubdued their luſts, and maſtered their paſſions would have proved far more difficult, than to get advantage in ſcuffles with armed men; to diſcomfit legions of Devils, would have been to them another kind of work, than was the vanquiſhing ſquadrons of *Perſians*, of *Gauls*, of *Romans*: to have ſet upon their own ambition and vanity, their intemperance, their revenge, to have quelled thoſe inward enemies, to have ſuſtained affronts, diſgraces, afflictions with a calm and contented mind, would have more tried their courage, than all which they attempted; making a great ſhew, but ſignifying little of true fortitude.

6. The noble vertue of patience is likewiſe acceſſary to faith; there-
to all kinds of patience muſt concurr; patience of labour in God's ſer-
vice, and obedience to all his commands; *patience of hope* in waiting 1 Theſ 1. 3.
for the accompliſhment of God's pleaſure; patience of perſecution for
God's ſake, and in conſcience of our duty to him; patience of croſſes
and afflictions by God's Diſpoſal allotted to us for our inſtruction, our
exerciſe, our probation, our correction and improvement in good-
neſs. For

Chriſtianity is the great School, and ſpecial Academy of patience, Heb. 5. 8.
wherein we are informed, are inured, are trained up and tried to bear Heb. 12. 6.
all things: The croſs is the badge of our profeſſion, without Matt. 16. 24.
willingly carrying which, we cannot be the children of God, or
diſciples of Chriſt; whereby we are *conformed to the image of our Lord,* Rom 8. 29.
the *man of ſorrow, and acquainted with grief:* Tribulation is our lot, Iſ. 53. 3.
to which we are appointed; and to which *we are called*; perſecution is 1 Theſ 3. 3.
the condition, propoſed to us; it being told us, that *Every one, who* 1 Pet. 2. 21.
will live godlily in Chriſt Jeſus, muſt ſuffer perſecution; affliction is the 1 Tim. 3. 12.
way toward our happineſs, *for by many afflictions we muſt enter into the* Act. 14. 22.
Kingdom of heaven; it is repreſented as a favour granted to us to
ſuffer; for ὑμῖν ἐχαρίσθη, *to you* (ſaith S. *Paul*) *it hath been indulged, not* Phil. 1. 29.
only to believe in Chriſt, but to ſuffer for him; it is *our glory,* our joy, Eph. 3. 13. Matt. 5. 11.
our beatitude. Our work is *to run with patience the race that is ſet be-* Jam. 1. 2.
fore us; in fine, faith and patience are the pair, which being coupled Rom. 5. 3. Jam. 1. 12.
together draw us to the *inheritance of the promiſes*; patience being 1 Pet. 4. 14.
needful to introduce and ſupport faith. 3. 14 Heb. 12. 1.

Heb. 6. 12. Apoç. 13. 10. Heb. 10. 36. Luk. 21. 19.

7. With faith alſo muſt concurr the vertue of prudence; in all its parts and inſtances: therein is exerted a ſagacity, diſcerning things as they really are in themſelves, not as they appear through the maſks and diſguiſes of fallacious ſemblance, whereby they would delude us; not ſuffering us to be abuſed by the gaudy ſhews, the falſe gloſſes, the tempting allurements of things; therein we muſt uſe diſcretion in prizing things rightly according to their true nature and intrinſick worth; in chuſing things really good, and rejecting things truly evil, however each kind may ſeem to our erroneous ſenſe; therein we muſt have a good proſpect extending it ſelf to the final conſequences of things, ſo that looking over preſent contingencies we deſcry what certainly will befall us through the courſe of eternal ages.

In faith is exerciſed that prudence, which guideth and prompteth us to walk by the beſt rules, to act in the beſt manner, to apply the beſt means toward attainment of the beſt ends.

The prudence of faith is indeed the only prudence conſiderable;
all other prudence regarding objects very low and ignoble, tending to
deſigns very mean or baſe, having fruits very poor or vain: To be
wiſe about affairs of this life (theſe fleeting, theſe empty, theſe de-
ceitful ſhadows) is a ſorry wiſdom; to be wiſe in *purveying for the* Rom. 13. 14.
fleſh, is the wiſdom of a beaſt, which is wiſe enough to prog for its
ſuſtenance; to be wiſe in gratifying fancy, is the wiſdom of a child,
who can eaſily entertain and pleaſe himſelf with trifles; to be wiſe in
contriving miſchief, or embroiling things is the wiſdom of a Fiend,
in which the old ſerpent, or grand politician of hell doth exceed all the
Machiavels in the world; this (as S. *James* ſaith) is *earthly, ſenſual* Jam. 3. 15.
deviliſh wiſdom; but the wiſdom of faith, or that *wiſdom, which is* Jam. 3. 17.
*from above, is firſt pure, then peaceable; gentle, eaſie to be entreated, full
of mercy and good works.*

8. In fine, the embracing Chriſtian doctrine doth ſuppoſe a mind imbued with all kinds of vertuous diſpoſition in ſome good degree; for ſeeing that doctrine doth highly commend, and ſtrictly preſcribe all Vertue, he muſt needs be a friend to all vertue, and a devoted ſervant thereto, who can heartily approve, and like it: his eye muſt be ſound, and clear from miſts of bad prejudice, who can ken the beauty, and bear the luſtre of it; his palate muſt be pure from vitious tinctures who can reliſh its ſweetneſs, his heart muſt be void of corrupt affections and deſires, who ſincerely doth affect it, and firmly doth cleave thereto: his conſcience muſt be good, who can hope for the excellent rewards which it propoſeth, who can ſtand proof againſt the terrible menaces it denounceth; his intentions muſt be upright, who dareth offer them to be ſcann'd by ſo exact rules; his life muſt in good meaſure be blameleſs, who can preſent it before the bar of ſo rigorous judgment; he muſt be a man of much goodneſs, ingenuity and integrity, who can think it expedient, who can be content and willing that ſuch a doctrine be accounted true, which ſo plainly diſcountenanceth, which ſo peremptorily condemneth, which ſo ſeverely puniſheth all kinds of wickedneſs; for *He* (as our Saviour ſaith, and he alone) *who doeth the truth, doth come to the light, that his deeds may be manifeſted.* *Faith* therefore, *and good conſcience* are well by S. *Paul* ſo often coupled, as inſeparable aſſociates.

Chryſ. in 1 Cor. Or. 3.

Joh. 3. 21. 1 Tim. 1. 5. 1. 19. 3. 9.

Where now are they, who wonder, that faith is ſo commended, doth find ſuch acceptance with God, and is ſo crowned with reward; who would baniſh it from the company of vertues, and out of all moral conſideration; who would have it taken for an involuntary act, forced on the mind, and iſſuing from dry ſpeculation? for, ſeeing ſo many excellent diſpoſitions of ſoul are its ingredients, eſſentially connected with it, ſeeing ſo many noble acts of will do concurr to its production, ſeeing it hath ſo many choice vertues inſeparably adherent, as previous or concomitant, to it; it is no wonder that they ſhould moralize it, ſhould render it very conſiderable, ſo capable of praiſe, ſo worthy of recompence.

If we therefore do believe, becauſe we will apply our minds to regard our beſt concerns, becauſe we will yield due attention to the declarations and overtures of God, becauſe we will take the pains to weigh the reaſons perſuaſive of truth, becauſe we look on things with an indifferent eye, and judge uprightly about them; becauſe we have the courage, the patience, the prudence, the innocence, requiſite for avowing ſuch truths; then ſurely faith is voluntary; and therefore very commendable.

Whoever indeed will conſider the nature of man, or will conſult obvious experience, ſhall find, that in all practical matters, our will, or appetite hath a mighty influence upon our judgment of things; cauſing men with great attention to regard that which they affect, and carefully to mark all reaſons making for it; but averting from that which they diſlike, and making them to overlook the arguments which perſuade it; whence men generally do ſute their opinions to their inclinations; warping to that ſide where their intereſt doth lie, or to which their complexion, their humour, their paſſions, their pleaſure, their eaſe doth ſway them; ſo that almoſt any notion will ſeem true, which is profitable, which is ſafe, which is pleaſant, or any-wiſe grateful to them; that notion falſe, which in any ſuch reſpect doth croſs them; very few can abſtract their minds from ſuch conſiderations, or embrace pure truth, deveſted of them; and thoſe few, who do ſo, muſt therein moſt employ their will, by ſtrong efforts of voluntary reſolution and patience diſengaging their minds from thoſe cloggs and byaſſes. This is particularly notorious in mens adherence to Parties, divided in opinion, which is ſo regulated by that ſort of cauſes, that if you do mark what any man's temper is, and where his intereſt lieth, you may eaſily prognoſticate on what ſide he will be; and with what degree of ſeriouſneſs, of vigour, of zeal he will cleave thereto: a timorous man you may be almoſt ſure will be on the ſafer ſide, a covetous man will bend to that party, where gain is to be had, an ambitious man will cloſe with the opinion paſſing in Court; a careleſs man will comply with the faſhion; affection ariſing from education, or prejudice will hold others ſtiff; few do follow the reſults of impartial contemplation.

—— *facile quæ credita proſunt Credimus* ——

All faith therefore even in common things may be deemed voluntary, no leſs than intellectual; and Chriſtian faith is eſpecially ſuch, as requiring thereto more application of ſoul, managed by choice, than any other; whence the Ancients in their deſcription of it, do uſually include this condition, ſuppoſing it not to be a bare aſſent of the underſtanding, but a free conſent of the will: *Faith* (ſaith *Clemens Alex.*) *is a ſpontaneous acceptance, and complyance with divine religion*; and, *To be made at firſt was not in our power; but* God *perſuadeth us to follow thoſe things, which he liketh, chuſing by the rational faculties, which he hath given us, and ſo leadeth us to faith*; ſaith *Juſtin* the *Martyr.*

Πίστις πρόληψις ἑκούσιός ἐστι, θεοσεβείας συγκατάθεσις, &c Clem. *Strom.* 2. p. 265. Ἐθελοντὴν συνέπεσθαι τῷ συμφέροντι συνέσεως ἀρχὴ, *Ibid.* Τὸ μὲν ἀρχὴν γενέσθαι οὐχ ἡμέτερον ἦν. τὸ δ' ἐξακολουθῆσαι οἷς φίλον αὐτῷ αἱρουμένους δι' ὧν αὐτὸς ἐδωρήσατο λογικῶν δυνάμεων πείθει τε καὶ εἰς πίστιν ἄγει ἡμᾶς. Juſt. M. *Apol.* 2. (*p.* 58.)

The ſame is ſuppoſed in holy Scripture; where of believers it is ſaid, that they did *ἀσμένως*, *gladly*, or willingly *receive the word*, and they received it *μετὰ πάσης προθυμίας with all* willingneſs, or *readineſs of mind.* Act. 2. 41. Act. 17. 11.

And to defect of will infidelity is often aſcribed: *Ye will not come unto me* (ſaith our Saviour) *that ye might have life*; and, *How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not?* and, *The Kingdom of heaven is like unto a certain King, which made a marriage for his ſon, and ſent forth his ſervants to call them that were bidden to the wedding, and they would not come:* and, *Of this* (ſaith S. Peter of ſome profane infidels) *they are willingly ignorant, that by the word of God the heavens were of old*; and of the like S. *Paul* ſaith, *that they received not the love of the truth, but had pleaſure in unrighteouſneſs.*

Joh. 5. 40. Luk. 13. 34. Matt. 22. 3. 2 Pet. 3. 5. 2 Theſ. 2. 10, 12.

Indeed to prevent this exception, that faith is a forced act, and therefore not moral; or to render it more voluntary, and worthy, God hath not done all that he might have done to convince men, or to wring belief from them: he hath not ſtamped on his truth that glaring evidence, which might dazle our minds; he doth not propoſe it armed with irreſiſtible cogency; he hath not made the objects of faith conſpicuous to ſenſe, nor the propoſitions thereof demonſtrable by reaſon, like theoremes of Geometry; this indeed would be to depoſe faith, to deveſt it of its excellency, and bereave it of its praiſe; this were to deprive us of that *bleſſedneſs*, which is adjudged to thoſe, who *believe and do not ſee:* this would proſtitute Wiſdom to be deflowred by the fooliſh; and expoſe truth to be rifled by the profane: this would take from our reaſon its nobleſt exerciſe, and faireſt occaſion of improvement; this would confound perſons fit to be diſtinguiſhed, the ſagacious and the ſtupid, the diligent and the ſlothful, the ingenuous

Ἄπιστος, ὦ φίλοι ψεῦδος ἀκούσιον. Clem. Alex. *Strom.* (*pag.* 268.) & Plat. (*p* 841.)

Joh. 20. 29.

8. In fine, the embracing Chriſtian doctrine doth ſuppoſe a mind imbued with all kinds of vertuous diſpoſition in ſome good degree; for ſeeing that doctrine doth highly commend, and ſtrictly preſcribe all Vertue, he muſt needs be a friend to all vertue, and a devoted ſervant thereto, who can heartily approve, and like it: his eye muſt be ſound, and clear from miſts of bad prejudice, who can ken the beauty, and bear the luſtre of it; his palate muſt be pure from vitious tinctures who can reliſh its ſweetneſs, his heart muſt be void of corrupt affections and deſires, who ſincerely doth affect it, and firmly doth cleave thereto: his conſcience muſt be good, who can hope for the excellent rewards which it propoſeth, who can ſtand proof againſt the terrible menaces it denounceth; his intentions muſt be upright, who dareth offer them to be ſcann'd by ſo exact rules; his life muſt in good meaſure be blameleſs, who can preſent it before the bar of ſo rigorous judgment; he muſt be a man of much goodneſs, ingenuity and integrity, who can think it expedient, who can be content and willing that ſuch a doctrine be accounted true, which ſo plainly diſcountenanceth, which ſo peremptorily condemneth, which ſo ſeverely puniſheth all kinds of wickedneſs; for *He* (as our Saviour ſaith, and he alone) *who doeth the truth, doth come to the light, that his deeds may be manifeſted. Faith* therefore, *and good conſcience* are well by S. *Paul* ſo often coupled, as inſeparable aſſociates.

Chryſ. in 1 Cor. Or. 3.

Joh. 3. 21. 1 Tim. 1. 5. 1. 19. 3. 9.

Where now are they, who wonder, that faith is ſo commended, doth find ſuch acceptance with God, and is ſo crowned with reward; who would baniſh it from the company of vertues, and out of all moral conſideration; who would have it taken for an involuntary act, forced on the mind, and iſſuing from dry ſpeculation? for, ſeeing ſo many excellent diſpoſitions of ſoul are its ingredients, eſſentially connected with it, ſeeing ſo many noble acts of will do concurr to its production, ſeeing it hath ſo many choice vertues inſeparably adherent, as previous or concomitant, to it; it is no wonder that they ſhould moralize it, ſhould render it very conſiderable, ſo capable of praiſe, ſo worthy of recompence.

If we therefore do believe, becauſe we will apply our minds to regard our beſt concerns, becauſe we will yield due attention to the declarations and overtures of God, becauſe we will take the pains to weigh the reaſons perſuaſive of truth, becauſe we look on things with an indifferent eye, and judge uprightly about them; becauſe we have the courage, the patience, the prudence, the innocence, requiſite for avowing ſuch truths; then ſurely faith is voluntary; and therefore very commendable.

Whoever indeed will conſider the nature of man, or will conſult obvious experience, ſhall find, that in all practical matters, our will, or appetite hath a mighty influence upon our judgment of things; cauſing men with great attention to regard that which they affect, and carefully to mark all reaſons making for it; but averting from that which they diſlike, and making them to overlook the arguments which perſuade it; whence men generally do ſute their opinions to their inclinations; warping to that ſide where their intereſt doth lie, or to which their complexion, their humour, their paſſions, their pleaſure, their eaſe doth ſway them; ſo that almoſt any notion will ſeem true, which is profitable, which is ſafe, which is pleaſant, or any-wiſe grateful to them; that notion falſe, which in any ſuch reſpect doth croſs them; very few can abſtract their minds from ſuch conſiderations, or embrace pure truth, deveſted of them; and thoſe few, who do ſo, muſt therein moſt employ their will, by ſtrong efforts of voluntary reſolution and patience diſengaging their minds from thoſe cloggs and byaſſes. This is particularly notorious in mens adherence to Parties, divided in opinion, which is ſo regulated by that ſort of cauſes, that if you do mark what any man's temper is, and where his intereſt lieth, you may eaſily prognoſticate on what ſide he will be; and with what degree of ſeriouſneſs, of vigour, of zeal he will cleave thereto: a timorous man you may be almoſt ſure will be on the ſafer ſide, a covetous man will bend to that party, where gain is to be had, an ambitious man will cloſe with the opinion paſſing in Court; a careleſs man will comply with the faſhion; affection ariſing from education, or prejudice will hold others ſtiff; few do follow the reſults of impartial contemplation.

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Ἄπιστος, ὦ φίλοι, ψεῦδος ἀκούσιον. Clem. Alex. *Strom.* (*pag.* 268.) & Plat. (*p* 841.)

Joh. 20. 29.

Matt. 11. 19.
Prov. 1. 29.
5. 12.
2 Theſ. 2. 10, 11, 12.

and the froward, the ſober and the vain, the pious and the profane; *the children of wiſdom*, which are apt to *juſtifie it*, and the ſons of folly, who *hate knowledge*; the friends of truth and vertue, and the lovers of falſhood and unrighteouſneſs.

Matt. 11. 15
13. 9
Matt. 13. 11.
ὑμῖν δέδοται.
Chryſ. in *Joh.* Or. 5.
1 Pet. 1. 7, 8
Jam. 1. 3.
2 Theſ. 2. 12
Matt. 18. 7.
Luke 17. 1.
Luke 2. 35.
1 Cor. 11. 19
(1 Joh. 2. 19)

God therefore hath exhibited his truth, ſhining through ſome miſts of difficulty and doubt, that only thoſe who have clear eyes, who do look attentively, who are willing to ſee, may diſcern it; that thoſe who have eyes may ſee, and *thoſe who have ears may hear*. He meaneth this way of diſcovering his mind for a teſt to prove our ingenuity, for a field to exerciſe our induſtry, for an occaſion to expreſs his goodneſs in crowning the wiſdom and vertue of good believers; that *the trial of your faith* (ſaith S. *Peter*) *being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt; whom having not ſeen, ye love; in whom, though ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory.* He meaneth alſo thence to diſplay his juſtice in puniſhing the ſlothful, the vain, the perverſe, the profane; that (as the Apoſtle ſaith) *all men might be judged, who believed not the truth, but had pleaſure in unrighteouſneſs:* Hence, *there muſt of neceſſity be ſcandals*, ſaid our Saviour; hence our Lord was *ſet for a mark to be contradicted, that the thoughts of many hearts might be revealed*; and, *there muſt be hereſies*; ſaith S. *Paul*; why? that *they which are approved* (οἱ δόκιμοι, perſons that can bear the teſt) *may be manifeſted.*

Pſ. 78, 105, 106.
Pſ. 106. 12.
Exod. 14. 31.
Deut. 4. 32.
8. 2. 7. 19.
Pſ. 78. 22, 32, 56, &c.
Pſ. 106. 24.
Neh. 9. 16.
Deut. 1. 32.
1 Pet. 2. 7, 8.
Rom. 1. 18, 28

God dealeth with us, as he did with his ancient people; he to aſſure them of his gracious protection and providence over them; or to perſuade them of the truth of what he by *Moſes* taught them, did before their eyes perform ſtupendious works in their behalf, affording them miraculous deliverances from their enemies, and prodigious ſupplies of their needs; the ſight of which did extort a temporary belief; *then* (it is ſaid) *they believed his words, and ſang his praiſe*; and, when *Iſrael ſaw that great work which the Lord did upon the Ægyptians, the people feared the Lord, and believed the Lord, and his ſervant Moſes.* Yet withall God ſuffered divers things to fall out, *to humble them* (as it is ſaid), *and to prove them, and to know what was in their heart, whether they would keep his commandments, or no:* The reſult of which diſpenſations was, that they being inconſiderate, impatient and refractory, *believed not in God, and truſted not in his ſalvation; they deſpiſed that pleaſant land and gave no credence to his word*; So God dealt with that typical people; and in like manner doth he proceed with us; he hath miniſtred ſignal atteſtations to the Goſpel; he hath diſpenſed arguments abundantly ſufficient to convince well diſpoſed minds of its truth; but he hath not cleared it from all ſcruples, which may diſturb the froward or the delicate; he hath not exempted it from all ſcandals, which may diſguſt the perverſe, and ſtubborn; he hath not prevented all exceptions or cavils deviſable by curious or captious wits againſt it; he hath not guarded it wholly from the malicious oppoſition of thoſe, whoſe intereſt it might ſeem, in favour of their vices and follies, to impugn it; juſt it was, that to ſuch the Goſpel ſhould be *a ſtone of ſtumbling, and a rock of offence; who ſtumble at the word, being diſobedient, unto which they were appointed* (that is, God having ſo purpoſely ordered the Evangelical diſpenſation, that ſuch perſons ſhould not approve it, or comply with it) juſt it was, that they ſhould be debarred from a knowledge of that truth, which they ſhould abuſe, and *detain in unrighteouſneſs*;

juſt it was, that they ſhould be puniſhed with ſuch temptations unto
doubt and error, ***who would not receive the love of the truth, that they*** 2 Theſ. 2. 10, 11, 12.
might be ſaved.

Indeed, more abundant light of conviction, as it would deprive good
men of much praiſe and reward, ſo it might be hurtful to many per-
ſons; who having affections indiſpoſed to comply with truth, would
outface and outbrave it, however clear and evident; ***they would*** (as Job 24. 14.
Job ſpeaketh) ***rebel againſt the light***, although ſhining on them with
a meridian ſplendour: they would plunge themſelves into an inexcuſa-
ble, and incorrigible ſtate of impiety, ***doing deſpight to the ſpirit of*** Heb. 10. 29.
grace, and involving themſelves in the ***unpardonable ſin***; as we have Matt. 12. 31, 45.
many inſtances in the Evangelical Hiſtory of thoſe, who beholding un- Matt. 9. 34.
queſtionable evidences of divine power atteſting to our Lord's doctrine, 12. 24.
which they could not but acknowledge, did yet oppoſe it, did blaſ- Luke 13. 17.
pheme againſt it, did outragiouſly perſecute it. Joh. 11. 47. 12. 37. 9. 28.

Should God, as he once did in a dreadful manner, thunder out his Act. 4. 16.
laws, and ***ſhake the earth with his voice***, yet many would little regard Heb. 12. 18, 26.
them: ſhould God in confirmation of his will perform every day as
many miracles, as he did once in *Ægypt*, yet there would be *Pharaohs*,
hardning their hearts againſt it; ſhould God himſelf deſcend from hea-
ven, as once he did, and converſe with us, inſtructing us by diſcourſe
and practice, diſplaying among us conſpicuous evidences of his power
and goodneſs, yet ***who would believe his report, to whom would the arm of*** Joh. 12. 28.
the Lord be revealed? how few cordially would embrace his doctrine, Rom. 10. 16.
or ſubmit to his Law? as it was then, ſo it would be now; he would
be hated, be ſcorned, be affronted and abuſed, by perſons qualified
with like affections, as thoſe were, who ſo then did ſerve him; for in
all times like perſons will do like things: as then only ***his ſheep*** (that is,
well diſpoſed perſons, like ſheep, ſimple, harmleſs and ductile) ***did hear***
his voice, and follow him; ſo others ***would not believe him, becauſe they*** Joh. 10. 27.
were not of his ſheep, being imbued with ſwiniſh, curriſh, wolviſh diſ- Joh. 10. 26.
poſitions, incapacitating them to follow his conduct; there would be
perſons like to thoſe, of whom it is ſaid, *Behold ye ſcorners, and wonder,* Act. 13. 41.
and periſh, for I work a work in your days, a work which you ſhall no wiſe
believe, though a man declare it unto you.

(It is with inſtituted Religion, as it is with natural; the works of
nature are ſo many continual miracles of divine power and wiſdom;
in the common track of providence many wonderful things do occurr;
yet who by them is moved to acknowledge and adore God? notwith-
ſtanding them how many *Atheiſts* and *Epicureans* are there? ſo will it
be in regard to divine Revelations, which however clearly atteſted,
will yet be queſtioned.)

Thoſe indeed whom ſufficient reaſons (ſuch as God hath diſpenſed
to us) will not convince, upon them the greateſt motives would have Γνώμης χρεία
ſmall efficacy; ſo Father *Abraham* told the rich man —— ***If they hear not*** εὐγνώμονος·
Moſes, and the Prophets, neither will they be perſuaded, though one roſe κἂν μὴ αὐτὴ
from the dead. παρῇ, σημεί-
ων οὐδὲν ὄφε-
λος.

Chryſ. *in* Matt. *Or.* 43. Luk. 16. 30. Joh. 5. 47.

They may pretend, if they had more light, they would be perſua-
ded; like thoſe who ſaid, *Let him now come down from the croſs, and* Matt. 27. 42.
we will believe; but it would not in effect prove ſo, for they would yet
be deviſing ſhifts, and forging exceptions; or however they would op-
poſe an impudent face, and an obſtinate will againſt the truth.

Wherefore it was for the common good, and to divine wiſdom it appeared ſufficient, that upon the balance truth ſhould much outweigh falſhood, if the ſcales were held in an even hand, and no prejudices were thrown in againſt it; that it ſhould be conſpicuous enough
Act. 28. 27. to eyes, which do not avert themſelves from it, *or wink* on purpoſe, or be clouded with luſt and paſſion; It was enough that infidelity is juſtly
Joh. 15. 22. chargeable on mens wilfull pravity; and that πρόφασιν οὐκ ἔχουσι, *they have not* (as our Saviour ſaith) *any reaſonable excuſe* for it.

But ſo much for the cauſes and adjuncts of Faith; the effects and conſequences of it I reſerve for another occaſion.

I Believe, &c.

SERMON III.

OF THE
Vertue and Reaſonableneſs
OF
FAITH.

2 PET. 1. 1.

----- *to them that have obtained like precious faith with us.*

OF all Chriſtian vertues, as there is none more approved and dignified by God, ſo there is none leſs conſidered or valued by men than Faith; the Adverſaries of our Religion have always had a ſpecial pique at it; wondring that it ſhould be commanded, as if it were an arbitrary thing or in our choice to believe what we pleaſe; why it ſhould be commended, as if it were praiſe-worthy to be ſubdued by reaſon; either by that which is too ſtrong for us to reſiſt, or by that which is too weak to conquer us.

But that Faith worthily deſerveth the praiſes and privileges aſſigned thereto, we may be ſatisfied, if we do well conſider its nature and ingredients, its cauſes and riſe, its effects and conſequences.

In its nature it doth involve knowledge, or the poſſeſſion of truth, which is the natural food, the proper wealth, the ſpecial ornament of our ſoul; knowledge of truths moſt worthy of us, and important to us, as converſing about the higheſt objects, and conducing to the nobleſt uſe; knowledge peculiar and not otherwiſe attainable, as lying without the ſphere of our ſenſe, and beyond the reach of our reaſon; knowledge conveyed to us with great evidence and aſſurance; the greateſt indeed that well can be, conſidering the nature of its objects, and the general capacities of men, and the moſt proper way of working upon reaſonable natures.

It implieth (that which giveth to every vertue its form and worth) a good uſe of our reaſon, in carefully weighing, and uprightly judging about things, of greateſt concernment to us; it implieth a cloſing with God's providence diſpenſing opportunities, and repreſenting motives ſerving to beget it; a compliance with God's grace attracting and inclining our ſouls to embrace his heavenly truth: it implyeth alſo good opinions of God, and good affections toward him, which are requiſite to the believing (upon his teſtimony, promiſe, or command) points very ſublime, very difficult, very croſs to our fancy and humour.

The cauſes alſo, which concurr in its production, are very excellent; many vertuous diſpoſitions of ſoul are requiſite to the conception and birth of it: there muſt be a ſober, compoſed and wakeful mind, inquiſitive after truth, apt to obſerve its ſtarting, and ready to lay hold on it; there muſt be diligence and induſtry in attending to the propoſals, and conſidering the enforcements of it; there muſt be ſincerity and ſoundneſs of judgment, in avowing its cauſe, againſt the exceptions raiſed againſt it by prejudice and carnal conceit, by ſenſual appetites and paſſions, by temptations and worldly intereſt: there muſt be great humility, diſpoſing us to a ſubmiſſion of our underſtanding, and a reſignation of our will unto God, in admitting notions, which debaſe haughty conceit, in eſpouſing duties, which repreſs ſturdy humour: there muſt be much reſolution and courage in undertaking things very difficult, hazardous and painful; much patience, in adhering to a profeſſion, which exacteth ſo much pain, and expoſeth to ſo much trouble: there muſt be great prudence, in applying our choice (among ſo many competitions and pretences claiming it) to that which is only good; in ſeeing through fallacious diſguiſes, and looking over preſent appearances, ſo as to deſcry the juſt worth, and the final conſequence of things: there muſt in fine be a love of truth, and a liking of all vertue, which is ſo highly commended, and ſo ſtrictly preſcribed by the Chriſtian doctrine.

Theſe particulars, commending Faith to us, I have already largely proſecuted; I ſhall only therefore now inſiſt upon the laſt Head, concerning its effects, whereby (as the goodneſs of a tree is known by its fruits) the great excellency thereof will appear.

Its effects are of two ſorts, one ſpringing naturally from it, the other following it in way of recompence from divine bounty; I ſhall only touch the firſt ſort; becauſe in this its vertue is moſt ſeen, as in the other its felicity.

Faith is naturally efficacious in producing many rare fruits; naturally I ſay, not meaning to exclude ſupernatural grace, but ſuppoſing Faith to be a fit inſtrument thereof; for *God worketh in us to will, and to do*, but in a way ſutable to our nature, employing ſuch means as properly ſerve to incline and excite us unto good practice; and ſuch is Faith, ſupported and weilded by his grace; for indeed (Act. 11. 24)

Even in common life Faith is the compaſs by which men ſteer their practice, and the main ſpring of action, ſetting all the wheels of our activity on going: every man acteth with ſerious intention, and with vigour anſwerable to his perſuaſion of things, that they are worthy his pains, and attainable by his endeavours; what moveth the husbandman to employ ſo much care, toil and expence in manuring his ground, in plowing, in ſowing, in weeding, in fencing it: but a perſuaſion that he ſhall reap a crop, which in benefit will anſwer all? what ſtirreth up the merchant to undertake tedious voyages over vaſt and dangerous ſeas, adventuring his ſtock, abandoning his eaſe, expoſing his life to the waves, to rocks and ſhelves, to ſtorms and hurricanes, to cruel pirates, to ſweltry heats and piercing colds, but a perſuaſion, that wealth is a very deſirable thing, and that hereby he may acquire it? what induceth a man to conform unto ſtricteſt rules of diet and abſtinence, readily to ſwallow down the moſt unſavory potions, patiently to endure cuttings and burnings, but a faith that he thereby ſhall recover or preſerve health, that highly valuable good? from the ſame principle are all the carking, all the plodding, all the drudging, all the daring, all the ſcuffling in the world eaſily derivable: In like manner is Faith the ſquare and the ſource of our ſpiritual activity, diſpoſing us ſeriouſly to undertake; earneſtly, reſolutely, induſtriouſly and conſtantly to purſue the deſigns of vertue and piety, brooking the pains and hardſhips, breaking through the difficulties and hazards, which occurr in religious practice; engaging us to the performance of duty, deterring us from the commiſſion of ſin.

Heb. 12. 1.
Phil. 3. 14.
1 Cor. 9. 24, 25.
2 Tim. 4. 7.
1 Tim. 1. 8.
6. 7.

What but Faith eyeing *the prize*, will quicken us *to run patiently the race, that is ſet before us?* what but faith, apprehending *the crown*, will animate us to *fight ſtoutly the good fight?* what but faith aſſuring the wages will ſupport us in working all the day with unwearied induſtry and patience? what can raiſe pious hope, what can kindle holy deſire, what can ſpurr on conſcientious endeavour, but a faith of attaining worthy recompences for doing well? what can impreſs an effectual diſlike and dread of offending, but a faith of incurring grievous puniſhment and ſad miſchiefs thence?

In reaſon a ſtrong and ſteady belief but of one point or two, would ſuffice to engage us upon all duty, and to reſtrain us from all ſin: did we only believe the future judgment, with the reſults of it, that alone would be an effectual both ſpurr and curb to us: for who believing that his ſoul then ſhall be laid bare, that his inmoſt thoughts, and ſecreteſt purpoſes ſhall be diſcloſed unto the view of all the world, will preſume to harbour in his breaſt any foul thought, or baſe deſign? who believing, that he ſhall then be obliged to render an account of *every idle word*, will dare to utter villainous blaſphemies, wicked curſes, fond oaths, profane jeſts, vile ſlanders or detractions, harſh cenſures, or bitter reproaches? who being perſuaded, that a rigorous amends will then be exacted from him for any wrong he doeth, will not be afraid with violence to oppreſs, or with fraud to circumvent his neighbour? who deeming himſelf accountable then for every talent and opportunity, will find in his heart to ſquander away or miſimploy his time, his power, his wealth, his credit, his wit, his knowledge, his advantages in any kind of doing God ſervice? who knowing himſelf obnoxious to a ſudden trial, whereat his eſtate, his reputation, his life, all his intereſt and welfare muſt lie at ſtake, will contentedly loſe his mind in wanton ſports, or wild frolicks? in fine, if we are really perſuaded, that preſently after this ſhort and tranſitory life, we ſhall openly in the face of God, Angels and Men be arraigned at an impartial bar, where all our thoughts, our words, our actions ſhall moſt exactly be ſifted and ſcanned; according to which cogniſance a juſt doom ſhall be pronounced, and certainly executed upon us, how muſt this needs engage us to be very ſober and ſerious, very circumſpect and vigilant over our mind, our tongue, our dealings or converſation, our whole life?

Again, If a man firmly believeth, that by a pious courſe of life, he ſhall gain the preſent favour and friendſhip of the Almighty, with all the real goods, whereof he is capable; and that hereafter he ſhall be rewarded for it with an eternal life in perfect reſt, in glory, in joy, in beatitude unſpeakable; that he ſhall obtain *an incorruptible inheritance, a treaſure, that can never fail, a crown that will not fade, a kingdom that cannot be ſhaken*; wherein he ſhall enjoy the bliſsful viſion of God, ſmiling in love upon him; the preſence of his gracious Redeemer, embracing him with dear affection; the moſt delightful Society of bleſſed Angels, and *juſt ſpirits made perfect*; a ſtate of felicity, ſurpaſſing all words to expreſs it, all thoughts to conceive it; of which the brighteſt ſplendours, and the choiceſt pleaſures here can yield but a faint reſemblance; how can he forbear earneſtly to embrace and purſue ſuch a courſe of practice? what zeal muſt ſuch a perſuaſion inſpire, what vigour muſt it rouze within him? who upon any terms would forfeit the hopes of ſuch a happineſs; who would not be glad to undertake any pains, or endure any hardſhips for it?

1 Pet. 1. 4.
Luke 12. 33.
1 Pet. 5. 4.
Heb. 12. 28.

1 Cor. 2. 9.

And who likewiſe heartily is perſuaded, that by vitious converſation, he ſhall incurr the wrath of Almighty God, and ſtand obnoxious to the ſtroaks of his ſevere juſtice; that perſiſting therein he infallibly muſt drop into the bottomleſs pit, into that utter darkneſs, that furnace of fire unquenchable, that lake of flaming brimſtone; where is weeping and gnaſhing of teeth, where the immortal worm ſhall gnaw on his heart, and he muſt feel the pangs of a never-dying death; that ſtate of moſt bitter remorſe, of moſt horrid deſpair, of moſt forlorn diſconſolateneſs, of continual and endleſs torment; wherein he ſhall be baniſhed from the face of God, and by immutable deſtiny barr'd from all light, all eaſe, all ſolace; from any glimpſe of hope, from any reſpite of pain; the wretchedneſs of which condition not the ſharpeſt pain of body, not the foreſt anguiſh of mind, not the ſaddeſt diſtreſs here can any-wiſe reach, or repreſent; whoever, I ſay, is poſſeſſed with a belief of theſe things conſequent on a wicked life, will he not thence be effectually ſcared from it? what bait of temptation ſhall allure him, what force ſhall drive him thereto? will he for a flaſh of pleaſure, for a puff of fame, for a lump of pelf; will he in complement or complaiſance to others, in apiſh imitation or complyance with a faſhion, out of mere wantonneſs, or in regard to ſome petty intereſt; will he in hope of any worldly good, or fear of any inconvenience here, ſuffer himſelf to be caſt into that diſmall ſtate? will he not ſooner go and ſhake a Lion by the paw, ſooner provoke an Adder to bite him, ſooner throw himſelf down a precipice, or leap into a caldron of burning pitch? certainly in reaſon to believe ſuch things, and to ſin can hardly be conſiſtent.

Matt. 18. 30. Jud. 6. 2 Pet. 2. 4. Luke 4. 31. Apoc. 20. 3. Matt. 8. 12. 13. 42, 50. Mark 9. 43, 45. (Iſ. 33. 14) Rev. 20. 21

Matt. 9. 44.
Apoc. 20. 10.
Dan. 12. 2. *Everlaſting ſhame.*

2 Theſ. 1. 9.
Rom 2. 9. στενοχ.

Such a general influence is faith, looking with a provident eye upon future rewards and conſequences of things, apt to have upon our practice: the which collaterally taking in the glorious attributes of God, the gracious performances of our Saviour, the beauty and ſweetneſs of each divine precept, the manifold obligations and encouragements to duty, the whole latitude and harmony of evangelical truth, all tending to the recommendation of holineſs, what efficacy muſt it needs have? how powerfully muſt it incite us to good practice?

ἁγνίζει ψυχάς. 1 Pet. 1. 22. καθαρίζει καρδίας. Act. 15. 9.

We are told, that faith doth *purifie our ſouls*, and *cleanſe our hearts*; that is our whole interiour man, all the faculties of our ſoul; diſpoſing them to an univerſal obedience and conformity to God's holy will; And ſo it is; for Faith not only doth clear our underſtanding from its defects (blindneſs, ignorance, error, doubt) but it cleanſeth our will from its vitious inclinations from ſtubborn, froward, wanton, giddy humours) it freeth our affections from diſorder and diſtemper, in tendency toward bad objects, and in purſuit of indifferent things with immoderate violence; it purgeth our conſcience, or reflexive powers from anxious fear, ſuſpicion, anguiſh, dejection, deſpair, and all ſuch paſſions which corrode and fret the ſoul; how it effecteth this we might declare; but we cannot better ſet forth its efficacy and puiſſance, than by conſidering the ſpecial and immediate influence it plainly hath in the production of each vertue, or on the performance of every duty: *Add to your faith vertue*, ſaith S. *Peter*; implying the natural order of things, and that if true faith precede, vertue will eaſily follow.

2 Pet. 1. 5.
1 Tim. 6. 11.
2 Tim. 2. 22.

The chief of all vertues *piety* (compriſing the love of God, fear and reverence of him, confidence in him, gratitude for his favours and mercies, devotion toward him, a diſpoſition to worſhip and ſerve him) ſeemeth according to reaſon inevitably conſequent from it; for can we believe God ſuperexcellent in all perfection, and immenſly benign toward us; can we be perſuaded that in free goodneſs he did create us, and doth continually preſerve us in being; that his bounty hath conferred on us all our endowments of ſoul, and all our accommodations of life; that he hath a tender deſire of our welfare, from which even our moſt heinous offences and provocations cannot divert him; that he moſt wonderfully hath provided for our happineſs; in order thereto, when we had rebelled and revolted from him, ſending down out of his boſome, from the top of celeſtial glory and bliſs, his only dear Son, into this baſe and frail ſtate, to ſuſtain the infirmities of our nature, the inconveniences of a poor life, the pains of a bitter and ſhameful death, for our recovery from ſin and miſery; that with infinite patience he driveth on this gracious deſign, continually watching over us, attracting us to good, and reclaiming us from evil by his grace, notwithſtanding our frequent and ſtiff reluctancies thereto; can I ſay, we heartily believe theſe points, and not love him? can the eye of faith behold ſo lovely beauty, ſo raviſhing ſweetneſs in him, and the heart not be affected? can we apprehend ſo many miracles of nature, of providence, of grace performed by him for our ſake; and not be thankful to him? Can we likewiſe believe God infinitely powerful, infinitely juſt, infinitely pure, and withal not dread him, not adore him? Can we believe him moſt able, moſt willing, moſt ready to do us good; and not confide in him? or can we take him to be moſt veracious, moſt faithful, moſt conſtant, and not rely on his promiſes? Can we avow him to be our Maker, our Patron, our Lord, our Judge, and not deem our ſelves much obliged, much concerned to ſerve him? Can we believe, that God in our need is acceſſible, that he calleth and inviteth us to him, that he is ever willing and ever ready to hear us, that he is by promiſe engaged to grant us, whatever we do with humble fervency and conſtancy requeſt; yet forbear to pray, or eaſily deſiſt from it? do we believe his omnipreſence and omniſcience; that he is with us, wherever we go; doth know all we think, hear all we ſay, ſee all we do, and will not belief engage us to think honeſtly, to ſpeak reverently, to act innocently and decently before him? do we believe, that God's commands do proceed from that will, to which rectitude is eſſential; from that wiſdom, which infallibly diſcerneth what is juſt and fit; from that goodneſs, which will require from us nothing but what is beſt for us; from that unqueſtionable and uncontroulable authority, to which all things are ſubject, and muſt ſubmit; will not this ſufficiently engage us to obedience? ſurely the real belief (ſuch as we have about common things, apprehended by our reaſon or by our ſenſe) of any ſuch divine act, or attribute cannot fail to ſtrike pious affection, and pious awe into us.

After piety the next great vertue is *charity*, the which alſo is eaſily derived *from a pure heart* (as S. *Paul* ſpeaketh) *and faith unfeigned:* it repreſenting peculiar obligations and inducements thereto, from the moſt peremptory commands of God, from the ſignal recompences annexed to that duty, from the ſtrict relations between Chriſtians, from the ſtupendious patterns of charity ſet before us. Who can withhold love from him, whom he believeth his brother, in a way far nobler than that of nature, ſo conſtituted by God himſelf, the common Father, by ſpiritual regeneration, and adoption of grace; whom he believeth born of the ſame heavenly ſeed, renewed after the ſame divine image, quickned by the ſame holy Spirit; united to him not only in blood, but in ſoul; reſembling him not in temper of body or lineaments of face, but in conformity of judgment and practice; partner of the one inheritance, and deſtinated to lead a life with him through all eternity, in peaceful conſortſhip of joy and bliſs? Who can deny him love, whom he believeth out of the ſame miſerable caſe by the ſame price redeemed into the ſame ſtate of mercy? for whom he by faith vieweth the common Saviour deveſting himſelf of glory, pinching himſelf with want, wearying himſelf with labour, loaded with contumelies, groaning under pain, weltring in blood, and breathing out his ſoul, propounding all this as an example of our charity, and demanding it from us as the moſt ſpecial inſtance of our grateful obedience to him? what greater endearments can be imagined, what more potent incentives of love, what more indiſſoluble bands of friendſhip, than are theſe? Can ſuch a believer forbear to wiſh his neighbour well, to have complacence in his good, to ſympathize with his adverſities, to perform all offices of kindneſs to him? can he in the need of his brother *ſhut up his bowels of compaſſion*, or withhold his hand from relieving him? Can a man know that God requireth this practice as the nobleſt fruit of our faith, and moſt acceptable part of our obedience, which he hath promiſed to crown with moſt ample rewards; can he believe, that God will recompence his *labour of love* with everlaſting reſt, and for a ſmall expence of preſent goods will beſtow immenſe treaſures in the other world; and yet abſtain from charitable beneficence? who can forbear ſowing, that believeth he ſhall reap ſo plentiful a crop; or abſtain from dealing in that heavenly trade, whereby he is aſſured to be ſo vaſt a gainer?

2 Tim. 1. 15.

In like manner is Faith productive of *meekneſs*, in comporting with injuries, diſcourteſies, neglects and provocations of any kind: for who can be fiercely angry, who can entertain any rancorous grudge or diſpleaſure againſt him, whom he believeth his brother, and that upon ſo many accounts he is obliged to love him? Who that believeth God hath pardoned him ſo much, and doth continually bear ſo many wrongs, ſo many indignities from him, will not in conſcience, and gratitude toward God, and in compliance with ſo great an Example, bear with the infirmities of his neighbour? who can look upon the pattern of his Saviour, patiently enduring ſo many grievous affronts, without a diſpoſition to imitate him, and to do the like for his ſake? who that taketh himſelf for a child of God, a citizen of heaven, an heir of eternal glory, can be ſo much concerned in any trivial accident here; can deſign to have his paſſion ſtirred for any worldly reſpect? as if his honour could be impaired, or his intereſt ſuffer diminution by any thing ſaid, or done here below.

Again, Faith is the mother of *ſincerity*, that comprehenſive vertue, which ſeaſoneth all other vertues, and keepeth them ſound: for it aſſuring us, that an all-ſeeing eye doth view our heart, doth *encompaſs our paths*, is preſent to all our cloſeſt retirements; that *all things are naked and open to the eyes of him, with whom we have to do*, how vain muſt it appear to us any-wiſe to diſſemble, or prevaricate, ſpeaking otherwiſe than we think, acting otherwiſe than we pretend, ſeeming otherwiſe than we are; concealing our real intents, or diſguiſing them under masks of deceitful appearance? If we believe, that we ſhall be judged not according to the opinions of men concerning us, or our port and garb in this world, but as we are in our ſelves, and according to ſtricteſt truth; that in the cloſe of things we ſhall be ſet forth in our right colours and complexion, all varniſh being wiped away; that all our thoughts, words and deeds ſhall be expoſed to moſt publick cenſure; that hypocriſie will be a ſore aggravation of our ſin, and much encreaſe our ſhame? how can we ſatisfie our ſelves otherwiſe than in the pure integrity of our heart, and clear uprightneſs of our dealing?

Pſ. 139. 2.
Heb. 4. 13.

Likewiſe the admirable vertue of *humility*, or ſobriety of mind doth ſprout from Faith; informing us, that we have nothing of our own to boaſt of, but that all the good we have, we can do, we may hope for are debts we owe to God's pure bounty and mercy; prompting us to aſſume nothing to our ſelves, but to aſcribe all the honour of our endowments, of our performances, of our advantages unto God; keeping us in continual dependance upon God for the ſuccours of his providence, and his grace; repreſenting to us our natural weakneſs, vileneſs and wretchedneſs, together with the adventitious defects and diſadvantages from our wilfull misbehaviour, the unworthineſs of our lives, the many heinous ſins we have committed, and the grievous puniſhments we have deſerved.

He who by the light of faith doth ſee, that he came naked into the world, heir to nothing but the ſad conſequences of the original Apoſtacy; that he is a worm, crawling on earth, feeding on duſt, and tending to corruption; that he liveth only by reprieve, from that fatal ſentence, *the day thou ſinneſt thou ſhalt die*; that he was a caitiff wretch, a mere ſlave to ſin, a forlorn captive of hell; and that all his recovery thence, or capacity of a better ſtate is wholly due to mercy; that he ſubſiſteth only upon alms, and hath nothing but his ſins and miſeries, which he may call his own; he that believeth theſe things, what conceit can he have of himſelf, what confidence in his own worth, what complacency in his eſtate?

Faith alſo doth engage to the vertue of *temperance*; diſcovering not only the duty, but the neceſſity thereof, in regard to our ſtate, which is a ſtate of continual exerciſe and ſtrife; wherefore as wreſtlers with many ſtrong adverſaries, as racers for a noble prize, we by good diet and conſtant labour muſt keep our ſelves in heart, in temper, in breath to perform thoſe combats; according to that of S. *Paul, Every man that ſtriveth for the Maſtery, is temperate in all things.*

1 Cor. 9. 25.

Again, Faith is productive of *contentedneſs* in our ſtate: for How is it poſſible, that he, who is fully ſatisfied, that God appointeth his ſtation, and allotteth his portion to each one; that all occurrences depend on his will, and are managed by his providence, ſhould take any thing amiſs; as if it could hap better, than as infinite goodneſs pleaſeth, and infinite wiſdom determineth? how can he, that believeth God moſt powerful and able, moſt kind and willing, ever preſent and ready to help him, be in any caſe diſconſolate, or deſpair of ſeaſonable relief? what can diſcompoſe him, who knoweth himſelf, if he pleaſeth, immovably happy; that his beſt good is ſecure from all attaques and beyond the reach of any misfortune; that deſiring what is beſt, he cannot fail of his deſire; that (himſelf excepted) all the world cannot conſiderably wrong, or hurt him?

He that is aſſured, thoſe precepts, (*Be careful for nothing, Caſt all your burthen on God, Be content with ſuch things as ye have*) were not given to mock and gull us; that thoſe declarations and promiſes (*There is no want to them that fear God; No good thing will God withhold from them that walk uprightly; There ſhall no evil happen to the juſt; The deſire of the righteous ſhall be granted; All things work together for good to them who love God; Seek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you*) were ſeriouſly made, and will ſurely be performed, how looſe muſt his mind be from all ſolicitude and anxiety? how ſteady a calm, how ſweet a ſerenity will that faith ſpread over his ſoul, in regard to all worldly contingencies?

Matt 6. 25.
Phil. 4. 6.
1 Pet. 5. 7.
1 Tim. 6. 17.
Heb. 13. 5.
Luke 12. 29.
Pſ. 34. 9. 8. 11.
Prov. 12. 21.
10. 24.
Rom. 8. 28.
Matt. 6. 33.

It will alſo beget a chearful *tranquility* of mind, and *peace of conſcience*, in regard to our future ſtate; that which S. *Paul* calleth *all joy and peace in believing*, which the Apoſtle to the *Hebrews* termeth *the confidence, and rejoicing of hope*, of which S. *Peter* ſaith, *believing ye rejoice with joy unſpeakable and full of glory*: for he that is perſuaded that God (in whoſe diſpoſal his fortune, and felicity are) is reconciled and kindly affected toward him, that he doth concern himſelf in deſigning and procuring his ſalvation; that to purchaſe the means thereof for him the Son of God purpoſely came down, and ſuffered death; that an act of oblivion is paſt, and a full remiſſion of ſins exhibited to him, if he will embrace it; that now *there is no condemnation to them that are in Chriſt Jeſus*; and that, *being juſtified by faith we have peace with God*; that bleſſing is his portion, and that an eternal heritage of joy is reſerved for him, what eaſe muſt he find in his conſcience, what comfort muſt poſſeſs his heart? how effectually will that of the Prophet be accompliſhed in him, *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee?*

Rom. 15. 13.
Heb. 3. 6. 9.
14.
1 Pet. 1. 8.
Rom. 8. 1. 5. 1.
Col. 1. 5.
Iſ. 26. 3.

Again, it is Faith, which breedeth the *courage*, and upholdeth the *patience* requiſite to ſupport us in our ſpiritual courſe.

It doth inſpire *courage*, prompting to attempt the braveſt enterpriſes, diſpoſing to proſecute them reſolutely, and enabling happily to atchieve them: For he that believeth himſelf in his undertakings backed by omnipotence, and that, as S. *Paul, he can do all things through Chriſt ſtrengthning him*, what ſhould he fear to ſet upon, what difficulty ſhould keep him off, what hazard ſhould diſmay him? he that knoweth him-

Phil. 4. 13.

ſelf, by reaſon of the ſuccour attending him, infinitely to overmatch all oppoſition, whom ſhould he not dare to encounter? may he not well ſay with *David*; *The Lord is my light, and my ſalvation, whom ſhall I fear; the Lord is the ſtrength of my life, of whom ſhall I be afraid?* Let all the world, let earth and hell combine to invade him, how can that mate his Spirit, if he believe they cannot overthrow him, or hurt him, being ſecured by the invincible protection of him, to whoſe will all things do bow; in compariſon to whom nothing is puiſſant, beſide whom nothing is really formidable; ſeeing none but *He* can *kill*, none can touch the ſoul?

(Phil. 1. 28. 1 Joh. 4. 4)
Pſ. 27. 1. 118. 6.
Chryſ. Tom. 7. p. 51.
Pſ. 46. 1, 2.
Matt. 10. 28.

If we be armed with the ſpiritual panoply, having our head covered *with the helmet of ſalvation*, our heart guarded with *the breaſt-plate of righteouſneſs*, our *loyns girt about with truth*, our *feet ſhod with the preparation of the Goſpel of peace*, all our body ſheltred by the impenetrable *ſhield of Faith*; and weilding in our hands by faith the *penetrant two edged ſword of the Spirit*; *which is the word of God*; what aſſaults may we not ſuſtain, what foes ſhall we not eaſily repel?

Eph. 6. 15.
1 Theſ. 5. 8.
Rom. 13. 12.
2 Cor. 6. 7.
Heb. 4. 12.

The moſt redoubtable enemy we have is our own *fleſh*, which with a mighty force of violent appetites and impetuous paſſions is ever ſtrugling with our reaſon, and warring againſt our ſoul; yet it Faith alone dareth to reſiſt, and is able to quell, oppoſing to the preſent delights of ſenſe the hopes of future joy, quaſhing tranſitory ſatisfactions by the fears of endleſs torment.

Gal 5. 17.
Rom. 7. 23.
1 Pet. 2. 11.

The *world* is another powerful enemy; ever ſtriving by its corrupt principles, by its bad examples, by its naughty faſhions, by its menaces of perſecution, damage and diſgrace, by its promiſes of vain honour, baſe profit and foul pleaſure to overthrow and undo us; but a reſolute Faith will defeat its attempts; for *He* (ſaith S. *John*) *that is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith*; the faith of a better world will defend us from the frowns, and the flatteries of this; the riches, glories and joys of heaven thereby preſented to our minds will ſecure us from being enchanted with the wealth, ſplendours and pleaſures of earth.

1 Joh. 5. 5.
(2 Pet. 1. 4.
Eph. 4. 22.)

Another fierce adverſary is the curſed *Fiend*; who ever *like a roaring lion goeth abont ſeeking to devour us*, or like a treacherous ſnake lieth in wait to bite us; raiſing panick fears to daunt and affright us; laying ſubtle trains of temptation, to abuſe and ſeduce us; but him by reſiſtence we may eaſily put to flight, *For reſiſt the Devil*, ſaith S. *James*, *and he will flee from you*; and how we muſt reſiſt him, S. *Peter* telleth us, *Whom reſiſt ſtedfaſt in faith*; and S. *Paul* alſo, *Above all* (ſaith he) *taking the ſhield of faith, wherewith ye ſhall be able to quench the fiery darts of the wicked one*; if we hold forth this glittering ſhield, it will dazle his ſight, and damp his courage; being not able to endure its luſtre, or ſtand its oppoſition he will inſtantly retire; fearing that by our victory over his temptations, (through reliance on God's help, and adherence to his truth) our reward ſhall be heightned, and his torment (the torment of improſperous envy and baffled malice) be encreaſed.

1 Pet. 5. 8.
Jam. 4. 7.
Eph. 4. 27.
1 Pet. 5. 9.
Eph. 6. 16.

Faith alſo will arm us with *patience* to endure what-ever events ſhall be diſpenſed, with alacrity and comfort; lightning the moſt heavy burthens impoſed on us, ſweetning the moſt diſtaſteful occurrences incident to us: for

He, who is perſuaded that by any damage here ſuſtained for conſcience toward God, he ſhall become a huge gainer, *receiving*, as the Goſpel promiſeth, *an hundred fold, and inheriting eternal life*, what will

Matt. 19. 29.
Luke 18. 30.

will he not gladly loſe? will he not willingly put forth all he hath in this moſt profitable uſury? will he not, as thoſe *Hebrews* did, *take joyfully the ſpoiling of his goods, knowing that he hath in heaven a better and an enduring ſubſtance?*

Phil. 3. 8.
Heb. 10. 34.

He, who believeth, that in regard to any diſgrace caſt on him for his vertue, he ſhall be honoured by God, and crowned with heavenly glory, will he not in a manner be proud and ambitious of ſuch diſgrace; will he not, as the *Apoſtles* did, *rejoice, that he is counted worthy to ſuffer ſhame for the name of Chriſt?*

Matt. 5. 12.
Act. 5. 41.
1 Pet. 4. 14.

He, who truſteth, that for a little pains taken in God's ſervice, he ſhall receive πολὺν μισθὸν, *abundant wages*, far exceeding the merit of his labour, will he not cheerfully bear any toil or drudgery therein?

Matt. 5. 12.
Luke 6. 35.
1 Cor. 3. 8.

He who, with S. *Paul*, *computeth, that the light afflictions, which are but for a moment, are not worthy to be compared with the glories that ſhall be revealed*; and that *thoſe light momentary afflictions do work for us a far more exceeding weight of glory*; will they not indeed be light unto him; will he not feel them lying on him, as a few ſtraws or feathers?

Rom. 8. 18.
2 Cor. 4. 17.

He, who conceiveth our Lord's word true, that *by loſing his life he ſhall find it*, or that death ſhall become to him a door into a happy immortality, would he not gladly upon ſuch terms be *killed all the day long*, and *be always delivered unto death for Jeſus?*

Matt. 10. 39. 16. 25
Luke 17. 33.
(Pſ. 126. 5.
2 Tim. 2. 12.
1 Pet. 4. 13.
Rom. 8. 17.
2 Cor. 4. 10. Phil. 1. 29.) Rom. 8. 36. 2 Cor. 4. 11. 1 Cor. 4. 9. Act. 20. 24. 21. 13.

He who by faith is aſſured, that any diſaſters befalling him, are not inflictions of wrath; but expreſſions of love toward him, by God in kindneſs diſpenſed as trials of his faith, as exerciſes of his vertue, as occaſions of his acquiring more plentiful rewards, how can he be diſguſted at them, or diſcompoſed by them? why ſhould he not rather accept them as favours, as felicities with a thankful and joyful heart; *counting it*, as S. *James* adviſeth, *all joy, when he falleth into divers temptations?*

Jam. 1. 3.
1 Pet. 1. 5.
Rom. 5. 3.
Matt. 5. 12.
Jam. 1. 2.
Rom. 5. 3.
Luke 6. 23.

In fine, it is Faith alone, which can plant in us that which is the root of all contentedneſs and all patience; a juſt indifference and unconcernedneſs about all things here: it alone can untack our minds and affections from this world, rearing our ſouls from earth, and fixing them in heaven; for if we are perſuaded, there is a ſtate of life infinitely more deſirable than the beſt condition here; if we believe there are things attainable by us, incomparably better than any which this world affordeth; in reſpect to which all theſe glories are but ſmoak, all theſe riches are but dirt, all theſe delights are but dreams, all theſe buſineſſes are but triflings, all theſe ſubſtances are but ſhadows; how in our minds can we prize, how in our affections can we cleave unto theſe things? how then can we find in our hearts to ſpend upon them more care, or pain than is needful?

Col. 3. 1.
Omnia imaginaria in ſeculo, & nihil veri. Tert. *de Cor. c.* 13.

He that taketh himſelf here to be out of his element, that he is but *a ſtranger, and ſojourner upon earth*, that he *hath here no abiding city*, no country, no houſe, no land, no treaſure, no conſiderable intereſt, but that he is merely wayfairing, in paſſage toward his true home, and heavenly country, *the Jeruſalem above*, whereof he is a citizen, where his grand concerns do lie, where he hath reſerved for him immovable poſſeſſions, and unvaluable treaſures; where he is deſigned to enjoy moſt noble privileges, and moſt illuſtrious dignities in the Court of the great King; how can he have his heart here ſticking in this earthy

Ἡ πρώτη ἀρετὴ, καὶ ἡ πᾶσα ἀρετὴ τὸ ξένον εἶναι τοῦ κόσμου τούτου---Chryſ. *in* Heb. 11. 13.

Gal. 6. 14. 2. 20. Ἐκεῖ μετεωρίζει τὴν ψυχὴν ἡ πίστις---- Chryſ. *Tom.* 5. *Or.* 55.

clay, entangled with the petty cares, amuſed with the ſorry entertainments of this life? how can he otherwiſe than with S. *Paul* be dead, and *crucified to this world?* how can he withhold his mind from ſoaring thither in contemplation, and in affection dwelling there, whither his deſires and hopes do all tend, where his joy and felicity are found, where the great objects of his eſteem and love do reſide?

But you will perhaps interpoſe, and ſay; theſe are indeed fine ſayings, but where do ſuch effects appear? who I pray doth practiſe according to theſe notions? where is that gallant to be found, who doth work ſo great exploits? where may we diſcern that height of piety, that tenderneſs of charity, that meek comportment with injuries and affronts, that clear ſincerity, that depth of humility, that ſtrictneſs of temperance, that perfect contentedneſs, and undiſturbed calmneſs of mind, that ſtoutneſs of courage, and ſtiffneſs of patience which you talk of as the undoubted iſſues of faith? who is the man that with ſuch glee doth hugg afflictions, or biddeth adverſity ſo welcome to his home? where dwell they, who ſo little regard this world, or ſo much affect the other? do we not ſee men run as if they were wild after preferment, wealth and pleaſure? what do they elſe, but ſcrape and ſcramble and ſcuffle for theſe things? doth not every man moan the ſcantneſs of his lot, doth not every man flinch at any trouble, doth not every one with all his might ſtrive to rid himſelf of any thing diſguſtful to his ſenſe or fancy? are not therefore ſuch *encomiums* of Faith mere ſpeculations, or brave *Rhodomontades* of Divinity?

The objection I confeſs is a ſhrewd one, but I muſt reply to it: You ſay, where are ſuch effects, where are ſuch men? I ask then, where is Faith, where are Believers? ſhew me the one, and I will ſhew you the other: If ſuch effects do not appear, 'tis no argument that Faith cannot produce them, but a ſign, that Faith is wanting; as if a tree doth not put forth in due ſeaſon, we conclude the root is dead; if a fountain yield no ſtreams, we ſuppoſe it dried up: Jam. 2. 18. *Shew me* (ſaith S. *James*) *thy faith by thy works*; implying, that if good works do not ſhine forth in the converſation, 'tis ſuſpicious there is no true faith in the heart: for ſuch faith is not a feeble weening, or a notion ſwimming in the head, 'tis not a profeſſion iſſuing from the mouth, 'tis not following ſuch a garb, or adhering to ſuch a party, but a perſuaſion fixed in the heart by good reaſon, by firm reſolution, by Rom. 10. 8. lively ſenſe; it is *with the heart*, as S. *Paul* ſaith, *man believeth unto righteouſneſs*; that is the Faith we ſpeak of and to which we aſcribe the production of ſo great and worthy effects: if a man wanteth that, atteſted by practice ſutable, though he know all the points exactly, though he readily will ſay *Amen* to every Article of the Creed, though he wear all the badges of a Chriſtian, though he frequent the Congregations, and comply with the Forms of our Religion, yet is he really an Infidel: for is he not an Infidel, who denieth God? and is he not ſuch a *Renegado*, who liveth impiouſly? he is ſo in S. *Paul*'s account; Tit. 1. 16. for *they profeſs* (ſaith he of ſuch perſons) *that they know God, but in* Rom. 2. 28. *works they deny him*; and *He is not a Jew*, ſaith the ſame Apoſtle (he is not a Chriſtian, may we by parity of reaſon affirm) *who is one outwardly; but he is a Chriſtian who is one inwardly, and faith is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God:* we may attribute to a barren conceit, or to a formal profeſſion the name of Faith, but it is in an equivocal or wide ſenſe, as a dead man is called a man; or a dry ſtick reſting in the earth, a tree;

for ſo *faith* (ſaith S. *James*) *without works is dead*; is indeed but a Jam. 2. 17. trunk, or carcaſe of faith, reſembling it in outward ſhape; but void of Jam. 2. 26. its *ſpirit* and life.

To our infidelity therefore, that overſpreading vice; to the unſincerity, or deadneſs of our faith, the great defects of our practice are to be imputed; that is the grand ſource, from which impiety doth ſo oreflow; that ſo few inſtances of ſprightly vertue are viſible, may be a ſign the time is the ſame, or very like to that, of which our Lord ſaith, *When the Son of man cometh, ſhall he indeed find faith upon the earth?* Luke 18. 8.

But if ſuch effects can now rarely be found, yet time hath been, when they were more rife, ſcarce any time hath been quite deſtitute of them; Every Age ſince the foundation of things may have tokens and trophees to ſhew of faith's victorious efficacy; ſo many actions as there have been truly great and glorious, ſo many gallant feats have been atchieved by Faith: If we ſurvey the lives of the ancient *Patriarchs*, of the *Prophets*, of the *Apoſtles*, of the *Martyrs* and *Confeſſours* of true Religion, their faith in all their works is moſt conſpicuous.

Faith recommended that *excellent ſacrifice of Abel* to divine accep- Heb. 11. 4. tance, and advanced him to the rank of firſt *Martyr* for piety.

On the wings of faith did *Enoch* mount to heaven, ſnatching the reward due to his faithful, and therefore *well-pleaſing* obedience.

Faith preſerved *Noah* from two mighty deluges, one of ſin, the other of water, overflowing the earth; by it he ſtemmed the torrent of the one, and rode on the back of the other; it encouraged him to be *a* 2 Pet. 2. 5. *preacher of righteouſneſs* againſt the grain, and a practiſer of it againſt Gen. 7. 1. the faſhion of the world; not regarding the common hatred and envy which he did incurr thereby; it moved him to undertake that great and ſtrange work of building the Ark, for a ſanctuary and ſeminary of mankind; the type of that ſpiritual veſſel, by embarking into which through faith we are ſaved from utter ruine.

Faith diſpoſed *Abraham* to forſake his country and home, his eſtate, his kindred, following divine conduct *he knew not whither*; to wander Heb. 11. 8. *Chryſ.* Tom. 7. p. 17. abroad and ſojourn among barbarous ſtrangers: Faith inclined him at God's command, to ſacrifice his only Son, a goodly youth in the flower of his age and hopes, worthily moſt dear unto him; the Son of his old age, and the comfort thereof given to him by miracle, and in ſpecial favour; the prop of his Family, and the heir of promiſe, by whom his ſeed was to be propagated, and his memory to flouriſh; him was he ready in obedience with his own hand to ſlay, quelling nature and his bowels, thwarting his own hopes, defying all ſemblances of contradiction, or claſhing between the commands and promiſes of God.

Faith through the rudeſt efforts of envy and malice, through the diſmal calamities of exile and ſlavery, through hideous ſnares of temptation, through villainous ſlanders, through loathſome priſons and fetters of iron, all along ſuſtained with admirable moderation and preſence of mind, did rear up *Joſeph* to the helm of that great Kingdom.

The ſame inclined *Moſes* to exchange the dignities and delights of a Court for a ſtate of vagrancy and ſervility; it heartned him to outbrave the invincible obſtinacy of a mighty Prince; it ſteeled him with patience to conduct for the ſpace of fourty years, through a wild deſert, a moſt perverſe and mutinous herd of people.

Faith was mother of that renowned patience, which exhauſted *Satan*'s *Chryſ.* Ibid. quiver, ſpent all his artillery, and wore out his invention in ſuggeſting miſchiefs; *I know that my Redeemer liveth*, was the rock, on which that Job 19. 25. unſhakable patience of *Job* was founded.

That pricked the ruddy Stripling forward, naked and unarmed, with
undaunted heart and countenance, to invade the Monſter of *Gath*, that
tower of fleſh, ſwelling with rage and pride, and all fenced with braſs
1 Sam. 17. 45. and ſteel; *Thou comeſt to me*, ſaid he, *with a ſword and with a ſpear, and
with a ſhield, but I come to thee in the name of the Lord of hoſts*; there
lay his confidence, thence ſprung his admirable courage.

To *this* the bold attempts, and the glorious victories of *Joſhuah*, of *Gideon*, of *Barak*, of *Jephtha*, of *Sampſon*, of *Jonathan*, of the *Maccabees*, are worthily aſcribed, who with ſmall forces, upon great diſadvantages, did aſſault, did vanquiſh mighty Enemies, and Opreſſors.

1 Kings 18. 36. 19. 20. *This* enflamed the zeal of *Elias*, by which he *alone* did check and con-
troll the degenerate follies of his Nation, ſurmounting the indignation
2 Kings 2. 11. of Princes which favoured them; it fed him in the Wilderneſs by the
purveyance of Ravens; it framed the wheels of that fiery Chariot,
which tranſported him into heaven.

This made *Jeremy*, with like zeal and courage, dare to carry moſt
unwelcome news, and unpleaſant meſſages to an outragious people,
Jer. 38. 4, 6. not daunted by their angry menaces, or cruel miſuſages; *his feet ſunk
into the mire*, but faith bore up his heart above all diſcouragement.

This ſaved the conſcience of thoſe three brave Youths clear from
that impiety, into which barbarous violence would have driven them;
ſo that neither the fury of that great Monarch, nor his gaping furnace
could terrifie them into ſin; faith putting into their mouths thoſe man-
Dan 3. 19. (16, 18, 27.) ful words, *O Nebuchadnezzar we are not careful to anſwer thee in this
matter; If it be ſo, our God whom we ſerve, is able to deliver us from the
burning fiery furnace, and he will deliver us out of thy hand, O King;
but if not, be it known unto thee, that we will not ſerve thy gods, nor
worſhip the golden image, which thou haſt ſet up*; their faith carried
them undaunted into the flames, and kept them untoucht within them;
ſo that they became as gold not waſted, but tried and purified in the
furnace.

Heb. 11. 33. Dan. 6. 10, 22, 23. Neither could a danger no leſs terrible ſcare the noble *Daniel* from
his devotions; his faith did *ſtop the Lions mouths*; and *He* (ſaith the
Text) *was taken up out of the den, and no manner of hurt was found upon him, becauſe he truſted in his* God.

Such exploits of ſpiritual proweſs were atchieved by an *Old-Teſtament*-
Faith, relying upon God's attributes and providence, although wanting
a clear revelation of the promiſes, which then lay wrapped up in my-
ſteries and ſhadows; But more heroical acts of fortitude and patience
did the bright ſunſhine of grace and glory upon the minds of our Apo-
ſtles, and primitive Saints produce; Animated by faith a little troop
of them marched out with reſolution to attack all the Powers of hell,
and to beat down the Kingdom of darkneſs, to diſpatch all the preju-
dices and errors of mankind, and to ſubdue the world to the obedi-
ence of Chriſt; ſo armed, ſucceſsfully did they knock down and trample
upon all oppoſition to their glorious deſigns; they defeated all the ſecular
power and policy, they baffled all the wit, the learning, the eloquence,
which ſtood in their way, or gave them reſiſtence; they triumphed
Rom. 8. 35. over perſecutions, and in regard to all ſufferings *were more than con-
querors*; to forſake and forfeit all they had, was their gain; to *have
Eph. 3. 13. nothing* was their wealth, to incurr diſgraces was their glory; to be in
continual labour and travel was their eaſe; faſtings, hunger and thirſt
Act. 15. 25. were their pleaſure, their feaſt, their luxury; priſons were chapels to
them, in which they preached, and prayed, and ſang praiſes to God;
their

their joy was to ſuffer, to receive ſtripes, and undergo torments was their triumph and their glory; they conſtantly defied, they often courted death.

That they were able to perform ſuch prodigious acts, and to endure things ſo inſupportable, was not from a ſtupid inſenſibility of things, from a ſturdineſs of ſpirit, or ſtiffneſs of humour; but from a true magnanimity inſpired by faith; Becauſe they were perſuaded of God's will, becauſe they confided in God's help, becauſe they relied on God's word, becauſe they did expect rewards from God able to ſatisfie for all their pains and loſſes; this made them to undertake ſo bold enterpriſes, and carried them with inſuperable conſtancy through all; hence were they glad to abandon their eaſe and pleaſure, to proſtitute their honour and reputation, to part with their ſubſtance, to venture their ſafety, to ſacrifice their lives for God's truth; *Therefore do we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the ſaviour of all men, ſpecially of thoſe that believe,* is the ſhort account, which S. *Paul* rendreth of it: And infallibly the like effects will Faith produce, wherever it is found, in a degree proportionable to its ſincerity and ſtrength.

1 Tim. 4. 10.
(Rom. 8. 17.
2 Tim. 2. 11.
1 Pet. 1. 7.
4. 13.
2 Tim. 4. 8.)

A grain of Faith (our Saviour ſaith) *is able to remove mountains*; that is to accompliſh things in appearance very ſtrange and difficult; and *To him that believeth all things are poſſible,* ſaith the ſame mouth of truth; and *He* (ſaith our Lord again) *that believeth in me, the works that I do, he alſo ſhall do, and greater works than thoſe ſhall he do*; if this be true in reference to works concerning the frame of nature, it is ſurely no leſs true in regard to thoſe which lie within the more proper ſphere of Faith, to moral and ſpiritual operations: If Faith can obtain the help of God, enabling to transfer a mountain, it alſo can procure his grace diſpoſing to reſtrain an appetite, or repreſs a paſſion.

Matt. 17. 20.
21. 21.
Luke 17. 6.
1 Cor. 13. 2.
Mark 11. 23.
Mark 9. 23.
Joh 12. 14.
Chryſ. Tom. 7. Or. 64.

Now that which is in it ſelf ſo worthy and lovely, which is attended with ſo good conſorts; which is the daughter of ſo excellent cauſes, the ſiſter of ſo great vertues, the parent of ſo admirable effects, how can it otherwiſe than be very precious, very laudable, very acceptable? how can we at all wonder that it ſhould be graced with ſuch commendations, and crowned with ſuch rewards?

Let us therefore (to conclude) be exhorted, if we do want it, to endeavour the acquiſt of it by all proper means (by ſerious contemplation and ſtudy, by prayer to God, by voiding all obſtructions of it): if we have it, to hold it faſt, to cheriſh it, to improve it, as by all good ways, ſo eſpecially by good practice; that we may produce the good fruits, and obtain the happy rewards thereof; through the mercies of God in Jeſus Chriſt our Lord, to whom for ever be all praiſe.

Chryſ. in *Joh.* Or. 6.

Now the God of all hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoſt. Amen.

Rom. 15. 13.

I Believe, &c.

SERMON IV.

OF JUSTIFYING FAITH.

ROM. 5. 1.

Therefore being juſtified by faith we have peace with God, through our Lord Jeſus Chriſt.

T*Herefore*; that word implies the text to be a concluſion (by way of inference, or of recapitulation) reſulting from the precedent diſcourſe; it is indeed the principal concluſion, which (as being ſuppoſed a peculiar and a grand part of the Chriſtian doctrine, and deſerving therefore a ſtrong proof and clear vindication) S. *Paul* deſigned by ſeveral arguments to make good. Upon the words, being of ſuch importance, I ſhould ſo treat; as firſt to explain them, or to ſettle their true ſenſe; then to make ſome practical application of the truths they contain.

As to the explicatory part, I ſhould conſider firſt, what the faith is, by which we are ſaid to be juſtified; 2. what being juſtified doth import; 3. how by ſuch faith we are ſo juſtified; 4. what the peace with God is, here adjoined to juſtification; 5. what relation the whole matter bears to our Lord Jeſus Chriſt; or how through him being juſtified we have peace with God; in the proſecution of which particulars it would appear, who the perſons juſtified are, and who juſtifies us; with other circumſtances incident.

I ſhall at this time only inſiſt upon the firſt particular, concerning the notion of Faith proper to this place, in order to the reſolution of which inquiry, I ſhall lay down ſome uſeful obſervations: and

1. *Firſt*, I obſerve, that *Faith*, or belief in the vulgar acception doth ſignifie (as we have it briefly deſcribed in *Ariſtotle*'s Topicks a σφοδρὰ ὑπόληψις, *an earneſt opinion* or perſuaſion of mind concerning the truth of ſome matter propounded. Such an opinion being produced by, or grounded upon ſome forcible reaſon (either immediate evidence of the matter; or ſenſe and experience; or ſome ſtrong argument of reaſon, or ſome credible teſtimony; for whatever we aſſent unto, and judge true upon any ſuch grounds and inducements, we are commonly ſaid to believe) this is the popular acception of the word; and according thereto I conceive it uſually ſignifies in holy Scripture; which being not penn'd by Maſters of humane art or ſcience; nor directed to perſons of more than ordinary capacities or improvements, doth not intend to uſe words otherwiſe than in the moſt plain and ordinary manner.

Top. 4. 5.

Aut proba eſſe quæ credis; aut ſi non probas, quomodo credis. Tertul. *adv. Marc.* V. 1.

Ὅταν γὰρ πως πιστεύῃ, καὶ γνώριμοι αὐτῷ ὦσιν αἱ ἀρχαὶ, ἐπίσταται. Ariſt. *Eth.* 6. 3.

Ἀριστοτέλης τὸ ἑπόμενον τῇ ἐπιστήμῃ κρῖμα ὡς ἀληθὲς, τόδε τι πίστιν εἶναι φησί. Clem. *Strom.* 2. p 287.

Ἔνιοι γὰρ πιστεύουσιν οὐδὲν ἧττον οἷς δοξάζουσιν, ἢ ἕτεροι οἷς ἐπίστανται. Ariſt. 7. 3. (*Eth.*)

Belief therefore in general, I ſuppoſe, denotes a firm perſuaſion of mind concerning the truth of what is propounded; whether it be ſome one ſingle propoſition (as when *Abraham* believed, that *God was able to perform what he had promiſed*; and *Sarah*, that *God, who had promiſed was faithful*) or ſome ſyſteme of propoſitions, as when we are ſaid to *believe God's word* (that is all, which by his Prophets was in his name declared) to *believe the truth* (that is all the propoſitions taught in the true religion as ſo) to *believe God's commandments* (that is the doctrines in God's Law to be true, and the precepts thereof to be good) to *believe the Goſpel* (that is to be perſuaded of the truth of all the propoſitions aſſerted, or declared in the Goſpel.)

Rom. 4. 21.
Heb. 11. 19.
Heb. 11. 11.
Pſ. 106. 24.
78. 32.
2 Theſ. 2. 12.
Pſ. 119. 66.
Mark 1. 15.
Phil 1. 27.

2. I obſerve *Secondly*, that whereas frequently ſome perſon, or ſingle thing is repreſented (*verbo tenus*) as the object of faith, this doth not prejudice, or in effect alter the notion I mentioned; for it is only a figurative manner of ſpeaking, whereby is always meant the being perſuaded concerning the truth of ſome propoſition (or propoſitions) relating to that perſon or thing: for otherwiſe it is unintelligible how any incomplex thing (as they ſpeak) can be the complete, or immediate object of belief: beſide ſimple apprehenſion (or framing the bare *Idea* of a thing) there is no operation of a man's mind terminated upon one ſingle object; and belief of a thing ſurely implies more than a ſimple apprehenſion thereof: what it is, for inſtance, to believe this, or that propoſition about a man, or a tree (that a man is ſuch a kind of thing, that a tree hath this, or that property) is very eaſie to conceive; but the phraſe believing a man, or a tree (taken properly, or excluding figures) is altogether inſignificant, and unintelligible: indeed to believe (πιστεύειν) is the effect τοῦ πεπεῖσθαι (of a perſuaſive argument,) and the reſult of ratiocination; whence in Scripture it is commended, or diſcommended, as implying a good or bad uſe of reaſon. The proper object of Faith is therefore ſome propoſition deduced from others by diſcourſe; as it is ſaid, that *many of the Samaritans believed in Chriſt, becauſe of the woman's word, who teſtified that He told her all that ever ſhe did*; or as S. *Thomas believed, becauſe he ſaw*; or as when it is ſaid, that *many believed on our Lord's name, beholding the miracles*

Joh. 4. 39.
Joh. 20 29.
Joh. 2. 23.

Exod. 14. 31. 19. 9. Joh. 5. 45,&c. *which he did*; when then, for example, the *Jews* are required to believe *Moſes* (or to believe in *Moſes*, after the *Hebrew* manner of ſpeaking) it is meant, to be perſuaded of the truth of what he delivered, as proceeding from divine revelation; or to believe him to be what he 2 Chr. 20. 20. profeſſed himſelf, a meſſenger or prophet of God. So *to believe the Prophets* or in the Prophets, בִּנְבִיאָיו) was to be perſuaded concerning the truth of what they uttered in God's name (that the doctrines were true, the commands were to be obeyed, the threats and promiſes ſhould be performed, the predictions ſhould be accompliſhed: Luke 24. 25. Act. 24. 14. *to believe all which the Prophets did ſay*, as our *Saviour* ſpeaks, *to believe all things written in the Prophets*, as S. *Paul*.) So to *believe God's works* Pſ. 78. 32. (a phraſe we have in the *Pſalms*) ſignifies, to be perſuaded, that thoſe works did proceed from God, or were the effects of his good provi- Jer. 17. 5. 46. 25. Pſ. 118. 8. &c. dence: to *believe in man* (that which is ſo often prohibited, and diſſuaded) denotes the being perſuaded, that man in our need is able to relieve and ſuccour us; laſtly *to believe in God* (a duty ſo often injoyned, and inculcated) is to be perſuaded, that God is true in whatever he ſays, faithful in performance of what he promiſes; perfectly wiſe, powerful and good; able and willing to do us good; the being perſuaded, I ſay, of all theſe propoſitions, or ſuch of them as ſute the preſent circumſtances and occaſion, is to believe in God: thus, in fine, to believe on a perſon, or thing, is only a ſhort expreſſion (figuratively) denoting the being perſuaded of the truth of ſome propoſition relating in one way, or other to that perſon, or thing (which way is commonly diſcernible by conſidering the nature, or ſtate of ſuch a perſon, or ſuch a thing) the uſe of which Obſervation may afterward appear.

3. I obſerve *thirdly*, that (as it is ordinary in like caſes concerning the uſe of words) the word *belief* is by a kind of *ſynecdoche*, (or *metonymie* if you pleaſe) ſo commonly extended in ſignification, as together with ſuch a perſuaſion as we ſpoke of to imply whatever by a kind of neceſſity (natural, or moral) doth reſult from it; ſo comprehending thoſe acts of will, thoſe affections of ſoul, and thoſe deeds, which may be preſumed conſequent upon ſuch a perſuaſion: for inſtance, when God commanded *Abraham* to forſake his country, promiſing him a happy eſtabliſhment in the land of *Canaan*, with a perpetual bleſſing upon his poſterity; *Abraham* was perſuaded concerning the power, and fidelity of God; and concerning the truth of what was promiſed and foretold; in that perſuaſion his faith, according to the firſt, proper and reſtrained ſenſe, did conſiſt: but becauſe from ſuch a perſuaſion Rom. 4. 20. (being ſincere, and ſtrong enough) there did naturally, and duly reſult a ſatisfaction, or acquieſcence in the matter injoyned as beſt to be done; a choice, and reſolution to comply with God's appointment; an effectual obedience; a cheerful expectation of a good iſſue thereupon; therefore all thoſe diſpoſitions of ſoul, and actions concurring become expreſſed by the name of faith (that firſt perſuaſion being the principle, and root of them:) for it is for his faith that he is highly commended; it is for it that he obtained ſo favourable an approbation and acceptance from God: Yet ſuppoſing *Abraham* to have had ſuch a perſuaſion concerning God; and yet to have diſliked what God required, or to have reſolved againſt doing it, or to have indeed diſobeyed, or to have diſregarded the happy ſucceſs; it is plain that *Abraham* as to the whole matter deſerved rather much blame, than any commendation; Jam. 2. 23. and would not upon that account have had *righteouſneſs imputed to him*,

and have been *called the friend of God:* when therefore his *faith* is ſo
magnified, that *word* comprehends not his bare perſuaſion only, but
all thoſe concomitants thereof, which if they had not gone along
therewith, it had been a proof, that ſuch a perſuaſion was not ſincere
(not ἀνυπόκριτος πίστις, *an undiſſembled faith*; ſuch as S. *Paul* commends 1 Tim. 1. 5.
in *Timothy*) or not ſtrong enough (not ἀδιάκριτος πίστις, *an undoubting* 2 Tim. 1. 5. Jam. 3. 17.
faith) but *a weak*, *a ſmall*, *a dead*, an ineffectual faith; which come Rom. 4. 20.
under blame, and reproof, but the effect ſhewed, that he did not (as Rom. 14. 1. 1 Cor. 8. 10.
S. *Paul* ſays) ἀσθενεῖν τῇ πίστει, had not a weak, or ſickly faith; nor Rom. 4. 19.
ſtaggered at the promiſe of God; but *was ſtrong in faith, giving glory to* Matt. 6. 30. 8. 26, &c.
God; which he did not only in believing his word, but in ſuting his Jam. 2. 17, 20.
affections, and yielding obedience thereto: (πίστει ὑπήκουσεν ἐξελθεῖν, Gal. 5. 6.
by faith he obeyed, ſo as to forſake his country, ſays the *Apoſtle* to the Heb. 11. 8.
Hebrews; And Faith thus taken is not only a ſingle act of a man's
underſtanding, or will, but a complex of many diſpoſitions and actions, diffuſed through divers faculties of a man, denoting the whole
complication of good diſpoſitions, and actions relating to one matter;
which attend upon a true and earneſt perſuaſion concerning it; right
choice, ſubmiſſion and ſatisfaction of mind, firm reſolution, dutiful
obedience, conſtant and cheerful hope; or the like.

4. I obſerve more nearly to our purpoſe, *fourthly*, that the Faith
here ſpoken of (being here, and otherwhere put abſolutely, or by it
ſelf, without any adjunct of limitation or diſtinction) is often ſet down
with terms annexed thereto, explaining and deter-
mining it; being ſometimes ſtyled the *faith of Chriſt*, Rom. 3. 3, 21, 26. Gal. 2. 16, 20. 3. 22.
of Jeſus, *of God* (τοῦ Χριστοῦ, τοῦ Ἰησοῦ, τοῦ Θεοῦ) ſome- Phil. 3. 9. Apoc. 2. 13. 14. 12.
times *faith upon Chriſt* (εἰς Χριστὸν, and ἐπὶ Χριστὸν) εἰς. Act. 20. 21. 24. 25. 26. 18. Col. 2. 5. &c.
faith in Chriſt (ἐν Χριστῷ) *faith to Chriſt*, to the ἐπὶ Heb. 6. 1. Act 9. 42. 22. 19, &c.
Lord, to God (πιστεύειν τῷ Χριστῷ, τῷ Κυρίῳ, τῷ ἐν. Gal. 3. 26. 1 Tim. 3. 13. 2 Tim. 3. 15. Act. 13. 39, &c.
Θεῷ) faith *upon the name of Chriſt* (εἰς ὄνομα) *faith* τῷ Χρ. Act. 5. 14. 16 34. 18. 8. 27. 25.
of his name (πίστις τοῦ ὀνόματος) *faith to his name* Joh. 5. 24. 10. 37, 38. 14. 11, &c.
(τῷ ὀνόματι;) which phraſes, all queſtionleſs de- εἰς ὄνομα. Joh. 1. 12. 2. 23. 1 Joh. 5. 13, &c. Act. 3. 16. τοῦ.
noting the ſame thing, do imply this faith to con- 1 Joh. 3. 23. τῷ.
ſiſt in being perſuaded concerning the truth of ſome propoſitions chiefly
relating to our Lord and Saviour *Jeſus Chriſt*, either as grounded upon
his Authority, or appertaining to his Perſon: Now what ſuch propoſi- Mar. 1. 15.
tions are we may learn from other expreſſions, deſcriptions, or circum- Phil. 1. 27. 1 Pet. 4. 17.
locutions declaring the nature and quality of this faith: it is ſometimes 2 Theſ. 2. 12,
called *the belief of the Goſpel* (that is of the whole ſyſteme of doctrines, 13. * 1 Tim. 4. 3.
and laws, and promiſes, and prophecies taught, delivered, or de- 2. 4. 1 Tit. 1. 1.
clared by Chriſt, and his Apoſtles. *Repent*, ſaid S. *John the Bap-* Heb. 10. 26.
tiſt, and believe the Goſpel) the *belief of the truth*, (that body of truth, 1 Tim. 2. 4, &c
ſignally ſo called, which was taught by the ſame Authors) the *ac-* a Joh. 5. 47,
knowledgment of the ſame *truth* (* πιστὸς, & ἐπεγνωκὼς τὴν ἀλήθειαν are 48.
in S. *Paul* the ſame) equivalent to thoſe deſcriptions of this faith are b Joh. 12. 47. c Joh. 12. 48.
thoſe expreſſions, which ſet it out by yielding aſſent (generally) to 17. 8.
what our *Lord Chriſt*, and his *Apoſtles* taught, or to ſome chief points Act. 11. 1.
of their doctrine, inferring the reſt; the [a] *believing*, [b] *hearing*, [c] *re-* d Joh. 3. 33. e Joh. 1. 12.
ceiving the word of God, of *Chriſt*, of the *Apoſtles*, [d] the *receiving* 13. 20. 5. 43.
Chriſt's teſtimony, and (which is the ſame) [e] *receiving Chriſt himſelf*; f Joh. 6. 37, 44, 65. 5. 20.
[f] *coming unto Chriſt* (that is as diſciples to their Maſter, as ſervants to Matt. 11. 28.
their Lord, as perſons oppreſſed and enſlaved to their Deliverer) g Joh. 17. 8.
[g] *The believing* (and *knowing*) *that Jeſus was ſent by God*, *and came* 5. 24. 6. 29.
from him; The believing, that *Jeſus* was, what he profeſſed himſelf to 11. 42. 16. 30. 17. 21.
be; Joh. 8. 24. 13. 19.

k 1 Joh. 4. 2. 15. be; [k] the *confeſſing*, that *Jeſus Chriſt is come in the fleſh*; *that Jeſus is*
1 Joh. 5. 1, 5. *the Chriſt, the Son of God, He which ſhould come into the world*; *the King of*
Joh. 4. 42. *Iſrael*; *that God raiſed him from the dead*; by the belief of which one point,
Joh. 1. 50. as involving the reſt, S. *Paul* expreſſeth this faith: [l] *If thou* (ſaith he)
Joh. 20. 31. *ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe with thy heart,*
Act 8. 37. *that God raiſed him from the dead, thou ſhalt be ſaved.*
l Rom. 10. 9.

Ὁ. ἀκέσας παρὰ πατρὸς ϗ μαθὼν. John 6 45.

The reſult upon conſidering all which expreſſions declaratory of the nature of this Faith (for this ſurely is not different from that, which is ſo commonly otherwhere repreſented in our Saviour, and his Apoſtles diſcourſes and writings, as a great duty required of us; as a vertue (or act of vertue) highly commendable, as an eſpecial inſtrument of our ſalvation, as a neceſſary condition prerequiſite to our partaking the benefits, and privileges by divine favour conferred on Chriſtians) the reſult I ſay is this, that by this Faith (as to the firſt, and primary ſenſe thereof) is underſtood the being truly and firmly perſuaded in our minds, that *Jeſus* was what he profeſſed himſelf to be, and what the Apoſtles teſtified him to be; the *Meſſias*, by God deſigned, foretold and promiſed to be ſent into the world, to redeem, govern, inſtruct and ſave mankind; our Redeemer and Saviour; our Lord and Maſter; our King and Judge; the Great high Prieſt, and Prophet of God; the being aſſured of theſe, and all other propoſitions connexed with theſe; or in ſhort, the being thoroughly perſuaded of the truth of that Goſpel; which was revealed and taught by Jeſus and his Apoſtles. That this notion is true, thoſe deſcriptions of this faith, and phraſes expreſſing it, do ſufficiently ſhew; the nature and reaſon of the thing doth confirm the ſame; for that ſuch a faith is, in its kind and order, apt and ſufficient to promote God's deſign of ſaving us; to render us capable of God's favour; to purge our hearts, and work that change of mind, which is neceſſary in order to the obtaining God's favour, and enjoying happineſs; to produce that obedience, which God requires of us, and without which we cannot be ſaved; theſe things are the natural reſults of ſuch a perſuaſion concerning thoſe truths; as natural, as the deſire and purſuit of any good doth ariſe from the clear apprehenſion thereof, or as the ſhunning of any miſchief doth follow from the like apprehenſion; as a perſuaſion that wealth is to be got thereby, makes the merchant to undergo the dangers and pains of a long voyage; (*verifying that, Impiger extremos currit mercator ad Indos, Per mare pauperiem fugiens, per ſaxa, per ignes*) as the perſuaſion that health may thereby be recovered, engages a man not only to take down the moſt unſavoury potions, but to endure cuttings and burnings *ut valeas ferrum patieris, & ignes*) as a perſuaſion, that refreſhment is to be found in a place, doth effectually carry the hungry perſon thither: So a ſtrong perſuaſion that Chriſtian Religion is true, and the way of obtaining happineſs, and of eſcaping miſery doth naturally produce a ſubjection of heart, and an obedience thereto; and accordingly we ſee the higheſt of thoſe effects which the Goſpel offers, or requires, are aſſigned to this faith, as
1 Joh. 5. 1. reſults from it, or adjuncts thereof: Regeneration; *Whoſoever*, ſaith
1 Joh. 1. 12. S. *John*, *believeth that Jeſus is the Chriſt, is born of God*; Spiritual uni-
1 Joh. 4. 5. on with God; *Whoſoever ſhall confeſs, that Jeſus is the Son of God, God*
1 Joh 2 24. *abideth in him, and he in God: if what ye have heard from the beginning,*
abide in you, ye ſhall alſo abide in the Father and the Son. The obtaining God's love; *The father loves you, becauſe you have loved me,*

and have believed, that I came from God; Victory over the world: Joh. 16 27.
Who is he, that overcometh the world, but he who believeth that Jeſus is *Vid.* 2. Theſ.
the Son of God? Freedom from ſpiritual ſlavery; and becoming true 2 13. Eph. 1.
diſciples of Chriſt; *If ye abide in my word, ye are truly my diſciples*; 13. Act 15. 7,
and ye ſhall know the truth, and the truth ſhall ſet you free. Obtaining 9. 1 Joh. 5. 5. Joh. 8. 31, 32.
everlaſting life; *He that heareth my word, and believeth him that ſent* Joh. 5 24.
me (that is, who believeth my word, which is indeed the word of God,
who ſent me, and in whoſe name I ſpeak) *hath everlaſting life.* And,
Theſe things were written, that you may believe that Jeſus is the Chriſt, Joh. 20. 31.
the Son of God, and that believing it, you may have life in his name. Intereſt in God and Chriſt, *He that abideth in the doctrine of Christ, He* 2 *Ep.* Joh. 9.
(οὗτος) *hath the Father and the Son. Verily verily, I ſay unto you, he* Joh. 6 47.
that believeth upon me, hath eternal life. Riſing with Chriſt (that 3. 36, 15, 16.
is as to capacity and right:) *Buried with him in baptiſm, wherein you* Col. 2. 12.
are riſen with him through faith of the operation of God; who raiſed him
from the dead. Being ſaved: *Whoever confeſſes with his mouth the Lord* Rom. 10. 9.
Jeſus to be the Son of God; and in his heart believes that God raiſed him
from the dead, ſhall be ſaved. Laſtly being juſtified; for (S. *Paul* adjoins) *a man believeth* (in the manner before mentioned) *to righteouſneſs; and with the mouth confeſſion is made to ſalvation.* So we ſee, that Rom. 10. 10.
the chief of thoſe excellent benefits, to the procuring of which faith
(however underſtood) is any-wiſe conducible, or requiſite, do belong
to the perſuaſion concerning Evangelical truths. We may alſo obſerve
in the hiſtory concerning our Lord, and his Apoſtles proceedings toward perſons, whom they had converted to Chriſtianity, and did admit to a participation of the privileges thereof, that no other faith was by
them required in order thereto; upon ſuch a perſuaſion appearing they
received them into the Church, baptized them, pronounced unto them
an abſolution from their ſins, and a reception into God's favour: This
was the faith of *Martha*, which gave her intereſt in the promiſe of
eternal life: *Every one* (ſaid our Saviour to her) *living, and believing* Joh. 11. 26.
in me, ſhall never die: doſt thou believe this? ſhe ſaith unto him: Yes Lord,
I have believed, that thou art the Chriſt, the Son of God, which ſhould
come into the world: this was the faith, for which our Saviour commends S. *Peter*, and pronounces him happy: Upon appearance of this Matt. 16. 16.
faith S. *Peter* baptized and admitted into the Church the three thouſand Joh. 6. 69.
perſons whom he had converted (*Then*, ſays the Text, *they who gladly* Οἱ ἀσμένως ἀποδεξάμενοι τὸν λόγον.
(or willingly) *received his word* (that is, were perſuaded of the truth
of that doctrine, which is before ſet down concerning our Lord) *were* Act. 2. 41.
baptized; and the ſame day were added (to the Church) *about three*
thouſand ſouls) Upon the like faith the *Samaritans* were baptized (ὅτε
ἐπίστευσαν τῷ Φιλίππῳ, *when they gave credence to Philip's doctrine:*) and Act. 8. 12.
upon the ſame account did the ſame *Evangeliſt* ſay it was lawful to
baptize the *Eunuch*, and accordingly did perform it: *If, ſaith Philip,* Act 8. 37, 38.
thou believeſt with thy whole heart, it is lawful (or thou mayſt be baptized) *He anſwering ſaid, I believe that Jeſus Chriſt is the Son of God; ſo*
he baptized him: This was the faith, upon which S. *Paul* baptized *Lydia*, Act 16. 14, 15.
when ſhe had yielded aſſent unto (ſo προσέχειν doth import in the *Acts*;
not only προσέχειν νοῦν to yield attention, but προσέχειν πίστιν to give
aſſent unto) *the things ſpoken by Saint Paul*; thus alſo of thoſe *Jews* in
another place of the *Acts*, when S. *Paul* had *opened, and alledged, out* Act. 17 4.
of the Scriptures, that Chriſt was to ſuffer, and to riſe again from the
dead, and that Jeſus was the Chriſt, it is ſaid, τινὲς αὐτῶν ἐπείσθησαν καὶ Act. 17. 3, 4. Act 9. 20. 16.
προσεκληρώθησαν, *were perſuaded*, and *conſorted with Paul, and Silas* 32. 17. 11, 12.
(that

(that is, were received into Chriſtian communion with them.) The ſame is intimated in other paſſages of the Apoſtolical hiſtory; by all which it appears, that the Apoſtles method was to declare, and inculcate the main points of the Chriſtian hiſtory and doctrine, atteſting to the one, and proving the other by teſtimonies and arguments proper to that purpoſe; and whoever of their hearers declared himſelf perſuaded of the truth of what they taught, that he did heartily aſſent thereto, and reſolved to profeſs and practiſe accordingly, him without more to do, they preſently baptized, and inſtated him in the privileges appertaining to Chriſtianity; or (in S. *Paul*'s language) did juſtifie them, according to their ſubordinate manner, as the miniſters of God. And thus did the Primitive Church practiſe after the Apoſtles; as *Juſtin* the *Martyr* fully relates of it: —ὅσοι ἂν πεισθῶσι, καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα, καὶ λεγόμενα εἶναι, καὶ ποιεῖν οὕτως δύνασθαι ὑπισχνῶνται, &c.—ἄγονται ὑφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν ἀναγεννῶνται — *Apol.* 2. *Whoever* (ſaith he) *are perſuaded, and do believe theſe things by us taught, and ſaid to be true, and undertake that they can live ſo according to them*; — *are brought thither, where water is, and are regenerated after the ſame manner as we have been regenerated.* I farther add, that even this faith is expreſſed to be the effect of divine grace, and inſpiration; for, when S. *Peter* had confeſſed that *Jeſus was the Chriſt, the Son of the living God,* our *Saviour* tells him, *That fleſh and blood had not revealed that unto him, but his Father in heaven*; and, *No man* (S. *Paul* tells us) *can call Jeſus Lord, but by the holy Ghoſt*; And, *Every Spirit, which confeſſeth Jeſus Chriſt to have been come in the fleſh, is of God* (ſaith S. *John.*) So that even, this is a faith, in reſpect to which the holy Ghoſt is called *the ſpirit of faith,* which is the *fruit of the ſpirit*; and *the gift of God*; that which *no man can* have without *God's drawing him*; and teaching him; *No man can come unto me except the Father that hath ſent me ſhall draw him* (ἑλκύσῃ αὐτόν.) *Every one that hath heard from the Father, and hath learned, cometh unto me:* to which it is ordinarily required, that God ſhould *open the heart,* as he did *Lydia*'s heart, *to attend, and aſſent unto what Saint Paul taught:* Neither doth the Scripture (as I conceive) attribute any thing unto faith, which doth not agree to this notion.

Matt. 16. 17.
1 Cor. 12. 3.
1 Cor. 2. 10.
2 Cor. 4. 6.
2 Pet. 1. 19.
1 Joh. 4. 2.
(Eph. 1. 17, 18.)
2 Cor. 4. 13.
Gal. 5. 22.
Eph. 2. 8.
Phil. 1. 29.
Joh. 6. 44, 45.
Act. 16. 14.

We might laſtly adjoin, that this was the common, and current notion of Faith among the ancient Chriſtians; neither do we, I ſuppoſe, meet with any other in their Writings; all which things do abundantly confirm the truth thereof.

5. But I muſt farther obſerve particularly (in correſpondence to what was before more generally obſerved,) that this Faith doth not only denote preciſely, and abſtractedly ſuch acts of mind, ſuch opinions and perſuaſions concerning the truth of matters ſpecified, but doth alſo connote, and imply (indeed comprehend according to the meaning of thoſe, who uſe the word) ſuch acts of will, as, ſuppoſing thoſe perſuaſions to be real and complete, are naturally conſequent upon them, and are in a manner neceſſarily coherent with them; a firm reſolution conſtantly to profeſs, and adhere unto the doctrine, of which a man is ſo perſuaded; to obey all the laws and precepts, which it contains; forſaking in open profeſſion, and in real practices all principles, rules, cuſtoms inconſiſtent with thoſe doctrines and laws; that which is called *converſion,* or *returning* to

Salv. *de provid.* IV. 1. *Cum hoc ſit hominis Chriſtiani fides, fideliter Chriſti mandata ſervare, fit abſq; dubio, ut nec fidem habeat qui infidelis eſt, nec Chriſtum credat, qui Chriſti mandata conculcat,* &c.

to the Lord (that is, leaving a courſe of rebellion, and diſobedience to
thoſe laws, which the Lord in the Goſpel commands, and reſolvedly
betaking themſelves to the obſervance of them) πολύς τε ὄχλος πιστεύσας Act. 11. 21.
ἐπέστρεψεν ἐπὶ τὸν Κύριον, *a great multitude* (it is ſaid) *believing, did return* *Vid.* Act. 9. 35. 14. 15.
unto the Lord; their faith did carry with it ſuch a converſion. 26. 18.
Hence this faith is ſtyled πειθαρχεῖν Θεῷ (*to obey God's command.*) ὑπακούειν Act. 5. 32.
τῷ εὐαγγελίῳ, *to obey the Goſpel,* ὑπακούειν τῇ πίστει, *to obey the faith*; 1 Theſ. 1. 8. Rom. 1. 6.
ὑποταγὴ τῆς ὁμολογίας εἰς τὸ εὐαγγέλιον (*ſubjection of profeſſing the goſpel of* 5. 17. 16. 16.
Chriſt) *with purpoſe of heart to adhere unto God*; *ſtipulation of a good* 2 Cor. 9. 13. Act. 11. 23.
conſcience toward God (that which S. *Peter* intimates, as a neceſſary 1 Pet. 3. 21.
concomitant of baptiſm, it being a ſincere undertaking, and engaging
ones ſelf to obey God's commandments) in fine, to *repent*; which is
either adequately the ſame thing with faith, or included therein, according
to the Apoſtolical meaning of the word; for that remiſſion of
ſins, which is ſometime made the conſequent of faith, is otherwhere
expreſly annex'd to repentance: The ſumm of the Goſpel our Saviour
himſelf expreſſes by the preaching in his name *repentance, and remiſſion* Luke 24. 47.
of ſins in all nations: and *Repent*, (S. *Peter* preached,) *and let every* Act. 2. 38.
one of you be baptized: And, *Repent*, (ſaid he again) *and return, that* Act. 3. 19.
your ſins may be blotted out; and, *Then to the Gentiles* (ſay thoſe in the 17. 30. Act. 11. 18.
Acts) *hath God given repentance unto life*; which ſignifies the ſame
with that other expreſſion concerning the ſame perſons, *God's having* Act. 15. 9.
purified their hearts by faith; in which places I take repentance to import
the ſame thing with faith; being in effect nothing elſe, but ſincere embracing
Chriſtian Religion. Now the word *faith* is thus extended
(beyond its natural and primary force) to comprehend ſuch a compliance
of will, or purpoſe of obedience, becauſe this doth naturally
ariſe from a perſuaſion concerning the truth of the Goſpel, if it be real
and ſtrong enough, in that degree, which Chriſtianity requires, and
ſuppoſes to the effects mentioned in the Goſpel; if it be ἐν τῇ καρδίᾳ
in the heart (or a hearty faith) as S. *Paul* ſpeaks; if it be ſuch, as Rom. 10. 9.
Philip exacts of the *Eunuch*, *a belief* ἐξ ὅλης τῆς καρδίας, *from the whole* Act. 8. 37.
heart; if it have that due plerophorie, that ſtability, that ſolidity,
which the Apoſtles ſpeak of: for a weak, faint, ſlight, ill-grounded, Heb. 10. 22.
ill-rooted opinion concerning the truth of the Goſpel (ſuch as thoſe 23. 6. 11. 12.
in another caſe had, whom our Saviour rebuked with a τί δειλοί ἐστε, ὀλιγόπιστοι; 1 Theſ. 1. 5. Col. 1. 23. 2.
why are ye fearful, O ye ſmall in faith? ſuch as S. *Peter* had, 5. 7. 4. 12.
when our Saviour ſaid to him, ὀλιγόπιστε τί ἐδίστασας; *O thou of ſmall* 2 Cor. 8. 7. Matt. 8. 26.
faith, why didſt thou doubt? which faith could not keep them, nor Matt. 14. 30.
him from ſinking; not ſuch as thoſe had, who *heard the word, and gladly* Matt. 13. 20.
received it; *but wanted root, ſo that, when perſecution, or affliction did*
ariſe for the word; *they were preſently ſcandalized*; not ſuch a faith, as
thoſe many *Rulers* had, who are ſaid to have *believed in Jeſus, but for* Joh. 12. 42.
fear of the Phariſees, did not confeſs him; not ſuch, as *Simon Magus*
had, who is ſaid to *have believed Philip*, but to no good effect, *becauſe* Act. 8. 13, 21.
his heart was not right before God; he having not thoroughly reſolved
to obey the Goſpel; not ſuch as *Agrippa* had, whom S. *Paul* had *almoſt* Act. 26. 28.
perſuaded to be a Chriſtian) theſe ſorts of faith are in compariſon
to that we ſpeak of, but equivocally ſo called; it includes a firm
reſolution to perform carefully all the duties injoyned to Chriſtians, to
undergo patiently all the croſſes incident to Chriſtianity; it is the ſame
with becoming a diſciple of Chriſt, which a man cannot be without
renouncing all other intereſts and concernments, without *denying ones* Matt. 10. 38.
ſelf, forſaking all and following him; without *taking his yoke upon him,* 11. 29. Luke 9. 23. 14. 26, 27. 16. 24.

going after, and bearing his croſs: it ſuppoſes (as our Saviour alſo teaches us,) that a man hath caſt up with himſelf the gain and loſs he is like to receive by the bargain; and being ſatisfied therein to contract *bonâ fide* with God; that a man hath weighed all the pains and dangers he ſhall be put upon by entring into this warfare; and ſo reſolvedly to adventure upon it; it is productive of *love to the truth*, yea of love to God, and charity to men; without which all faith is unprofitable, and ineffectual, as S. *Paul* teaches us. In ſhort, this Faith is nothing elſe but a true, ſerious, reſolute embracing Chriſtianity; not only being perſuaded that all the doctrines of Chriſt are true, but ſubmitting to his will and command in all things.

Matt. 13. 44, 45. Luke 14. 28, 31. 2 Theſ. 2. 10 (1 Cor. 13. 2. Gal. 5. 6.) *Credere ſe in Chriſtum quomodo dicit, qui non facit quod Chriſtus facere præcepit?* Cypr. *de Un. E.*

But to prevent miſtakes, and remove objections, I ſhall yet further obſerve,

That this Faith hath, although not an adequate, yet a peculiar reſpect unto that part of Chriſtian truth, which concerns the merciful intentions of God toward mankind, and the gracious performances of our Saviour in order to the accompliſhing them; the promiſes of pardon to our ſins, and reſtoral into God's favour upon the terms propounded in the Goſpel, of ſincere faith and repentance; whence the Goſpel is called λόγος καταλλαγῆς (*the word of reconciliation*) and this is expreſſed as a ſummary of the Apoſtolick miniſtery or meſſage; that *God was in Chriſt reconciling the world, not imputing their ſins*; And, this our Saviour did order, in eſpecial manner to be preached in his name; this accordingly they did mainly propound and inculcate; that God had exalted *Jeſus to his right hand as a Prince and a Saviour, to give repentance unto Iſrael, and remiſſion of ſins*; *that he ſhould receive remiſſion of ſins, whoever did believe in his name*; *Let it be known unto you, brethren, that by this man remiſſion of ſins is* * *denounced unto you*, (ſo did they preach.) Whence this faith is (*ſignanter*) called *belief in the blood of Chriſt:* Indeed of all Chriſtian doctrines this is moſt proper firſt to be propounded and perſuaded; as the moſt attractive to the belief of the reſt; moſt encouraging and comfortable to men; moſt apt to procure glory to God by the illuſtration of his principal attributes, his juſtice and his goodneſs; moſt ſutable to the ſtate of things between God, and man; for men being in a ſtate of rebellion and emity toward God, in order to their reducement and recovery thence it was moſt proper that in the firſt place an overture of mercy and pardon ſhould be made; an act of oblivion ſhould be paſſed and propounded to them: Yet are not theſe propoſitions and promiſes the adequate or entire object of this faith; for other Articles of faith are often propounded in a collateral order with thoſe, yea ſometimes (as in the caſe of the *Eunuch*) others are expreſſed, when that is not mentioned; but only underſtood: neither if any one ſhould believe all the doctrines of that kind; if he did not withal believe that *Jeſus* is his Lord, and ſhall be his Judge; that there ſhall be a reſurrection of the dead, and a judgment to come, with the like fundamental verities of our Religion, would he be a believer in this ſenſe.

2 Cor. 5. 18, 19. Luke 24. 47. Act. 5. 31. Act. 10. 43. Act. 13. 38. * καταγγέλλεται. Rom. 3. 25. Rom. 3. 26. 15. 9. Eph. 1. 6. Act. 8. 37. Rom. 10. 9.

7. I obſerve farther, that this Faith doth relate only to propoſitions revealed by God (or at leaſt, deduced from principles of reaſon, ſuch as are, that there is a God; that God is good, veracious and faithful; that our religion is true in the groſs; that the holy Scriptures were written by divine inſpiration; which propoſitions we believe upon rational grounds and motives) not unto other

Fides dicit, parata ſunt magna & incomprehenſibilia dona à Deo fidelibus ſuis: dicit ſpes mihi illa bona ſervantur, charitas dicit curro ego ad illa. Bern.

other propoſitions concerning particular matter of fact, ſubject to private conſcience or experience; nor to any concluſions depending upon ſuch propoſitions: For inſtance, it is a part of this faith to believe that God is merciful and gracious; that he bears good will unto, and is diſpoſed to pardon every penitent ſinner; or (which is all one) that ſuppoſing a man doth believe, and hath repented, God doth actually love him, and doth forgive his ſins; this is, I ſay indeed a part of the faith we ſpeak of, its object being part of the Goſpel revealed unto us: but the being perſuaded that God doth love me, or hath pardoned my ſins, or that I am in a ſtate of favour with God, may, as my circumſtances may be, not be my duty; however it is no part of this faith, but a matter of opinion, dependent upon private experience: For ſuch a perſuaſion muſt be grounded upon my being conſcious to my ſelf of having truly and thoroughly repented (this being required by God, as a neceſſary condition toward my obtaining pardon and his favour) of having performed which duty I may preſume, when it is falſe (and therefore cannot then be obliged to believe it) and may doubt, when it is true, and that not without good reaſon; conſidering the blindneſs and fallibility of man's mind, and that man's *heart is deceitful above all things*, as the Prophet tells us; upon which account, then a man may not be obliged to have ſuch a perſuaſion: it is indeed a great fault to doubt, or diſtruſt on that hand, which concerns God; about his goodneſs, his truth, his wiſdom, or power; but it is not always (perhaps not commonly) blameable to queſtion a man's own qualifications, or his own performances, whether in kind, or degree they be anſwerable to what God requires; *that* is inconſiſtent with true faith, but *this* not: We cannot have any good religious affections toward God, if we do not take him to be our gracious father; but we may have in us ſuch affections toward him, and he may be favourably diſpoſed toward us, when we ſuſpect our ſelves to be untoward children, *unworthy* (as the *prodigal Son* in the Goſpel confeſſed himſelf) *to be called the ſons of God*; the *Centurion* in the Goſpel did confeſs himſelf *unworthy that Chriſt ſhould enter under his roof*; but he declared his perſuaſion, that *if Chriſt ſhould only ſpeak a word, his child ſhould be healed*; and our *Saviour* thereupon profeſſes, *that he had not found ſo much faith in Iſrael:* to the *blind men* imploring his relief our Saviour puts the queſtion, *Do ye believe that I can do this? they anſwered, Yes Lord*; he required no more of them; but ſaid thereupon, *according to your faith, let it be done unto you.* And that for which *Abraham* the Father of believers his faith is repreſented ſo acceptable, is, his firm perſuaſion concerning God's power; *becauſe* (ſaith S. *Paul*) *he had a plerophory, that what was promiſed, God was able to perform*; by doing thus, he was a believer, and thereby *gave glory to God* (as the *Apoſtle* there adds) if we do not then diſtruſt God, we may have faith, although we diſtruſt our ſelves. It is true (generally, and abſolutely ſpeaking) we ſhould endeavour ſo fully and clearly to repent, and to perform whatever God requires of us; that we may thence acquire a good hope concerning our ſtate; we ſhould labour, that *our hearts may not condemn us of* any preſumptuous tranſgreſſing our duty; and conſequently that we may become in a manner confident of God's favour towards us; but when we have done the beſt we can, even when we are not conſcious of any enormous fault or defect, yet we may conſi-

Jer. 17. 9.

Qui perſeveraverit uſq; ad finem, hic ſalvus erit; quicquid ante finem fuerit, gradus eſt, quo ad faſtigium ſalutis aſcenditur, non terminus, quo jam culminis ſumma teneatur, &c. Cypr. de Unit. *Eccl. p.* 259.

Luke 15. 19.

Matt. 8. 8, 10.

Matt. 9. 28.
Vid. Matt. 15. 27.

Rom. 4. 21. 11.
Heb. 11. 19.

πληροφορηθείς.

Rom. 4. 20.

Col. 1. 23.
Heb. 3. 6.
1 Joh. 3. 21.

1 Cor. 4. 4. der with S. *Paul*, *that we are not thereby juſtified*; but abide liable to the
1 Sam. 16. 7. more certain cogniſance and judgment of God, *who ſeeth not as man*
ſeeth; that we are not capable, or competent judges of our ſelves;
nor are ever the better for thinking well of our ſelves; ſince (as
2 Cor. 10. 18. S. *Paul* tells us again) *he is not approved that commends himſelf, but*
Pſ. 19. 11. *whom the Lord commendeth*: for that, *delicta ſua quis intelligit? who*
Prov. 20. 9. *can thoroughly underſtand and ſcann his own errors? who can ſay I have*
made my heart clean, I am purged of my ſin? who can know (if the
Pſalmiſt implieth that he could not) until God hath ſearched him and
Pſ. 139. 24. diſcovers it, *whether there be any ſecret way of wickedneſs in him*; whe-
ther he be ſufficiently grieved for having offended God, fully humbled
under the ſenſe of his ſins, thoroughly reſolved to amend his life? how-
ever it often happens that true faith and ſincere repentance are in de-
Μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. Rom. 11. 20. gree very defective; in which caſe we may, without prejudicing the
truth of our faith, ſuſpect the worſt, yea I conceive it is more ſafe,
and commendable ſo to do: if in any, then chiefly, I ſuppoſe, in this
moſt important and critical affair, the Wiſe-man's ſentence doth hold,
Prov. 28. 14. *Bleſſed is he that feareth always*; ſo feareth, as
Nunquam eſt de ſalute propriâ mens ſecura ſapientis. Salv. *ad Eccl. Cath. lib.* 2. thereby to become more ſolicitous and watchful
over his heart, and ways; more careful and ſtu-
2 Pet. 1. 10. dious of ſecuring his ſalvation finally; to render
Quem cenſeas digniorem, niſi emendatiorem: quem emendatiorem, niſi timidiorem? Tertul. *de Pænit.* 6. his calling and election in the event more firm,
and in his apprehenſion more hopeful. I dare ſay
of two perſons otherwiſe alike qualified, he that
upon this ground (fearing his own unworthineſs, or the defect of
his performances) is moſt doubtful of his ſtate, doth ſtand really up-
on better terms with God; as the *Phariſee*, who *juſtified himſelf*, and
took himſelf to be in a very good condition, was indeed *leſs juſtified*
Luke 18. 14. (ſomewhat the leſs for that conceit of his) than the poor *Publican*, who
10. 29. was ſenſible of his own unworthineſs, and condemned himſelf in his
own opinion: the great danger lies on that hand of being preſumptu-
ous, arrogant and ſelf-conceited, which God hates; and on this hand
there uſually lies humility, modeſty and poverty of Spirit, which
Luke 16. 15. God loves. As *every high thing* (every elevation of mind) *is abomina-*
18. 14. *ble in God's ſight*; and he *depreſſeth him that exalteth himſelf*; ſo lowly
2 Sam 22. 28. Pſ. 34. 18. thoughts are gracious in God's regard; *he raiſeth him, that humbleth*
Eſ. 66. 2. *himſelf, and is lowly in his own eyes*: he hath an eſpecial reſpect to him,
57. 15. *that is of a poor and contrite heart, and trembleth at his word.* It is a
property of good men (being ſuch as often reflect upon their own
Gen. 32. 10. hearts and ways, and thence diſcern the defects in them) with *Jacob*,
Pſ. 119. 120. to think themſelves *leſs than the leaſt of God's mercies*; with *David* to
Phil. 2. 12. be *afraid of God's judgments*; it is their duty to paſs the time of *their*
1 Pet. 1. 17. *ſojourning here in fear, to work out their ſalvation with fear and trem-*
2 Pet. 1. 10. *bling.* I may add, that ſometime a perſon much loving God, and
Pſ. 102. 6. much beloved of him, may be like a *Pelican in the wilderneſs, and an Owle*
38. 3. *of the deſart*; from an apprehenſion of God's anger may have *no ſound-*
neſs in his fleſh, nor reſt in his bones by reaſon of his ſin; may have his
143. 4. *ſpirit overwhelmed, and his heart within him deſolate:* may fear that
Jer. 5. 25. his ſins have *ſeparated between him and his God*; and that he is *forſaken*
Matt. 27. 46. *of God*; God *hiding his face, and withdrawing his light of his counte-*
Pſ. 22. 1. Pſ. 30. 7. 89. *nance*, he may be *troubled*; may have *his ſoul caſt down and diſquieted*
46. 42. 5. 69. *within him*; may be ready to ſay, *I am cut off from before thine eyes*;
16. 31. 22. even ſuch a man in ſuch a ſtate of diſtreſs and doubt, may continue a
believer; he retaining honourable thoughts of God (in which the

worth and vertue of true faith conſiſteth) although dejected by the conſcience of his own infirmities, by ſuſpicion of his own indiſpoſitions, and conſequently by the fear of God's diſpleaſure.

Farther, that this Faith doth not eſſentially include a reſpect to ſuch particular propoſitions, or does not (as many in theſe two latter ages have deemed and taught) conſiſt in our being perſuaded that our ſins are pardon'd, or our perſons juſt in God's eſteem; that we are acceptable to God, and ſtand poſſeſſed of his favour, it appears from hence, that faith is in holy Scripture repreſented in nature precedaneous to God's benevolence (eſpecial I mean, not general benevolence, for that prevents all acts and diſpoſitions of us, or in us) to his conferring remiſſion of ſins, accepting and juſtifying our perſons; it is a previous condition, without which (as the *Apoſtle* teaches us) *it is impoſſible to pleaſe God*; it is Heb. 11. 6.
a reaſon of God's love (*The Father*, ſaith our Lord, *loves you, becauſe* Joh. 16. 27.
ye have loved me, and believed that I came from God) it is a ground of divine acceptation and good-will (*Abraham believed him*, ſaith Jam. 2. 23.
S. *James, and it was accounted unto him for righteouſneſs, and he was called the friend of God*) it is a mean, or inſtrument (ſo it is conſtantly repreſented) by which we are juſtified, obtain God's favour, and the remiſſion of our ſins; and therefore is in order of nature previous and prerequiſite thereto; it is therefore required before baptiſm, in which remiſſion of ſins is conſigned: God juſtifies, accepts and pardons him, that hath been impious, but not him that is an infidel: This is the method plainly declared in Scripture; wherefore if faith implies a perſuaſion that God hath remitted our ſins, it muſt imply an antecedent faith (even a juſtifying faith, antecedent to it ſelf,) or that we believe before we believe, and are juſtified before we are juſtified. I add, that by this notion many, or moſt (I will not after the Council of *Trent* ſay all) humble and modeſt Chriſtians are excluded from being believers; even all thoſe who are not confident of their own ſincerity and ſanctity, and conſequently cannot be aſſured of their ſtanding in God's favour: and on the other ſide, the moſt preſumptuous and fanatical ſort of people are moſt certainly the trueſt and ſtrongeſt believers, as moſt partaking of the moſt eſſential property thereof, according to that notion; for of all men living ſuch are wont to be moſt aſſured of God's eſpecial love unto them, and confident that their ſins are pardoned; Experience ſufficiently ſhews this to be true, and conſequently that ſuch a notion of Faith cannot be good.

Sed fide hoc beneficium accipiendum eſt, quâ credere nos oportet, quòd propter Chriſtum nobis donentur remiſſio peccatorum, & juſtificatio *Conf.* Aug.

Quum juſtificamur fide, vult te intueri filium Dei ſedentem ad dextram Patris, Mediatorem, interpellantem pro nobis, & ſtatuere, quòd tibi remittantur peccata; quòd juſtus, id eſt acceptus reputeris. Melanct. *Loc. com. p.* 418.

Much leſs is that notion of faith right, which defines faith to be a firm and certain knowledge of God's eternal good-will toward us particularly, and that we ſhall be ſaved; which notion (taught in the beginning of the Reformation by a man of greateſt name and authority) was thus lately expreſſed by the *Profeſſours* of *Leyden* in their *Synopſis purioris Theologiæ: Faith* (*they ſay*, in their definition thereof) *is a firm aſſent —— by which every believer with a certain truſt reſting in God, is perſuaded not only that remiſſion of ſins is in general promiſed to them who believe, but is granted to himſelf particularly, and eternal righteouſneſs, and from it life, by the mercy of God, &c.* which

Calv. *Inſt. Lib.* 3. §. 7, & 28. *compar. Nunc juſta fidei definitio nobis conſtabit, ſi dicamus eſſe divinæ erga nos benevolentiæ firmam, certámq; cognitionem, &c.*

Jam in divina benevolentia quam reſpicere dicitur fides, intelligimus ſalutis ac vitæ æternæ poſſeſſionem obtineri, &c.

---firmus aſſenſus-- quo certâ fiduciâ in Deo acquieſcens firmiter unuſquiſq; fidelis ſtatuit, non ſolùm promiſſum eſſe credentibus in genere remiſſionem peccatorum, ſed ſibi in particulari conceſſum, æternámq; juſtitiam, & ex ea vitam, &c.

notion ſeems to be very uncomfortable, as rejecting every man from the company of believers, who is either ignorant or doubtful, not only concerning his preſent, but his final ſtate; who hath not, nor only a good opinion, but a certain knowledge of his preſent ſincerity and ſanctity; yea not only of this, but of his future conſtant perſeverance therein; ſo that if a man be not ſure he hath repented, he is (according to this notion) ſure that he hath not repented, and is no believer: how many good people muſt this doctrine diſcourage and perplex? To remove it, we may conſider, 1. that it altogether inverts and confounds the order of things declared in Scripture, wherein Faith (as we obſerved before) is ſet before obtaining God's good-will, as a prerequiſite condition thereto; and is made a means Heb. 11. 6. of ſalvation (*without faith it is impoſſible to pleaſe God*; *By grace we are* Eph. 2. 8. *ſaved, through faith.*) And if we muſt believe before God loves us, Rom. 10. 9. (with ſuch a love as we ſpeak of) and before we can be ſaved; then muſt we know that we believe before we can know that God loves us, or that we ſhall be ſaved; and conſequently we muſt indeed believe before we can know that God loves us, or that we ſhall be ſaved. But this doctrine makes the knowledge of God's love and of ſalvation in nature antecedent to faith, as being an eſſential ingredient into it; which is prepoſterous: Conſider this circle of diſcourſe: A man cannot know that he believes, without he does believe (this is certain) a man cannot know that he ſhall be ſaved, without knowing he doth believe (this is alſo certain, for upon what ground, from what evidence can he know his ſalvation, but by knowing his faith.) But again backward, A man (ſay they) cannot believe (and conſequently not know that he believes) without being aſſured of his ſalvation: What an inextricable maze and confuſion is here? this doctrine indeed doth make the knowledge of a future event to be the cauſe of its being future; Jam. 2 23. it ſuppoſes God to become our friend (as *Abraham* was by his faith) by our knowing that he is our friend; it makes us to obtain a reward by knowing that we ſhall obtain it; it ſuppoſes the aſſurance of our coming to a journeys end to be the way of getting thither; which Joh. 17. 3, 8. who can conceive intelligible, or true? Our *Saviour* doth indeed tell us, that it is *the way to life* everlaſting (or conducible to the attaining it) *to know* (that is, to believe, as it is interpreted in the 8*th* verſe of that chapter; for what upon good grounds we are perſuaded of, or judge true, we may be ſaid to know) *the true God, and Jeſus Chriſt, whom he hath ſent*; but he doth not ſay it is life everlaſting (or conducible to the obtaining it) to know, that we ſhall have life ever- 2 Pet. 1. 10. laſting: that were ſomewhat ſtrange to ſay. S. *Peter* exhorts us to *uſe diligence to make our calling and election ſure* (or firm, and ſtable) but he doth not bid us know it to be ſure; if we did know it to be ſo, what need ſhould we have to make it ſo; yea how could we make it ſo? he doth not injoin us to be ſure of it in our opinion, but to ſecure it in the event by ſincere obedience, and a holy life; by ſo impreſſing this perſuaſion upon our minds, ſo rooting the love of God and his truth in our hearts, that no temptation may be able to ſubvert our faith, or to pluck out our charity.

2. This notion plainly ſuppoſes the truth of that doctrine, that no man being once in God's favour can ever quite loſe it; the truth of which I ſhall not conteſt now (nor alledge the many clear paſſages of Scripture, nor the whole tenour of the Goſpel, nor the unanimous conſent of all Chriſtendom for fifteen hundred years againſt it) but ſhall

only take notice, that their notion of faith neceſſarily preſuppoſing the truth of this doctrine is yet thereby everted: for it follows thence, that no man, who doth not aſſent to that doctrine, is, or can be a believer: for he that is not aſſured of the truth of that opinion (although we ſuppoſe him aſſured of his preſent ſincerity, and being in a ſtate of grace) cannot know that he ſhall be ſaved: So that only ſuch as agree with them in that opinion can be believers, which is ſomewhat hard, or rather very abſurd; and to aggravate this inconvenience I adjoin; 3. that according to their notion ſcarce any man (except ſome have had an eſpecial revelation concerning their ſalvation) before the late alterations in Chriſtendom, was a believer; for before that time it hardly appears, that any man did believe, as they do, that a man cannot fall from grace; and therefore ſcarce any man could be aſſured, that he ſhould be ſaved; and therefore ſcarce any man could be a believer in their ſenſe.

S. *Auguſtine* himſelf (whoſe ſuppoſed patronage ſtands them in ſo much ſtead upon other occaſions) hath often affirmed, that divers have had given them that faith, that charity, that juſtification, wherein if they had died, they ſhould have been ſaved; who yet were not ſaved: which perſons ſurely, when they were in that good ſtate, (admitting them according to S. *Auguſtine*'s ſuppoſal to have been in it) were as capable of knowing their ſalvation, as any other man can be, yea S. *Auguſtine* himſelf (conſidering that *Accidere cuiquam quod poteſt, cuivis poteſt*, what was another man's caſe might be his, there being no ground of difference) could not be more ſure of his own ſalvation at any time, than ſuch perſons were at that time: According to S. *Auguſtine*'s judgment therefore no man could know that he ſhould be ſaved (his ſalvation depending upon perſeverance, which in his opinion not being given to all, muſt as to our knowledge (whatever it might be in reſpect to God's decree) be contingent and uncertain) it follows I ſay upon his ſuppoſitions, yea he expreſly affirms it; (*lib.* 2. *de bono perſ.*) *Itaq*; (ſays he) *utrum quiſq*; *hoc* (*perſeverantiæ*) *munus acceperit, quamdiu hanc vitam ducit, incertum eſt: Whether any have received this gift of perſeverance while he leads this life is uncertain.* Wherefore S. *Auguſtine* could not be aſſured of his own ſalvation; and therefore (according to theſe mens ſenſe) he was no believer, no Chriſtian; which I ſuppoſe yet they will not aſſert, though it be ſo plainly conſequent on their own poſition. I might, 4. ask of them, if a man ſhould confeſs ingenuouſly, that although he did hope for mercy from God in that day, yet that he was not aſſured of his ſalvation, whether ſuch a perſon ſhould be rejected from Chriſtian communion, as no believer: it ſeems, according to their notion of faith, he ſhould; ſince by his own (in this particular infallible) judgment it is notorious that he (as being no believer) hath no title unto, or intereſt in the privileges of Chriſtianity; but this proceeding would very much depopulate the Church, and baniſh from it, I fear, the beſt (the moſt humble and modeſt, yea the wiſeſt and ſobereſt) members thereof.

De Corr. & gr. cap. 9 & 13.
De bon. perſev. cap. 8. 13.

---- nec ſibi quiſq; ita notus eſt, ut ſit de ſua craſtina converſatione ſecurus Aug. *Ep* 121. *ad* Probam.

In hoc mundo, & in hac vita nulla anima poſſit eſſe ſecura. Ibid.

Quamdiu vivimus, in certamine ſumus, & quamdiu in certamine, nullâ certa eſt victoria. Hier. *adv. Pælag* 2. 2

But ſo much I think ſuffices for the removal of that new harſh notion, to ſay no worſe of it.

There is another more new than that, deviſed by ſome (who perceived the inconveniences of the former notions, yet it ſeems did affect to ſubſtitute ſome new fine one in their room) which if it be not ſo plainly

Vid Ameſ. *Med lib.* 1. *cap.* 27.
Chriſtus adæquatum objectum. Ameſ.

falſe, yet is (it ſeems) more obſcure and intricate: it is this; that Faith is not an aſſent to propoſitions of any kind, but a recumbency, leaning, reſting, rolling upon, adherency to (for they expreſs themſelves in theſe ſeveral terms, and others like them) the perſon of Chriſt; or, an apprehending and applying to our ſelves the righteouſneſs of Chriſt; his perſon it ſelf, and his righteouſneſs, as ſimple incomplex things; not any propoſition (that they expreſly caution againſt) are the objects, ſay they, of our faith: they compare our faith to a hand that lays hold upon Chriſt, and applies his righteouſneſs; and to an eye that looks upon him, and makes him preſent to us; and by looking on him (as on the brazen Serpent) cures us: but this notion is ſo intricate, theſe phraſes are ſo unintelligible, that I ſcarce believe the deviſers of them did themſelves know what they meant by them; I do not, I am ſure: for what it is for one body to lean upon, or to be rolled on another; what for one body to reach at, and lay hold upon another; what it is to apply a garment to one's body, or a ſalve to one's wounds, I can eaſily underſtand; but what it is for a man's mind to lean upon a perſon (otherwiſe than by aſſenting unto ſome propoſition he ſpeaks, or relying upon ſome promiſe he makes) to apply a thing, otherwiſe than by conſenting to ſome propoſition concerning that thing, I cannot apprehend, or reach, there is not (as we noted before) any faculty or operation of a man's mind, which anſwers the intent of ſuch notions or phraſes. Let me put this caſe: ſuppoſe a great Province had generally revolted from its Sovereign, whereby the People thereof had all deſerved extreme puniſhment ſutable to ſuch an offence; but that the King moved with pity, and upon the interceſſion of his only beloved Son (together with a ſatisfaction offered and performed by him) ſhould reſolve to grant a general pardon to them, upon juſt, and fit, and withall, very eaſie terms; And that for the execution of this gracious purpoſe toward them, he ſhould depute and ſend his Son himſelf among them to treat with them, by him declaring his merciful intentions toward them, with the conditions, upon complyance wherewith all, or any of them ſhould be pardon'd their offence, and received into favour; thoſe conditions being, ſuppoſe it, that firſt they ſhould receive and acknowledge his Son for ſuch as he profeſſed himſelf to be (the King's Son indeed, who truly brought ſuch a meſſage unto them from his Majeſty) then that they ſhould ſeriouſly reſolve with themſelves, and ſolemnly engage to return unto their due allegiance; undertaking faithfully for ever after to obſerve thoſe laws, which the ſaid Prince in his Father's name ſhould propound unto them. Suppoſe farther, that the Prince in purſuance of this commiſſion and deſign, being come into the Country, ſhould there ſend all about Officers of his injoining them to diſcover the intent of his coming, what he offered, and upon what terms; withall, impowering them in his name to receive thoſe, who complied, into favour, declaring them pardoned of all their offences, and reſtored to the benefit of the King's protection, and all the privileges of loyal ſubjects; ſuppoſe now, that theſe Officers ſhould go to the people, and ſpeak to them in this manner: The King makes an overture of pardon and favour unto you upon condition, that any one of you will recumbe, reſt, lean upon, or roll himſelf upon the perſon of his Son (reſt upon his perſon, not only rely upon his word, that you are to underſtand) or in caſe you will lay hold upon, and apply to your ſelves his Son's righteouſneſs, by which he hath procured of the King his Father, this mercy and favour for you (not only being perſuaded that he hath performed thus much for you, this is not enough) do you think theſe meſſengers ſhould thus well expreſs themſelves, or perform their meſſage handſomely and with advantage? ſhould not they do much better, laying aſide ſuch words of metaphor and myſtery, to ſpeak in plain language; telling them, that their King his Son (by plain characters diſcernable to be truly ſuch) was come among them upon ſuch an intention; that if they would acknowledge him, and undertake thereafter to obey him, they ſhould receive a full pardon, with divers other great favours and advantages thereby? the caſe is apparently ſo like to that which ſtands between God and man, and doth ſo fully reſemble the nature of the Evangelical diſpenſation, that I need not make any application, or uſe any more argument to refute that notion; I ſhall only ſay that I conceive theſe new phraſes (for ſuch they are) not known to ancient Chriſtians, no delivered, either in terms, or ſenſe in Scripture, for the places alledged in favour or proof of them by *Ames*, one of the firſt broachers of them, (all we may preſume that they could find any-wiſe ſeeming to favour their notion) do not, as if time would permit might eaſily be ſhewed, import any ſuch thing, but are ſtrangely miſapplied) that I ſay theſe phraſes do much obſcure the nature of this great duty, and make the ſtate of things in the Goſpel, more difficult and dark than it truly is; and thereby ſeem to be of bad conſequence, being apt to beget in people both dangerous preſumptions and ſad perplexities: for they hearing that they are only, or mainly bound to have ſuch a recumbency upon Chriſt, or to make ſuch an application of his righteouſneſs, they begin (accordingly as they take themſelves to be directed) to work their minds to it; and when they have hit upon that poſture of fancy, which they gueſs to ſute their Teachers meaning, then they become ſatisfied, and conceit they believe well, although perhaps they be ignorant of the principles of the Chriſtian faith, and indiſpoſed to obey the precepts of our Lord: ſometimes, on the other ſide, although they well underſtand, and are perſuaded concerning the truth of all neceſſary Chriſtian doctrines, and are well diſpoſed to obſerve God's commandments, yet becauſe they cannot tell whether they apprehend Chriſt's perſon dexterouſly, or apply to themſelves his righteouſneſs in the right manner, as is preſcribed to them (of which it is no wonder that they ſhould doubt, ſince it is ſo hard to know what the doing ſo means) they become diſturbed and perplexed in their minds; queſtioning whether they do believe or no: Thus by theſe notions (or phraſes rather) are ſome men tempted fondly to preſume, and other good people are wofully diſcouraged by them; both being thence diverted, or withdrawn from their duty: whereas what it is to believe, as Chriſtians anciently did underſtand it, and as we have aſſayed to explain it, is very eaſie to conceive; and the taking it ſo, can have no other than very good influence upon practice, as both reaſon (as we have inſinuated) ſhews, and the Scripture largely and plainly affirms. But let thus much ſuffice for the enquiry concerning the genuine nature and notion of Faith proper to this place (that faith by which in this Text we are ſaid to be Juſtified) the other particulars I cannot ſo much as touch upon at this time.

I end with thoſe good prayers of our Church:

O Lord, from whom all good things do come, Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that

Fifth Sunday fter *Eaſter.*

be good; and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. Amen.

14th. Sunday after *Trinity.* *Almighty and Everlaſting Lord, give unto us the encreaſe of faith, hope and charity, and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord.* Amen.

I Believe, &c.

SERMON V.

OF JUSTIFICATION BY FAITH.

ROM. V. 1.

Therefore being juſtified by faith we have peace with God, through our Lord Jeſus Chriſt.

IN order to the underſtanding of theſe words I did formerly propound divers particulars to be conſidered and diſcuſſed: the *firſt* was, What that Faith is, by which Chriſtians are ſaid to be juſtified? This I have diſpatched: The *next* is, What Juſtification doth import? the which I ſhall now endeavour to explain; and I am concerned to perform it with the more care and diligence, becauſe the right notion of this term hath in latter times been canvaſed with ſo much vehemence of diſſenſion and ſtrife.

In former times, among the *Fathers* and the *School-men*, there doth not appear to have been any difference or debate about it; becauſe (as it ſeems) men commonly having the ſame apprehenſions about the matters, to which the word is applicable, did not ſo much examine or regard the ſtrict propriety of expreſſion concerning them: conſenting in *things*, they did not fall to cavil and contend about the exact meaning of *words*. They did indeed conſider diſtinctly no ſuch point of doctrine as that of *juſtification*, looking upon that *word* as uſed incidentally in ſome places of Scripture; for expreſſion of points more clearly expreſſed in other terms; wherefore they do not make much of the *word*, as ſome *Divines* now do.

Περὶ λεξειδίων μικρολογεῖν. Naz.

But in the beginning of the Reformation, when the diſcovery of ſome great errors (from the corruption and ignorance of former times) crept into vogue, rendred all things the ſubjects of contention, and multiplied controverſies, there did ariſe hot diſputes about this Point; and the right ſtating thereof ſeemed a matter of great importance; nor ſcarce was any controverſie proſecuted with greater zeal and earneſtneſs: whereas yet (ſo far as I can diſcern) about the real Points of doctrine, whereto this *word* (according to any ſenſe pretended) may relate, there hardly doth appear any material difference; and all the Queſtions depending, chiefly ſeem to conſiſt about the manner of expreſſing things, which all agree in; or about the extent of the ſignification of words capable of larger, or ſtricter acception: whence the debates about this Point among all ſober and intelligent perſons might (as I conceive) eaſily be reſolved, or appeaſed, if men had a mind to agree, and did not love to wrangle; if at leaſt a conſent in believing the ſame things, although under ſome difference of expreſſion, would content them, ſo as to forbear ſtrife.

Articulus ſtantis, & cadentis Eccleſiæ, Luth.

To make good which obſervation, tending as well to the illuſtration of the whole matter, as to the ſtating and deciſion of the controverſies about it, let us conſider the ſeveral divine acts, to which the term Juſtification is, according to any ſenſe pretended, applicable: I ſay divine acts; for that the juſtification we treat of is an act of God ſimple or compound (in ſome manner) reſpecting, or terminated upon man, is evident, and will not I ſuppoſe be conteſted; the words of S. *Paul* in ſeveral places ſo clearly declaring it; as in that, *Who ſhall lay any thing to the charge of God's elect? it is God that juſtifieth*, and in that, *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs*: Now according to the tenour of Chriſtian doctrine ſuch acts are theſe.

Rom. 8. 33.
4. 5. 3. 26.

1. God (in regard to the obedience performed to his will by his beloved Son, and to his interceſſion) is ſo reconciled to mankind, that unto every perſon, who doth ſincerely believe the Goſpel, and (repenting of his former bad life) doth ſeriouſly reſolve thereafter to live according to it, he doth (upon the ſolemn obſignation of that faith, and profeſſion of that reſolution in Baptiſm) entirely remit all paſt offences, accepting his perſon, receiving him into favour; aſſuming him into the ſtate of a loyal ſubject, a faithful ſervant, a dutiful Son; and beſtowing on him all the benefits and privileges ſutable to ſuch a ſtate; according to thoſe paſſages: *It behoved Chriſt to ſuffer ---- and that repentance, and remiſſion of ſins ſhould be preached in his name among all nations: Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins*; and, *To him give all the Prophets witneſs, that through his name, whoſoever believeth*

Luke 24. 47.
Act. 2. 38.
3. 19. 5. 31.
Act. 10. 43.
2 Cor. 5. 19.

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Rom. 3. 24, 25. *in him ſhall receive remiſſion of ſins*; and, *God was in Chriſt reconciling the world unto himſelf, not imputing their ſins*; and in other places innumerable.

2. As any perſon perſiſting in that ſincere faith, and ſerious purpoſe of obedience, doth aſſuredly continue in that ſtate of grace and exemption from the guilt of ſin, ſo in caſe that out of humane frailty ſuch a perſon doth fall into the commiſſion of ſin, God (in regard to the ſame performances and interceſſions of his Son) doth upon the confeſſion and repentance of ſuch a perſon remit his ſin, and retain him in or reſtore 1 Joh. 1. 9. 2. 1. him to favour; according to thoſe ſayings of S. *John: If we confeſs our ſins, he is faithful, and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*; and, *If any man ſin, we have an advocate with the Father Jeſus Chriſt, the righteous.*

3. To each perſon ſincerely embracing the Goſpel, and continuing in ſtedfaſt adherence thereto, God doth afford his holy Spirit, as a principle productive of all inward ſanctity and vertuous diſpoſitions in his heart, enabling alſo and quickning him to diſcharge the conditions of faith, and obedience required from him, and undertaken by him; that Rom. 8. 14. Gal. 4. 6. 1 Cor. 2. 12. 2 Tim. 2. 7. Act. 2. 38. Rom. 8. 9. Tit. 3. 5. (Eph. 2. 22.) Eph. 2. 10. 4. 23. which is by ſome termed making a perſon juſt, infuſion into his Soul of righteouſneſs, of grace, of vertuous habits; in the Scripture ſtyle it is called *acting by the Spirit, beſtowing the gift of the holy Ghoſt, renovation of the holy Ghoſt, creation to good works, ſanctification by the Spirit, &c.* which phraſes denote partly the collation of a principle enabling to perform good works, partly the deſign of religion tending to that performance.

Now all theſe acts (as by the general conſent of Chriſtians, and according to the ſenſe of the ancient Catholick Church, ſo) by all conſiderable Parties ſeeming to diſſent, and ſo earneſtly diſputing about the Point of Juſtification, are acknowledged and aſcribed unto God; but with which of them the act of Juſtification is ſolely or chiefly coincident; whether it ſignifieth barely ſome one of them, or extendeth to more of them, or comprehendeth them all (according to the conſtant meaning of the word in Scripture) are queſtions coming under debate, and ſo eagerly proſecuted: Of which queſtions whatever the true reſolution be, it cannot methinks be of ſo great conſequence, as to cauſe any great anger or animoſity in diſſenters one toward another, ſeeing they all conſpire in avowing the acts, whatever they be, meant by the word *Juſtification*, although in other terms; ſeeing all the diſpute is about the preciſe and adequate notion of the word *Juſtification:* whence thoſe queſtions might well be waved as unneceſſary grounds of contention; and it might ſuffice to underſtand the points of doctrine which it relateth to in other terms, laying that aſide as ambiguous and litigious. Yet becauſe the underſtanding the rightеſt, or moſt probable notion of the word may ſomewhat conduce to the interpretation of the Scriptures, and to clearing the matters couched in it, ſomewhat alſo to the ſatisfaction of perſons conſiderate and peaceable, I ſhall employ ſome care faithfully (without partiality to any ſide) to ſearch it out, and declare it: in order whereto I ſhall propound ſome Obſervations, ſeeming material.

I. Whereas it were not hard to ſpeak much, and criticiſe about the primitive ſenſe of the word, and about its various acceptions both in holy Scripture and other Writings, I do queſtion whether doing that *Verba valent uſu nummi.* would be pertinent, or conducible to our purpoſe of underſtanding its right notion here: for knowing the primitive ſenſe of words can ſeldom

dom or never determine their meaning any where, they often in common uſe declining from it; and the knowing variety of acceptions doth at moſt yield only the advantage of chuſing one ſutable to the ſubjacent matter and occaſion. We are not therefore to learn the ſenſe of this word from mere *Grammarians.*

II. The ſenſe of this word is not to be ſearched in extraneous Writers; both becauſe no matter like to that we treat upon did ever come into their uſe or conſideration, and becauſe they do ſeldom or never uſe the word in a ſenſe any-wiſe congruous to this matter: in them moſt commonly the word δικαιόω doth ſignifie (as the like word ἀξιόω) to deem a thing juſt, equal, or fit (or ſimply to deem about a thing.) Sometimes alſo (yet not often, as I take it) being applied to an action, or cauſe, it importeth to make it appear lawful, or juſt, as when we ordinarily ſay to juſtifie what one ſaith or doeth; (whence δικαίωμα in *Ariſtotle* is an argument proving the juſtice of a cauſe, *firmamentum cauſæ)* but in them very ſeldom or never it is applied to perſons; and an example, I conceive, can hardly be produced, wherein it is ſo uſed.

Ἐδικαίωσαν, ἀντὶ τοῦ δίκαιον ἔκριναν. *Balſ. in Syn. Chalced. Can.* 1.

III. In the Sacred Writings at large it is commonly applied to perſons, and that according to various ſenſes, ſome more wide and general, ſome more reſtrained and particular. It there ſometime denoteth generally to exerciſe any judicial act upon, in regard unto, or in behalf of a perſon; to do him right, or juſtice, in declaring the merit of his cauſe, or pronouncing ſentence about him; in acquitting, or condemning him for any cauſe, in obliging him to, or exempting him from any burthen, in diſpenſing to him any reward or puniſhment, indifferently: thus *Abſalom* ſaid, *O that I were made a judge in the land, that every man, which hath any ſute or cauſe might come unto me,* והצדקתיו, καὶ δικαιώσω αὐτὸν, *and I would juſtifie him,* that is, *I would do him right:* and, in the 82. *Pſalm* this charge is given to the Princes, or Judges; *Defend the poor, and fatherleſs,* הצדיקו, δικαιώσατε, *juſtifie the poor and needy*; that is, do right, and juſtice to them.

2 Sam. 15. 4.
Pſ. 82. 3.

But more particularly the word ſignifieth (and that according to the moſt uſual and current acception) ſo to do a man right, as to pronounce ſentence in his favour, as to acquit him from guilt, to excuſe him from burthen, to free him from puniſhment; whence we moſt often meet with the word placed in direct oppoſition to that of condemnation: as in that law, *If there be a controverſie between men, and they come unto judgment, that the Judges may judge them, then they ſhall juſtifie the righteous, and condemn the wicked:* And in *Solomon*'s prayer; *Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteaus, to give him according to his righteouſneſs:* and in the *Proverbs, He that juſtifieth the wicked, and he that condemneth the juſt, even both are an abomination unto the Lord:* And, in the Goſpel our Saviour ſaith; *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

Deut. 25. 1.
1 King 8. 32.
2 Chr. 6. 23.
Prov. 17. 15.
Matt. 12. 37.
(Eſ. 5. 23.
43. 9)

In conſequence upon this ſenſe, and with a little deflection from it, to juſtifie a perſon ſometime denoteth to approve him, or eſteem him juſt, a mental judgment, as it were, being paſſed upon him; ſo *wiſdom* is ſaid to be *juſtified,* that is, approved *by her children:* So in the Goſpel ſome perſons are ſaid to *juſtifie themſelves,* that is, to conceit themſelves righteous: and the *Publican went home juſtified rather than the Phariſee,* that is, more approved and accepted by God: So alſo it is ſaid, that *All the people, and the Publicans juſtified God, being baptized with John*'s *baptiſm*; they juſtified God, that is, they declared their approbation of God's proceeding, in the miſſion of *John.*

Matt. 11. 19.
Luke 10. 29.
16. 15.
Luke 18. 14.
Luke 7. 29.

In like manner, Juſtification is taken for exemption from burthens; Act. 13. 39. as where in the *Acts* S. *Paul* ſaith, *And from all things, from which by the law of Moſes ye could not be juſtified, in this is every one that believeth juſtified.*

It may alſo ſometimes be taken for deliverance from puniſhment; as Exod. 23. 7. where in the Law God ſaith: *The innocent and righteous ſlay thou not; for I will not juſtifie the wicked*; that is, not let him eſcape with impunity; according to that in the *Proverbs*; *Though hand joyn in hand the wicked ſhall not go unpuniſhed.*

IV. We may obſerve, that (as every man hath ſome phraſes and particular forms of ſpeech in which he delighteth, ſo) this term is ſomewhat peculiar to S. *Paul*, and hardly by the other Apoſtles applyed to that matter, which he expreſſeth thereby: they uſually in their Sermons, and Epiſtles, do ſpeak the ſame thing (whatever it be) in Act. 13. 38. 2. 38. 3. 19. 5. 30. 10. 43. 22. 16. Luke 24. 47. other terms, more immediately expreſſive of the matter. S. *James* indeed doth uſe it, but not ſo much, it ſeemeth, according to his uſual manner of ſpeech, as occaſionally; to refute the falſe and peſtilent conceits of ſome perſons, who miſtaking S. *Paul's* expreſſions and doctrine, did pervert them to the maintenance of *Solifidian*, *Eunomian* and *Antinomian* poſitions, greatly prejudicial to good practice. And ſeeing the term is ſo proper to S. *Paul* in relation to this matter, the right ſenſe and notion thereof ſeemeth beſt derivable from conſidering the nature of the ſubject he treateth on, obſerving the drift of his diſcourſe and manner of his reaſoning, comparing the other phraſes he uſeth equivalent to this, and interpretative of his meaning.

V. Following this method of enquiry, I do obſerve and affirm that the laſt notion of the Word, as it is evidently moſt uſual in the Scripture, ſo it beſt ſuteth to the meaning of S. *Paul* here, and otherwhere commonly, where he treateth upon the ſame matters; that God's juſtifying ſolely, or chiefly, doth import his acquitting us from guilt, condemnation and puniſhment, by free pardon and remiſſion of our ſins, accounting us, and dealing with us as juſt perſons, upright and innocent in his ſight and eſteem: the truth of which notion I ſhall by divers arguments and conſiderations make good.

1. This ſenſe doth beſt agree to the nature of the ſubject matter, and to the deſign of S. *Paul's* diſcourſe; which I take to be this, the aſſerting the neceſſity, reaſonableneſs, ſufficiency and excellency of the Chriſtian diſpenſation in order to that, which is the end of all Religion, the bringing men to happineſs, and conſequently to the rendring men acceptable to God Almighty, who is the ſole Author and donour of happineſs; this is that, which in general he aimeth to aſſert and maintain.

This, I ſay, is that which he chiefly driveth at, to maintain, that it is not unreaſonable that God ſhould ſo proceed with men (whoſe good and felicity, as their gracious Maker, he greatly tendreth,) as the Chriſtian Goſpel declareth him to do, but that rather ſuch proceeding was neceſſary and fit in order to our ſalvation; and withall conformable to the ordinary method of God's proceedings toward the ſame purpoſe.

Now God's proceeding with man according to the Goſpel, the general tenour thereof doth ſet out to be this; that, God, out of his infinite goodneſs and mercy, in conſideration of what his beloved Son, our bleſſed Lord hath performed and ſuffered, in obedience to his will, and for the redemption of mankind (which by tranſgreſſion of his laws and defailance in duty toward him had grievouſly offended him and fallen from his favour, was involved in guilt, and ſtood obnoxious to puniſhment) is become reconciled to them (paſſing by, and fully pardoning all offences by them committed againſt him) ſo as generally to proffer mercy upon certain reaſonable and gentle terms, to all that ſhall ſincerely embrace ſuch overtures of mercy, and heartily reſolve to comply with thoſe terms, required by him; namely, the returning and adhering to him, forſaking all impiety and iniquity, conſtantly perſiſting in faithful obedience to his holy commandments: this, I ſay, is the proceeding of God, which the Chriſtian Goſpel doth eſpecially hold forth, and which according to our Lord's commiſſion and command the Apoſtles did firſt preach to men; as whoſoever will conſider the drift and tenour of their preaching, will eaſily diſcern; which therefore S. *Paul* may reaſonably be ſuppoſed here to aſſert and vindicate againſt the *Jews*, and other Adverſaries of the Goſpel; conſequently the terms he uſeth ſhould be ſo interpreted as to expreſs that matter; whence being juſtified, will imply that which a perſon embracing the Goſpel doth immediately receive from God, in that way of grace and mercy; *viz.* an abſolution from his former crimes, an acquittance from his debts, a ſtate of innocence and guiltleſneſs in God's ſight, an exemption from vengeance and puniſhment; all that which by him ſometimes, and by the other Apoſtles is couched under the phraſes of *remiſſion of ſins*, having ſins *blotted out* and *waſhed away*, being *cleanſed from ſin*; and the like: Thus conſidering the nature of the matter, and deſign of his diſcourſe, would incline us to underſtand this word.

Luke 24. 47.

Act. 13. 38.
22. 16. 2. 38.
3. 19. 5. 31.
1 Joh. 1. 7.

2. Again, the manner of his proſecuting his diſcourſe, and the arguments by which he inferreth his concluſions concerning the Goſpel, do confirm this notion. He diſcourſeth, and proveth at large, that all mankind, both *Jews* and *Gentiles*, were *ſhut up under ſin*, that *all had ſinned and did fall ſhort of the glory of God* (that is, of rendring him his due glory by dutiful obedience) that *every mouth was ſtopped*, having nothing to ſay in defence of their tranſgreſſions, and *that all the world ſtood obnoxious to* the ſeverity of *God's judgments*; that not only the light of nature was inſufficient to preſerve men from offending inexcuſably, even according to the verdict of their own conſciences, but that the written Law of God had (to manifold experience) proved ineffectual to that purpoſe, ſerving rather *to work wrath*, to bring men under a curſe, to aggravate their guilt, to convince them of their ſinfulneſs, to diſcourage and perplex them; upon which general ſtate of men (ſo implicated in guilt, ſo lyable to wrath) is conſequent a neceſſity either of condemnation and puniſhment, or of mercy and pardon.

Rom. 3. 9. 11.
12. 3. 19, 23.
Gal. 3. 22.

ὑπόχρεως
ὑπόδικ☉.

Rom. 8. 3.
Gal. 3. 21.
Rom. 4. 15.
3. 20. 7. 7.
Gal. 2. 16, 20.
Rom. 5. 20.
7. 8.

He doth alſo imply (that which in the *Epiſtle* to the *Galatians*, where he proſecuteth the ſame argument, is more expreſly delivered) that no precedent diſpenſation had exhibited any manifeſt overture, or promiſe of pardon; for the light of nature doth only direct unto duty, condemning every man in his own judgment and conſcience, who tranſgreſſeth it, but as to pardon in caſe of tranſgreſſion it is blind and ſilent; and the law of *Moſes* rigorouſly exacteth punctual obedience, denouncing in expreſs terms a condemnation and curſe to the tranſgreſſours thereof in any part; from whence he collecteth, that *no man can be juſtified by the works of the Law*, (*natural*, or *Moſaical*; or that no precedent diſpenſation can juſtifie any man) and that *a man is juſtified by faith*, or hath abſolute need of ſuch a juſtification as that, which

Rom. 1. 20.
2. 15.
Gal. 3. 10, 12.

Rom. 3. 20.

which the Goſpel declareth and tendreth; λογιζόμεθα οὖν, *we hence* (ſaith he) *collect*, or argue, *that a man is juſtified by faith, without the works of the Law:* which juſtification muſt therefore import the receiving that free pardon, which the criminal and guilty world did ſtand in need of, which the forlorn and deplorable ſtate of mankind did groan for, without which no man could have any comfort in his mind, any hope, or any capacity of ſalvation. If the ſtate of Man was a ſtate of rebellion, and conſequently of heinous guilt, of having forfeited God's favour, of obnoxiouſneſs to God's wrath; then that juſtification, which was needful, was a diſpenſation of mercy, remitting that guilt, and removing thoſe penalties.

Again, S. *Paul* commendeth the excellency of the Evangelical diſpenſation from hence, that it entirely doth aſcribe the juſtification of men to God's mercy and favour, excluding any merit of man, any right or title thereto grounded upon what Man hath performed; conſequently advancing the glory of God, and depreſſing the vanity of Rom 4. 2, 4. Man: *If* (ſaith he) *Abraham were juſtified by works, he had whereof* 3. 27. *to boaſt, for that to him, who worketh, wages are not reckoned as beſtowed* Tit. 3. 5. Eph. 2. 9. *in favour, but are paid as debt*; ſo it would be, if men were juſtified Rom. 11. 6. by works, they might claim to themſelves the due conſequences thereof, impunity and reward; they would be apt to pleaſe themſelves, and boaſt of the effects ariſing from their own performances; but if, Rom. 3. 24. as the Goſpel teacheth, *men are juſtified freely* (*gratis*) *by God's mercy and grace*, without any regard to what they formerly have done, either good, or bad, thoſe who have lived wickedly and impiouſly (upon their compliance with the terms propoſed to them) being no leſs caRom. 4. 5. pable thereof, than the moſt righteous and pious perſons; then *where* Rom. 3. 27. *is boaſting? it is excluded*; then ſurely no man can aſſume any thing to Eph. 2. 9. himſelf, then all the glory and praiſe are due to God's frank goodneſs: the purport of which reaſoning (ſo often uſed) doth imply, that a man's juſtification ſignifieth his being accepted or approved as juſt, ſtanding *rectus in curia*, being in God's eſteem, and by his ſentence abſolved from guilt and puniſhment, the which cannot otherwiſe be obtained, than from divine favour declared and exhibited in the Goſ- Eph. 1. 6. pel; according as S. *Paul* otherwhere fully ſpeaketh: *To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved; in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.*

Again, S. *Paul* expreſſeth Juſtification as an act of judgment, performed by God, whereby he declareth his own righteouſneſs, or juſtice; that juſtice conſiſting in acceptance of a competent ſatisfaction offered to him in amends for the debt due to him, and in reparation of the injury done unto him, in conſequence thereof acquitting the debtor, and Rom. 3. 24. remitting the offence; ſo thoſe words declare: *Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus; whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare at this time his righteouſneſs, that he might be juſt, and the juſtifier of him, which believeth in Jeſus:* Juſtification there we ſee is expreſſed a reſult of Chriſt's redemption, and the act of God conſequent thereon; ſo is remiſſion of ſins; God by them jointly demonſtrating his juſtice, and goodneſs, ſo that they may be well conceived the ſame thing diverſly expreſſed, or having ſeveral names according to ſome divers formalities of reſpect. So in other places, ſometimes

times juſtification, ſometimes remiſſion of ſins are reckoned the proper and immediate effects of our Saviour's paſſion: *Being* (ſaith S. *Paul* in the 5th to the *Romans*) *juſtified by his blood*, *we ſhall be ſaved* Rom 5. 9. *by him from wrath:* and *In whom* (ſaith he again in the firſt of the Epi- Eph. 1. 7. ſtle to the *Epheſians*) *we have redemption through his blood*, *the forgive-* Col. 1. 14. *neſs of ſins*; which argueth the equivalency of theſe terms.

So likewiſe a main point of the Evangelical Covenant on God's Gal. 3 *per. tot.* part is made juſtifying of a man by his faith, or upon it; and remiſ- Rom. 11. 27. ſion of ſins upon the ſame condition, is alſo made the like principal point, which ſometime is put alone as implying all the benefits of that covenant.

Again, juſtification is by S. *Paul* made the immediate conſequent, or ſpecial adjunct of Baptiſm; therein he ſaith we *die to ſin* (by reſolu- Rom. 6. 2. tion and engagement to lead a new life in obedience to God's commandment) and ſo dying we are ſaid to be juſtified from ſin (that Rom. 6. 6, 7. which otherwiſe is expreſſed, or expounded by being freed from ſin;) now 6. 18, 22. the freedom from ſin obtained in Baptiſm is frequently declared to be the remiſſion of ſin then conferred, and ſolemnly confirmed by a viſible ſeal.

Whereas alſo ſo frequently we are ſaid to be *juſtified by faith*, and according to the general tenour of Scripture the immediate conſequent of faith is Baptiſm; therefore diſpenſing the benefits conſigned in Bap- Eph. 5. 26. tiſm is coincident with juſtification; and that diſpenſation is frequently Tit. 3. 5. ſignified to be the cleanſing us from ſin by entire remiſſion thereof. Act. 13. 38. 22. 16.

3. Farther, The ſame notion may be confirmed by comparing this term with other terms and phraſes equivalent, or oppoſite to this of juſtification.

One equivalent phraſe is imputation of righteouſneſs: *As* (ſaith S. *Paul*) *David ſpeaketh of that man's bleſſedneſs, unto whom God im-* Rom. 4. 6. *puteth righteouſneſs without works*; *Bleſſed are they, whoſe iniquities are forgiven, and whoſe ſins are covered*; *Bleſſed is the man, to whom the Lord will not impute ſin*; whence to him that conſiders the drift and force of S. *Paul*'s diſcourſe it will clearly appear, that juſtification, imputing righteouſneſs, not imputing ſin, and remiſſion of ſin are the ſame thing; otherwiſe the Apoſtle's diſcourſe would not ſignifie or conclude any thing.

For confirmation of his diſcourſe (arguing free juſtification by God's mercy, not for our works) S. *Paul* alſo doth alledge that place in the Rom. 3. 20. Pſalm, *For in thy ſight ſhall no man living be juſtified*; the ſenſe of Gal. 2. 16. Pſ. 143. 2. which place is evidently this, that no man living, his actions being ſtrictly tried and weighed, ſhall appear guiltleſs, or deſerve to be acquitted; but ſhall ſtand in need of mercy, or can no otherwiſe be juſtified than by a ſpecial act of grace.

Again, imputing faith for righteouſneſs is the ſame with juſtifying by faith (*Abraham believed God, and it was counted unto him for righte-* Rom. 4. 3. 22. *ouſneſs*) but that imputation is plainly nothing elſe, but the approving Gal. 3. 6. him, and taking him for a righteous perſon in regard to his faith.

Again, juſtification is the ſame with being righteous before God, as appeareth by thoſe words: *Not the hearers of the Law are juſt before God, but the doers of the Law ſhall be juſtified*; but being juſt before Rom. 2. 13. God, plainly ſignifieth nothing elſe but being accepted by God, or approved to his eſteem and judgment.

Being reconciled to God ſeemeth alſo to be the ſame with being juſtified by him; as appeareth by thoſe words, *Much more then being now juſtified* Rom. 5. 9, 10.

by his blood, we ſhall be ſaved from wrath through him; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life: where πολλῷ μᾶλλον δικαιωθέντες, and πολλῷ μᾶλλον καταλλαγέντες, ſeem to ſignifie the ſame; 2 Cor. 5. 19. but that reconciliation is interpreted by remiſſion of ſins: *God was in Chriſt, reconciling the World unto himſelf, not imputing their treſpaſſes unto them.*

Rom. 11. 30, 31, 32. 1 Pet. 2. 10. To obtain mercy is another term ſignifying juſtification, and what doth that import but having the remiſſion of ſins in mercy beſtowed on us?

Rom. 5. 16, 18. Again, Juſtification is oppoſed directly to condemnation: *As* (ſaith he) *by the offence of one man* (judgment came) *upon all men to condemnation, ſo by the righteouſneſs of one man* (the free gift came) *upon all men to juſtification of life* (*juſtification of* life, that is, a juſtification ſo relating to life, or beſtowing a promiſe thereof, as the condemnation oppoſite thereto reſpected death, which it threatned.) In which place S. *Paul* comparing the firſt *Adam* with his actions, and their conſequences, to the ſecond *Adam* with his performances, and what reſulted from them, teacheth us, that as the tranſgreſſion of the *firſt* did involve mankind in guilt, and brought conſequently upon men a general ſentence of death, (foraſmuch as all men did follow him in commiſſion of ſin;) ſo the obedience of the *ſecond* did abſolve all men from guilt, and reſtored them conſequently into a ſtate of immortality (all men, V. 17. under the condition preſcribed, who (as it is ſaid) ſhould *receive the abundance of grace, and of the gift of righteouſneſs* tendered to them;) the juſtification therefore he ſpeaketh of doth ſo import an abſolution from guilt and puniſhment, as the condemnation ſignifieth a being declared guilty, and adjudged to puniſhment.

Bellarm. *de Juſtif.* 2. 3. 1. 1. *Bellarmine* indeed (who in anſwering to this place objected againſt his doctrine, blunders extremely, and is put to his trumps of Sophiſtry) telleth us, that in this place to maintain the parallel or *antitheſis* between *Adam* and *Chriſt*, juſtification muſt ſignifie infuſion of grace, or putting into a man's ſoul an inherent righteouſneſs; becauſe *Adam's* ſin did conſtitute us unjuſt with an inherent unrighteouſneſs: but (with his favour) juſtification and condemnation being both of them the acts of God, and it being plain, that God condemning doth not infuſe any inherent unrighteouſneſs into man, neither doth he juſtifying (formally) (if the *antitheſis* muſt be patt,) put any inherent righteouſneſs into him: inherent unrighteouſneſs in the former caſe may be a conſequent of that condemnation, and inherent righteouſneſs may be connected with this juſtification; but neither *that*, nor *this* may formally ſignifie thoſe qualities reſpectively: as the inherent unrighteouſneſs conſequent upon *Adam*'s ſin is not included in God's condemning, ſo neither is the inherent righteouſneſs proceeding from our Saviour's obedience contained in God's juſtifying men.

But however moſt plainly (and beyond all evaſions) juſtification and condemnation are oppoſed otherwhere in this *Epiſtle: Who* (ſaith Rom. 8. 33, 34. Τις ἐγκαλέσει κτλ... S. *Paul*) *ſhall lay any thing to the charge of God's elect?* (or criminate againſt them) *'tis God who juſtifieth, who is he that condemneth?* what can be more clear, than that there juſtification ſignifieth abſolution from all guilt and blame?

4. Farther, this notion may be confirmed, by excluding that ſenſe, which in oppoſition thereto is aſſigned, according to which juſtification is ſaid to import not only remiſſion of ſin, and acceptance with

God, but the making a man intrinſecally righteous, by infuſing into him (as they ſpeak) a habit of grace, or charity; the putting into a man a *righteouſneſs, by which* (as the Council of *Trent* expreſſeth it) *We are renewed in the ſpirit of our mind, and are not only reputed, but are called, and become truly righteous, receiving righteouſneſs in our ſelves.*

Bell. I. 3.
Juſtitiam in nobis recipientes.

Now admitting this to be true, as in a ſenſe it ſurely is, that whoever (according to S. *Paul*'s meaning in this *Epiſtle*) is juſtified, is alſo really at the ſame time endewed with ſome meaſure of that intrinſick righteouſneſs, which thoſe men ſpeak of (for as much as that faith, which is required to juſtification, (being a gift of God, managed by his providence, and wrought by his preventing grace,) doth include a ſincere and ſtedfaſt purpoſe of forſaking all impiety, of amendment of life, of obedience to God, which purpoſe *cleanſeth the heart*, and is apt to produce as well inward righteouſneſs of heart, as outward righteouſneſs of practice; for that alſo to every ſound believer upon his faith is beſtowed the ſpirit of God, as a principle of righteouſneſs, dwelling in him, directing, admoniſhing, exciting him to do well; aſſiſting and enabling him ſufficiently to the performance of thoſe conditions, or thoſe duties, which Chriſtianity requireth, and the believer thereof undertaketh; which, the man's honeſt and diligent endeavour concurring, will ſurely beget the practice of all righteouſneſs, and in continuance of ſuch practice will render it habitual) avowing, I ſay, willingly, that ſuch a righteouſneſs doth ever accompany the juſtification S. *Paul* ſpeaketh of, yet that ſort of righteouſneſs doth not ſeem implied by the word Juſtification, according to S. *Paul*'s intent, in thoſe places, where he diſcourſeth about juſtification by faith; for that ſuch a ſenſe of the word doth not well conſiſt with the drift and efficacy of his reaſoning, nor with divers paſſages in his diſcourſe. For

Rom. 8. 9.
1 Cor. 3. 16.
Act. 2. 38.
Eph. 4. 23, 24.
2 Cor. 5. 17.

1. Whereas S. *Paul* from the general depravation of manners in all men (both *Jews* and *Gentiles*) argueth the neceſſity of ſuch a juſtification, as the Chriſtian Goſpel declareth and exhibiteth, if we ſhould take Juſtification for infuſing an inherent quality of righteouſneſs into men, by the like diſcourſe we might infer the imperfection and inſufficiency of Chriſtianity it ſelf, and conſequently the neceſſity of another diſpenſation beſide it; for that even all Chriſtians (as Saint *James* ſaith) do offend often, and commiſſion of ſin doth alſo much reign among them; ſo that S. *Paul*'s diſcourſe (juſtification being taken in this ſenſe) might ſtrongly be retorted againſt himſelf.

Jam. 3. 2.

2. Suppoſing that ſenſe of Juſtification, a *Jew* might eaſily invalidate S. *Paul*'s ratiocination, by ſaying, that even their Religion did plainly enough declare ſuch a juſtification, which God did beſtow upon all good men in their way, as by their frequent acknowledgments and devotions is apparent; ſuch as thoſe of the *Pſalmiſt: Create in me a clean heart, O God, renew a right Spirit within me. Teach me to do thy will, for thou art my God: Make me to go in the path of thy commandments; incline my heart unto thy teſtimonies*; which ſort of prayers God hearing did infuſe righteouſneſs, and juſtified thoſe perſons in this ſenſe; ſo that Chriſtianity herein could not challenge any thing peculiar, or could upon this ſcore appear ſo neceſſary, as S. *Paul* pretendeth.

Pſ. 51. 10.
Pſ. 143. 10.
Pſ. 119. 35, 36.

3. From the juſtification S. *Paul* ſpeaketh of, all reſpect to any works, and to any qualifications in men (ſuch as might beget in them any confidence in themſelves, or yield occaſion of boaſting) is excluded; it cannot therefore well be underſtood for a conſtituting Man intrinſecally righteous, or infuſing worthy qualities into him; but rather

ther for an act of God terminated upon a man as altogether unworthy of God's love, as impious, as an enemy, as a pure object of mercy; ſo it is moſt natural to underſtand thoſe expreſſions, importing the Rom. 4. 5. 5. 8. 5. 10. ſame thing; *God juſtifieth the ungodly*; *we being ſinners Chriſt died for us* purchaſing, as the following words imply, juſtification for us) *being yet enemies we by his death were reconciled* (or juſtified, for reconciliation and juſtification, as we before noted, do there ſignifie the ſame.)

4. *Abraham* is brought in as an inſtance of a perſon juſtified in the ſame manner, as Chriſtians are according to the Goſpel: but his juſtification was merely the approving and eſteeming him righteous, in regard (not to any other good works, but) to his ſtedfaſt faith, and ſtrong perſuaſion concerning the power and faithfulneſs of God --- Rom. 4. 21. becauſe *he was fully perſuaded, that what God had promiſed he was able to* Rom. 4. 23, 24. *perform*; to which faith and juſtification conſequent thereon, S. *Paul* comparing thoſe of Chriſtians ſubjoineth; *Now it was not written for his ſake alone, that it was imputed to him, but for us alſo, to whom it ſhall be imputed, if we believe on him, that raiſed up Jeſus our Lord from the dead.* As then it were an idle thing to fanſie a righteouſneſs, upon the ſcore of that belief, dropt into *Abraham*; and as his being juſtified is expreſly called, having righteouſneſs, upon the account of his faith, imputed (or aſcribed) to him; So our juſtification (like and anſwerable to his) ſhould correſpondently be underſtood, the approving and accounting us, notwithſtanding our former tranſgreſſions, as righteous perſons, in regard to that honeſt and ſtedfaſt faith, wherein we reſemble *that Father of the faithful.*

Even S. *James* himſelf, when he ſaith that *Abraham* and *Rahab* were juſtified by works, 'tis evident that he meaneth not that they had certain righteous qualities infuſed into them, or were made thence by God intrinſecally more righteous than they were before, but that they were approved and accepted by God, becauſe of the good works they performed (in faith and obedience to God) one of them offering to ſacrifice his Son, the other preſerving the Spies ſent from God's people.

5. The ſo often uſing the word Imputation of righteouſneſs, inſtead of Juſtification, doth imply this act not to be a tranſient operation upon the ſoul of Man, but an act immanent to God's mind, reſpecting Man only as its object, and tranſlating him into another relative ſtate: With this ſenſe that word excellently well agreeth, otherwiſe it were obſcure, and ſo apt to perplex the matter, that probably S. *Paul* would not have uſed it.

6. Again, When it is ſaid again and again, *that faith is imputed for righteouſneſs*, it is plain enough, that no other thing in Man was required thereto; to ſay, that he is thereby ſanctified, or hath gracious habits infuſed, is uncouth and arbitrarious: the obvious meaning is, that therefore he is graciouſly accepted and approved, as we ſaid before.

7. We might in fine add, that the word Juſtification is very ſeldom, or never uſed in that ſenſe of making Perſons righteous, or infuſing righteouſneſs into them. *Bellarmine* and *Grotius*, having ſearched with all poſſible diligence, do alledge three or four places, wherein (with ſome plauſible appearance) they pretend it muſt be ſo underſtood; but as they are ſo few, ſo are they not any of them thoroughly clear and certain; but are capable to be otherwiſe interpreted without much ſtraining; The cleareſt place, *Dan.* 12. 3. the LXX read מצדקים, ἀπὸ δικαίων, which the *Hebrew*, and ſenſe will bear. Wherefore the other ſenſe, which we have maintained, being undeniably common and current

rent in the Scripture, and having ſo many particular reaſons ſhewing it agreeable to S. *Paul's* intent, ſeemeth rather to be embraced.

In S. *Paul's* Epiſtles I can only find three or four places, wherein the word *Juſtifying* may with any fair probability be ſo extended as to ſignifie an internal operation of God upon the Soul of men; they are theſe;

And ſuch were ſome of you; but ye have been waſhed, but ye have been 1 Cor. 6. 11.
*ſanctified, but ye have been juſtified in the name of Chriſt Jeſus, and * by* *ἐν.
the Spirit of our God; where Juſtification being performed by the Spirit of God, ſeemeth to imply, a ſpiritual operation upon a man's ſoul, as an ingredient thereof.

According to his mercy he ſaved us, by the laver of regeneration, and Tit. 3. 6, 7.
renewing of the holy Ghoſt; which he poured on us richly by Jeſus Chriſt our Saviour; that being juſtified by his grace, we may be made heirs; according to the hope of everlaſting life; where God's juſtifying us by the Grace of Chriſt ſeemeth to include the renewing by the holy Ghoſt.

He that dieth, is juſtified from ſin; where S. *Paul* ſpeaking about Rom. 6. 7.
our obligation to lead a new life in holy obedience, upon account of our being dedicated to Chriſt, and renouncing ſin in Baptiſm, may be interpreted to mean a being really in our hearts purified and freed from ſin.

Whom he predeſtinated, thoſe he called; and whom he called, thoſe Rom 8 30.
he juſtified, and whom he juſtified, thoſe he glorified; where the chief acts of God toward thoſe, who finally ſhall be ſaved, being in order purpoſely recited, and Juſtification being immediately (without interpoſing Sanctification) coupled to Glorification, the word may ſeem to comprize Sanctification.

If conſidering theſe places (which yet are not clearly prejudicial to the notion we have made good, but may well be interpreted ſo as to agree thereto) it ſhall ſeem to any, that S. *Paul* doth not ever ſo ſtrictly adhere to that notion, as not ſometime to extend the word to a larger ſenſe, I ſhall not much contend about it; It is an ordinary thing for all Writers to uſe their words ſometimes in a larger, ſometimes in a ſtricter ſenſe; and it ſufficeth to have ſhewn, that where S. *Paul* purpoſely treateth about the matter we diſcourſe upon, the purport of his diſcourſe argueth, that he uſeth it according to that notion, which we have propoſed.

8. I ſhall only add one ſmall obſervation, or conjecture favouring this notion; which is the probable occaſion of all S. *Paul's* diſcourſe and diſputation about this Point, which ſeemeth to have been this. That Chriſtianity ſhould (upon ſo ſlender a condition or performance, as that of Faith) tender unto all perſons indifferently, however culpable, or flagitious their former lives had been, a plenary remiſſion of ſins and reception into God's favour, did ſeem an unreaſonable and implauſible thing to many; The *Jews* could not well conceive, or reliſh that any man ſo eaſily ſhould be tranſlated into a ſtate equal, or ſuperiour to that, which they took themſelves peculiarly to enjoy; The *Gentiles* themſelves (eſpecially ſuch as conceited well of their own wiſdom and vertue) could hardly digeſt it; *Celſus* in *Origen* could not imagine or admit that bare faith ſhould work ſuch a miracle, as preſently to turn a diſſolute perſon into a Saint, beloved of God, and deſigned to happineſs.

Vid. *Cyrill. adv. Julian.* lib. 7. p. 248. *where Juſtification is very well deſcribed.*

ψιλὴ πίστις.

Zozimus ſaith of *Conſtantine*, that he choſe Chriſtianity as the only Religion, that promiſed impunity and pardon for his enormous practices;

ces; intimating his diſlike of that Point in our Religion; This prejudice againſt the Goſpel S. *Paul* removeth; by ſhewing that becauſe of all mens guilt and ſinfulneſs ſuch an exhibition of mercy, ſuch an overture of acceptance, ſuch a remiſſion of ſin was neceſſary in order to ſalvation, ſo that without it no man could be exempted from wrath and miſery; and that conſequently all other Religions (as not exhibiting ſuch a remiſſion,) were to be deemed in a main Point defective: When therefore he uſeth the word Juſtification to expreſs this matter, it is reaſonable to ſuppoſe that he intendeth thereby to ſignifie that remiſſion, or diſpenſation of mercy.

It may be objected that S. *Auſtin* and ſome others of the *Fathers* do uſe the word commonly according to the ſenſe of the *Tridentine* Council: I anſwer, that the point having never been diſcuſſed, and they never having thoroughly conſidered the ſenſe of S. *Paul*, might unawares take the word as it ſounded in *Latine*, eſpecially the ſenſe they affixed to it, ſignifying a matter very true and certain in Chriſtianity. The like hath happened to other *Fathers* in other caſes; and might happen to them in this, not to ſpeak accurately in points that never had been ſifted by diſputation. More I think we need not ſay in anſwer to their authority.

VI. So much may ſuffice for a general explication of the notion; but for a more full clearing of the Point, it may be requiſite to reſolve a queſtion concerning the time, when this act is performed, or diſpenſed; It may be enquired when God juſtifieth, whether once, or at ſeveral times, or continually: To which queſtion I anſwer briefly:

1. That the juſtification which S. *Paul* diſcourſeth of, ſeemeth in his meaning, only or eſpecially to be that act of grace, which is diſpenſed to perſons at their Baptiſm, or at their entrance into the Church, when they openly profeſſing their faith, and undertaking the practice of Chriſtian duty God moſt ſolemnly and formally doth abſolve them from all guilt, and accepteth them into a ſtate of favour with him; that S. *Paul* only or chiefly reſpecteth this act, conſidering his deſign, I am inclined to think, and many paſſages in his diſcourſe ſeem to imply.

If his deſign were (as I conceive it probable) to vindicate the proceeding of God, peculiarly declared in the Goſpel, in receiving the moſt notorious and hainous tranſgreſſours to grace in Baptiſm, then eſpecially muſt the juſtification he ſpeaketh of relate to that; to confirm which ſuppoſition we may conſider, that

1. In ſeveral places Juſtification is coupled with baptiſmal regeneration and abſolution: *Such were ſome of you, but ye have been waſhed, ye have been ſanctified, ye have been juſtified in the name of Chriſt Jeſus:* (where by the way being ſanctified, and being juſtified, ſeem equivalent terms, as in that place, where Chriſt is ſaid to *have given himſelf for the Church, that he might ſanctifie it, and cleanſe it with the waſhing of water by the Word*, Sanctification (I conceive) importeth the ſame thing with Juſtification.) Again, *He ſaved us by the laver of Regeneration, that having been juſtified by his grace, we may be made heirs of everlaſting life.*

1 Cor. 6. 11.

Eph. 5. 25, 26.
Heb. 10. 29.
Tit. 3. 6, 7.
Heb. 10. 22, 23.

2. S. *Paul* in expreſſing this act, as it reſpecteth the faithful, commonly doth uſe a tenſe referring to the paſt time: he ſaith not δικαιούμενοι, being juſtified, but δικαιωθέντες, *having been juſtified*; not δικαιοῦσθε, ye are juſtified, but δικαιώθητε, ye have been juſtified, namely at ſome remarkable time, that is at their entrance into Chriſtianity. (Our Tranſlators

Rom. 5. 1, 9.
Tit. 3. 7.
1 Cor. 6. 11.

tors do render it according to the preſent time, but it ſhould be rendred, as I ſay, in our Text, and in other places.)

3. S. *Paul*, in the 6th to the *Romans*, diſcourſeth thus; Seeing we in Baptiſm are cleanſed and diſentangled from ſin, are *dead to it, and ſo juſtified from it*, God forbid that we ſhould return to live in the practice thereof, ſo abuſing and evacuating the grace we have received; which diſcourſe ſeemeth plainly to ſignifie, that he treateth about the juſtification conferred in Baptiſm.

Rom. 6.

4. He expreſſeth the juſtification he ſpeaketh of by the words πάρεσις τῶν προγεγονότων ἁμαρτημάτων, *the paſſing over foregoing ſins*, which ſeemeth to reſpect that univerſal abſolution, which is exhibited in Baptiſm. *Being* (ſaith he) *juſtified freely by his grace, through the redemption, that is in Chriſt Jeſus; whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs, for the remiſſion of ſins that are paſt, through the forbearance of God.*

Rom. 3. 25.

5. The relation this juſtification hath to faith, being diſpenſed in regard thereto (or upon condition thereof) doth infer the ſame: Faith is nothing elſe, but a hearty embracing Chriſtianity, which firſt exerteth it ſelf by open declaration and avowal in Baptiſm (when we *believe with our hearts to righteouſneſs, and confeſs with our mouth to ſalvation;*) to that time therefore the act of Juſtification may be ſuppoſed eſpecially to appertain: (then, when the Evangelical covenant is ſolemnly ratified, the grace thereof eſpecially is conferred.) Upon ſuch conſiderations I conceive that S. *Paul*'s juſtification chiefly doth reſpect that act of grace, which God conſigneth to us at our Baptiſm. But farther,

Rom. 10. 10.

2. The vertue and effect of that firſt juſtifying act doth continue (we abide in a juſtified ſtate) ſo long as we do perform the conditions impoſed by God, and undertaken by us at our firſt juſtification; *holding faſt the profeſſion of our hope without wavering; keeping faith, and a good conſcience*; ſo long as we do not forfeit the benefit of that grace by *making ſhipwreck of faith and a good conſcience*, relapſing into infidelity, or profaneneſs of life. Our caſe is plainly like to that of a ſubject, who having rebelled againſt his Prince, and thence incurred his diſpleaſure, but having afterward upon his ſubmiſſion by the clemency of his Prince obtained an act of pardon, reſtoring him to favour, and enjoyment of the protection and privileges ſutable to a loyal ſubject, doth continue in this ſtate, until by forſaking his allegiance, and running again into rebellion, he ſo loſeth the benefit of that pardon, that his offence is aggravated thereby; ſo if we do perſevere firm in faith and obedience, we ſhall (according to the purport of the Evangelical covenant) continue in the ſtate of grace and favour with God, and in effect remain juſtified; otherwiſe the virtue of our juſtification ceaſeth; and we in regard thereto are more deeply involved in guilt.

Heb. 10. 23.
1 Tim. 1. 19.
2 Pet. 2. 20, &c.
Heb. 10. 26, 38. 6. 1.

3. Although Juſtification chiefly ſignifieth the firſt act of grace toward a Chriſtian at his Baptiſm, yet (according to analogy of reaſon, and affinity in the nature of things) every diſpenſation of pardon granted upon repentance, may be ſtyled Juſtification; for as particular acts of repentance, upon the commiſſion of any particular ſins, do not ſo much differ in nature, as in meaſure or degree from that general converſion, practiſed in embracing the Goſpel; So the grace vouchſafed upon theſe penitential acts, is only in largeneſs of extent, and ſolemnity of adminiſtration diverſified from that; Eſpecially conſidering that repentance after Baptiſm is but a reviving of that firſt great reſolution and engagement we made in Baptiſm; that remiſſion of ſin upon it

Pœnitentia imitatur Baptiſmatis gratiam. Hier. *adv.* Pelag. 1. 10.

it is only the renovation of the grace then exhibited; that the whole tranſaction in this caſe is but a reinſtating the covenant then made (and afterward by tranſgreſſion infringed) upon the ſame terms, which were then agreed upon; that conſequently (by congruous analogy) this remiſſion of ſins, and reſtoring to favour granted to a penitent are only the former juſtification reinforced: whence they may bear its name; but whether S. *Paul* ever meaneth the word to ſignifie thus, I cannot affirm.

Now according to each of theſe notions all good Chriſtians may be ſaid to have been juſtified; they have been juſtified by a general abolition of their ſins, and reception into God's favour in Baptiſm; they ſo far have enjoyed the virtue of that gracious diſpenſation, and continued in a juſtified ſtate, as they have perſiſted in faith and obedience; they have upon falling into ſin, and riſing thence by repentance, been juſtified by particular remiſſions. So that *having been juſtified by faith, they have peace with God, through our Lord Jeſus Chriſt.*

I Believe in God.

SERMON VI.

THE Being of GOD Proved from the FRAME OF THE WORLD.

JER. 51. 15.

Jer. 10. 12. *He hath made the earth by his power, he hath eſtabliſhed the World by his wiſdom, and hath ſtretched out the Heaven by his underſtanding.*

THE attentive obſervation of this World, or viſible Frame, is not only in it ſelf a moſt worthy employment of our thoughts (much more noble than any of thoſe petty cares, which commonly poſſeſs, or diſtract our minds) but if either the example of the beſt men, or the great uſefulneſs thereof, to the beſt purpoſes, can oblige us, even a conſiderable duty not to be neglected by us. For it is that which affords moſt cogent and ſatisfactory arguments to convince us of, and to confirm us in the belief of that truth which is the foundation of all Religion and piety, The Being of one God, incomprehenſibly excellent in all perfections, the maker and upholder of all things; It inſtructs us not only that God is, but more diſtinctly ſhews what he is; declaring his chief and peculiar attributes of wiſdom, goodneſs, and power ſuperlative; It alſo ſerves to beget in our minds affections toward God, ſutable to thoſe notions; a reverent adoration of his unſearchable wiſdom; an awful dread of his powerful Majeſty; a grateful love of his gracious benignity and goodneſs: To theſe uſes we find it applied by the beſt men, not only by the wiſeſt Philoſophers among Heathens, but by the holy Prophets of God; who frequently harp upon this ſtring, and make ſweeteſt melody thereon; exciting both in themſelves and others, pious thoughts and holy devotions therewith; ſtrengthning their faith in God; advancing their reverence toward him; quickning and enflaming their love of him; magnifying his glory and praiſe thereby; by the conſideration (I ſay) of thoſe wonderful effects, diſcernible in nature; or appearing to us in this viſible world. And if ever to imitate them herein were neceſſary, it ſeems to be ſo now, when a pretence to natural knowledge, and acquaintance with theſe things hath been ſo much abuſed to the promoting of Atheiſm and irreligion; when that inſtrument which was chiefly deſigned, and is of it ſelf moſt apt, to bring all reaſonable creatures to the knowledge, and to the veneration of their Maker, hath (in a method moſt prepoſterous and unnatural) been perverted to contrary ends and effects. To the preventing and removing which abuſe, as every man ſhould contribute what he can, ſo let me be allowed to endeavour ſomewhat toward it, by repreſenting briefly what my meditation did ſuggeſt, ſerving to declare, that (as the Prophet aſſerts, or implies in the words I read) even in this viſible World, there are manifeſt tokens, or footſteps by which we may diſcover it to be the work, or product of one Being, incomprehenſibly wiſe, powerful and good; to whom conſequently we muſt owe the higheſt reſpect and love, all poſſible worſhip and ſervice. Of theſe footſteps (or ſigns) there be innumerably many which ſingly taken, do diſcover ſuch perfections to be concerned in the production of them; the relation of ſeveral to each other do more ſtrongly and plainly confirm the ſame; the connexion and correſpondence of all together doth ſtill add force and evidence thereto, each atteſting to the exiſtence of thoſe perfections, all conſpiring to declare them concentred and united in one Cauſe and Being.

Pſ. 8. 3. 19. 1. 33. 5. 89. 11. 148. 5. 104. 5. 115. 16. 119. 64. 145. 10. 147. 4.

I. View we firſt ſingly thoſe things, which are moſt familiar and obvious to our ſenſes (for only ſome ſuch I mean to conſider, ſuch as any man awake, and in his ſenſes, without any ſtudy or skill more than ordinary; without being a deep Philoſopher, or a Curious *Virtuoſo*; may with an eaſie attention obſerve and diſcern) View we ſuch objects, I ſay; for inſtance firſt, thoſe plants we every day do ſee, ſmell and taſte; Have not that number, that figure, that order, that temperament, that whole contexture and contemperation of Parts we diſcern in them, a manifeſt relation to thoſe operations they perform? were not ſuch organs ſo faſhioned, and ſo ſituated, and ſo tempered, and in all reſpects ſo fitted, ſome of them in order to the ſucceſſive propagation of them (that they might in kind never fail or periſh, but in that reſpect become as it were immortal) ſome in regard to their preſent nutrition and maintenance (that the individuals themſelves might not, before their due period of ſubſiſtence run through, be ſpent, or deſtroyed)

Ἵνα τοῦ ἀεὶ, ϗ τοῦ θείου μετέχωσιν, ᾗ δύνανται. Ariſt. de An. 2. 4.

deſtroyed) ſome for ſhelter and defence againſt all ſort of cauſes prejudicial to either of thoſe continuances in being reſpectively; to omit thoſe, which ſerve for grace and ornament; (Do not, I ſay, the ſeed moſt evidently reſpect the propagation of the kind; the root the drawing of nouriſhment, the nervous filaments the conveyance of that; the skin or bark the keeping all together cloſe and ſafe; the husks and ſhells preſervation of the ſeed; the leaves defence of the fruit?) that ſuch a conſtitution of parts is admirably fit for ſuch purpoſes, we cannot be ſo ſtupid as not to perceive; we cannot but obſerve it neceſſary, for that by detraction, or altering any of them, we obſtruct thoſe effects. Whence then, I enquire, could that fitneſs proceed? from Chance, or caſual motions of matter? But, is it not repugnant to the name and nature of Chance, that any thing regular, or conſtant ſhould ariſe from it? That by it cauſes vaſtly many in number and different in quality (ſuch as are the ingredients into the frame of the leaſt organ in a plant) ſhould not once, not ſometimes, not often only but always in one continual unaltered method concur to the ſame end and effect (to the ſame uſeful end, to the ſame handſome effect?) are not confuſion, diſparity, deformity, unaccountable change and variety the proper iſſues of Chance? 'Tis *Ariſtotle*'s diſcourſe: *That one, or two things,* ſaith he, *ſhould happen to be in the ſame manner, is not unreaſonable to ſuppoſe; but that all things ſhould conſpire by chance, it looks like a fiction to conceive: what is univerſal and perpetual cannot reſult from Chance. We can only* (ſaith he again) *with good reaſon aſſert, or ſuppoſe ſuch cauſes of things, as we ſee generally, or frequently to occur.* Now did we ever obſerve (or ever any man through the whole courſe of times) any new thing like, or comparable to any of theſe to ſpring up caſually? do we not with admiration regard (as a thing very rare and unaccountable) in other pieces of matter any groſs reſemblance to theſe, that ſeemeth to ariſe from contingent motions and occurrences of bodies? If Chance hath formerly produced ſuch things, how comes it, that it doth not ſometime now produce the like; whence becomes it for ſo many ages altogether impotent and idle? is it not the ſame kind of cauſe? hath it not the ſame inſtruments to work with, and the ſame materials to work upon? The truth is, as it doth not now, ſo it did not, it could not ever produce ſuch effects; ſuch effects are plainly improper and incongruous to ſuch a cauſe: Chance never writ a legible Book; Chance never built a fair houſe; Chance never drew a neat picture, it never did any of theſe things, nor ever will; nor can be without abſurdity ſuppoſed able to do them, which yet are works very groſs and rude, very eaſie and feaſible (as it were) in compariſon to the production of a flower, or a tree. 'Tis not therefore reaſonable to aſcribe thoſe things to chance: to what then? will you ſay, to Neceſſity? If you do, you do only alter the phraſe; for neceſſary cauſality (as applicable to this caſe, and taken without relation to ſome wiſdom, or counſel that eſtabliſhed it) is but another name for chance; they both are but ſeveral terms denoting blindneſs, and unadviſedneſs in action; both muſt imply a fortuitous determination of cauſes, acting without deſign or rule. A fortuitous determination,

---fortuna amica varietati conſtantiam reſpuit. Cic. de Nat. D. 2.

Ὁ λίαν ὑπερβάλλων ἀριθμὸς οὐ δύναται μετέχειν τάξεως· θείας γὰρ δὴ τοῦτο δυνάμεως ἔργον, ἥτις καὶ τόδε συνέχει τὸ πᾶν. Ariſt. *Pol.* 7. 4.

Τὸ μὲν γὰρ ἓν ἢ δύο τοῦτον τρόπον ἔχειν, οὐδὲν ἄτοπον. τὸ δὲ πάνθ' ὁμοίως πλάσματι ἔοικεν, ἅμα δὲ οὐκ ἔστιν ἐν τοῖς φύσει τὸ ὡς ἔτυχεν. οὐδὲ τὸ πανταχοῦ, καὶ πᾶσιν ὑπάρχον τὸ ἀπὸ τῆς τύχης. *De Cælo.* 2. 8.

Μόνα γὰρ ταῦτα θετέον εὐλόγως, ὅσα ἐπὶ πολλῶν, ἢ πάντων ὁρῶμεν ὑπάρχοντα. *Id. de Cælo.*

determination, I ſay; for motions of matter, not guided by art, or counſel, muſt be in their riſe fortuitous (inſomuch as that according to the nature of the thing there is no repugnance, and we may eaſily conceive it poſſible, that the matter might have been moved otherwiſe; there being therein no principle originally determining it to this more than to that ſort of motion) and the ſame motions in their proceſs muſt be determinate, becauſe in their ſubject there is no principle, whereby it can alter its courſe. The ſame effect therefore of this kind, if neceſſary is caſual as to its original, and in that reſpect may be ſaid to come from chance; if caſual, is neceſſary in the progreſs, and may thence be ſaid to proceed from neceſſity. And although we ſhould ſuppoſe the beginning of theſe cauſes in their action, or motion to be eternal, it were all one; for whether now, or yeſterday, or from eternity, inferrs no difference (except the entangling our minds, and encumbring the caſe with impertinent circumſtances) as to our purpoſe; not the circumſtance of the time, but the quality of the cauſe being only here conſiderable; the ſame cauſes (abſtracting from all counſel ordering them) being alike apt, or inept yeſterday as to day, always as ſometimes, from all eternity, as at any ſet time to produce ſuch effects. Neither can we therefore reaſonably attribute the effects we ſpeak of to neceſſity; except only to ſuch an hypothetical neceſſity, as implies a determination from cauſes acting by will and underſtanding; of ſuch a neceſſity matter is very ſuſceptive; being perfectly obedient to art directing it with competent force; As on the other hand we find it by reaſon and experience altogether unapt, without ſuch direction, of it ſelf (that is either neceſſarily or contingently) to come into any regular form, or to purſue any conſtant courſe; it being, as we ſee; ſhattered into particles innumerable, different in ſize, ſhape and motion, according to all variety more than imaginable; thence only fit in their proceedings to croſs and confound each other: The determination therefore of ſuch cauſes as theſe to ſuch ends and effects, can be only the reſult of wiſdom, art and counſel; which alone (accompanied with ſufficient power) can digeſt things, void of underſtanding, into handſom order, can direct them unto fit uſes, can preſerve them in a conſtant tenour of action; Theſe effects muſt therefore, I ſay, proceed from wiſdom, and that no mean one, but ſuch as greatly ſurpaſſes our comprehenſion, joined with a power equally great: For to digeſt bodies ſo very many, ſo very fine and ſubtile, ſo divers in motion and tendency, that they ſhall never hinder or diſturb one another, but always conſpire to the ſame deſign, is a performance exceedingly beyond our capacity to reach how it could be contrived, or accompliſhed; all the endeavours of our deepeſt skill, and moſt laborious induſtry cannot arrive to the producing of any work not extremely inferiour to any of theſe, not in compariſon very ſimple and baſe; neither can our wits ſerve to deviſe, nor our ſenſe to direct, nor our hand to execute any work, in any degree like to thoſe. So that it was but faintly, though truly, ſaid of him in *Cicero*, concerning things of this kind: * *Natures powerful ſagacity no skill, no hand, no artiſt can follow by imitation.*

* *Naturæ ſolertiam nulla ars, nulla manus, nemo opifex conſequi poſſit imitando* Cic *de N. D. pag.* 83.

And if we have reaſon to acknowledge ſo much wiſdom and power diſcovered in one plant, and the ſame conſequently multiplied in ſo many thouſands of divers kinds; how much more may we diſcern them in any one animal, in all of them? the parts of whom in unconceivable variety, in delicate minuteneſs, in exquiſiteneſs of ſhape, poſition and temper do indeed ſo far exceed the other, as they appear deſigned to functions far more various and more noble; the enumeration of a few whereof, obvious to our ſenſe, in ſome one living creature, together with conjectures about their manner of operation, and their uſe, how much induſtry of man hath it employed; how many volumes hath it filled, and how many more may it do, without detecting a ten thouſandth part of what is there moſt obvious and eaſie; without piercing near the depth of that wiſdom, which formed ſo curious a piece? So much however is palpably manifeſt, that each of theſe ſo many organs was deſigned, and fitted on purpoſe to that chief uſe, or operation we ſee it to perform; this of them to continue the kind, that to preſerve the *individuum*; this to diſcern what is neceſſary, convenient or pleaſant to the creature; or what is dangerous, offenſive or deſtructive thereto; that to purſue or embrace, to decline or ſhun it; this to enjoy what is procured of good; that to remove what is hurtful or uſeleſs; or to guard from miſchief and injury; That each one is furniſhed with ſuch apt inſtruments, ſutable to its particular needs, appetites, capacities, ſtations is moſt apparent; And I muſt therefore here ask again (and that with more advantage) whence this could proceed: whence all theſe parts came to be faſhioned and ſuted; all of them ſo neceſſary, or ſo convenient, that none without the imperfection and the prejudice of the creature, ſome not without its deſtruction can be wanting? who ſhaped and tempered thoſe hidden ſubtile ſprings of life, ſenſe, imagination, memory, paſſion; who impreſſed on them a motion ſo regular, and ſo durable, which through ſo many years, among ſo many adverſe contingencies aſſailing it, is yet ſo ſteadily maintained? can this however proceed from giddy chance, or blind neceſſity? could ever (of old, or lately 'tis all one) ſenſleſs matter jumble it ſelf ſo fortunately, into ſo wonderful poſtures, ſo that of thoſe innumerable myriads of atoms, or ſmall inſenſible bodies (which compoſe each of theſe curious engines) none ſhould in its roving miſs the way; none fail to ſtop and ſeat it ſelf in that due place, where exacteſt art would have diſpoſed it? Could ſo many, ſo dimm, ſo narrow marks be hit without the aim of a moſt piercing and unerring eye; without the guidance of a moſt ſteady and immoveable hand? all that grace and beauty which ſo delights our ſenſe beholding it; and all that correſpondence and ſymmetry which ſo ſatisfies our mind conſidering it; all that virtue and energy, extending to performances ſo great and admirable, muſt they be aſcribed to cauſes of no worth, and ſuppoſed done to no purpoſe? That eye which reaches the very ſtars, and in a moment renders all the world as it were preſent to the creature that uſeth it; that ear which perceives the leaſt ſtirring of the air about it, and ſo ſubtly diſtinguiſhes the ſmalleſt differences in its motion; that tongue which ſo readily is compoſed to imitate ſo many petty diverſities of tune; thoſe other organs, which are affected by the leaſt breath or vapour, by the leaſt tangue or ſavour, ſo that it by them can both perceive the preſence, and diſtinguiſh the quality of whatever is near, that it may not be diſappointed in miſſing what is beneficial, nor be ſurpriſed by the aſſault of what is noxious thereto; all theſe and many more, the defect, diſtemper, or diſlocation of which would be diſgraceful, incommodious, or deſtructive to the creature; all theſe I ſay, can any man, endewed with common ſenſe, or ordinary ingenuity affirm to have proceeded

Ἔπελθε τῶν μελῶν ἁπάντων τὴν διάπλασιν, τὸ σχῆμα, τὰς ἐνεργείας, τὴν πρὸς ἄλληλα συμφωνίαν καὶ πάσης πόλεως εὐνομουμένης καὶ φιλοσόφως ἅπαντας τοὺς πολίτας ἐχούσης ἀκριβεστέραν ὄψει τὴν μελῶν τούτων πρὸς ἄλληλα πολιτείαν. Chryſ. *Tom.* 6. *Or.* 69.

Vid. Chryſ. Ἀνδρ. ιά.

Μή τι ἀχρηστότερον τριχῶν τῶν ἐπιγενείου; τί οὖν οὐ συνεχρήσατο καὶ ταύταις ὡς μάλιστα πρεπόντως ἐδύνατο; οὐ διέκρινε δι᾽ αὐτῶν τὸ ἄρρεν καὶ τὸ θῆλυ, &c. Epict. 1. 16.

ded from any other cauſe, than from a wiſdom and power incomprehenſible? May not the moſt excellent pieces of humane artifice, the faireſt ſtructures, the fineſt portraictures, the moſt ingenious and uſeful enquiries, ſuch as we are wont moſt to admire and commend, with infinitely more eaſe, happen to exiſt without any contrivance or induſtry ſpent upon them? if we cannot allow thoſe rude imitations of nature, to ſpring up of themſelves, but as ſoon as we eſpy them are ready to acknowledge them products of excellent art, though we know not the artiſt, nor did ſee him work; how much more reaſon is there that we ſhould believe thoſe works of nature, ſo incomparably more accurate, to proceed alſo from art, although inviſible to us, and performing its workmanſhip by a ſecret hand? I can aſſure you of thoſe, who have with greateſt attention contemplated theſe things, and who paſs for men moſt able to judge in the caſe (even thoſe who have diſcovered leaſt affection to Religion, or indeed are more than ſuſpected of an averſion from it; whoſe words therefore may be taken at leaſt for impartial dictates of common ſenſe) that even from ſuch the irreſiſtible force and evidence of the thing hath extorted clear and ample confeſſions to this purpoſe; That in nature nothing is performed without reaſon or deſign; but every thing in the beſt manner, and to the beſt end; beyond what is done in any art; is frequently aſſerted, and aſſumed by *Ariſtotle* himſelf as a moſt evident truth: That in contriving the frame of our bodies (and the ſame holdeth concerning the bodies of other animals) a wiſdom inſcrutable; in accompliſhing it a power inſuperable; in deſigning to them ſo much of decency and convenience, a benignity worthy of all veneration are demonſtrated; *Galen* in ſeveral places, with language very full and expreſs, yea very earneſt and pathetical doth acknowledge. That who doth attently regard a locuſt, or a caterpillar, or any other viler *animal*, ſhall every where therein diſcover a wonderful art and diligence, is an aphoriſm dropt even from the gloomy pen of *Cardan*. That *if any man ſhall view thoroughly all the inſtruments both of generation and nutrition, and doth not perceive them to have been made, and ordered to their reſpective offices by ſome mind* (or intelligent agent) *he is to be reputed himſelf void of mind* (or out of his wits) is the expreſſion of another perſon well known among us, whom few do judge partial to this ſide, or ſuſpicious of bearing a favourable prejudice to Religion. Thus doth common ſenſe from theſe ſort of beings, whereof there be innumerable expoſed daily to our obſervation, even ſingly conſidered, deduce the exiſtence of a wiſdom, power and goodneſs unconceivably great; and there are probably divers others (*ſtones*, *metals*, *minerals*, &c.) no leſs obvious, even here upon the earth, our place of dwelling, which were our ſenſes able to diſcern their conſtitution and texture, would afford matter of the ſame acknowledgment.

Ariſt. *de part. An.* 1. 1. Μᾶλλον δ' ἐστὶ τὸ οὗ ἕνεκα, καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως ἔργοις, ἢ ἐν τοῖς τῆς τέχνης

Ἡ φύσις ἀεὶ ποιεῖ τῶν ἐνδεχομένων τὸ βέλτιστον. *Phyſ.* 2. 8.

Ἡ φύσις οὐδὲν ἀλόγως οὐδὲ μάτην ποιεῖ. *de Cælo* 2. 11.

Ἕνεκά του ἅπαντα ὑπάρχει τὰ φύσει. *de Anima* 3. 12.

Gal. *de placitis* Hippoc. & Plat *l.* 7. *de uſu part.* 3. Οἷος μὲν ἐστὶ τὴν σοφίαν, οἷος δὲ τὴν δύναμιν, ὁποῖος δὲ τὴν χρηστότητα, &c.

Card. *de variet.* 7. 27. *pag.* 283.
Hobbs. *de hom. cap.* 1.

Itaque ad ſenſus procedo, ſatis habens ſi hujuſmodi res attigero tantum, plenius autem tractandas aliis reliquero, qui ſi machinas omnes tum generationis, tum nutritionis ſatis perſpexerint, nec tamen eas à mente aliqua conditas, ordinatáſque ad ſua quaſque officia viderint, ipſi profecto ſine mente eſſe cenſendi ſunt.

Νὴ τὸν Δία καὶ τοὺς θεοὺς ἓν τῶν γεγονότων ἀπήρκει πρὸς τὸ αἰσθέσθαι τῆς προνοίας τῷ γε αἰδήμονι, καὶ εὐχαρίστῳ. Epict. 1. 16.

II. But if paſſing from ſuch particulars, we obſerve the relation of ſeveral kinds of things, each to other, we ſhall find more reaſon to be convinced concerning the ſame excellent perfections farther extending themſelves. By ſuch compariſon we may eaſily diſcern, that what ſpeaks much of art in it ſelf ſingly conſidered, declares more thereof in reſpect to other things; and that many things, in which, ſeparately looked upon, we could perceive but ſmall artifice, have indeed much of it in ſuch relation; (which although ſeeming in themſelves mean and deſpicable, are yet very uſeful and neceſſary to conſiderable purpoſes; in ſubſerviency to the convenience of more noble beings,) and though perhaps we cannot thoroughly penetrate the relative uſe and deſign of every thing, which hangs up before us in natures ſhop (by reaſon of our incapacity, or unskilfulneſs in her trade) yet we ſhall have reaſon from what we can plainly diſcover, to collect, that each piece there is a tool accommodate to ſome uſe. Is there not, for inſtance, a palpable relation between the frame, the temper, the natural inclinations, or inſtincts of each *animal*, and its element, or natural place and abode; wherein it can only live, finding therein its food, its harbour, its refuge? Is not to each faculty within (or to each ſenſitive organ) an object without prepared, exactly correſpondent thereto; which were it wanting, the faculty would become vain and uſeleſs, yea ſometime harmful and deſtructive; as reciprocally the object would import little or nothing, if ſuch a faculty were not provided and ſuted thereto? as for example, what would an eye (or the viſive power) ſignifie, if there were not light prepared to render things viſible thereto; and how much leſs conſiderable, than it is, would the goodly light it ſelf be; were all things in nature blind, and uncapable to diſcern thereby? what would the ear ſerve for, if the air were not ſutably diſpoſed (made neither too thick, nor too thin; neither too reſty, nor too fleeting, but) in a due conſiſtency, and capable of moderate undulations diſtinguiſhable thereby? the like we might with the ſame reaſon inquire concerning the other ſenſes, and faculties vital or animal, and their reſpective objects, which we may obſerve with admirable congruity reſpecting each other. Have not all thoſe goodly colours, and comely ſhapes, which in the leaves, the flowers, and the fruits of plants (I might add in gemms and precious ſtones; yea in all ſorts of living creatures) we behold, an evident reſpect to the ſight, and the ſight a no leſs viſible reference to them? thoſe many kinds of pleaſant fragrancy in herbs, flowers and ſpices have they not a like manifeſt relation to the ſmell, and it to them? Could all that great variety of wholſome, ſavoury and delicious fruits, herbs, grains, pulſes, ſeeds and roots become ſo conſtantly produced otherwiſe than for the purpoſe of feeding, and ſuſtaining living creatures, with pleaſure and content? is there not a notorious correſpondence between them, and the organs of taſte, digeſtion and nutrition? are there not appetites prompting, yea with intolerable pain provoking each living creature to ſeek its proper ſuſtenance; and doth it not find in the enjoyment hereof a pleaſure and ſatiſfaction unexpreſſible? Let me add: Whence comes it to paſs, that ordinarily in nature nothing occurrs noiſome or troubleſome to any ſenſe; but all things wholſom and comfortable, at leaſt innocent or inoffenſive? that we may wander all about without being urged to ſhut our eyes, to ſtop our ears, our mouths, our noſes; but rather invited to open all the avenues of our ſoul, for admiſſion of the

Εἰ χρώματα ὁ θεὸς πεποιήκει, δύναμιν δὲ θεατικὴν αὐτῶν μὴ πεποιήκει, τί ἂν ἦν ὄφελος; οὐδοτιοῦν. ἀλλ᾽ ἀνάπαλιν, εἰ τὴν μὲν δύναμιν πεποιήκει, τὰ ὄντα δὲ μὴ τοιαῦτα, οἷα ὑποπίπτειν τῇ δυνάμει τῇ ὁρατικῇ, καὶ οὕτω τι ἦν ὄφελος; οὐδοτιοῦν. τί δ᾽ εἰ καὶ ἀμφότερα ταῦτα πεποιήκει, φῶς δὲ μὴ πεποιήκει; οὐδ᾽ οὕτω τι ὄφελος. τίς οὖν ὁ ἁρμόσας τοῦτο πρὸς ἐκεῖνο, καὶ ἐκεῖνο πρὸς τοῦτο; Epict. 1. 6.

the kind entertainments nature ſets before us? doth ſhe not every where preſent ſpectacles of delight (ſomewhat of lively picture, ſomewhat of gay embroidery, ſomewhat of elegant ſymmetry) to our eyes, however ſeldom any thing appears horrid or ugly to them? where is it that we meet with noiſes ſo violent, or ſo jarring, as to offend our ears; is not there rather provided for us, wherever we go, ſome kind of harmony grateful to them; not only in fields and woods the ſweet chirping of birds; by rivers the ſoft warbling of the ſtreams; but even the rude winds whiſtle in a tune not unpleaſant; the toſſing ſeas yield a kind of ſolemn and graver melody? All the air about us is it not (not only not noiſom to our ſmell, but) very comfortable, and refreſhing; and doth not even the dirty earth yield a wholſom and medicinal ſcent? So many, ſo plain, ſo exactly congruous are the relations of things here about us each to other; which ſurely could not otherwiſe come than from one admirable wiſdom and power conſpiring thus to adapt, and connect them together; as alſo from an equal goodneſs, declared in all theſe things being ſquared ſo fitly for mutual benefit and convenience. Theſe conſiderations are applicable to all (even to the meaner ſorts of) animals; which being the only creatures capable of joy and pleaſure, or liable to grief and pain; 'twas fit, that inſenſible things ſhould be diſpoſed to ſerve their needs, and uſes; which hath been with ſo wonderful a care performed, that of ſo vaſt a number among them there is none ſo vile or contemptible, (no worm, no fly, no inſect) for whoſe maintenance, whoſe defence, whoſe ſatisfaction competent (ſhall I ſay, or abundant) proviſion hath not been made, both intrinſecal (by a frame of organs fitting them to obtain and to enjoy what is good for them, to ſhun and repell what is bad; by ſtrong appetites inciting them to ſearch after and purſue; or to beware, and decline reſpectively; by ſtrange inſtincts inabling them to diſtinguiſh between what is fit for them to procure or embrace, to remove or avoid;) and extrinſecal alſo, by a great variety of conveniences, anſwerable to their ſeveral deſires and needs, diſperſed all about, and every where, as it were, offered to them. So that the Holy *Pſalmiſt* (conſidering this, and taking upon him to be as it were their Chaplain) had reaſon to ſay this grace for them: *The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon; thou openeſt thy hand, and ſatisfieſt the deſire of every living thing.* But eſpecially (that which as reaſon enables us, ſo due gratitude obliges us, and prompts us eſpecially to obſerve) there is an evident regard (ſo evident, that even *Pliny*, a profeſſed *Epicurean*, could not forbear acknowledging it) which all things bear to man, the Prince of creatures viſible; they being all as on purpoſe ordered to yield tribute unto him; to ſupply his wants, to gratifie his deſires; with profit and pleaſure to exerciſe his faculties; to content, as it were, even his humour and curioſity. All things about us do miniſter (or at leaſt may do ſo, if we would improve the natural inſtruments, and the opportunities afforded us) to our preſervation, eaſe or delight. The hidden bowels of the earth yield us treaſures of metals and minerals, quarries of ſtone and coal, ſo neceſſary, ſo ſerviceable to divers good uſes, that we could not commodiouſly be without them; the vileſt and moſt common ſtones we tread on (even in that we tread on them) are uſeful, and ſerve to many good purpoſes beſide: * the ſurface of the earth how is it beſpread all over, as a table well furniſhed with variety of delicate fruits, herbs and grains to nouriſh our bodies, to pleaſe our taſts, to chear our ſpirits, to cure our diſeaſes? how many fragrant and beautiful flowers offer them-

Pſal. 145. 15.

Ejus (hominis) causâ videtur cuncta alia genuiſſe natura Plin. *lib* 7. *c.* 1.

Ut omnis rerum naturæ pars tributum aliquod nobis conferret. Sen *de Benef.* 4. 5. *Neque enim neceſſitatibus tantummodò noſtris proviſum eſt; uſque in delicias amamur.* Ibid

Ut interdum Pronœa noſtra Epicurea eſſe videtur Cic. *de N. D.* 2.

* *Vera eſt Sententia Stoicorum, qui aiunt noſtrâ causâ mundum eſſe conſtructum. Omnia enim quibus conſtat, quæque generat ex ſe mundus, ad utilitatem hominis accommodata ſunt* Lact. *de Ira* 13

ſelves for the comfort of our ſmell, and the delight of our ſight? neither can our ears complain, ſince every wood breeds a quire of natural muſicians, ready to entertain them with eaſie and unaffected harmony. The woods, I ſay, which alſo adorned with ſtately trees afford us a pleaſant view, and a refreſhing ſhade, ſhelter from weather and ſun, fuel for our fires, materials for our houſes, and our ſhipping; with divers other needful utenſils. Even the barren mountains ſend us down freſh ſtreams of water, ſo neceſſary to the ſupport of our lives, ſo profitable for the fructification of our grounds, ſo commodious for conveyance of our wares, and maintaining entercourſe among us. Yea the wide ſeas are not (altogether improfitable) waſtes; but freely yield us, without our tillage, many rich harveſts, tranſmitting our commerce and traffick, furniſhing our tables with ſtores of dainty fiſh, ſupplying the bottles of heaven with waters to refreſh the earth, being inexhauſtible ciſterns, from whence our rivers and fountains are derived; the very rude and Pſal. 148. 8. boiſterous winds themſelves fulfill God's word (which once commanded all things to be good, and approved them to be ſo) by yielding manifold ſervices to us; in bruſhing and cleanſing the air for our health, in driving forward our ſhips (which without their friendly help could not ſtir,) in gathering together, in ſcattering, in ſpreading abroad the clouds; Pſal. 65. 11, 12, &c. the clouds, thoſe paths of God, *which drop fatneſs* upon our fields and paſtures. As for our living ſubjects, all the inferiour ſorts of *animals*, 'tis hardly poſſible to reckon the manifold benefits we receive from them; how many ways they ſupply our needs with pleaſant food, and convenient cloathing; how they eaſe our labour, how they promote even our recreation and ſport. Thus have all things upon this earth (as is fit and ſeemly they ſhould have) by the wiſe and gracious diſpoſal of the great Creatour, a reference to the benefit of its nobleſt inhabitant, moſt worthy and moſt able to uſe them; many of them have an immediate reference to man (as neceſſary to his being, or conducible to his well being; being fitted thereto, to his hand, without his care, skill or labour) others a reference to him, more mediate indeed, yet as reaſonable to ſuppoſe; I mean ſuch things, whoſe uſefulneſs doth in part depend upon the exerciſe of our reaſon, and the inſtruments ſubſervient thereto: for what is uſeful by the help of reaſon, doth as plainly refer to the benefit of a thing naturally endowed with that faculty, as what is agreeable to ſenſe referrs to a thing merely ſenſitive: we may therefore, for inſtance, as reaſonably ſuppoſe, that iron was deſigned for our uſe, though firſt we be put to dig for it, then muſt employ many arts, and Epict. 1. 16. much pains before it become fit for our uſe; as that the ſtones were therefore made, which lie open to our view; and which without any preparation we eaſily apply to the pavement of our ſtreets, or the raiſing of our fences; Alſo, the grain we ſow in our grounds, or the trees which we plant in our orchards, we have reaſon to conceive as well provided for us, as thoſe plants, which grow wildly and ſpontaneouſly; for that ſufficient means are beſtowed on us of compaſſing ſuch ends, and ---*Pater ipſe colendi Haud facilem eſſe viam voluit*, &c ---*Curis acuens mortalia corda.* Virg. rendring thoſe things uſeful to us (a reaſon able to contrive what is neceſſary in order thereto, and a hand ready to execute) it being alſo reaſonable, that ſomething ſhould be left for the improvement of our reaſon, and employment of our induſtry, leſt our nobleſt powers ſhould languiſh and decay by ſloth, or want of fit exerciſe.

Well then, is it to a fortuitous neceſſity (or a neceſſary chance) that we owe all theſe choice accommodations and preeminences of nature? muſt we bleſs and worſhip fortune for all this? did ſhe ſo eſpecially love us, and tender our good; was ſhe ſo indulgent toward us, ſo provident for us in ſo many things, in every thing; making us the ſcope of all her workings and motions here about us? muſt we change ſtyle and ſay; Fortune pours down bleſſings on our heads, fortune crowns us with loving kindneſs, fortune daily loads us with her benefits? Shall we not only eſteem theſe good things her gifts, but even acknowledge our ſelves her offsprings, and reverence her as our mother; diſclaiming ſo noble a parent, as wiſdom omnipotent; diſowning ſo worthy a benefactor, as ſovereign goodneſs? O brutiſh degeneracy; O helliſh depravedneſs of mind! Are we not, not only wretchedly blind and ſtupid, if we are not able to diſcern ſo clear beams of wiſdom ſhining through ſo many perſpicuous correſpondences; if we cannot trace the divine power by footſteps ſo expreſs and remarkable, if we cannot read ſo legible characters of tranſcendent goodneſs; but extremely unworthy and ingrateful, if we are not ready to acknowledge, and with hearty thankfulneſs to celebrate all theſe excellent perfections, by which all theſe things have been ſo ordered, as to conſpire and cooperate for our benefit? Methinks the very perception of ſo much good, the continual enjoyment of ſo many accommodations, the frequent ſatisfaction of ſo many ſenſes and appetites, ſhould put us in ſo good humour, that when we feel our hearts repleniſhed with food and gladneſs, when we ſo delightfully reliſh natures dainties, when we with pleaſure view this fair ſcene of things, when our ears are raviſhed with harmonious ſounds, when our ſpirits are exhilarated with thoſe natural perfumes ſhed about our gardens, our woods, and our fields, we ſhould not be able to forbear devoutly crying out with the *Pſalmiſt*; *O Lord, how manifold are thy works, in wiſdom haſt thou made them all, the earth is full of thy riches: The earth, O Lord, is full of thy mercy and bounty; Lord, what is man, that thou art ſo mindful of him; or the ſon of man, that thou makeſt ſuch account of him?* that, *Thou haſt made him to have dominion over the works of thy hands, and haſt put all things under his feet?* Under his feet; and ſuch in a manner, according to proper and direct meaning, are all thoſe things which we have as yet touched upon; ſo many arguments of the Divinity even looking downwards, as it were, (if we do not ſo look rather like beaſts than men) we may upon this little ſpot of our habitation perceive: But if, employing our peculiar advantage, we lift up our eyes and minds towards heaven, there in a larger volume, and in a brighter character, we ſhall behold the teſtimonies of perfection, and majeſty ſtupendious deſcribed: As our eyes are dazled with the radiant light coming thence, ſo muſt the vaſt amplitude, the ſtately beauty, the decent order, the ſteady courſe, the beneficial efficacy of thoſe glorious lamps aſtoniſh our minds, fixing their attention upon them: He that ſhall, I ſay, conſider with what preciſe regularity, and what perfect conſtancy thoſe (beyond our imagination) vaſt bodies perform their rapid motions, what pleaſure, comfort and advantage their light and heat do yield us, how their kindly influences conduce to the general preſervation of all things here below (impregnating the womb of this cold and dull lump of earth with various ſorts of life, with ſtrange degrees of activity) how neceſſary (or how convenient at leaſt) the certain recourſes of ſeaſons made by them are; how can he but wonder, and wondring adore that tranſcendency of beneficent wiſdom and power, which firſt diſpoſed them into, which ſtill preſerves them in ſuch a ſtate and order? That all of them ſhould be ſo regulated, as for ſo many ages together (even thorough all memories of time) to perſiſt in the ſame poſture, to retain the ſame ap-

Οὐχ ἑαυτὸν ἀμάρτυρον ἀφῆκεν, ἀγαθοποιῶν, &c. Act. 14. 17.

Act. 14. 17.

Pſal. 104. 24.
119. 64.
33. 5.
Pſal. 8. 4.
144. 3.

pearances, not to alter diſcernibly in magnitude, in ſhape, in ſituation, in diſtance each from other; but to abide fixed (as it were) in their unfixedneſs, and ſteady in their reſtleſs motions; not to vary at all ſenſibly in the time of their revolution (ſo that one year was ever obſerved to differ in an hour, or one day in a minute from another) doth it not argue a conſtant will directing them, and a mighty hand upholding them? it did ſo (*Plutarch* tells us) to the common apprehenſions of men in ancient times; who from theſe obſervations deduced the exiſtence and notion of a God; becauſe (ſaith he) * *they took notice, that the ſun, the moon, and the reſt of the ſtars, taking their courſe about the earth, did conſtantly ariſe alike in their colours, equal in their bigneſſes, in the ſame places, and at the ſame times.* Reaſon dictated to them what the inſpired *Pſalmiſt* ſings concerning the heavenly hoſt; that God *commanded, and they were created; he hath alſo ſtabliſhed them for ever and ever, by a decree that ſhall not paſs.* And ſurely, thoſe celeſtial ſquadrons could never be rang'd in a form ſo proper, and march on ſo regularly without the marſhalling, and without the conduct of a moſt ſkilful captain. He that can ſeriouſly aſcribe all this to an undiſciplined, and unconducted troop of atoms rambling up and down confuſedly through the field of infinite ſpace; what might he not as eaſily aſſert, or admit? certainly, he that can think ſo, can think any thing; and labour were vainly ſpent, in farther endeavour to convince him: So even Pagan Philoſophers have judged; upon whom what impreſſion this conſideration hath made, we may learn from theſe words of one among them, *Cicero: Who* (ſaith he) *would call him a man, that beholding ſuch certain motions of heaven, thus ſettled ranks of ſtars, all things there ſo connected and ſuted together, ſhould deny there were a reaſon in them, or ſhould affirm thoſe things done by chance, which by no underſtanding we can reach with how great counſel they are performed?* And, *what other thing* (adds he) *can be ſo open and ſo perſpicuous, to us that ſhall behold the heavens and contemplate things celeſtial, as that there is a moſt excellent Divinity, by which theſe things are governed?* Thus do * *the heavens declare the glory of God, and the firmament ſheweth his handy work*; yea thus have we reaſon to acknowledge with *Nehemiah* † *Thou, even thou art the Lord alone; thou haſt made heaven, the heaven of heavens with all their hoſts; the earth and all things that are therein, the ſeas and all that is therein, and thou preſerveſt them all:* Thus, every thing above and below us, before and behind, on this, on that, on every ſide of us yields more than a ſimple atteſtation to the exiſtence of its glorious maker; each of them ſingly, ſeveral of them together giving their vote and ſuffrage thereto.

III. Yea,

Ordo autem ſiderum, & in omni æternitate conſtantia neque naturam ſignificat, eſt enim plena rationis. neque fortunam, quæ amica varietati conſtantiam reſpuit. Cic. *de Nat. D.* 2 *p* 68.

Οὐδέποτε οὖν ἐν χειμῶνι μακρὰ γέγονεν ἡ ἡμέρα, ὥσπερ οὐδέποτε ἐν θέρει μακρὰ γέγονεν ἡ νύξ, τοσούτων παρελθουσῶν γενεῶν· ἀλλὰ ἐν τοσούτῳ διαστήματι καὶ μήκει. οὐδὲ ἀκαριαῖον, οὐχ ἡμιώριον, οὐ ῥιπὴν ὀφθαλμοῦ ἡ ἑτέρα τὴν ἑτέραν ἐπλεονέκτησε· Chryſ. Ἀνδρ. θ'.

* Ἀεί τε γὰρ ἥλιος καὶ σελήνη, καὶ τὰ λοιπὰ τῶν ἄστρων τὴν ὑπόγειον φορὰν ἐνεχθέντα, ὅμοια μὲν ἀνατέλλει τοῖς χρώμασιν, ἴσα δὲ τοῖς μεγέθεσι, καὶ κατὰ τόπους, καὶ κατὰ χρόνους τοὺς αὐτούς Plut. *de plac.* 1. 6.

Pſal. 147. 5, 6.

Iſa. 40. 26. & 45. 12. Dan. 4. 35. Neh. 9. 6.

Quis hunc hominem dixerit qui cùm tam certos cæli motus, tàm ratos aſtrorum ordines, támque inter ſe connexa, & apta viderit, neget his ullam ineſſe rationem, eáque caſu fieri dicat. quæ quanto conſilio gerantur, nullo conſilio aſſequi poſſumus? Cic. *de Nat D.* 2. *pag.* 90.

Quid poteſt eſſe tam apertum, támque perſpicuum, cùm cælum ſuſpeximus, cæleſtiáque contemplati ſumus, quam aliquod eſſe numen præſtantiſſimæ mentis, qua hæc regantur? Ibid. p. 53.

Τίς οὖν οὕτως ἄθλιος καὶ ταλαίπωρος, ὡς ὁρῶν μὲν οὐρανὸν, ὁρῶν δὲ θάλατταν καὶ γῆν, ὁρῶν δὲ τοσαύτην ὁρῶν εὐκρασίαν οὕτως ἀκριβῆ, καὶ ἡμέρας καὶ νυκτὸς ἀδιάπτωτον τάξιν, νομίζειν αὐτομάτως ταῦτα γίνεσθαι, ἀλλὰ μὴ προσκυνεῖν τὸν ἅπαντα ταῦτα μετὰ σοφίας τῆς προσηκούσης διαταξάμενον; Chryſ. Ἀνδρ. θ'.

* Pſal. 19. 1.

† Neh 9. 6. Iſa. 37. 16.

Quocunque te flexeris, ibi Deum videbis occurrentem tibi, &c. Sen. *de Benef.* 4. 8.

III. Yea, which was the laſt conſideration intimated, All of them joyn together in one univerſal conſort, with one harmonious voice, to proclaim one and the ſame wiſdom to have deſigned, one and the ſame power to have produced, one and the ſame goodneſs to have ſet both wiſdom and power on work in deſigning, and in producing their being; in preſerving and governing it: for this whole Syſteme of things what is it, but one goodly body (as it were) compacted of ſeveral members and organs; ſo aptly compacted together, that each confers its being, and its operation to the grace and ornament, to the ſtrength and ſtability of the whole; One ſoul (of divine providence) enlivening in a manner, and actuating it all? Survey it all over, and we ſhall have reaſon to ſay with the Philoſopher; *All the parts of the world are ſo conſtituted, that they could not be either better for uſe, nor more beautiful for ſhew.* In it we ſhall eſpy nothing in ſubſtance ſuperfluous, or defective; nothing in ſhape deformed, in poſition miſplaced, in motion exorbitant, ſo as to prejudice the beauty or welfare of the whole. We may perhaps not diſcern the uſe of each part, or the tendency of each particular effect; but of many they are ſo plain and palpable, that reaſon obliges us to ſuppoſe the like of the reſt. Even as a perſon whom we obſerve frequently to act with great conſideration and prudence, when at other times we cannot penetrate the drift of his proceedings, we muſt yet imagine that he hath ſome latent reaſon, ſome reach of policy, that we are not aware of; Or, as in an engine conſiſting of many parts, curiouſly combined, whereof we do perceive the general uſe, and apprehend how divers parts thereof conduce thereto, reaſon prompts us (although we neither ſee them all, nor can comprehend the immediate ſerviceableneſs of ſome) to think they are all in ſome way or other ſubſervient to the Artiſts deſign; ſuch an agent is God, the wiſdom of whoſe proceedings being in ſo many inſtances notorious, we ought to ſuppoſe it anſwerable in the reſt, ſuch an engine is this World, of which we may eaſily enough diſcern the general end, and how many of its parts do conduce thereto; and cannot therefore in reaſon but ſuppoſe the reſt in their kind alike congruous, and conducible to the ſame purpoſe: Our incapacity to diſcover all doth not argue any defect, but an exceſs of wiſdom in the deſign thereof; not too little perfection in the work, but too great an one rather, in reſpect to our capacity: however we plainly ſee the reſult of all to be the durable continuance of things, without interruption, or change in the ſame conſtant uniform ſtate; which ſhews, that in the world there is no ſeed of corruption (as it were) no inclination to diſſolution or decay; nothing that tends to the diſcompoſure, or deſtruction of the whole: Each ingredient thereof (of thoſe ſo unconceivably numerous) conſiſts within its proper limits; not encroaching immoderately upon; not devouring, or diſturbing another in its courſe; contrary qualities therein ſerving to a due temperament, oppoſite inclinations begetting a juſt poiſe, particular viciſſitudes conferring to a general ſettlement; private deaths and corruptions maintaining the publick life and health, pro-

---ἐποίησεν ὡς ἀγαθὸς τὸ χρήσιμον, ὡς σοφὸς τὸ κάλλιστον, ὡς δυνατὸς τὸ μέγιστον. Baſ. *Hexaem.* λ. α.

Omnes mundi partes ità conſtitutæ ſunt, ut neque ad uſum meliores potuerint eſſe, nec ad ſpeciem pulchriores. Cic. *de Nat. Deor.* 2. *pag* 85.

Μηδὲν ἡ φύσις ποιεῖ μάτην, μηδὲ ἀπολείπει τῶν ἀναγκαίων. Ariſt. 3 *de Anima, cap.* 10.

Ῥύσεις, καὶ ἀλλοιώσεις ἀνανεοῦσι τὸν κόσμον διηνεκῶς. Anton.. 6. 15. 12. 13.

Αἱ μὲν γενέσεις ἐπαναστέλλουσι τὰς φθορὰς, αἱ δὲ φθοραὶ κουφίζουσι τὰς γενέσεις· μία δ' ἐκ πάντων περαινομένων σωτηρία διατελεῖ. Auct. *de Mund. cap.* 5.

Omnia pereundo ſervantur; omnia de interitu reformantur, &c. Tertull. *Apol. cap.* 48.

ducing a kind of youthful vigour in the whole: So that ſix thouſand years together hath this great *Machine* ſtood, always one and the ſame, unimpaired in its beauty, unworn in its parts, unwearied, and undiſturbed in its motions. If then (as *Plutarch* ſays) *no fair thing is ever produced by hazard, but with art framing it*; how could this moſt fair comprehenſion of all fair things be not the lawful iſſue of art, but a by-blow of fortune; of fortune, the mother onely of broods monſtrous and miſſhapen. If the nature of any cauſe be diſcoverable by its effects; if from any work we may infer the workman's ability; if in any caſe the reſults of wiſdom are diſtinguiſhable from the conſequences of chance, we have reaſon to believe, that the Architect of this magnificent and beautiful frame was one incomprehenſibly wiſe, powerful and good Being; and to conclude with *Cicero*, *Eſſe præſtantem, aliquam æternámque naturam, & eam ſuſpiciendam, adorandámque hominum generi pulchritudo mundi, ordoque rerum cæleſtium cogit confiteri*; the ſenſe of which Saying we cannot better render or expreſs, than in Saint *Paul*'s words, *The inviſible things of God by the making* (or rather by the make and conſtitution) *of the world are clearly ſeen, being underſtood by the things that are made, even his external power and Godhead*; ſo that, I adjoin after him, *they are inexcuſable, who* from hence *do not know God*; or knowing him do not render unto him his due glory and ſervice.

Ὁ μέγας ϗ θαυμαστὸς τῆς μεγαλειότητος αὐτοῦ κῆρυξ. Greg. Naz. Or. 43.
---Ἕκαστον μένει καθάπερ τινὶ χαλινῷ ϗ δεσμῷ τῷ βουλήματι τοῦ ποιήσαντος τοὺς οἰκείους διαφυλάττον ὅρους· ϗ ἡ μάχη τούτων εἰρήνης αἰτία γίνεται τῷ παντί. Chryſ. *Orat.* 47, 48. *Tom.* 6

Οὐδὲν τῶν καλῶν εἰκῆ ϗ ὡς ἔτυχε γίνεται, ἀλλὰ μετά τινος τέχνης δημιουργούσης. Plut. *de plac.* 1. 6.

Quòd ſi mundum efficere poteſt concurſus atomorum, cur porticum, cur templum, cur domum, cur urbem non poteſt, quæ ſunt multò minùs operoſa, & multò quidem faciliora? Cic. 2. *de Natur. Deor. pag.* 89.

Κόσμος καλὸν ποίκιλμα τέκτονος σοφοῦ. Eurip.

Cic. 2. *de Nat. Deor. pag.* 89.
Ἀριστοτέχνας. *Epitheton Dei.* Pind.

Rom. 1. 20.

I Believe in God.

SERMON VII.

The Being of GOD Proved from the FRAME of HUMANE NATURE.

GEN. 1. 27.

So God created man in his own Image, in the Image of God created he him.

THE belief of God's exiſtence is the foundation of all Religion, if which be not well laid in our minds by convincing reaſons, the ſuperſtructures ſtanding thereon may eaſily be in danger of being ſhaken and ruined; eſpecially being aſſailed by the winds of temptation

tion and oppoſition, which every where blow ſo violently in this irreligious age. No diſcourſes therefore can perhaps be more needful (or ſeaſonably uſeful) than ſuch as do produce and urge reaſons of that kind, apt to eſtabliſh that foundation. Of ſuch there be, I conceive, none better, or more ſutable to common capacity, than thoſe, which are drawn from effects apparent to mens general obſervation and experience, the which cannot reaſonably be aſcribed to any other cauſe, than unto God, that is (according to the notion commonly anſwering to that name) to a Being incomprehenſibly wiſe, powerful and good. Of ſuch effects there be innumerably many in this ſenſible world among things natural, more ſtrictly ſo called, that is, ſubſiſting and acting without immediate uſe of underſtanding or choice; the conſtitutions and operations of which (being evidently directed according to very much reaſon, and to very good purpoſe) do evince their being framed and ordered by ſuch a Being; as I have formerly, with a competent largeneſs, endeavoured to ſhew. But beſide thoſe, there is expoſed to our obſervation, yea ſubject to our inward conſcience, another ſort of beings, acting in another manner and from other principles; having in them a ſpring of voluntary motion and activity; not, as the reſt, neceſſarily determined, or driven on, by a kind of blind violence, in one direct road to one certain end; but guiding themſelves with judgment and choice by ſeveral ways toward divers ends; briefly, endued with reaſon to know what and why, and with liberty to chuſe what and how they ſhould act; And that this ſort of beings (that is we our ſelves, all mankind) did proceed from the ſame ſource or original cauſe, as it is in way of hiſtory delivered and affirmed in our Text, ſo I ſhall now endeavour by reaſon (apt to perſwade even thoſe, who would not allow this ſacred authority) to ſhew. Indeed, if the *eternal power, and divinity of God may* (as S. *Paul* tells us) *be ſeen in all the works of God*; the ſame peculiarly and principally will appear obſervable in this maſter-piece as it were of the great Artificer; if the meaneſt creatures reflect ſomewhat of light, by which we may diſcern the divine exiſtence and perfections; in this fine and beſt poliſhed mirrour, we ſhall more clearly diſcover the ſame: no where ſo much of God will appear as in this work, which was deſignedly formed to reſemble and repreſent him. This then is the ſubject of our preſent diſcourſe, That in man well conſidered we may diſcern manifeſt footſteps of that incomprehenſibly excellent Being, impreſſed upon him; and this doubly, both in each man ſingly taken, and in men as ſtanding in conjunction or relation to each other: conſidering man's nature we ſhall have reaſon to think it to have proceeded from God, conſidering humane ſocieties we ſhall ſee cauſe to ſuppoſe them deſigned and governed by God.

Rom. 1. 20.

I. Conſider we firſt any one ſingle man, or that humane nature abſtractedly, whereof each individual perſon doth partake; and whereas that doth conſiſt of two parts, one material and external, whereby man becomes a ſenſible part of nature, and hath an eminent ſtation among viſible creatures; the other, that interiour and inviſible principle of operations peculiarly called humane; as to the former we did, among other ſuch parts of nature take cognizance thereof, and even in that diſcovered plain marks of a great wiſdom that made it, of a great goodneſs taking care to maintain it. The other now we ſhall chiefly conſider, in which we may diſcern not only σημεῖα, but δεικνύματα of the divine exiſtence and efficiency; not only large tracks, but expreſs footſteps; not only ſuch ſigns as ſmoke is of fire, or a picture of the painter that drew it; but even ſuch, as the ſpark is of fire, and the picture of its original.

1. And firſt, that man's nature did proceed from ſome efficient cauſe, it will (as of other things in nature) be reaſonable to ſuppoſe. For if not ſo, then it muſt either ſpring up of it ſelf, ſo that at ſome determinate beginning of time, or from all eternity, ſome one man, or ſome number of men did of themſelves exiſt; or there hath been a ſucceſſion without beginning of continual generations indeterminate (not terminated in any root, one or more of ſingular perſons.)

Now generally that man did not at any time in any manner ſpring up of himſelf, appears, 1. from hiſtory and common tradition; which (as we ſhall otherwhere largely ſhew) deliver the contrary: being therein more credible than bare conjecture or precarious aſſertion, deſtitute of teſtimony or proof. 2. From the preſent conſtant manner of man's production, which is not by ſpontaneous emergency, but in way of ſucceſſive derivation, according to a method admirably provided for by nature. 3. Becauſe if ever man did ſpring up of himſelf, it ſhould be reaſonable that at any time, that often, that at leaſt ſometime in ſo long a courſe of times the like ſhould happen, which yet no experience doth atteſt. 4. There is an evident relation between our bodies and ſouls; the members and organs of our bodies being wonderfully adapted to ſerve the operations of our ſouls. Now in our bodies (as we have before ſhewed) there appear plain arguments of a moſt wiſe Authour, that contrived and framed them; therefore in no likelihood did our ſouls ariſe of themſelves, but owe their being to the ſame wiſe cauſe.

Alſo particularly, that not any men did at ſome beginning of time ſpring up of themſelves is evident, becauſe there is even in the thing it ſelf a repugnance; and it is altogether unconceivable that any thing, which once hath not been, ſhould ever come to be without receiving its being from another: and ſuppoſing ſuch a riſe of any thing, there could not in any caſe be any need of an efficient cauſe; ſince any thing might purely out of nothing come to be of it ſelf.

Neither could any man ſo exiſt from eternity, both from the general reaſons aſſigned, which being grounded in the nature of the thing, and including no reſpect to this circumſtance of now and then, do equally remove this ſuppoſition (for what is in it ſelf unapt, or unneceſſary, or improbable to be now, was always alike ſo; the being from eternity, or in time not altering the nature of the thing) and alſo particularly, becauſe there are no footſteps, or monuments of man's (not to ſay eternal but even) ancient ſtanding in the world; but rather many good arguments (otherwere touched) of his late coming thereinto; which conſideration did even convince *Epicurus* and his Followers, and made them acknowledge man to be a novel production. I add, ſeeing it is neceſſary to ſuppoſe ſome eternal and ſelf-ſubſiſtent Being diſtinct from man, and from any other particular ſenſible being (for there is no ſuch being, which in reaſon can be ſuppoſed authour of the reſt; but rather all of them bear characters ſignifying their original from a Being more excellent than themſelves) and ſuch an one being admitted, there is no need or reaſon to ſuppoſe any other; (eſpecially Man and all others appearing unapt ſo to ſubſiſt) therefore it is not reaſonable to aſcribe eternal ſelf-ſubſiſtence to Man. This diſcourſe I confirm with the ſuffrage of *Ariſtotle* himſelf; who in his *Phyſicks* hath theſe words: *In natural things that which is definite, and better, if poſſible, muſt rather exiſt: but*

it

Ἐ γὰρ τοῖς φύσει δεῖ τὸ πεπερασμένον, καὶ τὸ βέλτιστον, ἐὰν ἐνδέχηται, ὑπάρχειν μᾶλλον· ἱκανὸν δὲ καὶ εἰ ἕν, ὃ πρῶτον τῶν ἀκινήτων ἀΐδιον ὄν, ἔσται τοῖς ἄλλοις ἀρχὴ κινήσεως. *Phyſ.* 8. 7.

it ſuffices, that one, the firſt of things immovable, being eternal, ſhould be to others the original of motion; (I ſubjoin and, by parity of reaſon, it is ſufficient that one and the beſt thing be eternally ſubſiſtent of it ſelf; and the cauſe of ſubſiſtence to the reſt.)

As for the laſt ſuppoſition, that there have been indeterminate ſucceſſions of men, without beginning, it is alſo liable to moſt of the former exceptions, beſide that it is altogether unintelligible, and its having this peculiar difficulty in it, that it aſcribes determinate effects to cauſes indeterminate. And indeed it hath been to no other purpoſe introduced, than to evade the arguments ariſing from the nature of the thing, by confounding the matter with impertinent intrigues, ſuch as the terms of infinite and indeterminate muſt neceſſarily produce in man's ſhallow underſtanding. I therefore upon ſuch grounds aſſume it as a reaſonable ſuppoſition, that man's nature is no wiſe * αὐτοφυὴς, but hath proceeded from ſome cauſe.

(* *hath not ſprung up of it ſelf*)

2. I adjoin *ſecondly*, that it could not come from any ſenſible or material cauſe, nor from any complication of ſuch cauſes; for that the properties, the powers, the operations of man's ſoul are wholly different from in kind, highly elevated in worth above all the properties, powers and operations of things corporeal, in what imaginable manner ſoever framed or tempered: the properties, faculties and operations of our ſouls are, or refer to ſeveral ſorts or ways of knowledge (ſenſe, fancy, memory, diſcourſe, mental intuition) of willing (that is of appetite toward and choice of good, or of diſliking and refuſing evil) of paſſion (that is of ſenſible complacency or diſpleaſure in reſpect to good and evil apprehended under ſeveral notions and circumſtances) of αὐτοκινησία, or ſelf-moving (the power and act of moving without any force extrinſecal working upon it.) The general properties of things corporeal are extenſion according to ſeveral dimenſions and figures; aptneſs to receive motion from, or to impart motion unto each other in ſeveral degrees and proportions of velocity; to divide, and unite; or to be divided, and united each by other; and the like coherent with and reſulting from thoſe: now to common ſenſe it ſeems evident, that thoſe properties, and theſe are *toto genere* different from each other; nor have any conceivable ſimilitude unto, connexion with, dependence upon each other, as to their immediate nature. Let any part of this corporeal maſs be refined by the ſubtleſt diviſion, let it be agitated by the quickeſt motion, let it be modell'd into what ſhape or faſhion you pleaſe, how can any man imagine either knowledge, or appetite, or paſſion thence to reſult? or that it ſhould thence acquire a power of moving it ſelf, or another adjacent body? Even, I ſay, this inferiour locomotive faculty is too high for matter by any change it can undergo to obtain: for we (as inward experience, or conſcience of what we doe may teach us) determine our ſelves commonly to action, and move the corporeal inſtruments ſubject to our will and command, not by force of any precedent bodily impreſſion or impulſe, but either according to mere pleaſure, or in virtue of ſomewhat ſpiritual and abſtracted from matter. acting upon us, not by a phyſical energy, but by moral repreſentation, in a manner more eaſily conceived than expreſſed; (for no man ſurely is ſo dull, that he cannot perceive a huge difference between being dragg'd by a violent hand, and drawn to action by a ſtrong reaſon; although it may puzzle him to expreſs that difference) ſuch a propoſition of truth, ſuch an apprehenſion of events poſſible, ſuch an appearance of good or evil conſequent (things no where exiſtent without us, nor having in them any thing of

corporeal ſubſiſtence; nor therefore capable of corporeal operation) are all the engines that uſually impell us to action; and theſe by a voluntary application of our minds (by collecting and digeſting, ſevering and rejecting, ſifting and moulding the preſent ſingle repreſentations of things, by an immediate interiour power, independent from any thing without us) we frame within our ſelves. And even ſuch ſelf-moving, or ſelf-determining power we cannot any wiſe conceive to be in, or to ariſe from any part of this corporeal maſs, however ſhaped or ſeized, however ſituated or agitated: much leſs can we well apprehend the more noble faculties to be ſeated in, or to ſpring from it; of them the groſſeſt and the fineſt, the ſloweſt and the nimbleſt, the rougheſt and the ſmootheſt bodies are alike capable, or rather unlike, uncapable. To think a groſs body may be ground and pounded into rationality, a ſlow body may be thumpt and driven into paſſion, a rough body may be filed and poliſhed into a faculty of diſcerning and reſenting things; that a cluſter of pretty thin round atoms (as *Democritus* forſooth conceited) that a well mixt combination of elements (as *Empedocles* fanſied) that a harmonious contemperation (or *craſis*) of humours (as *Galen*, dreaming it ſeems upon his drugs and his potions, would perſuade us) that an implement made up of I know not what fine ſprings, and wheels, and ſuch mechanick knacks (as ſome of our modern wizards have been buſie in divining) ſhould without more to doe become the ſubject of ſo rare capacities and endowments, the authour of actions ſo worthy, and works ſo wonderful; capable of wiſdom and vertue, of knowledge ſo vaſt, and of deſires ſo lofty; apt to contemplate truth, and affect good; able to recollect things paſt, and to foreſee things future; to ſearch ſo deep into the cauſes of things, and diſcloſe ſo many myſteries of nature; to invent ſo many arts and ſciences, to contrive ſuch projects of policy, and atchieve ſuch feats of prowеſs; briefly ſhould become capable to deſign, undertake and perform all thoſe admirable effects of humane wit and induſtry which we daily ſee and hear of; how ſenſeleſs and abſurd conceits are theſe; how can we, without great indignation and regret entertain ſuch ſuppoſitions? No, no; 'tis both ridiculous fondneſs, and monſtrous baſeneſs for us to own any parentage from, or any alliance to things ſo mean, ſo very much below us. 'Tis indeed obſervable, that no man can well, or ſcarce any man hath diſowned the receiving his being from God, but hath alſo in a manner diſavowed his own being what he is; that no man denying God, hath not alſo withal denied himſelf; denied himſelf to be a man; renounced his reaſon, his liberty, and other perfections of his nature; rather than acknowledge himſelf ſo well deſcended, hath been ready to confeſs himſelf no more than a beaſt, yea much leſs than probably beaſts are; a mere corporeal machine, a ball of fate and chance, a thing violently toſt and tumbled up and down by bodies all about it. But let theſe degenerate men vilifie their own nature, and diſparage themſelves as they pleaſe, yet thoſe noble perfections of our ſouls ſpeak its extraction from a higher ſtock; we cannot if we conſider them well, but acknowledge that,

Mentem è cœleſti demiſſam traximus arce;

or as *Epicharmus* ſaid of old, that *man's reaſon did ſprout from the divine reaſon*; they plainly diſcover their original to be from a cauſe it ſelf underſtanding and knowing, willing freely, reſenting things (if I may ſo ſpeak) and moving of it ſelf in a more excellent manner and degree.

Ariſt. *de An.* l. 2.

Ὁ γὲ δὲ τ᾽ ἀνθρώπȣ λόγος. πέφυκ᾽ ἀπὸ τȣ̃ θείȣ λόγȣ. Epic. Cl. Alex. *Ser.* 5. *pag.* 441.

And indeed it is very conſiderable to our purpoſe, that while we aſſert the exiſtence of God, we aſſert no other thing to be, than ſuch as whereof we can aſſign a manifeſt inſtance or example (as it were) although in degree much inferiour; for what can in any degree exiſt, 'tis not hard to conceive that poſſible to exiſt in any degree, how high ſoever; what is in kind poſſible, is in any perfection of degree poſſible; yea what we ſee in a lower degree ſomewhere to exiſt, doth probably otherwhere exiſt in higher perfection. There is therefore ſcarce any attribute commonly aſcribed to God, the exiſtence whereof we cannot ſhew poſſible, yea very credible, by ſhewing ſome degree (I uſe this word in a large and popular ſenſe, not regarding Scholaſtical nicety) ſome participation, ſome ſemblance (or if you pleaſe, ſome ſhadow) thereof diſcernible in man; he being indeed a ſmall picture, as it were, wherein God hath drawn and repreſented himſelf, giving us to read that of himſelf in this ſmall volume, which in its proper character and ſize we could never be able to apprehend; each letter, each line of his excellency being in it ſelf too large for our eye perfectly to view and comprehend.

3. We are (I ſay) not only God's works, but his children; our ſouls bearing in their countenance and complexion divers expreſs features of him; eſpecially as at firſt they were made, and as by improvement of our capacities they may again become. In the ſubſtance of man's ſoul, in its union with things corporeal, in its properties and powers we may obſerve divers ſuch reſemblances, declaring it in a manner to be what *Seneca* did ſay of it, *a little God harboured in humane body.* For as God (*inhabiting light inacceſſible*) being himſelf inviſible, and ſubject to no ſenſe, diſcovers himſelf by manifold effects of wiſdom and power, ſo doth our ſoul, it ſelf immediately expoſed to no ſenſe, ſhew it ſelf by many works of art and induſtry, wherein ſhe imitates nature, and the works of God; although her works in fineneſs and greatneſs do indeed come infinitely ſhort of his.

As God by his preſence and influence doth (as the Philoſopher ſpeaks) *contain, and keep together the whole frame of things*; ſo that he withdrawing them, it would fall of it ſelf into corruption and ruine; So doth the ſoul by its union and ſecret energy upon the body connect the parts of its body, and preſerve it from diſſolution, which preſently, they being removed, do follow.

As he, in a manner beyond our conception, without any proper extenſion, or compoſition of parts doth co-exiſt with, penetrateth, and paſſeth through all things; * So is ſhe, in a manner alſo unconceivable, every where preſent within her bounds, and penetrates all the dimenſions of her little world.

As He incomprehenſibly by a word of his mind, or by a mere act of will doth move the whole frame or any part of nature; ſo doth ſhe, we cannot tell how, by thinking only, and by willing wield her body, and determine any member thereof to motion.

O As

— *quid mirum noſcere mundum*
Si poſſunt homines, quibus eſt & mundus in ipſis,
Exemplúmque Dei quiſque eſt in imagine parvâ? Manil. 4.

Triſmeg. χʹ. Διὸ τολμητέον ἐστὶν, τὸν μὲν ἄνθρωπον ἐπίγειον, εἶναι θεὸν θνητὸν· τὸν δὲ οὐράνιον εἶναι θεὸν, ἀθάνατον ἄνθρωπον.
Deus in humano corpore hoſpitans.

Quem in hoc mundo locum Deus obtinet, hunc in homine animus; quod eſt illuc materia, id in nobis corpus eſt. Sen. *Ep.* 65.
Deum te ſcito eſſe: ſiquidem Deus eſt, qui viget, qui ſentit, qui meminit, qui providet, qui tam regit, & movet, & moderatur id corpus, cui præpoſitus eſt, quàm hunc mundum princeps ille Deus; & ut ipſum mundum ex quadam parte mortalem Deus æternus, ſic fragile corpus animus ſempiternus movet. Cic. *in Somn.* Scip.

Περιέχει πᾶσαν φύσιν. Ariſt. *de mundo.*

Δοκεῖ ἡ ψυχὴ τὸ σῶμα συνέχειν· ἐξελθούσης οὖν διαπνεῖται καὶ σήπεται. Ariſt. *de An.* 1. 9.

* Ἡ δὲ ψυχὴ τοῖς τῆς διανοίας κινήμασι πάσῃ κατ᾽ ἐξουσίαν ἐφαπλοῦται τῇ κτίσει, καὶ μέχρις οὐρανῶν ἀνιοῦσα, καὶ τῶν ἀβύσσων ἐπιβαλεύουσα, καὶ τῷ πλάτει τῆς οἰκουμένης ἐπερχομένη, &c. Gr. Nyſſ. *Cat.* c. 10.

As He, not confined by the extenſion or duration of things doth at one ſimple view behold all things, not only preſent, but paſt and future; yea whenever, wherever, however poſſible; So doth ſhe making wide excurſions out of her narrow manſion in an inſtant, as it were, or with a marvellous agility tranſcend any fixed bounds of time or place; ſurveys in her thought the moſt remote regions, ſtopping no where, and paſſing over the worlds bounds into ſpaces void and imaginary; reviews ages long ſince paſt, and looks forward into thoſe long after to come; ſees things in their cauſes, and as it were beyond them, even the poſſibilities of things that never ſhall be.

Magna & generoſa res eſt humanus animus, in immenſum ſe extendit, nec ullos ſibi poni niſi communes cum Deo terminos patitur. Sen. *Ep.* 102.

Πῶς μετρῷ τόπῳ, ϗ νοῦς οὐ χωρίζεται, ἀλλ' ἐν ταυτῷ μένων πάντα ἐπέρχεται; Greg. Naz. Or. 26.

As He performs nothing raſhly or vainly, but always with wiſeſt deſign to the beſt end; ſo doth ſhe never ſet her ſelf on action without ſome drift, or aim at good apparent to her.

Ὁ θεὸς οὐδὲν μάτην ποιεῖ. Ariſt.

As He among all the agitations and changes of things without him abides himſelf immovable, impaſſible and immutable; ſo is ſhe, immediately at leaſt, not diſturbed, not altered, not affected by the various motions that ſurround her; they do not touch her; they cannot ſtir her; among the many tumults and tempeſts bluſtering all about her ſhe can retain a ſteady calm and reſt; (*Ariſtotle* himſelf concluded her to be unmoveable, impaſſible, unmixt and uncompounded.) So fair characters are there of the divine nature engraven upon man's ſoul; but one chief property thereof we have not as yet touched; whereof (alas!) the lineaments are more faint and leſs diſcernible; they being in themſelves originally moſt tender and delicate, and thence apt by our unhappy degeneration to ſuffer the moſt, and have thence accordingly been moſt defaced; Goodneſs I mean; whereof yet, I ſhall not doubt to ſay, many goodly reliques are extant, and may be obſerved therein. There do remain diſperſed in the ſoil of humane nature divers ſeeds of goodneſs, of benignity, of ingenuity, which being cheriſhed, excited and quickned by good culture do, to common experience, thruſt out flowers very lovely, yield fruits very pleaſant of vertue and goodneſs. We ſee that even the generality of men are prone to approve the laws and rules directing to juſtice, ſincerity and beneficence; to commend actions ſutable unto them, to honour perſons practiſing according to them; as alſo to diſtaſt, deteſt or deſpiſe ſuch men, whoſe principles or tempers incline them to the practice of injury, fraud, malice and cruelty; yea even them men generally are apt to diſlike, who are ſo addicted to themſelves, as to be backward to doe good to others. Yea no man can act according to thoſe rules of juſtice and goodneſs without ſatisfaction of mind; no man can doe againſt them without inward ſelf-condemnation and regret (as S. *Paul* did obſerve for us.) No man hardly is ſo ſavage, in whom the receiving kindneſſes doth not beget a kindly ſenſe, and an inclination (*eo nomine*, for that cauſe barely) to return the like; which inclination cannot well be aſcribed to any other principle than ſomewhat of ingenuity, innate to man.

Τάξας λογικοῦ ϗ ἀλόγου κεράματος τὸν ἄνθρωπον, ζῶον λογικὸν συνεστήσατο, καὶ συνέδησε μυστικῶς τε καὶ ἀῤῥήτως τὸν χοῦν τῷ νοῒ, ϗ τὸν νοῦν τῷ πνεύματι. Greg. Naz Or. 26.

Ἓν τῶν ἀδυνάτων ὑπάρχειν αὐτῇ κίνησιν. *de An.* 1. 3. ἀπαθής. *de An.* 1. 5. 3. 5, 6, &c. ἀμιγὴς ἁπλοῦς. 3. 6, &c.

Quæ autem natio non comitatem, non benignitatem, non gratum animum, & beneficii memorem diligit? quæ ſuperbos, quæ maleficos, quæ crudeles, quæ ingratos non aſpernatur, non odit? Cic. *de Leg.* 1. *pag.* 305.

Rom. 2. 15.

Quid tam laudabile, quid tam æqualiter in omnium animos receptum, quàm referre benè meritis gratiam? Sen. *de Benef.* 4. 16.

Huic uni rei non poſuimus legem, tanquam ſatis natura caviſſet. Ibid. 4. 17.

All men (I ſuppoſe) feel in themſelves (if at leaſt not harden'd by villainous cuſtom) a diſpoſition prompting them to commiſerate, yea (even with ſome trouble, and ſome damage to themſelves) to ſuccour and relieve them who are in want, pain, or any diſtreſs; even mere ſtrangers and ſuch from whom they can expect no return of benefit or advantage to themſelves.

Many examples occur in experience and in hiſtory of men, who from dictates of common reaſon, and natural inclinations (which in this caſe are not to be ſeparated, both ariſing from the ſame ſource of humane nature) have been very apt freely and liberally to impart unto others ſomewhat of any good thing they poſſeſſed; to ſacrifice their own eaſe, pleaſure, profit unto others benefit; to undergo great pains and hazards for publick good (the good of their family, of their friends, of their countrey, of mankind in general) and all this without any hope of recompence; except perhaps that commonly they might have ſome regard to the approbation and acceptance, to the good will and gratitude of them, whom their beneficence obliged; which in real eſteem is no great derogation to their noble performances; and argues only there is together with ſuch a laudable benignity or goodneſs of nature (to excite and enliven it) implanted a natural ambition alſo, or generoſity in man's ſoul; which being well moderated ſeems not culpable; ſince God himſelf in return to his moſt free beneficence doth expect and require ſomewhat of thanks and praiſe; ſo much as we are able to render to him.

Vicit amor patriæ, laudumque cupido.

Yea (although our adverſaries will ſcarce admit ſo much, for that not ſuppoſing any good original, they are unwilling to allow any good derivative; they are as ready to exclude all humanity as divinity; they have commonly as no opinion of God, ſo no good opinion of men; feeling little good in themſelves, they are willing to think leſs to be in others; ſo projecting to excuſe themſelves, and ſhrowd their own particular faults under the covert of a general naughtineſs) I doubt not to ſay, there have been many perſons in all ages full of very ſingle and ſincere good-will toward men, heartily deſiring the publick good, and compaſſionating the evils of mankind; ready with their beſt endeavours to procure and promote the one, to prevent and remove the other, from principles of mere ingenuity or pure nobleneſs; that with unmovable reſolution have perſiſted in courſes tending to ſuch ends, although in them they have encountred dangers, diſgraces and troubles from the ingrateful world, or rather from ſome men prevalent therein, their envy or ſpite.

Nec eſt quiſquam gentis ullius, qui ducem naturam nactus ad virtutem pervenire non poſſit. Cic. *de Leg.* 1.

Natura nos ad mentem optimam genuit, adeoque diſcere meliora volentibus promptum eſt, ut verè intuenti mirum ſit illud magis malos eſſe tam multos. Quintil. 12. 11.

In fine, the wiſeſt obſervers of man's nature have pronounced him to be a creature gentle and ſociable, inclinable to and fit for converſation, apt to keep good order, to obſerve rules of juſtice, to embrace any ſort of vertue, if well managed; if inſtructed by good diſcipline, if guided by good example, if living under the influence of wiſe laws and vertuous governours. Fierceneſs, rudeneſs, craft, malice, all perverſe and intractable, all miſchievous and vicious diſpoſitions to grow among men (like weeds in any, even the beſt ſoil) and overſpread the earth from neglect of good education; from ill conduct, ill cuſtom, ill example;

ζῶον ἥμερον. ζῶον πολιτικόν.

Chryſoſt. *Tom* 5. *pag.* 613. Καθάπερ ἡ γῆ, ὅταν λιπαρὰ καὶ πίων οὖσα τυγχάνῃ μὴ γεωργῆται δὲ, πολλὴν ἐπιδείκνυται τῶν ἀκανθῶν τὴν φορὰν, οὕτω δὲ καὶ ἡ φύσις ἡ ἡμετέρα καλὴ οὖσα διὰ τὸ περαγόντα, καὶ πρὸς τὸν τῆς ἀρετῆς καρπὸν ἐπιτηδείως ἔχουσα, &c.

Plut. *de ſera num. vind.* pag 978. --- Εἰδὼς ὅσην μοῖραν ἀρετῆς ἀπ᾽ αὐτῆ φερόμεναι πρὸς γένεσιν ψυχαὶ βαδίζουσι, καὶ τὸ γενναῖον ὡς ἰσχυρὸν αὐταῖς, καὶ οὐκ ἐξίτηλον ἐπέφυκεν ἐξανθεῖ δὲ παρὰ φύσιν τὴν κακίαν ὑπὸ τροφῆς, καὶ ὁμιλίας φαύλης φθειρόμενον, &c.

(tis the compariſon of Saint *Chryſoſtom*, and of *Plutarch.*) 'Tis favour therefore, I conceive, to their own habitual depravations of nature (or perhaps to ſome prejudicate opinions) which hath induced ſome men to make ſo diſadvantageous a portraicture of humane nature, in which nothing lightſome or handſome, no lines of candour or rectitude do appear, but all ſeems black and crooked; all is drawn over with dusky ſhades, and irregular features of baſe deſignfulneſs, and malicious cunning; of ſuſpicion, malignity, rapacity; which character were it true (in that general extent, and not proper only to ſome monſters among men) we need not farther ſeek for hell, ſince as many men, ſo many fiends appear unto us. But ſo commodious living here, ſo many offices daily performed among men of courteſie, mercy and pity; ſo many conſtant obſervances of friendſhip and amity, ſo many inſtances of fidelity and gratitude, ſo much credit always (even among *Pagans* and *Barbarians*) preſerved to juſtice and humanity, (humanity, that very name doth fairly argue for us) do ſufficiently confute thoſe defamers, and ſlanderers of mankind; do competently evidence, that all good inclinations are not quite baniſhed the world, nor quite razed out of man's ſoul; but that even herein humane nature doth ſomewhat reſemble its excellent original, the nature divine.

Thus doth man's nature in its ſubſtance, as it were, its faculties, its manner of operation reſemble God; but we may farther obſerve, that as children are indeed in complexion and feature uſually born ſomewhat like to their parents, but grow daily more like unto them; (thoſe ſmaller lineaments continually with their bulk and ſtature encreaſing and becoming more diſcernible) ſo is man improvable to more exact reſemblance of God; his ſoul hath appetites and capacities, by which well guided and ordered it ſoars and climbs continually in its affection and deſire toward divine perfection. Man hath an inſatiable curioſity and greedineſs of knowledge (*his eye is never ſatisfied with ſeeing, nor his ear filled with hearing*) he never reſts content with, but in a manner deſpiſes the notions already acquired; always ſtriving to enlarge and enrich his mind with intellectual treaſure. So doth he tend nearer to divine omniſcience.

Eccleſ. 1. 8.

And as his ſearches after truth, ſo his deſires of good are in a manner boundleſs. No preſent, no definite good can long detain his liking, or fully content him: he ſoon doth ſuck it dry, and leaves it inſipid; then longs and haunts after freſh entertainments: he ſeems poor to himſelf in the greateſt plenty, and ſtraitned in the moſt ample condition. In ſhort, he ever aſpires to ſomewhat more great and high than what he enjoys; finding in himſelf a kind of infinite (at leaſt indefinite) ambition and covetouſneſs, a reſtleſs tendency after farther degrees of joy and happineſs, ſo doth he ſhoot himſelf on toward that higheſt mark of divine felicity.

Being ſenſible of his own mortal and tranſitory condition, he yet ſeeks to live for ever in his name and memory, labours to perform memorable actions, rears laſting monuments of his art and knowledge, of his wealth and power, of his bounty and munificence, by all means ſtudying and ſtriving to commend himſelf to the regard of poſterity; thus affects he another ſort of likeneſs unto God, even a kind of immortality and eternity.

If alſo being, through divine grace, awakened out of that drowſie ſtate (which naturally in great meaſure hath ſeized upon all men) he diſcovereth his moral or ſpiritual wants and imperfections; he is then apt to breath and endeavour a nearer ſimilitude to God, even in goodneſs, righteouſneſs and purity; to labour in getting continually his inclinations more rectified, and his paſſions better compoſed; in reſtraining, ſubduing, deſtroying inordinate ſelf-love with the ſenſuality, the perverſeneſs, the pride, the malice growing from that evil root; in promoting all vertuous deſires and affections, eſpecially reverence toward God his father, and charity toward man his brother; neither then can he be at eaſe or well content, till he arrive in ſuch diſpoſitions of mind to that nearneſs of perfection which his capacities do admit. And a man thus qualified in degree, thus tending in deſire toward higher perfection in goodneſs, is indeed the moſt lively image that can be framed of God; being (as Saint *Paul* expreſſeth it) *renewed to an acknowledgment* (or better underſtanding of himſelf, of his maker, of true goodneſs) *according to the image of him that made him.* I might alſo propound to your conſideration that φίλτρον φυσικὸν τὸ πρὸς τ̃ κτίσαντα (as one of our Fathers doth call it) that *natural proclivity obſervable in man to acknowledge and worſhip God*; to embrace religion both in opinion and practice, and eſpecially on all occaſions of need or diſtreſs to have recourſe unto him, as an argument of his relation to God. 'Tis we ſee common in nature for all creatures to be readily acquainted with their parents, to run after them, to expect from them ſupply of wants, ſuccour in ſtraits, refuge and defence in dangers; from hence we may eaſily diſcern to what parent any child belongs: And ſince there appears the like inſtinct and capacity innate to man (and indeed to him alone, whence ſome Philoſophers thought good from this property to define man, a creature capable of religion) Since he is apt to entertain notions of God, to bear in his mind awe and reſpect toward him; ſince he is ready in all his ſtraits (when other helps and hopes fail him) to lift up his heart and voice toward heaven for aſſiſtance; why may we not in like manner hence diſcern, and with like reaſon infer, that man is alſo in eſpecial manner God's child and off-ſpring?

εἰς ἐπίγνωσιν. Coloſ. 3. 10.

Orig. *in* Celſ.

Teſtimonium animæ naturaliter religioſæ. Tertull.

Animal religionis capax

Animus---hoc habet argumentum divinitatis ſuæ, quòd illum divina delectant Sen *Nat. quæſt* 1. *præf.*

I might alſo adjoin, that the very power of framing conceptions, although imperfect and inadequate, concerning God, is in it ſelf a faculty ſo very ſpiritual and ſublime, that it argues ſomething divine in man's ſoul. * *That like is known by its like*, was an axiome among ancient Philoſophers; and that *ſpiritual things are ſpiritually diſcerned*, is the rule of a better Maſter in wiſdom than they; And beaſts ſurely, becauſe not indued with reaſon, have no conceptions concerning mans nature or the matters proper to him, (according to what rules, by what methods, to what purpoſes he doth act) ſo in likelihood ſhould we not be able to apprehend and diſcourſe about things appertaining to God, his nature, the methods and reaſons of his proceedings; the notions of eternal truth, the indiſpenſable laws of right, the natural differences of good and evil, with ſuch like high objects of thought, except our ſouls had in them ſome ſparks of divine underſtanding; ſome cognation with and communication from heaven.

*Ariſt. *de An.* 1. 2. γινώσκεσθαι ὁμοίῳ ὅμοιον.

1 Cor. 2. 14.

Quis cœlum poſſit niſi cœli munere noſſe,
Et reperire Deum niſi qui pars ipſe deorum eſt? Manil. *lib.* 2.

I ſhall to theſe only ſubjoin one farther conſideration worth attending to, that the wiſeſt and moſt conſiderate men in ſeveral times, only by reflecting upon their own minds, and obſerving in them what was moſt lovely and excellent, moſt pure and ſtreight, have fallen upon and conſpired in notions concerning God, very ſutable to thoſe which we believe taught us by revelation; although contrary to the prejudices of their education, and to popular conceits: many admirable paſſages to this purpoſe we may find drop from the mouth of *Socrates*, and the pen of *Plato*; in *Cicero*, in *Epictetus*, yea in the leaſt credulous or fanciful of men, *Ariſtotle* himſelf. Whence plainly enough we may collect how near affinity there is between God and us; how legible characters of the divinity are written upon our ſouls; how eaſily we may know God, if we be not ignorant of our ſelves; that we need not go far to fetch arguments to prove that God is, nor to find leſſons to learn what he is; ſince we always carry both about us, or rather within us; ſince our ſouls could indeed come from no other than ſuch a being, whom they ſo reſemble and repreſent.

I have indulged my thoughts ſomewhat freely in this ſpeculation, yet I hope not altogether impertinently, for that (as I before alledged) in the chief of God's works (obſervable by us) we may reaſonably ſuppoſe that his glory doth chiefly ſhine; and will therefore be moſt diſcernible to us, if we open our eyes and apply our minds thereto.

II. Thus doth humane nature, being in each ſingular man, ſhew the exiſtence of God, as its original authour and pattern; conſidering alſo men as related and combined together in ſociety, ſome glimpſe of a divine power and wiſdom ordering them toward it, and preſerving them in it, may be perceived. As in the world natural, the parts thereof are ſo fitted in varieties of ſize, of quality, of aptitude to motion, that all may ſtick together (excluding chaſms and vacuities) and all co-operate inceſſantly to the preſervation of that common union and harmony which was there intended: So in the world political we may obſerve various propenſions and aptitudes diſpoſing men to collection and coherence and co-operation in ſociety. They are apt to flock together not only from a kind of neceſſity, diſcovered by reaſon, for mutual help and defence; but from a natural love to company and converſation, with an aptneſs to delight therein; and from an inbred averſation to that ſolitude, wherein many great appetites natural to man muſt needs be ſtifled. They are alſo marvellouſly fitted to maintain intercourſe not only by the principal guide thereof, reaſon, but by that great inſtrument of it, ſpeech; whereby men impart and as it were transfuſe into one another their inmoſt thoughts; which faculty doth evidently relate unto and plainly ſhews men naturally deſigned for ſociety. In Order thereto men are alſo indued with ſeveral ſubordinate inclinations and qualifications (ariſing from different temper of body, or diſpoſition of mind) requiſite to cement ſociety and preſerve it for a competent durance in peace and order; ſo few being made very ſagacious and provident, and thence fit to direct others, very quick and active, thence able to execute; others of a high ſpirit and courage, thence affecting and diſpoſed to command; moſt others being dull in conceit, or heavy of temper, or of a ſoft ſpirit, and thence apt to follow, content to reſt in mean ſtate, willing to obey. All theſe things being ſo ordered, that even contrarieties of humour in men do ſerve to ſettle them in their due place and poſture; to beget and preſerve a peaceful union, and a decent harmony of action in ſociety; which, ſuppoſing all men in ability and inclination more like or equal (able to doe, apt to affect the ſame things) could hardly be; for then all men would be competitours and ſtruglers for the ſame thing, and ſo none would eaſily obtain, or peacefully enjoy it.

Now ſince it is plainly beſt for man to live thus in ſociety many great benefits thence accruing to him, (ſecurity to his life, ſafe enjoying the fruits of his induſtry, much eaſe by mutual aſſiſtance, much delight in converſation; all that civil people enjoy of convenience beyond Barbarians and Savages, or indeed above beaſts) that men are ſo diſpoſed and ſuted thereto is an argument of mighty wiſdom and great goodneſs in that cauſe, from whence all this proceeded; and ſuch a cauſe is God.

Thus from the conſtitution of ſocieties we may collect a provident care over humane affairs; the ſame alſo may be reaſonably deduced from the preſervation of them; for although man be inclined unto and fitted for ſociety, yet being an agent very free and looſe in his action (acting contingently, and without neceſſary ſubjection to any ſetled law or rule, as do other things in nature) no ordinary banks will conſtantly retain him in due place and order; ſo that the courſe of affairs, perverted by ſome mens irregular wills and paſſions, would run into great confuſion, did not a wiſe care alſo continually govern things, ſeaſonably interpoſing its hand, and thereby upholding, retaining, eſtabliſhing them in order, or reducing them thereinto; did not a ſuperintendent power reſtrain the fierceneſs of tyrants, the ambition of grandees, the greedineſs of oppreſſours, the wildneſs and precipitancy of factious multitudes; did not God ſometime *break the arm of the wicked*; or (as *Job* ſpeaks) *pour contempt upon princes*, and *weaken the ſtrength of the mighty*; If he, that *ſtilleth the noiſe of the ſeas*, did not alſo *repreſs the tumults of the people*. Indeed as in nature it is wiſely provided that tigres, wolves and foxes upon the earth, that kites in the air, and ſharks in the ſea ſhall not ſo multiply and abound, but that many tame and gentle creatures ſhall abide there by them: So among men, that (among divers fierce, ravenous, crafty and miſchievous men) ſo many poor, ſimple and harmleſs people do make a ſhift to live here in competent ſafety, liberty, eaſe and comfort, doth argue his ſpecial overwatching care and governance, who (as we are, in conformity to experience, taught by ſacred ſcripture) hath an eſpecial regard unto the poor, and unto the meek; providing for them, and protecting them.

Pſal. 37. 17.
Pſal. 10. 15.
Job 12. 21.
38. 15.
Pſal. 107. 40.
Pſal. 75. 7.

Pſal. 146. 7.
107. 41.
9. 9. 10. 14.
37. 18.

I might ſubjoin thoſe ſignifications of providence, which the general connexion of mankind doth afford; things being ſo ordered, that ſeveral Nations and Societies ſhall be prompted by need or by advantage mutual to maintain correſpondence and commerce with each other; under common laws and compacts, that ſo there ſhould become a kind of union and harmony even among the ſeveral parts, and elements, as it were, of the humane world. I might conſider the benefit that ariſes (as in the natural world from contrary qualities and motions, ſo) in the humane world even from wars and contentions; how theſe rowze men from ſloth, bruſh away divers vices, ferment and purge things into a better condition; but I will not ſtrive to be ſo minute and ſubtile.

Here I ſhall conclude theſe ſorts of argumentation, inferring the exiſtence of God from the common effects obvious to our ſenſe and experience, either in the greater world of Nature, or leſſer world of Man; by which God doth continually in a ſtill, though very audible, voice whiſper this great truth into our ears. There be other ſort of effects, more rare and extraordinary, which go above or againſt both thoſe ſtreams of natural and humane things, whereby God doth more loudly, as it were, and expreſly proclaim his Being and Providence; the conſideration of which I ſhall reſerve to another time.

Grant, we beſeech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy name, through Jeſus Chriſt our Lord. Amen.

I Believe in God.

SERMON VIII.

THE
Being of GOD
Proved from
Univerſal Conſent.

PSALM 19. 3,4.

There is no ſpeech, nor language, where their voice is not heard: their line (or rather according to the * *LXX*, their voice) *is gone out through all the earth, and their words to the end of the world.*

* who reade קילם inſtead of קום.

THE *Pſalmiſt* doth in this place obſerve and affirm (very plainly) the Univerſality of Religion; that all Nations did conſpire in acknowledging a Divinity, and aſcribing thereto the framing and conſervation of the heavens. He ſuppoſes the heavens to ſpeak an univerſal Language, heard and underſtood by all people, therein glorifying God and declaring him their Maker.

Upon which ſuppoſition I purpoſe now to ground an argument to prove (that which formerly by ſeveral other kinds of diſcourſe I have endeavoured to evince) that great fundamental truth concerning the exiſtence of God, that is, of one incomprehenſibly Excellent Being, the Maker and Governour of all things.

The argument (to be ſhort) is that (as *Lactantius* ſpeaks) * *univerſal and unanimous teſtimony of people, and nations*, through all courſes of time, *who* (otherwiſe differing in language, cuſtom and conceit) *only have agreed in this one matter of Opinion.* This teſtimony, in it ſelf ſimply taken, hath indeed (according to the rules of reaſon and judgments of wiſe men) no ſmall force; but ſeems to have much greater, if we conſider the ſource, whatever that could be, whence it was derived. As to the thing abſolutely taken; *Ariſtotle* thus ranks the degrees of probability: What ſeems true to ſome wiſe men is ſomewhat probable; what ſeems to the moſt or to all wiſe men is very probable; what moſt men, both wiſe and unwiſe, aſſent unto, doth ſtill more

* *Teſtimonium populorum atque gentium in una hac re non diſſidentium.* Lact. 1. 2.

more reſemble truth; but what men generally conſent in hath the higheſt probability, and approaches near to demonſtrable truth; ſo near, that it may paſs for ridiculous arrogance and ſelf-conceitedneſs, or for intolerable obſtinacy and perverſeneſs to deny it. *A man* (ſaith the Philoſopher) *may aſſume what ſeems true to the wiſe, if it do not contradict the common opinion of men*; no man's wiſdom (he ſuppoſes) ſufficient to balance the general authority of men. Indeed, when extravagant wits, and pretenders to wiſdom (or to an extraordinary reach in knowledge) ſhall aſſert things evidently repugnant to ſenſe or reaſon; that ſnow and coal have the like appearance (as did *Anaxagoras*,) that all motion is impoſſible (as *Zeno*,) that contradictory propoſitions may be conſiſtent (as *Heraclitus*;) we may add to thoſe inſtances, that all things in nature proceeded from Chance (as *Epicurus* and his followers;) what other means have we (ſince no principles can be more evident than ſuch propoſitions as they reject) to confute them, or to decide the cauſe, than making appeal to the common ſentiments of Mankind? which if they decline, what have we more to doe than to laugh at, or pity them? however ſurely, he needs to have a very ſtrong and very clear reaſon to ſhew, who dares to withſtand the common ſuffrage of mankind, and to challenge all the world of miſtake. Now ſomewhat to enforce this diſcourſe; but more to evidence the matter of fact upon which it is grounded, and withal to make good that confirmation thereof, which was intimated; I ſhall alledge ſome few teſtimonies of ancient Philoſophers (that is of witneſſes in this cauſe moſt impartial and unſuſpected) ſelected out of innumerable others extant and obvious, ſerving to the ſame purpoſe: *We are wont to attribute much* (ſaith Seneca) *to what all men preſume; 'tis an argument with us of truth, that any thing ſeems true to all; as that there be Gods we hence collect, for that all men have engrafted in them an opinion concerning Gods; neither is there any Nation ſo void of laws, or good manners, that it doth not believe there are ſome Gods*; ſo doth he aſſert the matter of fact, and argue from it: the like doth *Cicero* in many places, ſometimes in the perſon of his Dialogiſts, ſometimes according to his own ſenſe; preſſing this argument as very weighty. *This* (ſaith he, in his *Tuſculane queſtions*) *ſeems a moſt firm thing, which is alledged, why we ſhould believe Gods to be, becauſe no Nation is ſo fierce, no man ſo wild, whoſe mind an opinion concerning Gods, hath not imbued: Many think amiſs concerning Gods, for that uſes to proceed from bad cuſtom, but all do however conceive a divine power and nature to exiſt— Now in all things the conſent of all nations is to be ſuppoſed a law of nature.* We ſhall have other occaſion to cite divers places out of *Plato* and *Ariſtotle*, confirming the ſame thing; I ſhall now only add theſe pregnant words of *Maximus Tyrius*: *In ſuch a quarrelling, and tumult, and jangling* (about other matters of opinion) *you may ſee this one by common accord acknowledged law and ſpeech, that there is one God, the King and Father of all; and many Gods, the children of God, and ruling together with him;*

Θείη δ' ἂν τὶς τὸ δοκοῦν τοῖς σοφοῖς, ἐὰν μὴ ἐναντίον ταῖς τῶν πολλῶν δόξαις ᾖ. *Top.* 1. 8.

Multum dare ſolemus præſumptioni omnium hominum, apud nos veritatis argumentum eſt aliquid omnibus videri; tanquam deos eſſe ſic colligimus, quòd omnibus de Diis opinio inſita eſt; nec ulla gens uſquam eſt adeò extra leges moreſq; projecta, ut non aliquos Deos credat. Sen. *Epiſt.* 117. *vid. de Benef.* 4. 4.

Firmiſſimum hoc afferri videtur cur Deos eſſe credamus, quòd nulla gens tam fera, nemo omnium tam ſit immanis, cujus mentem non imbuerit Deorum opinio. Multi de Diis prava ſentiunt (id enim vitioſo more effici ſolet) omnes tamen eſſe vim, & naturam divinam arbitrantur. — Omni autem in re conſenſio omnium gentium lex naturæ putanda eſt. Tuſc. 1. *p.* 299.

Vid. de Nat. D. 1. *pag.* 22: & 2. *pag.* 53, 57, &c.

Ἐν τοσούτῳ δὲ πολέμῳ καὶ στάσει καὶ διαφωνίᾳ ἕνα ἴδοις ἂν ἐν πάσῃ γῇ ὁμόφωνον νόμον καὶ λόγον, ὅτι θεὸς εἷς πάντων βασιλεὺς καὶ πατὴρ· καὶ θεοὶ πολλοὶ, θεοῦ παῖδες, συνάρχοντες θεῷ, ταῦτα δὲ ὁ ἕλλην λέγει, καὶ ὁ βάρβαρος λέγει, καὶ ὁ ἠπειρώτης, καὶ ὁ θαλάττιος, καὶ ὁ σοφὸς, καὶ ὁ ἄσοφος. Diſſ. 1. *p.* 5.

this the Greek ſays, and this the Barbarian ſays; the inhabiter of the Continent, and the Iſlander; the wiſe, and the unwiſe do ſay the ſame.

Thus it appears, by teſtimony abundantly ſufficient (to which alſo all Hiſtories ancient and modern do agree) that our concluſion hath been the Catholick and current doctrine of all times and of all places; ſo that who denies aſſent thereto, is beyond meaſure paradoxical, and belongs to a Sect very thin and weak; is in opinion *what a monſter is in nature*, a thing extraordinary and uncouth; *as a Lion without courage, an Ox without horns, a Bird without wings* (as the Philoſopher ſpeaks) a thing which ſeldom happs to be, and that never without ſome great errour, or defect.

Ἐι δὲ ἐξεγένοντο ἐν τῷ ξύμπαντι αἰῶνι δύο που καὶ τρεῖς ἄθεον καὶ ταπεινὸν καὶ ἀσθενὲς γένος. ὡς ἄθυμος λέων, ὡς βοῦς ἄκερως, ὡς ὄρνις ἄπτερος. *Id.* 16.

Καί τις οὐκ ἂν ἐπῄνεσε τὴν τῶν βαρβάρων σοφίαν, εἴγε μηδεὶς αὐτῶν εἰς ἀθεότητα ἐξέπεσε, μηδὲ ἀμφιβάλλουσι περὶ θεῶν, ἆρά γε εἰσιν, ἢ οὐκ εἰσιν, καὶ ἆρά γε ἡμῶν φροντίζουσι, ἢ οὐ. &c. Ælian. *var.* 2. 31.

But if, as ſurely he will, our haughty adverſary, ſhall refuſe the verdict of this grand Jury, we may aſſert its authority, not only as competent in it ſelf, but as more conſiderable in reſpect to the cauſes, whence it proceeded, or from the manner by which this general conſent can be conceived to have been produced and propagated among men. That men ſhould thus conſpire in opinion muſt needs proceed either 1. from hence, that ſuch an opinion was by way of natural light or inſtinct (as the firſt moſt evident principles of ſcience are conceived to be, or as the moſt effectual propenſions toward good are) implanted in Man's nature; thus *Cicero* and other Philoſophers ſuppoſe it to have come: In him it is thus ſaid; and argued: *Since not by any inſtitution, or cuſtom, or law, this opinion is eſtabliſhed, and among all, without exception, a firm conſent doth abide, it is neceſſary there ſhould be Gods; we having implanted, or rather imbred notions concerning them; but about whatever men naturally do agree, that muſt needs be true; we muſt therefore confeſs there are Gods.* Thus doth he draw this opinion from original light of nature. Or, 2. it may come from a common inclination in man's ſoul naturally diſpoſing every man to entertain this opinion, whenever it is propounded, as there is in our eyes a natural readineſs to perceive the light, whenever it ſhines before us; thus others explain the riſe thereof, as *Julian* particularly: *We all*, ſaith he, *without being taught* (without any painful or long inſtruction) *are perſwaded, that a Divinity exiſts; and to regard it, and to have, we may ſuppoſe, a ſpeedy tendency* (or recourſe) *thereto; being in ſuch manner diſpoſed thereto in our ſouls, as things endewed with the faculty of ſeeing are to the light:* the ſame ſimilitude is, as I remember, uſed by *Plato* to the ſame purpoſe. Or, 3. it may come hence, that ſome very prevalent reaſon (obvious to all men, even to the moſt rude and barbarous, and flowing from common principles or notions of truth) did beget this agreement in them: Thus *Plutarch* derives it from mens common obſervation of the Stars conſtant order and motion; So S. *Paul* alſo ſeems to imply, the knowledge of God manifeſt to all men from the creation of the world, and the works of God viſible therein; and here (in this 19th *Pſalm*) the Prophet may ſeem to intend the ſame, although it be not certain he does; for that general acknowledgment and glorifying of God as maker of the heavens, which he avouches, may be underſtood

Cùm enim non inſtituto aliquo, aut more, aut lege ſit opinio conſtituta, maneátque ad unum omnium firma conſenſio, intelligi neceſſe eſt eſſe Deos, quoniam inſitas eorum, vel potiùs innatas cognitiones habemus; de quo autem omnium natura conſentit, id verum eſſe neceſſe eſt. Eſſe igitur Deos confitendum eſt. de N. D. 1. *pag:* 22. *vid.* 2. *de* N. D. 53, 57, *&c.*

Πάντες ἀδιδάκτως εἶναι θεῖόν τι πεπείσμεθα, καὶ πρὸς τοῦτο ἀφορᾷν, ἐπ' αὐτό τε, οἶμαι, σπεύδειν οὕτω διατεθέμενοι τὰς ψυχὰς πρὸς αὐτὸ, ὥσπερ οἶμαι πρὸς τὸ φῶς τὰ βλέποντα. Jul. *ad* Heraclitum.

Plut. *de plac.* 1. 6.

Rom. 1. 19, 20.

ſtood as well the conſequence as the cauſe of this religious opinion. Or, 4. it might from ſome common fountain of inſtruction (from one ancient Maſter, or one primitive tradition) be conveyed, as from one common head or ſource into many particular conduits. Thus the Authour of the Book *de Mundo* (dedicated to *Alexander*) ſeems to deduce it: *It is an ancient ſaying*, ſays he, *and running in the face of all men, that from God all things, and by God all things were conſtituted, and do conſiſt.* The like *Ariſtotle* himſelf implies in a notable place, which we ſhall afterward have occaſion to produce.

Ἀρχαῖος μὲν οὖν τις λόγος, καὶ πάτειός ἐστι πᾶσιν ἀνθρώποις, ὡς ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν. *Cap.* 6.

Metaph. 12. 8.

No other way beſide one of theſe can we (following experience or reaſon) imagine by which any opinion or practice ſhould prevail generally among men, who otherwiſe are ſo apt to differ and diſſent in judgment about things. And be it any one or more of theſe ways that this opinion became ſo univerſally inſtilled into mens minds, our argument will thereby gain weight and force: If we aſſign or acknowledge any of the two firſt ways, we do in effect yield the queſtion; and grant it unreaſonable to deny our concluſion: if nature forcibly drives men, or ſtrongly draws men into this perſuaſion (nature, which always we find in her notions and in her inſtincts very ſincere and faithful, not only to our ſelves, but to all other creatures) how vain an extravagancy will it then be to oppoſe it? Alſo, if we grant that plain reaſon, apparent to the generality of men, hath moved them to conſent herein, do we not therefore by diſſenting from it, renounce common ſenſe, and confeſs our ſelves unreaſonable: But if we ſay, that it did ariſe in the laſt manner, from a common inſtruction or primitive tradition (as indeed to my ſeeming from that chiefly, aſſiſted by good reaſon, it moſt probably did ariſe) we ſhall thereby be driven to inquire, who that common Maſter, or the Authour of ſuch tradition was; Of any ſuch we find no name recorded (as we do of them, who have by plauſible reaſons or artifices drawn whole Nations and Sects of people to a belief of their doctrine) we find no time when, no place where, no manner how it began to grow or ſpread, as in other caſes hath been wont to appear; what then can we otherwiſe reaſonably deem, than that the firſt deliverers and teachers thereof were none other, than the firſt parents of mankind it ſelf, who as they could not be ignorant of their own original, ſo could not but take care by ordinary education to convey the knowledge thereof to their Children; whence it muſt needs inſenſibly ſpread it ſelf over all poſterities of men, being ſucked in with their milk, being taught them together with their firſt rudiments of ſpeech? Thus doth that conſideration lead us to another, very advantageous to our purpoſe; that mankind hath proceeded from one common ſtock of one man or a few men gathered together; which doth upon a double ſcore confirm our aſſertion: firſt, as proving the generations of men had a beginning; ſecondly, as affording us their moſt weighty authority for the doctrine we aſſert. For, 1. Suppoſing mankind had a beginning upon this earth, whence could it proceed but from ſuch a being as we aſſert? who, but ſuch an one (ſo wiſe, powerful and good) could or would form theſe bodies of ours ſo full of wonderful artifice? who ſhould infuſe thoſe divine endowments, (not only of life and ſenſe, but) of underſtanding and reaſon? *Ariſtotle* diſcourſing about the generation of Animals, ſays,

De gener. Anim. 3. *cap. ult.*

Stoici putant homines in omnibus terris, & agris generatos tanquam fungos. Lact. 7. 4.
Vid. Lipſ. *Phyſ. Stoic.* 3. 3.

If man (or any other perfect *animal) were* γηγενὴς, *he muſt be neceſſarily produced, either as out of a Worm, or as from an Egg*; but is it not ridiculous to ſuppoſe him to ariſe in either of thoſe manners? did we, did ever any one in any age obſerve any ſuch production of a man? yet, why if once it could be, ſhould it not happen ſometime, yea often again, in ſome part of the earth, in ſo many thouſand years? what peculiar lucky temper of ſlime can we imagine to have been then, which not at ſometime afterward, not ſomewhere ſhould appear again? Experience ſufficiently declares, that more is required to ſo noble a production, that men no otherwiſe come into the world, than either from another man (fitted in a manner curious above our conception with many organs moſt exquiſitely ſuited to that purpoſe) or immediately from a cauſe incomprehenſibly great and wiſe. And could we without fondneſs conceive man's body poſſibly might ariſe (like Mice, as *Diodorus Siculus* tells us, out of the mudd of *Nilus)* from earth and water fermented together, and organized by the Sun's heat; yet, (as more largely we have diſcourſed at another time) we cannot however well ſuppoſe his ſoul, that principle of operations ſo excellent (ſo much different from, ſo far elevated above all material motions) to ſpring up from dirty ſtuff however baked, or boiled by heat. I ask alſo, (ſuppoſing ſtill this notion derived from the firſt men) 2. who inſtilled even this notion into them? why they ſhould conceive themſelves to come from God, if they did not find it ſo; if he that made them, did not ſenſibly diſcover himſelf to them, and ſhew them, that to him they owed their being? In ſhort, if they did teſtify and teach their poſterity, that they came from God, we can have no reaſon to disbelieve them; nor can imagine more credible witneſſes, or more reaſonable inſtructours than themſelves concerning their own original: 'tis a diſcourſe (this) which we find even in *Plato*: *We muſt* (ſaith he) *yield credence to them, who firſt avouched themſelves the off-ſpring of God, and did ſure clearly know their own progenitours; It is indeed impoſſible to diſtruſt the children of the Gods, although otherwiſe ſpeaking without plauſible, or neceſſary demonſtrations; but, following Law, we muſt believe them, as teſtifying about matters peculiarly belonging to themſelves.*

Πειστέον τοῖς εἰρηκόσιν ἔμπροσθεν ἐκγόνοις μὲν θεῶν οὖσιν, ὡς ἔφασαν, σαφῶς δὲ που τοὺς αὐτῶν προγόνους εἰδόσιν· ἀδύνατον οὖν θεῶν παισὶν ἀπιστεῖν καίπερ ἄνευ τε εἰκότων καὶ ἀναγκαίων ἀποδείξεων λέγουσιν, ἀλλ᾽ ὡς οἰκεῖα φάσκουσιν ἀπαγγέλλειν, ἑπομένους τῷ νόμῳ πιστευτέον Tim. *p.* 1053.

Thus do theſe two notions, that of general tradition concerning God, and that concerning Man's origine upon earth from one ſtock, mutually ſupport and defend each other. And indeed concerning the latter there be divers other arguments of the ſame kind, although perhaps hardly any ſo clear and valid, confirming it; I mean divers common opinions, ſtories and practices of an unaccountable riſe, which cannot be well deemed to have been introduced, and ſo univerſally diffuſed among men otherwiſe than from this fountain. I think it worth the while to propound ſome inſtances thereof, of each kind.

.... quæ ſi ſingula vos fortè non movent, univerſa certè inter ſe connexa, atque conjuncta movere debebunt. Cic. *de N. D.* 2.

Vid. Cl. Alex. *Str.* 5. *p.* 401.

Even this opinion, or ſtory it ſelf concerning Mankind proceeding from one ſingle or very narrow ſtock, was commonly received, and that from this head of tradition; as alſo divers other concerning the nature and ſtate of Man. That God did form Man and breath his ſoul into him (as *Aratus* ſays, that *we are God's off-ſpring*, and as

Cicero ſpeaks, that *we have our ſouls drawn, and dropt from the divine nature*) might be ſhewn by innumerable teſtimonies to have been a general opinion; which although it have a very ſtrong foundation in reaſon, yet it ſeems rather to have obtained by virtue of tradition.

A natura divina hauſtos animos & delibutos habemus. Cic. *divin.* 1.

That Man was formed after the image of God, and doth much reſemble him, was alſo a general opinion, as *Ariſtotle* himſelf obſerves; and *Ovid* moſt expreſly according to what he found ſet down in ancient ſtories.

Ἀνθρωποειδεῖς θεοὺς, &c. *Metaph.* 12. 8. Ὥσπερ δὲ πάντες καὶ τὰ εἴδη ἑαυτοῖς ἀφομοιοῦσι, οὕτω καὶ τοὺς βίους τῶν θεῶν. *Polit.* 1. 1.

Finxit ad effigiem.

That Man's ſoul is immortal, and deſtined to a future ſtate of life, in joy or pain reſpectively, according to his merits or demerits in this life; that there ſhould accordingly paſs ſevere ſcrutinies and judgments after death upon the actions of this life; that there were places provided of reſt and pleaſure for good men, of horrour and miſery for bad men departed; were opinions that did commonly poſſeſs mens minds; none of them, it ſeems, upon the force of any arguments having a common influence upon men's minds (ſuch as *Philoſophers* did by ſpeculation invent, being indeed too ſubtile for vulgar capacities to apprehend, and ſcarce able to perſuade themſelves) but rather from their education, continued through all times, and commencing from that head we ſpeak of; as even ſuch Philoſophers themſelves confeſs: *We muſt* (ſays *Plato*) *believe the reports of this kind*, (ſpeaking about theſe matters) *being ſo many, and ſo very ancient.* And, *We ſuppoſe*, ſaith *Cicero*, *that ſouls abide after death from the conſent of all Nations.* And, *I cannot*, ſaith he again, *aſſent unto thoſe, who have lately begun to diſcourſe, that ſouls do periſh together with bodies, and that all things are blotted out by death; the auctority of the ancients doth more prevail with me.* And, *When* (ſaith *Seneca*) *we diſpute concerning the eternity of ſouls, the conſent of men either fearing, or worſhipping the Inferi* (that is, the ſtate of things after death) *hath no ſlight moment with us.* Even *Celſus* himſelf (an *Epicurean* Philoſopher, and great enemy of our faith) confeſſes, that *divine men had delivered it, that happy ſouls ſhould enjoy a happy life hereafter.*

Cl. *Str.* 5. *p.* 442.

Πιστεύειν δὲ ταῖς ἄλλαις φήμαις χρεὼν περὶ τὰ τοιαῦτα οὕτω πολλαῖς, καὶ σφόδρα παλαιαῖς οὔσαις· Plat. *de Leg.* 2. *Vid.* Gorg. *ſub fin.*

Permanere animos arbitramur conſenſu nationum omnium. Cic. *Tuſc.* 1.

Neq; enim aſſentior iis, qui hæc nuper diſſerere cœperunt cum corporibus ſimul animas interire, atq; omnia morte deleri, plus apud me antiquitas valet, &c. Cic. Læl.

Cùm de animarum æternitate diſſerimus, non leve momentum apud nos habet conſenſus hominum aut timentium inferos, aut colentium. Sen. *Ep.* 117.

Ἱστόρηνται θείοις ἀνδράσι εὐδαίμων βίος ψυχαῖς εὐδαίμοσι. Celſus *apud* Orig *pag.* 350.

The opinion concerning Man having ſometimes been in a better ſtate (both in regard to complexion of mind, and outward accommodations of life) but that he did by his wilful miſcarriages fall thence into this wretched condition of proneneſs to ſin, and ſubjection to ſorrow, was an ancient doctrine (if we take *Plato*'s word) and concerning it *Cicero* hath theſe remarkable words: *From which errours and miſeries of humane life we may* (ſaith he) *conclude, that ſometime thoſe ancient prophets, or interpreters of the Divine mind in the delivery of holy myſteries, who have ſaid, that we are born to undergo puniſhments for the faults committed in a former life, may ſeem to have underſtood ſomewhat.*— ('Tis true, theſe Authors aſſign this fall to the ſouls of ſingular perſons in a ſtate of pre-exiſtence; but it is plain enough, how eaſie it might be ſo to miſtake and transform the ſtory.) To the ſame head may be referr'd that

Παλαιός τις λόγος. Phæd.

Ex quibus humanæ vitæ erroribus atque ærumnis fit, ut interdum veteres illi vates ſive in ſacris initiiſq; tradendis divinæ mentis interpretes, qui nos ob ſcelera ſuſcepta in vita ſuperiore pœnarum luendarum cauſâ natos eſſe dixerunt, aliquid vidiſſe videantur, &c. Cic. *fragm. pag.* 79.

current

Primi mortalium, quiq; ex his geniti naturam incorrupti ſequebantur, &c. Sen. *Ep* 90.

--χείρεσσι πίθου μέγα πῶμ' ἀφελοῦσα Ἐσκέδασ', ἀνθρώποισι δ' ἐμήσατο κήδεα λυγρά. Hes. ἔ γ.

current ſtory concerning the Golden Age, in which men firſt did live ſo happily without care and pain; which ſo livelily expreſſes Man's condition in Paradiſe. As alſo thereto may belong that relation concerning Man's being thrown into this miſerable ſtate, becauſe of a rapine committed againſt God's will, and that by the means of a Woman ſent down; who, *with her hands opened the lid of a great veſſel* (fraught with miſchiefs) *and thence diſperſed ſad diſaſters and ſorrows among men*; as *Heſiod* expreſſeth it, in words very applicable to the fact of our mother *Eve*, and the event following it.

In Phædr.

I do not know alſo whether what *Plato* ſays concerning Man's being at firſt ἀνδρόγυνος (of both ſexes,) and being afterward cleaved into two, was borrowed from tradition, or deviſed from his own fancy; it ſurely well comports with the ſacred Hiſtory concerning Woman' being taken out of Man. That there are two prime cauſes, or principles, one of good things, the other of bad, was the ancient doctrine among all the ancient Nations; of the *Perſians* (who called one of them *Oromaſdes*, the other *Arimanius*) of the *Egyptians* (who had their *Oſiris* and *Typhon*) of the *Chaldeans* (who had their good and bad Planets) of the *Greeks* (who had their good and bad Dæmon, their Ζεὺς and ᾅδης) we have reported by *Plutarch* in his tract *de Iſide & Oſiride*, by *Laertius* in his Prooeme, and others (Aug. *de Civ. D.* 5. 21.) which conceits ſeem derived from the ancient traditions concerning *God* the authour of all Good, and *Sathan* the tempter to all Evil, and the Miniſter of divine vengeance (*Plutarch* expreſly ſays the good principle was called *God*, the bad one *Dæmon.*) Indeed there were many other relations concerning matters of fact or pieces of ancient ſtory agreeing, with the ſacred writings, which did among the ancient people paſs commonly, although ſomewhat diſguiſed by alterations incident from time and other cauſes; which ſeem beſt derivable from this common fountain: Such as that concerning the Sons of God, and *Heroes* dwelling on the earth, concerning men of old time exceeding thoſe of following times in length of life, in ſtature, in ſtrength of body; whereof in ancient Poets there is ſo much mention; Concerning mens conſpiring in rebellion againſt God; affecting and attempting to climb heaven: Concerning mankind being overwhelmed and deſtroyed by an univerſal deluge; and that by divine juſtice, becauſe of cruelty and oppreſſion (with other enormous vices) generally reigning:

> *—Quà terra patet fera regnat Erinnys,*
> *In facinus juraſſe putes, dent ocyùs omnes*
> *Quas meruere pati (ſic ſtat ſententia) pœnas.*

All over the earth, fierce rage doth reign; you would take them to have ſworn to do miſchief; let them all immediately undergo the pains which they have deſerved; this is my reſolution: So God, in *Ovid*'s ſtyle declared the reaſon, why he decreed to bring that ſore calamity upon mankind: I might add that prophecy, commonly known, that this World ſhall finally periſh by a general conflagration. Clem. *Str.* 5. *p.* 442.

Theſe opinions and ſtories chiefly concern Man; there were divers others concerning God and Religion, ſprouting probably from the ſame root. That divine goodneſs was the pure motive of God's making the World, ſeems to have been a tradition; implyed by their ſaying, that *Love was the firſt, and the chief of the Gods:* πρώτιστον μὲν ἔρωτα θεῶν μητίσατο πάντων, ſaid *Parmenides*; and Ἠδ' ἔρος, ὃς πάντεσσι, μεταπρέπει

Ariſt. *Metaph.* 1. 4.

ταπρέπει ἀθανάτοισι, ſaid *Heſiod*. That God made the world out of a *Chaos*, or confuſed heap of matter; which is ſo plainly expreſſed in *Heſiod*, in *Ovid* and in other ancient Writers. That God did make or beget inferiour inſenſible powers (of great underſtanding and ability; whom they called Gods, and the children of the ſovereign God) whom God immediately did converſe with, and in royal manner did govern; whom he did employ as ſpies and agents in providential adminiſtrations of humane affairs; who did frequently appear unto, and familiarly converſe with men; who do walk up and down the earth obſerving mens actions; ſecretly aſſiſting and comforting good men, reſtraining and croſſing, and puniſhing the bad; whereof we have ſo many inſtances in *Homer*, in *Heſiod*, and in other ancient Writers; ſhewing as to thoſe matters the general conceits of the old World. That God's eſpecial preſence and reſidence was above, in heaven; *Ariſtotle* expreſly tells us was the belief of all men: *All men, ſaith he, have an opinion concerning Gods, and all men aſſign the higheſt place to the Gods, both Greeks and Barbarians.*

Ariſt. *Pol.* 1. 1.

Πάντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θείῳ τόπον ἀποδιδόασι καὶ βάρβαροι καὶ ἕλληνες, *de Cæl.* 1. 3.

That God's providence did extend it ſelf to all particularities of affairs; and that all things were ordered by him; he conſtantly exerciſing both benignity and juſtice ſutably to the deſerts and needs of men; encouraging and aſſiſting; bleſſing and rewarding vertuous and pious men; relieving the diſtreſſed and helpleſs; controlling and chaſtiſing ſuch as were outragiouſly unjuſt, or impious. That God at ſeaſons uſed to declare his mind to men (his approbation or diſpleaſure in regard to their doings) by accidents preternatural or prodigious; did preſignifie future events; did impart fore-knowledge of them in ſeveral ways; by dreams, by viſions, by inſpirations, *&c.* To theſe opinions were anſwerable divers common practices: Invocating divine help in need; conſulting God by oracle in caſe of ignorance, or doubt; deprecating divine vengeance; making acknowledgments to God in hymns and praiſes; returning oblations for benefits received, both common and ſpecial; expiating guilt, and appeaſing God's wrath by purgations and by ſacrifices (a practice peculiarly unlikely to proceed from any other reaſon than inſtitution) fortifying teſtimonies and promiſes by oath, or appeal to divine knowledge and juſtice; invoking (upon condition) God's judgments upon themſelves or others what is called curſing: Apointing Prieſts for God's ſervice, and yielding them extraordinary reſpect; conſecrating Temples and Altars; making vows, and dedicating gifts; celebrating Feſtivals; paying Tithes (that very determinate part) of the fruits of the earth, of the ſpoils in war, of the gains in trade, by way of acknowledgment and thankfulneſs to the donour and diſpoſer of all things. In which, and the like opinions and performances (which it would be a long buſineſs particularly to inſiſt on) mens general concurrence doth fairly argue, that their Religion did peculiarly reſult from one ſimple inſtitution common to mankind.

That God doth know all the actions, words and inward thoughts of men Vid. Cl. *Strom.* 5.

That there will be a future judgment, and rewards ſuted to the practices of men in this life. Vid. Cl. *Str.* 5. *p.* 442.

To theſe we might adjoin divers civil cuſtoms, wherein moſt Nations did, from this cauſe probably, conſpire: For inſtance, Their counting by Decads, or ſtopping at Ten in their numerical computations; which *Ariſtotle* ſays, all men both *Barbarians* and *Greeks* did uſe, noting that ſo common an agreement could not ariſe from chance,

Πάντες ἄνθρωποι καὶ βάρβαροι καὶ ἕλληνες εἰς τὰ δέκα καταριθμοῦσι---- οὐ γὰρ δὴ ἀπὸ τύχης γε αὐτὸ ποιοῦντες φαίνονται, καὶ ἀεὶ τὸ δὲ ἀεὶ καὶ ἐπὶ πάντων οὐκ ἀπὸ τύχης, ἀλλὰ φυσικόν. Ariſt. *Probl.* 15. 3.

chance, but from nature; but it is much more plauſible to aſſign its riſe to tradition. Their having every where anciently the ſame number of letters, and the ſame names (or little varied) of them. Their dividing time into weeks (or ſyſtems of ſeven days) of which practice to have been general there be many plain teſtimonies. Their beginning the νυχθήμερον (or account of the daily revolution of the heavens) from the night, grounded probably upon the report that night did precede day, (as *Heſiod* phraſeth it) that *night did beget day*. Their general abhorrence of inceſtuous copulations; of which there is indeed ſome ground in nature, but none I ſuppoſe ſo very clear or diſcernible, as might ſerve alone to produce ſuch a conſent; yea perhaps, if one conſider it, the whole buſineſs concerning matrimony will ſeem drawn from the head we diſcourſe of. Their great care of Funerals, and decently interring the dead; which *Cicero* indeed deduces as a conſequence upon their belief of the Soul's immortality. In fine, The Conſent of the Old World in all moral notions of moment doth (to my ſenſe) much imply the ſame thing; which notions although natural reaſon well uſed might ſuggeſt to all men; yet men (it ſeems) were never ſo generally diſpoſed to reaſon well, as thereby alone to diſcern and approve unanimouſly the ſame truths; eſpecially truths of this nature; which many men are apt to diſlike, (as repugnant to their deſires) and conſequently not ready to believe; which yet might eaſily by education be infuſed into their minds, and by virtue of the prejudice thereby begot (aſſiſted by plauſible reaſon and popular conſent) be preſerved and rooted in them.

Νυκτὸς δ' αὖθ' αἰθήρ τε καὶ ἡμέρη ἐξεγένοντο. Heſiod. *Theog.*
--- *dies natales, & menſium, & annorum initia ſic obſervant, ut noctem dies ſubſequatur.* Cæſ. *de* Gal. *l.* 6.

In Læl.

Now theſe (with divers more perhaps, which they, who are curiouſly inquiſitive might obſerve) common perſuaſions (whether concerning matters of univerſal truth, or of particular facts) and thoſe common uſages having little or nothing of foundation apparent in Man's nature, or in the clear reaſon of the thing; no prevailing appetite or inclination of man's ſoul prompting to them; no occaſion commonly incident to humane affairs, being apt to ſuggeſt them (at leaſt divers of them; there being indeed rather an aptitude in men to diſapprove and reſiſt them, as croſs to their diſpoſitions) we cannot reaſonably deduce them from any other cauſe than ſuch as we have aſſigned, Mens being (as S. *Paul* ſpeaks) *made of one bloud*, and receiving as their nature, ſo their principles of opinion, and practice from the ſame common parents.

To confirm which diſcourſe, and to prevent farther objections againſt it. We may conſider, that however perhaps among ſome very barbarous Nations this principal tradition (together with others mentioned, attending thereon) may have been almoſt worn out by time and mens ſtupid negligence; that however alſo among ſome people, affecting ſemblances of ſingular wiſdom, as among the *Greeks*, the matter thereof might fall under queſtion; and ſome might doubt thereof, others contradict and deny it; yet moſt ancient Hiſtories (particularly that of *Moſes*, far moſt ancient of all, and therefore, even ſecluding its ſpecial and more ſacred authority, of all moſt credible) do atteſt them to have been, in ſubſtance, univerſally received, running with a ſtrong and clear current among the *Eaſtern* people (The *Chaldeans*, *Phœnicians* and *Egyptians*) who that they were the moſt ancient inhabiters of the Earth, from whom the reſt of mankind was propagated, the antiquity of Empires among them, the firſt uſe of Letters, the riſe of Arts, the greater progreſs in all kinds of civil culture (which things argue a longer continuance in one place and ſtate) beſide expreſs records of ſtory and viſible monuments of things performed among them, do ſufficiently declare; whoſe conſent therefore doth in reaſon, ſo far as ſerves our purpoſe, involve the conſent of all mankind; and doth confirm thoſe notions to have flowed from the clear ſpring of our firſt parents their inſtruction.

'Tis alſo true, I muſt confeſs, that theſe original traditions (concerning the Being and Providence of God) as muſt neceſſarily happen not only by the malice of Evil Spirits, but from Man's natural infirmity and proneneſs to change, even to the worſe (as alſo from mens aptneſs to miſtake, from rude ignorance, from wantonneſs of fancy, from craftineſs in promoting deſigns of ambition and covetouſneſs by introducing novelties, and from ſuch like cauſes) did ſoon begin to be adulterated by many corrupt mixtures, did by degrees degenerate exceedingly into various ſhapes of ſuperſtition, falſhood and futility. Yet even ſo was *Judaiſm* depraved by the *Scribes*; and *Chriſtianity* it ſelf hath been ſtrangely debaſed by a long courſe of ignorant and bad times; yet who can doubt but both theſe were derived from one pure inſtruction; that of *Moſes*, this of *Chriſt* our Lord? That it might ſo fare with the primitive traditions of religion, is evident; that it really did ſo, we have even the judgment and aſſertion of *Ariſtotle* himſelf, in thoſe remarkable words of his to this purpoſe: *There were*, ſaith he, *things conveyed traditionally by the primitive and ancient men, and left in a fabulous dreſs to their poſterity; that there are theſe Gods, and that divinity maintains* (or encompaſſes) *all nature: but other things were to theſe fictitiouſly ſuper-induced for perſuaſion of the vulgar ſort, and for the uſe of laws and publick commodity: Hence they ſpeak of the Gods, as having a humane ſhape, or reſembling other living creatures, and other things conſequent upon, or agreeable to theſe ſayings; from which things if we ſeparate that only which was firſt delivered, that they deemed the Gods the firſt Beings, we may ſuppoſe what they ſaid divinely ſpoken. And 'tis according to probability, all art and philoſophy being, as might poſſibly, often invented and loſt again, that even theſe opinions of them have as reliques been preſerved until now: the opinion then of our Fathers, and that which came from the firſt men, is only thus far manifeſted to us.*

[y] Παραδέδοται δὲ ὑπὸ τῶν ἀρχαίων καὶ παλαιῶν, ἐν μύθου σχήματι καταλελειμμένα τοῖς ὕστερον, ὅτι θεοί τέ εἰσιν οὗτοι, καὶ περιέχει τὸ θεῖον τὴν ὅλην φύσιν. τὰ δὲ λοιπὰ μυθικῶς ἤδη προσήχθη πρὸς τὴν πειθὼ τῶν πολλῶν, καὶ πρὸς τὴν εἰς τοὺς νόμους καὶ τὸ συμφέρον χρῆσιν. ἀνθρωποειδεῖς γὰρ τούτους, καὶ τῶν ἄλλων ζώων ὁμοίους τισὶ λέγουσι, καὶ τούτοις ἕτερα ἀκόλουθα, καὶ παραπλήσια τοῖς εἰρημένοις. ὧν εἴ τις χωρίσας αὐτὸ λάβοι μόνον τὸ πρῶτον, ὅτι θεοὺς ᾤοντο τὰς πρώτας οὐσίας εἶναι, θείως ἂν εἰρῆσθαι νομίσειε. καὶ κατὰ τὸ εἰκὸς πολλάκις εὑρημένης εἰς τὸ δυνατὸν ἑκάστης καὶ τέχνης, καὶ φιλοσοφίας, καὶ πάλιν φθειρομένων· καὶ ταύτας τὰς δόξας ἐκείνων, οἷον λείψανα περισεσῶσθαι μέχρι τοῦ νῦν. ἡ μὲν οὖν πάτριος δόξα, καὶ ἡ παρὰ τῶν πρώτων ἐπὶ τοσοῦτον ἡμῖν φανερὰ μόνον. Ariſt. *Metaphyſ.* 12. 8.

Thus did the Philoſopher, with a ſagacity worthy ſo great a man, diſcern, that through that courſer ore, conſiſting in great part of droſs and feculency (taken from the fondneſs, or fraud of humane invention, or from diabolical ſuggeſtion) a pure vein of truth did run, drawn from the ſource of Primitive tradition; from which being ſuppoſed we do infer, what he acknowledges divinely ſaid, that there doth exiſt one firſt Being or ſubſtance, incomprehenſibly excellent in all perfection. The like obſervations and judgments might be produced out of divers other Wiſe men (*Plato*, *Cicero*, and the like) who acknowledge and urge this common tradition as a good argument of the truths we maintain, as to the ſubſtance of them; yet ſcruple not to diſſent from and to reprehend the vulgar errours and bad cuſtoms which had crept in and became annexed to them. But let thus much ſuffice for this whole argument; being the laſt of thoſe I intend to uſe for the proof of that fundamental Point, which is the root of all Religion and piety.

I have produced ſeveral arguments to that purpoſe (or rather ſeveral kinds of arguments, each containing many ſubordinate ones) moſt proper (I conceive) and apt to have a general efficacy upon mens minds, in begetting and confirming a belief thereof. Each of them have indeed, to my ſeeming, even ſingly taken a force irreſiſtible; and the greateſt in its kind, that any ſuch concluſion, not immediately apparent to ſenſe, is capable of. The exiſtence of any one cauſe in natural Philoſophy, is not there demonſtrable by effects in any proportion ſo many or various, ſo conſpicuous or certain. No queſtion can be determined by an authority ſo ample and comprehenſive, ſo expreſs and peremptory. No doctrine can to its confirmation alledge ſo general, ſo conſtant, ſo uniform a tradition. No matter of fact can be aſſured by teſtimonies ſo many in number, ſo various in kind, ſo weighty in quality, as thoſe, upon which this concluſion doth ſtand. And if we joyn together all theſe, in themſelves ſo conſiderable and powerful forces, how can we be able to reſiſt them? how can we dare to doubt of that, which they conſpire to infer? When, I ſay, to the univerſal harmony of Nature the common voice of Nations doth yield its conſent; when with the ordinary courſe of things, ſo many extraordinary accidents do concur in vote; when that which many reaſons prove, continual tradition alſo teaches; what can the reſult be, but firm perſuaſion in every wiſe and honeſt heart of the propoſition ſo confirmed? Except we can ſuppoſe, that, by a fatal conſpiracy, all the appearances in nature, and all the generations of men; the higheſt reaſon, and the greateſt authority imaginable have combined to deceive us.

In the precedent Diſcourſes I have endeavoured to prove the exiſtence of God, by arguments, which do indeed more immediately evince thoſe three principal attributes, Wiſdom, Power and Goodneſs incomprehenſible, but which alſo conſequentially declare all other the attributes commonly eſteemed ingredients of that notion, which anſwers to the name of God; (abſolutely put, and without any adjunct limiting and diminiſhing it;) all thoſe attributes, which *Ariſtotle*'s definition, *The eternal moſt excellent living thing*; or that of *Tertullian*, *the ſupreme great thing*; do include or imply; namely, his *Unity* firſt; then his *Eternity* and indefectibility; his immenſe *omnipreſence*, his *ſpirituality*; his *juſtice* and *veracity*; his *Sovereign Majeſty* and authority; with the like connected to thoſe (for I cannot proſecute all the divine perfections, according to that multiplicity of diſtinction, which our manner of conceit and expreſſion is wont to aſſign.)

Φαμὲν δὲ τὸν θεὸν εἶναι ζῶον ἀΐδιον ἄριστον. Ariſt. *Metaph.* 12. 7.

Summum magnum, & forma, & ratione, & vi, & poteſtate. Tert. *adv. Marc.* 1. 3.

Ἡ μακαρία φύσις· ἡ ἄφθονος ἀγαθότης· τὸ ἀγαπητὸν πᾶσι τοῖς λόγου μετειληφόσι· τὸ πολυπόθητον κάλλος· ἡ ἀρχὴ τῶν ὄντων. ἡ πηγὴ τῆς ζωῆς· τὸ νοερὸν φῶς· ἡ ἀπρόσιτος σοφία. Baſ. *hexaem.* λογ. α.

The uniformity, concord and perfect harmony which appears in the conſtitution and conſervation of things; their conſpiring to one end, their continuing in the ſame order and courſe do plainly declare the *Unity* of God; Even as the laſting peace of a Commonwealth (compoſed of perſons different in affections and humour) argues one law, that regulates and contains them; as the orderly march of an Army ſhews it managed by one conduct; as the uniformity of a houſe, or of a Town declares it contrived by one Architect.

And hereto alſo the common ſuffrage of mankind doth in a manner agree: for, however that they worſhipped a multitude of inferiour Deities, yet that there was one Supreme God, Authour and Governour of the reſt, and of all things beſide; tranſcending in power and wiſdom, and all kind of perfection, was evidently the common opinon; whom therefore we ſee the *Poets* (the beſt interpreters of the popular opinions) do ſtyle the *Father of Gods and Men*; *the King of the Gods*; *the moſt High, moſt great, moſt excellent*, &c. *The greater popularity* (as *Tertullian* ſpeaks) *of mankind, even when Idolatry obſcured the ſenſe of divine providence, did however appropriate the Name of God eſpecially to one; in their uſual expreſſions; being wont to ſay, if God grant; and what pleaſes God, and I commend it to God.* And if the Vulgar had in ſome meaſure this conceit, the wiſer ſort appear to have had more clear and full apprehenſions and perſuaſions concerning it; *Plato* refers the making of the World to one whom he calls πατέρα καὶ ποιητὴν (*the father and maker of the Univerſe*;) *Ariſtotle*, when he hath occaſion to ſpeak of God, doth uſually ſpeak in the ſingular; ſo do other Philoſophers, as the *Stoicks*, in their famous precept, *Deum ſequi* (to *follow God*, that is, to acquieſce in, or ſubmit to divine providence) ſometime they do expreſly ſignifie this to be their opinion: *There are many popular Gods*, ſaid *Antiſthenes*, *but one Natural one*; εἷς δ' ὢν πολυώνυμός ἐστι; *Being really One* (ſaith the Authour *de Mundo*) *he hath many names; according to the ſeveral affections he diſcovers, and the operations he exerts:* with whom *Seneca* thus agrees: *So often as you pleaſe, you may diverſly name the Authour of things: there may be ſo many appellations of him, as there be gifts or offices and operations; him our people fancy to be father Bacchus, and Hercules, and Mercury; call him alſo Nature, Fate, Fortune; all theſe are but names of the ſame God, variouſly uſing his power:* if they ever ſpeak of Gods plurally, they are to be underſtood to ſpeak with the like opinion of them, as we of Angels, that is, of inviſible, intelligent powers, created by the ſupreme God, dependent of him, ſubject to him; *Marſ. Ficinus* his caution concerning *Plato* being applicable to the reſt: —— *ſed ne turbet quæſo Deorum numerus, quem non turbat numerus angelorum. Nihil enim plus apud Platonem tot poſſunt Dii, quam apud nos tot angeli, totque beati.* So much for God's *Unity*.

Ὕψιστος, μέγιστος, κράτιστος.

Major popularitas generis humani—— *etiam tantâ idololatriâ dominationem obumbrante, ſeorſim tamen illum, quaſi proprio nomine Deum perhibent; & Deum Deorum; & ſi Deus dederit; & quod Deo placet; & Deo commendo.* Tertull. *adv.* Marc. 1. 10.

In Tim.

Cic. 1. *de.N D.* Ariſt. *de Mund. cap.* 7.

Quoties voles, tibi licet aliter hunc auctorem rerum noſtrarum compellare: tot appellationes ejus eſſe poſſunt, quot munera; Hunc & Liberum patrem, & Herculem, ac Mercurium noſtri putant; ſic hunc Naturam voca, fatum, fortunam; Omnia ejuſdem Dei nomina ſunt variè utentis ſua poteſtate. Sen *de Benef.* 4. 7.

See that moſt remarkable ſaying of *Sophocles* (*apud* Grot. *in Excerpt p.* 149.) εἷς ταῖς ἀληθείαισιν, εἷς ἐστὶν θεός, &c. Marſ. Fic. *in arg. lib.* 10. *de Leg.*

As to his *Eternity*; If God made all things, he could not receive being from another; and, He who made this World, what reaſon can there be to ſuppoſe him to be from another? Nor can any thing receive a being from it ſelf, or from mere nothing ſpring up into being; therefore the Maker of the World muſt be Eternal. Something of neceſſity muſt be eternal, otherwiſe nothing could have been at all; other things ſhew themſelves to have proceeded from the wiſdom, power and goodneſs of One; whence that One is Eternal; and ſo all Nations have conſented that God is.

That he is immortal and immutable doth alſo follow plainly: for he not depending for his being or any thing thereto belonging upon any other thing, neither can he depend for his continuance or conſervation; having power ſuperiour to all things, as having conferred on them whatever of power they have, nothing can oppoſe him, or make any prevalent impreſſion upon him, ſo as to deſtroy or alter any thing in him.

Alſo, from his making, his upholding, his governing all things is conſequent, that he was ever and is every where: where his power is, there his hand is; for every action with effect requires a conjunction of the agent and patient; nothing can act upon what is diſtant. That with his preſence and power he doth penetrate all things, operating inſenſibly and imperceptibly, doth argue the ſpirituality of his being; and that he doth not conſiſt of ſuch matter (ſo extended, ſo diviſible) as thoſe things do, which we by ſenſe perceive.

His over-reaching wiſdom implies him uncapable of being deceived; and his over-bearing power ſignifies that he doth not need to deceive; and his tranſcendent goodneſs proves him unwilling to deceive; the like we may ſay of doing wrong; whence are conſequent his perfect veracity and juſtice.

Laſtly, The Excellency of his nature, the Eminency of his wiſdom and power; the abundance of his goodneſs; as alſo, His having given being, then preſerving it to all things, do infer his rightful title to ſupreme dominion; and accordingly, that all love, all obedience; all praiſe and veneration are due to him; according to the devout acknowledgment of thoſe bleſſed Elders: *Thou art worthy, O Lord, to receive the glory and honour and power,* (or authority) *becauſe thou haſt made all things; and for thy will they are and were* created. Apoc. 4. 11.

I Believe in God.

SERMON IX.

THE
Being of GOD
Proved from
Supernatural Effects.

JOH. 5. 17.

But Jeſus anſwered them : my Father hitherto worketh, and I work.

WHEN at firſt by the divine power this viſible Syſteme of things was conſummated and ſettled in that courſe wherein it now ſtands, it is ſaid that *God reſted from all his work which he had made*; the plain meaning of which ſaying is, that God had ſo framed all the parts of nature, and ſeveral kinds of things, and diſpoſed them into ſuch an order, and inſerted into them ſuch principles of action, that thereafter (without more than an ordinary converſation or concourſe from him) things generally ſhould continue in their being, ſtation and courſe, without any great change for ever; that is for ſo long as God had determined, or till their due period was run through: (*He eſtabliſhed them*, as the *Pſalmiſt* ſpeaks, *for ever and ever; he made a decree, that ſhall not paſs: His word was ſetled in the heavens, and his faithfulneſs unto all generations; they continue this day according to his ordinances: He made a covenant with day and night, and appointed the ordinances of heaven and earth*) Thus God reſted and ceaſed from his work of Creation. But it is not ſaid, nor intended, that God did abſolutely give over or forbear working; that he withdrew his care, and tied up (as it were) his own hands by a reſolution not to intermeddle more with any thing, but to enjoy a kind of *Epicurean* eaſe and ἀπραξία. No: his wiſdom hath ſo ordered things, that there ſhould be need and reaſon of his acting continually; that there ſhould be frequent occaſion of variouſly diſplaying his glorious attributes; of exerciſing his power, of demonſtrating his goodneſs. Indeed

Gen. 2. 2.

Ἔστιν δ' οὖν καταπεπαυκέναι τὸ τὴν τάξιν τῶν γενομένων εἰς πάντα χρόνον ἀπαραβάτως φυλάττεσθαι τετάχεται, καὶ τῆς παλαιᾶς ἀταξίας ἕκαστον τῶν κτισμάτων καταπεπαυκέναι. Clem. Alex. *St.* 6. (*pag.* 4923.)

Pſal. 148. 6.

Pſ. 119. 89, &c.

Jer. 5. 22.

Jer 33. 25.
31. 36.

Ἀγαθὸς γὰρ ὢν εἰ παύσεταί ποτε ἀγαθοεργῶν, καὶ τοῦ θεὸς εἶναι παύσεται. Clem. Alex. *ibid.*

as

Pſal. 119. 91.
Pſal. 148. 8.
Iſa. 40. 26.
Pſal. 104. 9. 19.

Joh. 9. 3.
Exod. 7. 5.
Deut. 4. 35.
Dan. 4. 25.

as to Beings merely natural and unintelligent there were no need of his doing more; for they are all thoroughly *his* obedient *ſervants*, and exactly fulfil his word; never ſtragling from the ſtation in which he placed them; never tranſgreſſing the rule that he preſcribed them: but he hath alſo made other Beings, by nature uncapable of ſuch uniformity and ſettlement; very free, and therefore very mutable; to the well governing of whom therefore a continual intention and activity is requiſite. For the uſe and benefit of which Beings as a great part of nature was deſigned and made by God, ſo it was not unmeet, that for their ſake he ſhould ſometime alter the courſe of nature, and croſs or check the ſtream of things. The fuller and clearer illuſtration of his glory, the ſhewing that all things do not paſs on in a fatal track; the confirming that he made Nature, becauſe he can command and control it; the demonſtration of his eſpecial care over and love toward men, in ſuſpending or thwarting his own eſtabliſhed laws and decrees (as it were) for their ſake; the exciting men the more to mind God, and impreſſing on them a reſpect toward him; the begetting faith in him, and hope in his providence, are fair accounts, for which God ſometimes ſhould perform (even in a manner notorious and remarkable to us) actions extraordinary. And that God doth ſo, we learn in the words I read from the mouth of truth it ſelf; whoſe affirmation (for perſuading the incredulous) I intend to ſecond with particular inſtances, atteſted to by reaſonable proof; ſutable to the nature of the matter; and this with deſign to infer from ſuch operations (as effects aſſignable to no other cauſe) the exiſtence of God; having endeavoured formerly to deduce the ſame from the common ordinary works, appearing in both worlds, natural and humane. And as we before diſtinguiſhed the ordinary works or actions, ſo here we ſhall diſtinguiſh the extraordinary ones, into two ſorts; into thoſe which are above or againſt the courſe (or power) of nature; and thoſe, which ſurmount or croſs the ſtream of humane affairs; ſuch, as being evidenced and granted to have been really performed, either all men will believe, or the wiſeſt men will readily confeſs the being of ſuch a Cauſe as we aſſert.

I. Let us firſt conſider the firſt kind: And of theſe we may generally affirm, that no man can deny many ſuch to have been performed, without giving the lye to the moſt authentick records of hiſtory that are or have been extant; without extremely diſparaging the credit of mankind, without impeaching all Nations and all Ages not only of extreme weakneſs (in credulous aſſent unto, regarding and relying upon ſuch appearances; which not only the vulgar ſort, but even Princes and Stateſmen, learned men and Philoſophers every-where have done) but of notorious baſeneſs and diſhoneſty, in deviſing and reporting them; without indeed derogating utterly from all teſtimony that can be rendred to any matter of fact, and rendring it wholly inſignificant; for that if we may disbelieve theſe reports, there is no reaſon we ſhould believe any thing that is told us.

Noſtrum quidem, inquit (Socrates) *humanum eſt conſilium, ſed de rebus & obſcuris & incertis ad Apollinem cenſeo referendum, ad quem etiam* Athenienſes *publicè de majoribus rebus ſemper retulerunt*, &c. Cic. *de divin. p.* 206.

To this kind we may refer the preſignification and prediction of future events, eſpecially thoſe which are contingent, and depend upon man's free choice; to the doing of which nothing is more evident in it ſelf, nor more acknowledged by all, than than a power or wiſdom ſupernatural is required; concerning which we have the (not-deſpicable) conſent of all times, continued down from the remoteſt antiquity, that frequently they have been made: *There is*, ſaith *Cicero*,

Cicero, an ancient opinion, drawn even from the heroical times (that is from the utmoſt bounds of time ſpoken of) *that there is among men a certain divination, which the* Greeks *call prophecy* (or inſpiration) *that is a preſenſion, and knowledge of future things.* And of this kind even prophane ſtory doth afford many inſtances; there indeed having ſcarce happened any conſiderable revolution in ſtate, or action in war, whereof we do not find mentioned in hiſtory ſome preſignification or prediction; whereof though many were indeed dark and ambiguous, or captious and fallacious, yet ſome were very clear and expreſs (according as God was in his wiſdom pleaſed to uſe the miniſtery of thoſe Spirits, which immediately conveyed them, in directing men for their good, or miſguiding them for their deſerved puniſhment) ſuch as were, for inſtance, that concerning *Cyrus* his conquering the *Lydians*; that concerning the battel at *Salamis*, that concerning the battel of *Leuctres*; and divers others which occur in ſtories compoſed by wiſe men of the wiſeſt Nations; even * the life of one man, (good *Socrates*) deſcribed by excellent perſons his moſt intimate acquaintance (*Xenophon* and *Plato*) affords divers; and *Cicero* acquaints us, that *Chryſippus* did collect (and 'tis great pity his collection hath periſhed) an innumerable ſtore of them, all confirmed by good authority and teſtimony. I cannot ſtand to relate many of them particularly, or diſcuſs the validity of relations concerning ſuch inſtances; I ſhall only ſay, that diſcourſe in *Tully*, concerning the oracle at *Delphos*, which may be extended to the reſt of that ſort, doth not ſeem contemptible: *I defend* (ſaith he) *this one thing; that never would that oracle have been ſo renowned, nor ſo ſtuff'd with the gifts of all Nations and Kings, if every age had not experienced the truth of thoſe oracles*; for 'tis hard, that a mere impoſture ſhould, to the expence and damage of ſo many perſons, ſo long continue in credit. I will adjoin but one obſervation to this purpoſe, that even among thoſe *Pagans*, who regarded theſe things, it was known and acknowledged, that ſuch portending, or predicting future things, although immediately conveyed by inferiour powers, did originally proceed from the one Supreme God; ſo the wiſe Poet implies, when he makes the prophetick *Fury* ſay, that ſhe received her perdiction from *Apollo*, and *Apollo* from the *Almighty Father.*

Vetus opinio eſt jam uſque ab heroicis ducta temporibus, eáque & populi Romani, *& omnium hominum firmata conſenſu, verſari quandam inter homines divinationem; quàm* Græci *μαντικὴν appellant, id eſt præſenſionem & ſcientiam rerum futurarum. De Div.*

Gentem quidem nullam video neque tam humanam atque doctam, neque tam immanem, támque barbaram, quæ non ſignificari futura, & à quibuſdam intelligi, prædicique poſſe cenſeat. Idem.

'Αλλ' ὅταν ἡμίονος, &c. Herod. 1.
Ὦ θείη Σαλαμὶς, &c. Herod. 7.
Λεῦκτρα δέ μοι σκιόεντα μέλει, &c. Pauſan. 9. *pag.* 563.

Collegit innumerabilia oracula Chryſippus, *nec ullum ſine locuplete auctore, atque teſte. De Div.* 172.

* *Vid.* Cic *de Divin pag* 206. *de Nat. Deor.* 2. *pag.* 54.

pag. 172. *Defendo unum hoc, nunquam illud oraculum* Delphis *tam celebre, & tam clarum fuiſſet, neque tantis donis refertum omnium populorum atque regum, niſi omnis ætas oraculorum illorum veritatem eſſet experta,* &c.

Accipite ergò animis, atque hæc mea figite dicta,
Quæ Phœbo *Pater omnipotens, mihi* Phœbus Apollo
Prædixit, vobis Furiarum ego maxima pando;

Æneid. 3.

where *Servius* notes, that *even* Apollo (he who among their Deities was in chief eſteem for rendring oracles) *is ſaid to derive his knowledge from* Jove, *or the* Sovereign God.

Notandum Apollinem *quæ dicit à* Jove *cognoſcere.*

It ſeemed not amiſs to touch thoſe inſtances of this kind, which profane Story yields, but the Holy Scriptures afford moſt evident and eminent ones; ſome of them extant in Books written and in uſe long before the events foretold: as that of *Abraham*'s concerning his poſterity ſojourning, and being afflicted in *Egypt* four hundred years; of the Pro-

phet

Gen. 15. 13.
1 King. 13. 2.
Iſa. 44. & 45.
Jer. 25. 12.
29. 10.
Dan. 9. 2.
Vid. Chryſ. *cont.* Jud. 2. *Tom.* 6 *p.* 328
Dan 8 21, &c.
† Luc. 19. 43.
Matt. 24. 2.

phet concerning *Joſias* (ſome hundred years before his birth) that ſuch a Prince ſhould be, and what he ſhould doe; of *Iſaias* concerning *Cyrus by name*, his conqueſts, his reſtoring the *Jews* from exile, his re-edifying *Jeruſalem*; of *Jeremiah* concerning the captivity, and its duration for ſeventy years; of *Daniel* concerning the grand revolutions of Empire in the world (wherein the atchievements of *Alexander*, and his Succeſſours are ſo plainly deſcribed, that *Porphyrius* could not but acknowledge the conſonancy of them to the events) of our *Saviour* concerning the ſiege and deſtruction of † *Jeruſalem*; the truth of which reports, although we ſhould allow thoſe Writings which contain them, an authority no greater than humane, there were no reaſon to queſtion; ſince moſt of thoſe Writings were extant a good time before the events ſpecified. Now if but one of theſe innumerable inſtances were true, if ever one event hath been preſignified or predicted (and 'twere a hard caſe, that among ſo many not one ſhould prove ſo) it ſufficiently evinces what we intend.

* Joh. 3. 2.

Nè Deum quidem poſſe omnia. Nâmque nec ſibi poteſt conſciſcere mortem, nec mortales æternitate donare, aut revocare defunctos. Nat. Hiſt. 2. 7.

Φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἥντινα πολλοὶ Λαοὶ φημίζουσι.

But to our purpoſe eſpecially do appertain the works uſually ſtyled *miraculous*, which exceed or contravene the ordinary courſe or power of nature; * which therefore all men will readily confeſs performable only by an agent in power or knowledge exceeding their comprehenſion (ſuch as are, for example, the fire being with-held from burning, and the waters from flowing; the ſick being (without medicinal applications) cured of long chronical diſtempers; limbs being (in the like manner) reſtored to perſons maimed, and ſenſes to them who, from their birth (or otherwiſe for a long time) had been deprived of their uſe; reſtoring the dead to life (a thing which *Pliny* mentions as impoſſible in his conceit to God himſelf) and the like; of theſe, although all Nations have had ſo many performed among them, as ſufficed to breed every where a conſtant opinion, that a divine power did frequently interpoſe, ſo as to control and overbear the force of nature (which opinion could not in likelihood ſo generally and conſtantly prevail without any ground at all.) Yet the Holy Scriptures do moſt fully and clearly teſtify concerning them to have been in great number performed (for the confirmation of that divine truth and will of God, which they declare him pleaſed to reveal; for guiding men into, or ſetling them in right opinions or good practices; for diſabuſing and withdrawing them from ways of errour and vice; for the encouragement and relief of good, or the reſtraint, diſcouragement and chaſtiſement of evil men; which in reaſon are the moſt proper cauſes, why by ſuch a Being, as we ſuppoſe (ſo wiſe, ſo good) ſuch works ſhould be effected the teſtimonies concerning which there can be no good reaſon aſſigned of refuſing, but very great to admit them, as we hope at another time ſatisfactorily to declare. Indeed God's patefaction of himſelf, his mind, his will (in many kinds and manners particularly to the Fathers of old, and afterward generally to all the world by his Son; on purpoſe ſent from heaven to publiſh and accompliſh his deſigns of mercy and favour to all mankind) accompanied with ſo many prodigious works of power, and ſo many glorious circumſtances of providence conſpicuous to all the world, and withal ſo accommodated as to beget firſt of all this aſſurance in us, that a divine power doth exiſt and preſide over all affairs both natural and humane, is an argument which in all honeſt and well diſpoſed minds (not poſſeſſed with falſe prejudices, nor depraved by vicious inclinations) cannot but obtain effect, the fuller urging and confirming of which I ſhall refer to another ſeaſon, when it will ſerve a more general purpoſe, even the confirming not only this part, but even the whole of our Religion in groſs: I ſhall only now briefly ſay concerning them, that conſidering the works themſelves, they were in number ſo many and various, in kind ſo great and high; as to the manner of performance ſo naked and open; (being done in the face, and expoſed to the ſenſes of all men) that there could be no reaſon to ſuſpect any jugling or humane artifice uſed about them; conſidering the witneſſes that aſſerted them, they were perſons who by their writings, by their behaviour, by the effect of their endeavours approved themſelves very intelligent; in their intentions very honeſt and free from any ſiniſter deſign, in their converſations very innocent and vertuous, in their atteſtation very conſiſtent and conſtant; ſo that there could be deſired no witneſſes of any fact better qualified, or more credible than they; conſidering the deſign of thoſe works, there could be none more noble and excellent, more worthy of God, more beneficial to man; it being chiefly the confirmation of a doctrine, incomparably the moſt reaſonable and moſt uſeful that ever appeared among men; productive of the beſt fruits, apt (being entertained heartily) to make men highly good and truly happy; to promote the honour of God and the intereſts of goodneſs; to ſecure as much as can be both the publick and private welfare of mankind. Conſidering which things, we can have no good reaſon to diſtruſt the performance of ſuch works, by authentick records, by conſtant tradition atteſted to us.

I may adjoin to the former ſorts of extraordinary actions, ſome other ſorts, the conſideration of which (although not ſo directly and immediately) may ſerve our main deſign; thoſe (which the general opinion of mankind hath approved, and manifold teſtimony hath declared frequently to happen) which concern *apparitions* from another world (as it were) of Beings unuſual; concerning ſpirits haunting perſons and places; (theſe diſcerned by all ſenſes, and by divers kinds of effects) of which the old world (the ancient Poets and Hiſtorians) did ſpeak ſo much, and of which all Ages have afforded ſeveral atteſtations very direct and plain, and having all advantages imaginable to beget credence. Concerning viſions made unto perſons of eſpecial eminency and influence (to Prieſts and Prophets) concerning preſignifications of future events by dreams; concerning the power of enchantments, implying the co-operation of inviſible powers; concerning all ſorts of entercourſe and confederacy (formal or virtual) with bad ſpirits; all which things he that ſhall affirm to be mere fiction and deluſion, muſt thereby with exceeding immodeſty and rudeneſs charge the world with extreme both vanity and malignity; many (if not all) worthy Hiſtorians of much inconſiderateneſs or fraud; moſt Lawgivers of great ſillineſs and raſhneſs, moſt Judicatories of high ſtupidity or cruelty, a vaſt number of witneſſes of the greateſt malice or madneſs; all which have concurred to aſſert theſe matters of fact.

'Tis true, no queſtion, but there have been many vain pretences, many falſe reports, many unjuſt accuſations, and ſome undue deciſions concerning theſe matters; that the vulgar ſort is apt enough to be abuſed about them; that even intelligent and conſiderate men may at a diſtance in regard to ſome of them be impoſed upon; But, as there would be no falſe gems obtruded, if there were no true ones found in nature; as no counterfeit coin would appear, were there no true one current; ſo neither can we well ſuppoſe that a confidence in ſome to feign, or a readineſs in moſt to believe ſtories of this kind could ariſe, or ſhould ſubſiſt without ſome real ground, or without ſuch things having in groſs ſomewhat of truth and reality. However that the wiſer, and more refined ſort of men; higheſt in parts and improvements both from ſtudy and experience (indeed the flower of every Commonwealth; Stateſmen, Lawgivers, Judges and Prieſts) upon ſo many occaſions of great importance, after moſt deliberate ſcanning ſuch pretences and reports, ſhould ſo often ſuffer themſelves to be deluded, to the extreme injury of particular perſons concerned, to the common abuſing of mankind, to the hazard of their own reputation in point of wiſdom and honeſty, ſeems no-wiſe reaſonable to conceive. In likelihood rather the whole kind of all theſe things, were it altogether vain and groundleſs would upon ſo frequent and ſo mature diſcuſſions have appeared to be ſo, and would conſequently long ſince have been diſowned, exploded, and thruſt out of the world. For, as upon this occaſion 'tis ſaid in *Tully*, *Time wipeth out groundleſs conceits, but confirms that which is founded in nature, and real.*

Opinionum commenta dies delet, naturæ judicia confirmat. De Nat. D. 2. pag. 54.

Now if the truth and reality of theſe things (all, or any of them) inferring the exiſtence of powers inviſible; at leaſt inferiour ones, though much ſuperiour to us in all ſort of ability, be admitted, it will at leaſt (as removing the chief obſtacles of incredulity) confer much to the belief of that ſupreme Divinity, which our diſcourſe ſtrives to maintain.

I muſt acknowledge that both theſe arguments drawn from teſtimonies concerning matters of fact (and indeed all other arguments) were invalid and inſignificant, could any demonſtration or any argument weighty enough be brought to ſhew the impoſſibility of ſuch a thing to exiſt, as we infer to exiſt from them. But, as it is a very eaſie thing (ſo whoever is vers'd in ſpeculation and reaſoning about things cannot but find) to prove many things poſſible to be, which do not actually exiſt; ſo it is hard to prove the impoſſiblity of a things being; Yea there is plainly no other mean of doing this, than the manifeſting an evident repugnance between being it ſelf, and ſome property aſſigned to that thing; or between ſeveral properties attributed thereto; as if we ſhould ſuppoſe a ſquare circle, or a round ſquare to exiſt. But, in our caſe no man can ſhew ſuch a repugnance; between being and wiſdom, power or goodneſs there is no inconſiſtence ſurely; nor can any man evince one to be between being and co-exiſting with matter, or penetrating body; between being and inſenſibility; between being and any other property which we aſcribe to God; nor is there any claſhing between thoſe properties themſelves; it is therefore impoſſible to ſhew that God cannot exiſt; and therefore it is unreaſonable to disbelieve the teſtimonies (ſo many, ſo pregnant) that declare him to exiſt.

'Tis not enough to ſay peremptorily, 'tis nonſenſe; or that you cannot underſtand how it ſhould be; ſuch proceedings are intolerably both inſolent and vain.

Ἀμύητοι γὰρ εἰσιν οἱ οὐδὲν ἄλλο οἰόμενοι εἶναι, ἢ οὗ ἂν δύνωνται ἀπρὶξ ταῖν χεροῖν λαβέσθαι. Plat. *Theat.*

Men indeed, who affix themſelves to things which their ſenſe offers, may be indiſpoſed to abſtract their minds from ſuch things, may be unapt to frame conceptions about any other ſort of things; but to think there can be no other things than ſuch as we ſee and feel, that nothing, endued with other properties than ſuch as theſe objected to our ſenſe have, can exiſt, implies a great dulneſs of apprehenſion, a greater ſhortneſs of reaſon and judgment; 'tis much like the ſimplicity of a ruſtick, who becauſe he never was above three miles from home, cannot imagine the world to reach ten miles farther; and will look upon all that is told him concerning things more diſtant, to be falſe and forged to abuſe him.

——affigit humi divinæ particulam auræ.

I add, that theſe mens incredulity is hence more inexcuſable, becauſe the poſſibility of ſuch a being its exiſtence, the compatibility and concurrence of ſuch properties in one thing, is (as we otherwhere have largely ſhewed) by a very plain inſtance declared, even by that Being within every man, which in a degree partakes of all thoſe properties.

I ſhall leave this head of diſcourſe, with this one remark; that they are much miſtaken, who place a kind of wiſdom in being very incredulous, and unwilling to aſſent to any teſtimony, how full and clear ſoever: For this indeed is not wiſdom, but the worſt kind of folly. 'Tis folly, becauſe it cauſes ignorance and miſtake, with all the conſequents of theſe; and 'tis very bad, as being accompanied with diſingenuity, obſtinacy, rudeneſs, uncharitableneſs, and the like bad diſpoſitions; from which credulity it ſelf, the other extreme ſort of folly is exempt. Compare we, I ſay, theſe two ſorts of fools, the credulous fool, who yields his aſſent haſtily upon any ſlight ground; and the ſuſpicious fool, who never will be ſtirr'd by any the ſtrongeſt reaſon or cleareſt teſtimony; we ſhall find the latter in moſt reſpects the worſt of the two; that his folly ariſes from worſe cauſes, hath worſe adjuncts, produceth worſe effects. Credulity may ſpring from an airy complexion, or from a modeſt opinion of ones ſelf; ſuſpiciouſneſs hath its birth from an earthy temper of body, or from ſelf-conceit in the mind; that carries with it being civil and affable, and apt to correct an errour; with this a man is intractable, unwilling to hear, ſtiff and incorrigible in his ignorance, or miſtake; that begets ſpeed and alacrity in action: this renders a man heavy and dumpiſh, ſlow and tedious in his reſolutions and in his proceedings; both include want of judgment; but this pretending to more thereof, becomes thereby more dangerous. Forward raſhneſs, which is the ſame with that, may ſometimes, like an acute diſeaſe, undoe a man ſooner; but ſtupid dotage, little differing from this, is (like a chronical diſtemper) commonly more miſchievous and always more hard to cure. In fine, were men in their other affairs, or in ordinary converſe ſo diffident to plain teſtimony, as ſome do ſeem to be in theſe matters concerning Religion, they would ſoon feel great inconveniences to proceed thence; their buſineſs would ſtick, their converſation would be diſtaſtful; they would be much more offenſive, and no leſs ridiculous than the moſt credulous fool in the World. While men therefore ſo perverſly diſtruſtful affect to ſeem wiſe, they affect really to be fools; and practiſe according to the worſt ſort of folly.

Thus have I, although very curſorily, conſidered the firſt kind of works extraordinary that appear in the world; I proceed briefly to touch the other ſort, obſervable in the tranſaction of humane affairs; for even in theſe there do happen things in a ſort miraculous, or prodigious; according to reaſonable eſtimation ſurpaſſing the common efficacy of humane cauſes; by which God in a language more expreſs (as it were) and in a lowder tone declares his preſence and providence here; ſo that they muſt be very deaf and ſtupid, who do not from them learn leſſons of piety and reverence toward God; who do not in them hear heaven thundring forth that proclamation to us all: *Diſcite juſtitiam moniti.* For inſtance,

1. We may obſerve, when any where things are come to ſuch a paſs, that iniquity and outrage do extremely prevail, ſo that the moſt of mens lives become intolerably grievous, that in ſuch caſes often the ſtate of things, how ſeemingly ſtable and robuſt ſoever, in a manner ſudden and ſtrange, by means to appearance ſmall and weak, to be overturned, and

reduced to a more tolerable form; no ſtruglings of might, no fetches of policy, no circumſpection or induſtry of man availing to uphold it, an inviſible hand checking all ſuch force, and croſſing all ſuch devices. *A ſtone cut out of the mountains without hands* (that is, a ſlender inſtrument coming forth out of ſome remote and ſecret place, without any conſiderable influence of humane endeavour) *breaking in pieces the iron, and the braſs, the clay, the ſilver and the gold*; there being raiſed up inſtantly a *Moſes*, or a *Maccabæus*; an *Ehud*, or a *Gideon*; a *Dion*, or a *Timoleon* by a ſingle ſtroak, or a ſudden impreſſion to deliver oppreſſed Nations from ſlavery.

Dan. 2. 45.

2. How many examples do experience and hiſtory afford us of juſtice and vengeance, in ways for their kind and for their circumſtances very remarkable, executed in the face of the world upon perſons (ſuch as *Corah* and his fellows, *Sennacherib*, *Herod*, *Brennus*) notoriouſly wicked and miſchievous, who have out-braved heaven by their impiety, or horribly abuſed mankind by their injuſtice?

3. Yea we may take notice, that even few of thoſe men, whoſe actions have been illuſtrious for greatneſs void of goodneſs; who have climed to height of power and ſtate, by the ruines and ſlaughters of mankind, that, I ſay, few of ſuch perſons have departed off the ſtage in peace or honour. That *Alexander* was ſnapt in the flower of his age and glory; that *Cæſar* was no ſooner arrived to the top of his fortune, than to the bottom of his life; neither having time allowed them to enjoy (ſcarce to taſte) thoſe fruits which they ſo eagerly ſought and toiled for; both perhaps (one without any peradventure) being ſpeeded away by violent and treacherous hands. Not to mention *Pompey* or *Hannibal*, or other ſuch like men of exorbitant ambition, whoſe fortunes were ſo ſtrangely changed, and whoſe ends were ſo diſmal.

Dan. 4. 17.

4. We may however obſerve, that few great Tyrants and Oppreſſours, few perſons inſolently profane or ſacrilegious, have eſcaped the viſible ſtroke of divine vengeance; a ſtroke inflicted in ways not only violent, but ſhameful; and that uſually by means moſt unexpected, by the hands of their own Guards, their own Servants, their own Favourites, the very inſtruments of their miſchief, and theſe ſtirred up by ſlight cauſes, by ſome little diſgrace or diſguſt received by them from their Maſter. What a long black *Legend* of *Caligula's*, *Nero's*, *Domitian's*, *Commodus's*, *Heliogabalus's*, *Maximinus's* * may any man's obſervation even out of profane hiſtories eaſily compoſe, of whom the divine juſtice in ſuch ways hath rid the world?

Alexand. Pheræus, *ab uxore occiſus. Vid.* Plut. *in* Pelopida, *ad fin.*

* *Of ſuch as* Sejanus, Ruffinus, Eutropius, &c. Stilico, &c.

Pſal. 83. 17, 18.

5. I might alſo mention the judgments of God upon Perſons, and Families raiſed to wealth and ſplendour of eſtate by oppreſſion, fraud, ſacrilege, rapine, or ſuch bad means; whoſe eſtates without any viſible ordinary means do moulder and decay; a ſecret moth devouring them; a thing which falls under common obſervation.

6. The ſame providence hath more clearly diſcovered it ſelf in the ſtrange detections of murthers, and other enormous miſchiefs committed in darkneſs, and revealed by a light unaccountably darted from heaven. Of which kind not only Books, but common experience doth furniſh with ſtories and inſtances very remarkable both for number and weight.

7. The like ſtrange diſcoveries of Plots contrived ſecretly againſt the publick peace, and againſt the lives of Princes frequently offer

themſelves in ſtory, and the like experience ſuggeſts concerning private men; *a bird of the air carrying the voice* of the wicked traitour to the ears of him who is deſigned againſt; *the ſtones of the wall crying out* treaſon and murther. Yea generally, according to the *Pſalmiſts* obſervation, when men have *encouraged themſelves in an evil matter, and have communed about laying ſnares privily,---- ſaying who ſhall ſee them,-- God doth ſhoot at them with an arrow, ſuddenly they are wounded.* So that all men have reaſon (as he adds they will do) *to fear, and to declare the work of God*; if they *wiſely conſider his doing:* and himſelf had reaſon to pronounce in another place: *The Lord is known by the judgment that he executeth; the wicked is ſnared in the work of his own hands.*

Eccl. 10. 20.
Heb. 2. 10.
Pſal. 64. 5, 7.
Pſal. 9. 16.

8. I might adjoin the remarkable providences which alſo occur, concerning the recompences and encouragements of vertue; in the protecting good men from imminent dangers, delivering them from grievous ſtraits, ſupplying them in extreme needs, proſpering them in their undertakings, raiſing them (as *Joſeph, David, Daniel,* &c.) by wonderful means to wealth and dignity; for their own encouragement, or for publick benefit; concerning which occurrences the *Pſalmiſt* had reaſon to ſay, *whoſo is wiſe will obſerve theſe things; and they ſhall underſtand the loving kindneſs of the Lord.*

Pſal. 37. 25. *I have been young and now am old, yet have I not ſeen the righteous forſaken.----*

Pſal. 107. 43.

Theſe conſiderations (with divers others of the ſame kind) grounded on providence, I muſt confeſs have not ſingly taken the greateſt force and evidence to infer our purpoſe, nor can they with the ſame aſſurance and peremptorineſs be urged to every adverſary or disbeliever, as ſome other arguments may; thoſe (which we have formerly inſiſted on) drawn from nature. For in nature, all cauſes there being themſelves deſtitute of immediate reaſon or choice, and ſubject to no chance or contingency (properly ſo called) we may indeed confidently aſcribe all effects, in which any reaſon or counſel doth appear (whether ordinary or extraordinary) to divine efficacy; there being no other cauſe, to which we can reaſonably impute them; but in humane affairs, ſeeing man is an underſtanding and free agent, and few effects happen without ſome act of his intervening, there can hardly occur any paſſage (how rare and ſtrange ſoever) which our incredulous Adverſaries (with ſome kind of colour or plauſible ſhift) will not be ready to attribute unto ſome reach of man's wit, or to ſome *capricio* of his humour, or to ſome unaccountable caſualty, incident to matters of this kind (as we ſee the *Philiſtines* were apt to impute the plague of *Emerods* to chance; the *Iſraelites* did preſently charge that terrible judgment on *Corah* and his complices upon *Moſes* and *Aaron.*) And commonly divine and humane influences upon theſe effects (even as in nature the influences of heaven, and of inferiour particular cauſes) are ſo complicated and interwoven together, that it is not ſo eaſie to diſtinguiſh the one from the other, either in whole or in part, to ſeparate the bounds of providence ordinary and extraordinary, to diſcern what God performs by uſual inſtruments, what by his immediate hand. As alſo the actions of the wiſeſt men are often grounded upon reaſons remote from, and impenetrable by vulgar conceit; ſo are the reaſons of God's proceedings with men various and often myſterious; above the reach of our capacity with diſtinction to apprehend them (as who for inſtance can oftentimes readily diſtinguiſh between God's merciful patience toward bad men; and his gracious recom-

Vid. Claud. *in* Ruffin. *lib.* 1. *init. eleganter hac de re diſſerentem.*

Sen. *de Provid init.*

1 Sam 6 9.
Numb. 16. 41

recompencing the good; between God's juſt vengeance on the one ſort, and his fatherly correction of the other; between his reclaiming one from vice either (as particular circumſtances require) by adverſe or proſperous events, and his trying or exerciſing the others vertue by the like proceedings? who can diſtinguiſh between what is performed or permitted upon general, or upon particular accounts; in reſpect to the publick, or in regard to private men; in relation to preſent times, or to poſterity; upon abſolute and immediate accounts, or in order to ſome farther, more remote deſigns? who I ſay can pretend skill enough to define what, or how much is beſt to be done in theſe caſes; when it is fit to allow men to proceed in the uſe of their freedom, when to interrupt them? who, but he that exactly knows the limits of juſt and fit, the qualities and tempers of men, the ſtate and circumſtances of every thing?

I add, that God's governance of things hath no complete iſſue here,
that this is not the only, nor the chief place of diſpenſing rewards and
puniſhments, that things are but doing here and not done; in a pro-
greſs and tendency toward ſomewhat beyond, not in a ſtate of final
reſolution or perfection; wherefore as we cannot fully judge of an ar-
tificial work by its firſt draughts, nor of a Poem by ſome ſcenes, but
muſt ſtay till all is finiſhed and acted through, ſo we cannot ſo clearly
diſcern the entire wiſdom and juſtice of divine diſpenſations here; not
till that day, when (as Saint *Paul* tells us) God's δικαιοκρισία *(his righ-*
Rom. 2. 5. *teous judgment) ſhall be made apparent.* Whence diſcourſe grounded
Pſal. 10. 5. upon preſent events may not prove ſo convincing or ſatisfactory, ex-
cept unto the children of wiſdom, who by a ſharper ſenſe can diſco-
ver even the ſmaller lines and more occult tracts of God's hand; who
with an eſpecial attention and ſagacity do (as the Prophet expreſſeth
Pſal. 28. 5. it) *regard the works of the Lord, and conſider the operations of his hands.*
Iſa. 5. 12. However the frequent occurrences in humane affairs of paſſages (ſuch
as we mentioned) ſo rare and remarkable, if they do not (ſingly and
ſolitarily taken) thoroughly ſerve to demonſtrate the *Hypotheſis* of di-
vine Providence, yet at leaſt they do much favour and ſtrengthen it,
being very congruous thereto. Suppoſing ſuch a Providence, 'tis moſt
probable (I may ſay neceſſary) that ſuch events would happen; whence
there can be no abſurdity in aſcribing them thereto, but much of rea-
ſon in doing it. They are *digni vindice nodi*, difficulties not otherwiſe
eaſily reſolved, and therefore God may be moſt fitly introduced, as
the moſt probable cauſe of them; if ſtrict diſcourſe cannot compel us,
Pſal. 107. 43. yet ingenuity will incline us and wiſdom will oblige us to doe ſo: *They*
Pſal. 64. 5, 7. *that are wiſe will conſider theſe things, and they ſhall underſtand the lo-*
ving kindneſs (I add, and alſo both the wiſdom and power) *of the*
Pſal. 92. 6. *Lord. A brutiſh man knoweth not, neither doth a fool underſtand this*
(ſaith the *Pſalmiſt*, concerning the proceedings of providence.)

But however general providence doth work in convincing ſome, particular providence will at leaſt produce that effect in many: For I dare appeal to moſt men (to thoſe eſpecially, who have ever had any fear of God, or ſenſe of goodneſs in them) if ſometime or other, in their lives, they have not in their preſſing needs and ſtraits (eſpecially upon their addreſſes to God for help) found help and comfort conveyed unto them by an inſenſible hand; if they have not ſometimes in a manner unaccountable eſcaped imminent dangers; if they have not in the performance of their duty and devotion toward God experienced a comfort more than ordinary; if they cannot to ſome events of their life aptly apply thoſe obſervations of the *Pſalmiſt*. *This poor man cried, and the Lord heard him, and delivered him out of his troubles: The angel of the Lord encampeth round about them that fear him, and delivereth them: O taſte and ſee that the Lord is good: O taſte and ſee*; he appeals to experience; he ſuppoſes the divine goodneſs may be ſeen, and felt; that ſurely will be a moſt efficacious argument of God's exiſtence and providence. And ſo it is indeed to all good men (for whoſe comfort and confirmation it is chiefly mentioned) though it is not likely to have much influence upon them, who have alienated themſelves from God, and driven him *out of their thoughts*; except they ſhould (beyond what can be expected from them) be ſo civil and candid, as to believe the teſtimony of others, who aſſert this great truth unto them from their own inward conſcience and experience.

Pſal. 34. 6, 7, 8. 145. 18, 19.

(1 Joh. 5. 10.)

Pſal. 10. 4.

But let thus much ſerve, at preſent, for the ſhewing that *God doth* (as our Lord tells us) *hitherto work*; and conſequently that (as we thence meant to infer) that God doth exiſt.

The Father,

SERMON X.

I believe in GOD THE FATHER.

EPHES. IV. 6.

One God and Father of all.

I Have formerly diſcourſed concerning the nature of that Belief which we here profeſs: I did alſo endeavour by ſeveral Arguments to evince the truth and credibility of the firſt Article of our Creed (which is indeed the foundation of all the reſt, and of all Religion) *That there is one God*. I proceed to the following parts.

THE FATHER. The Appellation of God not improperly taken (as when it is attributed to creatures, upon ſome reſemblance in nature or office which they bear to the ſupreme God) but relating to him who only, truly and properly is ſtyled God, is ſometimes put abſolutely, ſometime hath a relative appoſition going along with it. Being abſolutely or ſingly put it ſometimes refers by way of eminency particularly to the Firſt Perſon in the bleſſed and glorious Trinity; as when Chriſt is called the *Son of God*; when God is put in diſtinction from the other Perſons (when for inſtance it is ſaid, *That they may know thee the only true God and whom thou haſt ſent Jeſus Chriſt. Bleſſed be God and the Father of our Lord Jeſus Chriſt. The Word was with God. To ſerve the living and true God and to wait for his Son from heaven:* and in that form of Bleſſing, *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all)* but commonly it is to be underſtood for God eſſentially conſidered (according to the Divine Eſſence common to all Three Perſons) to whom in that reſpect all the Divine Attributes agree, and from whom all divine operations (*abſolutè & ad extra)* do jointly proceed. And to this ſenſe or notion we have hitherto ſuppoſed that the name of God might be here applied. For, that there is one God, having ſuch eſſential attributes is the firſt principle and foundation of all Religion, which we muſt therefore ſuppoſe if not directly expreſſed yet at leaſt ſufficiently implied in the *Creed.*

And ſuppoſing the word in part doth imply this ſenſe, the attribute or title of Father doth upon many accounts truly and properly belong to God; (God abſolute and eſſential) in relation to all things generally, and to ſome things particularly; eſpecially, which is the moſt fruitful conſideration, in reſpect to our ſelves.

Let us firſt conſider the accounts upon which, then the terms (or objects) in relation to which God is ſo called; then let us apply the conſideration to practice.

One God and Father of all.

Every attribute, every title, every relation of God doth ground an obligation, doth afford an inducement to good practice; but none other doth ground higher obligation, or yieldeth ſtronger inducement to all kinds of obedience, than doth this of *Father*, which here, and frequently otherwhere in Holy Scripture is aſcribed to God: unto which purpoſe, of exciting us to good practice (to all good practice generally, and particularly to ſome kinds thereof) I do now intend to apply the conſideration thereof; but *firſt* let us conſider in what reſpects, or upon what grounds this title is attributed to God; then let us reflect ſomewhat upon the term, in reſpect to which God is ſtyled *Father of all*, that is, in a larger ſenſe of all things, in a ſtricter ſenſe of all perſons, in the moſt reſtrained ſenſe of all us Chriſtians.

The title of *Father* is upon ſeveral accounts commonly given to things; one is cauſality; for the efficient cauſe, or authour of any thing is called its father; any work is ſaid to be the child, or off-ſpring
Job 38. 28. of him that maketh, or inventeth it: *Hath the rain a father* (or, who is father of the rain, as the LXX render it) *or who hath begotten the drops of the dew?* ſaith God in *Job:* another ground thereof is ſuſtenance,
Job 29. 16. 31. 18. or preſervation; ſo *Job* ſaith of himſelf, that *he was a father to the poor and fatherleſs*; becauſe he yielded them protection and relief: ſo *Roma patrem patriæ Ciceronem libera dixit. Rome* called *Cicero* father, becauſe he preſerved it from the attempts of wicked conſpirators againſt its liberty and ſafety: education alſo and inſtruction entitle to this name;

whence Saint *Paul* calleth *Timothy* and *Philemon*, the *Corinthians* and *Galatians*, whom he had inſtructed in the Chriſtian Faith, his *children:* laſtly governance; attended with beneficient affection and care, doth found this appellation; whence Princes are uſually ſtyled the *Fathers of their country*, being ſuppoſed to deſire, and to provide for the publick good; ſo we have the *Fathers of tribes*, that is the principal perſons of them, who did preſide over them: I do omit antiquity, and age, for which we know that perſons are vulgarly called Fathers.

1 Tim. 1. 2.
Philem. 10.
1 Cor. 4. 15.
Gal. 4. 19.
Joſh. 19. 51.
21. 1.

Upon all theſe accounts it is plain that the title of Univerſal Father may truly be aſcribed unto God; eſpecially in reſpect to our ſelves, who may be conſidered as equivalent to all other objects, as comprehending in us ſomewhat common to them all: God in ſome of thoſe reſpects is the Father of all things, or of us as Beings; God is more eſpecially the Father of intelligent Beings, and of us as ſuch: God is the Father of all men, of all good men, and peculiarly of Chriſtians; which reſpects all of them do, or ſhould concur in us: Let us ſurvey thoſe particulars ſomewhat diſtinctly, then apply them as obligations and inducements to good practice.

1. God is the Father of all things: or of us as creatures; as the efficient cauſe and creatour of them all: *He made the world*, (as S. *Paul* telleth the *Athenians*) *and all things therein*; *he commanded* (ſaith the *Pſalmiſt*) *and they were created*; *The world and the fulneſs thereof* (that is all wherewith it is repleniſhed, and which it contains) *he hath founded them*; *All theſe things* (ſaith God in the Prophet) *hath mine hand made:* and ποιητὴν, καὶ πατέρα τοῦδε τοῦ παντός, *the maker and father of this Univerſe*, even *Plato* ſtyleth God. God is alſo the Father of all things, becauſe he preſerveth and ſuſtaineth them by his power; *He* (ſaith the *Apoſtle* to the *Hebrews*) *beareth up all things by the word of his power*; *He* (ſaith the *Pſalmiſt*) *hath eſtabliſhed them for ever and ever*; *he made a decree which ſhall not paſs*, by virtue of which they ſubſiſt: alſo becauſe he by a continual care doth provide for them; *they all* (ſaith the *Pſalmiſt*) *wait upon him, that he may give them their meat in due ſeaſon*; *what he giveth them, they gather*; *he openeth his hand, they are filled with good:* He alſo governeth, and containeth them in good order; for, *his kingdom ruleth over all*; and, *whatſoever the Lord pleaſeth, that doeth he in heaven and earth:* all this he doeth with goodneſs and affection; for, *his tender mercies are over all his works:* whence even among *Pagans* the word *Pater* abſolutely put did ſignifie the *Supreme God*, they underſtanding thereby the Authour, Preſerver and Governour of all things; and *Pater omnipotens* is the *periphraſis*, whereby the wiſeſt *Poet* doth uſually expreſs God.

Act. 17. 24.
14. 15.
Pſal. 145. 15.
146. 6. 89.
11. 33. 6.
Iſa. 66. 1. 40.
26.
Plat. *in* Tim. pag. 1047.
Heb. 1. 3.
Pſal. 145. 15.
Pſal. 104. 27.
145. 15.
Iſa. 40. 26.
Pſal. 115. 3.
103. 19. 135.
6. 147. 15.
Pſal. 145. 9.
-----*ô Pater, & Rex* Jupiter--- Hor. Ser. 2. 1.
------*Pater ipſe colendi Haud facilem eſſe viam voluit.* Georg.
Ζεῦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων.

2. More eſpecially God is the Father of intellectual Beings; he is ſtyled * *the father of ſpirits*; particularly the Angels in way of excellency are called the ſons of God: † *There was a day when the ſons of God came to preſent themſelves before the Lord:* and, *When the morning ſtars ſang together, and all the ſons of God ſhouted for joy*; in which place of *Job* the LXX have ἄγγελοί μου, my Angels; (although perhaps there all God's creatures may be underſtood rejoycing and exulting, as it were, in their being, newly by the goodneſs of their maker conferr'd on them) again, *Who* (ſaith the *Pſalmiſt*) *in heaven can be compared unto the Lord? who among the ſons of the mighty can be likened unto the Lord?* the ſons of the mighty, it is in the *Hebrew*, *the ſons of God*, and ſo the LXX render it; and what precedeth, *who in heaven*, doth make it, as it ſeems, beſt interpretable of the Angels? Of ſuch Beings God is more eſpecially the

* Heb. 12. 9.
Numb. 16. 22.
Job 1. 6.
† Job 38. 7.
Pſal. 89. 6.
29. 1.

Father, becauſe he did produce them in a more excellent manner; for other things he made as it were by his hand, theſe he breathed out of his mouth; as it is ſaid of *Adam*, when God infuſed his ſoul into his Gen. 2. body; that *God breathed into his noſtrils the breath of life*; becauſe they more nearly reſemble God in their nature and properties (in ſpirituality, and independence upon matter; in life, and ſelf-moving; in immortality, and perpetuity of being; in underſtanding, and wiſdom; in will, and goodneſs, or in a capacity at leaſt of ſuch perfections) becauſe alſo he ruleth them in a nobler way; a way, not of blind and conſtrained obedience, but of wiſe and free choice, according to laws of juſtice, by obligations of ingenuity; becauſe he likewiſe beareth a more dear affection unto them, and a peculiar care over them: in reſpect to theſe Beings indeed the relation of Father is more proper, Pſal. 103. 20. becauſe they only can be ſenſible thereof, and capable to render the duties of piety, gratitude and willing obedience ſutable thereto; *Rational Beings* (ſaith an Ethnick *Philoſopher*) *are the ſons of God, becauſe they only are naturally fit to converſe with God, being conjoyned to him by participation of Reaſon:* And thus indeed even the Pagan *Theologers* commonly, from primitive general Tradition we may ſuppoſe, did conceive the Supreme God to be the Father of the gods, (intending not ſuch gods as were of man's deviſing, creatures deifi'd by the flattery or fondneſs of the vulgar, but of higher rank, anſwering to our *Angels*, whom they ſuppoſed as to approach in excellency of nature neareſt to God, ſo to have derived their being from him, and to attend conſtantly upon him, partaking of his glory, and obſerving his pleaſure) whence *Divum pater, Father of the Gods*, is a common *periphraſis*, or title of God among them; and particularly in the *Timæus* of *Plato* there is an Oration, which he repreſenteth God making unto thoſe creatures, preſently upon their creation, beginning thus; *O ye chief Gods, of whom I am the framer and father*---- concerning which gods that which he can ſay, he pretendeth to deduce from ancient original Tradition: But to come nearer to our more particular concernment.

Ὅτι κοινωνεῖν μόνον ταῦτα πέφυκε τῷ θεῷ τῆς συναναστροφῆς κατὰ τὸν λόγον ἐπιπεπλεγμένα. Arr. *Epict.* 1. 9.

θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς, πατήρ τε.------

3. God is the Father, in a more eſpecial manner, of mankind: Mal. 2. 10. *Have we not* (ſaith the Prophet) *one Father, hath not one God created us?* and Luc. 3. 38. *Adam* is called *the ſon of God*, the genealogy of all men terminating in Act. 17. 29. him; and, we are *all God's off-ſpring*, ſaith S. *Paul:* we are ſo, for that Job 10. 8. *his hands made and faſhioned our bodies*; and for that he *formed our ſpirit* Pſal. 139. 15, 16. *within us*, as the Prophet ſpeaketh. He made us *after his own image*, ſo as ſignally to repreſent and reſemble himſelf, in properties of nature, and Zech. 12. 1. Pſal. 33. 15. Gen. 1. 27. in eminence of condition; in this great Family of viſible creatures he hath aſſigned unto us the principal ſtation, ſo that other creatures there are but as ſervants waiting on us, we are as children, depending only on him; he hath ſhewed an eſpecial tenderneſs of affection and good will toward us, in providing for us all manner of needful ſuſtenance and Pſal. 71. 6. comfortable accommodation; continually watching over us for our good, and *holding us up* (as the *Pſalmiſt* ſpeaketh) *from our mothers womb*; beſtowing on us good education (inſtructing us by the light of nature, or dictates of natural reaſon and conſcience, by civil converſation, by the precepts of wiſe men, and examples of vertuous perſons, by providential encouragements to good, and determents from evil; together with the ſecret whiſpers, advices and motions of his grace) bearing with exceſſive patience our infirmities, miſcarriages and offences; uſing ſea-

ſonable and moderate chaſtiſements to reclaim us from bad courſes to thoſe, which our duty, and our advantage do require: In ſhort all God's dealings and demeanour toward mankind do argue in him a paternal regard thereto: whence even the blind *Heathens* diſcerned and acknowledged this general relation of God to men; and, *Gentis humanæ pater, atque cuſtos (O Father, and keeper of mankind)* was an invocation ſutable to their notion concerning him: from him they deduced our original; to him they aſcribed the formation of our bodies, ſo full of wonderful artifice; from him they affirm our ſouls to be extracted; from his goodneſs and care they ſuppoſed all the conveniencies of life which we enjoy to be deriv'd; they conceived him to bear a kind affection unto man, and to have a conſtant care over him; as by many expreſs teſtimonies might be ſhewed, and from their practices evidently may be inferred.

Hor. *Carm.* 1. 12.
Epict. 1. 3, 9.
Omnes ſi ad primam originem revocentur, à Diis ſunt. Sen. *Ep.* 44.
A natura divina hauſtos animos, & delibutos habemus. Cic. *de Div.* 1.
Charior eſt illis homo, quam ſibi.

4. Farther yet more eſpecially God is the Father of all good men; ſuch a relation being yet built upon higher grounds and reſpects; for as *good* they have another original from him; virtue ſpringeth in their hearts from a heavenly ſeed; that emendation and perfection of nature is produced by his grace, enlightning and quickning them: they are images of him, reſembling him in judgment and diſpoſition of mind, in will and purpoſe, in action and behaviour; the which reſemblances do argue them to be the ſons of God, and indeed do conſtitute them ſuch; for, *Love your enemies* (ſaith our Lord) *bleſs thoſe that curſe you, doe good to thoſe that hate you,— that you may be the ſons of your father in heaven*; and, *Love your enemies, and doe good; and lend expecting nothing thence, and your reward ſhall be great, and ye ſhall be the ſons of the moſt high*; imitation of God in goodneſs and beneficence doth we ſee found a filial relation unto God: To ſuch God anſwerably doth bear a paternal kindneſs and compaſſion; for, *Like as a father pitieth his children, ſo* (ſaith the *Pſalmiſt*) *the Lord pitieth them that fear him.* He in all reſpects dealeth with them as with his children; ὡς υἱοῖς προσφέρεται, as the *Apoſtle* to the *Hebrews* ſpeaketh: He teacheth, and guideth them with wholſome advice upon all occaſions; for, *What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe*; and, *The ſteps of a good man are ordered by the Lord*; He gently removeth and correcteth them; *Whom* (ſaith the Wiſe-man) *God loveth, he correcteth, even as a father the ſon, in whom he delighteth:* He maintaineth them with all needful ſuſtenance and accommodation without their care or trouble; for, *Take no care,* ſaith our *Saviour, ſaying, what ſhall we eat, or what ſhall we drink, or wherewithal ſhall we be cloathed,---- for your heavenly father knoweth that ye have need of all theſe things*; he ſo knoweth and conſidereth it, as to provide, that *there ſhall not be* (as the *Pſalmiſt* affirmeth) *any want unto them that fear him:* He protecteth them from all danger, ſupporteth them in all diſtreſs, and reſcueth them from all miſchief; for, *His eyes are upon the righteous —— to deliver his ſoul from death, and to keep him alive in famine; he keepeth all his bones ſo that none of them is broken—— though he fall, he ſhall not utterly be caſt down, for the Lord upholdeth him with his hand; Many are his afflictions, but the Lord delivereth him out of all:* Such paternal affections doth God bear, ſuch paternal acts doth he exerciſe toward good men; the which even *Pagan* Wiſe-men did apprehend; of whom one thus expreſſeth himſelf; *God* (ſaith he) *hath a fatherly mind toward good men, and ſtrongly loveth them -- between them and God there is a friendſhip, which vertue doth conciliate; a*

Bonus vir ſine Deo nemo eſt. Sen. *Epiſt.* 41.
1 Pet. 1. 23.
Matt. 5. 45.
Luc. 6. 36.
Pſal. 103. 13.
Heb. 12. 7.
Pſal. 25. 12.
37. 23.
Prov. 3. 12
Matt. 6. 31.
7. 11.
Pſal. 34. 9, 10. 37. 11.
Pſal. 33. 18. 19. 34. 19, 20. 37. 24.
Patrium habet Deus adverſus bonos viros animum, & illos fortiter amat, &c.
Sen. *de provid* 1, 2.

friendſhip do I ſay, yea a kindred, and ſimilitude; for that a good man is God's diſciple and imitatour, and his true off-ſpring, whom that magnificent father, no ſoftly exacter of vertue, doth after the manner of ſevere parents, educate hardly.

5. We may farther obſerve, that God in his proceedings with men, whereby he particularly deſigneth to contain them within bounds of duty, and thereby to lead them unto happineſs, delighteth to repreſent himſelf under this obliging and endearing relation; thus he did in regard to his ancient people upon all occaſions expreſs himſelf: *who*
Rom. 9. 4. *are Iſraelites, whoſe is the adoption,* ſaith S. *Paul,* reckoning this as the
Exod. 4. 22. firſt of thoſe privileges, which appertain to the *Jews:* It was the commiſſion to *Moſes: Thou ſhalt ſay unto Pharaoh; thus ſaith the Lord, Iſrael is my Son, even my firſt born; and I ſay unto thee; let my Son go, that he may ſerve me; Moſes* alſo foreſeeing how that people would miſbehave themſelves, doth thus in God's name expoſtulate with them:
Deut. 32. 6. *Do you thus requite the Lord, O fooliſh people, and unwiſe? is not he thy father, that bought thee? hath he not made thee, and eſtabliſhed thee? of the rock that begat thee, thou art unmindful, and haſt forgotten God, that*
2 Chr. 29. 10. *formed thee. David* alſo thus addreſſeth himſelf to God in their behalf; *Bleſſed be thou, Lord God of Iſrael, our Father, for ever, and ever; thine O Lord is the greatneſs, and the power, and the glory, and the victory, and the Majeſty:* and, *Doubtleſs,* (ſaith *Eſay*) *thou art our father, though*
Iſa. 63. 16. 44. 2, 24. 46. 3. *Abraham be ignorant of us, and Iſrael acknowledge us not; thou O Lord, art our father, our redeemer, thy name is from everlaſting:* and, *I am*
Jer. 31. 9, 20. (ſaith God in *Jeremy*) *a father to Iſrael, and Ephraim is my firſt-born; Is Ephraim my dear ſon, is he a pleaſant child?* he is; the LXX render it, in way of aſſertion, not of interrogation.

6. But in the Chriſtian diſpenſation God more ſignally repreſenteth himſelf in this quality and notion. God herein treateth us not ſo much, as our Lord and Maſter, with imperious rigour and awfulneſs, as our Father, with moſt gracious condeſcenſion, and allurements of kindneſs:
Heb. 2. 11. *Our Lord* (the only Son of God in a ſenſe infinitely moſt peculiar and
Joh. 20. 17. high) *was not* (ſaith the Apoſtle) *aſhamed to call us brethren; Go* (ſaid our Lord, for inſtance of that gracious condeſcenſion) *to my brethren, and ſay unto them, I aſcend unto my Father, and to your father; both my God, and your God:* And ſuch are the advantages peculiar to Chriſtians, grounding this relation toward them, that S. *Paul* comparing our ſtate
Gal. 4. 7. in regard to God with that of the *Jews,* doth thus infer: *So that thou,* (O Chriſtian) *art not now a ſervant, but a ſon:* So it is aſſerted, and accordingly (which is worth our while diſtinctly to obſerve) all the performances of God toward us, and in our behalf are of ſuch a nature, and are ſet out in ſuch terms as do ground and import this relation: for

1. The reception of a believer into the participation of the privileges
Gal. 4. 5. and advantages which Chriſtianity tendreth, is termed υἱοθεσία, the ma-
Ep. 1. 5. 2. 19. Rom. 8. 15. king him a Son; the adopting him into God's family, the conferring upon him the title and quality of God's child; together with the internal diſpoſition of mind, and the liberty of acceſs and intercourſe, which
Joh. 1. 12. do ſute that relation: *Whoſoever* (ſaith S. *John*) *did receive him, to them he gave the power* (or privilege) *to become the ſons of God, even to them,*
Gal. 3. 26. *who believed in his name:* and, *Ye are all* (ſaith S. *Paul*) *the ſons of God by faith in Chriſt Jeſus;* that is, by ſincerely embracing Chriſtianity. And,
1 Joh. 3. 1. (Eph. 3. 15.) *Behold* (ſaith S. *John* again) *what manner of love the father hath given us, that we ſhould be called the ſons of God.* And, *Ye have not received the ſpirit of ſervitude unto fear, but ye have received the ſpirit of adoption,*

by which we cry, Abba father; that is, by which in our prayers with humble affection we freely, confidently and readily according to our Saviour's inſtitution do ſay, *Our father.*

Rom. 8. 15.
Gal. 4. 6.

2. That renovation of our nature, and qualifying our minds as the Goſpel preſcribeth and requireth, is called regeneration, a new creation, a new birth, the begetting a new man within us: *If a man be not born from above he cannot ſee the kingdom of God*, that is he cannot be a good Chriſtian: *whoever is begot of God doth not ſin*; that is, good Chriſtians do not live in a courſe of diſobedience: *We are αὐτοῦ ποίημα, God's work*, or production, *being created in Chriſt Jeſus to good works: Ye have been taught--- to put on the new man, that is created according to the image of God in righteouſneſs, and true holineſs*; in ſuch terms is the effect of the Chriſtian diſpenſation upon our hearts and lives deſcribed; and that with the greateſt reaſon; for no act of God toward us can be more fatherly, than working in us by his grace the principles of Chriſtian life, and the practices ſpringing from it; nothing doth nearer advance us to a ſimilitude with God, and a *participation of the divine nature*; nothing doth conciliate from God a more tender affection to us, or worketh in us a more dutiful affection toward him, anſwerable to this relation, than doth a hearty compliance with the grace of the Goſpel.

Joh. 3. 3.
1 Joh. 3. 9.
Eph. 2. 10.
Eph. 4. 21, 24.
Col. 3. 10.
2 Pet. 1. 4.

3. The reſurrection of good Chriſtians after death to a better ſtate of life; their entring into immortal bliſs and glory, is worthily ſtyled παλιγγενεσία, a being generated and born again; whereby they receive from God another more excellent life and ſtate of being, more like and conformable to God: for, *we know* (ſaith S. *John*) *that if he ſhall appear* (or, that when he ſhall appear, as ſome Copies reade it) *we ſhall be like him*; and, *As* (ſaith S. *Paul*) *we have born the image of the earthly* (*Adam*,) *we ſhall alſo bear the image of the heavenly: We ſhall* (ſaith he) *be metamorphoſed*, or transfigured *into the ſame image:* and, *They* (ſaith our Saviour) *which ſhall be accounted worthy to obtain that world, and the reſurrection of the dead---- are the ſons of God, being the ſons of the reſurrection:* that ſtate of bliſs is therefore ſtyled a portion or inheritance, allotted to ſons, and conſequent upon ſuch a relation: *If ſons*, ſaith S. *Paul, then heirs; heirs of God, and co-heirs with Chriſt, receiving the reward, and promiſe of an eternal inheritance: Bleſſed be the God and Father of our Lord Jeſus Chriſt* (ſaith S. *Peter*) *who according to his abundant mercy hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away reſerved in heaven for us.*

1 Joh. 3. 2.
2 Cor. 15. 49.
2 Cor. 3. 18.
Phil. 3. 21.
Matt. 19. 28.
Luc. 20. 35.
Gal. 4. 7.
Rom. 8. 17.
Col. 3. 24.
Heb. 9. 15.
1 Pet. 1. 3, 4.

4. I might adjoin, that Chriſtian men do become the ſons of God by the intervention of our Saviour, aſſuming our nature, and conforming himſelf to the likeneſs of men; whereby he becomes *the firſt-born of many brethren: God* (ſaith S. *Paul*) *ſent forth his ſon, born of a woman, that we might receive the privilege of being made ſons:* and, *Children* (ſaith the *Apoſtle* to the *Hebrews*) *partake of fleſh and bloud*; whence (as he meaneth to infer) our Lord being the Son of God, we upon conjunction of nature with him, and as his brethren, become alſo ſuch; he farther intimateth, that upon this ſcore we do ſurpaſs Angels themſelves; for that *He took not on him the nature of angels, but took on him the ſeed of Abraham*; they were not, as we, dignified with a fraternal relation to the Son of God.

Phil. 2. 7.
Rom. 8. 3, 29.
Gal. 4. 4, 5.
Heb. 2. 11, 14, 16.

In ſo many ſeveral reſpects is God our Father; we are his children as being his creatures, made, preſerved and maintained by him; as we are intellectual creatures, being placed in degree and quality of nature ſo near him; as we by vertue and goodneſs (produced in us by his grace) do any wiſe approach him, reſemble him, and partake of his ſpecial favour; as we are Chriſtians, adopted into his heavenly family, renewed by his holy grace, and deſtinated to a participation of his eternal glory.

Now the conſideration of theſe grounds (each one of them, and all of them together) upon which this relation of God unto us is founded, hath manifold good uſes; It is apt to inform and admoniſh us concerning many neceſſary duties reſulting from it; and to enforce upon us the practice of them.

1. It in general may teach, and ſhould mind us what reverence, honour and obſervance is due from us unto God, in equity and juſtice, according to ingenuity and gratitude: *If* (ſaith God in the Prophet) *I be* Mal. 1. 6. *a father, where is my honour?* Our believing, and acknowledging this relation is vain, if we do not yield the reſpects, and perform the duties anſwerable thereto. And if indeed we are obliged to love, to reſpect, to obſerve thoſe, who have been the inſtruments of God in producing, in nouriſhing, in breeding us, how much more are we bound to yield the ſame to him, who principally did, who continually doth beſtow upon us our being together with all the ſupports, the conveniences, the comforts thereof; from whoſe free bounty we derive not only the benefits of this tranſitory life, but the ineſtimable privileges and bleſſings relating to the future incomparably better ſtate? If we neglect our duty ſo grounded, may not God juſtly expoſtulate with us, as he did of old with thoſe children of his: *Do ye thus requite the Lord, O fooliſh people, and* Deut. 32. 6, 18. *unwiſe: Is he not thy father, who bought thee?* (or rather, who got thee, ὅς ἐκτήσατό σε, ſaith the *Greek*; and both that and the *Hebrew* do agree in expreſſion of that thing with our common manner of ſpeech) *hath not he made thee, and eſtabliſhed thee?* it is, as is there intimated, a part of extreme folly no leſs than of injuſtice and ingratitude to diſ-regard and diſobey him, to whom by ſuch bands of duty and obligation we are allied: Indeed the excellency of God's nature doth juſtly require honour and reverence to him; his ſovereign power may alſo reaſonably extort obedience from us, but his paternal benevolence and beneficence are the moſt obliging grounds, the moſt kindly inducements to the practice of all piety toward him; we are fooliſhly unworthy in not being good on the other accounts, in not being ſo for theſe reaſons we are monſtrouſly baſe.

2. This conſideration may inſtruct and admoniſh us what we ſhould be, and how we ſhould behave our ſelves; for that if we be God's children, it becometh us, and we are obliged in our diſpoſition and demeanour to reſemble, to imitate him: it is natural, and proper for children to reſemble their parents in their complexion and countenance; to imitate them in their actions and carriage: *If ye* (argueth our Lord) Joh. 8 39, 41. *were Abraham's children, ye would doe the works of Abraham*; ye would imitate him in readily believing and obeying God: and, *Ye* (ſaith he again) *are of your father the Devil, becauſe ye perform the luſts of your father*; becauſe in his envious, treacherous, murtherous diſpoſition and practice ye reſemble him: So if we be God's children, we muſt, according to S. *Paul*'s exhortation, Eph. 5. 1. *imitate God, as dear children*; we muſt in all imitable perfections ſtrive to be like him; ſo doth the Scripture frequently (both in general, and as to particular caſes or matters) apply and inculcate this point; God is holy, and pure, ſo therefore ought 1 Pet. 1. 14. we to be; *As obedient children* (ſaith S. *Peter*) *not faſhioning your ſelves according to the former luſts in your ignorance, but as he which hath called*

you is holy, ſo be ye holy in all manner of converſation: and, *That* (ſaith S. *Paul*) *ye may be blameleſs, and harmleſs, the ſons of God without rebuke* (or irreprehenſible ſons of God) *in the midſt of a crooked and perverſe nation:* Phil. 2. 15. and, *Beloved, now are we ſons of God,* ſaith S. *John* ſubjoining----- 1 Joh. 3. 2, 3. *And every one that hath this hope* (a hope grounded upon, or ſpringing from ſuch a relation) *purifieth himſelf, as God is pure:* God is perfectly juſt, and righteous, thence we likewiſe ſhould labour to be ſuch; for, *Every one* (ſaith S. *John*) *that doeth righteouſneſs is righteous as he is righteous:* 1 Joh 3. 7. God is perfect in all goodneſs; ſo muſt we endeavour to be, as our Saviour enjoineth us: *Be ye* (ſaith he) *therefore perfect as your Father is perfect:* Matt. 5. 48. God is bountiful, gracious and merciful unto all, we thence ſhould learn to be ſo alſo; *I ſay unto you* (they are our Saviour's leſſons to us) *love your enemies, bleſs thoſe that curſe you, doe good to thoſe that hate you, and pray for thoſe who deſpitefully uſe you, and perſecute you; that ye may be the children of your father, which is in heaven;* Matt. 5. 44. *for he maketh his ſun to riſe on the evil, and on the good; and ſendeth rain on the juſt, and on the unjuſt:* and again; *Love your enemies, doe good, and lend hoping for nothing again; and your reward ſhall be great,* Luc. 6. 35. *and ye ſhall be the children of the higheſt; for he is kind to the unthankful, and to the evil; be ye therefore merciful, as your father alſo is merciful:* So are we admoniſhed by the holy Writers of our engagements to be good on this account: and reaſon indeed ſheweth this relation to be inconſiſtent with our being otherwiſe; for ſimilitude only can preſerve cognation; things very unlike become formally different in kind and nature thereby; diverſity of manners ſignifie a difference in bloud: if therefore we be cloſely affixed to material things, or pronely addicted to brutiſh pleaſures, how can we be the children of him, that is purely ſpiritual, altogether intellectual? if we be fierce, hard-hearted, unmerciful or uncharitable, how can we claim kindred with him, who is all love, and benignity, all munificence and mercy? there can be no affinity in relation, where there is ſuch a diſſimilitude in nature: God alſo cannot deal with us as children, cannot affect or like us, if we do not reſemble him; he can only love good men, and the moſt certain κριτήριον (the moſt perfect rule, the moſt evident mark) by which we can diſcern or diſtinguiſh what goodneſs is, is conformity to God's nature, diſcovered by his actions; for that cannot otherwiſe than be very good, wiſe and reaſonable, comely and commendable, convenient and beneficial to us, wherein we reſemble God; God's example cannot miſguide us, his law and his practice ever conſent, his will and nature cannot diſagree; nothing therefore can more pleaſe him than what is like him; as even *Plato* could obſerve: *What practice* (ſaith he) *is acceptable and ſutable to God? One; even that, which the Old ſaying implies, Like is ever a friend to like.* Nothing likewiſe is more certainly bad, or more diſpleaſing to God, than that which rendreth us in our complexion of mind, or in our behaviour unlike to God: we by being ſuch, or doing ſo, muſt neceſſarily fall from this high dignity, muſt *ipſo facto* forfeit this excellent privilege of being thus related to God; we thereby becomes exiles, and aliens from his name and family; we prove rebels and foes inſtead of ſons, and friends unto him.

Τὸ ὅμοιον ὁμοίῳ φύσει συγγενές ἐστι. Plat. Protag.

Τίς πράξις φίλη, καὶ ἀκόλουθος θεῷ; μία, καὶ ἕνα ἔχουσα ἀρχαῖον λόγον, ὅτι τῷ ὁμοίῳ τὸ ὅμοιον φίλον ἂν εἴη. Plato *de Leg.* 4.

3. This conſideration may raiſe us to a juſt regard, eſteem and valuation of our ſelves, may conſequently inſpire noble thoughts, and breed generous inclinations in us; may withdraw us from mean, baſe and unworthy deſigns or practices; may excite and encourage us to

handſome, brave, worthy reſolutions and undertakings, ſutable to the dignity of our nature, the nobleneſs of our deſcent, the eminency of ſo high a relation, of ſo near an alliance to God: Even natural light dictateth this uſe of the notion, and Heathen Philoſophers do apply it: Arr. *diſſ.* 1. 3. *If any one* (ſaith Epictetus) *could be affected with this opinion, that we are all originally deſcended from God, and that God is both the father of men and gods, he would not, I ſuppoſe, conceive any thing ignoble or mean concerning himſelf; If* Cæſar *ſhould adopt thee, none could endure thy ſuperciliouſneſs; and if thou knoweſt that thou art God's ſon, ſhall it not elevate thy mind?* So that great Philoſopher diſcourſeth: and S. *Auſtin* relateth Aug. *de Civ. D.* 3. 4. this diſcourſe of *Varro*, the moſt learned *Roman* of his time: *It is,* ſaid he, *uſeful for Cities, that valiant men, ſhould (although it be falſe) believe themſelves born of the gods, that their minds thence bearing a confidence of their divine extraction, may more boldly undertake great enterpriſes, purſue them more earneſtly, and hence accompliſh them more happily, from the ſecurity this conceit produceth:* Shall we then, who in ſo many reſpects are ſo highly born, and of ſo illuſtrious an extraction (we that are allied to God by our intelligent nature, that are by the heavenly ſeed of Chriſtian regeneration more deeply implanted into his ſtock) ſo far debaſe our ſelves, as to affect and purſue trivial, abject, diſhonourable things? are we not aſhamed of ſo vile a degeneracy? can we dare ſo to diſparage our high relations? God our heavenly father, Chriſt our elder brother; the holy Angels, and bleſſed Saints, our kindred in nature, our brethren in grace? ſhall we not be fraid for ſuch unworthineſs to be degraded, to be rejected, to be diſinherited by our holy Father; who is jealous of his honour, who cannot brook to have his bloud ſo ſtained and defiled, or that ſuch blots and diſgraces ſhould ſtick to his lineage; that his image impreſſed on us ſhould be ſo deformed and diſfigured; that ſuch diſorders and mis-behaviours ſhould be committed in his Family? if we do not behave our ſelves as children, he hath declared that he will diſavow and caſt us off from being ſo; Joh. 15. 2, 6. *Every plant* (our Saviour telleth us) *that beareth not good fruit, he loppeth it from his ſtock, and caſteth it away.*

4. This conſideration is an eſpecial motive to humility, apt to depreſs vain conceit and confidence in our ſelves: for, if we are God's children, ſo as to have received our beings, all our powers and abilities, all our goods and wealth, both internal and external, both natural and ſpiritual, from his free diſpoſal, ſo as to be continually preſerved and maintained by his providence, to depend for all our ſubſiſtence upon his care and bounty; what reaſon can we have to aſſume or aſcribe any thing to our ſelves? how vain is it to rely upon any ſtrength or wiſdom, any poſſeſſion or endowment we have, or ſeem to have? how extremely fond are we if we be raiſed in our conceit, or are ambitious of reputation upon the ſcore of any ſuch things? for, *Who* (as the *Apo-* 1 Cor. 4. 7. *ſtle* invincibly diſcourſeth) *made thee to differ? what haſt thou that thou didſt not receive? and if thou haſt received it, why doſt thou glory, as if thou hadſt not received it?* To him alone, who is the Authour and Donour of all good things, to the fountain of all power, all joy, all bleſ- Jam. 1. 17. Joh. 3. 27. 1 Chron. 29. 14, 15. ſings, to *the father of lights, from whom every good and perfect gift deſcendeth;* all praiſe and glory is due.

5. This conſideration ſheweth us the reaſon we have to ſubmit intirely to the providence of God, with contentedneſs and acquieſcence in Plat. *in Phæd.* every condition: for ſeeing we are *God's poſſeſſions* (θεοῦ κτήματα, as *Plato* calleth us) he having made us whatever we are, according to all

accounts and capacities, whether as men by his common providence, or as Chriſtians by his eſpecial grace; he ſurely hath the beſt right and title that can be upon us; he may juſtly diſpoſe of us, and uſe us as he thinks good; we may well thence be obliged, according to the Apoſtolical precept, *to glorifie God in our body, and in our ſpirit, which are God's*; 1 Cor. 6. 20. if we repine at, or complain of God's dealing with us; may he not juſtly return to us that anſwer in the Goſpel, *Is it not lawful for me to do what I will with mine own?* Matt. 20. 15. Shall we not ſuffer God to order his own family according to his diſcretion and pleaſure; to aſſign what ſtation, to allow what portion he pleaſeth to his own children, without our offence or diſpleaſure? ſhall we pretend to know better than he what is fit to be done; ſhall we claim a right to diſpenſe his goods, or deſire to be carvers for our ſelves; if it be unjuſt and unreaſonable to doe thus, then in all reaſon we ought to be content in every ſtate that he diſpoſeth us into, and to undergo patiently whatever he impoſeth on us; yea we have reaſon to be more than content with every thing incident, not only as juſtly proceeding from him, but as preſumable to be good and convenient for us? for is it not fit that we ſhould think that God will order things for the beſt good of his own children? can we conceive that he willingly will hurt, or will not rather help them; that he will deſign them any miſchief, yea that he will eaſily ſuffer it? *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may* (God telleth us) *forget, yet he will not forget us*; Iſa. 49. 15. ſooner indeed may the moſt tender parents become unnaturally regardleſs, ſpiteful and cruel toward their children, than the immutable God (who in his nature is unexpreſſibly benign and compaſſionate) ſhall neglect the good of his off-ſpring: good reaſon therefore have we to be ſatisfied with all that befalleth us.

6. Particularly this conſideration obligeth us to be penitent and chearful in the foreſt afflictions, as deeming them to come from a paternal hand, inflicted with great affection and compaſſion, deſigned for and tending to our good: *Thou ſhalt* (ſaith God to the *Iſraelites*) *conſider in thy heart, that as a man chaſteneth his ſon, ſo the Lord thy God chaſteneth thee*: Deut. 8. 5. and, *We* (ſaith the *Apoſtle*) *have had fathers of our fleſh, which corrected us, and we gave them reverence, ſhall we not much rather be in ſubjection to the father of ſpirits, and live? for they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs*: Heb. 12. 9, 10. the puniſhments inflicted on us by men may perhaps proceed from paſſion, but God aſſuredly never inflicts any thing grievous on us but out of pure good will: and what ſweeter conſolation can there be, than to know, that the moſt croſs and diſtaſtful accidents befalling us, do (according to the intention of him that bringeth them on us, and manageth them) conduce to our profit, and ſhall in the event, if we do patiently receive them, and by our untowardneſs do not hinder their effect, prove wholſome and advantageous to us.

7. This conſideration doth alſo ſhew the reaſon we have to obey thoſe precepts, which injoin us to rely upon God's providence; *to caſt all our burthen and care upon God*; *to be ſolicitous*, and anxious about nothing, which concerneth our ſuſtenance: Matt. 6. 25. Phil. 4. 6. 1 Pet. 5. 7. Pſal. 37. 5. 55. 23. for children commonly (eſpecially ſuch as have able and kind parents) do live altogether void of care concerning their maintenance, being aſſured that their parents will concern themſelves to provide whatever is neceſſary or convenient for them; and how much more have we reaſon to live free of ſolicitude in ſuch reſpects, who have a Father ſo infinitely ſufficient to ſupply all

our wants, and ſo tenderly affected toward us; ſo ever preſent with us, and always vigilant over us; who cannot but ſee and know our needs; and can moſt eaſily ſatisfie them, and is no leſs willing and ready, if we truſt in him, to doe it? *Do not* (ſaith our Lord) *take care, ſaying, what* Matt. 6. 31, 32. *ſhall we eat, or what ſhall we drink, or wherewithal ſhall we be cloathed— for your heavenly father knoweth, that ye have need of all theſe things*; the Epict. Arr. 1. 9. like reaſon did even natural light ſuggeſt to a Philoſopher: *If,* ſaith he, *kindred with* Cæſar, *or with any other great man in* Rome, *is ſufficient to make a man live ſecurely, without contempt, and without fear, will not the having God our maker, and father, and guardian free us from griefs and fears?* 'tis extreme infidelity concerning either the providence of God, or his power, or his goodneſs (that is, the practical disbelief of this point, or in our hearts diſavowing God to be our Father,) which cauſeth all that carking and diſtraction of mind, that fear of wants, that grief for loſſes and diſappointments which do commonly poſſeſs men, together with thoſe covetous deſires and unjuſt practices, with which the world aboundeth; he can hardly be guilty of them, who believeth and conſidereth, that God doth thus ſtand related and affected toward him.

8. This conſideration doth more generally in all regards ſerve to breed and cheriſh our faith, to raiſe our hope, to quicken our devotion: for whom ſhall we confide in, if not in ſuch a Father? from whom can we expect good, if not from him, who hath already given us ſo much, even all that we have? to whom can we have recourſe freely and chearfully, upon any occaſion, if not to him, who ſo kindly inviteth and calleth us to him, in ſo endearing terms, with ſo obliging an appellation? If we in any need, corporal or ſpiritual, requeſt ſuccour or ſupply from him, can we ſuſpect that ſuch a Father (ſo infinitely wiſe, ſo able, ſo Matt. 7. 9, 10, 11. Luc. 11. 13. good) will refuſe us, or can fail us? No; *What man is there of us, that if his ſon ask him bread, will give him a ſtone, or if he ask a fiſh will give him a ſerpent? If we then who are evil know how to give good gifts to our children, how much more ſhall your father in heaven give good things to them that ask him?* ſo doth our Saviour with moſt convincing force of reaſon move us to the duty of prayer, with faith and confidence of good ſucceſs: S. *Luke* hath it, *How much more ſhall your heavenly father give the holy ſpirit to them that ask him?* implying, that upon account of this relation we may in all our ſpiritual needs (if we do need light and direction in our doubts, or ſtrength againſt temptations, or comfort in our diſtreſſes) be aſſured of finding requiſite aſſiſtance and relief. We ſhould therefore upon all exigencies addreſs our ſelves to God, not with the fear of ſlaves, nor with the ſuſpicion of ſtrangers, but with diſpoſitions of heart ſutable to children, with a reverent love, and humble confidence, and chearful hope.

9. Laſtly, conſidering this point will direct and prompt us how to behave our ſelves towards all God's creatures, according to their reſpective natures and capacities: If God be the Father of all things, they are all thence in ſome ſort our brethren, and ſo may claim from us a fraternal affection and demeanour anſwerable thereto: ſhall we then ſcorn, abuſe, trample or tyrannize over any of them? doth it become us to doe ſo? will our common Father like it? or endure it: If we are all branches ſprouting from one ſtock, or ſtreams iſſuing from the ſame ſource of divine beneficence and fecundity; if we are members of one body, of one commonwealth, of one family, we are then ſurely obliged to an univerſal benevolence; to be kind and compaſſionate, to be helpful and beneficial unto all, ſo far as our capacity reacheth; we are to endeavour, as

we can, to preſerve the order, and promote the welfare of the world, and of all things in it: Even upon this ſcore the meaneſt of God's creatures is not to be deſpiſed, the vileſt worm is not to be miſuſed by us; ſince even it is the work of his hands, and the ſubject of his care, yea the object of his kindneſs, *Who* (as the *Pſalmiſt* telleth us) *is good unto all, and whoſe tender mercies are over all his works:* But eſpecially toward thoſe Beings, who according to a more peculiar and excellent ſenſe are entitled the ſons of our father, and to whom we are more nearly allied by our better part (that divine breath, which both they and we drew from God) toward all intellectual Beings, we do learn hence our reſpective duties: of love and reſpect toward thoſe our elder brethren, the *Angels* (thoſe of them, which have not degenerated from their nature, and apoſtatized from their duty) of charity and good will toward each other; which if we do not maintain, we may conſider that we thereby are firſt undutiful and unkind to God our common father, and then even to our ſelves: we do hate and harm both God's relations and our own (God's children, and our brethren) by hating or harming any man whatever; eſpecially any good man, any Chriſtian brother; who by other more peculiar bands is ſtraitly tied to us; who upon ſo many better and higher accounts ſtandeth related unto God, and to our ſelves: *Ariſtotle* ſaith, that all men, upon grounds of natural cognation and ſimilitude are naturally friends to one another; much more are all good men ſo by participation of a more excellent nature, and by a nobler reſemblance; whence 'tis S. *Paul*'s precept to Chriſtians, that they ſhould be τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, that they ſhould *bear a natural affection each to other in brotherly love*; Chriſtians are in a more peculiar and eminent manner ſtyled brethren; and that charity, which in reſpect to others is called *philanthropy* (or humanity) in regard to them is named *philadelphy* (or brotherly affection) hence to perform all fraternal offices toward every Chriſtian, to wiſh heartily and earneſtly to promote his good; to compaſſionate, and (as we are able) to relieve his evils, to bear his infirmities, and to comport with unkindneſſes from him, and the like duties are incumbent on us, as peculiar to our profeſſion.

P. 145, 9. 16.

Συγγενὲς πᾶν τὸ λογικόν. Ant. 3. 4. Συγγενὴς, οὐχὶ αἵματος, ἢ σπέρματος τοῦ αὐτοῦ, ἀλλὰ νοῦ, καὶ θείας ἀπομοίρας μέτοχος. Ant. 2. 1.

Si ab uno Deo inſpirati omnes, & animati ſumus, quid aliud quàm fratres ſumus, & quidem conjunctiores quòd animis, quàm qui corporibus: ergò pro belluis immanibus habendi ſunt, qui hominibus nocent. Lactant. l. 6.

Ἀνδράποδον, οὐκ ἀνέξῃ τοῦ ἀδελφοῦ σου, ὃς ἔχει Δία προγόνον, Epict. Arr. 1. 13.

Οἰκεῖον ἅπας ἄνθρωπος ἀνθρώπῳ καὶ φίλον. Ariſt. *Eth* 8. 1.

Rom. 12. 10.

Theſe are the principal uſes which the conſideration of this point ſuggeſteth. Now God Almighty, the great Father of all things, and eſpecially our gracious Father in *Chriſt Jeſus*, grant that by his holy grace we may perform all filial duty toward him (rendring unto him all love and reverence, all praiſe and thanks, all worſhip and obedience, together with all faith and hope in him) that we may behave our ſelves in all things as becometh this relation, that we may reſemble him in all goodneſs, that we may perſiſt here continually in his favour, and obtain hereafter the bleſſed inheritance from him; this he of infinite mercy vouchſafe unto us, through *Jeſus Chriſt* our Lord; to whom for ever be all glory and praiſe. *Amen.*

Even to God the Father, *the Creatour, Preſerver and Governour of all things, the Authour and Donour of all good; to God the* Son, *the Redeemer of all the world, and foundation of all ſpiritual bleſſings; to God the* Holy Ghoſt, *the fountain of all true goodneſs, joy and comfort, be for ever and ever all glory and praiſe.* Amen.

The Father Almighty.

SERMON XI.

REVEL. XI. 17.

O Lord God Almighty.

EVERY attribute of God is a proper and uſeful object of our conſideration; as being apt to mind us of our duty, and to excite us to the practice thereof; to beget in us thoſe diſpoſitions of mind (that love and reverence toward God, that faith and hope in him) which we ought to have; and to draw from us real performances of obedience to him; each of them doth ground obligations to piety, and yieldeth arguments to the practice thereof; to which purpoſes, that conſidering this divine attribute, *Almighty* (mentioned in our text) doth much avail, and that it therefore well deſerveth to be preſſed upon us, will appear more diſtinctly from the application we ſhall make thereof; at preſent we may perceive how conſiderable it is, by obſerving in groſs; 1. that it is frequently in holy Scripture ſingled forth, as moſt proper to God; as moſt fully expreſſive of his glorious excellency and Majeſty; particularly the moſt illuminate Miniſters of God's praiſe; the *Seraphins* in *Eſay*, the four Wights (or living creatures) in this Book; and the twenty four Elders in this place, do therefore uſe it. Eſ. 6. 3. Revel. 4. 8. 2. It is that attribute, which is alone moſt expreſly ſet down in our *Creed*, as eſpecially neceſſary to be believed and conſidered: We ſay therein; **I believe in God the Father Almighty.** 3. It is that with which we daily addreſs our devotions unto God; In our prayers we ſay, *Almighty, and moſt merciful Father*; in our praiſes we cry, *Holy, Holy, Holy, Lord God Almighty*, or (which is the ſame) *Lord God of Sabaoth.* It ſeems therefore fit and uſeful, that we ſhould well underſtand the proper and full meaning thereof, together with the obligations grounded thereon, and the inducements it affordeth to good practice; that ſo when we hear it uſed in Scripture, when we profeſs to believe it, when we apply it to God in our devotions, we may ſo reflect thereupon, as to be admoniſhed of our duty, and moved to the performance thereof. Firſt therefore I will endeavour ſomewhat to explain it; then ſhall make a practical application thereof.

The title, Epithet, or attribute *παντοκράτωρ*, which we (finding no other word more properly and fully to expreſs it) do render *Almighty*, or omnipotent, is frequently in a manner peculiar and characteriſtical aſcribed to God: The uſe thereof in the *New Teſtament* is, by citation or imitation, transferred from the *Greek* of the *Old*, where it ſerveth to expreſs thoſe two famous and uſual names of God, *Sabaoth* and *Shaddai*; eſpecially it anſwereth to the former; for the latter is only rendred thereby in ſome places of the Book of *Job:* but the former, *Sabaoth* (when interpreted, and not left in its own ſound) is conſtantly rendred παντοκράτωρ. I call *Sabaoth* a name of God: for that it is ſo, it is in ſeveral places expreſly affirmed; as in *Jeremy:* Jer. 30. 54. *Their redeemer is ſtrong, Jehovah Sabaoth is his name*; and in *Eſay:* Iſa. 48. 2. *For they call themſelves of the holy City, and ſtay thenſelves upon the God of Iſrael; the Lord of Hoſts is his name:* and in *Amos:* Amos. 4. 13. *He that formeth the mountains, and createth the wind, and declareth unto man, what is his thought*—— *Jehovah Elohei Sabaoth is his name* (from a ſort of *Jove,* called Ζεὺς Σαββάσιος, mentioned in ſome *Pagan* Writers was, Cicero, Ariſtoph. &c. Seld. *de Diis S. cap.* 3. as ſome *Criticks* ſuppoſe, deduced) Now as all the Names and appellations of God are ſignificant and denote ſome perfection, or ſome prerogative belonging to him (as *Jehovah* ſignifieth his ſelf-ſubſiſtence, independency, immutability and eternity; *Elohim* his omnipotence; *Shaddai* his all-ſufficiency; *Adonai* his ſupreme dominion and authority) ſo doth this name, or Title *Sabaoth* primitively ſeem to import God's univerſal conduct and managery of all creatures: for all things in the World, as being ranged in a goodly and convenient order (like an army marching in array, or marſhalled to battel) are called armies, or *Sabaoth.* Thus (after the hiſtory of the Creation it is ſaid) Gen. 2. 1. *The heavens and earth were finiſhed, and all the hoſt of them* (πᾶς κόσμος αὐτῶν, all the furniture, or all the *Battalion* of them) and, Pſal. 33. 6. *By the word of the Lord were the heavens made* (ſaith the *Pſalmiſt*) *and all the hoſt of them:* and, Pſal. 103. 21. *Bleſs the Lord all ye his hoſts, ye Miniſters of his, that doe his pleaſure*; that is, all creatures, which are ſubject to his command, and ſubſervient to his will; and, Iſa. 40. 26. *Lift up* (ſaith *Eſay*) *your eyes on high; and behold who hath created theſe things, that bringeth out their hoſt by number, he calleth them all by names, by the greatneſs of his might, for that he is ſtrong in power, not one faileth*; where God is repreſented to us as the General of an Army, drawing forth and ordering his creatures, as a General ſummoneth to a rendezvous, muſtereth and embattaileth his troops: hence this title of *Sabaoth,* which is rendred παντοκράτωρ, doth ſeem derived.

Ὄλβιοι ἀνέρες, οἷς Σαβαὼθ νόον ἐσθλὸν ἔδωκεν. *Verſ. Sibyll lib.* 1.

But we need not deal ſo ſtrictly, as to limit the ſenſe of this word, according to its original riſe, or its uſe in tranſlation; but ſince it hath been authenticated by its uſe in the holy fountains of truth, the New Teſtament, and is there uſed ſo, as to ſignifie or imply the ſum of divine perfections and pre-eminences; being (as it ſeems) ſelected eſpecially for that purpoſe, we may preſume to take it in its common latitude, for ὁ πάντων κρατῶν, or ὁ πάντων κράτος ἔχων, according to which extent, it may have various importances, ſomewhat different; it may accordingly denote, 1. right, or authority over all beings, *Omni-poteſtas*; and 2. a power, or ability to doe all things, *Omni-potentia.* 3. the actual exerciſe of ſuch authority, and ſuch power in ruling and diſpoſing all things; *Omni-potentatus.* 4. the poſſeſſion of all things; or the containing and holding all things in his hand; *Omnitenentia* ('tis S. *Auguſtine*'s word.) 5. The preſervation or upholding of all things in their being and ſtate: for the word κρατεῖν, according to its propriety and ordinary uſe, may infer, and ground all theſe ſignifications; and according to them all, God is truly παντοκράτωρ: let us ſurvey the particulars, and ſhew how God, eſpecially in holy Scripture, is repreſented in reſpect to them:

1. God is παντοκράτωρ, as having a juſt right and authority over all things; he naturally is the ſovereign Lord and Emperour of the world;

for whatever imaginable reaſon or ground there is of authority doth in reſpect to all things agree unto God. *Ariſtotle* in his *Politicks*, diſcourſeth thus: Government doth aim at, and tend to the mutual benefit of the governour and governed; he therefore, who is moſt able and beſt diſpoſed to provide for, and procure the common benefit, is according to natural reaſon and juſtice (ſecluding other conſiderations of laws and compacts, of former conſtitutions, of preſent poſſeſſion, and the like) to be the Governour; or he deſerves, and, is fit to be ſo, and (no other reaſon hindring) becometh ſuch (*That*, ſaith the *Philoſopher*, *which naturally is apt, or able to provide, doth naturally rule, and naturally lordeth*) whence the ſoul hath a right to govern the body; and men naturally do rule over beaſts; and were there any ſuch perſons, as did without any queſtion very eminently exceed others in wiſdom and goodneſs, to them according to natural congruity the government of others would appertain; the common advantage ſo requiring: and if ſuch excellency of nature be a foundation of authority, then God, who in wiſdom and goodneſs doth incomparably ſurpaſs all things, hath aſſuredly the right to govern all: So a *Pagan* Authour could diſcourſe; *There is* (ſaith *Cicero*) *nothing better than God; therefore it is neceſſary the World ſhould be ruled by him:* he is the *Only wiſe* (as S. *Paul* telleth us) and thence moſt able; he is *only good* (as our *Saviour* teacheth us) and thence moſt apt to manage all things for the general welfare and benefit of the world. If alſo eminency of power doth qualifie for dominion (as it ſurely doth; for that which cannot be withſtood muſt in reaſon be ſubmitted to; it is vain to queſtion that authority, which by force altogether irreſiſtible can aſſert and maintain it ſelf) God hath the only right, nothing in the world being able to conteſt his Title; for, *Who in the heaven can be compared unto the Lord, who among the ſons of the mighty can be likened unto the Lord? O Lord God of Hoſts, who is a ſtrong Lord like unto thee?* ſays the holy *Pſalmiſt* contemplating this divine attribute: all things are weak and feeble in compariſon; are altogether in his hand, and under his feet; are throughly at his diſcretion and diſpoſal: *The Lord* (ſaith the Prophet) *is the true God, and the Everlaſting King, at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation*; and, *How terrible* (ſaith the *Pſalmiſt*) *art thou in thy works? through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee—He ruleth by his power for ever, his eyes behold the nations, let not the rebellious exalt themſelves.*

1 Tim. 6. 6.

Τὸ δυνάμενον φύσει προορᾶν, ἄρχον φύσει, ϗ δεσπόζον φύσει.

Nihil eſt præſtantius Deo; ab eo igitur neceſſe eſt mundum regi. Cic. *de N. D.* 2.

Rom. 16. 17. Luk. 18. 19.

Pſal. 89. 6, 8.

Jer. 10. 10.

Pſal. 66. 3, 7.

If alſo to have made all things, and to preſerve them, doth create a right of governing (as it muſt needs do ſo; for what can we juſtly challenge a dominion over, if not over our own works, over that which we continually keep and nouriſh; over that which altogether depends upon us, and which ſubſiſts at our pleaſure?) then well may the *Apocalyptical* Elders thus acknowledge: *Worthy art thou O Lord, to receive glory, and honour, and power,* that is, to poſſeſs the royal Majeſty and ſovereign dominion over the world) *for thou haſt made all things, and for thy will they are, and were created.* Well might *every creature, that is in heaven, and in the earth, and under the earth, and thoſe things which are in the ſea, and all things in them cry out, there; To him that ſitteth upon the throne (and to the Lamb) be the bleſſing, and the honour, and the glory,* * *and the dominion for ever, and ever.*

Apoc. 4. 11.

Apoc. 5. 13.

* τὸ κράτος.

Well might King *Hezekiah* ſay, *O Lord of hoſts— thou art the God; thou alone of all the Kingdoms of the earth, thou haſt made heaven and earth*; and the *Levites* in Nehemiah; *Thou, even thou art the Lord alone; thou haſt made heaven, and earth; the heaven of heavens with all their hoſts; the earth, and all things that are therein; the ſea, and all that is therein; and thou preſerveſt them all, and all the hoſt of heaven worſhippeth thee:* Thus is God παντοκράτωρ; as he is upon all imaginable accounts, and according to all reaſonable grounds of right, the rightful Sovereign of all things: — as he is, —— *Divûmque hominûmque poteſtas*, as the wiſeſt *Poet* doth acknowledge and ſtyle him.

Iſa. 37. 16.
Neh. 9. 6.
Virg. Æn. 10.

2. He is alſo ſuch in regard to his infinite power, as that word may ſignifie Omnipotent. Natural light affordeth pregnant arguments of the greatneſs of his power, diſplayed in the conſtitution and conſervation of the World; his diſpoſing ſo ſtupendiouſly vaſt, ſo unconceivably various creatures into ſo comely and ſtable a poſture, whence *his eternal power and divinity are diſcerned* (as S. *Paul* telleth us) for he that could effect ſo much, his power muſt needs be far greater than we can imagine, or comprehend; to natural light, I ſay, it is incomprehenſibly great, and exceedeth all definite limits; but holy Scripture more clearly and fully declareth the extent of his power; aſſerting, that it is not only in reſpect to our weak conceit, and narrow capacity, but in it ſelf truly infinite, reaching the utmoſt poſſibility of things: It teacheth us, that whatever is not contrary to his nature, or to his eſſential perfections (to his goodneſs, fidelity, holineſs, wiſdom) which it doth not miſ-become him to doe; or which is not repugnant to the nature of things to be done (that is, which doth not imply a contradiction, and thereby is impoſſible, and becomes no object of power) for ſuch things *he cannot doe, becauſe he is Omnipotent*, as S. *Auſtin* acutely ſays; he is able with perfect eaſe and facility to atchieve it: There is among things good and poſſible nothing ſo difficult, but he can perform it, nothing ſo ſtrong and ſtubborn but he can ſubdue it: *Is any thing too hard for the Lord?* ſaid God to *Abraham*, when *Sarah* doubted, or wondred concerning the promiſe, that ſhe in ſo extreme an age ſhould become fruitful. *Behold* (ſaid the Prophet *Jeremy* in his prayer) *thou haſt made the heaven, and the earth by thy great, and thy ſtretched out arm, and there is nothing too hard for thee*; οὐκ ἀδυνατήσει θεῷ πᾶν ῥῆμα· *nothing* (that can be ſaid, or conceived, or performed) *ſhall be impoſſible to God*, if he pleaſeth to deſign, or undertake it, ſaid the Angel to the bleſſed Virgin, when he delivered ſo ſtrange a meſſage to her concerning an event ſo wonderful and ſuper-natural, as our Saviour's conception of her: that a rich man ſhould be induced entirely to comply with God's will, and willingly to part with all, our Saviour affirmed exceedingly difficult (hardly any thing could be ſuppoſed more difficult, harder it was, than *for a Camel to paſs through the eye of a Needle*) but to ſatisfie his Diſciples ſcruple thence ariſing, he ſubjoyns: *With men* (or according to the common ſenſe of men) *this is impoſſible, but to God all things are poſſible. In thine hand* (ſaid King *Jehoſhaphat*) *there is power, and might, ſo that none is able to withſtand thee*; and King *Nebuchadnezzar* having felt an experiment of his power and being returned to a right underſtanding, confeſſeth thus: *He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can ſtay his hand, or ſay unto him, What doeſt thou? The Lord of hoſts* (ſaith the Prophet) *hath purpoſed, and who ſhall diſannul it? his hand is ſtretched out, and who ſhall*

Rom. 1. 20.
Deus propterea quædam non poteſt, quia omnipotens eſt. Aug. *de Civ. D.* 5. 10.
Gen. 18. 14.
Jer. 32. 17, 27.
Luke 1. 37.
Matt. 19. 26.
2 Chr. 20. 6.
Dan 4. 35.
Iſa. 14. 27.

turn it back? To ſtop the Sun in his carreer, to make the Sea ſtand upon
an heap, to draw ſtreams of water from a rock, to reſtrain fire from
burning, to reſtore the blind and lame, to raiſe the dead, to ſuſpend,
thwart, invert the courſe of nature, with all ſuch things, which we
ſo wonder at, and term miracles, are comparatively but ſlender, and,
as it were, perfunctory inſtances of his power; for with the greateſt
eaſe, by the leaſt exertion of his power; by a thought, a look, a touch,
Pſal. 18. 18. a word, the greateſt things are performed: *He looketh on the earth, and*
Job 9. 5. 26. 11. *it trembleth; he toucheth the hills, and they ſmoke. He overturneth the*
mountains in his anger, and ſhaketh the earth out of her place: The pillars
of heaven tremble, and are aſtoniſhed at his reproof: theſe ſeem great
and ſtrange effects of power; yet in reſpect to what he can doe, and
hath done, they are ſmall; for he at firſt made the whole world with
a word; ſo the hiſtory of the Creation expreſſeth it, and ſo the *Pſalmiſt*
Pſal. 33. 6, 9. telleth us: *By the word of the Lord were the heavens made, and*
all the hoſt of them by the breath of his mouth; — and by a word he doth
Heb. 1. 3. preſerve it, *upholding* (as the Apoſtle to the *Hebrews* ſpeaketh) *all*
things by the word of his power, or by his powerful word; and by a
word he can deſtroy and annihilate all things; yea more eaſily, in a
manner, he can doe it, even by his mere ſilence, or by withdrawing
Pſal. 104. 28. that ſalutary breath, by virtue of which all things ſubſiſt: *Thou hideſt*
Job 34. 14, 20. *thy face* (ſaith the *Pſalmiſt*) *they are troubled; thou withholdeſt thy*
breath, they dye and return to their duſt. For we may conſider, that in
this reſpect alſo God is all-powerful, as being the ſource from which all
power is derived, by which all power is ſuſtained, upon which all
power doth depend: He not only can do all things incluſively, but excluſively,
or ſo that nothing can be done without him: that of our Saviour,
Joh. 15. 5. *Without me ye can doe nothing*, is not only true in Spiritual,
Act. 17. 24, 28. but in all other matters: *He* (as S. *Paul* preached at *Athens*) *giveth life*
(or being, with all vital faculties) *and breath* (that is, all natural powers)
and all things unto all: In him (or rather, by him) *we live and*
move, and have our being; that is, whatever we are, whatever we have,
whatever we can doe, doth proceed from him, doth depend upon him:
Thus is God παντοκράτωρ, as All-powerful.

3. God is alſo ſo, by reaſon that he doth actually exerciſe all dominion,
and doth exert his power continually, according to his good
pleaſure; he not only hath a juſt title to govern all things, and a perfect
Pſal. 103. 19. ability to ſway in all matters, but he conſtantly uſed them: *The*
Lord hath prepared his throne in heaven, and his Kingdom ruleth over all.
Pſal. 47. 7, 8. *God is the King of all the Earth; God reigneth over the heathen* (or the
Pſal. 103. 4. nations) *God ſitteth upon the throne of his holineſs: The Lord is high*
above all nations, and his glory above the heavens: Who is like unto the
Lord our God, who humbleth himſelf to behold the things, that are in heaven,
and earth? It is indeed, as the *holy Man* ſaith, a great condeſcenſion
in God, that he will vouchſafe to have the inſpection and adminiſtration
of things ſo much inferiour to him, yet for the common good
1 Chron. 29. 11, 12. of his creatures he is pleaſed to doe it: *Thine* (ſaith King *David*) *O*
Lord, is the Kingdom, and thou art exalted as head above all; both riches
and honour come of thee, and thou reigneſt over all; in thine hand is power
and might, &c. He is indeed the only Governour, abſolutely, originally
1 Tim. 6. 15. and independently ſo; ὁ μόνος δυνάστης, *the only Potentate*, as
S. *Paul* calleth him; All authority and power are imparted by him,
and ſubordinate to him; from his diſpoſal and direction all Potentates
do receive them; in his name and behalf, by virtue of his commiſſion

miſſion and command, as his deligates and Miniſters, for his honour, intereſt and ſervice they adminiſter any juſt dominion, or power: It was *Nebuchadnezzar*'s doom to be driven from men, until he did underſtand and embrace this truth, ſo neceſſary for all Governours to know and conſider, that, *The moſt High ruleth in the Kingdom of men, and giveth it to whomſoever he will*; that, *His Kingdom is an everlaſting Kingdom, and all dominions ſhall ſerve and obey him. Promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South, but God is the Judge, he putteth down one, and ſetteth up another. There is no power but from God; the powers that are, are appointed by God. The judgment is God's* (as *Moſes* ſaid in his charge to the Judges of *Iſrael*,) being exerciſed by his order, and in his behalf: Thus is God παντοκράτωρ, *as the only abſolute* Sovereign Lord, the authour and fountain of all juſt authority, *the Lord of Lords, and King of Kings*, as the Scripture often doth ſtyle him.

Dan. 4. 25. 2. 21. 7. 27.
Pſal. 75. 6, 7.
Rom. 13. 1.
Joh. 19. 11.
Apoc. 19. 16.
Deut. 10. 17.
Pſal. 136. 3.

4. God is alſo παντοκράτωρ, as the true proprietary and juſt poſſeſſour of all things. *Bleſſed be Abraham* (ſaid King *Melchiſedeck*) *of the moſt high God, Poſſeſſour of heaven and earth*; and, *Behold* (ſaid *Moſes* to his people) *the heaven, and the heaven of heavens is the Lord's, thy God; the earth alſo with all that is therein*; and, *The earth* (ſaith the *Pſalmiſt*) *is the Lord's, and the fulneſs thereof; the world, and they that dwell therein, for he hath founded it upon the Seas, and prepared it upon the flouds*; and, *The heavens*, ſaith he again, *are thine, the earth alſo is thine; as for the world, and the fulneſs thereof* (that is, all which the world contains, all with which it is furniſhed and repleniſhed) *thou haſt founded them*; and, *The Sea is his, and he made it, and his hands formed the dry land:* all things they ſay are the goods and poſſeſſions of God; proving it from hence, that he made them, and thereby acquired a propriety in them; for there is no more evident and perfect ground of propriety than this: the products of our invention and care, the fruits of our endeavour and induſtry, even we do think that reaſonably we may call our own, and juſtly claim the enjoyment of: how much more he, that by an original, uncommunicated, independent wiſdom and power, hath contrived and produced all things? from thence ſurely do reſult ſuch a title to them all, that the entire and abſolute diſpoſal of them doth appertain to him; ſo that he may apply them, as the potter doth the veſſels which he maketh (it is the Scripture compariſon) to what uſe he thinketh good; that he may freely place and beſtow them where he pleaſeth; that he may take them away, or transfer them, when he ſeeth fit: they can never be ſo alienated from him, that the enjoyment of them doth not wholly depend on him, and that at pleaſure (his wiſdom and goodneſs permitting, his truth and word being ſolved) he may not reſume them to himſelf.

Gen. 14. 19.
Deut. 10. 14.
Pſal. 24. 1. 50. 12. 89. 11. 95. 5.
Iſa. 45. 9. 64. 8. 10. 15.
Jer. 18. 6.
Rom. 9. 21.

5. God is alſo παντοκράτωρ, as containing and comprehending all things by his immenſe preſence and infinite capacity: it is a name which the *Jewiſh* Doctors commonly apply to God, *hamakom*, the place, becauſe all things do ſubſiſt in him; he being (as S. *Hierome* ſpeaks) *infuſed through all things, and circumfuſed about all things; ſo as to penetrate them within and to contain them without*; ſo as to be *within all things not included, and without all things not excluded:* and, *We do not* (ſaith *Minutius Felix*) *only live in the eye, but in the boſome of God.* The whole world, how vaſt ſoever it ſeemeth to

המקום

In omnibus infuſus, & circumfuſus, ut cuncta penetret interior, & contineat exterior. Hier. *ad* Marcell. 5.

Intra omnia nec incluſus, extra omnia nec excluſus.

Non ſolum in oculis Dei, ſed in ſinu vivimus. Minut. F.

Solus eſt omnia; opus ſuum & extrà, & intrà tenet. Sen *Præf. Nat.* Q.

Iſa. 40. 15. 48. 13. 40. 12.

our narrow conceit, is but as a drop, or as an atome of duſt in his hand: *Behold* (ſaith the *Prophet* elegantly and truly) *the nations are as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold he taketh up the Iſles as a very little thing; all nations are before him as nothing, and they are counted to him leſs than nothing, and vanity:* and, *I fill heaven and earth,* ſaith God in *Jeremy*: and King *Solomon* in his prayer*ſaith more; *Behold the heaven of heavens cannot contain thee:* and, *Whither* (ſaith the *Pſalmiſt*) *ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence; if I aſcend up into heaven thou art there, if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall hold me.*

Jer. 23. 24. 1 King. 8. 27. Pſ. 139. 7. &c.

Coloſ. 1. 17. Heb. 1. 3.

Ὅταν τῆς παντοκράτωρ φωνῆς ἀκούωμεν, τοῦτο νοοῦμεν, τὰ πάντα τὸν θεὸν ἐν τῷ εἶναι συνέχειν. Greg. Nyſſ.

Neh. 9. 6.

6. Laſtly, God is παντοκράτωρ in regard that he ſuſtains and preſerves all things. *When* (ſaith Saint *Gregory Nyſſen*) *we hear the word* παντοκράτωρ, *we underſtand this, that God containeth all things in being: Thou,* (ſay the *Levites* in *Nehemiah,*) *even thou art God alone, thou haſt made heaven and earth, the heaven of heavens with all their hoſts, the earth and all things that are therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee.*

In all theſe reſpects and ſenſes doth the title παντοκράτωρ (which we for want of a word more adequate and expreſſive, do render *Almighty*) belong to God: The *Greek* word in the latitude of its ſignification, according to its *etymology,* comprehendeth all theſe ſenſes, and the deſign in its uſe, as we before touched, warranteth the taking it in the largeſt acception; but however it certainly reſpecteth the former ſenſes, denoting the abſolute Univerſal Sovereignty, and the immenſe irreſiſtible power of God: the belief and conſideration of which particulars is of Great importance, and may have a very uſeful influence upon our practice: for,

I. If God be the Juſt Sovereign of all things, having a right to govern the World, and actually exerciſing it; then

Τραχὺς μόναρχος, καὶ οὐκ ὑπεύθυνος κρατεῖ. Æſch.

1. We ſee our condition and ſtate here in this world. We live not in an anarchy, or in perfect liberty; we are not our own Maſters, or have a right to guide our actions according to our own will, or after our own fancy; but are under government; a government moſt abſolute and arbitrary; the laws whereof we may not diſpute, the proceedings whereof we cannot reſiſt. Whence

2. We underſtand our duty, that as ſubjects and vaſſals, we are obliged to render all awful reverence, worſhip and obedience to God; humbly to adore the Majeſty, readily to perform the commands, and patiently to ſubmit to the will of our great Sovereign: to conform all our actions to that heavenly law, under which we are born and live in the world. *We do not* (even *Plutarch* could tell us) *come hither into life to make laws, but to obey thoſe which are appointed by God, who ordereth all things; to obſerve the decrees of deſtiny and providence.*

Οὐ γὰρ νομοθετήσαντες πάρεσμεν εἰς τὸν βίον, ἀλλὰ πεισόμενοι τοῖς διατεταγμένοις ὑπὸ τῶν τὰ ὅλα πρυτανευόντων θεῶν, καὶ τοῖς τῆς εἱμαρμένης, καὶ προνοίας θεσμοῖς. Plut. *Conſol. ad* Apol.

3. Hence we may diſcern the heinouſneſs of every ſin, or tranſgreſſion of God's law; it receiving great aggravation hence. It hence appeareth not only a matter of ſimple folly, or private inconvenience, (contrary to our reaſon) but of publick miſchief and general ill conſequence; being committed againſt the crown and dignity of God Almighty; againſt the peace and order of the world; which ſubſiſt by the obſervation of his laws. Every ſin is an act of high rebellion, a

breach of our natural allegiance, *a lifting up our ſelves* (as is ſaid of *Belſhazzar*) Num. 15. 30. *againſt* our Sovereign; an infringing that right, and violating Dan. 5. 20. that honour of his, which he by his place and office is concerned to maintain and vindicate.

4. We may hence learn what reaſon we have to be content in every condition, and to undergo patiently every event befalling us: for that our ſtation is allotted to us by an unqueſtionable right, and all things are diſpenſed to us by a common law, from which nothing can be exempted; for that things come not by a blind neceſſity or chance, but are diſpoſed and managed by Sovereign reaſon and wiſdom. *We muſt* (ſaith an *Ethnick* Philoſopher) *not be diſpleaſed at any of theſe things; for we are come into that world, where we muſt live by theſe laws:* and, *A good man muſt needs be granted to be highly pious toward God; he therefore will ſuſtain all accidents with equanimity; as knowing them to happen unto him by a divine law, by which all things proceed.* It were indeed intolerable arrogance and forwardneſs in us to deſire an exemption from that common law, to which all things are ſubject; to wiſh our ſelves out of that order, in which the all-guiding providence hath ſet us; to be diſſatisfied with any thing, which by the ſupreme wiſdom is aſſigned to us: It becometh us to ſay with old *Eli*; *It is the Lord, let him doe what ſeemeth him good*; to ſay upon 1 Sam. 3. 18. all occaſions with *David: I was dumb, I opened not my mouth, because* Pſal. 39. 9. *thou didſt it*; upon this conſideration we ſhould not only be ſatisfied with, and acquieſce in, but praiſe and adore all occurrences of providence, how unkindly ſoever, and diſtaſteful they appear to us; ſuppoſing a juſt and reaſonable cauſe to lie under them, although indiſcernible to us. Yea farther,

Nihil horum indignandum eſt; in eum intravimus mundum, in quo his legibus vivitur. Sen. *Epiſt.* 91.

Virum bonum concedas neceſſe eſt ſummæ pietatis erga Deos eſſe; itaq; quicquid illi acciderit, æquo animo ſuſtinebit, ſcit enim id accidiſſe lege divinâ, quâ univerſa procedunt. Sen. *Ep.* 76.

Πάντα θαυμάζειν, πάντα ἐπαινεῖν, πάντα ἀνεξετάστως ἀποδέχεσθαι τὰ τῆς προνοίας ἔργα, κἂν φαίνηται πολλοῖς ἄδικα, διὰ τὸ ἄγνωστον εἶναι, καὶ ἀκατάληπτον τοῦ Θεοῦ τὴν πρόνοιαν. Damaſc. *de* O. F. 2. 29.

5. It is a matter of great conſolation to reflect, that we and all the world are under ſuch a government; 'tis a common felicity, 'tis our particular happineſs that we are ſo; for 'tis no unjuſt uſurper, 'tis no mercileſs tyrant, 'tis no fond, no weak, no careleſs perſon that we are in ſubjection to, but a moſt juſt, moſt mild, moſt gracious, moſt wiſe, moſt powerful, moſt vigilant Lord; who will deal moſt equally, and moſt benignly with us; who ſincerely and earneſtly tenders our welfare; who is watchful and careful for our good; who is able to provide for all our needs, and to protect us from all miſchief; all whoſe laws do only aim at our benefit; all whoſe proceedings toward us are full of equity, goodneſs and truth; who will not only favourably accept, but moſt bountifully recompence our obedience; whom to ſerve and obey is a privilege, far better and more deſirable for us, than to be free, than to be wholly at our own diſpoſal, and under our own guidance; the very nature and the end of his government being only to preſerve us, and to reſcue us from the errours, the ſlaveries, the vexations and miſeries Deut. 10. 12. we are apt to incur; by virtue of whoſe univerſal dominion we are ſecured, that no malice of devil, no unjuſtice of men, no ſort of enemy whatever (excepting our own wilful diſobedience to his laws, and directions) ſhall be able to doe us harm; for all them he governs, and he curbs no leſs than our ſelves. Of this our King it is truly ſaid, that *Juſtice* Pſal. 89. 14. *and judgment are the eſtabliſhment of his throne; mercy and truth go* Pſal. 145. 17. *before his face*; that, *He is righteous in all his ways, and holy in all his* Apoc. 15. 3.

Pſal. 45. 6. *doings:* that, *The ſceptre of his kingdom is a right ſceptre*; that, *His*
Matt. 11. 30. *yoke is eaſie, and his burthen light.* In confidence of his protection
Pſal. 27. 1. we may ſay with the *Pſalmiſt*; *the Lord is my light and my ſalvation,*
46. 1. 56. 4. *whom ſhall I fear*; *the Lord is the ſtrength of my life, of whom ſhall I be*
afraid? God is our refuge and ſtrength---- therefore will I not fear, though
the earth be removed, and though the mountains be carried into the midſt
of the ſea. In God have I put my truſt, I will not fear what fleſh can doe
unto me. Well therefore may we, may the whole world in conſideration
of our being under ſo good a governour be excited to joy and jubilation
Pſal. 47. 1. 96. with the *Pſalmiſt*; *O clap your hands all ye people, ſhout unto God with*
10. 98. 8. *the voice of triumph*; *for the Lord moſt high is terrible, he is a great King*
over all the earth. Say among the nations, that the Lord reigneth; *the*
world alſo ſhall be eſtabliſhed, that it ſhall not be moved, he ſhall judge the
people righteouſly, let the heavens rejoyce, and let the earth be glad, &c.
Let the Floods clap their hands, let the hills be joyful together before the
Lord, for he cometh to judge the earth; *with righteouſneſs ſhall he judge*
the world, and the people with equity: Or with thoſe in the *Revelation:*
Revel. 19. 6. *Allelujah, for the Lord God omnipotent reigneth*; *let us be glad, and rejoyce,*
and give honour unto him. All the world hath exceeding reaſon
not only to be content, but to rejoyce and triumph in being ſubject to
ſuch a Governour, ſo able, ſo willing to maintain peace, good order,
and equity therein: ſo that we alſo are obliged to bleſs and thank God,
that he condeſcends ſo far, and vouchſafes to undertake the tuition and
Pſal. 103. 19. overſight of the world; obeying the *Pſalmiſt*'s exhortation; *The Lord*
(ſaith he) *hath prepared his throne in heaven, and his kingdom ruleth over*
all: therefore, *Bleſs the Lord ye his angels--- Bleſs the Lord all his hoſts-*
Bleſs the Lord all his works in all places of his dominion; imitating
Apoc. 11. herein thoſe *Elders* in the *Revelation*; who ſay, *We give thee thanks, O*
Lord God Almighty, which art, and waſt, and art to come; *becauſe thou haſt*
taken unto thee thy great power, and haſt reigned. They who imagine
the world is not governed at all, but that with unlooſed reins it runneth
on at random, are very fooliſh; but more ſuch are they, who wiſh it
to be ſo, and in their deſires depoſe God from his throne; for they do
wiſh for anarchy and confuſion in their Country, inſtead of the moſt excellent
eſtabliſhment and order, maintained by the wiſeſt and ableſt government.
That good *Emperour* was better adviſed,
and better affected, who ſaid, *What good were it for*
me to live in a world void of a Deity, and Providence?
and, *Why ſhould I deſire to continue in ſuch a caſual*
jumble, and rout of things? The world, he well ſuppoſed,
divine governance being excluded, would be
a ſtrange diſorderly and uncomfortable place to abide in. And old
Socrates, in the *Phædon*, diſcourſing about his departure hence, comforts
himſelf in that, as he hoped, he was going thither, where the God's
did preſide with a nearer inſpection, and a more apparent influence: theſe
were worthy deſires, and noble hopes proceeding from natural reaſon,
and moral vertue in ſuch perſons; but much more reaſon, and much
greater obligation have we to be ſatisfied with, and to comfort our
ſelves in the aſſurance, that all things, even at preſent, here are moderated
by a ſuperintendency far more equal, and more propitious, than
they could imagine or hope. Theſe, and ſuch like practical uſes the
belief and conſideration of God's ſovereign authority and dominion
do afford: the belief and conſideration of God's immenſe and uncontrollable
power is alſo of very great importance, and influence upon
practice.

Τί μοι ζῆν ἐν κόσμῳ κενῷ θεῶν, ἢ προνοίας κενῷ; Ant. 2. Sect. 11.

Τί καὶ ἐπιθυμῶ εἰκαίῳ συγκρίματι, καὶ φυρμῷ τοιούτῳ ἐνδιατρίβειν; *Idem.* 6. Sect. 10.

1. It ſerveth to beget in us a due awe, and dread of God: conſidering God's other attributes may breed in us a high eſteem, and hearty love of God, but the conſideration of his power is that which naturally and reaſonably produceth a great fear of him: he is moſt amiable for his goodneſs, and in regard to his wiſdom greatly venerable, but his power, arming the reſt, renders him exceedingly terrible. *Hear ye this* (it is ſaid in the Prophet *Jeremy*) *O fooliſh people, and without underſtanding; fear ye not me, ſaith the Lord, will ye not tremble at my preſence, which hath placed the ſand for the bounds of the ſea,* &c? and, *Foraſmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might, who would not fear thee, O thou King of nations?* and, *I will ſhew you* (ſaith our Saviour) *whom ye ſhould fear; Fear him, who after he hath killed* (or who beſide killing) *hath power to caſt into hell; I ſay unto you fear him:* great reaſon he had ſo earneſtly to inculcate that admonition, the caſe being ſo apparent, and ſo important.

Jer. 5. 21, 22.
Jer. 10. 6, 7.
Luke 12. 5. Μετὰ τὸ ἀποκτεῖναι.

2. This point doth conſequently in high meaſure diſſuade and deter us from ſin, implying the extreme folly in committing it, and the inevitable miſchief following it. The conſideration of God's other attributes infer it to be great baſeneſs and ſtupidity to oppoſe or diſpleaſe God, but the conſideration of this demonſtrateth it to be infinite madneſs to doe ſo. For to wrong, diſhonour and diſpleaſe him, that is ſo good and beneficent to us is great diſingenuity and unworthineſs: to ſwerve from his advice and direction, who is only and perfectly wiſe is highly vain and unreaſonable; but for ſo feeble, and impotent things, as we are, to conteſt with, and withſtand, to provoke and offend omnipotency (that which with infinite eaſe can defeat and ſubdue us, can depreſs us into miſery, can cruſh us into nothing) is moſt palpably the top of inſolent wildneſs. It is *Moſes* his argument, whereby he preſſeth obedience to his Law: *Circumciſe therefore,* ſaith he, *the foreskin of your heart, and be no more ſtiff-necked, for the Lord your God is God of gods, and Lord of lords, a great God, and a mighty, and a terrible.* 'Tis no leſs an evidently convincing, than a vehemently affecting increpation, that of S. *Paul: Do we provoke the Lord to jealouſie, are we ſtronger than he?* and, God himſelf in *Job* uſeth the like ſcheme of ſpeech: *Haſt thou an arm like God, and canſt thou thunder with a voice like him?* if thou art as ſtrong, if thou haſt ſuch an arm, then mayſt thou perhaps dare to contend with him, and adventure to provoke him; but if thou no-wiſe art his match, if thou art infinitely ſhort of him in ſtrength, how vain and raſh a thing is it for thee to defy him thus, to enter with him into the liſts, to ſtrive and grapple with him? to doe, as the ſinner in *Job* is expreſſed doing: *He ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.* All preſumptuous ſinning is deſcribed and repreſented in Scripture as a comparing, and in effect preferring our power and force in regard to the power of God; or as a tempting God, and challenging him to battel; or as an actual coping, contention and fighting with him; ſinners as ſuch are ſtyled the adverſaries of God, and rebels againſt him; ſuch as riſe up, and lift up themſelves, and raiſe their hand againſt him; which doth either imply in them a more than Gigantick pride and arrogance in over-valuing their own power, and under-valuing the power of God (which doth alſo involve infidelity, and disbelief of God's omnipotence; for he who believeth that, cannot take himſelf for God's match, or dare to ſtruggle with him) or it argueth a moſt ſtrange inconſiderateneſs and vanity in preſuming at ſo infinite a diſadvantage, without any ground of confidence, without any hope of ſucceſs,

Deut. 10. 17.
1 Cor. 10. 22.
Job 40. 9.
Job 15. 25.

ſucceſs, to oppoſe God's will and power. Οὐ δηναιὸς, ὃς ἀθανάτοισι μάχοιτο: *He is not long-lived, who fighteth with the immortals*, old *Homer* Iſa. 49.9.10.5. could tell us; the ſame which the Prophet ſays; *Woe unto him that ſtriveth with his maker.* Nothing indeed can be more reaſonable, than that advice of the *Preacher: Contend not with him that is mightier than thou*; which in this caſe in effect is the ſame with this; Do not by ſinning offend or provoke God.

3. Whence likewiſe the conſideration of this point may diſpoſe us to weigh our counſels, and thereupon not to adventure upon any unwarrantable reſolution or deſign; there being ſo apparent reaſon to deſpair of ſucceſs, an inſuperable power, being always ready to obſtruct and croſs us in the carriage of ſuch deſigns, with whatever cunning laid, or backed with whatever might; for hence thoſe ſayings in Scripture are Iſa. 45. 23. manifeſtly verified: *There is no wiſdom, nor underſtanding, nor counſel* Iſa. 54. 17. *againſt the Lord:* and, *no weapon that is formed againſt thee ſhall proſper*; Job 4. 9. Num. 14. 41. and, *He is wiſe in heart, and mighty in ſtrength, who hath hardned* Pſal. 66. 3, 7. *himſelf againſt him, and proſpered?*

4. It alſo likewiſe ſerveth to depreſs in us all confidence in our ſelves, and in all other things, as to any ſecurity in them, or ſuccour from them: for all things in the world, though they conſpire and combine together all their forces, will be altogether unable to ſupport us, to aſſiſt us, to defend us againſt the divine power, or indeed without it; they being all, otherwiſe than as maintained by him, infinitely feeble and frail: *Though hand join in hand* (that is, notwithſtanding the conjunction Prov. 11. 21. 16. 5. of all powers whatever) *the wicked ſhall not be unpuniſhed*, ſaith the Deut. 32. 39. *Wiſeman:* and, *I kill* (ſaith God) *and I make alive, I wound, and I heal*; Job 10. 7. 1 Sam. 2. 6. *neither is there any thing that can deliver out of my hand:* and, *No King* Pſal. 33. 16. *is ſaved by the multitude of an hoſt; a mighty man is not delivered by much* 146. 3. Iſa. 36. 6. *ſtrength; a horſe is a vain thing for ſafety.*

5. It therefore alſo may be of a ſpecial efficacy to quell and mortifie in us the vices of pride, haughtineſs, arrogance, ſelf-will, ſtubbornneſs and contumacy; ſince contemplating the power of God we cannot but perceive our ſelves to be very pitiful, impotent and inſignificant things: who without permiſſion cannot effect any thing; who cannot expect in any caſe to have our will; who have continually curbs in our mouths, and manacles on our hands; ſo that we cannot ſay or doe any thing, cannot ſo much as ſtir, or endeavour any thing, without check or con- Prov. 3. 34. troll; being under a predominant force, *which always reſiſteth the proud:* Iſ. 2. 11. 13. 11. under the power of him, who hath ſaid, the *lofty looks of man ſhall be* 24. 21. 10. 2. *humbled, and the haughtineſs of men ſhall be bowed down*; whoſe cha- Job 40. 11, 12. racter and peculiar work it is to *behold every one that is proud, and to abaſe* 38. 15. *him; to cauſe the arrogancy of the proud to ceaſe, and to lay low the haughtineſs of the terrible; to break the high arm*, and *to bring down the high* Pſal. 18. 27. *looks*; and to *ſtain the pride of all glory.* Whence there is all the reaſon Iſa. 23. 9. in the world, that we ſhould obey S. *Peter*'s injunction; to *Humble our* 1 Pet. 5. 6. *ſelves under the mighty hand of God.*

6. The conſideration of God's omnipotence ſerveth to breed and nouriſh faith in God, as to the certain performance of his word and promiſes: for let the accompliſhment of them be to appearance never ſo difficult or improbable, yet he is able to perform them, and will therefore 1 Sam. 15. 29. doe it. *The ſtrength of Iſrael* (as *Samuel* ſaid) *will not lie, nor repent:* Numb. 23. 19 and, *Hath he ſaid it, and ſhall he not doe it; or hath he ſpoken it, and ſhall he not make good?* ſaid *Balaam*, inſpiredly: and, *The Lord of hoſts* (ſaith *Eſay*) *hath purpoſed it, and who ſhall diſannul it? his hand is*

ſtretched out, and who ſhall turn it back? and, *My counſel ſhall ſtand, and*
I will do all my pleaſure; I have ſpoken it, I will alſo bring it to paſs; I Iſa. 46. 11.
have purpoſed, I will alſo doe it: and, *My word that goeth out of my* Iſa. 55. 11.
mouth, it ſhall not return unto me void, but it ſhall accompliſh that which
I pleaſe; it ſhall proſper unto the thing whereunto I ſent it: and, *The* Pſal. 33. 11, 8.
counſel of the Lord (ſaith the *Pſalmiſt*) *ſtandeth for ever, the thoughts of* Iſa. 40. 8.
his heart to all generations: Let all the earth fear the Lord; let all the
inhabitants of the world ſtand in awe of him; for he ſpake, and it was done;
he commanded, and it ſtood faſt: and, *Heaven and earth ſhall paſs away,* Mar. 13. 31.
but my words ſhall not paſs away. So doth God aſſert his immutable fidelity, Job 23. 13.
and conſidering his indefectible power doth aſſure us, that we may Prov. 19. 21.
rely upon his word; and the doing ſo is very grateful, and acceptable Jer. 4. 28.
to God; for it was that vertue, for which *Abram* is ſo highly commended,
and ſo richly rewarded: *He did not* (ſaith S. *Paul* of him) *ſtagger* Rom. 4. 20,
at the promiſe of God through unbelief, but was ſtrong in faith, giving glory 21.
to God; being fully perſwaded, that what God had promiſed, he was able
to perform: To doe otherwiſe is very diſpleaſing and offenſive to God;
for we do thereby either doubt of his veracity, ſo (as S. *John* ſaith)
making him a liar; or we disbelieve his power, and make him impotent 1 Joh. 5. 10.
in our conceit; which to doe is high injury to God, and deteſtable ſacrilege.
Hence alſo,

7. Particularly this conſideration may produce and cheriſh our faith in the ſufficiency of God's providence, and may induce us entirely to rely upon it. For if God be omnipotent, then is he eaſily able to ſupply us in all our needs, to relieve us in all our ſtraits, to protect us from all danger and miſchief; and being able he will not fail to doe it, ſince his goodneſs alſo diſpoſeth him thereto, and his word engageth him; he having declared himſelf to be the patron, protectour and benefactour of
the needy; he having promiſed to help, relieve and comfort thoſe who Pſal. 145, 146,
ſeek and cry unto him. Diſtruſt in God's providence is always groun- 147, &c.
ded either in the disbelief of God's goodneſs, or of his power; either ſuppoſing him to be unwilling, or unable to doe us good; and that is commonly grounded on the latter, the *Iſraelites* conſtant behaviour in the wilderneſs (repreſenting the ordinary converſation of men in this world) doth inform us; who conceived their needs greater, than that God was able to ſupply them; their enemies ſtronger, than that by God's aſſiſtance they could withſtand, or ſubdue them; the obſtacles to their proceedings ſuch, that God himſelf could not carry them through them; for, as the *Pſalmiſt* repreſenteth their behaviour and
diſcourſe; *They ſpake againſt God, ſaying, Can God furniſh a table in the* Pſal. 78. 19, 20.
wilderneſs? Behold he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo, can he provide fleſh for his people? and, that from their conceiting God unable to convey them through all dangers and difficulties, to render them victorious over the tall men, and the fenced Cities of *Canaan*, they, notwithſtanding God's preſence with them, and ready aid, deſponded in heart, and murmured, and provoked God; and in conſequence of ſuch miſ-behaviour forfeited obtaining the reſt propounded to them, many paſſages in the ſtory do
ſhew us. We in practice do commonly follow them, notwithſtanding Deut. 1. 28.
the many experiments of God's wonderful power and goodneſs, fre- Numb. 14. 9.
quently ſuſpecting that God cannot ſupply our neceſſities, or ſatisfie our Heb. 3. 18.
deſires; whence we are either over-born with anxiety, and become diſconſolate, or have recourſe for ſuccour and relief to other aids, deſerting God, as the *Prophet* intimates, when he (withal declaring the offence

God taketh at ſuch miſcarriages, with the guilt and miſchief we thereby incur) Jer. 17. 5, 6. pronounceth thus: *Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord; for he ſhall be like the heath in the deſart, and ſhall not ſee when good cometh,* &c. Whence our *Saviour* took it ill of his Diſciples, and rebuked them, when even in the moſt imminent and affrighting dangers they gave place to Matt. 8. 26. fear or doubt; as when in a great tempeſt, *the ſhip being even covered with waves, they being afraid, cried out, Lord ſave us, we periſh*; he ſaid unto them, τί δειλοί ἐστε, ὀλιγόπιστοι; *Why are ye fearful, O ye of little faith?* And when S. *Peter*, walking upon waves, and beginning to ſink, Matt. 14. 30, 31. his heart miſ-giving, in like manner cried out, *Lord ſave me*; our Lord alſo reproves him with an Ὀλιγόπιστε τί ἐδίστασας; *O thou of little faith, why didſt thou doubt?* whence we both learn, that it is our want or weakneſs of faith, which make us in our greateſt needs ready to ſink; and that it is not excuſable for us in the extremity of danger to doubt of God's protection and ſuccour. Farther

8. This conſideration affordeth comfort and encouragement unto us, in the undertaking and proſecution of honeſt and prudent enterpriſes, giving us to hope confidently for ſucceſs, how difficult or dangerous ſoever it appear unto us; all difficulties and improbabilities vaniſhing before that omnipotency which abetteth and backeth ſuch endeavours; the which is by faith imparted, and appropriated unto us; ſo that we Pſal. 4. 13. (with S. *Paul*) are *able to doe all things by God ſtrengthening us.* Nothing is ſo high or difficult (if juſt and reaſonable) which a reſolute faith in the divine power cannot eaſily ſurmount and atchieve: A word, ſeconded therewith, can tranſplant trees, and transfer mountains any whither: *If ye* (ſaith our Lord) *have faith as a grain of* Matt. 27. 20. Luke 10. 19. 17. 6. Mar. 11. 23. 16. 8. *muſtard-ſeed, ye ſhall ſay to this mountain be thou removed hence to yonder place, and it ſhall be removed: Ye may ſay to this ſycamine tree be thou plucked up by the roots, and be thou planted in the ſea, and it ſhall obey you*; καὶ οὐδὲν ἀδυνατήσει ὑμῖν, *and there is nothing* (adds our *Saviour*) Mar. 9. 23. *which ſhall be impoſſible unto you*; for, as he ſaith again, *All things are poſſible to him that believeth*; that is, unto him who relieth upon the divine power; for that the Faith he ſpeaks of referreth thither, appeareth by ſeveral like paſſages in the Goſpel; as for inſtance in that, Matt. 9. 28. whereto the blind men imploring his relief, our Lord puts this queſtion: *Do ye believe that I can doe this?* and they anſwering, *Yes, Lord*; he thereupon replies, *according to your faith be it done unto you.* In contemplation of this power, we may, if our duty, or good reaſon, do call us forth, how ſmall or weak ſoever in our ſelves, how deſtitute ſoever of defenſive arms, or offenſive weapons, naked and unarmed, 1 Sam. 17. 45. *with a ſling and a ſtone*, go out againſt the biggeſt and beſt armed *Philiſtine*, nothing doubtful of victory; it will be enough, if we can ſay with *David: I come unto thee in the name of the Lord of hoſts*; that is, confiding in his powerful help, as my invincible weapon and defence. But ſo much for this particular.

III. That notion of the word Almighty, which implieth God's being univerſal proprietary, and poſſeſſour of all things hath likewiſe many good uſes; we ſhall only name them, without enlarging upon them: We thence learn

1. That we our ſelves are not our own, and therefore ought to ſubmit our ſelves with content, and patience to God's diſpoſal; for that Matt. 20. 15. 1 Cor. 6. 20. (as it is in the *Goſpel*) God may *do what he pleaſeth with his own.* Whence alſo we are bound (as S. *Paul* enjoineth us) *to glorifie God with our bodies and ſpirits, which are God's.*

2. That alſo therefore we ought to be content with that portion of accommodations here which God alloweth us; for that ſince every thing is his, we can claim nothing to our ſelves; all we have doth proceed from mere liberality and bounty.

3. The ſame reaſon obligeth us to be ſatisfied, whenever providence withdraweth what it did afford us the enjoyment of; for God doth never ſo communicate any thing, as to deveſt himſelf of the paramount title and propriety therein; all things have an immutable relation to him as Lord, and cannot be alienated from him; whence he may juſtly, when he pleaſeth recal or reſume them into his hand.

Job 1. 21.

4. Yea hence we are obliged to be heartily thankful for all we ever have or enjoy; for that nothing is upon any account ours, or can be due to us from him; all proceeding from pure kindneſs and goodneſs.

5. We are hence obliged carefully to manage and employ all which is put into our hands; for his intereſt and ſervice; as honeſt tenants, and faithful ſtewards, making juſt returns and improvements; not embezelling, nor abuſing any of his goods committed to us.

6. Laſtly, we may learn hence to be humble and ſober; not to be conceited, or elevated in mind, or apt to glory, in regard to any thing we have; ſince we have nothing that we can juſtly eſteem, or properly call our own.

IV. That ſenſe, according to which the word doth ſignifie God's containing all things by his immenſe preſence, is alſo of moſt excellent uſe and influence upon our practice. We thereby may learn with what care and circumſpection, with what reverence and modeſty, with what innocence and integrity we ought always, and in all places, to manage our converſation and behaviour; ſince we continually do think, and ſpeak, and act in the immediate preſence, and under the inſpection of God; whoſe *eyes are upon the ways of man, and he ſeeth all his goings*; who *ſearcheth and trieth our hearts*; *and poſſeſſeth our reins*; who *encompaſſeth our path*, and *is acquainted with all our ways*; to whoſe *eyes all things are naked and diſſected*; according to the ſignificant, and emphatical expreſſions of Scripture. Did we ſtand in the ſight of our King, we ſhould not dare to behave our ſelves rudely and indecently; were a vertuous perſon conſcious of our doings, we ſhould be aſhamed to doe any baſe or filthy thing; the overſight of a grave or a wiſe perſon would reſtrain us from practiſing vanities, and impertinencies; how much more ſhould the glorious Majeſty of the moſt wiſe and holy God, being ever preſent to all our thoughts, words and actions, if duely conſidered and reflected upon, keep us within awe and compaſs? how can we, if we remember that we abide always in a temple ſanctified by God's preſence, not contain our ſelves in a careful and devout poſture of ſoul?

Job 34. 21.
Jer. 17. 10.
Pſal. 139. 3, 13, &c.
Heb. 4. 13.
Pſal. 90. 8.
Prov. 20. 27.

Πᾶς οὖν καὶ τόπος ἱερὸς τῷ ὄντι, ἐν ᾧ τὴν ἐπίνοιαν θεοῦ λαμβάνομεν, καὶ χρόνος; Clem. Alex. *p.* 520. *vid. p.* 517.

This conſideration alſo prompteth us to frequent addreſſes of prayer, thankſgiving, and all kind of adoration toward God: for all reaſon dictateth it to be unſeemly, to be in his preſence with our back turned unto him; without demonſtrations of regard and reverence to him; without anſwering him, when he ſpeaketh to us; that is, without correſponding to the invitations, which he frequently by his providence maketh to us, of converſing with him, of ſeeking his favour, and imploring his help, and returning thanks for his mercies.

V. Laſtly, the conſideration that God doth uphold all things, and conſequently our ſelves, in being, may upon ſeveral good accounts, be influential upon our practice; particularly it may powerfully deter us from offending and diſpleaſing him; for put caſe our life, our livelihood, all the conveniencies and comforts of our being ſhould wholly depend upon the bounty and pleaſure of any perſon, ſhould we not be very wary and fearful to affront, or injure, or diſpleaſe ſuch a perſon? It is in the higheſt degree ſo with us in reſpect to God; and why are we ſo inconſiderate, that the ſame reaſon hath not the ſame effect upon us?

This conſideration alſo ſhould mind us how infinitely we are obliged to the goodneſs of God, who when he may by the bare withdrawing his conſervative influence utterly deſtroy us, and ſuffer us to fall to nothing, doth notwithſtanding our many provocations, the many neglects and injuries he receiveth from us, continually preſerve us in his hand, and every moment imparteth a new being to us. For which, and all his infinite mercies and favours toward us, let us for ever yield unto him all thanks and praiſe. *Amen.*

Maker of Heaven and Earth.

SERMON XII.

ACT. IV. 24.

O Lord, thou art God, which haſt made heaven and earth, and the ſea, and all that in them is.

IT may be demanded, why beſides that of *Almighty*, no other Attribute of God is expreſſed in our *Creed*? why for inſtance, the perfections of infinite *wiſdom* and *goodneſs* are therein omitted? I anſwer

1. That all ſuch perfections are included in the notion of a God, whom when we profeſs to believe, we conſequently do aſcribe them to him (implicitely.) For he that ſhould profeſs to believe in God, not acknowledging thoſe perfections, would be inconſiſtent and contradictious to himſelf. *Deum negaret* (as *Tertullian* ſpeaks) *auferendo quod Dei eſt.* He would deny God by withdrawing what belongs to God. *Adv.* Marc. *cap.* 3.

2. The title παντοκράτωρ, as implying God's univerſal providence in the preſervation and government of the world doth alſo involve or infer all divine perfections diſplayed therein; all that glorious majeſty and excellency, for which he is with higheſt reſpect to be honoured and worſhipped by us, which added to the name of God doth determine what God we mean, ſuch as doth in all perfection excel, and with it doth govern the world.

3. I may add *thirdly*, That the Doctrine of God's univerſal providence being not altogether ſo evident to natural light as thoſe attributes diſcovered in the making of the world (more having doubted thereof, and diſputed againſt it with much more plauſibility) it was therefore convenient to add it; as a matter of Faith clearly and fully (as we did ſhew) atteſted unto by divine Revelation. So much may ſuffice to remove ſuch a ſcruple concerning the fulneſs and ſufficiency of the *Creed* in that particular. I proceed,

MAKER OF HEAVEN AND EARTH.

This clauſe is one of thoſe, which was of later times inſerted into the *Creed*; none of the moſt ancient Expoſitours thereof (*Auſtin*, *Ruffin*, *Maximus Taurinenſis*, *Chryſologus*, &c.) taking any notice thereof. But *Irenæus*, *Tertullian*, and other moſt ancient Writers in their Rules of Faith, exhibit their ſenſe thereof, and the Confeſſions of all General Councils (the *Nicene*, and thoſe after it) expreſs it. And there is great reaſon for it; not only thereby to diſavow and decry thoſe prodigious errours of *Marcion*, *Manichæus* and other ſuch *Hereticks*, which did then aſcribe the creation of the world (or of ſome parts thereof, ſeeming to their fancy leſs good and perfect) to another *God* or *Principle* inferiour in worth and goodneſs to that God which was revealed in the Goſpel; or did opinionate two Principles (not diſtinct only but contrary one to the other) from one whereof good things did proceed, from the other bad things were derived: But for that the creation of the world (which the holy Confeſſors of Chriſt do here in the Text aſcribe unto God) is that peculiarly auguſt and admirable work, by which we learn that He is, and in good meaſure what He is; by which, I ſay, the exiſtence of God is moſt ſtrongly demonſtrated, and in which his divine perfections are moſt conſpicuouſly diſplayed; which is the prime foundation of his authority over the world, and conſequently the chief ground of all natural Religion; of our juſt ſubjection, our reaſonable duty, our humble devotion toward him: the title, *Creatour of heaven and earth*, is that alſo, which moſt eſpecially characterizes and diſtinguiſhes the God whom we believe and adore from all falſe and fictitious Deities; for, as the *Pſalmiſt* ſings, *All the gods of the nations are but idols,* Pſal. 96. 5.
but the Lord made the heavens: and, *Thou* (prayeth *Hezekiah*) *art the* 2 King. 19.
God, thou alone of all the kingdoms of the earth, thou haſt made heaven 15, 19.
and earth: and, *The gods* (ſaith the Prophet *Jeremy*) *that have not* Jer. 10. 11.
made the heavens and the earth, they ſhall periſh from the earth, and from under the heavens: and, *We preach unto you* (ſaid S. *Paul* to the ignorant *Lycaonians*) *that ye ſhould turn from thoſe vanities unto the living* Act. 14. 15.
God, which made heaven and earth. It is therefore a point, which wor- 17. 24.
thily hath been inſerted into all *Creeds*, and Confeſſions of our Faith, as a neceſſary object of our belief, and 'tis indeed a ſubject no leſs wholſome and fruitful, than high and noble; deſerving that we employ our beſt thoughts, and moſt careful attention upon it: to the commemoration thereof God conſecrated the great Sabbatical Feſtivity among his ancient people; nor ſhould even the conſideration of the great works concerning our Redemption aboliſh the remembrance of it: to confer ſome advantage thereto, we ſhall now ſo diſcourſe thereon, as firſt to propound ſome Obſervations explicative thereof, and conducing to our information about it, then to apply the conſideration thereof to practice.

We may *firſt* obſerve, that the ancient Hebrews, *having* as it ſeems in their Language no one word properly ſignifying the *World*, or univerſal frame and complexe of things created (that *Syſteme*, as the Author *de Mundo* defines it, *conſiſting of heaven and earth, and the natures contained in them*) did for to expreſs it uſe a collection of its chief parts (chief abſolutely in themſelves, or ſuch in reſpect to us) *the heaven*, and *the earth*, adding ſometimes, becauſe of the word *earth* its ambiguity, the *ſea* alſo: yea ſometimes, for fuller explication, ſubjoining to *heaven* its *hoſt*, to *earth* its *fulneſs*, to the *ſea* its *contents*. So, *In ſix days the Lord made heaven and earth*, ſaith *Moſes*: and, *Do not I fill heaven and earth, ſaith the Lord?* (in *Jeremy*:) and, *It is eaſier for heaven and earth to paſs, than for one tittle of the law to fail*, ſaith our *Saviour*: and, *God*, ſaith S. *Paul*, *who made the world, and all things therein, ſeeing that he is Lord of heaven and earth* (where the *World, and all things therein* do ſignifie the ſame with *heaven and earth*; he firſt uſes the word (*world*) which the *Greek* language afforded, then adds the *circumlocution*, whereby the *Hebrews* did expreſs it.) By heaven and earth therefore we are, I ſay, to underſtand thoſe two regions ſuperiour and inferiour, into which the whole ſyſteme of things is divided, together with all the Beings that do reſide in them, or do belong unto them, or are comprehended by them; as we ſee fully expreſſed in our Text, and otherwhere; particularly with utmoſt diſtinction by the Angel in the *Apocalypſe*: who ſwears *by him that liveth for ever, who created the heaven, and the things that are therein; and the earth with the things that therein are, and the ſea with the things therein.*

σύστημα ἐξ οὐρανοῦ, καὶ γῆς, καὶ τῶν ἐν τούτοις περιεχομένων φύσεων. de M. 2. Lipſ. *Phyſ. St.* 2. 7.
Gen. 1. 1.
Jer. 23. 24.
Luke 16. 17.
Act. 17. 24.
Pſal. 69. 34.
Neh. 9. 6.
Exod. 20. 11.
2 Kin. 19. 15.
Iſa. 42. 5.
Revel. 10. 16.

By *heaven* then is underſtood all the ſuperiour Region encompaſſing the Globe of earth, and from it on all ſides extended to a diſtance unconceivably vaſt and ſpacious, with all its parts and furniture, and inhabitants; not only ſuch things in it as are viſible and material, but alſo thoſe which are immaterial and inviſible; ſo we are plainly taught by S. *Paul*: *By him* (ſaith he) *were created all things, which are in heaven, and which are in earth, both thoſe that are viſible, and thoſe that are inviſible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him*; that is, not only the material and ſenſible parts, or contents of heaven (thoſe bright and beautiful lamps expoſed to our view, with the fluid matter in which they may be conceived to float or ſwim) but thoſe Beings of a more pure and refined ſubſtance, and thence indiſcernible to our ſenſe, however eminent in nature, mighty in power, exalted in dignity, whoſe ordinary reſidence and *proper habitation* (their ἴδιον οἰκητήριον, as S. *Jude* termeth it) is in thoſe ſuperiour Regions; in that they are Courtiers and domeſtick Officers of God (whoſe throne, and ſpecial preſence, or the place where he more peculiarly and amply diſcovereth himſelf, and diſplayeth his glory, is in heaven) attending upon him, and miniſtring to him; *encircling his throne* (as it is in the *Revelation*) and *always* (as our *Saviour* telleth us) *beholding his face*; Even theſe all were made by God: The time indeed when, and the manner how thoſe inviſible ſublime creatures were made, is not in the hiſtory of the Creation, or otherwhere manifeſtly expreſſed (becauſe perhaps it doth exceed the capacity, or doth not ſute the condition of man to underſtand them; or becauſe it doth not much concern us, or not much conduceth to our edification to know them) but that they were made by God,

Coloſ. 1. 16.
Jud. 6.
Heb. 1. 14.
Dan. 7. 10.
Pſal. 103. 21.
Rev. 5. 11.
Matt. 18. 10.

The Greek *Fathers commonly* (*and* S. Hierom *after them*) *conceived they were made before the creation of this material world*: S. Auſtin *thinks them meant under* Fiat lux. *De* Civ. *D.* 11. 9.

Διὰ τὸ τοῖς εἰσαγομένοις ἔτι καὶ νηπίοις κατὰ τὴν γνῶσιν ἀνεπιτήδειον. Baſ. *hexem.* 1.

Φῶτα δεύτερα τοῦ πρώτου φωτὸς ἀπαυγάσματα. Naz. *Orat.* 43.

God, and that when we call God the *maker of heaven* they are comprehended, as the creatures of God, dwelling there, is evidently declared in Scripture: for beſide the fore-mentioned clear and full place of S. *Paul*, the Angel forecited in the *Revelation* ſaith, that God *created the heaven*, ϗ τὰ ἐν αὐτῷ, *and the things in it*; and in our Text, it is ſaid that God *made heaven and all things in it* (πάντα τὰ ἐν αὐτῷ) which plainly includeth the Angels; if all things in it, then ſurely the Angels, who are often expreſſed to be in heaven, being indeed the principal, and moſt conſiderable things therein. And, *Thou haſt made heaven, the heaven of heavens, with all their hoſt* (pray the *Levites* in *Nehemiah*) where according to the *Jews* notion, who ſay there are three heavens; *Cœlum nubiferum*, or the Firmament; *Cœlum aſtriferum*, the (ſtarry) Heavens; *Cœlum angeliferum*, or the Heaven of Heavens; where the Angels reſide (the third heaven in S. *Paul*;) by the hoſts of heaven, are meant the Angels; as alſo the hoſts of God do ſeem to ſignifie in the 103. *Pſalm*; where 'tis ſaid, *Bleſs the Lord ye his angels, that excel in ſtrength; that doe his commandments, hearkening unto the voice of his word; Bleſs ye the Lord all his hoſts, ye miniſters of his, that doe his pleaſure.* Whence they are termed *the ſons of God*; as where in *Job* 'tis ſaid, *There was a day, when the ſons of God came to preſent themſelves before the Lord*; and in ſeveral other places: And S. *Jude* telleth us of the laps'd Angels, that they did not retain τὴν ἑαυτῶν ἀρχὴν, *their beginning*, or primitive ſtate; wherefore they had a beginning, and whence could they have that, but from God; who alone is eternal (*who alone* originally, intrinſecally and neceſſarily *hath*, as S. *Paul* ſaith, *immortality*; and conſequently alone, [as *Ariſtotle* by ſeveral arguments proveth againſt *Plato*,] hath eternity. The Angels alſo are ſubject to God's juriſdiction and governance, which argueth their proceeding from him, and dependence upon him; In fine the *Pſalmiſt* reckons them among the works of God; for having ſaid, *Bleſs the Lord, ye his angels*; and, *Bleſs the Lord all ye his hoſts*, he recapitulating and concluding ſubjoins, *Bleſs the Lord all his works in all places of his dominion*; and again, in the 148. *Pſalm*, ſummoning all the creation to a conſort of doxology, he begins with the heavens, then proceeds to the earth, making a very particular recitation of the chief parts and inhabitants belonging to each; and in the firſt place mentioning the angels, then the ſtars, then the heaven of heavens; he ſubjoineth the reaſon why they ought all to praiſe God: *Let them* (ſaith he) *praiſe the name of the Lord, for he commanded, and they were created, he hath alſo eſtabliſhed them for ever and ever; he hath made a decree, which ſhall not paſs.* Thus we are by divine revelation inſtructed concerning the exiſtence and original of thoſe heavenly inviſible beings, to the knowledge of whom, that they are, what they are, whence they are natural light could not reach; although from the reliques of primitive Tradition even the *Pagans* themſelves commonly in part did acknowledge this truth, calling all the inferiour or ſecondary Gods; whom they conceived to converſe together happily (ἐν τῷ ἀνωτάτω τόπῳ) in the higheſt place above (as *Ariſtotle* ſaith) in ſubjection to God, and attendance on him, the children of the Supreme God; *Plato* calls God Πατέρα ϗ δημιουργὸν, the *Father, and framer* of them all, according (as he avoweth himſelf) to ancient Tradition. And thus concerning thoſe Beings piety doth oblige us to believe and profeſs that God is their maker, it eſpecially conducing to his glory to believe, that he is the authour of their ſublime natures, and donour of thoſe excellent properties, with which they are endowed, and wherein they ſo far ſurpaſs all other Beings.

Apoc. 10. 6.
Marc. 12: 25. 13. 32, &c.
Neh. 9. 6.
2 Cor. 12.
Pſ. 103 20, 21.
Job 2. 1. 38. 7: Pſ. 89. 6. 29. 1.
Jud. 6.
1 Tim. 6. 16.
Ariſt. *de Cœlo*, 1. *cap. ult.*
Pſal. 103. 20, &c.
Ariſt. *de Cœlo*, 1. 3.
Polit. 1. 1.
Plato *in Tim.*

As for all other things both in heaven and earth, the material frame of the viſible world, with all its parts compacted together in ſo fair, ſo fit, ſo firm and ſtable an order, they (as we have ſometime ſufficiently diſcourſed) even to natural underſtanding ſpeak themſelves to have been produced by a moſt wiſe, moſt powerful, moſt beneficent authour, that is by God; the which is confirmed by innumerable teſtimonies of holy Writ, ſo evident and obvious, that we need not to cite them; and to thus much the generality of mankind hath always conſented; as alſo the moſt and beſt reputed Philoſophers did in general terms avow it, acknowledging God the authour and builder of the World.

But there is one particular, wherein they ſeem unanimouſly to have diſſented from what Chriſtian piety inclines us to acknowledge, as moſt ſutable to the divine perfection and Majeſty; which concerns the origine of that *matter*, of which corporeal things do ſubſiſt. For even *Plato* himſelf, who ſo poſitively doth aſſert the world to have been framed by God, is yet conceived (I ſpeak ſo dubiouſly, becauſe his writings about this point are ſomewhat obſcure, and as *Juſtin Martyr* proves, inconſiſtent with themſelves) to ſuppoſe the matter of things to be eternal; he aſcribing only to God the forming and diſpoſing it into a good order, anſwerable to ſome patterns pre-exiſtent in his wiſe underſtanding; even as a good Artiſt doth out of an unſhapen lump of ſtuff frame a handſome piece of work, conformable to ſome *Idea* (or image) pre-conceived in his fancy: ſo that he repreſents God, rather as a builder out of prepared materials, than as a Creatour of the World: *Socrates* and *Plato* (ſaith * *Plutarch*) *did ſuppoſe three principles of things, God, Matter, Idea; God is the mind; Matter the firſt ſubject of generation and corruption; Idea an incorporeal ſubſiſtence in the conceptions of God.* *Anaxagoras* alſo, as the ſame *Authour* (and *Ariſtotle* before him) telleth us, did aſſert two Principles; the one *paſſive*, the *matter* conſiſting of an infinite number of ſmall particles like to one another in ſhape; the other *active, underſtanding*, which ranged thoſe troops of little bodies into order: to the ſame effect *Pythagoras* his conceits, though expreſſed with much obſcurity are reduced. *Thales* his opinion was in effect the ſame, who (as *Cicero* telleth us) *ſaid, that water was the principle of things, and God that mind, which faſhioned all things out of water.* *The *Stoicks* alſo were of the ſame opinion: *It ſeems to them* (ſaith *Laertius* in *Zeno*'s life) *that there are two principles of all things, the agent, and the patient; that the patient is the matter void of qualities, but the agent, reaſon which is therein, that is God.* † *Tertullian* againſt *Hermogenes* ſaith, that *he did take from the Stoicks to place matter with God; which matter did always exiſt, being neither born nor made, and no-wiſe having either beginning or end, out of which afterward the Lord made all things:* And ‖*Come now* (ſaith the ſame *Father* in his Book againſt the *Valentinians*) *let the* Pythagoreans *learn, let the* Stoicks *acknowledge, and even* Plato *himſelf, whence matter, whom they would have unmade, did draw its*

both

Tim. *p.* 1058. Juſt. Mart. *Cohort.* 1. *ad Græc. p.* 8.

Ut igitur faber, cùm quid ædificaturus eſt, non ipſe facit materiam, ſed ea utitur, quæ ſit parata, fictorque item cerâ; ſic iſti providentiæ divinæ materiam præſtò eſſe oportuit, non quam ipſe faceret, ſed quam haberet paratam. Cic. *apud* Lact. 2. *pag.* 180.

Quibus oculis intueri potuit veſter Plato *fabricam illam tanti operis; quâ conſtrui à Deo, atque ædificari mundum facit?* Cic. *de N. D. &c.*

* Plut. *de placitis* 1. 3.

*Ἀναξαγόρας τε γὰρ μηχανῇ χρῆται τῷ νῷ πρὸς κοσμοποιΐαν. Ariſt. *Met.* 1,4.

Thales *aquam dixit eſſe initium rerum, Deum autem eſſe mentem, qua ex aqua cuncta fingeret. D. N. D.* 1.

* Δοκεῖ δὲ αὐτοῖς ἀρχὰς εἶναι τῶν ὅλων δύο· τὸ ποιοῦν καὶ τὸ πάσχον· τὸ μὲν οὖν πάσχον εἶναι τὴν ἄποιον ὕλην τὸ δὲ ποιοῦν τὸν ἐν αὐτῇ λόγον τὸν θεόν. Laert. *in* Zen. Lipſ. *in Phyſ.* Sen. *Ep.* 65.

† *Sumpſit à* Stoicis *materiam cum Domino ponere, quæ & ipſa ſemper fuerit neque nata, neque facta, nec initium habens omninò, nec finem, ex quo Dominus omnia poſteà fecerit.* Tertul. *in* Herm. 1.

‖ *Age nunc diſcant* Pythagorici *agnoſcant* Stoici, Plato *ipſe, unde materia, quam innatam volunt & originem & ſubſtantiam traxerit in omnem hanc ſtruem mundi.* Adv. Valent. 15.

Vid. Athenag. *leg. pag.* 19.

both origine and ſubſtance toward all this ſtructure of the world. Yea *Ariſtotle* tells us, that generally all natural Philoſophers before him did conceive, and did aſſume it for a principle; that nothing was made out of nothing, or that every thing produced had neceſſarily ſome pre-exiſtent matter, out of which it was produced: *It is* (ſaith he) *the common opinion of naturaliſts, that nothing can be made out of nothing*; and, *That it is impoſſible, that any thing ſhould proceed from nothing, all that have ſtudied about nature do conſent:* which principle *Ariſtotle* himſelf not only admits, but extends farther, affirming it impoſſible that any thing ſhould be produced out of matter not pre-diſpoſed to admit the form, which is to be produced; οὐδὲ γίνεται ὅτι ἂν ἐξ ὅτου ἂν, *Neither can* (ſaith he) *every thing be made of every thing, but of ſome ſubject fitted thereto,* (or ſuſceptive thereof) *as animals, and plants out of their ſeed.* Which principles deduced from the obſerving natural effects, or works of art performed always by alterations, additions, ſubtractions or tranſpoſitions of ſome matter ſubjacent, we may ſafely in reſpect only to ſuch kinds of effects, proceeding in the ordinary courſe of nature, admit; allowing no natural agent; no created artificer ſufficient to produce any thing without ſome matter or ſubject aptly qualified and prepared to receive its influence; but from hence to conclude univerſally, that every action poſſible doth require a matter pre-exiſtent, or a pre-diſpoſed ſubject, is no-wiſe reaſonable: becauſe ſuch a thing doth not uſually according to the courſe of nature happen; becauſe there is no cauſe obvious that can perform ſo much; becauſe we are not acquainted with the manner or way of doing ſuch a thing, that therefore the thing is in it ſelf abſolutely impoſſible, is no warrantable argumentation: No Logick will allow us from particular experiments to eſtabliſh general concluſions, eſpecially ſuch as do concern the determination of what is abſolutely impoſſible; that muſt be fetched from abſtracted notions of reaſon, not from ſingular appearances to ſenſe; there may be for all that we (we pitifully ſhort-ſighted creatures in this our dark ſtate) can by any means know, agents of another ſort, and powers in manner of efficacy much differing from all thoſe which come within the narrow compaſs of our obſervation. Eſpecially to imagine, that the ſupreme Being, who made the world in a manner, whatever that manner were, incomprehenſible, cannot himſelf act otherwiſe than we ſee theſe inferiour things (not only infinitely lower in degree, but wholly different in nature) do act, is groſly vain and unreaſonable: *It is impoſſible* (ſaith S. *Chryſoſtom* well) *for man's nature by curious inquiry to penetrate the workmanſhip of God.* From ſenſe or experience then ſuch concluſions cannot well be derived; it aſſures us that ſome effects are poſſible, but cannot help us to determine what is impoſſible. Neither are there any certain principles of reaſon, from whence it may be collected, that it is impoſſible, that ſome ſubſtances ſhould be totally produced *de novo*, or receive completely an exiſtence, which they had not before: That no ſuch principles are innate to our minds (if indeed there be at all any innate principles, which ſome Philoſophers deny) every man's experience can tell him: neither do theſe Philoſophers alledge any ſuch; nor (as we before ſhewed) can any ſuch be drawn from experience. If they ſay, the propoſition is αὐτόπιστος, or evidently credible of it ſelf, without any proof,

Κοινὴ δόξα τῶν φυσικῶν οὐδὲν γίγνεσθαι ἐκ τοῦ μὴ ὄντος.--Τὸ γιγνόμενον ἐκ τῶν μὴ ὄντων γίγνεσθαι ἀδύνατον· περὶ γὰρ ταύτης ὁμογνωμονοῦσι τῆς δόξης πάντες οἱ περὶ φύσεως. *Phyſ.* 1. 4. 8. *Vid. de Gener. & Corrup.* 1. 3. *& Metaph.* 1. 1, 3.

Phyſ. 1. 9.

Ἀεὶ ἐστί τι ὃ ὑπόκειται, ἐξ οὗ γίγνεται τὸ γιγνόμενον, οἷον τὰ φυτὰ καὶ τὰ ζῶα ἐκ σπέρματος. *Phyſ.* 1. 8.

Erit aliquid quod aut ex nihilo oriatur, aut in nihilum ſubitò occidat; quis hoc Phyſicus dixit unquam? Cic. *de Divin.* 2.

Ἀδύνατον τὴν ἀνθρωπίνην φύσιν τὴν τοῦ Θεοῦ δημιουργίαν περιεργάζεσθαι. Chryſ. *in* Gen. λογ. ϛ.

proof, 'tis a precarious and groundleſs aſſertion; ſuch as ought not to be admitted in any ſcience, or any diſceptation; except they can ſhew that the terms of theſe propoſitions (or of the like equivalent ones.) A ſubſtance is producible altogether *de novo*; A ſubſtance may exiſt, which did not exiſt; Something may be produced out of nothing, do involve a contradiction; which it rather is evident they do not, there being nothing contained in the notion of ſubſtance inconſiſtent with ſuch a producibility, or with novity of exiſtence; no more than there is in the notion of figure, or of motion, which things no man hardly denies to receive a new exiſtence. In fine, nothing is more reaſonable than to confeſs, that our reaſon can no-wiſe reach the extent of all powers, and all poſſibilities; and that we much (as Saint *Chryſoſtome* ſpeaks) do tranſgreſs our meaſures and bounds, if we pretend to know what things God is able to produce, or how he doth produce any: *His works* (as *Lactantius* ſpeaketh) *are ſeen with eyes, but how he made them, the mind it ſelf cannot ſee.* Thoſe opinions therefore of the ancient Philoſophers, that the matter of the world (or of natural things) was eternal and neceſſarily pre-exiſtent; and that there could be no creation out of nothing, were aſſumed altogether without any clear or ſure foundation. We may ſay unto them, as our Lord did once ſay to the *Sadduces*, *Ye err, not knowing the Scriptures, nor the power of God. The poverty*, and narrowneſs *of man's natural underſtanding* (not going uſually beyond matters obvious to ſenſe) *and their inability by the meanneſs of their reaſon to look up to the height of truth, did* (as S. *Baſil* ſays) *deceive them.* And that theſe opinions (revived and embraced by divers perſons in our days) are falſe, and contrary to our Faith, that in truth all the *matter* of things both could be, and really was created by God, may from ſeveral reaſons appear:

Ὑπερβαίνειν οἰκεῖον μέτρον. Chryſ.

—hòc eſt modum conditionis ſuæ tranſgredi, nec intelligere quouſque homini liceat accedere. Lact.

Opera ipſius videntur oculis, quomodò autem illa fecerit, nè mente quidem videtur. Lact. 2.

Matt. 22. 29.

Ἐξηπάτησεν αὐτοὺς τῆς ἀνθρωπίνης φύσεως ἡ πενία-- οὐ δυνηθέντες διὰ λογισμῶν ταπεινότητα πρὸς τὸ ὕψος ἀπιδεῖν τῆς ἀληθείας. Baſ. *hexaem. hom.* 6.

1. It is often in general terms affirmed in Scripture, that God did make all things; all things in heaven and earth: Now it is unſafe, and never without urgent reaſon allowable, to make limitations or reſtrictions of univerſal propoſitions, eſpecially of ſuch as are frequently and conſtantly thus ſet down: And, like as S. *Paul* ſomewhere diſcourſes; becauſe it is ſaid in the Prophets, *Every one that believeth in him, ſhall not be aſhamed*; and, *whoſoever ſhall call upon the Lord, ſhall be ſaved*; therefore both *Jews* and *Greeks*, in caſe of their belief and invocation of God, are capable of acceptance and ſalvation; οὐ γάρ ἐστι διαστολή, for that there is no diſtinction or exception made: So it being ſaid univerſally, and unlimitedly, that all things were made, and no reaſon appearing which compells to reſtrain that univerſality, therefore the matter of things was alſo made; the matter being one thing, yea in the opinion of moſt Philoſophers, as well ancient as modern, the principal thing, the only ſubſtantial thing in nature; all other things being only modes, affections or relations thereof. Whence *Ariſtotle* telleth us, that moſt of the firſt Philoſophers did affirm nothing at all really to be made, and nothing ever to be deſtroyed; becauſe matter did always ſubſiſt and abide the ſame, as if no other thing beſide in nature had any being conſiderable. If God therefore did not produce matter it ſelf, he could hardly be accounted authour of any thing in nature, ſo far would he be from being truly affirmed the maker of all things: Upon this ground

Rom. 10. 11, &c.

Ariſt. *Phyſ.* 1. 8. *Metaph.* 1. 3.

Cicero (as *Lactantius* cites him) denied that God was the Authour of any of the Elements: *It is not probable*, ſaid he, *that the matter, whence all things did ariſe, was made by divine Providence*; and, *if matter was not made by God, then neither earth, nor water, nor air, nor fire were made by him*; to invert which diſcourſe, we ſay, that God did make all theſe things (*Earth*, *Sea*, *Fire* and *Air*) as the Holy Scripture frequently aſſerts, wherefore the matter of them was alſo his work: he was not only (as S. *Baſil* ſpeaks) *an inventour of figures* (or a raiſer of motions) *but the maker of nature it ſelf*; and of all that is ſubſtantial therein.

Primum igitur non eſt probabile eam materiam rerum unde orta ſunt omnia, eſſe divinâ Providentiâ effectam, ſed habere & habuiſſe vim, & naturam ſuam: ----Quòd ſi non eſt à Deo materia facta, nè terra quidem, & aqua, & aër, & ignis à Deo factus eſt. Cic. *apud* Lactant. 2. *pag.* 150.

Ὁ θεὸς---- οὐχὶ σχημάτων ἐστιν εὑρετὴς ἀλλ' αὐτῆς τῆς φύσεως τῶν ὄντων δημιουργός. Baſ. hex. 6.

2. Again, God is in Scripture affirmed to be the true proprietary, and poſſeſſour of all things, none excepted; how ſo, if he did not make them? for, *He that did not make*, *cannot* (as *J. Martyr* argues) *have any right to that which is not made*. It is the argument, by which the Scripture frequently proves God to be the owner, and diſpoſer of things, becauſe he made them: *The earth* (ſaith the *Pſalmiſt*) *is the Lord's, and the fulneſs thereof, the world, and they that dwell therein; for he hath founded it upon the ſeas, and prepared it upon the floods.* So, becauſe (we may ſay) he did produce matter, and doth ſuſtain its being; therefore he (by the moſt excellent ſort, and upon the beſt ground of right) doth own it, and may juſtly uſe it at his pleaſure; otherwiſe might we not ſay with *Tertullian*? *If God did not make matter, he uſing a thing not his own, becauſe not made by him, either he uſed it precariouſly as needing it, or injuriouſly, as uſurping upon it by force.*

Τῷ γὰρ μὴ πεποιηκότι οὐδεμία ἐξουσία πρὸς τὸ μὴ γεγονός. Juſt. M. *Cohort ad Gr.* 1. *p.* 22.

Pſal. 24. 1.
Gen. 14. 19.
Deut. 10. 14.

---- de alieno uſus aut precariò uſus eſt, quà egens ejus, aut in juriâ, quà prævalens ejus. Tert. *adv.* Hermog. 9.

3. The ſuppoſing any thing to be eternal, uncreated, and independent upon God doth advance that Being in thoſe reſpects unto an equality with God, imparting thereto ſo great and divine Attributes: *It will become* (as S. *Baſil* ſaith) *God's peer, or equal in dignity, being dignified with the ſame privileges.* That ſuppoſition likewiſe in effect depriveth God of thoſe ſpecial perfections, Independency, and All-ſufficiency; making him in his operations, and performances to depend upon, and to be in a manner ſubject unto matter; to need its concourſe; and to be unable to perform any thing farther than it admits: for, *None* (as *Tertullian* diſcourſeth) *is free from needing that, whoſe ſtock he uſeth; none is exempt from ſubjection to that, which he needs that he may uſe; and none, who lends of his own to uſe, is not in this ſuperiour to him, to whom he lends it for uſe:* the very doubting about this made *Seneca* put ſuch abſurd, and impious queſtions, as theſe: *How God's power is limited; whether he effects whatever he pleaſeth, or is diſappointed by want of matter; whether he doth not form many things ill, not from defect of art in himſelf, but from diſobedience of the ſubject-matter:* which queſtions we eaſily reſolve by ſaying, Nothing is impoſſible to God; his will can never be croſſed, or diſappointed; he can never doe any thing bad, or imperfect in its kind; becauſe he createth matter it ſelf, anſwerable to his deſign.

Ὁμότιμος ἔσται, θεῷ τῶν αὐτῶν πρεσβείων ἀξιουμένη.

Nemo non eget eo, de cujus utitur; nemo non ſubjicitur ei, cujus eget ut poſſit uti; & nemo qui præſtat de ſuo uti non in hoc ſuperior eſt eo, cui præſtat uti. Tert. *adv.* Herm. 4, 5.

Quantum Deus poſſit; materiam ipſe ſibi formet; an data utatur; utrum idea materiæ priùs ſuperveniat, an materia ideæ; Deus quicquid vult efficiat, an in multis rebus illum tractanda deſtituant; & à magno artifice pravè formentur multa, non quia ceſſat ars, ſed quia id in quo exercetur ſæpe inobſequens arti eſt. Sen. *præf. Nat. Qu.*

4. As *Ariſtotle* well diſcourſed againſt the ancient Philoſophers, who before *Anaxagoras* did aſſign but one Principle of things, a material and paſſive one, as if no active principle were required; ſo may we argue againſt him, and them together. If God did produce, and inſert an active principle into nature (as who can imagine thoſe admirable works of nature, the ſeminal propagation, and nutrition of plants, and however more eſpecially the generation, motion, ſenſe, fancy, appetite, paſſion of animals to be accompliſhed by a mere paſſive agitation of matter, without ſome active principle diſtinct from matter, which diſpoſeth, and determineth it to the production of ſuch effects?) if God could, I ſay, produce, and inſert ſuch an active Principle (ſuch an ἐντελέχεια, as the Philoſopher calleth it), why might he not as well produce a paſſive one, ſuch as the matter is? what greater difficulty could he find in doing it?

5. Yea farther, If God hath produced immaterial beings, or ſimple, and uncompounded ſubſtances diſtinct from matter, ſuch as Angels, and the ſouls of men, merely out of nothing (for out of what preexiſtent ſtuff could they be made?) then may he as well create matter out of nothing; for what greater difficulty can we conceive in creating ſo much lower, and more imperfect a thing, than in creating thoſe more excellent ſubſtances, ſo much fuller as it were of entity, or ſo far more removed from nothing? if any one thing is producible out of nothing, why may not all things capable of exiſtence be ſo produced by a competent, and omnipotent virtue? *Why not* (as *Tertullian* argued) *all things out of nothing, if any thing out of nothing; except if the divine virtue, which drew ſomewhat out of nothing, was inſufficient to produce all things thence?* But that ſuch immaterial ſubſtances were produced by God, we before from many plain teſtimonies of divine revelation did ſhew: and particularly the ſouls of men are produced from God's breath, or by the efficacy of his word.

Cur non omnia ex nihilo, ſi aliquid ex nihilo; niſi ſi inſufficiens fuit divina virtus omnibus producendis, quæ aliquid protulerit ex nihilo? Tertull. *adv.* Herm. 15.

6. The manner of God's making the world expreſs'd in Scripture, by mere will and command, (*He ſpake, and it was done; he commanded, and it ſtood faſt; he commanded, and they were created*) that only by uttering the word *fiat* (not audibly, but mentally, that is by an act of volition) all things ſhould be formed and conſtituted in their ſpecifical natures and perfections, doth argue, that matter, or any other thing poſſible, might eaſily by the divine power be produced out of nothing. Likewiſe effecting miracles ſuperiour, or contrary to the law and courſe of nature, without any preparatory diſpoſitions induced into the ſuſcipient matter, in the ſame manner, by mere willing, ſaying, or commanding, whereof there be in the Scripture frequent inſtances, doth perſuade the ſame; θέλω, καθαρίσθητι, *I will, be thou cleanſed: Woman, great is thy faith*, γενηθήτω σοι, ὡς θέλεις, *be it to thee, as thou deſireſt:* νεανίσκε, σοὶ λέγω ἐγέρθητι, *young man, I ſay to thee, Wake,* from the ſleep of death; So did our Saviour ſpeak, and the effect immediately followed; whereby as he demonſtrated his divine power, ſo he declared the manner whereby divine power doth incomprehenſibly operate in the production of things; and that it therein no-wiſe dependeth upon matter: for it is no-wiſe harder, or more impoſſible to produce matter it ſelf, than to produce a form therein without, or againſt an aptitude to receive it: nay it ſeemeth more difficult *to raiſe children unto Abraham out of ſtones,* than to draw them out of nothing;

Pſal. 33. 9.
148. 5.

Luke 5. 13.
Matt. 15. 28.
Luke 7. 14.

Matth. 3. 9.

nothing; there being a poſitive obſtacle to be removed, here no apparent reſiſtance; there as well ſomewhat preceding to be deſtroyed, as ſomewhat new to be produced, here only ſomewhat ſimply to be produced: eſpecially conſidering, as we ſaid, that God uſeth no other means, inſtruments or applications in theſe productions, than his bare word or command; which there is no reaſon, why we ſhould not conceive as able immediately to make the matter, as to produce the forms of things.

7. Laſtly, The Holy Text, deſcribing the manner and order of the creation, doth inſinuate this truth. *The Scripture* (ſaith *Tertullian* well) *doth firſt pronounce the earth to be made, then ſetteth out its quality; as likewiſe firſt profeſſing the heaven made, it in the ſequel doth ſuperinduce its diſpoſition. In the beginning* (ſaith *Moſes*) *God made heaven and earth; now the earth was without form*; that is, it ſeems, God at firſt did make the matter of heaven and earth devoid of all form and order, a confuſed and unſhapen maſs; then he digeſted, and diſtinguiſhed the parts of them, by ſeveral ſteps orderly raiſing thence all thoſe various kinds, and well arrayed hoſts of goodly creatures: Firſt he made the ſtones and timber, and all requiſite materials, then did he rear and frame this ſtately fabrick: So the words do ſound, and may well be underſtood.

Scriptura terram primò factam edicit, dehinc qualitatem ipſius ediſſerit; ſicut & cœlum primò factum profeſſa dehinc diſpoſitionem ejus ſuperinducit. Tertull. *contra* Hermog. 26.

Τὴν ὕλην ϖρουποστήσας εἰδοποίησεν ὕστερον, ἑκάστῳ τάξιν ϗ σχῆμα, ϗ μέγεθος ϖεριθείς. Greg. Naz. Or. 43.

From theſe Premiſſes we may conclude, againſt thoſe Philoſophers, who deſtitute of the light of revelation did conceit otherwiſe, and againſt thoſe Chriſtians, who have followed the Philoſophers (as *Hermogenes* of old, and *Volkelius* of late, together with the Sectatours of their opinions) that God did create (in the moſt ſtrict and ſcholaſtical ſenſe of that word, did create) that is, either immediately, or mediately did produce out of nothing, or did beſtow entirely a new exiſtence unto every thing, which is, not excepting any one; and that is the ſenſe of the words, having *Made heaven and earth*; or of the Title, *Maker of heaven and earth* aſcribed unto God.

Which Title as all ſober Chriſtians have always acknowledged, and the holy Oracles do moſt plainly avouch due to the one true God alone (for, *To us there is but one God, the Father, from whom are all things*) 1 Cor. 8. 6. ſo there were divers Hereticks of old, *Marcion* and others of the *Gnoſtick* crew, who contradicted it; affirming that the God of the Old Teſtament, who made the world, and enacted the ancient *Law*, whom *Moſes* and the *Prophets* did declare, was not the ſame God with him, from whom the Goſpel proceeded, and who preached therein; the *Moſaick* God being a worſe condition'd God, fierce and rigid, angry and implacable, delighting in wars and miſchiefs; but the *Evangelical* God, the Father of our Lord, being mild and gentle; void of all wrath and ſpleen; very indulgent and beneficent: Of kin to that fancy of *Marcion* was the errour of the *Manichees*; who ſuppoſed two firſt cauſes of things; from one whereof good, from the other evil did fatally proceed; which conceit it ſeems they drew from the *Perſian*, *Egyptian*, or other *Ethnical* Doctrines; the which we have recited by *Plutarch* in his diſcourſe

Prædicat hic duos eſſe Patres, diviſáque regna:
Eſſe mali cauſam Dominum, qui condidit orbem;
Quique figuravit carnem ſpiramine vivam;
Quíque dedit legem, & vatum qui voce locutus;
Hunc negat eſſe bonum, juſtum tamen eſſe fatetur,
Crudelem, durum, belli cui ſæva voluptas,
Judicio horrendum, precibus manſueſcere nullis:
Eſſe alium ſuàdens, nulli qui cognitus unquam;
Hunc ait eſſe bonum, nullum qui judicat æquè,
Sed ſpargit cunctis vitam, non invidet ulli.

Adv. Marc. *Poëm.* 1.

Plut. *de* Iſide, & Oſiride.
Aug. *de Civ. Dei.* XX. *V. cum* Lud. Vive.
Laërtius *in proœmio.*
Plato *de Leg.* X.
Euſebius *de Præp.* 24.
Ariſt. *Metaph. IV. I.*
Simplic. *in* Epict.

about *Iſis*, and *Oſiris: The Perſian Magi* (ſaid he) *had their Oromazes, and Arimanius; the Egyptians their Oſiris, and Typhon; the Chaldæans their good, and bad Planets; the Greeks their Zeus, and Hades; the Pythagoreans their Monas, and Dyas; Empedocles his concord, and diſcord,* &c. the like report we have in divers other Writers: The common reaſon, or ground upon which theſe erroneous conceits were built, was this; there appearing to be in nature ſome things imperfect, and ſome things bad (as ill diſpoſitions, inclinations and paſſions of mind; ill tempers and diſeaſes of body, attended with pains and troubles in life; vices, diſcords, deformities, antipathies, irregularities, monſters, poiſons, and the like things diſperſed in nature) this ſort of things, they ſuppoſed could not proceed from perfect goodneſs, the fountain of what was good, lovely, orderly, convenient, pleaſant and deſirable: *If* (diſcourſeth *Plutarch*, expreſſing the main of their argument) *nothing can naturally ariſe without a cauſe, and good cannot afford cauſality to evil, it is neceſſary that nature ſhould have a proper ſeed and principle of evil as well as good; and thus it ſeems to the moſt and wiſeſt, for they indeed conceive two Gods as it were counterplotting each other; one the contriver and producer of good things, and the other of bad; calling the better One God, the other Dæmon.* But this diſcourſe hath two faulty ſuppoſitions: It ſuppoſeth ſome things to be imperfect and evil, which are not truly ſuch; and, to thoſe things, which are truly ſuch, it aſſigneth an imaginary and wrong cauſe:

Εἰ γὰρ [οὐδὲν ἀναιτίως πέφυκε γενέσθαι, αἰτίαν δὲ κακοῦ τ' ἀγαθὸν ὐκ ἂν παράσχοι, δεῖ γένεσιν ἰδίαν ϗ ἀρχὴν ὥσπερ ἀγαθοῦ, ϗ κακοῦ τὴν φύσιν, &c. Plut. *de* Iſ. & Oſir.

1. It ſuppoſeth ſome Beings according to their original nature and conſtitution to be evil and imperfect; which ſuppoſition is, I ſay, falſe; for there is no ſort of creature, which did not at firſt paſs the divine approbation: *God ſaw every thing which he had made, and behold it was very good:* Good, that is, convenient and ſutable to its deſign (or its Authour's *Idea*) fair and decent in its place, according to its proportion; very good, that is, perfect and complete in its degree, without any defect, blemiſh or flaw; not liable to any reaſonable blame or exception. There are indeed among the creatures ſome degrees of perfection (it was fit there ſhould be ſo in great variety, that things might by compariſon illuſtrate and commend one another; that there might be regular ſubordinations, and ſubſerviencies, and harmonies; that ſeveral faculties of intelligent creatures might be exerciſed, and improved, and delighted; that the πολυποίκιλος σοφία, *the manifold* or multiform *Wiſdom* of the Creatour might be diſplayed, acknowledged and celebrated; there are, I ſay, for ſuch purpoſes in nature creatures gradually different in excellency) whence ſome things may be ſaid comparatively imperfect, or rather leſs excellent and noble in reſpect to other things, endued with higher faculties, or (as they be ſometimes called) perfections of nature; ſome things are leſs active, and more paſſive than others; are not ſo capable of enjoyments delectable unto, and more ſubject to impreſſions diſtaſtful to their particular nature; which paſſivities and diſpleaſures are not ſimply wills, becauſe they do ſute the degree of the particular natures of thoſe ſubjects, being alſo ever over-balanced with other pleaſing activities and enjoyments: ſo have things different meaſures of

Gen. 1. 31.

Naturæ omnes quoniam ſunt, & ideò habent modum ſuum, ſpeciem ſuam, & quandam ſecum pacem ſuam, profectò bonæ ſunt. Aug. *de Civ.* D. XII.

of excellency, but nothing as it comes from God's hand, or ſtands in its rank in nature, is poſitively imperfect, or void of that perfection, which is due to its kind; much leſs is any creature abſolutely bad, that is ugly, or noxious, or troubleſome, or cumberſome to the Univerſe; ſo that it were better away out of it, than in it. *God* (ſaith the *Hebrew* Wiſe-man) *created all things, that they might have their being, and the generations of the world were healthful, and there is no poiſon of deſtruction in them.* Every thing contributes ſomewhat to the uſe and benefit, or to the beauty and ornament of the whole: No weed grows out of the earth, no inſect creeps upon the ground which hath not its elegancy, and yields not its profit; nothing is abominable, or deſpicable, though all things are not alike aimable and admirable; there is therefore nothing in all the compaſs of nature unfit, or unworthy to have proceeded from God; nothing which he beſeemingly, without derogation to his excellencies, may not own for his work; nothing which in its rank and degree doth not confer to the manifeſtation of his glorious power, admirable wiſdom, and excellent goodneſs: *O Lord* (cryed the devout *Pſalmiſt* upon particular ſurvey, and conſideration of them) *how manifold are thy works, in wiſdom haſt thou made them all; the earth is full of thy riches!* That which we call *poiſon,* is ſuch only relatively, being noxious or deſtructive to one part, but innocent, wholeſome and uſeful to ſome other part; and never prejudicial to the whole body of things: yea even to that part it ſelf it is commonly beneficial in ſome caſe or ſeaſon; affording, if not continual alimony, yet ſometime phyſick thereto, and ſerving to expel another poiſon, or miſchief more imminently dangerous. That which we call a *monſter,* is not unnatural in regard to the whole contexture of cauſes, but ariſeth no leſs methodically, than any thing moſt ordinary; and it alſo hath its good end and uſe, well ſerving to illuſtrate the beauty and convenience of natures uſual courſe. As for pain and grief incident to the natures of things, without regard to any demerit or juſtice, they are not properly evils, but adherencies to the leſs perfect natures of things; in a ſtate liable to which God not only juſtly, but wiſely, according to his pleaſure might conſtitute things for the reaſons and ends before inſinuated; for no reaſon obliged him to confer upon every thing extreme perfection; he might diſpenſe his liberalities in what kind and meaſure he thought good. In fine, the reaſon of offence we take at any thing of this kind, ſeeming bad or ugly to us, ariſeth from our defect of knowledge and ſagacity, we not being able to diſcern the particular tendency of each thing to the common utility and benefit of the world.

Pſal. 104. 24.

Ἔστι τὸ τέρας τῶν παρὰ φύσιν τι· παρὰ φύσιν δ' οὐ πᾶσαν, ἀλλ' ὡς ἐπὶ τὸ πολύ· παρὰ γὰρ τὴν ἀεὶ, καὶ τὴν ἐξ ἀνάγκης οὐδὲν γίνεται παρὰ φύσιν. Ariſt. *de Gen. Anim.* 4.

Τῆς τοῦ ὅλου δημιουργίας, ὥσπερ τινὲς ἑπόμεναι, καὶ ἀναγκαῖαι φύσεις. Max. Tyr. *XXV.*

Divina nos admonet providentia non res inſipienter vituperare, ſed utilitatem rerum diligenter inquirere, & ubi noſtrum ingenium vel infirmitas deficit, ibi credere occulta, &c. atque hæc ipſa aut humilitatis exercitatio eſt, aut elationis attritio. Aug. *de Civ. Dei II.* 22.

2. But as for thoſe real imperfection, and evils truly ſo called (*which* alone, as S. *Baſil* ſpeaketh, *are properly evil, and moſt worthy of the appellation of evils*) habitual diſtempers of ſoul, and irregular actions; errours, and vices, and ſins, we need not ſearch for any one eternal, or primitive cauſe of them: Although order, uniformity, beauty and perfection do, yet diſorder, confuſion, deformity and defect do not argue any unity of cauſe, whence they ſhould

Τὰ κυρίως κακὰ, ἅπερ μάλιστα εἰσὶ τῆς τῶν κακῶν προσηγορίας ἄξια. Baſ. *in Orat. Quòd Deus eſt non author mali.*

Peccatum à Deo non eſt, quia nec eſt. Lipſ.

Nemo quærat efficientem cauſam malæ voluntatis, non enim eſt effiCiens, ſed deficiens; quia nec illa effectio eſt, ſed defectio.

Mala voluntas efficiens eſt operis mali, malæ autem voluntatis efficiens eſt nihil. Aug. *de Civ. D.* XII. 6, 7.

Mali ulla natura eſt, ſed amiſſio boni mali nomen accepit. Aug. *de C. D.* XI. 9.

Ἀρχὴ ϗ ῥίζα τῆς ἁμαρτίας τὸ ἐφ' ἡμῖν ϗ αὐτεξȣσιον. Baſ. *ubi ſupr.*

Deut. 4. 16. 31. 29.
Gen. 6. 11.
Exod. 32. 7, &c.

Τὴν μοχθηρίαν ἡ τ͂ ψυχῆς ἐξȣσία κυΐσκει τε ϗ τελεσφορεῖ. Max. Tyr. XXV.

Αἰτία ἑλομένȣ· θεὸς ἀναίτιος. Plato *de Rep.* X.

Ὀυ γὰρ ἐξ ȣ̓ρανȣ̃, μὰ Δία, ȣ̓κ ἐξ ȣ̓ρανȣ̃. Max. Tyr.

ſhould ſpring; the true cauſes of them are ſufficiently notorious; not the will, or power of a Creatour, but the wilfulneſs and impotency of creatures are the fountains of them. They are no ſubſtantial beings, and ſo do not need an infinite power to create them; they do hardly need a poſitive cauſe; being themſelves rather defects, than effects; privations of being, than poſitive beings: *Let no man* (ſaith S. *Auſtin*) *ſeek an efficient cauſe of a bad will; for there is no efficient, but a deficient thereof; for that it ſelf is not an effection, but a defection:* and, *An evil will* (ſaith he again) *is the efficient cauſe of an ill work; an evil will hath no cauſe*; that is, none beſide it ſelf, or its own deficiency. And again: *Evil hath no nature, but the loſs of good hath received the name of evil:* however moſt certainly *the riſe and root of ſin is our free will and choice*; it is κακὸν βλάστημα προαιρέσεως (as *Cyrill. Hier.* ſaith) *a bad ſprout from our choice.* Men, or other intellectual and free agents their voluntarily averting themſelves from the ſupreme true good to inferiour appearing goods; their wilfully declining from the way which God doth ſhew and preſcribe to them; their rejecting the advices, and diſobeying the laws of God; their thwarting the dictates of that reaſon which God did put in them; their abuſing their natural faculties; their perverting and corrupting themſelves, and others alſo, by ill example, perſuaſion, allurement, violence; theſe cauſes of ſuch evils are moſt viſible and palpable: we need not go far, nor ariſe to the top of things to find an authour, upon whom we may charge our evils; they are moſt truly called our *ways*, our *works*, our *imaginations*, our *inventions* and *devices*; they are the children of our affected ſtupidity, and our naughty ſloth; of our precipitant choice, of our ſtubborn will, of our unbridled paſſion; they are wholly imputed to us, we are blamed, we are condemned, we are puniſhed for them: As it is horrible blaſphemy to aſcribe them to the moſt good God; ſo it is vain to imagine any other neceſſary principle, any uncreated miſchievous *Arimanius*, any ſpiteful Cacodæmon, any eternal Fate to father them upon.

Ἑκȣσίων κακῶν ἀκȣσια ἔκγονα. Damaſ. *de Orth.* F. IV. 20.

Hoſ. 13. 9.

Iſa. 3. 9.

Amos 3. 6.
Lam. 3. 38.

Iſa. 45. 57.

Tertul. *in* Marc 2.

The miſchiefs alſo of pain and grief conſequent upon thoſe diſtempers and miſdeanours (*that unwilling brood of wilful evils*, as *Damaſcene* calls them) have very diſcernible originals: they are partly to be imputed to us, and partly attributed to God: We by our faults deſerve, and draw them to our ſelves; God in juſtice and wiſdom doth inflict them on us: *Perditio tua ex te; O, Iſrael, thou haſt deſtroyed thy ſelf*; and, *Wo unto their ſoul, for they have rewarded evil unto themſelves*; ſo doth God charge the cauſe of ſuch evils upon us; and, *Shall there be any evil in the city, and the Lord hath not done it? Doth not evil and good proceed out of the moſt High? I am the Lord, and there is none elſe; I form the light, and create darkneſs; I make peace, and create evil*; ſo God aſſumes the cauſality of them to himſelf. We need therefore not to inquire after any other cauſe of theſe evils (*mala pœnæ*) ſo called becauſe they are diſpleaſing to ſenſe or fancy; although conſidering the needfulneſs, and uſefulneſs of them in reſpect to publick benefit (as they are exemplary and monitive) and their wholſomeneſs for particular correction and cure (for, *No chaſtening*, as the *Apoſtle* ſaith, *for the preſent ſeemeth to be joyous, but grievous; nevertheleſs afterward it yieldeth the peaceable fruit of righteouſneſs unto them, which are exerciſed thereby*) in ſuch reſpects they may rather be called good things; however as they have any thing bad in them, they proceed from us, as they contain ſomewhat good, they are from God; which ſufficiently confuteth thoſe Heretical opiniators, and decideth the controverſie; it being vain to ſuppoſe any other, beſide theſe moſt apparent cauſes of ſuch evils; Our bad deſert, and God's juſt Providence. * It is conſiderable, that even vice (although the worſt thing in the world, and bad to the ſubject thereof) is yet in ſome reſpects uſeful; it in regard to the whole is not unprofitable; it ſerveth to the illuſtration of God's holy Attributes; it is a foil to vertue, and ſetteth off its luſtre. But let thus much ſuffice, concerning the objects of the Creation.

Heb. 12. 11.

Γίνεται καὶ ἡ κακία πως κατὰ τὸν τῆς φύσεως νόμον, καὶ οὐκ ἀχρήστως πρὸς τὰ ὅλα. Chryſ. *apud* Plut. *de Stoic. contr.* 31, 32. Sen. *Qu. Nat. præf. & de Beneſ.* 21. *& Epiſt.* 65.

I ſhall next touch a conſideration or two concerning the manner how, and the reaſon why God did make the world; which will commend to us his doing it, and intimate ſome grounds of duty, and both direct and excite our practice in reſpect thereto: The manner of God's producing the world was altogether voluntary, and abſolutely free; it did not iſſue from him ἀπροαιρέτως, without counſel or choice, not (as ſome Philoſophers have conceited) by natural or neceſſary emanation or reſult; as heat from fire, or light from the Sun, or ſhadow from a body; but from a wiſe free-choice: He ſo made the world, that he could wholly have abſtained from making it, that he could have framed it otherwiſe, according to an infinite variety of ways. He could not be fatally determined, there being no ſuperiour cauſe to guide him, or to conſtrain him any wiſe (to doe, or not to doe; to doe thus, or otherwiſe.) He could not be obliged to impart any perfection, being abſolute maſter of all things poſſible, and debtour unto none upon any account: 'Tis his privilege therefore, and property to perform all things κατὰ βουλὴν τοῦ θελήματος αὐτοῦ, *according to the counſel of his will*, or according to his wiſe pleaſure, as S. *Paul* expreſſeth it; and accordingly we hear the *Elders* in the *Revelation* acknowledging: *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things,* καὶ διὰ τὸ θέλημά σου, *and for thy will they are and were created:* they do affirm God's pleaſure to be the cauſe of his creating things, and they imply its being ſo to be the ground of our due veneration, gratitude, and all devotion; theſe being tributes due unto free goodneſs and bounty; if he made all things fatally, no praiſe or thanks were due to him; if he doeth things ſo, there is no reaſon to offer prayers to him, to ſeek his aid, or implore his favour; no devotion toward him hath a ground, or can ſubſiſt. 'Tis alſo evident, that if the world had been produced in way of neceſſary emanation, that it ſhould have been eternal; as if the Sun had been eternal, his light had been eternal alſo; if fire had been, its heat likewiſe had been from eternity: but that the world was produced in time, not long ſince, within ſix or ſeven thouſand years, not only faith and divine Chronology do aſſure us, but reaſon alſo ſhews, and all hiſtory conſpires to perſuade us; there being no plain monument, or probable memory of actions beyond that time; and by what progreſſions mankind was propagated over the world; how,

Fecit quàm optimum potuit; ait Plato *in* Tim.

Αἴτιον μὲν αὐτοῦ ὁμολογοῦσι τὸν θεόν, αἴτιον δὲ ἀπροαιρέτως ὡς τῆς σκιᾶς τὸ σῶμα, καὶ τῆς λαμπηδόνος τὸ ἀπαυγάζον. Baſ. *hexaem.* α.

Οἱονεὶ ἀποσκίασμα τῆς δυνάμεως. Id.

Δοῦλοι βασιλέων εἰσίν, οἱ βασιλεῖς θεῶν, Θεοὶ δ' ἀνάγκης. Philemon.

Eph. 1. 11.

Revel. 4. 11.

how, and when, and where Nations were planted, Empires raiſed, Cities built, Arts invented or improved, it is not very hard to trace near the original times and places: The world therefore in reſpect of time conceivable by us is very young, and not many ſucceſſions of ages, or lives of men have paſſed between its beginning and ours; whence it plainly appears, that it was freely produced by God.

And how he produced it, the Scripture farther teacheth us; it was not with any laborious care or toil; not with the help of any engines or inſtruments ſubſervient; not by inducing any preparatory diſpoſitions or aptitudes, but ψιλῷ τῷ βούλεσθαι, by his mere willing (as *Clemens Alex.* ſpeaks) his will and word were (as *Tertull.* expounds it) the hands, by which it is ſaid that God made the heavens; at his call they did all immediately ſpring up out of nothing, at his command they preſently ranged themſelves into order: it was not a high ſtrain of Rhetorick in *Moſes* (as *Longinus* deemed) thus to deſcribe the creation; but a moſt proper expreſſion of that incomprehenſible efficacy, which attends the divine will and decree.

Adv. Hermog. 45.

Long. *Sect.* 7.

But ſince God did not only make the world freely, but wiſely; and ſince all wiſe agents act to ſome purpoſe, and aim at ſome end, why (may it be inquired) did God make the world? what impulſive reaſon or inducement was there moving his will to doe it? we may anſwer with *Plato*; ἀγαθὸς ἦν, *he was good; and he that is good, doth not envy any good to any thing:* His natural benignity and munificence was the pure motive, incited or invited him to this great action of communicating exiſtence, and ſutable perfection to his creatures, reſpectively: No benefit or emolument could hence accrue to him; he could receive no acceſſion of beatitude; he did not need any prophet or pleaſure from without, being full within, rich in all perfection, completely happy in the contemplation and enjoyment of himſelf: *Can a man*, can any creature, *be profitable to God?* No; *our goodneſs doth not extend to him*; we cannot any-wiſe advance, or amplifie him thereby; 'tis becauſe goodneſs is freely diffuſive and communicative of it ſelf; becauſe love is active and fruitful in beneficence; becauſe higheſt excellency is void of all envy, ſelfiſhneſs and tenacy, that the world was produced ſuch as it was; thoſe perfections being intrinſecal to God's nature (for *God is love*, that is, eſſentially loving and good) diſpoſed him to beſtow ſo much of being, beauty, delight and comfort to his creatures. Hence, *the earth* (ſaith the *Pſalmiſt*) *is full of the goodneſs of the Lord*; that is, every thing therein, according to its ſtate and degree, is an effect of the divine goodneſs, partakes thereof both in its being, and in its enjoyments; and, *The Lord* (ſaith he again) *is good to all, and his tender mercies* (or his bowels of affection) *are over all his works:* he is good, and tenderly kind toward all his works, as well in producing them, as preſerving them; in freely rendring them capable of receiving good, as in carefully providing, and liberally diſpenſing good unto them: *That thou giveſt them* (ſaith the *Pſalmiſt*, ſpeaking with reſpect to the Univerſity of things) *they gather; thou openeſt thy hand, they are filled with good*; it is from God's open hand (that is, from his unconfined bounty and liberality) that all creatures do receive all that good which fills them; which ſatisfieth their needs, and ſatiateth their deſires: A glimpſe of which truth the ancient *Pagans* ſeem to have

Quæris quid propoſitum ſit Deo? bonitas; ità certè Plato ait: Quæ Deo faciendi mundum cauſa fuit? Bonus eſt; bono nulla cujuſquam boni invidia eſt. Sen. *Ep.* 65.

Ἐποίησεν ἀγγέλους, ἀρχαγγέλους, καὶ τὰς ἄλλας τῶν ἀσωμάτων οὐσίας· ἐποίησεν δὲ δι' ἕτερον μὲν οὐδὲν, δι' ἀγαθότητα δὲ μόνην, &c. Chryſ. *Tom.* 6. *Or.* 9. *ad* Stagir.

Job 22. 2.
Pſal. 16. 2.

1 Joh. 4. 8, 16.

Pſal. 33. 5.
119. 64.

Pſal. 145. 9.
רחמיו

Pſal. 104. 28.

have had, when they (as *Ariſtotle* obſerved) did commonly ſuppoſe love to have been the firſt and chief of the Gods; the original ſource and framer of things. But I will no longer inſiſt on this Point in way of doctrine or diſquiſition; I ſhall only adjoin a little application.

Ariſt. Metaph. I. 4.

Πρώτιστον μὲν ἔρωτα θεῶν μητίσατο πάντων. Parmenides.

Ἠδ' ἔρος, ὃς κάλλιστος μεταπρέπει ἀθανάτοισιν. Heſiod.

1. The belief and conſideration of this Point (that God is the Maker of Heaven and Earth) muſt neceſſarily beget in us higheſt eſteem, admiration, and adoration of God, and his divine Excellencies, his Power, Wiſdom and Goodneſs: For what a Power muſt that be (how unconceivably great both intenſively and extenſively muſt it be?) which could ſo expeditely and eaſily rear ſuch a ſtupendiouſly vaſt frame? vaſt beyond the reach of our ſenſe, of our imagination, of any rational collection that we can make? the earth, on which we dwell, divided into ſo many great Empires, full of ſo many Inhabitants, bearing ſuch variety of creatures different in kind, having in reſpect to the whole but the like proportion, as a little ſand hath to the earth it ſelf, or a drop of water to the great Ocean? What a Wiſdom muſt that be, how unconceivably large and penetrant, that could contrive ſuch an innumerable number of creatures (the artifice, which appears in one, in the leaſt of which doth ſo far tranſcend our conceit) could digeſt them ſo fitly, could connect them ſo firmly in ſuch an order? What a Goodneſs and Benignity muſt it be (how immenſe and boundleſs?) that did extend it ſelf in affection and care, for ſo many creatures abundantly providing for the need and comfort of them all? how tranſcendently glorious is the Majeſty of him, that was authour of all thoſe beauties and ſtrengths, thoſe ſplendours and magnificencies we do with ſo much pleaſure, and ſo much wonder behold? Well might the devout *Pſalmiſt* and divine *Prophets* hence frequently take occaſion of exciting us to praiſe, and celebrate the perfections of God: Well might even Heathen Philoſophers from contemplation of the world be raiſed into fits of compoſing *Hymns* and *Elogies* of its great Maker.

2. This conſideration likewiſe may confer to the breeding of hearty gratitude, and humble affection toward God; for that we are upon many accounts very nearly and highly concerned in this great production. We our ſelves, whatever we are, and all we have, and all we enjoy; all our intrinſecal endowments, and all our extrinſecal accommodations are parts thereof, and did proceed from God; yea all the whole frame was deſigned by him with a particular regard, and from an eſpecial good will unto us; was fitted for our enjoyment and uſe: The world was made as a convenient houſe for us to dwell in, as a pleaſant theatre for us to view, as a profitable ſchool for our inſtruction, as a holy temple for us to perform offices of no leſs ſweet, than reaſonable devotion; for our benefit thoſe huge orbs roll inceſſantly, diffuſing their glorious light, and diſpenſing their kindly influences; for our ſake the earth is decked with all that goodly furniture, and ſtored with all that abundance of comfortable proviſions: All theſe things out of pure benevolence, not being moved with any deſert of ours, not regarding any profit of his own, before any deſire or any thought of ours (before we were capable of wiſhing or thinking) God was

Mundus quaſi communis Deorum, atque hominum domus, aut urbs utrorumque. Cic. *de* N. D. II. *de* Fin. IV.

Mundus Deorum templum. Sen. *de Ben.* VII. 7. *Epiſt.* 90. Cic. *in ſom.* Sci. Philo. *de Mun.* 2. *&c.*

Ψυχῶν παιδευτήριον, καὶ διδασκαλεῖον, &c. Baſ. M.

--- οὐ πόνων ἀμοιβὴν ἔδωκεν, οὐ δὲ κατορθωμάτων ἀντίδοσιν, *&c.* Chryſ. ἀνδρ. ζ. *vid.*

Cogitavit nos ante natura quàm genuit, &c. Sen. *de Benef.* 2. 23.

Nimis nos ſuſpicimus, ſi digni nobis videmur, propter quos tanta moveantur. Sen. *de Ira*, 27.

pleaſed to contrive, and to accompliſh for us: *We* (ſaid a *Philoſopher*) *regard and eſteem our ſelves overmuch, if we think our ſelves worthy, that ſo great matters ſhould be agitated for our ſake*; and the *Pſalmiſt* ſignifies the ſame, when upon contemplation of the World, he ſaith; Pſal. 8. *When I conſider the heavens, the works of thy fingers, the Moon and the Stars which thou haſt ordained, what is man that thou art mindful of him?* That the authour of ſo great and glorious a work ſhould vouchſafe to regard ſo mean things as us, to viſit us continually with a provident inſpection and care over our welfare, to lay ſo vaſt projects, and accompliſh ſo mighty works in regard to us; what a demonſtration of admirable condeſcenſion, what a ground of wonder and aſtoniſhment, what an argument of love and thankfulneſs toward God is this?

3. Yea what a ground and motive to humility ſhould this conſideration be unto us? What is man? what, I ſay, is man in compariſon to him that made the world? what is our ſtrength, what our wit, what our goodneſs, what any quality or ability of ours, in reſpect to the perfection of thoſe things in him? how weak, ſilly, narrow, poor and wretched things muſt we needs appear to our ſelves, when ſeriouſly we conſider the immenſe excellencies diſplayed in the World's creation; how ſhould this depreſs, and debaſe us in our conceits about our ſelves? Eſpecially if we reflect upon our own unprofitableneſs, our ingratitude, and our injuſtice toward our Creatour; how none, or how ſcant returns we have made to him, who gave unto us, and to all things for us, our being and theirs, our all and theirs; how faint in our acknowledgments, how negligent in our ſervices we have been; yea how prepoſterouſly, inſtead of our due homage and tribute, we have repay'd him affronts and injuries; frequently oppoſing his will, and abuſing his goodneſs.

4. This conſideration is further a proper inducement unto truſt and hope in God; and withal a fit ground of conſolation to us in all our needs and diſtreſſes. He that was able to doe ſo great things, and hath been willing to doe ſo much for us; he that having made all things, can diſpoſe of all, and *doeth* (as King *Nebuchadnezzar* taught by experience confeſſed) Dan. 4. 35. *according to his will in the armies of heaven, and among the inhabitants of the earth, ſo that none can ſtay his hand, or ſay unto him, What doeſt thou?* How can we diſtruſt his protection or ſuccour in our exigencies? this conſideration good men have been wont to apply to Pſal. 121. 2. 124. 8. 146. 5. ſuch purpoſes: *My help* (ſaith the *Pſalmiſt*) *cometh from the Lord, which made heaven and earth*: Well might he be aſſured, having ſo potent and faithful an aid: and, *Happy* (ſaith he again) *is he that hath the God of Jacob for his help; whoſe hope is in the Lord his God, which made heaven and earth; the ſea, and all that therein is*: Happy indeed he ſurely is; no diſappointment or diſaſter can befall him, who doth with reaſon confide in him that made the world, and can manage it to Jer. 32. 7. his advantage. The Prophet *Jeremy* begins his prayer thus: *O Lord God, behold thou haſt made heaven and earth by thy great power and ſtretched-out arm; and there is nothing too hard for thee*: The creation of the World is ſuch an experiment of God's power and goodneſs, as may ſupport our faith in all encounters; ſo that we ſhould not think any thing ſo difficult, but that God is able; nor ſo high, but that God is willing to perform it for us, if it make toward our real good.

5. Finally, This conſideration miniſtreth a general incitement unto all obedience; which from God's production of all things doth appear,

upon ſeveral accounts, due and reaſonable; all other things do conſtantly
obey the law impoſed on them, inſiſt in the courſe defined to
them; and ſhall we only be diſobedient and refractary, irregular and
exorbitant? Shall all the hoſts of heaven moſt readily and punctually
obey God's ſummons? Shall *the pillars of heaven tremble, and be aſtoniſhed* Iſa. 48. 13.
at his reproof? Shall *the ſea* with *its proud waves* be curb'd, and con- 40. 26.
fined by his decree? Shall *fire and hail, ſnow and vapour, and ſtormy* Job 9. 5. 26.
winds (ſuch rude and boiſterous things) *fulfil his word?* as they are 11. 38. 11.
all ſaid to do doe; and ſhall we be unruly and rebellious? we, who Jer. 5. 21. Pſal. 48. 8.
are placed in the top of nature, for whom all nature was made, to
whom all nature ſerves; ſhall we only of all things in nature, tranſgreſs
againſt the Authour and Governour of nature?

But I leave the farther improvement of this grand Point to your meditation, concluding with the exhortation of that Angel in the *Apocalypſe: Fear God, and give glory to him; worſhip him that made heaven and earth, and the ſea, and the fountains of water:* Even to him be all obedience, and adoration, and praiſe for ever, and ever. *Amen.* Revel. 14. 7.

And in Jeſus Chriſt, &c.

SERMON XIII.

OF THE
Truth and Divinity
OF THE
Chriſtian Religion.

EPHES. I. 13.

In whom ye alſo (truſted) *having heard the word of truth, the Goſpel of your ſalvation.*

THAT our Religion in groſs is true and agreeable to reaſon, is a ground upon which the truth of its ſingle doctrines and articles of faith doth lean; it is therefore requiſite that it firſt be well ſupported, or that we be thoroughly aſſured thereof. Being therefore engaged at other times to diſcourſe upon the particular points of

Chriſtian doctrine, which ſuppoſe this general one; I ſhall take occaſion collaterally in theſe exerciſes to inſiſt upon this ſubject; ſuppoſing in thoſe, what in theſe we ſhall endeavour to prove; ſo both avoiding there ſuch grand digreſſions, or the treating upon matters not directly incident; and ſupplying here what ſeems neceſſary or uſeful there to the confirmation of *our faith*.

Now in the words (I did now reade) S. *Paul* ſtyles the Chriſtian doctrine (and in many other places of Scripture it is alſo ſo called) *the word of truth* (that is a moſt true doctrine) and *the goſpel of our ſalvation* (that is a meſſage brought from heaven by our Saviour and his Apoſtles; in which the ways and means of attaining ſalvation (that is of that beſt happineſs which we are capable of) the overtures thereof from God, and the conditions in order thereto required from us are declared.) And that we have reaſon to entertain it as ſuch, I ſhall immediately addreſs my ſelf to ſhew.

Μὴ ἐξέταζε, ἀλλὰ πίςευσον. Orig. 1. *pag*. 8, 9. Orig. 6. *p*. 282. Πίςευσον εἰ σωθῆναι θέλεις ἢ ἄπιθι.

It was anciently objected by *Celſus*, and other Adverſaries of our Religion, that Chriſtianity did exact from men ψιλὴν ϰ̀ ἄλογον πίςιν, *a bare groundleſs faith*; did impoſe νόμες ἀναποδείκτες, *laws uncapable of proof*; (that is, as to the goodneſs and reaſonableneſs of them) did inculcate this rule *μὴ ἐξέταζε, ἀλλὰ μόνον πίςευε, do not examine or diſcuſs, but only believe*; that it debarr'd inquiries and debates about truth, ſlighted the uſe and improvement of reaſon, rejected humane learning and wiſdom, injoyning men to ſwallow its dictates, without chewing, or any previous examination concerning the reaſon and truth of them.

Vid. Orig. *in* Celſ. *lib*. 3. *pag*. 142. Ὁ ταῦτα πιςεύσας ἐκ ἁπλῶς, ἐδὲ ἀλόγως ἀλλὰ κρίσει ϰ̀ πληροφορίᾳ, χάρισμα εἴληφεν ἐκ Θεῦ, &c. *Conſt. Apoſt*. 8. 1.

The ground of this accuſation was ſurely a great miſtake, ariſing from their not diſtinguiſhing that belief, whereby we embrace Chriſtianity it ſelf in groſs, from that belief, whereby in conſequence to the former we aſſent to the particular doctrines thereof: eſpecially to ſuch as concern matters ſupernatural, or exceeding the reach of our natural underſtanding to penetrate or comprehend. For as to the firſt kind, that belief whereby we embrace Chriſtianity it ſelf, as true in the groſs; I ſay, it is no-wiſe required upon ſuch terms; Our Religion doth not obtrude it ſelf upon men in the dark, it doth not bid men to put out their eyes, or to ſhut them cloſe; no; nor even to wink, and then to receive it; it rather obliges them to open their eyes wide, to go into the cleareſt light; with their beſt ſenſes to view it thoroughly, before they embrace it. It requires not, yea it refuſes (ordinarily) a ſudden and precipitate aſſent; admitting no man (capable of judging and chuſing for himſelf) to the participation thereof, or acknowledging him to be a believer indeed; till (after a competent time and means of inſtruction) he declares himſelf to underſtand it well, and heartily to approve it. Never any Religion was ſo little liable to that cenſure; none ever ſo freely expoſed it ſelf to a fair trial at the bar of reaſon; none ever ſo earneſtly invited men to conſider, and weigh its pretences; yea provoked them, for its ſake and their own (at the peril of their ſouls, and as they tendred their own beſt good and ſafety) to an ἐυγνώμων, ἐξέτασις, an equal and diſcreet examination thereof. Other Religions have for their juſtification inſiſted upon the examples of Anceſtours, the preſcriptions and cuſtoms of times, their large extent and prevalence among multitudes of people, their eſtabliſhment by civil laws, and countenance of ſecular powers (arguments wholly extrinſecal and of ſmall validity) declining all other teſt or trial of reaſon: Yea, 'tis remarkable how *Celſus* (and others who made the foreſaid objection) did contradict and confute themſelves, affirming men ought without ſcruple to conform

Hæ ſunt religiones, &c. Lactant. 2. 6. (*p*. 171.)

Orig. *V. pag*. 248, &c.

form in opinion and practice to the Religion preſcribed by the Laws of their Country, be they what they will, never ſo abſurd or diſhoneſt. Δεῖ φυλάσσειν τὰ εἰς κοινὸν κεκυρωμένα (things eſtabliſhed by common authority muſt be obſerved.) And, τὰ παρ' ἑκάστοις ὀρθῶς ἂν πράττοιτο ταύτῃ δρώμενα, ὅπῃ ἐκείνοις φίλον· (things are every where rightly done, being done according to the faſhion of each place) ſuch were the rules and maximes thoſe men urged; and this was indeed exacting irrational belief; a ſtifling mens reaſon, and muzling their judgments: this was a method enforcing men blindly to yield conſent to errours and inconſiſtences innumerable. But the teachers and maintainers of Chriſtianity proceeded otherwiſe; confiding in the pure merit of their cauſe, they warned men to lay aſide all prejudices; to uſe their beſt underſtandings; in a caſe of ſuch moment, to apply themſelves to an induſtrious and impartial ſearch of the truth: Let one for the reſt ſpeak their ſenſe: *Oportet in ea re maximè, in qua vitæ ratio verſatur, ſibi quemque confidere, ſuoque judicio ac propriis ſenſibus niti ad inveſtigandam & perpendendam veritatem, quàm credentem alienis erroribus decipi tanquam ipſum rationis expertem: dedit omnibus Deus pro virili portione ſapientiam, ut & inaudita inveſtigare poſſent, & audita perpendere: We ought eſpecially*, ſays he, *every one of us in that matter, which chiefly concerns our manner of life, to confide in our ſelves; and rather with our own judgment, and our proper ſenſes ſtrive to find out and judge of the truth, than believing other mens errours to be deceived, like things void of reaſon: God hath given all men a competent ſhare of wiſdom, that they might both ſearch out things not told them, and weigh what they hear.* So eſpecially juſt and candid was Chriſtianity in its firſt offering it ſelf to the minds of men; it propounds indeed and preſſes, as evident in it ſelf, the worth and conſequence of the matter; but refers the deciſion on either part (ſo far as concerns every particular man) to the verdict of that reaſon and conſcience, with which to ſuch purpoſes God hath indued every man. And that it can proceed no otherwiſe appears farther, from the nature of that faith it requires: It commends faith as a great vertue, and therefore ſuppoſes it both voluntary and reaſonable; it promiſes ample rewards thereto, and ſo implies it a work not of neceſſity or chance, but of care and induſtry; it declares infidelity to be very blameable, and threatens ſevere puniſhment thereto; why? becauſe it ſignifies irrational negligence or perverſeneſs.

Quæ omnia ſapiens ſervabit tanquam legibus juſſa, non tanquam Diis grata. Sen. *apud* Aug. *de Civ. D.* 6. 10.

Omnem iſtam ignobilem Deorum turbam, quam longo ævo longa ſuperſtitio congeſſit ſic (inquit) adorabimus, ut meminerimus cultum ejus magis ad morem, quàm ad rem pertinere. Id. 16.----

--- *Colebat quod reprehendebat, agebat quod arguebat, quod culpabat adorabat.* Aug. *ib. de.* Seneca.

Lact. 2. 7.

Ἕξις προαιρετικὴ μετ' ἀληθοῦς λόγου. ἑκούσιος συγκατάθεσις. Clem. Alex.

In fine, Chriſtianity doth not inveagle any man by ſlight, nor compel him by force, (being indeed commonly deſtitute of thoſe advantages; nor being able to uſe them, if it would) but fairly by reaſon perſuades him to embrace it; it doth not therefore ſhun examination, nor diſclaim the judgment of reaſon; but earneſtly ſeeks and procures the one, chearfully and confidently appeals to the other. *Examine all things; hold faſt that which is good. Believe not every ſpirit, but try the ſpirits, whether they be of God. See that no man deceive you. Be always ready, with meekneſs and reſpect, to give to every one that demands it of you, an account of the hope in you.* Theſe are the Maximes which Chriſtianity goes upon in the propagation and maintenance of its ſelf.

1 Theſſ. 5. 21.
1 Joh. 4. 1.
Matt. 24. 4.
Eph. 5. 6.
1 Pet. 3. 15.

Indeed after it hath convinced men of its truth in general, having evidenced the truth of its fundamental principles, it then requires a full and cordial aſſent, without exception, to its particular doctrines grounded

ded upon, or deduced from them. When, I ſay, it hath, to the ſatiſfaction of a man's mind, with ſolid reaſon made good its principles; it then injoins men to ſurceaſe farther ſcruple or debate concerning what it teaches or draws from them; which is a proceeding moſt reaſonable, and conformable to the method uſed in the ſtricteſt Sciences: For the principles of any Science being either demonſtrated out of ſome higher Science, or evidenced by fit experiments to common ſenſe; and being thence granted and received, 'tis afterward unlawful and abſurd to challenge the concluſions collected from them; ſo if it have been proved and acknowledged that our Principles are true (for inſtance, that God is perfectly veracious, and that Chriſtian Religion hath *his* authority, or atteſtation to it) 'twill then be a part of abſurd levity and inconſiſtency to queſtion any particular propoſition evidently contained therein; and in this ſenſe or in theſe caſes it is true indeed that Chriſtianity doth engage us to believe ſimply and purely, doth ſilence natural reaſon, and condemn curious enquiry, and prohibit diſpute, eſpecially to perſons of meaner capacities or improvements. And thus, I take it, thoſe Chriſtians of old were to be underſtood, who ſo much commended immediate faith, excluded reaſon from being too buſie in matters of Religion, diſcountenanced that curioſity, which ſearched into and would needs ſound thoſe inſcrutable myſteries, which our Religion teaches. Our Religion then will allow (yea it invites and exhorts) an Infidel to conſider Baſ. in Pſ. 15. and judge of its truth, although it will not allow a Chriſtian to be ſo vain and inconſtant, as to doubt of any particular doctrine therein; ſeeing by ſo queſtioning a part, he in effects renounces the whole, and ſubverts the foundation of his faith; at leaſt ceaſes thereby to be a ſteady Chriſtian. I might then well invert our Adverſaries diſcourſe, and offer it as a good argument of our Religion its truth, that it alone among all Religions, with a candour and confidence peculiar to truth, Joh. 3. 21, 22. calls us to the light, is willing, yea deſirous to undergo trial; I add, yea challenges as its due from all men, and demands it of them as a neceſſary duty to hear it, to conſider it ſeriouſly, to paſs ſentence upon it; for as commonly errour and groundleſs conceit, being conſcious of their own weakneſs, are timorous and ſuſpicious, and thence ready to decline all proof and conflict of reaſon; ſo truth, knowing its own ſtrength, is daring and reſolute; enters boldly into the liſts, being well aſſured (or hopeful) of good ſucceſs in the combat.

Which proceeding, proper to Chriſtianity, is in it ſelf very plauſible, and may well beget a favourable prejudice on its ſide; and that it is not confident without reaſon, will appear upon our examining the principles and grounds on which it ſtands: The *firſt* Principle of Chriſtianity (common thereto and all other Religions) is that there is one God (ſovereign and tranſcendent in all perfections; the maker and governour of all things.) The *next* (which alſo no Religion doth not acknowledge) is that God is perfectly veracious, ſo that whatever appears to be aſſerted, or atteſted to by him is certainly true; which Principles (by reaſons I hope proper and ſufficient) I partly have proved, and partly ſhall hereafter upon occaſion ſhew: A *third* is, that God is the authour of the Chriſtian doctrine, and law; that he hath revealed this doctrine to mankind, and confirmed it by his teſtimony; that he hath impoſed this law upon us, and eſtabliſhed it by his authority. This Principle (being the foundation and ſum of our faith) involves matter of fact; and conſequently being not evident immediately in it ſelf, doth (for a full conviction of a man's mind, and producing therein a ſolid perſuaſion)

perſuaſion) require a rational probation; and that it may appear we believe it like reaſonable men, not (as *Pagans* and *Mahometans*, and thoſe of other Sects do) upon wilful reſolution, or by meer chance, as alſo for ſetling the ground of particular Articles comprehended under this, I ſhall endeavour to ſhew the reaſonableneſs thereof; advancing my diſcourſe by ſeveral ſteps and degrees. I obſerve *firſt* that

Μάθωμεν τοίνυν οὕτω πρὸς Ἕλληνας διαλέγεσθαι, ἵνα μὴ ὦμεν ὡς θρέμματα καὶ βοσκήματα, ἀλλ᾽ ὦμεν παρεσκευασμένοι περὶ τῆς ἐν ἡμῖν ἐλπίδος. Chryſ. in 1 Cor. 1, 17.

I. It is reaſonable to ſuppoſe that God ſhould at ſome time or ſeaſon fully and clearly reveal unto men the truth concerning himſelf, and concerning them as he and they ſtand related to each other; concerning his nature and will, concerning our ſtate and duty, reſpectively; the nature and attributes of God, the nature and qualities of man being compared do perſuade thus much.

It is apparent to common experience, that mankind being left to it ſelf (eſpecially in matters of this kind) is very inſufficient to direct it ſelf: that it is apt to lie under woful ignorance, to wander in uncertainty, to fall into errour, to poſſeſs it ſelf with vain conceit, to be abuſed with any ſort of deluſion, which either the malice of wicked ſpirits, or the ſubtilty of naughty men, or the wildneſs of its own fond paſſions and deſires can put upon it, or bring it under; 'tis conſequently expoſed to all thoſe vices, diſhonourable, hurtful and deſtructive to its nature; and to all thoſe miſeries, which from ignorance and errour, from vice and wickedneſs do naturally ſpring; eſpecially to an eſtrangement from God, and an incapacity of his love and favour. The two only remedies of all theſe miſchiefs (natural light and primitive tradition) how little they did avail to cure them; how the one was too faint in it ſelf, and eaſily loſt in miſts of prejudice from ill education and bad cuſtom prevailing generally; how the other (beſides its other defects) ſoon was polluted, and indeed quite ſpoiled by adulterate mixtures of fond, impure and vile ſuperſtitions; woful experience doth more than enough evince. We ſee, that not only the generality of mankind did ſometime lie in this ſad condition, but that even the moſt elevated and refined wits (thoſe among men, who by all poſſible improvement of their reaſon did endeavour to raiſe themſelves from this low eſtate; to reſcue their minds from the common ignorance, the miſtakes, the ſuperſtitions and follies of the world) could by no means in any good meaſure attain thoſe ends; for what did their earneſt inquiries, or their reſtleſs ſtudies produce, but diſſatisfaction and perplexity of mind? wherein did their eager diſputations conclude, but in irreconcileable differences of opinion, and greater uncertainties than were when they began? moſt were plung'd into a deſperate Scepticiſm (a doubt and diffidence of all things) none arrived higher than ſome faint conjectures, on ſome unſteady opinions concerning thoſe matters of higheſt conſequence; ſuch notions as were not effectual enough to produce in them a practice (in any good meaſure) ſutable to the dignity of man's nature, to the duty he owes to God, to the capacities man hath of doing and receiving good; from which due glory to God, or much benefit to man did accrue. Ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς, *they were made vain* (or, they were fruſtrated, deluded, befooled) in their reaſonings and diſputes; the reſult of their buſie ſpeculations was, that *their fooliſh heart was darkned*; ſo darkned, that with all the light they had, they could not ſee any thing; at leaſt not clearly diſcern what chiefly it concerned them to know; *The world by wiſdom* (by all the wiſdom it could get) *did not know God*; did not

Rom. 1. 21.
Eph. 4. 17.

1 Cor. 1. 21.

acquire a requiſite meaſure of knowledge in divine things: did not however know him ſo, as to glorifie him; as to thank him for the benefits received from him; as to bring forth worthy fruits of piety and vertue. So much S. *Paul* obſerved of them; and not he alone did obſerve it, but even themſelves were ſenſible of this their unhappineſs, whence ſo many complaints concerning the blindneſs and infirmity of man's mind, concerning the obſcurity and uncertainty of things, concerning the inſuperable difficulty of finding truth, concerning the miſerable conſequences from theſe, do occur among them.

Rom. 1. 21, &c. 18.

---- Hinc cauſa mali mortalibus ægris Naturam neſcire Dei.

Now this being the natural ſtate of men, deſtitute of divine conduct and aſſiſtance; do they not (I pray) greatly need another light to guide them in this darkneſs, or to bring them out of it; a helpful hand to free them from theſe inconveniences? and is it not reaſonable to ſuppoſe, that God who is alone able, will alſo be willing in due time to afford it? He, who in nature is moſt benign and bountiful, moſt pitiful and gracious; whoſe goodneſs fills the earth, and whoſe mercy is over all his works; he, who bears to man the ſpecial relation of a Father, and bears to him a ſutable tenderneſs of affection and good will; he, all whoſe attributes ſeem concerned in engaging him upon this performance; not only his Goodneſs to *inſtigate* him, and his Wiſdom to *direct* him, but even his Juſtice in ſome manner to *oblige* him thereto.

Pſal. 33. 5. 104. 24.

1. His Goodneſs: *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb?* Yea; though 'tis unnatural and unuſual, 'tis yet poſſible ſhe may, becauſe nature in her is not unalterably conſtant, and the ſame; but the immutable God cannot ſo ceaſe to be mindful of, to be compaſſionate toward his children. That gracious ear cannot hear mankind groan ſo dolefully under bitter oppreſſions; that pitiful eye cannot behold his own dear off-ſpring, the flower of his creation, lying in ſo comfortleſs, ſo remedileſs diſtreſs, without feeling ſome pity, without being moved to reach ſome relief; ſuch notes ſurely cannot be grateful, ſuch ſpectacles cannot be pleaſant to him, nor can he then forbear long to provide means of removing them from his preſence. We eſteem it want of goodneſs (yea an effect of very bad diſpoſition) not to direct a bewildred traveller, not to relieve, if we can, even a ſtranger fallen into great diſtreſs: and if we being in ſuch degree bad, are inclinable to perform ſuch good offices, how much more ready may we ſuppoſe him, who is goodneſs it ſelf, (goodneſs infinite and abſolute) to doe the like for all mankind, ſo much needing his guidance and help? He who hath ſettled our outward eſtate in ſo advantageous a poſture, who hath made proviſions ſo various and ample for the needs and conveniences (yea for the pleaſure) of our bodies, would he have ſo little care over our better part, and leave our ſouls ſo ſlenderly furniſhed, letting them pine as it were for want of ſpiritual ſuſtenance? how can we think his good providence defective in ſo main, ſo principal a part thereof? Thus doth divine goodneſs (to my apprehenſion) very ſtrongly confirm our ſuppoſition.

Iſa. 49. 15.

Vid. Ezek. 16.

2. And his Wiſdom enforces the ſame: God made the world to expreſs his goodneſs, and to diſplay his glory; and his goodneſs who can be ſenſible of? his glory who can perceive, who can promote, but man? but he who is endewed with reaſon, enabling him to reflect upon the good he feels, to admire the excellency he diſcovers, to render grateful acknowledgments for the one, to utter acclamations of praiſe to the other? which purpoſes yet will be utterly (or at leaſt, in great meaſure) fruſtrated, ſhould God for ever ſuffer men to continue in ſuch ig-

norance, doubt or miſtake concerning himſelf; if men are not fully perſwaded that he made the world and governs it, how can they pay thoſe due homages of dread to his glorious power, of admiration to his excellent wiſdom, of love to his tranſcendent goodneſs? This grand theatre would (as it were) ſtand uſeleſs, and all the wonders acted thereupon would appear in vain, ſhould there be wanting a ſpectatour; ſhould man be altogether blind or heedleſs; yea man's faculty it ſelf, that his ſeeing faculty of mind would ſignifie nothing, were there not a light rendring things viſible to him. Common ſenſe hath dictated to men, that man is capable of ſhewing reſpect, of performing duty and ſervice to God, that alſo God requires and expects them from him; the ſame declares, that God beſt knows what kinds of ſervice, what expreſſions of reſpect beſt pleaſe him. Reaſon tells, that God would have man act in the beſt manner, according to the deſign of his nature; that he would have the affairs of men proceed in ſome good order, that he even deſires earneſtly the good of men, and delights in their happineſs: and if ſo, 'tis reaſonable to ſuppoſe, that being moſt wiſe he ſhould diſpoſe fit means for accompliſhing thoſe ends; for ſecuring himſelf, as it were, from diſappointment; that therefore he ſhould impart to men a competent knowledge of himſelf, ſhould declare his good will and pleaſure to them, ſhould reveal both the beſt way of their ſerving him, and the beſt means of their attaining happineſs to themſelves. So divine wiſdom grounds an argument for our ſuppoſition.

3. God's Juſtice alſo ſeems not a little to favour it; every good Governour thinks it juſt to take care that his ſubjects ſhould underſtand his pleaſure, and be acquainted with his laws; he cauſes them therefore to be ſolemnly promulgated, that all may take notice; if any of them by long diſuſe are become unknown, he revives the knowledge of them by new proclamations; to quicken obedience he propounds fit rewards, and deters from diſobedience by menacing ſutable puniſhments, knowing man's nature reſty and unapt to move without theſe ſpurs: And is it likely the ſovereign Governour and Judge of all the world ſhould obſerve leſs equity in his adminiſtrations? that he ſhould neglect any means neceſſary or apt to promote his ſubjects performance of their duty, to prevent the breaches of his laws? He that loves righteouſneſs above all, he that ſo earneſtly deſires to be duly obeyed, he that infinitely delights in his ſubjects good; can he fail ſufficiently to declare his will, to encourage men to comply with it, to terrifie them from tranſgreſſing it? will he ſuffer his laws to remain unknown, or uncertain; will he not conſider the infirmities of his ſubjects, will he leave any fair apology for diſobedience? No, the ſuperlative juſtice of God ſeems to perſwade the contrary.

4. I might add, that generally it ſeems unbecoming the Majeſty divine, that he ſhould endure the world, his kingdom, to continue under a perpetual uſurpation and tyranny; to ſuffer, that his imperial throne ſhould be poſſeſſed, his authority abuſed, his name inſulted over by enemies and rebels againſt him; (by evil ſpirits, whether thoſe of hell, or thoſe on earth) that a cruel fiend, that a curſed ghoſt, that a brute beaſt, that a chimæra of man's fancy ſhould be worſhipped, while himſelf is forgotten and neglected, is diſhonoured and deſpiſed; that iniquity and wickedneſs (with all the filthy brood of ignorance and errour) ſhould every where flouriſh and domineer, while righteouſneſs and vertue lie proſtrate and are trampled upon: This ſurely the King of glory, the great patron of goodneſs will not permit to be; ſooner rather

Act. 10. 38.
Eph. 2. 2.

ther may we conceive that, to remove theſe indecencies and theſe miſchiefs, he would preſently turn the world into a deſart and ſolitude, or pour a deluge of water over the face of the earth, or with flames of vengeance conſume it into aſhes.

We cannot indeed judge or determine concerning the ſpecial circumſtances or limits of God's dealing toward man in this particular; concerning the time when, the manner how, the meaſure according to which God will diſpenſe thoſe revelations of himſelf; thoſe depend upon myſteries of counſel and wiſdom ſurpaſſing our comprehenſion: That God ſhould for a while connive at mens ignorance, and ſuffer them to grope after divine truth; to try them, as he did the *Iſraelites* in the wilderneſs, how they would behave themſelves in that ſtate; to prove how they would uſe their talent of natural light, to make them ſenſible of their own infirmity, to ſhew them whence all their welfare muſt proceed, on whom all their happineſs depends, to make them more able to value, more deſirous to embrace the redreſs vouchſafed them; as alſo, to demonſtrate his own great clemency, long-ſuffering and patience; that I ſay for ſuch purpoſes, and others unſearchable by our ſhallow underſtanding, God ſhould for ſome time forbear, with a full evidence to declare all his mind to men, is not ſo ſtrange or unlikely; but that for ever, through all courſes of time, he ſhould leave men in ſo forlorn a condition, in ſuch a depth of ignorance, ſuch perplexity of doubt, ſuch captivity under ſin, ſuch ſubjection to miſery, ſeems not probable, much leſs can it ſeem unprobable that he hath done it: It cannot, I ſay, in any reaſon ſeem miſbecoming the goodneſs, wiſdom or juſtice of God clearly to diſcover to us, what he requires us to doe, what good he intends for us, what way leads to our happineſs, how we may avoid miſery. This conſideration if it do not prove peremptorily, that God cannot but ſometime make ſuch a revelation, nor that he yet hath actually done it (foraſmuch as we cannot reach the utmoſt poſſibilities of things, nor are fit judges of what God muſt neceſſarily doe; although to my apprehenſion this ſort of reaſoning, with due caution uſed, ſubſiſting in general terms, and not over preciſely applying it to particular caſes (implicated by circumſtances and ſpecialties not falling under our judgment) hath great force;) yet it removes all obſtruction to our belief, and diſpoſes us with more readineſs to admit the reaſons which follow: For it being not unprobable, yea according to the reaſon of the thing very probable that he ſhould doe it, we have cauſe with attention and expectation of ſucceſs on this hand to regard the arguments that pretend to prove he hath done it.

Act. 17 27,30. 14. 16.
Deut. 8. 15, 16.
Exod. 16. 8.

Vid. Gen. 15, 16, &c.

This is the firſt ſtep of our diſcourſe, at which we ſhall ſtop for the preſent.

And

And in Jeſus Chriſt, &c.

SERMON XIV.

OF THE Impiety & Impoſture OF PAGANISM AND MAHOMETANISM.

EPHES. I. 13.

In whom ye alſo (truſted) *having heard the word of truth, the goſpel of your ſalvation.*

THAT the Chriſtian doctrine is what S. *Paul* here calls it, *a word of truth*, and did proceed from the God of truth, is the Propoſition we are endeavouring to verify and perſuade. To that purpoſe we did firſt diſcourſe, that it is very probable God ſhould ſometime clearly and fully reveal his mind to men, concerning matters relating to his own glory and ſervice, their good and happineſs.

II. I now proceed another ſtep, and aſſert, that no other Revelation of that kind and importance hath been made; that no other Religion, which hath been or is now in being, can with good probability pretend to have thus proceeded from God; ſo as by him to have been deſigned for a general, a perpetual, a complete inſtruction, and obligation of mankind. There have appeared but *three* pretences thereto, that of ancient *Paganiſm*, that of *Mahometaniſm*, and that of *Judaiſm* (for the more particular pretenſions of enthuſiaſtical Impoſtours have been ſubordinate either to Chriſtianity it ſelf, or to one of thoſe; and beſides having found no conſiderable progreſs or continuance in the world, nor countenance (as it were) from providence, are not pertinent to this conſideration, beſides that they are all generally diſclaimed) but that none of thoſe three pretences are well grounded, I ſhall, examining each briefly, ſhew: (briefly, I ſay, for I need not inſiſt on them largely, the matter having paſt ſo many good pens, eſpecially that excellent one of *Grotius*; however it falling in my way and method, I ſhall offer what hath concerning it occurr'd to my thoughts.)

For the firſt, ancient *Paganiſm*; it did indeed (in the parcels thereof or by retail) pretend to a kind of divine Revelation; that it derived its notions and its forms of practice from the direction of inviſible powers, given to ſingle perſons or places, in ſeveral ways, (by immediate apparition, by prophetical inſpiration, by ſignificant events or prodigies) but it did not, nor could not pretend to any one uniform revelation from the ſovereign God ſolemnly delivered and directed to all mankind; which is an argument not only that thoſe pretended revelations were imperfect and inſufficient to the ends propounded, but alſo falſe and counterfeit: For we may well ſuſpect thoſe edicts, which are clancularly ſet up in corners, and which run not in the King's name, nor are marked with his royal ſignature, to have proceeded from impoſtours, or from rebels; eſpecially if the matter of them doth not advance, but depreſs his authority; doth not promote but prejudice his intereſt; doth not comport with, but contravene his pleaſure, otherwiſe declared. And ſuch was the manner, ſuch the matter of thoſe *Pagan* revelations. Put the whole body of that Religion (if I may ſo call it) together, and you have nothing but a lump of confuſion and inconſiſtency, of deformity and filthineſs, of vanity and folly, little as may be therein tending to the reverence of God, or to the good of man; to the promoting vertue and goodneſs in humane converſation, to the breeding love and goodwill in men toward one another, to the maintaining juſtice, peace and good order in ſocieties; much apt to produce the contrary effects. It was not (I ſay) ever one ſimple or uniform, one fixed or conſtant thing, but according to difference of place and time various, and mutable; diverſly ſhaped and model'd according to the fancy and humour, deſign or intereſt of the ſtate that allowed, the prieſts that managed it, and the people that received it; a plain ſign (that excepting ſome general ſcattered notions deduced from ancient Tradition) it did wholly proceed from humane device, or from a worſe cauſe (the ſuggeſtion of evil ſpirits, abuſing the fondneſs and pravity of men.) Survey it, and what ſhall you find therein, but a bundle of idle, ill contrived, incredible and inconſiſtent ſtories; (arguing nothing of truth or ſincerity, little of wit or diſcretion in thoſe who invented them) thoſe attended by practices fooliſh, lewd and cruel; unworthy of humane nature, contrary to common ſenſe and honeſty? Their worſhip (that of the ſupreme Lord being neglected, *&c.*) you will ſee directed towards objects moſt improper and unbecoming: to the ghoſts of dead men; men in their lives (if we may truſt the reports of their devouteſt adorers) famous for nothing ſo much as for vicious enormities, for thefts and rapine, for murthers and parricides, for horrid luſts, adulteries, rapes and inceſts; and ſuch perſons, alive or dead, what good or wiſe man would not rather loath and deſpiſe, than worſhip or reſpect? to ſomewhat, though not otherwiſe yet, in degree of nature worſe than thoſe, even to brute beaſts; to the moſt vile, the moſt miſchievous of them; (dogs, ſerpents, crocodiles) to pay veneration unto which how unſpeakably abject a mind doth it argue? yea they ſtooped lower, even to creatures inanimate, to the ſtars and elements, to rivers and trees, and other ſuch things, which we ſee acting by natural neceſſity, not yielding any ſignification of underſtanding, of

Indè furor vulgò, quòd numina vicinorum
Odit uterque locus, dum ſolos credit Habendos
Eſſe Deos, quos ipſe colit.--
Juv. *Sat.* 15.

ſenſe, of life in them; which therefore, ſo far inferiour to us in nature, how ſottiſh a baſeneſs was it to adore? nay, they deſcended to a lower degree, if it may be, of folly, dedicating temples, and offering ſacrifices to things even void of ſubſiſtence; to mere qualities and accidents of things, to the paſſions of our minds, to the diſeaſes of our bodies, to the accidents of our lives: Who would think any man could be ſo mad as to reckon impudence, that odious vice; a fever, that troubleſome diſeaſe; or fortune (that unaccountable name of nothing; which wiſe men ſo little truſt, and fools ſo much complain of) among things divine and venerable? Can I mention any thing worſe than all theſe, which the degenerate ignorance, and naughtineſs of man hath crouched to? yes, (with a folly of all moſt wretched and deplorable) they fawned upon, they obeyed, they offered their deareſt pledges of life and fortune to the ſworn enemies as of God and goodneſs, ſo of their own good and welfare, to the very curſed fiends of hell: whom, if they had been extremely blind and ſenſeleſs, by the quality of thoſe rites and myſteries they ſuggeſted (ſo bloudy and cruel, ſo lewd and foul) they might eaſily have detected to be ſo. Such objects as theſe was their devotion ſpent upon, to theſe they paid their reſpect, in theſe they repoſed their confidence; And was ſuch a Religion likely to proceed from God, was it like to produce any glory to him, or any benefit to man? from ſuch thorns what fruits can we hope ſhould *ſprout* of good life, of ſound morality? what piety toward God, what juſtice, truth or goodneſs toward man; what ſobriety or purity in themſelves can we expect ſhould ariſe from ſuch conceits, and ſuch practices? ſurely, no other than thoſe, which S. *Paul* deſcribes in the *firſt* Chapter of his *Epiſtle* to the *Romans*, and in the *ſecond* of the *Epiſtle* to the *Epheſians*, and S. *Peter* 1. 4. 3. which hiſtory plainly ſhews to have been no ſlanderous imputations upon Gentiliſm. If any good did appear in the converſation of ſome men, who followed that Religion, it is not to be imputed to the influence of that, but to ſome better cauſe; to the reliques of good nature, to the glimmerings of natural light, breaking forth in ſome, and by their precept or example conveyed to others; to the neceſſary experience concerning the miſchiefs of vice, and advantages of vertue; or (perhaps alſo) to ſecret whiſpers and impreſſions of divine grace upon ſome mens minds, vouchſafed in pity to them and others whom they might teach or lead into ways ſomewhat better, than thoſe common ones of extreme wickedneſs and folly; to theſe, I ſay, or ſuch cauſes all inſtances of practice in any meaſure innocent or commendable may rather be aſcribed, than to that Religion, which was much apter to corrupt and debauch, than to better or civilize men; for with what intention ſoever they were ſpoken, there was not much of real calumny in thoſe words of *Lucretius*

> ——————*ſæpius olim*
> *Religio peperit ſcelerata, atque improba facta.*

But it is needleſs to diſcourſe much againſt that which hath no reaſonable patron, and which ſcarce any wiſe man, when it was in faſhon, did ſeriouſly think to have had any truth or reality in it. *Plato*, you know, often inveighs againſt the inventers of thoſe beaſtly Fables in heathen Theology (upon which yet all the œconomy of their religious practice did depend;) *Ariſtotle* attributes the conſtitution of thoſe Religions to Ariſt. *Metaph.* 12. 8.
the ſubtilty of Stateſmen; there is none of the Fathers, I think, or any other diſputer againſt Heatheniſm who hath more directly or earneſtly oppugned it than *Pliny* hath: There was few or none of the Philo- *Lib.* 2. *cap.* 7.

ſophers, who did not ſignify his diſlike or contempt of the vulgar opinions and practices concerning Religion; what *Cicero* ſaith of one part, the wiſer ſort did judge of all: *Tota res eſt inventa fallaciis aut ad quæſtum, aut ad ſuperſtitionem, aut ad errorem* (the whole buſineſs was deceitfully forged either for gain, or out of ſuperſtition, or from miſtake.) They did indeed, moſt or all of them, in their external behaviour comply with common practice, out of a politick diſcretion, for their ſafety and quiet ſake; but in their inward thoughts and judgments they (as by many paſſages in their Writings doth appear) believed nothing, nor liked any thing in it: they obſerved thoſe things (as *Seneca* ſaid) *tanquam legibus juſſa, non tanquam diis grata* (not as acceptable to the gods themſelves, but as commanded by the laws of their country.) And indeed this diſſimulation was ſo notorious, that even the vulgar diſcerned it; and therefore ſeldom the wiſer men were reputed among them the moſt religious, but liable to accuſation for impiety; and ſome of them ye know ſuffered extremities upon that ſcore, who could not altogether conceal that contempt, which the vanity of popular ſuperſtitions had begotten toward them in their hearts.

Vid. Plut. *de ſuperſt. p.* 291. *De Leg. X.* &c. *De div. p* 240. *Tuſc.* 9. 1. *Ep.* 301.

Hæc & dicuntur & creduntur ſtultiſſimè, & plena ſunt futilitatis, ſummæque levitatis. Balbus *in* Cic. *de N. D.* 2.

Vid. Auguſt. *de Civit. D. lib.* 4. 33. *lib.* 6. 10.

I might add that all thoſe *Pagan* Religions did vaniſh together with the countenance of ſecular authority and power, ſuſtaining them; which ſhews plainly enough, that they had little or no root in the hearty belief or approbation of thoſe who profeſſed them.

And thus much may ſuffice, I ſuppoſe, to declare, that *Paganiſm* did not proceed from divine Revelation, but from humane invention or ſuggeſtion Diabolical.

I ſhall only adjoin that the conſidering this caſe of *Heathens* may be of good uſe, (and to that uſe indeed S. *Paul* hath largely applied it) in confirming what we before urged, The great need of ſome full and plain Revelation to the world of God's mind, in order to God's glory and man's good; as alſo it is of ſingular uſe (which alſo the ſame *Apoſtle* frequently did put it to) by the contemplation thereof to diſcover our great obligations to bleſs and thank God for his great mercy in revealing his heavenly truth to us, from whence we are freed from errours and miſchiefs ſo deplorable; which otherwiſe from humane infirmity, and the Devil's malice we ſhould eaſily (and in a manner neceſſarily) have incurred.

That pretence was ancienter in ſtanding; but there hath even ſince Chriſtianity ſtarted up another, (*Mahometaniſm*) which if not upon other accounts, yet in reſpect to its age, and to the port it bears in the world, demands ſome conſideration; for it hath continued a long time, and hath vaſtly over-ſpread the earth: neither is it more formidable in its looks, than peremptory in his words; vanting it ſelf to be no leſs than a complete, a general, an ultimate declaration of God's pleaſure, cancelling and voiding all others that have gone before. But examining both the ſubſtance and circumſtances thereof, conſidering the quality of the inſtruments by whom, of the times when, it was introduced; of the places where, of the people who firſt, or afterward did receive it; the manner of its riſe, progreſs and continuance; as alſo the matter it teaches, or injoins; we ſhall not find ſtamped on it the genuine characters of a divine original and authority; but have great reaſon to deem it a brood of moſt lewd and impudent cozenage. In times of great diſturbance and confuſion, when barbarous nations, like torrents, did overflow the world, and turned all things upſide down; in times of general corruption and diſorder in mens minds and manners, when even among Chriſtians ignorance and ſuperſtition, diſſenſion and uncharitableneſs, impiety and iniquity did greatly prevail; in a very blind and obſcure corner of the earth, among a crew of wild thieves and runagates (ſuch have thoſe *Arabians* been always famed and known to be) this *Sect* had its birth and foſterage; among thoſe fierce and ſavage over-runners of the world it got its growth and ſtature; into this ſort of people (being indeed in its conſtitution well accommodated to their humour and *genius*) it was partly inſinuated by jugling tricks, partly driven by ſeditious violence; the firſt Authour hereof being a perſon, according to the deſcription given of him in their own Legends, of no honeſt, or honourable qualities, but having all the marks of an Impoſtour; rebellious and perfidious, inhumane and cruel, lewd and laſcivious, of a baſe education, of a fraudulent and turbulent diſpoſition, of a vicious life, pretending to enthuſiaſms, and working of wonders; but theſe ſuch as were both in their nature abſurd and incredible, and for their uſe vain and unprofitable: at ſuch a ſeaſon, and in ſuch a ſoil, by ſuch means, and by ſuch a perſon (abetted by Aſſociates like himſelf, whom his arts, or their intereſts had inveagled to join with him) was this Religion firſt planted; And for its propagation it had that great advantage of falling in the way of barbarous people, void of learning and civility, and not prepoſſeſſed with other notions or any ſenſe of Religion; who thence (as mankind is naturally ſuſceptive of religious impreſſions) were capable and apt to admit any Religion firſt offering it ſelf, eſpecially one ſo groſs as this was, ſo agreeable to their furious humours and luſts. Afterward being furniſhed with ſuch Champions, it diffuſed it ſelf by rage and terrour of arms; convincing mens minds only by the ſword, and uſing no other arguments but blows. Upon the ſame grounds of ignorance and force, it ſtill ſubſiſts; neither offering for, nor taking againſt it ſelf any reaſon; refuſing all examination, and upon extreme penalties forbidding any diſpute about its truth; being indeed ſo far (whether out of judgment or fatal inſtinct) wiſe, as conſcious to its ſelf, or foreboding, that the letting in of a little light, and a moderate liberty of diſcuſſing its pretences would eaſily overthrow it. Now that Divine wiſdom ſhould chuſe thoſe black and boiſterous times to publiſh his will is, as if the King ſhould purpoſely order his Proclamations to be made in a tempeſtuous night, when no man ſcarce dared to ſtir out, nor any man could well ſee what was done, or hear what was ſaid; much fitter ſurely to that purpoſe were a ſerene and calm day; a time of general civility and peace, like that of *Auguſtus Cæſar*. That the declaration of God's mind ſhould iſſue from the deſarts of *Arabia* (that den of robbers) is as if the King ſhould cauſe his Edicts to be ſet up in the blindeſt and dirtieſt nook of the Suburbs; the Market-croſs ſurely, or the Exchange (the place of moſt general and ordinary concourſe) ſuch as, in reſpect to the world, was the flouriſhing Empire of *Rome*, were more convenient, and wiſely choſen for that purpoſe: that paſſing over the more gentle and tractable part of his people, a Prince ſhould ſend his laws to a rabble of *Banditti*; ſhould pick out for his meſſenger a moſt diſſolute Varlet; attended with a crew of deſperate ruffians, reſolved to buffet and rifle all they met; were an odd way of proceeding: To communicate his pleaſure unto the better and more orderly ſort of people (ſuch as were the ſubjects of that well governed Empire) by perſons of good meaning, mild diſpoſition, and innocent behaviour, (ſuch as were the *Apoſtles* of our Lord) in a quiet and gentle manner (ſuch as theſe only uſed) would ſurely better become a worthy Prince: Thus even the exteriour circumſtances of *Mahometaniſm* (both abſolutely and in compariſon) belonging to its riſe, its growth, its continuance (ſo full of indecency, of iniquity, of inhumanity) ground ſtrong preſumptions againſt its divinity; or rather plainly demonſtrate, that it could not proceed from God, whoſe truth cannot need ſuch inſtruments, or ſuch courſes to maintain it, whoſe goodneſs certainly abhors them. But farther, if we look into the matter and inward frame thereof, we ſhall find it a maſs of abſurd opinions, odd ſtories, and uncouth ceremonies; compounded chiefly of the dregs of Chriſtian Hereſies, together with ſome ingredients of *Judaiſm* and *Paganiſm* confuſedly jumbled, or unskilfully tempered together. From Chriſtian Hereſies it ſeems to have derived its negative Doctrines, oppoſite to Chriſtianity; as for inſtance, when allowing Chriſt much reſpect, it yet denies his being the Son of God; and that he did really Suffer; rejecting his true ſtory, it affixes falſe ones upon him: as alſo ſome poſitive ones; for example, that unreaſonable opinion, ſo much miſ-beſeeming God, that God hath a body (*Mahomet* forſooth once touched his hand, and felt it very cold) might be drawn from the *Anthropomorphites*; that Doctrine concerning the fatal determination of all events (ſo prejudicial to all religion, ſubverting the foundations of juſtice between God and man, man's free choice in ſerving God, God's free diſpoſal of rewards ſutable to mens actions) they probably borrowed from the *Manichees*, a Sect that much obtained in thoſe *Eaſtern* parts. The *Jew* contributed his ceremonies of Circumciſion and frequent purgations by waſhing, his abſtinence from ſwines fleſh, his allowance of polygamy and divorce: I might add that perhaps from him they filcht that proud inhumane, and uncivil humour of monopolizing divine favour and good-will to themſelves; ſo of reſtraining their own kindneſs and reſpect to perſons of their profeſſion, or ſect; condemning, deſpiſing, and hating all the world beſide themſelves; calling all others dogs, and adjudging all to certain damnation; and which is more, affirming, that all of their belief, how wicked ſoever their lives have been, ſhall at length aſſuredly partake of ſalvation; ſo partial do they make Almighty God, ſo addicted to a mere name and outward ſhew; feigning him as in ſhape, ſo in paſſions humane and like themſelves. Indeed in this main part of religion, a true notion of God, his nature, his attributes, his method of providence, their doctrine is very peccant, repreſenting him in his nature and actions very unworthily. Their deſcriptions concerning the ſtate of men after death (that main and principal part of Religion, which gives life and vigour to the reſt) whence can we better deduce its original, than from the *Pagan* notions or ſtories of *Elyſium* and *Hades*; what better pattern can we find, whence that paradiſe of corporeal delight, or rather of brutiſh ſenſuality, ſhould be tranſcribed, which any man ſees how poor an encouragement it is, how unworthy a reward to vertue; yea, how much it is apt to detract from, to diſcourage all performances of reaſon and honeſty? The like we might ſay of the puniſhments (which in due correſpondence to the rewards they propound) they only or chiefly inflict upon the body; the main part, it ſeems, of which a *Mahometan* man conſiſts. And muſt he not be very ſtupid, who can ſuffer himſelf to be perſuaded, that ſuch conceits (conceits favourable indeed to pleaſure, and indulgent to the fleſh, but contrary to vertue, prejudicial to the ſpirit and reaſon of man) ſhould come from the God of wiſdom and holineſs? Farther, how *Mahomet* was inſpired, his ſtories alone will evince; ſtories patched up out of old hiſtories corrupted, mangled and tranſplaced; interlarded with fabulous Legends, contrary to all probable records of hiſtory (the names, places, times, and all the circumſtances whereof he moſt unskilfully changes and confounds) yea repugnant to the nature and poſſibility of things; ſo that in a manner every tale he tells is an evident argument of an ignorant, and an impudent Impoſtour; And he that ſo blunders and falſifies about matters of fact, who will truſt him in matters of right and reaſon? which things, if it were worth the while, might by various inſtances be ſhewed; and you may *every where* receive ſatisfaction therein. The like might be ſaid concerning its multitude of ſilly ceremonies, grounded on no reaſonable deſign, nor ſubſervient to any purpoſe of vertue; the inſtitution whereof no man therefore without injury to the divine wiſdom can impute thereto. But I ſhall onely add two farther conſiderations upon this matter: One; that whatever is good or plauſible in this Religion (ſuch as are ſome precepts of juſtice and charity, although theſe confined among themſelves) may reaſonably be ſuppoſed taken from Chriſtianity, which being ſeniour in ſtanding may (in points wherein both agree) well go for the miſtreſs; and however that upon the ſcore of ſuch doctrines or laws, we have no reaſon to think this Religion came from God; for why ſhould he reveal that again, which in a larger extent, upon better grounds, with more advantage he had declared before; which alſo then was commonly embraced and acknowledged? I alſo obſerve, that this Religion by its own free conceſſions doth evidently deſtroy its ſelf: for it admits Chriſtianity once to have been a true doctrine, proceeding from and atteſted to by God: but Chriſtianity did ever declare it ſelf to be a general, perpetual, perfect and immutable Rule of faith and practice; that never any acceſſions thereto, any alterations thereof ought to be made or admitted; that whatever ſpirit (coming after it) ſhould offer to innovate, or pretend to new diſcoveries contrary to, or different from it, muſt be ſuſpected of deluſion; foretelling and forewarning againſt ſuch endeavours that ſhould appear, as fallacious and miſchievous: this it appears (by the Writings of thoſe, who firſt planted Chriſtianity; Writings, which no man in his wits can queſtion to be theirs; being through a continual uninterrupted courſe of times, from the beginning, by general conſent of both friends and adverſaries acknowledged and atteſted to as ſo; all characters within them imaginably proper for that purpoſe confirming the ſame; as alſo by the current tradition of their diſciples immediate and mediate, extant in records unqueſtionable; and by all other means conceivable) this, I ſay, it moſt plainly appears was one grand doctrine and pretence of Chriſtianity at firſt, which the *Mahometans* acknowledging originally true and divine in the groſs, muſt conſequently grant it ſelf to be an Impoſture.

And thus much ſeems ſufficient to demonſtrate that Religion not to be of a divine extraction. I ſhall next proceed to conſider the pretences of *Judaiſm*; and to ſhew that neither it was ſuch a perfect Revelation, as we proved it probable God would vouchſafe to make: But that ſhall be the ſubject of another diſcourſe.

And in Jeſus Chriſt, &c.

SERMON XV.

OF THE IMPERFECTION OF THE Jewiſh Religion.

EPH. I. 13.

In whom ye alſo (truſted) *having heard the word of truth, the goſpel of your ſalvation.*

THAT it is probable God ſhould vouchſafe to Mankind a full and clear declaration of his mind and will concerning their duty, and their welfare; I did ſhew: That *Paganiſm* and *Mahometaniſm* without reaſon and truth did or does pretend thereto I alſo briefly diſcourſed; I now proceed to examine the plea, which *Judaiſm* puts in; and to make good that neither It is well grounded (which, as the cauſe deſerves, I ſhall doe ſomewhat more largely.) The *Jewiſh* Religion we acknowledge had its birth from the revelation and appointment of God; its truth, and its goodneſs we do not call in queſtion; but yet looking into it, we ſhall find it in many reſpects defective, and wanting the conditions due to ſuch a revelation, as we require. For it was not univerſal; (neither being directed to, nor fitted for the nature and needs of mankind;) it was not full and compleate, it was not deſigned to be of perpetual obligation, or uſe. *Heb.* 7. 18,19.

1. *Firſt*, I ſay, this *Revelation* was not general; not directed to, or intended for to inſtruct and oblige mankind: it ſelf expreſly affirms ſo much; the whole tenour and frame thereof ſhews it; ſo do all the circumſtances of its riſe and progreſs. That it was intended peculiarly for that ſmall Nation, poſſeſſing a very inconſiderable portion of the earth; diſtinguiſhed, and indeed, as it were, concealed from the reſt of mankind both on purpoſe, and in effect; for it ſo remained for many Ages, (till the *Macedonian* firſt, and afterward the *Roman* conqueſts opened the world and diſcloſed them) hid in a ſolitary obſcurity; even ſo far as to ſcape the obſervation of the moſt inquiſitive ſurveyours of

the earth, the moſt curious ſearchers into the cuſtoms of all people (as of *Herodotus* for inſtance, who nicely deſcribing the places and manners of the People all about them, could not diſcern them, and takes no notice of them, although for their peculiar manners otherwiſe moſt remarkable, and deſerving his mention,) appears by expreſs paſſages in their law, and holy writings: *He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael; He hath not dealt ſo with any nation; and his judgments they have not known them:* 'Tis plainly affirmed, that God did make that diſcovery of his will and mind peculiarly to that people, and to no other, *I the Lord am holy, and have ſevered you from other people, that ye ſhould be mine*; (ſaith God to the *Jews*:) *So ſhall we be ſeparated, I and thy people, from all the people that are upon the face of the earth* (ſaith *Moſes* in his addreſs to God;) *Thou art a holy people unto the Lord thy God; The Lord hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth* (ſaith *Moſes* to that people;) which paſſages (together with divers others of the ſame import) being uſed to engage and encourage a ſingular obedience, do plainly ſay, that God tranſacted with that people ſingly and ſeparately from all other; taking them (on purpoſe) as it were, into a corner, at a good diſtance and beyond hearing of others, that he might there ſignify alone to them his pleaſure, peculiarly concerning them. Yea to this purpoſe, of maintaining a diſtance and diſtinction from the reſt of mankind, divers of their laws were appointed; as not onely the nature of ſuch laws doth imply, but words annexed to them ſometimes expreſs; *I am the Lord your God, which have ſeparated you from other people; ye ſhall therefore put difference between clean beaſts and unclean.* Whence Saint *Paul* calls their law μεσότοιχον φραγμοῦ, a *partition* wall, that fenced that nation, and ſevered it from others; and an enmity, being framed to ſet them in diſtance and variance from the reſt of men. That whole buſineſs alſo of this conſtitution is frequently ſtyled a covenant, *made* not between God and mankind, but between God and that ſingle nation; a covenant in formal terms mentioning them, and them onely; ſealed with marks and characters peculiar to them; requiring conditions and duties poſſible or proper onely for them to perform; exhibiting promiſes onely ſutable to them; propounding rewards which they onely were capable to receive; and puniſhments, which they onely could undergo. *Hear, O Iſrael*, is the uſual *ſtyle*, according to which thoſe laws are directed, *I am the Lord thy God, which brought thee out of the land of Egypt*; is the introduction to the *Decalogue* it ſelf (which among all parts of that law looks faireſt towards a general importance and obligation; which yet is ſo ſpecially directed, and is indeed peculiarly called the covenant between God and that people; *viz. Synecdochically*, as being the principal part directive of their duty.) In the body of the laws it ſelf, there is often made a diſtinction between them who were bound to obſerve it and others that were not; between *brethren* and *ſtrangers*; between *Hebrews* and *Aliens*; with duties ſuited and limited in regard to that diſtinction: (as in the caſes of *remitting debts, releaſing ſervants, exacting uſe*, and the like;) There are enjoined duties which others could not properly, or decently perform; ſuch as obſervation of Feaſts in commemoration and thankfulneſs for mercies vouchſafed to that Nation; as alſo others which could not be obſerved by all men with any poſſibility or convenience; ſuch as thoſe of repairing thrice a year to one certain place, eſtabliſhed for God's worſhip; of bringing tithes and oblations thither,

Pſal. 147.
Pſal. 76. 2.
Levit. 20. 26.
Exod. 33. 16.
They were not to marry, not to trade, to converſe, *&c.* *Vid.* Grot. *in Evang. p.* 130.
Deut. 7. 6. 14. 2.
Levit. 20. 24.
Eph. 2. 14.
Deut. 4. 13. 29. 14, 25, *&c.*
Deut. 4. 1. 5. 1. 6. 3. *&c.*
Pſal. 81. 8.
Deut. 4. 13.
Exod. 34. 28.
Deut. 17. 15. 1. 16.
Exod. 25. 46.
Deut. 15. 3. 12.
Levit. 25. 47, *&c.*
Deut. 16. 1.
Deut. 16. 16. 14. 21, *&c.*
Exod. 23. 19, *&c.*

Deut. 5. 33.
Deut. 6. 3, &c.
Moſes novos ritus, contrarióſque cæteris mortalibus indidit. Tac. 5.
Cætera Inſtituta ſiniſtra, fœda pravitate valuere.

and the like; neither was the number of *Prieſts* and *Levites*, ſet a-part for God's ſervice, proportioned otherwiſe, than in reſpect to that one people. The encouragements alſo and rewards promiſed to obedience do incommunicably pertain to them, as alſo the diſcouragements from and puniſhments for diſobedience; a long and proſperous enjoyment of the Land of *Canaan* was the meed ſet before them, if they ſhould obey and make good their part of the covenant; a diſpoſſeſſion thereof, or affliction in it, was the puniſhment threatned, if they ſhould preſume to diſobey, and violate thoſe engagements; *Ye ſhall walk in all the Laws, which the Lord your God hath commanded you; that ye may live, and that it may be well with you;* and *that ye may prolong your days in the land, which ye poſſeſs. Hear therefore, O Iſrael, and obſerve to doe it; that it may be well with thee, and that ye may encreaſe mightily, as the Lord God of thy fathers hath promiſed thee, in the land that floweth with milk and honey:* Such were the promiſes exciting to obedience; and the threatnings deterring from diſobedience were anſwerable, as every-where in their law and ſtory is viſible.

I may alſo hereto add; that as the laws and rites of this Religion were deſigned only for this People, as they did onely agree to their circumſtances; ſo they were onely ſuted to their inclinations, and their capacities; their inclinations, which were very ſtubborn and perverſe; their capacities, which were very low and groſs, as their own Prophets do upon many occaſions affirm and complain; being diſſentaneous and repugnant to the common humour and *genius* of mankind: ſo experience diſcovered them to be, when they became more apparent and obſervable: *Judæorum mos abſurdus, ſordidúſque:* (The *Jewiſh way of life is uncouth and ſordid,* was *Tacitus* his cenſure; *Hiſt.* V. 5.) and, They run counter to all men (was S. *Paul*'s imputation on that People; 1 *Theſſ.* 2. 15.) to which the general conceit of men concerning them did agree; ſo little plauſible, or probable was their way; ſo liable to diſlike and contempt, which argues it unfit to be commended by the God of wiſdom to the generality of mankind.

Deut. 7. 7.

By which and many other like conſiderations obvious enough may appear, that this diſpenſation was not (either according to its nature, or in its deſign) general, or ſuch as reſpected the main body of mankind, but rather very particular and reſtrained; deſignedly reſtrained to the oblation and uſe of one place or people, if compared to the world of men, inconſiderably narrow and ſmall; the feweſt of all people God himſelf ſays they were.) That in fine, this conſtitution had onely the nature of a municipal law, impoſing burthens, and indulging privileges upon one City or Territory; not of a common civil ſanction, eſtabliſhed for the obligation, uſe and benefit of the whole Commonwealth, or Empire ſubject to the Almighty King.

Pſal. 145. 8.
Act. 17. 26.
The King of the World, the Judge of the earth.
Rom. 2.
Act. 10. 34.
1 Tim. 4. 10.
2. 4.
Wiſd. 6. 7. 11, 23, &c.

'Tis not therefore in reaſon to be taken for ſuch a Revelation, as we argued needfull for us, and to be expected from him, *who* (as the *Pſalmiſt*, as reaſon, as experience tells us) *is good to all; and whoſe tender mercies are over all his works;* from him, who is the common father of all, and (as S. *Paul* expreſſeth it) *hath made of one bloud* πᾶν ἔθνος ἀνθρώπων, *the whole nation and commonwealth of mankind;* from him, who cannot be in affection any-wiſe fond or partial; a reſpecter of perſons, or of nations (as Saint *Paul* in the ſecond to the *Romans*, and Saint *Peter* in the *Acts* alſo implies.) From him, who is not onely the Maker, but (as our *Apoſtle* alſo ſtyles him) *the Saviour of all men;* and (as even the *Hebrew* Wiſe-man aſſerts) *careth for all alike;* being *de-*

ſirous that all men ſhould be ſaved, and come to the knowledge of the truth; not willing that any ſhould periſh, but that all men ſhould come to repentance. From him, who is not only φιλεβραῖος, or φιλέλλην, (a lover of *Jews*, or of *Greeks*;) but φιλάνθρωπος, *a lover of men*, and φιλόψυχος, *a lover of ſouls*; who, laſtly, *is not the God of the Jews onely, but of the Gentiles alſo*, as Saint *Paul* urges this argument; and as alſo the reaſon of the thing, and the voice of nature doth declare: From this God, I ſay, ſo diſpoſed, ſo related toward us all, ſo equally concerned in regard to us; ſo impartial in his affection, ſo unconfined in his bounty; we ſhould have reaſon to expect rather no Revelation at all, than one ſo ſcant, and pinched in ſuch narrow bounds; ſo ill proportioned to the glory due to himſelf, to the need and benefit of mankind. We cannot reaſonably imagine that he ſhould contract the effects of his goodneſs, or the manifeſtations of his glory to ſo ſlender a parcel of mankind, (no better qualified, no more deſerving ſuch ſpecial regard, than the reſt; as himſelf to repreſs their fond conceits, and, probably, in way of anticipation, to intimate his deſign of farther extending that favour in due ſeaſon to others, who might pretend thereto with as much right and reaſon as themſelves, doth ſometime declare.) That he, who hath freely diſpenſed the influences of Sun and Stars to all alike, ſhould cauſe the light of his heavenly truth to ſhine, as it were, but into one ſmall cloſet of his ſpacious houſe; leaving all the reſt, ſo many ſtately rooms thereof, encompaſſed with ſhades of ignorance and errour; that he ſhould pour down the ſhowres of his bleſſings ſpiritual (otherwiſe than he hath done thoſe natural) upon one onely ſcarce diſcernible ſpot of ground; letting all the world beſide (like a deſart of ſand) lie parched with drought, overſpread with deſolation and barrenneſs.

2 Pet. 3. 9.
Tit. 3. 4.
Sapient. 11. 26.
Rom. 3. 29.
Plat. Theæt. οὐδεὶς θεὸς δύσνους ἀνθρώποις.
Deut. 9. 4.
Matt. 5. 45.

This Revelation therefore was not in this reſpect ſufficient; wanting in its nature and deſign that due condition of generality and amplitude. But,

Ἐπὶ τῆς παλαιᾶς ὁ νόμος ἔκειτο, ὅτε οὐ πολλὴ ἀρίστης πολιτείας ἡ ἀκρίβεια, ὅτε εἰσαγωγὴ τοῦ θείου ἦν, ὅτε παιδικὰ τὰ παραγγέλματα, ὅτε τὸ γάλα, ὅτε ὁ παιδαγωγὸς, ὅτε ὁ λύχνος, ὅτε ὁ τύπος, καὶ ἡ σκιά. Chryſ. *Tom.* 6. *Or.* 44.

2. Farther; As this Revelation was particular, ſo was it alſo partial; as God did not by it ſpeak his mind to all, ſo did he not therein ſpeak out all his mind. Our *Apoſtle* to the *Hebrews* chargeth it with blameableneſs; εἰ πρώτη ἦν ἄμεμπτος, *if the firſt covenant had been blameleſs*;) with imperfection, with weakneſs, with improfitableneſs, (ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς, καὶ ἀνωφελές· Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος· *There is made an abolition of the precedent commandment for the weakneſs and unprofitableneſs thereof: For the law made nothing perfect*;) He means all this in degree and in compariſon to what was poſſible, and in ſome reſpects needfull. Which charge may be eaſily made good, *(à priori)* conſidering both the parts thereof which direct, and thoſe which excite to practice; together with the means and aids enabling, and facilitating obedience to the laws, or rules enjoined; alſo, *(à poſteriori,)* if we regard the fruits and effects thereof. Surveying firſt, I ſay, the directive part, we may obſerve both a redundancy in things circumſtantial or exteriour, and a defectiveneſs in things ſubſtantial and interiour: there be ritual inſtitutions in vaſt number very nicely deſcribed, and ſtrongly preſſed; The obſervation of times and places, the diſtinction of meats and of habits, *(touch not, taſt not, handle not)* corporeal cleanſings and purgations; modalities of exteriour performance in ſacrifices and oblations, thoſe δικαιώματα σαρκὸς (juſtifications of the mere fleſh, that onely concerned the body,

Heb. 8. 7.
7. 18.
Gal. 3. 21. οὐ δυν. ζωοποιεῖν.
Rom. 8. 3. τὸ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει.
Heb. 9. 9, 10.

body, or outward man, and could not perfect the obſervers conſcience; could neither ſatisfy or edify his mind and inward man) we ſee with extreme punctuality preſcribed and enjoined, ſome of them under very heavy penalties (of utter extermination and exciſion.) While moral duties (duties of juſtice and charity, yea of temperance and ſobriety it ſelf,) and ſpiritual devotions (ſo exceedingly more agreeable to rational nature, and which could not but be much more pleaſing to God) were more ſparingly delivered in precept, leſs clearly explained, not ſo fully urged with rational inducements; nor, in a due proportion guarded with rewards. Many things were plainly permitted, or tacitly connived at (as *polygamy*, and *divorce*; ſome kinds of retaliation, curſing, revenge; ſome degrees of uncharitableneſs) which even natural reaſon diſlikes, or condemns. So faulty was that diſpenſation as to the part thereof directive of life; and it was no leſs in that part, which promotes and ſecures good practice, by applying fit excitements to obedience, and fit reſtraints from diſobedience; rightly managing thoſe great inſtruments and ſprings of humane activity, natural courage, hope and fear. Nothing ſo damps mens alacrity in endeavour, as deſperation or diffidence of good ſucceſs; nothing ſo quickens it as a confidence, or ſtrong preſumption thereof: And how then could they be very earneſt in endeavours to pleaſe God, who were not aſſured of (yea had ſo much reaſon to diffide in) God's placability and readineſs (upon repentance) to forgive ſins wilfully and preſumptuouſly committed, ſuch as no man ſurely lives altogether free from? The not opening a door of mercy ſeems diſcouraging and apt to ſlacken performance of duty; what was then the ſhutting it up cloſe, the bolting it with that iron bar: *Curſed is he, that abides not in all things written in this law to doe them?* which at leaſt will exclude aſſurance, will quaſh the hopes of mercy; will conſequently enervate the ſinews of care and induſtry in ſerving God. Neither were the rewards of either kind (thoſe that ſpurr'd to obedience, thoſe that ſtop'd from diſodedience) in meaſure or in kind ſuch as the reaſon of things doth afford and require. They were onely temporal, and chiefly corporeal or ſenſible; ſuch as belonged to the outward ſtate of this tranſitory life, which neither can deſerve much regard, nor are apt to have great efficacy: for who will in effect, why ſhould any man in reaſon highly value the accommodations of this ſhort and uncertain life? who will, who ſhould be greatly terrified with the inconveniences thereof? whom probably would ſuch conſiderations ſufficiently animate to encounter and ſuſtain the perils, the difficulties, the troubles and the diſgraces, to which often the practice of vertue is expoſed? whom would they guard from the enchantments of pleaſure, profit and honour, alluring men to ſin? the pleaſures of ſenſe how improper an encouragement, how unworthy a recompence are they for the labours and atchievements of vertue? incomparably better ſurely, more worthy of regard, and more effectual upon man's reaſon; more apt to produce and to promote real vertue and hearty piety, are the rewards concerning the future ſtate of our immortal ſoul; which yet 'tis a queſtion whether that law doth ever mention; 'tis plain, it doth not clearly propound and apply them. Indeed as to evident diſcovery concerning the immortality of man's ſoul, or the future ſtate (ſo material a point of Religion, of ſo grand moment and influence upon practice) even the *Gentile* Theology (aſſiſted by ancient common Tradition) ſeems to have outgone the *Jewiſh*, grounding upon their revealed law;

Deut. 27. 26. Gal. 3. 10.

Ὅτε πάντα ἦν σαρκικά, καὶ τοῦ οὐρανοῦ λόγος οὐδείς. Chryſ. *Tom.* 6. *Or.* 98.

Περὶ οὐρανίων οὐδέποτε λόγος ἦν, οὐδὲ μελλόντων μνήμη, &c. Chryſ. *ad* Olymp. *C.* *p.* 60. *Vid.* *Tom.* 7. *p.* 16.

law; the *Pagan* Prieſts more expreſly taught, more frequently inculcated arguments drawn from thence, than the *Hebrew* Prophets; a plain inſtance and argument of the imperfection of this Religion.

I ſubjoin God's not thereby (in an ordinary certain way, according to any pact or promiſe) affording, or exhibiting ſuch interiour influences of grace upon the minds of men; as, conſidering the natural frailty, blindneſs and impotency of men, appears neceſſary to render them obedient to the rules of duty, to guide them in the ways of truth and goodneſs, to free them from errour and ſin, to ſhield and animate them againſt temptation; is a main defect in that Religion; apt to breed fear in the onſet upon duty, to nouriſh doubt in the performance thereof, to ſettle deſpair upon a fall or defeat. It preſented to mens eyes the obligation to duty, the difficulty thereof, the danger of tranſgreſſing it, but did not openly repreſent the means requiſitive to perform it. And what can be more diſcouraging or diſcomforting than to ſee ones ſelf, upon great peril and penalty, obliged to that, which is apparently very hard, or (conſidering his ſtrength) impoſſible, no help to ſupport being viſible? eſpecially joining the conſideration before touched, that no evaſion by pardon, no riſe by repentance doth appear. Whence we may well infer, that indeed, in effect, this diſpenſation was what Saint *Paul* calls it διακονία θανάτου & διακονία κατακρίσεως *(a miniſtery of death and condemnation) a ſubjection to a curſe*; *a killing letter*; bearing nothing leſs in the looks and language thereof, than certain death and unavoidable ruine; (a lying under inſupportable ſlavery both to the guilt and puniſhment of ſin.) *If thou doeſt ill ſin lyeth at the door.*

2 Cor. 3. 7, 9.
Gal. 3. 10.
2 Cor. 3. 6.
Gen. 4. 7.

Neither in diſcourſing thus do we lay any misbeſeeming imputation upon God, the Author of that Religion; the making ſo imperfect a Revelation no-wiſe being diſagreeable to his wiſedom, his goodneſs, or his juſtice. As for a time he might withhold the declaration of his mind to all mankind, ſo might he (upon the ſame or like grounds of wiſe counſel) forbear to declare ſome part thereof to that People: no ſpecial reaſon appears that could oblige, that might induce him not to be reſerved as well in part to theſe few men, as in whole to thoſe, all the reſt of men; yea, there be good reaſons aſſignable, why the divine wiſdom ſhould be then ſo ſparing of its mind, why God ſhould onely ſhew his back parts (as it were) to *Moſes*, and *not let him ſee his face*; (not diſcover all of his nature and of his pleaſure to him) why then he ſhould ſeem to delight in, to lay ſo much ſtreſs on thoſe carnal and ceremonious obſervances; why he ſhould forbear to exact that height of ſpiritual duty, and not draw men to complyance with the beſt motives of pure reaſon. A dawning of light perhaps more became that morning of times, than a meridian brightneſs; that infancy of the world was not it may be ripe for a more deep and perfect inſtruction; that Nation however (to whoſe ſtate, to whoſe diſpoſition and capacities thoſe laws and inſtitutions were adapted) was very unfit for the higheſt and hardeſt leſſons. For a Nation it was (as from infallible hands we have it) not wiſe, or conſiderate; not grave, or conſtant; not meek, or pliable; but a very ſtupid and heady, a very fickle and humorous, a very froward and ſtubborn generation of men; *They are a nation void of counſel, neither is there any underſtanding* (was ſaid of them at firſt by him, who delivered their law, or rather by God himſelf who injoined it) *And, I knew that thou art obſtinate, and thy neck is an iron ſinew, and thy brow braſs: I have even from the beginning declared it to thee* (ſaith the *Prophet* concerning *the houſe of Jacob*: alluding it ſeems to thoſe many paſſages

Deut. 32. 28.
Vid. Jer. 4. 22. 5. 4. Neh. 9.
Iſa. 48. 4.

Deut. 31. 27. Exod. 32. 9. Deut. 9. 6, 13, &c. paſſages in the *Law*, where they are termed *a ſtiff-necked people*: uncapable
thence both of the fineſt notions and the more rigorous precepts; like
children, by reaſon of the groſſneſs of their apprehenſion, and the unrulineſs
Vid. Pſal. 78. 36. 57. of their paſſion they were not οἰκεῖοι ἀκροαταὶ *(proper auditours)*
of a more pure and accurate diſcipline; wherefore as ſuch the divine
wiſdom and goodneſs was pleaſed to deal with them; diſpenſing with
the infirmities of their age, condeſcending to the meanneſs of their capacities,
feeding them with milk, alluring them with pretty ſhews, ſcaring
them with frightfull appearances, indulging them innocent trifles,
paſtimes and ſports, ſo tempering his ordinances, as might beſt ſerve to
keep them in good humour; to draw and entice them eaſily unto ſomewhat
good, to curb and reſtrain them from miſchief. Whence Saint
Gal. 4. 9. 3. *Paul* calls thoſe inſtitutions with good reaſon *elements (poor and mean
elements*, and *elements of the world*; *rudiments of knowledge and diſcipline*,
ſuted to the capacity of the firſt age, and the meaneſt rank; ſuch
as vulgar and ſilly people were fit to learn, and able to practice) with
Gal. 3. 24. good reaſon he calls the Law a *pedagogue*, that by inſtilling into thoſe
Gal. 4. 9. νήπιοι (thoſe *infants* or little children, ſo alſo he terms them) ſome imperfect
notions of truth; by keeping them in ſome good order did prepare
them for a higher inſtruction, did prediſpoſe them toward a better
courſe of life. Indeed, we may eaſily conceive that ſuch variety of ſuperficial
formalities might well agree to childiſh and plebeian fancies;
but to men of ſomewhat elevated minds, and well improved reaſon; of
ſound judgment, and large experience; who had taſted, and could reliſh
rational entertaiments (and ſuch in ſome meaſure and comparatively
are men generally born and brought up in countreys and places,
were civility hath obtained; at leaſt they are capable of being ſo, fit
means being uſed to render them ſo) they muſt needs be inſipid and diſguſtful.
In the ſtudy of truth, and practice of vertue there are alluring
beauties and ſweetneſſes; which it cannot but diſpleaſe him, who
hath ſeen and felt them, to be diverted from, by an obligation to attend
(ſo preciſely) upon ſuch an abundance of petty, circumſtantial, exteriour
obſervances; to be forced, I ſay, to chew ſuch husks of things,
to him, who thereby muſt neglect ſo delicious kernels, cannot but be
grievous and irkſome. Wiſer men are never much affected with laborious
and tedious promps; they are deſigned always to amuſe children,
and the common ſort. I add, that this diſpenſation was ſuted not onely
to the childiſh fancy, but to the ſlaviſh ſpirit of that People; who
having in them little of ingenuity, or willingneſs freely to doe good;
would be apt to wax not only droniſh and lazy, but ſturdy and inſolent;
had they not been kept under and inured to ſomething of burthen
and toil. Such all wiſe men know to be the proper courſe of managing
people of ſlaviſh temper; but toward men of a diſpoſition more ingenuous,
tractable and free (ſuch as commonly men civilized, and well
governed are or may become) ſuch a proceeding were incongruous;
they will either refuſe to undergo ſuch unneceſſary burthens, or bear
them unwillingly; their obedience will be none, or lame, or unkindly
and heartleſs. God therefore dealt according to wiſdom with the *Jews*,
when he impoſed ſuch burthens upon their ſhoulders, when he pinched
their ſtiff necks with ſuch yokes, when he detained them in ſuch fetters;
Act. 15. 10, 28. (ſo they were, and ſo they are truly called by our Apoſtles; burthens
Gal. 5. 1. intollerably heavy; yokes very galling and vexatious; fetters very
Gal. 3. 23. ſtrait and grievous; which they reaſonably therefore reckon it a very
valuable privilege and benefit, purchaſed by our Saviour for us, to be
looſed

looſed from) but ſuch a diſpenſation could not be convenient for the rational nature in common and for perpetuity; it neither becomes God himſelf, who will not without need or profit vex his creatures; who cannot be fully ſatisfied with performances of ſo mean a ſort; who neceſſarily doth affect ſervices of a more excellent nature and importance (thoſe ſpiritual ſervices of love, reverence and gratitude; of purity, righteouſneſs and goodneſs:) It doth not ſute man, not being apt to perfect his nature, not being able to ſatisfy his mind. As he, by the improvement and uſe of his reaſon, will eaſily diſcern the ſmall worth of ſuch performances, ſo will he not readily comply with them without regret; but will ſoon apprehend the matter to be indeed, as S. *Paul* repreſents it, that an obligation to ſuch rites is *a bond againſt us*, (ἐξαλείψας τὸ καθ᾽ ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν) which in reaſon he may expect to be wiped out and *cancelled*; that a law conſiſting of ſuch precepts hath an *enmity*, or repugnance to his nature; that ſuch a diſpenſation is a *pupillage*, and a *ſlavery*, which he earneſtly muſt deſire to be redeemed and mancipated from.

Coloſ. 2. 14.
Gal. 3, 24.
4. 1.
Gal. 4. 3, 5, *&c.*

Thus doth this Revelation upon many reſpects, grounded on the very intrinſick nature thereof, appear partial and imperfect; and conſequently not ſuch as that, which we reaſonably may expect from the divine wiſdom and goodneſs.

'Tis true (which ſome may deem an objection againſt our diſcourſe, but I ſhould rather take for a good confirmation thereof) that God did afterward annex ſome labels (as it were) to this deed; that he imparted by degrees farther manifeſtations of light and grace to that people by the inſtructions, and by the exemplary practices of Prophets and holy men raiſed up among them by his eſpecial inſtinct and order; in a manner and upon occaſions extraordinary. The Prophets frequently declared, that God had not much delight in thoſe ceremonious obſervances; nor would accept them otherwiſe than as proceeding from good diſpoſitions of mind, and as accompanied with practices of moral duty and more ſpiritual piety; that he chiefly did require of them hearty reverence toward himſelf, and ſubmiſſion to his will; ſtrict juſtice and tender charity toward their neighbours; meekneſs and patience in their behaviour; temperance and ſobriety in all their converſation. By them alſo he diſcovered more of his gracious diſpoſition, and of his merciful intentions toward them; that he would not be extreamly rigorous in puniſhing the tranſgreſſions of his law; that he would not refuſe pardon to the moſt grievous ſins, not remain irreconcileable toward the moſt hainous offenders, upon their ſincere repentance and amendment of life. By the practices of holy men he alſo ſhewed, that the rigour of that ceremonious law was mitigable; that in ſome caſes its obligation might be relaxed, and its obſervance diſpenſed with; that a ſervice more refined and rational was eſpecially acceptable to God; that he loved a purer devotion, a perfecter righteouſneſs, a higher charity than ſuch as the letter of their law preſcribed. By them alſo he intimated (which their devotions plainly infer) that he not only exacted ſuch duties, but was ready to afford them his aſſiſtance to the performing them; by teaching and admoniſhing them within; enlightning their minds, and enflaming their affections; directing, exciting, and quickning them to obedience. Thus did that morning of divine knowledge, from the firſt dawning, by degrees grow more lightſome; yet never arrived to a perfect daylight; the ſhadows were not quite diſperſed; the whole *horizon* of heavenly truth was not diſcloſed thereby. Even thoſe arbitrary and ex-

Iſa. 66. 3.
Iſa 1. 11, 12, 13, *&c.*
Mic. 6. 7.
Hoſ. 6. 6.
Pſal. 50. 8, 9, *&c.*
51. 16.
Pſal. 50 14.
51. 6, 17.
Iſa. 1. 16, 17.
58. 6.
Mic. 6. 8.
Hoſ. 6. 6.
Pſal. 130. 3, 4.
Iſa. 1. 18.
Iſa. 55. 7.
Ezek. 18. 21.
33. 12.
Matt. 12. 3.
Pſal. 51. 6, 17.

traodinary diſpenſations of farther inſtruction are ſo many good arguments, that God did not primarily intend the *Jewiſh* Law for a complete delivery of his mind; his reſerving ſo much to be upon occaſion detected implied that more ſtill might reſt behind; accordingly as indeed we ſee, that the future ſtate, and immortality it ſelf was not by the Prophets Heb. 8. 6. fully brought to light; that the better covenant, eſtabliſhed upon Vid. Heb. 11. better aſſurances, was not yet revealed; that all means requiſite for the 13, 40. glory of God, for the good of man were not throughly provided for.

Of which Concluſion we ſhall add this one farther probation, that *Judaiſm* did not ſerve (in effect) ſufficiently to better mens lives; to qualify a competent number of men for God's favour, or for their own happineſs; by diſpoſing their minds to any tolerable degree of true ſanctity, piety, and righteouſneſs acceptable to God, profitable to humane ſociety, perfective of man's nature. 'Tis a point that Saint *Paul* in his *Epiſtle* to the *Romans* inſiſteth much upon, and excellently applies to this ſame purpoſe: The *Jews* were highly conceited of their way, ſcorning the reſt of men as altogether ignorant of God's will, and uncapable of his favour; but Saint *Paul* repreſſes their arrogance, by ſhewing Rom. 2. the difference was not ſo great (as they imagined) between them and others, not even in thoſe reſpects; for that the ſpecial revelation which they were ſo proud of) had not produced effects conſiderably better in them, than the light of reaſon and the law of nature (means ſo deſpicable in their eſteem) had brought forth in others; which charge being made good, 'tis evident they had no reaſon to prize their way ſo much; or to confide therein, as perfect; as thoroughly, in the beſt manner, and in reaſonable meaſure ſufficient to qualify them for God's favour, or to bring them into a ſtate of happineſs;) yea 'tis plain upon that ſuppoſition in ſome reſpects their way had the diſadvantage, and made their condition worſe than that of other men; rendring their faults more grievous and inexcuſable, more provoking God's diſpleaſure againſt them; eſpecially ſeeing upon the tenour of their Religion, they had ſcarce any better ground to preſume of pardon or impunity, than other men had from inſtincts of nature, from rational conjecture. Now that ſuch a Charge upon them is no ſlander, we need no other probations than what the continual ſtream of their own Hiſtories doth repreſent concerning their manners; than the many full and plain teſtimonies of their own Prophets concerning them; than the extreme puniſhments by divine juſtice inflicted upon them; than the common reputation they have continually had among men, grounded upon experience. What is their hiſtory but one continued tragedy, as it were, ſetting out the various ſtrange rebellions and apoſtaſies of that people, with the miſerable conſequences proceeding from them? what do their prophetical writings contain beſide pathetical expoſtulations, ſevere reproofs, dreadfull comminations of Judgment upon them, for their prodigious impieties, iniquities and lewdneſſes; general in extenſion over all perſons, exceſſive in degree, by no means curable or corrigible? *Run ye to and* Jer. 5. 1. *fro through the ſtreets of Jeruſalem* (*Hieruſalem*, that place of univerſal concourſe, the heart of that nation, the ſpecial ſeat and ſanctuary of their religion) *ſee now and know and ſeek in the broad places thereof, if ye can find a man; if there be any that executeth judgment, that ſeeketh the truth, and I will pardon it* (ſays *Jeremy* 5. 1.) There is a conſpi- Ezek. 22. racy of her Prophets in the midſt thereof (of *Hieruſalem*) *like a roaring lyon ravening the prey; Her prieſts have violated my law, aud have profaned*

faned my holy things; her princes are like wolves; the people of the land have uſed oppreſſion and exerciſed robbery: And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none, ſaith; *Ezekiel:* And the reſt frequently harp upon the ſame thing: But theſe *Prophets*, you'll ſay, lived in unhappy times: ſo circumſtantiated, that no religion could have much prevailed upon mens minds and lives; ſuch as make every religion liable to the ſame exceptions: well, but *Iſaiah*, one would think, lived in better times; for how many better Kings had that Nation) that more ſtrictly practiſed or earneſtly promoted piety) than *Hezekiah?* yet, *A ſinful nation, a people laden with iniquities, a ſeed* Iſ. 1. 4, 5, 6. *of evil doers*, were they, it ſeems, even then; *the land was defiled under the inhabitants thereof; the whole head was ſick, and the whole heart faint; from the ſoal of the foot even to the head there was no ſoundneſs in the body of that nation.* Yea, when did that religion flouriſh in greater vigour and ſtrength, when had it more advantage of exerting its beſt vertue, than in the peaceful and proſperous times of that great and mighty, that good and zealouſly pious Prince, King *David?* yet even in his reign, according to his own obſervation and teſtimony, *they were* Pſal. 14. 53. (generally) *corrupt and did abominable works; they all were gone aſide, and were altogether become filthy; there was none that did good, no not one.* But we need not urge particular inſtances, ſince we have it ſo often affirmed in groſs, that the manners of that people, from firſt to laſt, were conſtantly naught and offenſive to God: *The children of Iſrael, and* Jer. 32. 30. *the children of Judah* (ſaith God himſelf in *Jeremy*) *have onely done evil before me from their youth.* And again; *Since the day that your fathers* Jer. 7. 25. *came forth out of the land of Egypt unto this day, I have even ſent you all* Jer. 16. 12. *my ſervants the prophets, daily riſing up early and ſending them; yet they* 11. 7. *hearkened not unto me.* The law, although by extraordinary perſons, in fitteſt opportunities, with utmoſt vehemence and diligence inculcated and urged upon them, proved continually ineffectual to produce the fruits of piety and righteouſneſs. The ſame you may ſee confeſſed by *Ezra*; Ezra. 9. 7. and not only acknowledged, but evidently demonſtrated by *Nehemiah* Neh. 9. in a punctual narration, deduced from the beginning to his time; in the ninth chapter of that Book.) Again; The heavy calamities by divine juſtice ſo often inflicted, ſo long continued upon them; and at laſt, God's ſo viſible utter direliction and diſowning them, do alſo ſufficiently declare what their deſerts, and what their qualities have been; as alſo what good may ever be expected from them. For as God never puniſhes grievouſly without a proportionate cauſe, ſo he never quite deſerts, but in a deſperate caſe, when no competent emendation may be expected. He is not wont to lop off the branches, but when they grow dead and barren; he never cuts down the tree, while there is any hope of fruit. This providence therefore toward that people ſhews, that in God's eſteem, that law is to be laid aſide, as an inſtrument grown uſeleſs, and unfit for his purpoſes; unfit to ſerve his glory, to further mens good.

I add; That through all courſe of times their manners have not procured in a manner from any men any good-will, or reſpect; but indeed the common diſlike, contempt and hatred of men: they have always (ſince well known and obſerved in the world) been reputed a ſort of people not onely above all men vain and ſuperſtitious, addicted to fond conceits and fabulous ſtories, but extremely proud and arrogant, churliſh and ſowre, ill-natured and falſe-hearted toward all men; not good or kind, yea not ſo much as juſt or true toward any but themſelves;

Juven. Sat. 14.

(Non monſtrare vias eadem niſi ſacra colenti;
Quæſitum ad fontem ſolos deducere verpos;

Tac. V. pag. 621. Vid. Grot. de Jure B. lib. II. 15. 9.

Apud ipſos fides obſtinata, miſericordia in promptu, ſed adverſus omnes alios hoſtile odium.)

ſuch are the obvious characters of them, ſuch were their humours noted to be; humours, not onely implauſible, but really blamable, deſervedly offenſive and odious; being contrary to the common ſenſe, to the natural ingenuity of man. They have been long, as we ſee them now to be, partly for the vanity of their conceits, partly for the baſeneſs of their minds and manners, and partly alſo for the wretchedneſs of their condition, the ſcorn and obloquy of all Nations.

Now the tree, which hath always bore ſuch fruits (ſo unſavoury, ſo unwholſome) we have no reaſon to admire, to eſteem excellent and perfect: It might *be good* for thoſe times, when men willingly did feed on acorns, on crabs, on bramble-berries; but cannot ſo well ſerve now, when higher improvements of reaſon, when philoſophy and learning by a general influence upon the world have prepared the palates of men to reliſh, their ſtomachs to digeſt more delicious and more wholeſome fare. But I

3. Proceed, to ſhew the third defect, which I at firſt obſerved, in this Religion, that it was not deſigned for perpetual obligation and uſe: (As it was particular in reſpect of the perſons, to whom it was directed, whom it obliged; as it was partial and incomplete in its frame, ſo it was, according to its deſign, temporary and mutable.) This concluſion we might infer from what hath been ſaid concerning the narrow extent, and concerning the intrinſick imperfection thereof; for ſuppoſing a new general and perfect revelation made to mankind, (ſuch as we aſſerted probably ſhould be) that would naturally ſwallow and void thoſe which are particular and imperfect; as comprehending them, it would render them uſeleſs; as ſupplying the defects, correcting the defaults, or removing, paring away the ſuperfluities of them, it would diſcover them unfit for continuance. As rivers run into the Sea, as ſhadows flee before the Sun, ſo theſe ſmall and ſhallow, theſe dusky and faint revelations would diſcharge themſelves into, would vaniſh before a complete and univerſal one. Nothing in nature, or in providence that is ſcant, or defectuous, can be ſtable and laſting. Thus, I ſay, is this a concluſion, a conſequence of thoſe which preceded; but we have another more convincing ſort of evidence to prove it by (moſt valid *ad homines*) even by many pregnant intimations; yea many expreſs remonſtrances and predictions, that God did intend in due time to introduce a great change in affairs of this kind; to refine, and reform the
Mal. 3. 1, 3. ſtate of things; to break open thoſe incloſures, and to remove thoſe
Heb. 9. 10. bars of ſeparation; to enlarge the bounds of his dominion, and to receive all nations into the fold of his moſt ſpecial care and love: In fine, that he would diſpenſe a general full revelation of his mind and will, of his grace and favour to mankind; ſuch as ſhould not be conſiſtent with that particular and partial law, ſuch as implies a diſannulling thereof for obligation, and diſabling it for uſe. The holy writings of that people
Deut. 18. 15, 18. Act. 3. 23. acquaint us, that God intended *to raiſe up another Prophet* (for extraordinarineſs and eminency) *like to Moſes, which ſhould have words by God put into his mouth* (new words ſurely, new revelations from God; for why ſhould he with that ſolemnity be ſent to utter ſtale matters?) whom

they ſhould upon peril of their lives and welfare, be particularly obliged to hearken (that is to yield attention and obedience) unto. That *the days ſhould come, when the Lord would make a new covenant with the houſe of Iſrael*, Jer. 31. 31. different from that which he made with their fathers after their delivery from *Egypt*; not to be written upon ſtones, but impreſſed upon mens hearts; in regard to which paſſage we may with the *Apoſtle* to the *Hebrews* well argue; *If the firſt had been faultleſs*, Heb. 8. 7, 13. and deſigned to abide in force, *there would have been no place found for the ſecond*; and, that by ſpeaking of a new covenant, be antiquated (or declared his intention to antiquate) the old one.

Jer. 3. 16. *That time ſhould be, when they ſhould ſay no more, The ark of the covenant of the Lord; neither it ſhould come to mind, neither ſhould they remember it, neither ſhould they viſit it*; they are the words of the Prophet *Jeremy*, concerning better times to come; wherein, God *ſhould give them paſtours according to his own heart, which ſhould feed them with knowledge and underſtanding*; but in a way 'tis evident, altogether different from the *Jewiſh* inſtitution; without any regard to the ark of their covenant, that ſeat and emblem of God's eſpecial preſence among them.

That *another prieſthood* ſhould infallibly (for God ſwore ſo much) Pſal. 110. 4. be eſtabliſhed, not *after the order of Aaron, but after the order of Melchiſedeck* (not appointed to offer carnal ſacrifices, but to impart ſpiritual benedictions.)

That time ſhould be, *when God would gather all nations and tongues, and they ſhould come and ſee his glory*; Iſa. 66. 18. 21. and out of them, *God would take* (that which the *Moſaical* conſtitution would not any-wiſe permit) *for Prieſts, and for Levites.*

That there ſhould appear a *Sion*; Pſal. 132. 13. Mich. 4. 1, 2, 7, &c. Joel. 2. 28. 3. 16. a mountain ſeated above all mountains (viſible and conſpicuous to all the world) wherein God would place his perpetual reſidence (the ſeat of his worſhip, of his eſpecial preſence and influence) to *which all nations ſhould flow* (or willingly reſort) to learn God's will, and walk in his ways; (which *Sion* could not be that literal one, long ſince deſolated and diſregarded; and which however, did it ſtand in repute, could be no convenient receptacle, or reſort for all the world; 'tis ſurely another ſpiritual *Sion*, or myſtical rock, which is prophecied of.)

That God will create new heavens, and a new earth; Iſa. 65. 17. 66. 22. (a thoroughly new world, or new ſtate of things;) ſuch *as that the former ſhould not be remembred, nor come into mind.*

That God would *pour his ſpirit* of Prophecy *upon all fleſh*) Joel 2. 28. although we ſee the prophetical ſpirit hath long deſerted the *Jewiſh* nation, not ſo much as any pretence thereto remaining.) *That the earth ſhould be filled with the knowledge of the glory of the Lord, as the waters cover the ſea*; Hab. 2. 14. (*Judaiſm* ſurely is not this knowledge, which never did, nor is ever likely to fill the earth.) That *from the riſing of the ſun, to the going down thereof, God's name ſhould be great among the Gentiles*; Mal. 1. 11. and *in every place incenſe ſhould be offered unto his name, and a pure offering* (In every place incenſe, acceptable to God, ſhould be offered; not onely at *Hieruſalem*, to which the *Jewiſh* ſervice was confined.) That a time Dan. 9. 24. was *determined to finiſh tranſgreſſion, and make an end of ſins; to make a reconciliation for iniquity, and to introduce everlaſting righteouſneſs, to ſeal up the viſion and prophecy; and to anoint the moſt Holy.*

That God would ſend him, ſo much needed and *deſired by all nations* Hag. 2. 7. *to whom the gathering of the people ſhould be*; Gen. 49. 10. *the Sun of righteouſneſs,* Mal. 1. 3. 4. 2.

ariſing

Iſa. 59. 20. *ariſing with ſalvation in his wings*; *the Redeemer that ſhould come to* Si- 49. 8. 61. 1. on; *the Meſſenger of the covenant*; *whom God would give for a covenant of the people, to eſtabliſh the earth*; *to cauſe to inherit the deſolate heritage*; Jer. 23. 5, 6. *the righteous branch, to be raiſed up unto* David; *to reign and proſper, executing judgment and Juſtice in the earth*; *whoſe name ſhould be called, the Lord our Righteouſneſs*; whom God *would anoint to preach good tidings to the meek, and bind up the broken-hearted*, &c. that is, in fine, God in due time would ſend the *Meſſias*, to enlighten the world with a perfect Inſtruction; to reveal God's will, and declare his mercy to mankind; to erect an univerſal ſpiritual Kingdom in the minds and hearts of men, reducing them to fuller knowledge and to better obedience of God: Theſe places of Scripture (to which many others might be added) do ſufficiently evince, that the *Moſaical* diſpenſation was in the deſign thereof mutable and tranſitory; that God intended, what the *Apoſtle* affirms, Heb. 7. 18. effected by our Saviour, an abrogation of the precedent command for its weakneſs and unprofitableneſs. Thus doth God's deſign concerning the abolition of this Religion appear by verbal teſtimonies; the ſame we ſee alſo declared by real effects: his providence hath made good his word, he hath not only diſobliged men from that Religion, but hath manifeſtly diſcountenanced it; yea hath diſabled, even the moſt obſtinate adherents in opinion and will thereto, from the practice and exerciſe thereof, according to its primitive rules and preſcriptions. Long is it (for above fifteen hundred years) ſince they exiled from their ancient country, and ſcattered over the world, have wanted a place whither to reſort, wherein to perform thoſe moſt weighty parts of worſhip and ſervice to God, oblation of ſacrifices, incenſe and tithes; their Tribes being confounded, the diſtinction of prieſthood and people ſeems taken away; all the myſterious emblems of God's ſpecial preſence, all the tokens of God's favour and endearment to them are embezil'd and quite loſt; nothing is left ſubſtantial or ſolemn in their Religion, which if they would they could put in practice: all that they retain of their ancient inſtitution is the obſervation of ſome petty formalities, in matters of leſs importance; which alſo they have ſo blended and corrupted with impure mixtures of their own device and forgery (falſe and impious opinions, ridiculous and uncouth ceremonies, idle and abſurd ſtories) that we may juſtly ſuppoſe genuine *Judaiſm* no-where to be found; that it cannot be, nor is indeed any where practiſed.

So that what reaſon ſhewed fit to be, what God had declared ſhould be, that experience doth atteſt to be done; the ceſſation and abolition of that way of Religion, both as to obligation and uſe.

So I paſs over this ſecond ſtep of my intended diſcourſe; That no other Religion excepting Chriſtianity, which hath been, or is in being, can reaſonably pretend to have proceeded from God, as an univerſal, complete and final declaration of his mind and will to mankind. Such as we argued it probable that ſo wiſe a God, ſo juſt a Lord, ſo gracious a father would ſometime afford to his poor miſerable creatures and children, the ſons of *Adam*.

I have two great ſteps yet to take; One, that Chriſtianity is in it ſelf a doctrine and law endowed with the fore-mentioned conditions; in all reſpects worthy to come from God, apt to promote his glory, and procure man's benefit. Another, that it *de facto* did proceed from God, was atteſted to by him, and eſtabliſhed by his authority. Which propoſitions I ſhall hereafter by God's grace, endeavour to prove.

And

And in Jeſus Chriſt, &c.

SERMON XVI.

OF THE EXCELLENCY OF THE Chriſtian Religion.

1 COR. II. 6.

We ſpeak wiſdom to thoſe which are perfect.

THE meaning of theſe words (upon viewing the context, and weighing the ſcope of S. *Paul*'s diſcourſe) I take to be in effect this; That however ſuch parts of the Chriſtian doctrine, which S. *Paul* diſcovered unto thoſe, whom he began to inſtruct therein, (*the milk which he gave the babes in Chriſt to drink*) eſpecially as propounded, proved and perſuaded in ſo plain and ſimple a manner, without advantages of ſubtile reaſoning or elegant language, might ſeem to perſons really ignorant, unskilful, and dull of apprehenſion (although much conceited of their own knowledge, wit and reach) or to men prepoſſeſſed with contrary notions, and corrupt affections, to be fooliſh and unreaſonable; Yet that the whole doctrine ſuch as it is in it ſelf, being entirely diſcloſed unto *perfect men* (that is to men of an adult and improved underſtanding, well diſpoſed and capable, void of prejudicate conceits, and cleanſed from vitious diſpoſitions) would appear *wiſdom*; wiſdom, that is not onely exactly true, but highly important, and very well ſuted to the attainment of the beſt ends; even thoſe ends, which it pretendeth to bring about, which are manifeſtly the moſt excellent that any knowledge can aim at; the glorifying of God, and ſalvation of man: this I ſuppoſe to be S. *Paul*'s aſſertion here; and thereof it is my intent, by God's aſſiſtance, to endeavour now ſome declaration and proof, by repreſenting briefly ſome peculiar excellencies and perfections of our Religion; which may ſerve to evince the truth, and evidence the wiſdom thereof; to make good, that indeed our Religion well deſerveth the privilege it doth claim of a divine extraction, that it

1 Cor 3. 1, 2.

is

1 Cor. 2. 7. is not an invention of man, but (as S. *Paul* calleth it) *the wiſdom of God*, proceeding from no other Author, but the God of truth and wiſdom. It is indeed a common ſubject, and ſo the beſt ever ſhould be; it is always profitable, and now ſeaſonable to inculcate it, for the confirmation of our ſelves, and conviction of others in this Age of wavering and warping toward infidelity; wherefore regarding more the real uſefulneſs of the matter, than the ſqueamiſh fancy of ſome auditors, I ſhall without ſcruple propound what my own meditation hath ſuggeſted about it.

Matt. 11. 26. —— *Neither knoweth any man the Father ſave the ſon, and he to whomſoever the ſon will reveal him.*

1. The firſt excellency peculiar to the Chriſtian doctrine I obſerve to be this; that it aſſigneth a true, proper and complete character or notion of God (complete I mean not abſolutely, but in reſpect to our condition and capacity) ſuch a notion as agreeth thoroughly with what the beſt reaſon dictateth, the works of nature declare, ancient tradition doth atteſt, and common experience doth intimate concerning God; ſuch a character as is apt to breed higheſt love and reverence in mens hearts toward him, to engage them in the ſtricteſt practice of duty, and obedience to him: it aſcribeth unto him all conceivable perfections of nature in the higheſt degree, it aſſerteth unto him all his due rights and prerogatives, it commendeth and juſtifieth to us all his actions and proceedings. For in his Eſſence it repreſenteth him One, Eternal, perfectly ſimple and pure, Omnipreſent, Omniſcient, Omnipotent, Independent, Impaſſible and Immutable; as alſo, according to his eſſential diſpoſition of will and natural manner of acting, moſt abſolute and free, moſt good and benign, moſt holy and juſt, moſt veracious and conſtant; it acknowledgeth him the maker and upholder of all Beings, of what nature and what degree ſoever; both material and immaterial, viſible and inviſible; it attributeth to him Supreme majeſty and authority over all: It informeth us, that he framed this viſible world with eſpecial regard to our uſe and benefit, that he preſerveth it with the ſame gracious reſpect; that he governeth us with a particular care and providence; viewing all the thoughts, and ordering all the actions of men to good ends, general or particular. It declareth him in his dealings with rational creatures very tender and careful of their good, exceedingly beneficent and merciful toward them; compaſſionate of their evils, placable for their offences, acceſſible and inclinable to help them at their entreaty, or in their need; yet nowiſe fond, or indulgent to them; not enduring them to proceed in perverſe or wanton courſes; but impartially juſt, and inflexibly ſevere toward all iniquity obſtinately purſued; it, in ſhort, deſcribeth him moſt amiable in his goodneſs, moſt terrible in his juſtice, moſt glorious and venerable in all his ways of providence: whatever perfections in eſſence, ſtate or practice either Philoſophers (by rational collection from innate notions, or from contemplation of natural effects, or upon obſerving occurrences in humane affairs) or other inſtitutions from the reliques of primitive tradition, by politick reflection upon things, from other fountains, or by other means whatever have by parts (imperfectly, obſcurely and faintly) attributed to God, all thoſe our Religion in a full, clear and peremptory manner, with advantage beyond what I can expreſs, doth aſcribe and aſſert unto him; not intermixing therewith (as other doctrines and inſtitutions may be obſerved to doe) any thing unworthy of him, or miſbecoming him; adjoining nothing repugnant to that which natural light diſcerneth or approveth; but ſhewing ſomewhat beyond what it can deſcry, concerning God's incomprehenſible nature and manner of ſubſiſtence, his unſearchable counſels

of wiſdom, his admirable methods of providence, whereby he hath deſigned to commend his goodneſs to us, and to glorifie his juſtice; which ſorts of truths exceeding man's reach to deviſe or comprehend as it becometh God (who ſo far tranſcendeth us in wiſdom and knowledge) to reveal them, ſo they wondrouſly conſpiring with the perfections of God otherwiſe diſcernible by us, do argue or confirm the divinity of the doctrine, which acquainteth us with them: For a doctrine, how plauſible ſoever, which ſhould teach us nothing about God, that by other means could not be found out, and whoſe bottom common ſenſe might not fathom, there were no urgent cauſe why we ſhould derive it from heaven, or why we ſhould not rather deem it the invention of ſome witty or ſubtile man. But ſuch a doctrine as this (which as it telleth us nothing about divine things, that contradicteth reaſon, ſo it informeth us many things, which no underſtanding of man had ever conceived, none can penetrate) we may juſtly preſume to come from a ſuperiour wiſdom, we muſt at leaſt avow it worthy of God; in the contrivances of man's wit or fancy about things of this nature (as in divers inſtances it hath happened) moſt probably many flaws and incongruities preſently would have appeared; they would have claſhed with themſelves, or with the dictates of common reaſon: that, for inſtance, God ſhould out of his own boſom ſend down his eternal Son to partake of our nature, and appear in our fleſh, that with utmoſt advantage he might diſcover God's will and merciful intentions toward us, that he might ſet before us an exact pattern of good life; that by his obedience and patience he might expiate our ſin, and reconcile God to mankind; that he might raiſe in us a hope of, and lead us in the way to happineſs; this indeed is a myſtery, and a depth of wiſedom, which we ſhould never have thought of, nor can yet thoroughly ſound by thinking, which we better may admire, than we can underſtand; but neither doth good reaſon diſallow it, nor can diſprove it; yea good reaſon ſo far confirmeth it, as it cannot but admit it to import nothing but that which is plainly true and moſt credible, the immenſe goodneſs and juſtice of God; concerning which nothing ought to ſeem ſtrange or uncouth to us, ſince even by the care expreſſed in matters of ordinary providence divine goodneſs appeareth ſo unaccountably vaſt and high, that upon conſideration thereof worthily might *Job* and the *Pſalmiſt* exclaim; *What is man that thou ſhouldeſt magnifie him, and that thou ſhouldeſt ſet thy heart upon him? Lord, what is man that thou takeſt knowledge of him, or the ſon of man, that thou makeſt ſuch account of him?* Job 7. 17. Pſal. 144. 3.

Now thus to inſtill into the minds of men a right and worthy notion of God, is palpably a great excellency of any doctrine or Religion: for beſide that a true knowledge of God, (even barely conſidered as in way of theory moſt perfective of our underſtanding, it being converſant upon the nobleſt object of contemplation) is in it ſelf very deſirable; and upon the ſame ground errour in divine things is no ſmall evil or defect; both theſe, ſuch knowledge and ſuch errour reſpectively, are very conſiderable, as having a powerful influence upon action; for according to mens conceptions about God is their practice, religious and moral, very much regulated; if men conceive well of God, they will be guided and moved thereby to render him a worſhip and an obedience worthy of him, and acceptable to him; if they are ignorant of him, or miſtake about him, they will accordingly perform ſervices to him, or pretences of ſervice, which ſhall neither become him, nor pleaſe him; (God by Iſa. 66. 3. 1. 13, 14.

ſuch

Εὐλόγως τοῖς μὲν μοχθηροῖς φαύλας ἔχειν τὰς περὶ θεοῦ διανοήσεις ἀνάγκη, τοῖς δὲ σπουδαίοις ἀρίστας. Clem. *Strom.* 7. (*pag.* 511.)

ſuch miſconceptions being transformed into an idol, their religion will become vile or vain ſuperſtition.) And ſince all men apprehend the example of God a perfect rule of action, that they cannot do better than to reſemble and imitate him, ſuch as they conceive God to be, ſuch in good meaſure they will endeavour to be themſelves, both in their diſpoſition and demeanour; whence infallibly the vertues and defects which lie in their notion, will exert and diffuſe themſelves into their life.

2. A ſecond great excellency, peculiar to the Chriſtian inſtitution is this, that it faithfully informeth us concerning our ſelves, concerning our nature, our original, our end, all our ſtate paſt, preſent and final; points about which otherwiſe by no reaſon, no hiſtory, no experience we could be well reſolved or ſatisfied: it teacheth us that we conſiſt of a frail mortal body, taken from the earth and faſhioned by God's hand, and of an immortal ſpirit derived from heaven, and breathed out of God's mouth, whereby we underſtand the dignity of our nature, and nobleneſs of our deſcent, our near alliance, and our great obligation to God; and conſequently how it concerneth us to behave our ſelves both in regard to God, and toward our ſelves, in a manner anſwerable to ſuch a relation, worthy of ſuch an high birth and quality; it ſheweth us, that we were originally deſigned by a voluntary obedience to glorifie our Maker, and in ſo doing to partake of joy and felicity from him; that accordingly we were created in a ſtate agreeable to thoſe purpoſes, wherein we were fit to ſerve God, and capable thereby ever to continue happy: but that by our unworthy diſtruſt and wilfull diſobedience we caſt our ſelves from thence, and laps'd into this wretched ſtate of inward blindneſs, errour and diſorder, of outward frailty, ſorrow and trouble: it acquainteth us farther, how being thus eſtrang'd from God, and expoſed to the effects of his juſt diſpeaſure, we are yet again by his exceeding mercy and favour put into a capacity of recovering our ſelves, of being re-inſtated in a condition happy far beyond that, from which we fell, by returning unto God, and complying with his will declared unto us; as alſo how continuing obſtinately in our degeneracy and diſobedience we ſhall aſſuredly plunge our ſelves deeper into an abyſs of endleſs miſery: it fully repreſenteth unto us, what ſhall be our future ſtate and final doom, how it ſhall be ſuted to our demeanours and deſerts in this life, what a ſtrict trial, what a ſevere judgment all our actions (even our paſſant words, and our ſecret thoughts) muſt hereafter undergo, and how upon the reſult we ſhall become either exceedingly happy, or extremely miſerable for ever. It is indeed this doctrine onely, which fully reſolveth us about this weighty inquiry, which hath ſo much perplexed all men, and with ſo much irreſolution exerciſed Philoſophers, wherein the final end and happineſs of man conſiſteth, and what is the way of attaining it; aſſuring us, that it conſiſteth not in any of theſe tranſitory things, nor in a confluence of them all, but in the favour and the enjoyment of God, with the bleſſings flowing thence; that this happineſs is onely by a ſincere and conſtant obedience to God's holy laws, or by the practice of ſuch a piety and ſuch a vertue which this doctrine preſcribeth, to be obtained: Theſe moſt important truths ſo uſeful both for the ſatisfaction of our minds, and the direction of our lives, this doctrine unfoldeth; I call them truths, and that really they are ſuch even their harmony and conſiſtence between themſelves, their conſonancy with inferences from all ſorts of principles, which we can apply for learning of truth, with what about theſe matters reaſon collecteth, tradition

reporteth, experience doth imply, may well perſuade us: for that man was firſt made and conſtituted in a happy ſtate, that he was for his miſbehaviour detruded thence; that hence he is become ſo very prone to vice, and ſo much ſubject to pain, that our ſouls do abide after death, that after this life there ſhall be a reckoning and judgment, according to which good men (who here are often much afflicted) ſhall be rewarded with joy, and bad men (who commonly proſper here) ſhall be requited with pain, the wiſeſt men upon theſe grounds, always have ſurmiſed; and their rational conjectures our Religion with a poſitive and expreſs aſſertion doth eſtabliſh. So great a light doth it afford (which is no ſmall perfection thereof) to the knowledge of our ſelves, and our chief concernments, the objects next to God, and what concerneth him, beſt deſerving our inquiry and information.

As ye have received of us how ye ought to walk, and to pleaſe God. 1 Theſſ. 4. 1.

3. It is a peculiar excellency of our Religion, that it preſcribeth an accurate rule of life, moſt congruous to reaſon, and ſutable to our nature; moſt conducible to our welfare, and our content; moſt apt to procure each man's private good, and to promote the publick benefit of all; by the ſtrict obſervance whereof we ſhall doe what is worthy of our ſelves and moſt becoming us, yea ſhall advance our nature above it ſelf into a reſemblance of the divine nature; we ſhall doe God right and obtain his favour, we ſhall oblige and benefit men, acquiring withall good-will and good reſpect from them, we ſhall purchaſe to our ſelves all the conveniences of a ſober life, and all the comforts of a good conſcience: For if we firſt examine the precepts directive of our practice in relation to God, what can be more juſt, or comely, or pleaſant, or beneficial to us, than are thoſe duties of piety, which our Religion doth enjoin? what can be more fit, than that we ſhould moſt highly eſteem and honour him, who is moſt excellent? that we ſhould bear moſt hearty affection to him, who is in himſelf moſt good, and moſt beneficial to us? that we ſhould have a moſt awfull dread of him, who is ſo infinitely powerfull, holy and juſt? that we ſhould be very gratefull unto him from whom we have received our being, with all the comforts and conveniences thereof? that we ſhould entirely truſt, and hope in him, who can doe what he will, and will doe whatever in reaſon we can expect from his goodneſs, and can never fail to perform what he hath promiſed? that we ſhould render all obedience and obſervance to him, whoſe children, whoſe ſervants, whoſe ſubjects we are born; by whoſe protection and proviſion we enjoy our life and livelihood? Can there be a higher privilege than liberty of acceſs, with aſſurance of being favourably received, in our needs to him, who is thoroughly able to ſupply them? Can we deſire upon eaſier terms to receive benefits, than by acknowledging our wants, and asking for them? Can there be required a more gentle ſatisfaction from us for our offences, than confeſſion of them, accompanied with repentance and effectual reſolution to amend? Is it not in fine moſt equal and fair, that we ſhould be obliged to promote his glory, who hath obliged himſelf to further our good? The practice of ſuch a piety as it is apparently λογικὴ λατρεία (*a reaſonable ſervice*) ſo it cannot but produce excellent fruits of advantage to our ſelves, a joyfull peace of conſcience, and a comfortable hope, a freedom from all ſuperſtitious terrours and ſcruples, from all tormenting cares and anxieties; it cannot but draw down from God's bountifull hands ſhowers of bleſſings upon our heads, and of joys into our hearts; whence our obligation to theſe duties is not onely reaſonable, but very deſirable.

Am. Marc. *l.* 22.

Conſider we next the precepts by which our Religion doth regulate our deportment toward our neighbours and brethren (ſo it ſtyleth all men, intimating thence the duties it requireth us to perform toward them) and what directions in that kind can be imagined comparably ſo good, ſo uſefull as thoſe which the *Goſpel* affordeth? An honeſt *Pagan* Hiſtorian ſaith of the Chriſtian Profeſſion, that *nil niſi juſtum ſuadet & lene*; the which is a true, though not full character thereof. It enjoineth us, that we ſhould ſincerely and tenderly love one another, ſhould earneſtly deſire and delight in each others good, ſhould heartily ſympathize with all the evils and ſorrows of our brethren, ſhould be ready to yield them all the help and comfort we are able, being willing to part with our ſubſtance, our eaſe, our pleaſure for their benefit or ſuccour; not confining this our charity to any ſorts of men, particularly related or affected toward us, but in conformity to our heavenly father's boundleſs goodneſs extending it to all; that we ſhould mutually bear one anothers burthens, and bear with one anothers infirmities, mildly reſent and freely remit all injuries, all diſcourteſies done unto us retaining no grudge in our hearts, executing no revenge, but requiting them with good wiſhes and good deeds. It chargeth us to be quiet and orderly in our ſtations, diligent in our callings, veracious in our words, upright in our dealings, obſervant of our relations, obedient and reſpectful toward our ſuperiours, meek and gentle to our inferiours; modeſt and lowly, ingenuous and compliant in our converſation, candid and benign in our cenſures, innocent and inoffenſive, yea courteous and obliging in all our behaviour toward all perſons. It commandeth us to root out of our hearts all ſpite and rancour, all envy and malignity, all pride and haughtineſs, all evil ſuſpicion and jealouſie; to reſtrain our tongue from all ſlander, all detraction, all reviling, all bitter and harſh language; to baniſh from our practice whatever may injure, may hurt, may needleſly vex or trouble our neighbour. It engageth us to prefer the publick good before any private convenience, before our own opinion or humour, our credit or fame, our profit or advantage, our eaſe or pleaſure; rather diſcarding a leſs good from our ſelves, than depriving others of a greater. Now who can number or eſtimate the benefits that ſpring from the practice of theſe duties, either to the man that obſerveth them, or to all men in common? O divineſt Chriſtian charity, what tongue can worthily deſcribe thy moſt heavenly beauty, thy incomparable ſweetneſs, thy more than royal clemency and bounty? how nobly doſt thou enlarge our minds beyond the narrow ſphere of ſelf and private regard into an univerſal care and complacence, making every man our ſelf, and all concernments to be ours? how doſt thou entitle us unto, how doſt thou inveſt us in all the goods imaginable; doſt enrich us with the wealth, doſt prefer us with the honour, doſt adorn us with the wiſdom and the vertue, doſt bleſs us with all proſperity of the world, whilſt all our neighbours good by our rejoycing therein becometh our own? how doſt thou raiſe a man above the reach of all miſchiefs and diſaſters, of all troubles and griefs, ſince nothing can diſturb or diſcompoſe that ſoul, wherein thou doſt conſtantly reſide, and abſolutely reign? how eaſily doſt thou without pain or hazard, without drawing bloud or ſtriking ſtroke, render him that enjoyeth thee an abſolute conquerour over all his foes, triumphant over all injuries without, and all paſſions within; for that he can have no enemy, who will be a friend to all, and nothing is able to croſs

Τοιαύτη γὰρ ἡ τῆς ἀγάπης δύναμις τοὺς οὐκ ἀπολαύσαντας τῶν ἀπολαυσάντων ἐξίσης ποιεῖ χαίρειν, κοινὰ τὰ τῶν πλησίον ἀγαθὰ πείθουσα νομίζειν. Chryſ. Ἀνδρ. 19.

croſs him, who is diſpoſed to take every thing well? how ſociable, how ſecure, how pleaſant a life might we lead under thy kindly governance? what numberleſs ſorrows and troubles, fears and ſuſpicions, cares and diſtractions of mind at home, what tumults and tragedies abroad might be prevented, if men would but hearken to thy mild ſuggeſtions? what a paradiſe would this world then become, in compariſon to what it now is, where thy good precepts and advices being neglected, uncharitable paſſions and unjuſt deſires are predominant? how excellent then is that doctrine, which brought thee down from heaven, and would but men embrace thee, the peace and joy of heaven with thee?

If we farther ſurvey the laws and directions which our Religion preſcribeth concerning the particular management of our ſouls and bodies in their reſpective actions and enjoyments, we ſhall alſo find, that nothing could be deviſed more worthy of us, more agreeable to reaſon, more productive of our welfare and our content. It obligeth us to preſerve unto our reaſon its natural prerogative, or due empire in our ſouls, and over our bodies, not to ſuffer the brutiſh part to uſurp and domineer over us; that we be not ſwayed down by this earthy lump, not enſlaved to bodily temper, not tranſported with tumultuary humours, not deluded by vain fancy; that neither inward propenſions, nor impreſſions from without be able to ſeduce us to that which is unworthy of us, or miſchievous to us. It enjoyneth us to have ſober and moderate thoughts concerning our ſelves, ſutable to our total dependence upon God, to our natural meanneſs and weakneſs, to our ſinful inclinations, to the guilt we have contracted in our lives; that therefore we be not puft up with ſelf-conceit, or vain confidence in our ſelves, or in any thing about us (any wealth, honour or proſperity.) It directeth us alſo to compoſe our minds into a calm, ſerene and chearfull ſtate; that we be not eaſily diſtemper'd with anger, or diſtracted with care, or overborn with grief, or diſturbed with any accident befalling us; but that we be content in every condition, and entertain patiently all events, yea accept joyfully from God's hand whatever he reacheth to us. It commandeth us to reſtrain our appetites, to be temperate in all our enjoyments, to abſtain from all irregular pleaſures, which are baſe in kind, or exceſſive in degree; which may corrupt our minds, or impair our health, or endamage our eſtate, or ſtain our good name, or prejudice our peace and repoſe: it doth not prohibit us the uſe of any creature, whence we may receive innocent convenience or delight, but indulgeth us a prudent and ſober uſe of them all, with the ſenſe of God's goodneſs, and thankfulneſs to him, who beſtoweth them upon us. Our Religion alſo farther ordereth us (ſo far as our neceſſary occaſions or duties permit) to ſequeſter and elevate our minds from theſe low and tranſitory things, from the fading glories, the unſtable poſſeſſions, the vaniſhing delights of this world; things indeed unworthy the attention, unworthy the affection of an heaven-born and immortal ſpirit; that we ſhould fix our thoughts, our deſires, our endeavours upon objects moſt worthy of them, objects high and heavenly, pure and ſpiritual, infinitely ſtable and durable: Not *to love the world, and the things therein*; *to be carefull for nothing, but to caſt all our care upon God's* providence; not to *labour for the meat that periſheth, not* to *truſt in uncertain riches*; to have our treaſure, our heart, our hope, our converſation above in heaven; ſuch directions our Religion preſcribeth, by compliance with which, if man be at all capable of being happy, aſſuredly his happineſs muſt be attained; for that no preſent enjoyment can render a man happy, all experience proclaimeth; the reſtleſs motions we continually ſee, the wofull complaints we daily hear, do manifeſtly demonſtrate.

And who ſeeth not the great benefits, and the goodly fruits accruing from obſervance of theſe laws and rules? who diſcerneth not the admirable conſent of all theſe particular injunctions in our Religion with that general one, *Whatever things are true, whatever things are juſt, whatever things are honeſt, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any vertue or any praiſe, that we ſhould mind ſuch things,* and practiſe them? Such, and far more excellent than I am able to deſcribe, is the rule of Chriſtian practice; a rule in perfection, in beauty, in efficacy far ſurpaſſing all other rules; productive of a goodneſs more complete, more lovely, more ſprightfull than any other doctrine or inſtitution hath been, or can be able to bring forth; much exceeding not onely *the righteouſneſs of blind Phariſees,* but all the vertue of the moſt ſage * Philoſophers; ſomewhat in part concurrent therewith Philoſophy hath deſcried and delivered ('tis no wonder it ſhould, ſince all of it is ſo plainly conſonant to reaſon;) yet what Philoſophy hath in this kind afforded, is in truth, if compared with what our Religion teacheth, exceedingly meagre, languid and flat: two words here, *Thou ſhalt love the Lord thy God with all thy heart, and thy neighbour as thy ſelf,* do ſignifie more, do contain in them more ſenſe and ſavour, to the judgment and reliſh of a well diſpoſed mind, than the *Ethicks* of *Ariſtotle,* the *Offices* of *Cicero,* the *Precepts* and *Diſſertations* of *Epictetus,* the many other Volumes of Philoſophical morality all put together; in matter our Rule is far more rich and full, more ſweet and ſapid than theirs; in force and efficacy it doth alſo (as we ſhall hereafter ſee) far excell them.

Vid. Grot. *de Ver.* 4. 12.
Phil. 4. 8.

* Τί ἂν τις εἴποι τῶν προσταγμάτων τὴν φιλοσοφίαν, τῶν οὐρανίων νόμων τὴν ἀρετὴν, τῆς ἀγγελικῆς πολιτείας τὴν εὐταξίαν; τοιοῦτον γὰρ ἡμῖν εἰσηγήσατο βίον, τοιούτους ἡμῖν ἔθηκε νόμους, τοιαύτην κατεστήσατο πολιτείαν, ὡς τοὺς τούτοις χρωμένους ἀγγέλους εὐθέως γίνεσθαι, καὶ ὁμοίους Θεῷ κατὰ τὴν δύναμιν τὴν ἡμετέραν Chryſ. *in* Joh. 1. 14.

Ὅσα παρὰ πᾶσι καλῶς εἴρηται, Χριστιανῶν ἐστι. Juſt. M. *Apol.* 1.

Vid. Lud. Viv. *in* Aug. *de Civ. D.* 10. 4.

Quæ diſputationes, quæ literæ quorumlibet Philoſophorum, quæ leges quarumlibet civitatum duobus præceptis, ex quibus Chriſtus dicit totam legem prophetaſque pendere, ullo modo ſint comparandæ? Aug. *Epiſt.* 3. *ad* Voluſ.

Vid. Chryſ. Ἀνδρ. 19.

Δηλοῦν ἐθέλει τοὔνομα τὸ Χριστιανοῦ ἄνδρα διὰ τῆς τοῦ Χριστοῦ γνώσεως καὶ διδασκαλίας σωφροσύνη, καὶ δικαιοσύνη, καρτερίᾳ τε βίου καὶ ἀρετῆς ἀνδρείᾳ εὐσεβείας τε ὁμολογίᾳ ἑνὸς καὶ μόνου τοῦ ἐπὶ πάντων Θεοῦ διαπρέπειν. Euſeb. *hiſt.* 1. 4.

4. We may hereto annex this conſideration, which may paſs for another peculiar advantage of our Religion, that as it delivereth ſo excellent and perfect a rule of life, ſo it delivereth it unto us pure from any allay embaſing, free of any clog encumbring it; for that it chiefly, and in a manner onely requireth of us a rational and ſpiritual ſervice, conſiſting in performance of ſubſtantial duties, plainly neceſſary or profitable; not withdrawing us from the practice of ſolid piety and vertue by obligations to a tedious obſervance of many external rites; not ſpending the vigour of our minds upon ſuperficial formalities (or *buſie ſcrupuloſities,* as *Tertullian* termeth them) ſuch as ſerve onely to amuſe childiſh fancies, or to depreſs ſlaviſh ſpirits. It ſuppoſeth us men, men of good underſtanding, and ingenuous diſpoſition, and dealeth with us as ſuch; and much more ſuch it rendreth us if we comply therewith. The ritual obſervances it enjoineth are, as few in number, in nature ſimple and eaſie to perform, ſo evidently reaſonable, very decent, and very uſeful; apt to inſtruct us in, able to excite us unto the practice

Negotioſæ ſcrupuloſitates. Tertull. *in* Marc. 2.

Quædam pauca eadémque factu facillima, & intellectu auguſtiſſima, & obſervatione caſtiſſima, Dominus, & Apoſtolica tradidit diſciplina, ſicuti eſt baptiſmi ſacramentum, & celebratio corporis & ſanguinis Domini. Aug. *de Doct. Chr.* 3. 9.

Dominus noſter Jeſus Chriſtus leni jugo nos ſubdidit, & ſarcinæ levi; unde ſacramentis numero pauciſſimis, ſignificatione præſtantiſſimis ſocietatem novi populi colligavit; ſicuti eſt Baptiſmus Trinitatis nomine conſecratus, communicatio corporis & ſanguinis ipſius, & ſiquid aliud in Scripturis canonicis commendatur. Aug. *Ep.* 118. *ad* Januar.

ctice of moſt wholeſome duties: which conſideration ſheweth this doctrine to be complete, ſutable to the moſt adult age, and beſt conſtitution, to the moſt ripe and improved capacities of man. But farther.

5. Our Religion hath alſo this eſpecial advantage; that it ſetteth before us a living copy, and viſible ſtandard of good practice; wherein we have all its precepts compacted as it were into one body, and at once expoſed to our view. Example yieldeth the moſt compendious inſtruction, together with the moſt efficacious incitement to action; but never was there, or could be any example in either reſpect comparable to this; never was any ſo thoroughly perfect in it ſelf, ſo purpoſely deſigned, ſo fitly accommodated for imitation, or ſo forcibly engaging thereto, as this: there is not one flaw, one ſpot, one falſe or uneven ſtroke in all this copy, ſo that we are ſecure from doing amiſs in tranſcribing any part thereof; it was intended to conduct us through all the parts of duty, eſpecially thoſe which are moſt high and difficult to our frail and decayed nature, general charity, ſelf-denial, humility and patience: it was admirably ſquared for the imitation of all men, the perſon in whom it ſhined being as it were indefinite, and unreſtrained to any ſingle condition; he being in right and power ſuperiour to the greateſt Princes though according to choice and in outward parts inferiour to the meaneſt ſubjects; having under his command the largeſt wealth, although enjoying none; being able readily to procure to himſelf what glory and reſpect he pleaſed, yet pleaſing to paſs obſcure and diſregarded; ſo teaching thoſe of higheſt rank to be ſober and condeſcenſive, thoſe of loweſt degree to be patient and content in their reſpective ſtates; teaching all men not to reſt in, nor much to regard theſe preſent things, but ſingly in all their doings above all things to ſeek God's honour, with main reſolution and diligence to proſecute his ſervice: and as to all degrees, ſo to all capacities was his practice ſuited, being neither auſtere nor remiſs, formal nor ſingular, careleſs nor boiſterous; but in a moderate, even and uniform courſe ſo tempered, that perſons of all callings, and all complexions eaſily might follow him in the practice of all true righteouſneſs, in the performance of all ſubſtantial duties toward God, and toward man. It is alſo an example attended with the greateſt obligations and inducements to follow it; the great excellency and high dignity of the perſon, being the moſt holy, firſtborn Son of God, heir of eternal Majeſty; our manifold relations to him, being our Lord and Maſter, our beſt friend, our moſt gracious Redeemer; the many ineſtimable benefits received by us from him, all that redemption from extreme miſery, and capacity of perfect happineſs do import, are ſo many potent arguments engaging us to imitate him.

Longum eſt iter per præcepta, breve & efficax per exempla. Sen.

6. Farther, Our Religion doth not onely thus truly and fully acquaint us with our duty; but, which is another peculiar vertue thereof, it buildeth our duty upon moſt ſolid grounds, preſſeth it with moſt valid inducements, draweth it from the beſt principles, and driveth it to the beſt ends: No philoſophy can in any meaſure repreſent vertue ſo truly eſtimable and eligible, can aſſign ſo evident and cogent reaſon why we ſhould embrace it and ſtrictly adhere thereto, can ſo well diſcover or deſcribe the excellent fruits that grow upon it, as doth this Philoſophy of ours, as the ancient Fathers are wont to call it. Other Philoſophies have indeed highly commended vertue, and vehemently exorted thereto; but the grounds on which they laid its praiſe, are very ſandy, the arguments by which they enforced its practice are very feeble, the

principles from which they deduced it, and the ends which they propounded thereto, are very poor and mean, if we diſcuſs them; at leaſt if they be compared with ours: Vertue, ſaid they, is a thing of it ſelf, upon account of its own native beauty and worth, abſtracting from all reward or profit ſpringing from it, very admirable and deſirable; it is beſide a very pleaſant, and very uſefull thing, begetting tranquility and ſatisfaction of mind; yielding health, ſafety, reputation, pleaſure, quiet, and other manifold conveniences of life: but can ſo magnificent and ſo maſſy a fabrick of commendation ſtand firm upon ſuch foundations as theſe? are theſe principles of love and admiration toward we know not what, theſe ends of temporal advantage and convenience, ſo noble or worthy? are the accommodations of this ſhort and uncertain life a proper encouragement, or a juſt recompence for the laborious atchievements of true vertue? are theſe weapons ſufficient to fortifie men, or theſe diſcourſes able to animate them in reſiſting the temptations which avert from vertue, or avoiding the enchantments which allure to vice? Will men, I ſay, readily for the ſake of an imaginary or inſenſible thing (a goodly name onely, for all they ſee) which repreſenteth no more of benefit attending it, croſs the bent of their natural inclinations, forfeit their preſent eaſe, reject certain fruitions of pleaſure, wave occaſions of getting to themſelves profit, honour and power, goods ſo manifeſtly ſubſtantial, and gratefull to nature; will they undergo contentedly the difficulties, encounter the dangers, ſuſtain the pains, the diſgraces, the loſſes commonly incident to vertue? No ſurely, when it cometh to earneſt trial, it will hardly ſeem reaſon or wiſdom ſo to doe. But the Chriſtian Doctrine as it comprizeth, and in an inferiour order urgeth alſo ſuch grounds and arguments, ſo it doth exhibit others far more ſolid and forcible: it commendeth goodneſs to us, not onely as agreeable to man's imperfect and fallible reaſon, but as conformable to the perfect goodneſs of God, as the dictate of his infallible wiſdom, as the reſolution of his moſt holy will; as enjoyned by his unqueſtionable authority, as our indiſpenſible duty, and onely way to happineſs: the principles, from which it willeth us to act, are love, reverence and gratitude to God, hearty good-will toward men, and a ſober regard to our own true welfare; the ends which it preſcribeth, are God's honour, publick edification, and the ſalvation of our own ſouls: it ſtirreth us to good practice by minding us, that we ſhall thereby reſemble the ſupreme goodneſs, ſhall expreſs our gratitude toward that great benefactour, unto whom we owe all that we have; ſhall diſcharge our duty, pay due honour, perform faithfull ſervice to our Almighty Lord and King; that we ſhall thereby ſurely decline the wrath and diſpleaſure of God, ſhall ſurely obtain his favour and mercy, with all ſorts of bleſſings needfull or profitable for us; that we ſhall not onely avoid regrets and terrours of conſcience here, but eſcape endleſs miſeries and torments; we ſhall not onely procure preſent comfort and peace of mind, but ſhall acquire crowns of everlaſting glory and bliſs. Theſe ſurely are the trueſt and firmeſt grounds upon which a right eſtimation of vertue can ſubſiſt, theſe are motives incomparably moſt effectual to the embracing thereof; theſe are the pureſt fountains whence it can ſpring, the nobleſt marks whither it can aim; a vertue ſo grounded, ſo reared is certainly moſt ſound and genuine, moſt firm and ſtable, moſt infinitely beneficial. But farther

7. 'Tis a peculiar advantage of Chriſtianity (which no other Law or Doctrine ſo much as pretendeth to) that it not onely clearly teacheth

us, and ſtrongly perſuadeth us to ſo excellent a way of life, but provideth alſo ſufficient help and ability to practiſe it; without which (ſuch is the frailty of our nature, as experience proveth, that) all inſtruction, all exhortation, all encouragement would avail little. Other laws for want of this are in effect *miniſteries of condemnation*, racks of conſcience, parents of guilt, and of regret; reading hard leſſons, but not aſſiſting to do after them, impoſing heavy burthens, but not enabling to bear them: Our Law is not ſuch; 'tis not *a dead letter*, but hath a *quickning ſpirit* accompanying it; it not onely ſoundeth through the ear, but ſtampeth it ſelf upon the heart of him that ſincerely doth embrace it; it always carrieth with it a ſure guide to all good, and a ſafe guard from all evil: If our mind be doubtful or dark, it directeth us to a faithfull Oracle, where we may receive counſel and information: If our paſſions are unruly, if our appetites are outragious, if temptations be violent and threaten to overbear us, it leadeth us to a full magazine, whence we may furniſh our ſelves with all manner of arms to withſtand and ſubdue them: If our condition, in reſpect to all other means, be diſconſolate or deſperate, it ſendeth us to a place, where we ſhall not fail of refreſhment and relief; it offereth, upon our earneſt ſeeking and asking, the wiſdom and ſtrength of God himſelf for our direction, our aid, our ſupport and comfort in all exigencies. To them, who with due fervency and conſtancy *ask it*, God hath in the Goſpel promiſed to *grant his holy Spirit*, to guide them in their ways, to admoniſh them of their duty, to ſtrengthen them in obedience, to guard them from ſurprizes, and aſſaults of temptation, to ſuſtain them, and cheer them in afflictions. This advantage, as it is proper to our Religion, ſo it is exceedingly conſiderable; for what would the moſt perfect rule or way ſignifie without as well a power to obſerve it, as a light to diſcern it? and how can man (ſo ignorant, ſo impotent, ſo inconſtant a creature; ſo eaſily deluded by falſe appearances, and tranſported with diſorderly paſſions; ſo eaſily ſhaken and unſettled by any ſmall aſſault) either alone without ſome guidance perceive, or by himſelf without ſome aſſiſtance proſecute what is good for him, eſpecially in caſes of intricacy and difficulty? how ſhould he who hath frequent experience of his own weakneſs, not be utterly diſheartned and caſt into deſpair either of ſtanding faſt in a good ſtate, or of recovering himſelf from a bad one; of reſcuing himſelf from any vicious inclination, or attaining any vertuous habit, if he did not apprehend ſuch a friendly power vigilantly guarding him, ready upon all occaſions to ſuccour and abett him? this conſideration it is, which only can nouriſh our hope, can excite our courage, can quicken and ſupport our endeavour in religious practice, by aſſuring us, that there is no duty ſo hard, which by the grace vouchſafed us, we may not atchieve; that there is no enemy ſo mighty, which by the help afforded us we cannot maſter; ſo that, although we find our ſelves *able to doe nothing of our ſelves*, yet *we can do all things by Chriſt that ſtrengtheth us*.

2 Cor. 3. 7, 9. Rom. 5. 20. Aug. *de Spir. & lit.* Τοῖς εὖ βίον ἐπανηρημένοις ἰσχὺν πρὸς τὴν λοιπὴν σωτηρίαν ἐμπνεῖ. Clem. Alex. *Strom.* 6. *p.* 523.

Luke 11. 13.

Phil. 4. 13.

8. Another peculiar excellency of our Religion is this, that it alone can appeaſe and ſatisfie a man's conſcience, breeding therein a well grounded hope, and a ſolid comfort; healing the wounds of bitter remorſe, and anxious fear, which the ſenſe of guilt doth inflict: *There is no man* (as King *Solomon* ſaid, and all men know) *who ſinneth not*; who doth not find himſelf in thought, word and deed frequently thwarting the dictates of reaſon, violating the laws of piety and juſtice, tranſgreſſing the bounds of ſobriety; who conſequently doth not in his own judgment

2 Chr. 6. 36. Eccleſ. 7. 20.

condemn himſelf of diſorder, and of offence committed againſt the worlds great Lawgiver and Governour, the juſt Patron of right and goodneſs; who thence doth not deem himſelf obnoxious to God's wrath, and is not fearfull of deſerved puniſhment from him: which fear muſt needs be foſtered and augmented by conſidering, that as paſt facts are irrevocable, ſo guilt is indelible, and puniſhment, except by the voluntary remiſſion of him that is offended, inevitable; as alſo that there are no viſible means of removing or abating ſuch guilt by any reparation or amends that he can make, who is more apt to accumulate new offences, than able to compenſate for what he hath committed: Now in ſuch a caſe, ſome man indeed may frame to himſelf hopes of mercy; may from the experience of God's forbearance to puniſh, and continuance of his bounty to ſinners, preſume that God is placable, and will not be rigorous in his proceedings with him, may hopefully gueſs, that in favour God will admit his endeavours at repentance, will accept the compenſations he offereth in lieu of his duty, may ſuffer his guilt to be attoned by the ſacrifices he preſenteth; Yet can no man upon ſuch preſumptions ground a full confidence that he ſhall find mercy; he cannot however be ſatisfied upon what terms mercy will be granted, in what manner it ſhall be diſpenſed, or how far it ſhall extend; God never having exhibited any expreſs declarations or promiſes to thoſe purpoſes; no man therefore can otherwiſe than ſuſpect himſelf to be in a bad ſtate, or eſteem himſelf ſecure from the purſuits of juſtice and wrath; as he knoweth that *ſin lieth at the door*, ſo he cannot know but that vengeance may lie near it; hence common reaſon as well as the *Jewiſh* Law is a *miniſtry of death*, and a *killing letter*, carrying nothing in the looks or language thereof but death and ruine; hence is a man (if at leaſt he be not beſotted into a careleſs ſtupidity) ſhut up in an irkſome bondage of ſpirit, under the grievous tyranny, if not of utter deſpair, yet, of reſtleſs ſuſpicion about his condition; which as it quencheth in his mind all ſteady peace and joy, ſo it dampeth his courage and alacrity, it enervateth his care and induſtry to doe well, he doubting what ſucceſs and what acceptance his undertakings may find; it alſo cooleth in him good affections towards God, whom that he hath offended he knoweth, and queſtioneth whether he can be able to reconcile.

Pœna poteſt demi, culpa perennis erit. Ovid.

Sap. 12. 19.

Gen. 4. 7.

2 Cor. 3. 6.

Rom. 8. 15.

From this unhappy plight our Religion thoroughly doth reſcue us, aſſuring us, that God Almighty is not only reconcileable, but deſirous upon good terms to become our friend, himſelf moſt frankly propoſing overtures of grace, and ſoliciting us to cloſe with them; it upon our compliance tendereth, under God's own hand and ſeal, a full diſcharge of all guilts and debts however contracted; it receiveth a man into perfect favour and friendſhip, if he doth not himſelf wilfully reject them, or reſolve to continue at diſtance, in eſtrangement and enmity toward God. It proclaimeth, that if we be carefull to amend, God will not be *extreme to mark what we do amiſs*; that iniquity, if we do not incorrigibly affect and cheriſh it, *ſhall not be our ruine*; that although by our infirmity we fall often, yet by our repentance we may riſe again, and by our ſincerity ſhall ſtand upright; that our endeavours to ſerve and pleaſe God (although imperfect and defective, if ſerious and ſincere) will be accepted by him. This is the tenour of that great covenant between heaven and earth, which the Son of God did procure by his interceſſion, did purchaſe by his merits of wonderful obedience and patience, did ratifie and ſeal by his blood; did publiſh to mankind, did confirm by miraculous works, did ſolemnize by holy inſtitutions, doth by the Evangelical

Pſal. 130. 3, 4.

Ezek. 18. 30.

miniſtery continually recommend to all men; ſo that we can no-wiſe doubt of its full accompliſhment on God's part, if we be not deficient on ours: ſo to our ineſtimable benefit and unſpeakable comfort doth our Religion eaſe their conſcience, and encourage them in the practice of their duty, who do ſincerely embrace it, and firmly adhere thereto.

9. The laſt advantage which I ſhall mention of this doctrine, is this, that it propoundeth and aſſerteth it ſelf in a manner very convincing and ſatisfactory: it propoundeth it ſelf in a ſtyle and garb of ſpeech as accommodate to the general capacity of its hearers, ſo proper to the authority which it claimeth, becoming the Majeſty and ſincerity of divine truth; it expreſſeth it ſelf plainly and ſimply, without any affectation or artifice, without oſtentation of wit or eloquence, ſuch as men ſtudy to inſinuate and impreſs their devices by: It alſo ſpeaketh with an imperious and awfull confidence, ſuch as argueth the ſpeaker ſatisfied both of his own wiſdom and authority; that he doubteth not of what he ſaith himſelf, that he knoweth his hearers obliged to believe him; its words are not like the words of a wiſe man, who is wary and carefull that he ſlip not into miſtake (interpoſing therefore now and then his may-be's and perchances) nor like the words of a learned Scribe grounded on ſemblances of reaſon, and backed with teſtimonies; nor as the words of a crafty Sophiſter, who by long circuits, ſubtile fetches, and ſly trains of diſcourſe doth inveagle men to his opinion; but like the words of a King, carrying with them authority and power uncontrolable, commanding forthwith attention, aſſent and obedience; this you are to believe, this you are to doe, upon pain of our high diſpleaſure, at your utmoſt peril be it; your life, your ſalvation dependeth thereon: ſuch is the ſtyle and tenour thereof, plainly ſuch as becometh the Sovereign Lord of all to uſe, when he ſhall pleaſe to proclaim his mind and will unto us. It freeth us from laborious and anxious inquiries, from endleſs diſputes and janglings, from urging ineffectual arguments, and anſwering croſs difficulties, *&c.* It doth alſo aſſert it ſelf and approve its truth to the reaſon of man the moſt advantageouſly that can be; with proofs moſt ſuitable to it ſelf, and in themſelves moſt effectual; waving thoſe inferiour methods of ſubtile argumentation and plauſible language with which men are wont to confirm, or ſet off their conceits; which how weak they are, how unfit to maintain truth, their unſucceſsfulneſs doth evince; ſeeing by thoſe means ſcarce any man hath been able thoroughly either to ſettle himſelf in, or to draw others to a full perſuaſion concerning any important truth, diſcoſted from ſenſe: ſuch methods therefore the Chriſtian doctrine hath waved (or rather ſlighted, as beneath it ſelf) applying arguments to the demonſtration of its truth, far more potent, more ſublime, and indeed truly divine; beſides its intrinſick worth, or the excellency ſhining in its ſelf (which ſpeaketh it worthy of God, and goeth more than half way in proving it to proceed from him) there is no kind of atteſtation needful or proper, which God hath not afforded thereto; God is in himſelf inviſible and undiſcernible to any ſenſe of ours, neither could we endure the luſtre and glory of his immediate preſence; it muſt be therefore by effects of his incommunicable power, by works ex-

1 Cor. 1. 17. 2. 2.

Ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ Eurip.

Vid. Orig. *in* Celſ *lib.* 6.

Lact. 3. 1.

Matt. 7. 29.

Οὐ γὰρ κτύπον ῥημάτων, οὐδὲ λέξεως κόμπον, οὐδὲ ὀνομάτων καὶ ῥημάτων κόσμον καὶ συνθήκην ὀψόμεθα περιττὴν καὶ ἀνόητον (πόῤῥω γὰρ ταῦτα τῆς φιλοσοφίας ἁπάσης) ἀλλὰ ἰσχὺν ἄμαχον καὶ θείαν, καὶ δογμάτων ὀρθῶν ἀμήχανον δύναμιν, καὶ μυρίων χορηγίαν ἀγαθῶν. Chryſ. *proœm. in* Joh.

Eccleſ. 8. 4.

Quæ quidem tradita ſunt breviter, ac nude, nec enim decebat aliter, ut cùm Deus ad hominem loqueretur, argumentis aſſereret ſuas voces, tanquam fides ei non haberetur, ſed ut oportuit eſt locutus, quaſi rerum omnium maximus judex, cujus non eſt argumentari, ſed pronunciare verum. Lact. 3. 1.

Legant noſtra —— quàm excellenter, quàm divinè non tanquam ex philoſophorum concertationibus ſtrepere, ſed tanquam ex oraculis & Dei nubibus intonare. Aug. *de Civ. Dei* 2. 19.

traordinary and ſupernatural (ſuch as no creature can perform or counterfeit) that he muſt, if ever convincingly ſignifie his purpoſe or pleaſure to us; and ſuch innumerable hath God vouchſafed to yield in favour and countenance of our Religion; by clearly predicting and preſignifying the future revelation of this doctrine by expreſs voices, and manifeſt apparitions from heaven, by ſuſpending and thwarting the courſe of natural cauſes in many ways and inſtances, by miracles of providence no leſs remarkable than thoſe of nature, by internal atteſtations to the minds and conſciences of men; things too great ſlightly to be paſſed over, and the particular mention of which I muſt therefore now omit; by ſuch wonderful means, I ſay, hath God taken care to convince us, that our Religion came from him, which is a peculiar advantage that it hath, ſuch as no other Inſtitution (except that of the *Jews*, which was a prelude thereto, and whoſe truth ſerveth to confirm it) can reaſonably pretend unto; and a great perfection it is thereof, ſince as it is no ſmall content to a traveller by a direction which he can fully confide in, to know that he is in the right way to his journeys end; ſo it cannot but prove an exceeding ſatisfaction and encouragement to us to be aſſured, by infallible teſtimony of God himſelf, that our Religion is the true and direct way unto eternal happineſs.

Theſe conſiderations may, I conceive, be ſufficient, as to vindicate our Religion from all aſperſions caſt upon it either by inconſiderate and injudicious, or by vain and diſſolute perſons; ſo to confirm us all in the eſteem, and incite us to the practice thereof; which uſe of them God in his mercy grant, through *Jeſus Chriſt* our Lord; to whom for ever be all praiſe. *Amen.*

1 Pet. 4. 10. Now *the God of grace, who hath called us unto his eternal glory by Chriſt Jeſus —— Make you perfect, ſtabliſh, ſtrengthen, ſettle you; to him be glory and dominion for ever and ever.* Amen.

2 Theſ. 2. 16. *Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, comfort your hearts, and ſtabliſh you in every good word and work.*

And in Jeſus Chriſt, &c.

SERMON XVII.

THAT JESUS IS THE True MESSIAS.

ACTS IX. 22.

——*Proving that this is the very Chriſt.*

AS for the name of the *Meſſias*, there is evident reaſon, why it ſhould not be openly expreſſed in the ancient predictions; it being an eaſy thing for any perſons out of impoſture, or wantonneſs to have aſſumed that name, and conſequently it would not have ſuited ſo well the true perſon. It was therefore more expedient, that his name ſhould rather only be covertly ſignified or intimated; it was ſufficient that a name ſhould be impoſed on him well agreeing to his office and chief performances. There be indeed ſeveral names attributed to the *Meſſias*; *They ſhall call his name Emanuel* (ſaid *Eſay*) *This is his name, whereby he ſhall be called, The Lord our righteouſneſs (Jehovah tſidkenu)* And, *His name ſhall be called Wonderful, Councellour, the mighty God, the everlaſting Father, the Prince of Peace*, ſaid *Eſaias* again; but it is apparent, that theſe were not intended to be ſo much his proper names, as attributes, or epithets congruous unto him in regard to the eminency of his perſon, and performances.

But Saul encreaſed the more in ſtrength, and confounded the Jews, which dwelt at Damaſcus, proving that this is the very Chriſt.

Euſeb. *hiſt.* 1. 3.

Eſ. 7. 14.
Jer. 23. 6.
Iſ. 9. 6.

The Prophet *Zechary* ſeemeth alſo (inſiſting in the footſteps of *Eſay* and *Jeremy*) to aſſign him the name *Netſer* (or the Branch) *Behold the man whoſe name is the Branch*; but this onely denoted an appellation ſuiting him, as derived from the ſtock of *David*, and might beſide myſtically allude to ſome circumſtance concerning him. It doth not therefore appear, that the one proper name, by which the *Meſſias*, as the ſon of Man ſhould be known and called, is directly forementioned; yet it is reaſonable to ſuppoſe, that God would have an eſpecial care, that he ſhould have one beſitting him. It was one of the ſeven things,

Zech. 6. 12. 3. 8.
Iſ. 4. 2. 11. 1.
Jer. 23. 5. 33. 15.
Matt. 2. 23.

which the *Talmudiſts* ſay were conſtituted before the world: the *Law*, *Repentance*, *Paradiſe*, *Hell*, the *Throne of glory*, *the Sanctuary*, the *name* of the *Meſſias*; according to that in the ſeventy ſecond *Pſalm* (verſe 17.) *Ante ſolem primum nomen ejus*; ſo it ſeems they read it: the LXX. have it, πρὸ τοῦ ἡλίου διαμενεῖ τὸ ὄνομα αὐτοῦ.

It was anciently a method of divine providence to impoſe upon perſons (deſtinated by God to be ſpecial ſubjects of his favour, and eminent miniſters of his glory) names anſwerable to the nature of their employment, or to the deſign, which was by their means and miniſtery to be accompliſhed. Whereby as God's care and providence over humane affairs was declared, ſo men upon the mention of ſuch names were admoniſhed to conſider the divine benefits, and the duties correſpondent to them. The particular reaſon of impoſing ſuch names is ſometime expreſly
Gen. 4. 25. ſet down; as in the caſes of *Seth*, *Abraham*, *Iſraël*, *Solomon*;
17. 5. 32 28. ſometime it ſeems tacitly implied, the actions of the perſons interpre-
1 Chr. 22 9. ting the reaſon of their names, as in *Melchiſedeck*, *Joſhua*, *Malachy*,
Gen 13. 18. and perhaps in many others.
Heb. 7. 1.

This method with great reaſon we may ſuppoſe, that the ſame divine wiſdom would uſe in aſſigning a name to that Perſon, whom from the
Joh. 10. 36. beginning of things he had promiſed, and before the foundation of the world had deſigned to ſanctify and ſend into the world, for atchieving the moſt high, and excellent deſign, that ever for the glory of God and the good of his creation, was to be undertaken in this world. Moſt fit it would be, that God himſelf ſhould be his God-father; that he ſhould have no ordinary, no caſual, no inſignificant name; but ſuch an one, which being heard might inſtruct and admoniſh us, might raiſe in us a ſenſe of God's infinite mercy and bounty toward us; might breed love in our hearts, and impreſs veneration on our minds toward him, who ſhould bear that auſpicious and comfortable name; that *name*, which as
Cant. 1. 3. the ſpouſe of the myſtical *Solomon* in her myſtical ſong did ſing is *as an ointment poured forth*, full of moſt wholſome, and moſt pleaſant fragrancy.

Iſ. 25.9.35.4. Now ſince of all the *Meſſias* his performances none was to be more
49.8, 26. 63. ſignal, than that of ſaving; to publiſh, to purchaſe, to effect ſalvation
1. 55. 5.52.7, were to be (according to what the Prophets expreſly and frequently ſay)
10. 61. 10. his peculiar works; to be the Saviour of the world was (as we be-
59. 16. fore touched, according to the common opinion of the *Jews*) a proper
Hoſ. 1. 7. attribute of his.
Zech. 9. 9.
Joh. 4 42.

Wherefore the name *Jeſus* (which we are told in the Goſpel was by direction from God imparted by particular revelation, brought by an Archangel from heaven, impoſed on our Lord) did very well ſuit the
Mat. 1. 21. *Meſſias*. No other name could be more ſweet, or acceptable; no other
Luke 1. 32. name could better become him, who was to redeem men from all their
2. 21. enemies, their ſlaveries, their errours, their ſins, their miſeries.

It was indeed a name not in its immediate application altogether new,
Col. 4. 11. for many others had born it; *Jeſus*, *the ſon of Juſtus* we have mentio-
ned in Saint *Paul*, *Jeſus* the ſon of *Sirach*, that excellent writer we know; and divers others ſo named occur in *Joſephus*; yet was it que-
Baſil. Iren. ſtionleſs by Gods providence, or by *Moſes*, by divine inſtinct, firſt pro-
&c. duced with relation to the *Meſſias*; *Moſes called Oſhea the ſun of Nun Je-*
Num. 13. 16. *hoſhua*, ſaith the Text: being in a myſterious exchange from a former
Eccluſ. 46. 1. name aſſigned to the famous *Jeſus* (as not onely *Ben-ſirach*, but the *Apo-*
Heb. 4. 8. *ſtle* to the *Hebrews* write him) the ſon of *Nun*, who of all the ancient types did moſt exactly (in office and performance) repreſent and preſignify

nify the *Meſſias*; being (as *Benſirach* ſpeaks) *great for the ſaving of God's*
elect; whoſe actions are wonderfully congruous to thoſe, which we at-
tribute to our *Jeſus*. For, by the way to ſhew the reſemblance (omit-
ting leſs, and more nice congruities) as *Joſhua* did bring the good report, Numb. 14. 7.
and evangelized concerning the promiſed land (when other falſe
or faint inquirers defamed it, and diſcouraged the people from entring)
as he was educated under *Moſes* and ſerved him faithfully; as he ſucceeded
in the adminiſtration and government of God's people, perfecting
what *Moſes* had begun of deliverance and ſettlement to them; As he
brought the *Iſraelites* (not that old disbelieving, mutinous and repining
generation, but a new progeny of better diſpoſed people) finally out of
the wilderneſs into *Canaan*, by God's miraculous aſſiſtance, ſubduing
their Enemies, and eſtabliſhing them in a quiet poſſeſſion of the promiſed
land, allotting unto each Tribe its inheritance; and as he did re-circumciſe Joſh. 5. 2.
the children of *Iſrael*: ſo did our heavenly *Jeſus* firſt make a true
and faithful diſcovery concerning the myſtical land of promiſe (that better Heb. 11.
country) flowing with ſpiritual milk and honey (abundant with all
ſpiritual comforts and pleaſures, for the food, ſuſtenance and refreſhment
of our ſouls.) He was born under the Law and ſubmitted to its Gal. 4. 4.
injunctions, fulfilling all righteouſneſs. He ſurvived it (the part of it, Matth. 3. 15. Matth. 5. 17.
which was purely *Moſaical* and arbitrary) and did complete it. He doth Ἀρχηγὸς
conduct God's regenerate People (ſuch as believe, and willingly follow ζωῆς σωτη-
him) out of the deſart ſtate of errour, guilt and ſin, into the ſuperiour ρίας, πίστεως.
ſtate of happy reſt and joy, with miraculous power and efficacy; vanquiſhing
all the ſpiritual *Amorites* (the *Devil*, *World* and *Fleſh*) which
infeſt, obſtruct and oppoſe them; ſettling them in a perpetual undiſturbed
and immoveable enjoyment of that bliſsful region; having alſo by
a ſpiritual circumciſion prepared and conſecrated them to God. Our Saviour
therefore not only when he at laſt in fulneſs of truth did come into
the world, but anciently in type and ſhadow may be ſuppoſed to have received
this name *Jeſus*, conferr'd upon him in the perſon of *Joſhua*, his moſt
illuſtrious repreſentative. It certainly was moſt appoſite to the *Meſſias*.

That *Jeſus* (that Perſon, whoſe birth, life, death, reſurrection and aſcenſion hence, are related in the Evangelical hiſtories) is *the Chriſt*, is the principal Article of pure faith; the moſt peculiar doctrine of our Religion as ſuch, and as deſtinct from all other Religions: it indeed virtually comprehends all other Doctrines of moment therein, regarding either faith or practice. For that our being perſuaded that *Jeſus* is *the Chriſt*, implies, that we apprehend our ſelves obliged to embrace for truth whatever was taught by him and his Apoſtles, to obey all his laws, to rely upon him for attainment of all the mercies and bleſſings, and rewards, which he promiſed to diſpence, in that order and upon thoſe terms, which the Goſpel declareth. Whence to the hearty belief of this Point ſuch great commendations are given, ſo high rewards are offered, ſo excellent privileges are annexed in the Scriptures. Whence alſo the declaring, proving and perſuading this doctrine was the chief matter of the Apoſtles preaching, as both their profeſſion and practice do ſhew. *The Jews* (ſaith Saint *Paul* to the *Corinthians*) *require a ſign, and the Greeks ſeek after wiſdom, but we preach Chriſt, that was crucified.* And, *I determined* (ſaith he again
of himſelf) *not to know any thing among you* (that is not to diſcover any 1 Cor. 1. 23.
other knowledge, not to inſiſt on any other ſubject) *ſave Jeſus Chriſt,* 2. 2. καὶ τοῦτον ἐ-
even him that was crucified. This Saint *John* tells us was the drift of his σταυρωμένον.
writing the Goſpel (which is a more extenſive, and durable way of
preaching,

Joh. 20. 31. preaching) *Theſe things* (ſaith he) *were written, that ye may believe that Jeſus is the Chriſt.* And their practice, ſutable to ſuch profeſſions, is apparent in divers paſſages of this Book, wherein their acts, and their diſcourſes are reported. This Text particularly repreſents the ſcope, to which Saint *Paul* mainly directed his Preaching, which was the maintenance and perſuaſion of this Point, that *Jeſus is the Chriſt.*

It is therefore very requiſite, that we ſhould well underſtand the meaning thereof, and that we ſhould firmly be perſuaded of its truth. To which purpoſe I ſhall endeavour, by God's aſſiſtance, to imitate S. *Paul's* practice here, who did συμβιβάζειν (that is the *Greek* word here, ſignifying primarily to put, or bring things together, and thence in a way of collection or argumentation to teach) who, I ſay, did inſtruct his auditours, collecting it from teſtimonies of ancient ſcripture, and confirming it by arguments grounded thereon. In performing which I ſhall obſerve this method.

1. I ſhall explain the notion and reaſon of this name, or title *Chriſt.*

2. I ſhall ſhew (that which is here tacitly ſuppoſed) that there was by God's appointment to be, or to come into the world from God one Perſon, ſignally that, which this name or title imports, ὁ χριστὸς, *the very Chriſt.*

3. I ſhall argue that *Jeſus* was that Perſon.

4. I ſhall explain in what manner, in what reſpects, to what purpoſes *Jeſus* in the *New Teſtament* is repreſented as *Chriſt.*

5. I ſhall make ſome practical application of the Point.

Joh. 1. 21. 4. 25. I. For the firſt particular. *Chriſt* is a name, or title importing office and dignity; being the ſame with *Meſſias*, that in *Greek*, this in *Hebrew* ſignifying, the Anointed; the which appellation we find attributed to ſeveral perſons upon the following ground: Of ancient times in the *Eaſtern* Countries (abounding as with good oyl, ſo with many delicate odoriferous ſpices) it ſeems generally to have been the manner (as from 1 King. 19. 15. *Hazael* the *Syrian* his being anointed may probably be collected) it was however ſuch among the *Jews*, to ſeparate or conſecrate perſons (and things alſo I might add) deſigned to any great or extraordinary employment, by anointing them with ointments compoſed of thoſe ingredients; they ſymbolizing, or denoting thereby (as it ſeems) both a plentiful effuſion upon them of gifts and faculties qualifying them for ſuch ſervices; and alſo a comfortable and pleaſant diffuſion of good and grateful effects expected from them (from the uſe of things, the performances of perſons thus ſanctified) Cant. 1. 2. *Thy name*, ſaith the *ſpouſe* in the *Canticles, is as an ointment poured forth*; that is, thy name is very delightful, Pſal. 133. 1, 2. very acceptable. And, *Behold* (ſaith *David*, commending brotherly love and concord) *how good and pleaſant a thing it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard*——ſo good and pleaſant were thoſe employments hoped to be, to which men were by ſuch unction inaugurated. We find eſpecially *three* ſorts of Perſons, to whom this conſecration did, by divine appointment, belong; *Kings, Prieſts* and *Prophets*; perſons by whoſe miniſtery God of old did manage his entercourſe with men, in governing them and cnmmunicating his bleſſings to them, both in an ordinary way (ſo he uſed *Kings* and *Prieſts*) and in an extraordinary manner, therein he employed *Prophets*; which ſorts of perſons are therefore ſtyled God's anointed; *Kings* and *Prieſts* more frequently, but ſometimes alſo *Prophets*; as in that of the Pſal. 105. 15. *Pſalm: Touch not mine anointed, and do my prophets no harm*; where Pro-

Prophets

phets and the Anointed of God do ſeem to denote the ſame thing, and 1 Chron. 16. 22. one to expound the other; however they belong to the ſame perſons: for *Abraham*, whom together with the other *Patriarchs* thoſe words concern, is expreſly called a Prophet. (*Now therefore*, ſaith the Text, Gen. 20. 7. *reſtore the man his wife, for he is a Prophet, and he ſhall pray for thee; and thou ſhalt live.*) And that *Iſaac* was a Prophet the *Apoſtle* to the *Hebrews* intimates, ſaying; *By faith Iſaac bleſſed Jacob and Eſau concerning things to come*; The ſame is plain of *Jacob*, who before his death Heb. 11. 20. uttered many great and remarkable predictions. The *Patriarchs* therefore probably as Prophets were ſtyled *God's anointed.* But to remark ſomewhat of theſe great offices, and their anointing ſingly:

For *Prieſts*, although at firſt all the Sons of *Aaron* were thus conſecrated, according to that Law in **Exodus**, *Thou ſhalt anoint Aaron, and* Exod. 30. 30. 40. 15. *his ſons, that they may miniſter unto me in the Prieſts office*; Yet the *Jewiſh* Χριστοὶ ἱερεῖς. Maſters tell us, that afterward in all the courſe of times only the Mac. 2. 1. 10. High-prieſt was ſo conſecrated. Whence by the anointed, or the Prieſt Selden. *de Succ.* 2. 9. that is anointed is, ſay they, meant the High-prieſt, in diſtinction from Levit. 4. 3. 5. 16. 6. 22. other inferiour Prieſts.

For Kings, the *Jewiſh* Doctors alſo (as Maſter *Selden* reports) do tell us, that ſuch of them, who in a legal, orderly, and unqueſtioned ὡς καὶ αὐτοὺς πνεύματι θείῳ. courſe of right did ſucceed into the Kingdom, were not themſelves in Προφῆται χρίοντες εἰκονικῶς τινας Χριστοὺς ἀπειργάζοντο. Euſeb. *Hiſt.* 1. 3. perſon anointed (they being conceived to derive a ſufficient conſecration from their Anceſtours) but all thoſe, who in an extraordinary way by ſpecial deſignation (as *Saul*, *David*, *Jehu*, *Hazael*) or upon a doubtfull, and controverted, or oppoſed title (as *Salomon* and *Joas*) did aſſume the royal charge, were thus initiated. (How ancient alſo the cu- 2 King. 9. 3. 11. 12. ſtom of anointing Princes was, may be ſeen from that expreſſion in *Jo-* 1 King. 19. 15. 1. 39. *tham*'s parable: *The trees went forth to anoint a King over them, and they* Jud. 9. 8. *ſaid to the Olive-tree, Reign thou over us.*)

As for *Prophets*, we do not find that they were commonly, or according to ordinary rule anointed; but one plain inſtance we have of *Eliſha*, ſubſtituted to *Eliah* (the chief of Prophets in his time) in this manner: *Eliſha*, (it is ſaid by God) *the ſon of Shaphat ſhalt thou anoint to* 1 King. 19. 16. *be Prophet in thy room*; who was thus conſecrated, probably, becauſe he was to be a Prophet more than ordinary, endewed with higher gifts, and deſigned to greater actions, than common Prophets were then; or perhaps becauſe he was to be the *Arch-prophet*, or head of the Prophets at that time.

We may alſo farther obſerve, that ſome perſons, who (in probability) did not partake any material unction, but were yet deſtinated by God, and qualified and employed as ſpecial inſtruments of his providence or grace, for producing effects ſutable to any of thoſe offices, have been therefore ſtyled *God's anointed.* Upon which ſcore the *Patriarchs* (by 1 Chron. 16, 22. whom God's true Religion was maintained and conveyed) do ſeem to have been called God's Anointed. And King *Cyrus* (whoſe miniſtery Iſa. 45. 1. 44. 28. God uſed in the re-edifying his Temple, and refreſhing his People is therefore termed God's *Chriſt*, or *Anointed* (*Thus ſaith the Lord to his Anointed, to Cyrus my Chriſt*; τῷ Χριστῷ μου Κύρῳ) the name of the ſign being imparted to perſons, who were endewed with the qualities, or did perform the effects ſignified thereby.

Theſe things being conſidered, it appeareth that the name *Chriſt*, doth import a Perſon in a ſpecial and ſignal manner deſigned and ordained by God to one, or ſome, or all of theſe charges and functions; an extraordinary *King*, or a great *Prieſt*, or an eminent *Prophet*; or one,

in

in whom either more, or all of theſe did concur; ſo much may ſuffice for the notion and reaſon of this title, *Chriſt*.

II. Now that there was a perſon, ſupereminently endued with all theſe characters (a *Chriſt* in all theſe reſpects) decreed by God in due time to come into the world for accompliſhment of the greateſt purpoſes anſwerable to that Title (for the inſtruction and reformation of the world, for the erecting and managing an univerſal and perpetual Kingdom, for the reconciliation and benediction of mankind, for the reduction of all Nations to the acknowledgment of God, and obedience to his will, and hope in his mercy) many expreſs paſſages in the ancient Scripture declare.

That ſuch a Prophet ſhould be ſent *Moſes* in expreſs terms foretold: Deut. 18. 15. *The Lord thy God* (ſaith he) *ſhall raiſe up unto thee a prophet from the* 18. *midſt of thee of thy brethren, like unto me, unto him ſhall ye hearken.* And, Joh. 1. 46. *I will* (ſaith God himſelf) *raiſe them up a prophet from among their* Act. 3. 22. *brethren, like unto thee: And I will put my words into his mouth, and he* 7. 37. *ſhall ſpeak unto them all that I ſhall command him*, &c. which words plainly deſcribe a very extraordinary Prophet ſometime to come, who was (ſignally and eſpecially, beyond all other Prophets) to reſemble *Moſes*; who conſequently was to accompliſh high deſigns, and to atchieve wonderfull acts; to conduct and deliver God's people, to reveal God's Deut. 33. 10. mind and will, to promulge a new Law, and eſtabliſh a new Covenant; ſo his reſembling *Moſes* doth imply, ſo his miſſion doth ſignify (for why, if he were not intended for the performance of ſomewhat great and new, even beyond what *Moſes* did, ſhould he be deſigned ſo formally; what need or reaſon had there been of his miſſion, after *Moſes*?) and ſo the later Prophets do interpret the great Law-giver his words: Who largely predict concerning one, ordained by God to come, who ſhould eminently diſcharge all parts of the prophetical function; who ſhould diſcloſe new truths to men, ſhould proclaim a new law to Jer. 31. 33. the world, ſhould *eſtabliſh a new covenant with the houſe of Iſrael, and* Iſa. 49. 8. *with all people*; who ſhould propagate the knowledge and worſhip of God, enlightning the Gentiles, and converting them unto God; who ſhould inſtruct the ignorant, ſtrengthen the faint, comfort the afflicted; Eſ. 61. 1. according to divers paſſages concerning him; as for inſtance *that* in *Eſay*, Luc. 4. 18. cited by S. *Luke*: *The ſpirit of the Lord is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the broken hearted* —— and *that* in the ſame Prophet, alledged by Iſa. 42. 1. Matt. 12. 18. S. *Matthew*: *Behold my ſervant, whom I uphold, mine elect, in whom my ſoul delighteth. I have put my ſpirit upon him; he ſhall bring forth judgment unto the Gentiles, he ſhall not cry*, &c. which being anointed to preach tidings, and to bring forth judgment from God; being elected and inſpired by God in order to ſuch performances are peculiar marks of a Prophet; ſuch promulgation of God's will, ſuch miniſtration of direction and comfort from God are the proper employment of a Prophet, that is of an eſpecial Agent ſent and qualified by God to tranſact ſpiritual affairs with men, and to declare or denounce his pleaſure to them.

The ancient Scriptures do alſo plainly ſignifie concerning the ſame Act. 2. 36. perſon, that he ſhould be a great *Prince* conſtituted by God to govern his people for ever in righteouſneſs, peace and proſperity; endewed Luc. 1. 71, 74. with power requiſite for delivering them from oppreſſion and ſlavery; Iſa. 9. 6. 11. for ſubduing their enemies, for reducing the nations under ſubjection un- 1, 10. 16. 5. to God. So *Eſay*: *For unto us a child is born, unto us a ſon is given, and* *the government ſhall be upon his ſhoulders—Of the encreaſe of his government and peace there ſhall be no end; upon the throne of David, and upon his kingdom to order it, and to eſtabliſh it, with judgment, and with juſtice for ever. Jeremy: Behold the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a King ſhall reign, and proſper; and ſhall execute judgment and juſtice in the earth: in his days* Judah *ſhall be ſaved, and Iſrael ſhall dwell ſafely. Ezekiel: I will ſave my flock, they ſhall be no more a prey—and I will ſet up one ſhepherd over them, and he ſhall feed them—they ſhall alſo walk in my ſtatutes, and obſerve my ſtatutes, and do them. Daniel: I ſaw in the night viſions, and behold one like the ſon of man came with the clouds of heaven, and came to the ancient of days—And there was given him dominion and glory, and a kingdom, that all people, and nations, and languages ſhall ſerve him: His dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed. Hoſea: The children of Iſrael ſhall return, and ſeek the Lord their God, and David their King; and ſhall fear the Lord, and his goodneſs in the latter days.* The *Pſalmiſt: I have ſet my King upon my holy hill of Sion; ask of me, and I will give thee the uttermoſt parts of the earth for thy poſſeſſion.* In theſe, and in many other places do the Prophets ſpeak (very perſpicuouſly and magnificently) concerning the Kingdom, Royal ſtate, and Princely atchievements of this great Perſonage who ſhould come.

Jer. 23. 5. 33. 15. 30. 8.
Ezek. 34. 22, &c. 36. 21, &c. 37, 21, &c.
Dan. 7. 13. 7. 18. 2. 44, 45.
Hoſ. 3. 5.
Pſal, 2. 6, 8. 72. 11, 17. 45. 6. 89. 3. 27, 36. 132. 17, 18.

That he alſo ſhould aſſume and execute the *Prieſtly* function may alſo be learned from prophetical inſtruction. For of him *Zechary* thus ſpake: *Behold the man, whoſe name is the Branch*; (a name, which ſo often (in ſenſe) is attributed to this Perſon as ſprouting from the ſtock of *David*) *he ſhall grow up out of his place, and he ſhall build the temple of the Lord; and he ſhall bear the glory, and ſhall ſit, and rule upon his throne; and he ſhall be a Prieſt upon his throne; and the counſel of the Lord ſhall be between them both.* Of him alſo *David* ſpake: *The Lord hath ſworn and will not repent; thou art a Prieſt for ever after the order of Melchizedek.* To *make reconciliation for iniquity* (which *Daniel* aſcribes to him) to *bear the ſins of the people*, and to *make interceſſion for the tranſgreſſours* (which are aſſigned to him by *Eſay*) are alſo performances, from which his ſacerdotal office may be collected.

Zech. 6. 12. ἀνατολὴ צמח.
Pſal. 110. 4.
Dan. 9. 24.
Iſa. 53. 12.

Theſe things being conſidered, it is no wonder, that the ancient *Jews* (although the Text of Scripture doth ſeldom, perhaps not oftner than once (in the *ninth* of *Daniel*) explicitely and directly apply this name of *Chriſt*, or *Meſſias* to this illuſtrious Perſon, ſo prophecyed of, and promiſed to come) did eſpecially aſſign this title unto him; it ſeeming of any moſt congruous, and moſt comprehenſive of what appertained to him; moſt apt to denote all the prerogatives, the endowments, the atchievements, the effects which ſhould belong to him, or proceed from him. Whence 'tis obſerved by the learned, that the *Chaldee* Paraphraſes (compoſed, as they ſay, before *Jeſus* our Lord his time, by the Prieſts, as an interpretation of the not ſo exactly underſtood *Hebrew* Scripture, for edification and inſtruction of the people) doth very often apply unto him this name of the *Meſſias*: according to whoſe expoſition and ſtyle, together with tradition continually deduced down from the Prophets themſelves (as is probable) we ſee plainly from the New Teſtament, and from other Hiſtory conſpiring therewith, that God's people unanimouſly did expect a Perſon under this name and notion, who ſhould be endued with qualities and ſhould perform actions conformable to the characters mentioned, to come in determinate time into the world.

Pſal. 45. 7. Iſa, 61. 1.

Luk. 2. 38. world. Of *Anna* the Propheteſs it is ſaid, that *ſhe gave thanks likewiſe*
to the Lord, and ſpake of him πᾶσι τοῖς προσδεχομένοις λύτρωσιν, *to all that*
Luk. 3. 15. *expected redemption in Jeruſalem.* Hence when S. *John* the *Baptiſt* did
live, and teach in a manner extraordinary, *the people did expect, and all*
men muſed in their hearts concerning him, whether he were the Chriſt.
Joh. 1. 19. Yea *the Jews* (that is their Senate, or great *Synedrium*) *ſent Prieſts and*
Levites to inquire of him, whether he were the Chriſt or no: And when
Jeſus his admirable diſcourſes and works had convinced divers perſons,
Joh. 7. 31. they ſaid, *When Chriſt comes, ſhall he do greater miracles than this man*
Joh. 1. 46. *hath done?* and the report which *Philip* made to *Nathanael* concerning
Joh. 4. 42. *Jeſus* was this: *We have found him, of whom* Moſes *in the law and the pro-*
phets did write; ſo at large did they preſume concerning *a Chriſt to*
come. That they particularly did conceive he ſhould be a great Prophet
who ſhould abundantly declare God's truth and will, may be gathered
Joh. 6. 12. from divers paſſages; as from that in S. *John*: *Men therefore ſeeing the*
miracle that Jeſus had done, ſaid, That this is in truth the prophet, who
Luk. 7. 16. *was to come into the world.* Thus may that in S. *Luke* be taken: *And*
there came a fear upon all, and they glorifyed God, ſaying; that the great
Joh. 4. 25. *prophet is riſen up among us, and that God hath viſited his people*; and
this the *Samaritan* woman implied, when ſhe ſaid, *I know that the Meſ-*
ſias comes, and when he ſhall come he will tell us all things. That they ſup-
poſed he ſhould be a King, who ſhould be furniſhed with mighty power,
and ſhould perform wonderful acts,; who ſhould aſſume the govern-
ment of God's people with royal Majeſty, and execute it with glorious
ſucceſs, is moſt clear. It was no wonder to King *Herod* to hear the
Matt. 2. 2, 4. Wiſe-mens inquiry, *Where is he that is born King of the Jews?* upon it
he immediately demands of the *Scribes where Chriſt is to be born.* Hence
Joh. 1. 50. no ſooner did *Nathanael* believe in *Chriſt*, but he cries out, *Maſter, thou*
art the Son of God, thou art the King of Iſrael. It was upon this ſuppo-
Luk. 23. 3. ſition that the Prieſts grounded their calumny: *We have found this man*
perverting the nation, and forbidding to give tribute to Cæſar, ſaying that
he himſelf is Chriſt, the King; as alſo hence (upon information and by
Luk. 19. 38. inſtinct from them) *Pilate* asked him that queſtion, *Art thou the King*
of the Jews: hence likewiſe proceeded that acclamation: Εὐλογημένος
ὁ ἐρχόμενος βασιλεὺς, *Bleſſed is the King, that is to come in the name of*
the Lord. And it was from this ancient popular prejudice, that the A-
Act. 1. 6. poſtles asked *Jeſus* after his reſurrection: *Lord wilt thou at this time re-*
ſtore the Kingdom to Iſrael? It is indeed the ordinary Title, which the
Talmudiſts and ancient *Rabbins* give the *Meſſias Hammelech Meſſiah, Meſ-*
ſias the King.

That the *Meſſias* in their opinion was alſo to be a *Prieſt*, is not ſo
clearly apparent; yet it may probably be inferred: That they under-
ſtood the 110*th Pſalm* to reſpect the *Meſſias* is very likely, or rather
Matt. 22. 43. certain from that paſſage in the Goſpel; in which *Jeſus* asked the *Pha-*
riſees, What think ye of Chriſt, whoſe ſon is he? and, they anſwering, *the*
Son of David, he returned upon them this puzling queſtion: *How then*
doth David in the Spirit (that is prophetically) *call him Lord, ſaying,*
The Lord ſaid unto my Lord, ſit thou on my right hand; which queſtion
confounded them, they not daring to deny that *Pſalm* to reſpect the
Meſſias (it being the received opinion among the *Doctors*) nor yet ſeeing
how the Relations of *Son* and *Lord* were reconcileable: And admitting
Pſal. 110. 4. that *Pſalm* was to be referr'd unto the *Meſſias*, they muſt conſequently
acknowledge him to be a *Prieſt*; for it is there ſaid, *The Lord hath*
ſworn, and will not repent, Thou art a Prieſt for ever after the order of
Melchizedek.

Melchizedek. It was alſo an opinion paſſing among them, that the *Meſſias* ſhould be the Saviour of the World, as may be collected from that ſaying of the *Samaritans: We have heard him our ſelves, and know that this is indeed the Chriſt, the Saviour of the world:* Which being their opinion, and toward the ſalvation of Men it being needful, that a reconciliation of them unto God, and an expiation of their ſins (which are Sacerdotal acts) ſhould be procured by him, it ſeems to follow, that they had ſome notion of his *Prieſthood.* Indeed the perſuaſion concerning a *Meſſias* to come, about the time when our Lord appeared, became diffuſed over the whole *Eaſtern* parts; as even *Pagan* Hiſtorians (*Tacitus* and *Suetonius* do report.) And the conceit thereof was ſo vigorous in the *Jews*, that it excited them to rebellion, and encouraged them with great obſtinacy to perſiſt therein, as not only thoſe *Hiſtorians*, but *Joſephus* himſelf telleth us; he alſo together with them (which is ſomewhat ſtrange) referring the intent of thoſe Prophecies, and the verifying of that opinion to the perſon of the Emperour *Veſpaſian.* The ſame conceit did then likewiſe occaſion many Pretenders and Impoſtours (ſuch as *Theudas*, and *Judas* the *Galilæan*) to ariſe, diſpoſing alſo the People ſo eaſily to be deluded by them, and ſo readily to run after them, as they did to their own harm.

Joh. 4. 42.
Luk. 2. 38.

Percrebuerat oriente toto vetus & conſtans opinio eſſe in fatis, ut eo tempore Judæâ *profecti rerum potirentur.* Suet. in Veſp.

Pluribus perſuaſio inerat antiquis ſacerdotum literis contineri, eo ipſo tempore fore ut valeſceret Oriens, profectique Judæâ *rerum potirentur.* Tacitus Hiſt. *V.*

Τὸ δ' ἐπᾶραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν χρησμὸς ἀμφίβολος ὁμοίως ἐν τοῖς ἱεροῖς εὑρημένος γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. --- ἐδήλου δ' ἄρα τὴν περὶ Οὐεσπασιανοῦ τὸ λόγιον ἡγεμονίαν, ἀποδειχθέντος ἐπὶ Ἰουδαίας αὐτοκράτορος. Joſ. ἁλώσ. 6. 31.

Thus according to the ancient Scriptures, interpreted, and backed by the current Tradition, and general conſent of God's People, it is ſufficiently apparent, that a *Meſſias* (according to the notion premiſed) was to come into the world.

III. Now farther, that *Jeſus*, whom we acknowledge, was indeed that *Meſſias* may appear plainly from the perfect correſpondency of all circumſtances belonging to the *Meſſias* his appearance, and of all characters ſuting his Perſon, and of all things to be performed by him; together with whatever was to be conſequent upon his preſence and performances; according to ancient preſignifications and predictions, and according to the paſſable opinions of God's People concerning him; the which (as they cannot poſſibly ſute with any other perſon, that hath yet appeared, or may reaſonably be expected to come hereafter, ſo) they exactly agree to the coming, and perſon, and practice, and ſucceſs of *Jeſus.*

Among circumſtances the moſt conſiderable is the time; the which (both when it was ſaid that he ſhould come, and when it was fit that he ſhould come) did very well agree to *Jeſus. But when the fulneſs of time was come, God ſent forth his ſon,* &c. *Fulneſs* in regard to ancient prediction, in regard to fitneſs of ſeaſon. For as the *Meſſias* was to be *the deſire of all Nations*, ſo *Jeſus* did come then, when by ſpecial inſtinct a general expectation and deſire of his coming was raiſed in the world; at the time, when the Patriarch *Jacob* foretold that *Shiloh would come*, viz. *when the ſceptre was* juſt *departed from Judah, and a Law-giver from his feet*; *Judæa* being brought under the dominion of ſtrangers (ſuch were the *Romans*, ſuch was King *Herod.*) About the expiration of *Daniel's* weeks (however commenced, or computed) *the time determined to finiſh tranſgreſſion, and to make an end of ſins, to make reconciliation for iniquity, and to introduce everlaſting righteouſneſs; to ſeal up the viſion and propheſy, and to anoint the moſt holy* (as the *Prophet* ſpeaks.) Shortly before the

Gal. 4. 14.
Eph. 1. 10.
Act. 14. 16.
17. 30.

Gen. 49. 8.

Dan. 9. 24.

Dan. 9. 26. the deſtruction of *Hieruſalem*, according to that of *Daniel: And after*
ſixty and two weeks ſhall Meſſias be cut off, but not for himſelf, and the
people of the Prince that ſhall come ſhall deſtroy the city, and the ſanctuary.
When that *Sion, out of which* (as *Eſay* tells *us*) *the law was to go forth;*
Iſ. 2. 3.59.20. *and out of which the Redeemer ſhould come, and turn ungodlineſs from Jacob,*
did ſtand and flouriſh. When the Temple did ſtand, which the
Prophets *Malachi* and *Haggai* did predict ſhould be illuſtrated by the
Mal. 3. 1. preſence of the *Meſſiah: The Lord, whom ye ſeek,* ſaith *Malachi, ſhall*
ſuddenly come to his Temple; even the meſſenger of the Covenant in whom ye
Hag. 2. 6, 7, 9. *delight:* and, *I will* (ſaith *Haggai*) *ſhake all nations, and the deſire of*
all nations ſhall come; and I will fill this houſe with glory, ſaith the Lord;
the glory of this latter houſe ſhall be greater than the glory of the former,
ſaith the Lord of hoſts. Before *Jewry* was deſolated, *Jeruſalem* deſtroyed,
the *Tribes* and *Families* of *Iſrael* confounded, all that People wofully
Iſa. 2.4.11. 6. diſperſed, and in a palpable manner deſerted by God. When the *Jewiſh*
65. 25.66. 12. Religion (which the *Meſſias* was to complete) was by a numerous
Pſal. 72. 7. acceſſion of *Proſelytes* diſſeminated, and diffuſed through many Provinces
of that one vaſt Empire, under which a great part of the world was
united and ſettled durably in a calm ſtate of peace and order: when one
or two Languages were commonly underſtood by all, and men thereby
more eaſily converſed together; and when the ancient Scriptures being
Dan. 12. 4. tranſlated into *Greek* were ſo widely intelligible. When mankind was
become generally civilized and cultivated with laws, and policy, and
learning; with knowledge of Arts and Philoſophy; the world then beginning
of it ſelf to open its eyes, ſo as to diſcern the errours and deceits,
by which it long had been abuſed; and was thence well prepared to
learn, and rendred very ſuſceptive of divine truth; when all things thus
Gal. 4. 4. conſpired with good advantage to entertain the *Chriſt*, then *in the fulneſs*
Eph. 1. 10. *of time*, in the right, and *proper ſeaſon* (καιροῖς ἰδίοις, as S. *Paul* ſpeaketh)
1 Tim. 2. 6. Iſa. 49. 8. καιρῷ δεκτῷ, *in an acceptable time*, as *Eſay* propheſyed, did *Jeſus*
2 Cor. 6. 2. come, to inſtruct and reform the world, as he profeſſed. It was
Porphyry's objection againſt *Chriſtianity*, and an obvious one, why
Chriſt did not come before, but in the latter days; to which the particular
fitneſs of this time is an anſwer.

The other circumſtances; the Family out of which, the place where,
the manner in which *Jeſus* was born, did alſo punctually correſpond.
He was to be an *Iſraelite*, according to the promiſe made of old to *Abraham*,
Gen. 22. 18. that *in his Seed all the nations of the earth ſhould be bleſſed*; and
Deut. 18. 5. according to *Moſes* his Prophecy: *The Lord thy God ſhall raiſe up unto*
thee a Prophet from the midſt of thee of thy brethren. He was to come
Gen. 49. 7. &c. out of the Tribe of *Judah*; as the Patriarch *Jacob* in his laſt prophetical
Rev. 5. 5. rapture did by various expreſſions intimate and ſignifie. Particularly he
22. 16. was to riſe out of the Family of *David*, as the Prophets frequently and
Iſa. 11. 1, 10. clearly did avouch; for he was (as *Eſay* ſaid) *to be a rod out of the ſtem*
Jer. 23. 5. *of Jeſſe, and a branch going out of his roots; a righteous branch* (according
33. 15. to *Jeremy*) *whom God would raiſe to David.* He whom *Solomon* (that
moſt wiſe, peaceable and proſperous Prince, who raiſed that glorious
Temple, the emblem of God's Church) did preſignifie; and in whom
the promiſes made to *David*, concerning the perpetuity of his throne
1. King. 8. 25. ſhould be made good; *There ſhall not fail thee a man*, &c. — *Thine*
2 Sam. 7. 16. *houſe and thy kingdom ſhall be eſtabliſhed for ever before thee; thy throne*
2 Chr. 6. 16. *ſhall be eſtabliſhed for ever*; eſpecially that abſolute and irrevocable
Pſal. 89. 3. promiſe ratified by God's oath: *I have made a covenant with my choſen, I*
132. 11. Luc. 1.32. 69. *have ſworn unto David, my ſervant, Thy ſeed will I eſtabliſh for ever, and*

build up thy throne unto all generations: who conſequently by reaſon of conjunction in bloud, and mutual repreſentation, *David* prefiguring him, and he by ſucceſſion into the imperial right expreſſing *David*, is by ſeveral of the Prophets (by *Jeremy*, by *Ezekiel*, by *Hoſhea*) called *David*, whence the learned among the *Jews* did conſent, that the *Meſſias* was to be the Son of *David: How ſay the Scribes that Chriſt is the Son of David?* and, *What think ye of Chriſt, whoſe Son is he?* ('tis our *Lord's* queſtion to the *Phariſees*) *they ſay unto him, The Son of David.* Yea the people were generally informed herein, and poſſeſſed with this ſentiment: *Hath not the Scripture ſaid, that Chriſt cometh of the ſeed of David?* was a popular ſpeech in S. *John. And all the people were amazed, and ſaid, is not this the Son of David?* Now accordingly that *Jeſus* came out of this Country, Tribe and Family (that he was, as S. *Luke* ſpeaketh, *of the houſe and lineage of David*, both according to natural and legal ſucceſſion) the expreſs affirmation of Angels, the poſitive atteſtation of his Parents and Kindred (who beſt knew) the genealogies (according to the manner of thoſe times, and that Nation) carefully preſerved, and produced by the *Evangeliſts*, do aſſure us; neither doth it appear that *Jeſus* his Adverſaries did ever conteſt this point, but ſeem by their ſilence to have granted it, as eaſily and evidently proveable by authentick records and teſtimonies.

Act. 2. 30.
Jer. 33. 17. 21, 22, 26.
Jer. 30. 9.
Hoſ. 3. 5.
Ezek. 34. 23. 24. 37. 24, 25.
Marc. 12. 35.
Matt. 22. 42.
(Mat. 21. 9.
Mar. 12. 23.)
Joh. 7. 42.
Matt. 12. 23.
Matt. 1. 20.
Luc. 1. 32, 69.

More preciſely yet for the *place* of the *Meſſias* his birth, it was to be the Town of *Bethlehem*; ſo the Prophet *Micah* foretold; thus cited by S. *Matthew*: *Thou Bethlehem in the land of* Judah, *art not the leaſt among the Princes of* Judah; *for out of thee ſhall come a Governour, that ſhall rule my people Iſrael.* So from hence did the learned judge; for being conſulted by King *Herod*, *where Chriſt was to be born*, they anſwered *that in Bethlehem*: and ſo alſo did the people commonly believe, as appears by the foreſaid paſſage in S. *John: Hath not the Scripture ſaid, that Chriſt cometh of the ſeed of David, and out of the Town of Bethlehem, where David was?* Now that *Jeſus* ſhould be there born God himſelf took eſpecial care, ordering it by his providence, that by imperial edict the world ſhould be taxed, or regiſtred; and that in order thereto the Parents of *Jeſus* ſhould be forced to go from a diſtant place of their habitation unto *Bethlehem*, the place of their ſtock and family; that ſo both *Jeſus* might be born there, and that good circumſtance might appear certain by the unqueſtionable teſtimony of the *Cenſual Tables*, unto which (extant even in their times) *Juſtin Martyr*, *Tertullian* and Saint *Chryſoſtome* refer thoſe, who would be certified in that particular.

Mich. 5. 2.
Matt. 2. 7.
Matt. 2. 5.
Joh. 7. 42.

Κώμη δέ τις ἐστὶν ἐν τῇ χώρᾳ Ἰουδαίων σταδίους λε Ἱεροσολύμων, ἐν ᾗ ἐγεννήθη Ἰησοῦς Χριστὸς, ὡς καὶ μαθεῖν δύνασθε ἐκ τῶν ἀναγραφῶν, &c. Juſt. Martyr. *Apol.* 2. Tertull. *in* Marc. 4. 19.

That place alſo of his Parents abode in *Nazareth* of *Galilee*, upon which was conſequent his firſt appearance in way of action, was ſo ordered, as to anſwer ancient predictions; according to which it was ſaid, that *in the land of Zebulon and Nephthali, by the way of the Sea beyond Jordan in Galilee of the nations, the people that walked in darkneſs did ſee a great light, and they that dwelt in the land of the ſhadow of death, upon them the light ſhined.*

Eſ. 1. 2.
Mat. 4. 15.

The manner alſo of the *Meſſias* his birth, was as became ſuch a Perſon, to be very extraordinary, and different from the common generation of men: for he was not only to be *One like the ſon of man* (as the Prophet *Daniel* terms him) and indeed *the Son of David*, as all the Prophecies declare of him, but the *Son of God* alſo: for, *Thou art my ſon, this day have I begotten thee* ſaith God of him in the ſecond *Pſalm.*

Dan. 7. 13.
Pſal. 2. 7, 12.

And that which in the firſt leſs perfect ſenſe was ſaid of *Solomon* (who
prefigured him) was according to a more ſublime meaning, and more
1 Chr. 22. 10. exactly to agree unto him: *He ſhall be my ſon, and I will be his father:*
2 Sam. 7. 13. Pſal. 89. 27. *and I will eſtabliſh the throne of his kingdom over Iſrael for ever: Alſo I*
will make him my firſt-born higher than the kings of the earth: And accordingly
we ſee, that the *Jews* (both the wiſer, and the vulgar ſort)
did ſuppoſe that he ſhould be *the Son of God*? So S. *John* the *Baptiſt*, ſo
Joh. 1. 34, *Nathanael*, ſo *Martha*, ſo S. *Peter*, and the other *Apoſtles*, when they
49. 11. 27. 6. 69. became perſuaded that *Jeſus* was the *Chriſt*, did preſently, according to
Matt. 16. 16. anticipation of judgment common to them with the people, confeſs
him to be *the ſon of God*; the *High-prieſt* himſelf intimated the ſame,
Mark 14. 61. when he asked *Jeſus*: *Art thou the Chriſt, the ſon of the bleſſed?* Yea,
Matt. 26. 63. the Devils themſelves were learned and orthodox in this point; who
Matt. 8. 29. Mark 1. 24. cried out, *Thou art the Chriſt, the ſon of God.* Now that, according to
Luc. 4. 34. thoſe Prophecies and thoſe Traditions, the *Meſſias* ſhould be in a more
than ordinary way, and (for the juſtifying of God's truth together
with the ſatisfying men) ſhould evidently appear to be the ſon of God,
it was requiſite (at leaſt convenient) that his birth ſhould be procured
by divine operation, without concurrence of a humane father (how
otherwiſe, at leaſt how better, could it be apparent that he was both
the *ſon of God*, and *of man*?) It was conſequently
either neceſſary, or fit that he ſhould be born of a
Virgin: And that he ſhould indeed be ſo born, the
Prophet *Eſay* did ſignifie, when he ſaid, *The Lord*
himſelf ſhall give you a ſign; that is, ſhall perform
Iſa. 7. 14. ſomewhat very remarkable and ſtrange: what was that? *Behold a*
Matt. 1. 12. *Virgin ſhall conceive, and bear a ſon, and ſhall call his name Emanuel*;
which Prophecy that it belonged to the *Meſſias* appears from the report
and deſcription, which follows in the continuation of this particular
Iſa. 9. 6. Prophecy concerning this child: *For unto us a child is born, unto us a*
ſon is given, and the government ſhall be upon his ſhoulders, and his name
ſhall be called wonderful, &c. which deſcription queſtionleſs appertaineth
to the *Meſſias*. The ſame Prophet ſignifies the ſame concerning
Iſa. 49. 5. him, when he introduceth him ſpeaking thus: *And now, ſaith the Lord,*
that formed me from the womb to be his ſervant, &c. Now that Jeſus in
correſpondence to this admirable character was born of a Virgin, his
Parents (perſons of unblameable integrity and innocence; ſo that even
the adverſaries of *Jeſus* appear not ever to have offered to impeach them
of impoſture, or to have troubled them about this report coming from
them) did conſtantly averr, Angels did atteſt to their report, and God
himſelf at ſeveral times by audible voices from heaven declared *Jeſus* to
be *his beloved ſon*.

— Εἰ μὲν σημεῖον ἐστι τὸ διδόμενον, παράδοξος ἔστω καὶ ἡ γέννησις. εἰ δὲ κοινὸς ὁ τρόπος τῆς γεννήσεως τοῦ παιδίου, μήτε σημεῖον λεγέσθω. Baſ. *in* Iſa. 7.

The ſtate and condition alſo, in which the *Meſſias* was firſt to appear was deſcribed to be a ſtate of external meanneſs and obſcurity, of poverty and wretchedneſs in the eye of man: A ſtate indeed moſt convenient and proper for a ſpiritual King, a moſt holy Prieſt, and abſolute Prophet; who was to teach, exerciſe and exemplifie the moſt rough and harſh pieces of righteouſneſs and piety (contempt of worldly vanities and pleaſures; all ſorts of ſelf-denial, and abſtinence; the vertues of meekneſs, humility and patience) who was to manage and execute his great undertakings not by natural or humane force, but by a vertue ſupernatural and divine; whoſe power conſequently would be more conſpicuous in a ſtate of viſible meanneſs and impotency, than in a condition of worldly ſplendour and ſtrength; that alſo which he was to merit

from God, and to undergo for the ſake of men doth argue the ſame:
that ſuch the *Meſſias* his ſtate was to be, there are divers myſtical intimations
in the ancient Scripture; but the Prophet *Eſay* ſpeaks it out
moſt plainly: *He ſhall grow up* (ſays he, deſcribing that ſtate) *before the* Iſa. 53. 3.
Lord like a tender plant, and as a root out of a dry ground; He hath no form
or comelineſs; and when we ſhall ſee him, there is no beauty that we ſhould
deſire him. And again: *Thus ſaith the Lord, the redeemer of Iſrael, and* Iſa. 49. 7.
his holy one; To him whom man deſpiſeth, to him whom the nation abhorreth,
to a ſervant of Rulers, Kings ſhall ſee and ariſe, Princes alſo ſhall
worſhip.

Now that *Jeſus* appeared thus in a poor, ſervile and deſpicable condition, Phil. 2. 7.
we need not for to prove; for as his Followers avow it, ſo his 2 Cor. 8. 9.
Adverſaries are moſt ready to grant it, in the haughtineſs of their conceit
taking it for an advantage againſt him, it proves a ſcandal to them.
Is not this the Carpenter's ſon? Is not this the Carpenter the ſon of Mary? Matt. 13. 55.
ſaid they, and they were offended at him. Hence was it, that as the Mark 6. 3.
Prophet foretold, *He was deſpiſed and rejected of men, and they eſteemed* Iſa. 53. 3.
him not. Thus all the circumſtances of the *Meſſias* his coming were anſwered
by thoſe of *Jeſus*.

Now concerning the qualities and endowments of the *Meſſias*, which
conſtitute his perſonal character, they are, as was expedient, ſuch as
ſhould diſpoſe and fit him for the diſcharge of his great employment and
duty with utmoſt advantage, and eſpecial decency; in general, he was
to be endewed with ſupereminent piety and ſanctity, with perfect innocence
and integrity; ſo it is implied in all the deſcriptions of his perſon,
and performances: *The ſceptre of thy kingdom is a right ſceptre; thou loveſt* Pſal. 45. 6, 7.
righteouſneſs and hateſt iniquity, wherefore God even thy God hath
anointed thee with the oyl of gladneſs above thy fellows, ſaid the *Pſalmiſt* of
him; and *Righteouſneſs ſhall be the girdle of his loins, and faithfulneſs* Iſa. 11. 5.
the girdle of his reins, ſaid *Eſay* of him; (denoting the ready diſpoſition
of his mind to doe whatever was good:) and, *He had done no violence,* Iſa. 53. 8.
neither was there any deceit in his lips, ſaith the ſame Prophet of him again.
Some particular vertues and abilities are alſo aſcribed to him in an
eminent degree: Excellent wiſdom and knowledge in ſpiritual matters
thus repreſented by *Eſay*: *The ſpirit of the Lord ſhall reſt upon him,* Iſa. 11. 2. 53. 11.
the ſpirit of wiſdom, and underſtanding; the ſpirit of counſel, and might;
the ſpirit of knowledge, and fear of the Lord; and ſhall make him of quick
underſtanding in the fear of the Lord. Eloquence alſo, ſkill and aptitude
to inſtruct men; which that moſt Evangelical Prophet thus ſets
forth; *The Lord hath given me the tongue of the learned, that I ſhould* Iſa. 50. 4.
know how to ſpeak a word in ſeaſon to him that is weary ——. That he
ſhould be meek, and gentle, and compaſſionate toward men, in regard
to their infirmities and afflictions; mild, and lowly in his converſation,
the Prophets alſo ſignifie: *He ſhall* (ſaith *Eſay*) *feed his flock like a* Iſ. 40. 11.
ſhepherd, he ſhall gather the lambs with his arm, and carry them in his
boſom; and ſhall gently lead thoſe that are with young. A bruiſed reed Iſa. 42. 3. Matt. 12. 20.
ſhall he not break, and the ſmoaking flax ſhall he not quench: and, *Behold,* Zach. 9. 9.
ſaith *Zachary*, *thy King cometh unto thee; he is juſt and having ſalvation,* Matt. 21. 5.
lowly, and riding upon an aſs. That he ſhould be of a quiet and peaceable
diſpoſition, no-wiſe fierce or contentious, turbulent or clamorous,
Eſay declares, thus ſaying of him (as S. *Matthew* cites him:) *He ſhall* Iſa. 42. 2. Matt. 12. 19.
not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets.
To his admirable patience in bearing afflictions and contumelies, *Eſay*
thus renders expreſs teſtimony; *He was oppreſſed, and he was afflicted,* Iſa. 53. 7.

yet

Iſa. 50. 6.
Iſa. 50. 7, 5.

yet he opened not his mouth; *he was brought as a lamb to the ſlaughter, and as a ſheep before her ſhearer is dumb, ſo he openeth not his mouth.* And, *I gave my back to the ſmiter, and my cheeks to them that plucked off the hair, I hid not my face from ſhame, and ſpitting.* His invincible courage and reſolution in God's ſervice, together with his ſtrong confidence in God, and entire ſubmiſſion to God's will, is thus deſcribed by the ſame Prophet*: The Lord God* (ſaith he) *will help me, therefore I ſhall not be confounded, therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.—— The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.* His general goodneſs and boundleſs charity toward men, the nature of his office and deſign, together with the whole courſe and tenour of his practice, ſuch as they are repreſented, do ſuppoſe and imply.

Matt. 3. 15.
Heb. 10. 7.
Joh. 18. 11.
12. 27.
Matt. 26. 39.
Matt. 14. 23.
19. 13. 21. 22.
11. 25. 9. 14,
21. 17. 4.
Luk. 6. 12.
22. 32, 41, 42.
23. 34.
Joh. 17. 1, 6,
11. 7. 11, 41.
6. 11.
Joh. 4. 34.
6. 31. 8, 29.
5. 30. 9. 4. 15.
10. 17. 4.

Now that *Jeſus* (our Lord) did in his perſon fully correſpond, and did by his practice thoroughly make good this moral high character; the ſtory of his life with admirable ſimplicity and ſincerity, without any ſemblance of diſguiſe or artifice, repreſented by perſons, who moſt intimately were acquainted and long converſed with him (or by perſons immediately informed by them) and with greateſt conſtancy atteſted to and maintained by them, doth plainly ſhew; wherein his incomparable piety toward God, his readineſs to fulfill all righteouſneſs, his entire ſubmiſſion and reſignation of himſelf, to God's will, the continual fervency (devotion of all kinds, prayer, thankſgiving, faſting, practiſed in the moſt intenſe degree, and in the moſt reverent manner) his pure and ardent zeal for God's glory, his ſtedfaſt reſolution, and indefatigable induſtry in God's ſervice (making it his meat to do the will of him that ſent him, and to perform his work.)

* Matt. 8. 20.
2 Cor. 8. 9.
Luc. 2. 40, 52.
Matt. 9. 4. 12.
10, 25. 22. 18.
16. 1. 19. 3.
22. 18, 35, 46.
Joh. 8. 6.
Matt. 21. 27.
22. 18, 34.
Joh. 6. 1. 8. 6.
10. 39.
Luc. 20. 3. 22.
4. 30. 12, 24.
Matt. 12. 14.
Matt. 19. 5.
Mark 8. 30.
Luk. 12. 14.
13. 2. 14. 7.
12. 18. 17.
19. 11.

Wherein an unſpotted innocence, not only exempted from the vices and defilements, but raiſed above the vanities and impertinences of the world; ſecured by a magnanimous contempt, or * neglect and abſtinence from all worldly grandeur and ſplendour; all ſecular wealth and profit, all bodily delight and eaſe, wherein an admirable wiſdom and prudence, expreſſed in all his demeanour, and his diſcourſe; in his diſcerning the ſecret thoughts and diſſembled intentions of men; in his declaring and defending truth, detecting and confuting errours; in baffling learned and wily oppoſers; in eluding captious queſtions, and evading treacherous deſigns; in not meddling with the ſecular affairs and intereſts of men; in not encumbring himſelf with the needleſs cares and occupations of this life, nor entangling himſelf in the ſnares of this world; in dexterouſly accommodating his behaviour and his ſpeech to the diſpoſitions, the capacities, the needs of men; to the circumſtances of things, and exigencies of occaſion, ſo as did beſt conduce to the promoting his great deſign and undertaking; ſo that the people, obſerving his proceedings, could not but be aſtoniſhed, and aſk, † *Whence hath this man this wiſdom?* ſo that they could not but acknowledge, *He hath done all things well.*

Joh. 7. 6. 16.
4, 12. 11. 54.
16. 27. 4. 10.
† Mat. 13. 54.
Mark 7. 37.
Joh. 12. 42.
7. 15. 7. 46.
Matt. 7. 28.
Luk. 2. 47.
4. 42.

Wherein particularly an excellent faculty of ſpeaking and teaching, of interpreting and applying the Holy Scriptures, of proving and perſuading God's truth, whereby he drew the people after him, converted many of them to amendment of life, convinced the moſt averſe and incredulous; ſo that *all that heard him were amazed at his underſtanding, and anſwers*; ſo that *all bare witneſs, and wondered at the gracious words which proceeded out of his mouth*; ſo that the Officers ſent to apprehend him did confeſs, *Never man ſpake like this man.*

Wherein an invincible fortitude and gallantry, expreſſed in his moſt conſtant profeſſion and undaunted maintenance of truth and goodneſs; in his encountring the prejudices, detecting the frauds, reproving the vices of the Age, though upheld by the greateſt perſons and by prevalent Factions; in his plain dealing and free ſpeaking with all ſincerity and all authority, in his zealous checking and chaſtiſing profane abuſes; in his diſregarding the raſh and fond opinions of men, their ſpiteful obloquies, harſh cenſures, ſlanderous imputations, and unjuſt reproaches; in his foreſeeing the greateſt of dangers, and worſt of miſchiefs that could arrive to man, yet chearfully encountring and firmly ſuſtaining them; ſuſtaining all the violent oppoſitions and aſſaults which the moſt virulent malice and envy enflamed with ſuperſtition and blind zeal could ſet againſt him.

Joh. 8. 40, 7.
25. 26. 7.
Luk. 20. 46.
13. 52. 16. 15.
Matt. 12. 14.
15. 13. 23. 19.
15. 6, 14. 8. 24.
Luk. 19. 45.
Joh. 2. 15.
Luk. 9. 22, 51.
18. 32. 22. 15.
Matt. 16. 21.
20. 17.
Mark. 10. 33.

Wherein a moſt quiet and peaceable diſpoſition, apparent from his never attempting any reſiſtence, or any revenge upon provocation of frequent great affronts and injuries; from his never raiſing any tumults, nor fomenting any quarrels, nor meddling with any litigious matters, nor encroaching upon any man's right or office; by his ready compliance with received cuſtoms, by his paying tribute, although not due from him, to prevent offence; by his frequent inſtructions and exhortations to peace, to innocence, to patience, to due obedience, to performing due reſpect to ſuperiours, and paying cuſtoms to governours; to the yielding a docile ear, and an obſervance to thoſe who *ſate in Moſes his chair*.

Matt. 26. 52.
Luc. 12. 14.
Matt. 8 4.
Luc. 17. 14.
Matt. 17. 27.
Matt. 9. 23.
10. 16.
Matt. 22. 21.
Matt. 23. 2.

Wherein an exceeding meekneſs and gentleneſs, demonſtrated in all his converſation; in reſenting very moderately, or rather not reſenting at all moſt unjuſt hatreds, outragious calumnies, bitter reproaches and contumelies from his adverſaries; very perverſe neglects and ingratitudes from multitudes of people; many infirmities, ſtupidities, diſtruſts, baſeneſſes and treacheries from his own neareſt friends and followers. In his paſſing over and eaſily pardoning the greateſt offences committed againſt him, yea ſometime extenuating and excuſing them. In the mildneſs of his cenſures, expoſtulations and reproofs; in his tempering the fierce zeal, hard cenſure, and rigorous proceeding againſt perſons unhappy, or faulty; in his tender pity of all perſons in any want, diſtreſs or trouble; in his earneſt commiſeration and bewailing the vengeance he foreſaw impendent on his perſecutors, and in his praying for their pardon.

Matt. 11. 29.
Matt 9. 4. 34.
12. 25. 10, 25.
12. 24.
Joh. 15. 19.
10. 32.
Luk. 4. 24.
Matt. 26. 50.
12. 25. 14. 31.
Joh. 7. 12.
7. 20. 8. 48.
10. 20.
Matt. 17. 17.
26. 56.
Luk. 22. 46.
23. 34. 22. 51.
Luk. 9. 55.
Joh. 8. 7.
Matt. 9. 36.
14. 14. 15. 32.

Wherein a marvellous humility and lowlineſs of mind expreſſed by his not ſeeking * honour or applauſe from men, but ſhunning and rejecting it; his not aſſuming to himſelf, but aſcribing all to God, and referring all to his glory; by his making no oſtentation of his miraculous power and high endowments, but, ſo far as would comport with the proſecution of his main purpoſe (the glory and ſervice of God, the good and welfare of men) carefully ſuppreſſing and concealing them; in his without diſſatisfaction or diſcouragement bearing ſcorn, and contempt, and obloquy; in his willing condeſcenſion to the meaneſt offices and employments; in his free and familiar converſation with all ſorts of people, with the loweſt and moſt deſpicable, with the worſt and moſt odious, for their good; he not deſpiſing the pooreſt or vileſt wretch, who ſeemed capable of receiving any benefit from him; in his eaſineſs to be entreated, and readineſs to comply with the deſires of any man imploring ſuccour or relief from him; in his being ready not only to oblige, but to be obliged and receive courteſies from any man; to anſwer the

Luk. 7. 13.
Luk. 9. 41.
13. 34.
Joh. 13. 21.
Luk. 23. 34.
* Joh. 5. 41.
8. 50, 54. 6.
15. 8. 28. 11.
4. 17. 4.
Luk. 7. 16, 29.
9. 43. 8. 56.
8. 39. 17, 18.
18. 43.
Matt. 8 4. 9. 30.
12. 16. 19. 17.
Mark. 5. 43.
8. 23.
Matt. 9. 24.
Joh. 13. 4.
Matt. 9. 10.
8. 3, 19.
Luk. 5. 29.
15. 2. 19. 5.
7. 36. 11. 37.

Joh. 12. 7. invitation of a *Phariſee*, or of a *Publican*; to accept favourably the well
Matt. 26. 10. intended reſpect of a poor woman; in the ſoftneſs and ſweetneſs of his
Matt. 9. 2, 22. language to all men, particularly to his diſciples; (*Be of good courage*
Joh. 15. 14. *Daughter*; *Son be of good cheer*; *I ſay unto you my friends*; *little chil-*
13. 33. *dren, I am a little while with you*; ſuch was his ſtyle, and converſation
toward his inferiours.)

Wherein an unparallell'd patience in contentedly and chearfully,
through all the courſe of his life, undertaking and undergoing whatever
Joh. 18. 11. by God's will and providence was impoſed on him, how grievous and
12. 27. diſtaſtful ſoever, to humane apprehenſion or ſenſe; the extremeſt penu-
Matt. 26. 39. ry, the hardeſt toil, the vileſt diſgraces, the moſt bitter pains and an-
Matt. 8. 20. guiſhes incident to body or mind, the moſt horrid and moſt ſorrowful of
(2 Cor. 8. 9.) deaths, all theſe aggravated by the conſcience of his own cleareſt innocence, by the extreme ingratitude of thoſe who miſuſed him, by the ſenſe of God's diſpleaſure for the ſin of man, by all the embittering conſiderations which a moſt lively piety and tender charity ſuggeſted; in ſubmitting to all this moſt freely and moſt calmly, without any regret, any diſturbance.

Eph. 3. 19. Wherein an unexpreſſible and unconceivable charity (*a charity indeed which ſurpaſſeth knowledge*, as S *Paul* ſpeaketh) evidenced in the conſtant ſtrain and tenour of his whole life, paſſing through all his deſigns,
all his words, and all his actions; for διῆλθεν εὐεργετῶν (as S. *Peter*
Act. 10. 38. ſays in the *Acts*) *he did* nothing elſe, but *go about doing good*, and bene-
Matt. 4. 23. 9. 35. fitting men; curing their diſeaſes, relieving their wants, inſtructing their minds, reforming their manners, drawing them to God and goodneſs, diſpoſing them to the attainment of everlaſting bliſs and ſalvation. 'Tis love, we may obſerve, which was the ſoul that animated and actuated him in all things; which carried him with unwearied reſolution and alacrity through all the cruel hardſhips and toils, through all the diſmal croſſes and ignominies he endured: His life was in effect but one continual expreſſion of charity, (differently exerting it ſelf according to various opportunities, and circumſtances, and needs of men) the which was conſummated, and ſealed by his death; the higheſt inſtance of cha-
Joh. 15. 13. rity that could be; for, *Greater love hath no man than this, that a man lay down his life for his friend.*

Wherein finally (in which life, I ſay, of *Jeſus*) all holineſs, all vertue, all goodneſs (ſutable to him, who was to be not only the teacher, and the perſuader of the beſt life, but a living ſtandard and pattern thereof; who was to merit of God in man's behalf, to conciliate God's favour towards us, and appeaſe his anger againſt us) do ſhine and ſparkle with a beauty, and a luſtre tranſcending all expreſſion. All which particulars might, were it now proper and ſeaſonable, be thoroughly declared by inſtances extant in the Evangelical hiſtory. So that the characteriſtical qualities of the *Meſſias* do clearly and abundantly agree to *Jeſus* our *Lord*.

His performances ſhould next be conſidered and compared; but the time doth not admit that we ſhould now proceed any farther.

Now, bleſſing, and honour, and glory, and power be unto him, that ſitteth upon the throne, and unto the Lamb for ever and ever. Amen.

And in Jeſus Chriſt, &c.

SERMON XVIII.

THAT JESUS IS THE True MESSIAS.

ACTS IX. 22.

But Saul encreaſed more in ſtrength, and confounded the Jews, which dwelt at Damaſcus — Proving that this is the very Chriſt.

IN conformity to S. *Paul*'s deſign and practice implied here, I have formerly propounded to explain, and perſwade theſe particulars. 1. What is the right notion and reaſon of this name or title *Chriſt*. 2. That there was deſtinated to come into the world, a Perſon, who ſignally according to that right notion, ſhould be *the Chriſt*. 3. That *Jeſus*, whom we avow, is that Perſon, *the very Chriſt*. 4. In what manner, and upon what accounts the New Teſtament repreſenteth *Jeſus* to be the *Chriſt*. 5. What application the Point requireth.

In proſecution of which particulars, having diſpatched the *firſt* and *ſecond*, I did enter into the *third*, which is of higheſt conſequence, beginning to declare that *Jeſus*, our Lord, is the *Chriſt*, from the circumſtances of his coming into the world, and from his perſonal qualifications; which having in ſome meaſure performed, I ſhall now proceed to declare the ſame from the exact correſpondency of his undertakings and performances to thoſe, which, according to ancient preſignifications, and prophecies, the *Meſſias* was deſigned to undertake and accompliſh; together with the conſequences of what the *Meſſias* was to doe, and what anſwerably *Jeſus* did effect.

1. One great performance of the *Meſſias*, was by inſpiration, and in the name of God to make a complete diſcovery of divine truth; to publiſh a Law of univerſal and perpetual obligation; to inſtitute a Religion conſummate in all reſpects, which ſhould correct the faults, and ſupply the defects of all precedent diſpenſations, which ſhould therefore be, as it were, God's laſt will and teſtament, after which no other revelation was

Deut. 18. 18, 19. was to be expected: *I will* (ſaid *Moſes* of him) *put words into his mouth;*
and he ſhall ſpeak unto them all that I command him, and it ſhall come to
paſs, that whoever will not hearken unto my words, which he ſhall ſpeak in
Iſa. 2. 2. *my name, I will require it of him:* By him *Eſay* foretold, that *God ſhall*
teach us of his ways, and we ſhall walk in his paths, for out of Sion ſhall go
forth the law, and the word of God from Jeruſalem: By him *Jeremy* ſigni-
Jer. 31. 34. fied, that *God would put his law into the inward parts of men, and write it*
Ezek. 36. 27. *in their hearts*; it was, as it is ſaid in *Daniel*, part of his work *to bring*
Dan. 9. 24. *in everlaſting righteouſneſs, and to ſeal up the viſion, and prophecy*; and
his days in the Prophets are commonly ſtyled *the laſt days*, becauſe it
ſeemeth, of the perfection of his doctrine, and immutability of his law;
where ſuch an entire inſtruction, and final reſolution in all points was
commonly expected by the *Jews*, as the *Samaritan* woman did intimate;
Joh. 4. 25. *I know* (ſaid ſhe, according to the current perſuaſions then) *that the*
Meſſias cometh, and when he ſhall come, he will tell us all things.

1 Tim. 1. 1. Now accordingly *Jeſus* (*our hope*, and *Author of our faith*) hath taught a Doctrine, hath proclaimed a Law, hath inſtituted a Religion, which upon ſtrict and careful examination will be found moſt perfect in all reſpects; ſuch in its nature as cannot but indiſpenſibly oblige all that underſtand it, ſuch as is worthy of God, and ſutable to his deſigns of glorifying himſelf, and obliging his creature; in ſhort, he hath been Author of ſuch an Inſtitution, as may be demonſtrated the moſt excellent and complete that can be. For, (briefly to ſhew this by conſidering the main, if not all imaginable excellencies of any Religion, Law or Doctrine) it is impoſſible that any Doctrine ſhould aſſign a more true, proper, complete notion or character of God himſelf, more congruous to what reaſon dictateth, the works of nature declare, the pureſt tradition atteſteth, or common experience doth intimate concerning God; more apt to breed in our hearts the higheſt affection and reverence toward him, or to engage us in the ſtricteſt practice of duty and obedience to him; none can aſcribe unto God higher perfections of nature, can more aſſert unto him all his due rights and prerogatives, can better commend and juſtify to us all his actions and proceedings, can repreſent him more amiable in his goodneſs, more terrible in his juſtice, more glorious and venerable in all his ways of providence; can conſequently better direct or diſpoſe us to render unto him a worſhip worthy of him, and acceptable to him; can alſo therefore with more ſecurity and advantage commend unto us the imitation of him in our diſpoſition and demeanour.

Nor could any doctrine more clearly and fully inform us concerning our ſelves; concerning our nature, our original, our end, all our ſtate, paſt, preſent, final; what the dignity of our nature is, for what purpoſes we were deſigned and framed, wherein our happineſs doth conſiſt, what ſhall be our ſtate after death, how we ſhall be judged, and dealt with then; the knowledge of which particulars is of ſo immenſe conſequence for the ſatisfaction of our minds, and direction of our lives; concerning which therefore men in all times have ſo earneſtly inquired and diſputed, without any ſure reſolution but from hence.

Nor could a more accurate rule of life (more congruous to reaſon, and ſutable to our nature, or perfective thereof; more conducible to our welfare, and our content; more apt to procure each man's private good, and to promote the publick benefit of all) have been preſcribed; nothing can be more juſt, or comely, or pleaſant, or beneficial to us, than are the duties of piety (conſiſting in love, reverence, gratitude, devotion, obedience, faith and repentance toward God) which Chriſtianiſm doth require. No directions concerning our deportment toward our neighbours and brethren can be imagined comparable to thoſe (thoſe of hearty love, good-will, beneficence, compaſſion, readineſs to forgive, meekneſs, peaceableneſs, and the like) which the Chriſtian law enjoineth. No precepts or advices concerning the management of our ſelves (the ordering our ſouls and our bodies in their reſpective functions and fruitions) can be deviſed more agreeable to ſound reaſon, more productive of true welfare, and real delight unto us, than are thoſe of being humble and modeſt in our conceits, calm and compoſed in our paſſions, ſober and temperate in our enjoyments, patient and contented in our ſtate, with the like, which the Chriſtian Doctrine doth inculcate. No other method can raiſe us up ſo near to heaven and happineſs as that which we here learn, of abſtracting and elevating our minds above the fading glories, the unſtable poſſeſſions, the vaniſhing delights of this world; the fixing our thoughts, affections and hopes upon the concernments of a better future ſtate.

No Religion alſo can be purer from ſuperſtitious alloys, or freer from uſeleſs encumbrances (or from, as *Tertullian* calleth them, *buſie ſcrupuloſities*) than is this, (ſuch as it is in its native ſimplicity, and as it came from its Authour, before the pragmatical curioſity, or domineering humour, or covetous deſignings of men had tampered with it) it onely requiring a rational and ſpiritual ſervice, conſiſting in performance of ſubſtantial duties plainly neceſſary or profitable; the ritual obſervances it enjoineth, being as very few in number, in nature ſimple and eaſie to obſerve, ſo evidently reaſonable, very decent and very uſefull, able to inſtruct us in, apt to excite us to the practice of moſt wholeſome duties.

Negotioſæ ſcrupuloſitates Tert. *in* Marc. *lib.* 2.

No Religion alſo can have the like advantage of ſetting before us a living copy, and viſible ſtandard of good practice, affording ſo compendious an inſtruction, and ſo efficacious an incitement to all piety and vertue: ſo abſolutely perfect, ſo purpoſely deſigned, ſo fitly accommodated for our imitation, and withall ſo ſtrongly engaging us thereto, as the example of *Jeſus*, our Lord, ſuch as it is in the *Goſpels* repreſented to us.

Neither can any Religion build our duty upon more ſolid grounds, or draw it from better principles, or drive it to better ends, or preſs it with more valid inducements than ours; which builds it upon conformity to the perfect nature of God, and to the dictates of his infallible wiſdom, upon the holy will, and moſt juſt authority of our natural Lord, and Maker; which draweth it from love, reverence and gratitude to God, from a hearty good-will to men, and from a ſober regard to our own true welfare; which propoundeth God's honour, our neighbour's edification, and our own ſalvation as the principal ends of action; which ſtirreth up good practice by minding us, that we ſhall thereby reſemble God, expreſs our thankfulneſs, and diſcharge our duty to him, obtain his mercy and favour, acquire preſent comfort of mind, and future bliſs, avoid regrets of conſcience here, and endleſs torments hereafter.

Neither can any Doctrine afford more encouragements to the endeavours of practiſing it than doth this, which tendereth ſufficient help and ability toward the performance of whatever it enjoineth; offering (upon our ſeeking them, or asking for them) God's infallible wiſdom to direct us in our darkneſſes and doubts, God's almighty ſtrength to aſſiſt us in our temptations and combats, God's loving Spirit to comfort us in our afflictions and diſtreſſes.

Nor can any Doctrine in a more ſure, or kindly manner appeaſe and ſatisfy a man's conſcience, ſo as to produce therein a well-grounded hope, and ſolid comfort; to heal the wounds of bitter remorſe and anxious fear, which the ſenſe of guilt doth inflict, than doth this, which aſſureth us, that God Almighty, notwithſtanding all our offences committed againſt him, is not only reconcileable to us, but deſirous to become our friend; that he doth upon our repentance, and compliance with his gentle terms, receive us unto perfect grace and favour, diſcharging all our guilts and debts however contracted; that our endeavours to ſerve and pleaſe God, although imperfect and defective, if ſerious and ſincere ſhall be accepted and rewarded by him.

Such is the Doctrine, Law and Religion of *Jeſus*; expreſſed in a moſt uneffected and perſpicuous way, with all the gravity and ſimplicity of ſpeech, with all the majeſty and authority of propoſal becoming divine truth; ſo excellent, and ſo complete in all reſpects, that it is beyond the imagination of man to conceive any thing better, yea, I dare ſay, repugnant to the nature of things that there ſhould be any other way of Religion (different ſubſtantially from it) ſo very good. God himſelf, we may preſume to ſay, cannot infuſe truer notions concerning himſelf, or concerning us, cannot reveal more noble, or more uſefull truths; cannot preſcribe better laws or rules, cannot afford more proper means and aids, cannot propound more equal and reaſonable terms, cannot offer higher encouragements and rewards, cannot diſcover his mind in a more excellent way than he hath done by *Jeſus*, for his own glory and ſervice, for our benefit and happineſs: So that hence we may reaſonably infer, that the Doctrine taught, the Law promulgated, the Religion inſtituted by *Jeſus* in God's name, are the very ſame which the predictions concerning the *Meſſias* do refer unto, as the laſt, which ſhould ever come from God, moſt full and perfect, univerſally and perpetually obliging.

2. Thus in general the Prophets ſpake concerning the *Meſſias* his doctrine, and ſo that of *Jeſus* correſpondeth thereto: but of that Doctrine particularly it was ſignified, that it ſhould be very comfortable, joyfull and acceptable to mankind; as containing a declaration (peculiar thereto) of God's kind and gracious intentions toward us, overtures of eſpecial mercy and love, diſpenſations of all ſorts of ſpiritual bleſſings; the pardon and abolition of ſins committed, peace and ſatisfaction of conſci-
Zech. 9. 9. ence, deliverance from ſpiritual ſlaveries and captivities: *Rejoyce greatly, O daughter of Sion, ſhout O daughter of Jeruſalem; behold thy King cometh unto thee*; So *Zachary* ſpeaketh of his coming, and implieth the joyfull purport of his meſſage: and, *How beautiful* (ſaith *Eſay*) *upon*
Iſa. 52. 7. *the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation,*
Iſa. 61. 1. 42. 1, 3. *that ſayeth unto Sion, thy God reigneth?* and, *The ſpirit of the Lord is upon me; becauſe the Lord hath anointed me to preach good tidings to the meek; he hath ſent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance* (or of recompence, as the LXX render it) *of our God; to comfort all that mourn,*
ἀνταποδόσεως. *to give unto them that mourn in Sion beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs.* It is a part of what God in *Jeremy* promiſed to diſpenſe by him: *I will forgive their*
Jer. 31. 34. *iniquity, and I will remember their ſin no more.* It is one of the *Meſſias*
Dan. 9. 24. his performances —— *to finiſh tranſgreſſion, and to make an end of ſins, and to*

to make reconciliation for iniquity; *to ſprinkle clean water on* God's people, and *to ſave them from their uncleanneſſes*. In fine, the Prophet *Zechary* ſaith of his time, that *In that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem for ſin, and for uncleanneſs.*

Ezek. 36. 25. 29. Iſa. 44. 3. 43. 25. Zech. 13. 1.

Now to all this the preaching of *Jeſus* did exactly correſpond; it being indeed, as it was named, a *Goſpel*, or Meſſage of good and joy; declaring the ſpecial good-will of God, and his mercifull willingneſs to be reconciled to mankind; offering peace and pardon to all that are ſenſible of their guilt, and penitent for their ſin; imparting reſt, comfort and liberty to all that are weary and afflicted with ſpiritual burthens, grievances and ſlaveries; taking off all grievous yokes of ſuperſtition, ſervility and ſin; and in their ſtead impoſing a no leſs ſweet and pleaſant, than juſt and reaſonable obedience; miniſtring all ſorts of bleſſings needfull for our ſuccour, relief, eaſe, content and welfare; wholly breathing ſweeteſt love (all kinds of love; love between God and man, between man and man, between man and his own conſcience) filling the hearts of thoſe who ſinccrely embrace and comply with it, with preſent joy, and raiſing in them gladſome hopes of future bliſs. It was indeed the moſt joyous ſound that ever entred into man's ears, the moſt welcome news that ever was reported upon earth; news of a certain and perfect ſalvation from all the enemies of our welfare, from all the cauſes of miſchief and miſery to us; well therefore deſerving that auſpicious gratulation from the Angel: *Behold I bring you tidings of great joy, which ſhall be to all people.*

Act. 15. 32. Rom. 5. 13. Rom. 14. 17. Gal. 5. 22. Luc. 2. 10.

3. Collateral unto, or coincident with thoſe performances (the teaching ſuch a doctrine, publiſhing ſuch a law, diſpenſing ſuch bleſſings) was the formal inſtitution, and eſtabliſhment of a new everlaſting covenant (different from all precedent covenants, and ſwallowing them up in its perfection) a covenant between God and man, wherein God, entring into a moſt ſtrict alliance and relation with us, ſhould be pleaſed to diſpenſe the bleſſings of ſpiritual illumination and aſſiſtance, of mercy and favour, of ſalvation and felicity; wherein we in way of condition, according to obligations of juſtice and gratitude, ſhould engage to return unto God by hearty repentance, and to peſiſt in faithfull obedience to him: Of ſuch a Covenant the *Meſſias* was to be the Meſſenger and Mediatour, or *the Angel* thereof (as the Prophet *Malachy*, ſpeaketh alluding it ſeems to that Angel of God's preſence, who ordained the *Jewiſh* Law, and conducted the *Iſraelites* toward the promiſed land) of which Covenant and its Mediatour God in *Eſay* thus ſpake: *I the Lord have called thee in righteouſneſs, and I will hold thine hand; and I will keep thee, and give thee for a covenant of the people, for a light of the Gentiles*; *to open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe* — and of the ſame he again: *Incline your ear, and come unto me*; *hear and your ſoul ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David — Behold I have given him a witneſs to the people, a leader and commander to the people:* So in general he ſpeaketh thereof, and inviteth thereto; then a ſpecial part thereof he expreſſeth thus: *Let the wicked man forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him*; *and to our God, and he will abundantly pardon.* Of the ſame Covenant God in *Ezekiel* ſpeaketh thus: *I will ſet up one ſhepherd over them — and I will make with them a covenant of peace, and it ſhall be an everlaſting covenant with them* — and *I will*

Ἄγγελος τῆς διαθήκης. Mal. 3 1. Exod. 23. 10. Iſa. 63. 9. Act. 7. 35, 38, 53. Gal. 3. 19. Iſa. 42. 6. 49. 8. 55. 3. Iſa. 55. 3, 4, 7. Ezek. 34. 23. 25. 37. 26. 36. 26, &c.

I will ſet my ſanctuary in the midſt of them for evermore —— they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and doe them. Of the ſame God thus declareth in *Jeremy*, moſt fully and plainly reckoning Jer. 31. 31, &c. the particular bleſſings tendered therein: *Behold the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and the houſe of Judah; not according to the covenant, that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; but this ſhall be the covenant, that I will make with the houſe of Iſrael; After thoſe days, ſaith the Lord, I will put my Law into their inward parts, and write it in their hearts; and I will be their God, and they ſhall be my people: And they ſhall teach no more every man his brother, ſaying, know the Lord; for they ſhall all know me from the leaſt of them unto the greateſt, ſaith the Lord; for I will forgive their iniquity, and I will remember their ſin no more*; which words ſignify the tenour of that Covenant on God's part to import, that God would impart a full and clear diſcovery of his will unto them, whom it ſhould concern; that he would afford to them all requiſite means and helps qualifying them for the performance of their duty; that he would beſtow on them (complying with the terms of this Covenant, and performing their duty) an entire remiſſion of all their ſins, with an aſſurance of his conſtant and perpetual favour.

Now that *Jeſus* did inſtitute ſuch a Covenant, wherein all the benefits promiſed on God's part, and all the duties required on our parts, do punctually correſpond to the terms of that predeſigned by the Prophets, is apparent by the whole tenour of the Chriſtian Goſpel; wherein a full declaration of God's will is held forth, ſo that no man (except Luc. 24. 47. out of wilfulneſs or negligence) can be ignorant thereof; wherein, up- Act. 5. 31. 2. 38. on condition of faith and repentance, God's mercy and pardon are exhibited and offered to all; Heb. 10. 29. wherein the communication of God's holy Spirit of grace (for directing and aſſiſting the embracers of this Covenant in the practice of their duty) is promiſed and diſpenſed; wherein on our part faith in God (or heartily returning to him) and faithfull obſervance of God's laws are required; wherein God declareth a moſt favourable regard and love (together with very near and endearing relations) to thoſe who undertake and conform to his terms; of which new Heb. 9. 15. Covenant *Jeſus* is repreſented the *Angel*, the *Mediatour*, the *Sponſor*; 12. 24. 7. 22. having by his preaching declared it, 8. 6. by his merits and interceſſions purchaſed and procured it, 1 Tim. 2. 5. by his blood ratified, and aſſured it to us.

4. In coincidence alſo with thoſe performances, it is declared that the *Meſſias* ſhould erect a Kingdom ſpiritual in nature, univerſal in extent, and perpetual in duration; by the power and virtue whereof the enemies of God's people ſhould be curb'd and quell'd; the ſubjects of which ſhould live together in amity and peace, in ſafety and proſperity; wherein truth and righteouſneſs ſhould glorioully flouriſh. The chief teſtimonies of ancient Scripture predicting this Kingdom I had occaſion before to mention, and ſhall not repeat them now; only concerning the nature and extent thereof I ſhall add ſomewhat, ſerving for illuſtration and proof of our main purpoſe.

That it was to be a ſpiritual Kingdom (not a viſible dominion over the bodies and eſtates of men, managed by external force and co-action, but a government of mens hearts and conſciences by ſecret inſpirations, and moral inſtructions or perſuaſions) may be ſeveral ways collected, and argued; it appeareth from the temper and diſpoſition of its Founder,

der, who was to be *a Prince of Peace*; of a peaceable, meek, patient Iſa. 9. 6. and humble diſpoſition; it may be inferred from his condition, which was not to be a ſtate of external grandeur and magnificence, but of poverty and affliction; for he was to be as he is deſcribed, mean and deſpicable in appearance; having *no form or comelineſs, no beauty, that when* Iſa. 53. 2, 3, 4, 7. 49. 7. 50. 6. *we ſhould ſee him, we ſhould deſire him*; being *a man of ſorrow and acquainted with grief*; it alſo followeth from the events happening to him, which were not to conquer and triumph openly in view of carnal eyes; but to be deſpiſed and rejected, to be afflicted, oppreſſed and ſlaughtered by men; the ſame we may learn from the manner of its eſtabliſhment and propagation; which was not to be effected by force and violence, but by virtue of a quiet and gentle inſtruction; by reaſonable words, not by hard blows: So doth the Prophet ſignifie, when he ſaith of the *Meſſias*, that, *With righteouſneſs ſhall he judge the poor, and reprove with* Iſa. 11. 4. *equity for the meek of the earth; and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips he ſhall ſlay the wicked:* not by force of hands, or terrour of arms, not in furious and bloody combats, but by the ſpiritual *rod of his mouth*; with the ſoft *breath of his lips* he was *to ſlay the wicked*, converting them unto righteouſneſs: So doth *Daniel* alſo imply when he ſaith, that *a ſtone cut out of the moun-* Dan. 2. 44, 45. *tains without hands, ſhould break in pieces, and conſume all other Kingdoms*. Yea the nature thereof it ſelf doth argue the ſame; for the laws injoined, and duties required, the bleſſings miniſtred, and rewards propounded therein are purely ſpiritual, not relating to a temporal ſtate, yea hardly conſiſting with ſecular domination; as may appear by attending to its fundamental conſtitution, or to the covenant ſettled between the Prince and ſubjects thereof; wherein the divine ſpirit and grace, light and knowledge, mercy and pardon for ſins, comfort of mind, and peace of conſcience, God's eſpecial love and favour, things merely ſpiritual, are expreſly promiſed; but worldly power, wealth and proſperity are pretermitted; and thence may juſtly be preſumed no ingredients, or appurtenances thereof. Indeed the conſtitution of a temporal, or worldly Kingdom, with viſible pomp and luſtre, ſuch as the *Jews* (a groſly conceited, and ſenſually affected people) did, miſtaking the Prophets, deſire and expect, had been a thing, as very agreeable to the carnal or childiſh opinions of men, ſo in reaſonable eſteem of no conſiderable value, benefit or uſe to mankind: ſuch a domination could only have concerned the mortal part, and temporal ſtate of man; it could only have procured ſome trivial conveniences for our bodies, or gratifications to our ſenſe: the ſettlement alſo, and preſervation of ſuch a Kingdom (according to that vaſt extent, and long duration which the Prophets imply) ſeemeth, without quite altering the whole frame of humane nature, ſcarce poſſible; and reaſons there are obvious enough, why it would not be expedient, or beneficial for men: But the founding and upholding a ſpiritual Kingdom (ſuch as we deſcribed) is evidently of ineſtimable benefit to the nobler and more divine part of men, may ſerve to promote the eternal welfare of our ſouls; may eaſily without changing the natural appetites of men, or diſturbing the world, be carried on any where, and ſubſiſt for ever by the occult influences of divine grace; it conſequently is moſt worthy of God to deſign and accompliſh. Such a Kingdom therefore was meant by the Prophets, being indeed no other than a Church, or ſociety of perſons, with unanimous conſent, heartily acknowledging the One true God of *Iſrael*, Maker of heaven and earth, for their Sovereign Prince and Law-giver;

ſubmitting themſelves in all their actions to his laws and commands, expecting protection and recompence of their obedience from him.

As for the general extent of this Kingdom, and the *Meſſias* his proceedings in ſettling and propagating it, that is alſo very perſpicuouſly and copiouſly repreſented in the ancient Prophets, who declare that by him mankind (then immerſed in deep ignorance and errour, in wretched impiety and wickedneſs, in utter eſtrangement and averſation from God and goodneſs) ſhould be reduced to the knowledge, worſhip and obedience of God; that they ſhould be received into God's protection, and ſhould partake of his ſpecial favour; that all nations of men ſhould by the *Meſſias* be enlightned with ſaving knowledge, and converted to the practice of true righteouſneſs; that all men every where (all that would regard and obſerve his word, all in God's deſign and deſire, in effect a numerous company of men) ſhould by his means be aggregated to God's Church, and rendred God's people; enjoying the benefits and privileges ſutable to that ſtate or relation: In expreſſing theſe things the ancient Scriptures are very pregnant and copious: *Moſes*, in that moſt divine Song (endited by God himſelf, and uttered in his name) which ſeemeth to contain the hiſtory, and the continual fate of the Jewiſh people doth foretell this, and concludeth his Song therewith; as with the laſt matter, which ſhould happen during God's ſpecial relation to that people, importing the period of *Judaiſm*, or of the *Iſraelitiſh* Theocracy. Deut. 32. 43. Rom. 15. 10. *Rejoyce* (ſaith he) *O ye nations with his people.* Pſal. 2. 8. God in the ſecond *Pſalm* thus ſpeaketh to the *Meſſias*: *Ask of me, and I will give thee the heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion*: Pſal. 72. 17. 8. 1. and in the 72. *Pſalm*; *His name* ('tis ſaid) *ſhall endure for ever; his name ſhall be continued as long as the ſun, and men ſhall be bleſſed in him; all nations ſhall call him bleſſed; he ſhall have dominion alſo from ſea, to ſea, and from the river to the ends of the earth*: and otherwhere; Pſal. 22. 27. 86. 9. *All the ends of the earth ſhall remember, and turn unto the Lord, and all the kindreds of the nations ſhall worſhip before thee*: and, Iſa. 46. 9. Act. 13. 47. *I will* (ſaith God in *Eſay* concerning him) *give thee for a light to the Gentiles, that thou mayſt be my ſalvation to the ends of the earth*: and, Iſa. 40. 5. 52. 10. Luc. 3. 6. *The glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together, for the mouth of the Lord hath ſpoken it; The Lord hath made bare his holy arm, in the eyes of all nations; and all the ends of the earth ſhall ſee the ſalvation of our God*: and, Iſa. 42. 4. Rom. 15. 2. *He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth, and the Iſles* (that is the *European* Nations) *ſhall wait for his law*: and, Iſa. 25. 6, 7. *In this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wine on the lees, of fat things full of marrow, of wine on the lees well refined; and he will deſtroy in this mountain the face of the covering caſt over all people, and the veil that is ſpread over all nations*: and, Iſa. 11. 10. *In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people, to it ſhall the Gentiles ſeek, and its reſt ſhall be glorious*: and, Iſa. 65. 1. Rom. 9. 24. *I am ſought of them that asked not for me, I am found of them that ſought me not; I ſaid, behold me, behold me unto a nation, that was not called by my name*: and, Iſa. 2. 2. Mic. 4. 1. *It ſhall come to paſs in the laſt days* (ſaith both *Eſay* and *Micah* in the ſame words) *that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it*: Mal. 1. 11. *From the riſing of the Sun* (ſaith God in *Malachy*) *even unto the going down of the ſame my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering*: and, Hoſ. 1. 10. 2. 23. *I* (ſaith God in *Hoſea*) *will have mercy upon her that had not obtained*

tained mercy; and I will ſay unto them, which were not my people, Thou Ro. 9. 25, 26.
art my people; and they ſhall ſay, Thou art my God: In the place where
it was ſaid unto them, ye are not my people, it ſhall be ſaid unto them, Ye
are the ſons of the living God: and, *The abundance of the ſea ſhall be* Iſa. 60. 5.
converted unto thee (ſaith God to his Church) *the forces of the Gentiles*
ſhall come unto thee: Fear not, for I am with thee, I will bring thy ſeed Iſa. 43. 5.
from the Eaſt, and gather thee from the Weſt; I will ſay to the North
give up, and to the South keep not back; bring my ſons from far, and my
daughters from the ends of the earth: and, *Sing, O barren, that thou didſt* Iſa. 54. 1.
not bear ('tis ſaid to the *Gentile* Church) *break forth into ſinging, and* Gal. 4. 26.
cry aloud thou that didſt not travail with child; for more are the children
of the deſolate than the children of the married wife, ſaith the Lord;
Enlarge the place of thy tent, and let them ſtretch forth the curtains of Vid. Amos 9.
thine habitations —— for thou ſhalt break forth on the right hand, and on 11, 12,
the left, and thy ſeed ſhall inherit the Gentiles —— For thy Maker is thine Act. 15. 15,
husband (the Lord of hoſts is his name) and thy Redeemer, the Holy one &c.
of Iſrael; The Lord of the whole earth ſhall he be called — The wilderneſs, Iſa. 35. 1.
and the ſolitary place ſhall be glad for them; the deſart ſhall rejoyce and bloſſome as the roſe, &c.

Such is the nature, and ſuch the extent of the *Meſſias* his Kingdom; now that *Jeſus* hath erected and ſettled a Kingdom of a ſpiritual and heavenly nature (the which is therefore in his Goſpel ſtyled the *Kingdom of Heaven*, the *Kingdom of God*, the *Kingdom of Chriſt*, the *Kingdom that was to come)* whereof God is the abſolute Sovereign; the throne whereof is in heaven above, which beareth ſway in the ſouls of men; wherein God governeth in effectual manner (moſt righteouſly and ſweetly, with admirable wiſdom, juſtice and clemency; with mighty power alſo, and awfull authority) according to moſt excellent laws, by his holy word, and powerfull ſpirit; propoſing moſt precious rewards to the obedient ſubjects thereof, and threatning dreadfull puniſhments to the rebellious; protecting and ſaving the faithfull people from all their enemies (from the powers of darkneſs, from the temptations, allurements, menaces of the fleſh and the world here, from death and hell hereafter) that alſo *Jeſus* (who as Mediatour between God and man, doth according to the Goſpel, by authority derived from God, and in God's name, adminiſter the government hereof) hath in effect been avowed as Lord and King; that his authority hath had great efficacy upon the minds and conſciences of men; what noble trophies over ſin and wickedneſs his word hath raiſed; in what glory and majeſty through many ages he hath reigned; is evident from obvious records of hiſtory, and from plain experience.

The extent of this ſpiritual Empire raiſed by our Lord (of that doctrine which he taught, of that reformation which he introduced, of that Church, or ſpiritual ſociety, knit together in faith and charity, which he founded of that whole diſpenſation, which he managed) is alſo thoroughly commenſurate to the extent of whatever in theſe kinds the *Meſſias* was to atchieve: The Empire of *Jeſus* in its nature and deſign, according to right and obligation, is declared univerſal and boundleſs, co-extended, with the world it ſelf, and comprehending all generations of men; all nations being ſummoned to come under the wings of its juriſdiction; all perſons being invited to partake the benefits, and enjoy the privileges thereof: *The Lord*, and *Judge of all men*; the *Saviour*, Act. 10. 36.
and *Redeemer of the world*; the common *light of men*, and *Captain of* humane *life*; are titles, which *Jeſus* aſſumed to himſelf: *All things*

Matt. 11. 27. *things are delivered to me of my Father*; *Thou haſt given him power over*
Joh. 17. 2. 5. *all fleſh*; *All judgment is committed to the Son*; yea, *All power is given*
22. 3. 35.
Matt. 28. 18. *unto me in heaven and earth*, ſuch is the authority he claimeth, and aſſerteth to himſelf: *Going into the World preach the Goſpel to every*
Mark 16. 15.
Matt. 28. 19. *creature*: *Go, and diſcipline all nations, baptiſing them* ——— ſuch
Luc. 24. 46. was the commiſſion and charge delivered by *Jeſus* to his Officers, and Miniſters: *The grace of God which bringeth ſalvation, hath appeared*
Tit. 2. 11.
Act. 17. 3. *to all men*; *The times of ignorance God having winked at, doth now invite*
2 Cor. 5. 19. *all men every where to repent*; *God was in Chriſt reconciling the World*
1 Tim. 2 4. *unto himſelf, not imputing their ſins*; *God our Saviour will have all men*
Coloſ. 1. 23. *to be ſaved, and to come to the acknowledgment of the truth* —— *The Goſpel hath been preached to every creature under heaven*; ſo do the Apoſtles declare the latitude of the Evangelical diſpenſation according to its nature and deſign: So that well may we cry out with *Clem. Alex.* *Hearken ye that are far off, hearken ye that are near*; *the word is not hid from any, 'tis a common light, it ſhineth to all men*; *there is no Cimmerian in reſpect to the Goſpel.* So in deſign, and of right is *Jeſus* his doctrine and diſpenſation common to all Nations, and to all perſons; all in duty are obliged to entertain it; all may have the benefit thereof, who are fit, and willing to embrace it; it doth not indeed obtrude its benefits upon unwilling, and thence unworthy perſons; it uſeth no unkindly violence, or rude compulſion; but it alloweth, it inviteth, it entreateth, it engageth all men to come, excluding only thoſe from a participation therein, who will not hear its call; who do not like, or love it.

Ἀκούσατε οὖν οἱ μακρὰν, ἀκούσατε οἱ ἐγγύς· οὐκ ἀπεκρύβη τινὰς ὁ λόγος· φῶς ἐστι κοινὸν, ἐπιλάμπει πᾶσιν ἀνθρώποις· οὐδεὶς Κιμμέριος ἐν λόγῳ. Cl. Al. *Protrept.*

In effect alſo this Kingdom hath been very large and vaſt, a conſiderable part of the world having very ſoon been ſubjugated by its vir-
Matt. 24. 27. tue, and having ſubmitted thereto. *As the lightning cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall the coming* (or preſence) *of the Son of man be*; ſaid He concerning the ſudden, and effectual ſpreading of his doctrine; and the event anſwered his prediction: for the Evangelical light did in an inſtant dart it ſelf all about, ſo as in many places to diſpell the night of ignorance, and to diſſipate the fogs of wickedneſs: ſo that *the utmoſt ends of the earth* (of which according to the moſt literal ſenſe we our ſelves are a moſt proper inſtance) are come under the poſſeſſion and government of *Jeſus*; are reduced to the acknowledgment and veneration of the only true God; do partake of God's favour, and hope in his mercy; do with good conſcience (in that meaſure, which is expectable from the natural infirmity and pravity of man, in various degrees, ſome more, ſome leſs ſtrictly) ſerve
Chryſ. *Tom.* 6. *Orat.* 61. *pag.* 634. God, and obey his laws: A Church, and ſpiritual *Sion* (ſpread over divers regions and countries, conſiſting of ſeveral nations and languages) compacted in good order, and ſweet communion, hath through a long courſe of times viſibly flouriſhed in competent degrees of peace, proſperity and glory; commending and cheriſhing true religion, charity and ſobriety; offering continual ſacrifices of holy devotion unto God, celebrating the divine name and praiſes; producing many noble examples of all piety and vertue; a Church in all regards adequate to the prophetical expreſſions concerning that which was out of the whole world to be collected, and conſtituted by the *Meſſias*.

5. If we do ſingly compare the particular conſequences and ſucceſſes of the *Meſſias* his performances, expreſſed by the Prophets; we ſhall find an exact correſpondence to what hath followed the undertakings and performances of our Lord.

They tell us, that great oppoſition ſhould be made againſt it by the *Jews*, and by the * *Gentiles*.

* Pſal. 2. 1. *vid.* Chryſ. *Tom.* 7. *Orat.* 61. *p.* 637.

They tell us, that the *Meſſias* his perſon ſhould be acknowledged, worſhipped, and bleſſed all over the world: —— *All nations* (ſay they) *ſhall ſerve him*, —— *all nations ſhall call him bleſſed:* This we ſee for almoſt 1700 years abundantly perfomed in reſpect to *Jeſus*, by the daily ſervices of praiſe and thankſgiving yielded to him in the Univerſal Church.

Pſ. 72. 11, 17

They ſay, that the knowledge of God ſhall be far extended, and diffuſed over the world; *The earth*, ſay they, *ſhall be full of the knowledge of the Lord, as the waters cover the ſea*; this we ſee fulfilled by the large propagation of Chriſtian doctrine.

Iſa. 11. 9.

They affirm, that righteouſneſs in the times of the *Meſſias* ſhould commonly proſper, and be in high requeſt, according to that: *In his days ſhall the righteous flouriſh:* ſo we ſee, that vertue and piety have ever ſince *Jeſus* commended them to the world, enjoyed much repute having been practiſed among the profeſſours of his Religion in ſuch degrees, and according to ſuch manner as the condition of this world, the humours of men, and the nature of humane affairs do admit; nor reaſonably can any prophecies be underſtood to mean farther.

Pſal. 72. 7. 85. 11.

They farther intimate, that upon the entertainment of the *Meſſias* his doctrine and law, abundance of peace and concord, of love and charity, of innocence and juſtice ſhould enſue; ſo that the fellow-ſubjects of this Kingdom, although of different ſtates and complexions (the *wolf and the lamb, the leopard and the kid, the lion and the oxe, the aſp and the young child*; that is the rich and the poor, the mighty and the weak, the fierce and the gentle, the crafty and the ſimple ſorts of men) ſhould live and converſe together amicably, ſafely and pleaſantly, without moleſting, wronging, oppreſſing and devouring; but rather helping, and benefiting each other: *They ſhall not* (ſaith the prophet) *hurt or deſtroy in all my holy mountain:* To the making good of which particular, the doctrine of *Jeſus* doth temper and compoſe the minds of thoſe who do truly underſtand and embrace it: Such as are Chiſtians indeed (careful followers of *Jeſus* his rules and example) are thereby diſpoſed to maintain peace and amity between themſelves, yea to perform all offices of charity and kindneſs to one another, although their conditions in the world, their complexions, their endowments and abilities be however different; for the Chriſtian doctrine repreſenteth all that embrace it as fellow-ſervants of the ſame Lord, as brethren and children of the ſame Father, as members of the ſame body, as objects of the ſame divine regard and love, as partakers of the ſame privileges, profeſſours of the ſame truth, conſorts of the ſame hope, co-heirs of the ſame glory and happineſs, as thence united and allied to one another by the ſtricteſt bands, and moſt endearing relations; hence it ſuppleth the ſtouteſt heart, and ſweeteneth the fierceſt tempers; it inclineth perſons of higheſt ſtate, power, wealth, knowledge to condeſcenſive humility, and meekneſs toward the meaneſt; this reaſon preſently occurring to every Chriſtian mind, that no Chriſtian brother is indeed contemptible, can without folly, may without ſin be contemned: whence although *Jeſus* his doctrine hath not quite removed wars and contentions out of the world, yea not out of that part thereof, which doth acknowledge him) for that were a thing impoſſible, without a total alteration of humane nature, or rooting out of it thoſe appetites of pride, voluptuouſneſs, ſelf-love, and covetouſneſs, which are the ſeeds of ſtrife; the effecting which it cannot

Pſal. 72. 7. 85. 10. Iſ. 11. 6. 65. 25. 2. 4. 65. 12.

Iſa. 5. 65. 25.

not be ſuppoſed that the Prophets did intend) yet hath it done conſiderably toward it; it hath diſpoſed many perſons (many great and conſiderable in the world) to a very juſt, innocent and peaceable converſation; it hath kindled ardent love and compaſſion toward all mankind in many hearts, it hath produced great fruits of charity and bounty in perſons of all ſorts, it hath had no ſmall influence upon the common ſtate of things, cauſing humane affairs to be managed with much equity and gentleneſs, reſtraining outragious iniquity and oppreſſion.

It was alſo farther particularly foretold, that great Princes and Potentates ſhould ſubmit to the *Meſſias*, ſeriouſly avowing his authority over them, yielding veneration to his name, and obedience to his laws; with their power and wealth promoting and encouraging the Religion inſtituted by him, defending and cheriſhing his faithful people: *All Kings* (ſaid the *Pſalmiſt* of him) *ſhall fall before him*; *all nations ſhall doe him ſervice: To a ſervant of rulers* (ſaid *Eſaias* alſo of him) *Kings ſhall ſee and ariſe, Princes alſo ſhall doe worſhip:* And the ſame Prophet concerning his Church; *Kings* (ſaith he) *ſhall be thy nurſing fathers, and Queens thy nurſing mothers; they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet; — The Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing; —— The ſons of ſtrangers ſhall build up thy walls, and their Kings ſhall miniſter unto thee; —— Thou ſhalt ſuck the milk of the Gentiles, and ſhalt ſuck the breaſts of Kings; —— The Gentiles ſhall ſee thy righteouſneſs, and all Kings thy glory.* All this we ſee plainly to have been accompliſhed, for that ſoon the higheſt of earthly powers did ſubmit and ſtoop thereto; that many great Princes (great and glorious as even the world hath known any; ſuch as *Conſtantine*, *Theodoſius*, *Charlemagne*, and others of like illuſtrious renown) have willingly entertained *Jeſus* his doctrine and gladly undergone his yoke; that long ſucceſſions of Emperours and Kings through the beſt frequented, and moſt civilized part of the world have ſeriouſly profeſſed themſelves the ſubjects and ſervants of *Jeſus*; expreſſing humble adoration of his perſon, and yielding obſervance to his laws; maintaining the profeſſion of his Religion by their power, ſupporting the Miniſters of it by their bounty, cheriſhing the practice thereof by manifold helps and encouragements; they have ſeemed ambitious of titles drawn from performances of this nature, affecting and glorying to be ſtyled *moſt Christian Kings*, *Catholick Kings*, *Defenders of the Faith*, and *Sons of the Church*.

Pſal. 72. 11.
Iſa. 49. 7, 23. 52. 15.
Iſa. 60. 3. 11, 16. 62. 2.

Οὐ γὰρ ἀρνησαίμην ἄν, ἐφ' ᾧ μάλιστα χαίρω συνθεράπων ὑμέτερος πεφυκέναι. Conſt. *apud* Euſ. *de Vit.* Conſt. 3.

Ἐγὼ ὁ συνθεράπων ὑμέτερος καθ' ὑπερβολὴν εἰμὶ χαίρων. Conſtant. *apud* Socr. 1. 9. *in Epiſt. ad Eccl.* Alexandr.

It was alſo to be a particular conſequence of what the *Meſſias* ſhould doe, that by virtue of his performances Idolatry (that is the worſhip of wicked Spirits, or of fictitious Deities) ſhould in a conſpicuous manner be vanquiſhed, driven away, and deſtroyed; the worſhip of the only true God being ſubſtituted in its room: *The Lord alone* (ſaith *Eſay* concerning his time) *ſhall be exalted in that day, and the Idols he ſhall utterly aboliſh*: and, *It ſhall come to paſs* (ſaith *Zachary*) *in that day, ſaith the Lord of hoſts, I will cut off the name of the Idols out of the land, and they ſhall be no more remembred; and alſo I will call the Prophets, and the unclean ſpirits to paſs out of the land.* Now this we know was ſoon effected by the doctrine of our Lord, in a moſt remarkable manner: Idolatry in all places where it came, did flee and vaniſh before it; the Devil's frauds (whereby he ſo long had abuſed and befooled mankind) being detected,

Iſa. 2. 17, 18.
Ezek. 36. 25.
Zech. 13. 2.

tected, and that authority, which he had uſurped over the world, being utterly diſavowed; all the pack of infernal Apoſtate Spirits being not onely rejected and diſclaimed, but ſcorned and deteſted. *Jeſus* (as the *Goſpel* telleth us, and as experience confirmeth) did combat the *ſtrong one*, did baffle and bind him, he diſarmed and rifled him, he triumphed over him, and expoſed him to ſhame; he caſt him out, and diſſolved all his works. At the appearance of *Jeſus* his doctrine, and the ſound of his name his altars were deſerted, his temples fell down, his oracles were ſtruck dumb, his arts were ſupplanted, all his worſhip and kingdom were quite ſubverted. The ſottiſh adoration of creatures (by the ſuggeſtion alſo of Satan, and by man's vain fancy advanced to a participation of divine honour) was alſo preſently baniſhed, and thrown away; the onely true God (the Maker and Lord of all things) being thenceforth acknowledged and adored as the onely fountain of good, and the ſole object of worſhip.

Joh. 12. 31.
16. 11.
Eph. 2. 2.
2 Cor. 4. 8.
Col. 1. 13.
Act. 26. 18.
Matt. 12. 29.
Luc. 11. 21.
Col. 2. 15.
Joh. 12. 31.
16. 11.
1 Joh. 3. 8.

Again whereas in regard to all theſe performances, the ſtate of things conſtituted by the *Meſſias* is deſcribed ſo different from the former ſtate of mankind, that it is called the creation of a new world: *For behold* (ſaith God in *Eſay* concerning the *Meſſias* his times) *I create new heavens, and a new earth, and the former ſhall not be remembred, nor come into mind* (whence the *Jews* commonly before our Lord's time were uſed to call the *Meſſias* his time *the world to come, the future age*; It is plain that *Jeſus* may well be eſteemed to have accompliſhed the intent of thoſe expreſſions; he (as the ἐπανορθωτὴς τȣ͂ κόσμȣ, the rectifier and rearer of the world, as *Origen* calleth him) having wrought ſo huge alterations in the minds, and hearts, and lives of men, in their principles and opinions, in their diſpoſitions, and in their practices; having ſo changed the face of affairs, and reformed the courſe of things in the world; bringing men out of lamentable darkneſs and errour into clear light and knowledge, reſcuing them from ſuperſtition, impiety and wickedneſs, and engaging them into ways of true religion, holineſs and righteouſneſs; ſo many perſons being apparently *renewed in the ſpirit of their minds*; being made *new creatures, created according to God in righteouſneſs, and true holineſs*; ſo that (as the *Apoſtle* ſpeaks) *old things are paſſed away, behold all things are become new*; ſo that what the contumacious *Jews*, in anger and ill-will did call *Jeſus* his inſtruments, had a true ſenſe; they were οἱ τὴν οἰκȣμένην ἀναστατώσαντες, they *who had turned the world upſide down*; they did ſo indeed, but ſo as to ſettle it in a better poſture.

Καιρὸς διορθώσεως.
Heb. 9. 10.
Iſa. 65. 17.
65. 22. 43. 18.
Οἰκȣμένη μέλλȣσα.
Heb. 2. 5.
Ὁ μέλλων αἰών.
Heb. 6. 5.
Orig. *in* Celſ. 3.
Ep. 4. 23, 24.
2 Cor. 15. 17.
Act. 17. 6.

Concerning which good effects of Chriſtian Religion the ancient Chriſtians had good reaſon to glory, and to ſay with *Origen*; *The adverſaries of Chriſtianiſm do not diſcern, how many mens diſeaſes of ſoul, and how many floods of vices have been reſtrained; and how many mens ſavage manners have been tamed by reaſon of the Chriſtian doctrine; wherefore being ſatisfied with the publick beneficialneſs thereof, which by a new method doth free men from many miſchiefs, they ought willingly to render thanks thereto, and to yield teſtimony, if not to the truth of it, yet to its profitableneſs to mankind.*

Οἱ γὰρ κατήγοροι τȣ͂ Χριστιανισμȣ͂ ȣ̓χ ὁρῶσιν, &c.
Orig. in Celſ. lib. 1. p. 50.
Vid. Chryſ. in 1 Cor. 1.

There remain behind ſeveral important conſiderations appertaining to this purpoſe, concerning the performances of the *Meſſias*, and events about him; His being to ſuffer grievous things from men, and for men; his performing miraculous works; the yielding various atteſtations from heaven to his perſon and doctrine; from the congruity of which particulars to what *Jeſus* did endure, and act; and to what God hath done in regard to him, the truth of our Concluſion, That *Jeſus is the Chriſt*, will be manifeſt: but time now forbiddeth the proſecution of thoſe matters; and I muſt therefore reſerve it to an other occaſion.

* offending. *Now, To him that is able to keep us from * falling, and to preſent us*
blameleſs before the preſence of his glory with exceeding joy, To the onely
Jud. 24, 25. *wiſe God our Saviour be glory and majeſty, dominion and power, both now, and*
for ever.

* of ages. *Vnto the King * eternal, immortal, inviſible, the onely wiſe God, be ho-*
1 Tim. 1. 17. *nour and glory for ever and ever.* Amen.

Revel. 5. 13. *Bleſſing, and honour, and glory, and power be unto him, that ſitteth upon the throne, and unto the Lamb for ever and ever.*

Apoc. 7. 10. *Salvation be unto our God, which ſitteth upon the throne, and unto the Lamb.*

Apoc. 7. 12. *Amen; Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever.* Amen.

Apoc. 5. 12. *Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.*

Apoc. 1. 5. *Vnto him, that loved us, and waſhed us from our ſins in his own blood; and hath made us Kings and Prieſts unto God, and his Father; to him be glory and dominion for ever and ever.* Amen.

And in Jeſus Chriſt, &c.

SERMON XIX.

THAT JESUS IS THE True MESSIAS.

ACTS IX. 22.

— Proving that Jeſus is the Chriſt.

WHAT is the true notion of the name or Title *Chriſt*, we (in diſcourſing formerly upon this Text) did explain. That one Perſon, to whom that notion ſignally doth agree, was by God's eſpecial determination to come into the world, we did alſo in the next place, from prophetical inſtruction (back'd with the common tradition, and current opinion of God's people) declare. We farther in the ſequel did propound to ſhew, that *Jeſus* (whom we acknowledge) was that very Perſon; the *Meſſias* predicted by the Prophets, and expected by the *Jews*. This we have already (in the foregoing diſcourſes, proved from ſeveral circumſtances of his birth and coming among men; from his perſonal qualification, and from divers illuſtrious performances managed by him, in correſpondency to what the Prophets foretold concerning the *Meſſias*. The ſame we now proceed to confirm from other very conſiderable particulars foretold by them, and ſuting to him; and *firſt* from thoſe things, which the *Meſſias* was to undergo, and ſuffer.

Act. 3. 17.
Luk. 18. 31.

That the *Meſſias* was to come in an humble and homely manner (without appearances of worldly ſplendour or grandeur) that he was to converſe among men in a ſtate of external poverty and meanneſs; that he was to be diſregarded and deſpiſed by men; that he was to cauſe offences, and to find oppoſitions in his proceedings; that he was to be repulſed and rejected, to be ſcorned and hated, to be diſgracefully and hardly treated, to be grievouſly perſecuted and afflicted; yea that at laſt he was to be perſecuted, condemned and executed as a malefactour, is a truth which the *Jews* (although they firmly believed, and earneſtly expected the coming of a *Meſſias*) did not, and indeed were hardly capable to entertain. It was a point repugnant to the whole frame of their conceits, yea inconſiſtent with the nature and drift of their Religion, as they underſtood it. For their Religion in its ſurface (deeper than which their groſs fancy could not penetrate) did repreſent earthly wealth, dignity and proſperity as things highly valuable; did propound them as very proper (if not as the ſole) rewards of piety and obedience; did imply conſequently the poſſeſſion of them to be certain arguments of the divine good-will and regard; they could not therefore but eſteem poverty, affliction and diſgrace, as curſes from heaven, and plain indications of God's diſfavour toward thoſe on whom they fell: They particularly did conceit, that to be rich was a neceſſary qualification to a Prophet (no leſs neceſſary, than to be of a good complexion, of a good capacity, of a good life) *Spiritus Dei non requieſcit ſuper pauperem*; *the Spirit of God reſts not upon a poor man* (that is, no ſpecial communications of grace, wiſdom, goodneſs are ever by God afforded to perſons of a low or afflicted condition) was a Rule they had framed, and which paſſed among them. That *He* therefore, who was deſigned to be ſo notable a Prophet; who was to have the honour of being ſo ſpecial an inſtrument of promoting God's ſervice and glory; who therefore muſt be ſo highly favoured by God, ſhould appear deſpicable, and undergo great afflictions, was a notion that could not but ſeem very abſurd, could not otherwiſe than be very abominable to them. They had alſo (in congruity to thoſe prejudices, abetted by that extream ſelf-love and ſelf-flattery, which were peculiar to that Nation) raiſed in themſelves a ſtrong opinion, that the *Meſſias* was to come in a great viſible ſtate and power; to doe acts of great proweſs and renown, to bring the Nations of the world into ſubjection under him, and ſo to reign among them in glorious majeſty and proſperity. When *Jeſus* therefore (however otherwiſe anſwerable in his circumſtances, qualifications and performances to the prophetical characters of the *Meſſias*) did appear, ſuch as he did, with pretences (or intimations rather) that he was the *Meſſias*, their ſtomach roſe at it, they were hugely offended at him, they deemed

Matt. 16. 20.

him not only a madman (one poſſeſſed or diſtracted) and an impoſtour, but a blaſphemer; for to be no leſs than blaſphemy they took it, for ſo pitifull a wretch to arrogate unto himſelf ſo high a dignity, ſo near a relation to God, as the being the *Meſſias* did import. We ſee even the Diſciples of our Lord ſo deeply tainted with this National prejudice, that (even after they had acknowledged him to be the *Chriſt*) they could not with patience hear him foretelling what ſhould befall him (S. *Peter*, upon that occaſion, even juſt after he had confeſſed him to be *the Chriſt*, did, as the Text ſays, take him and began to rebuke him, ſaying, Be it far from thee, Lord) Yea preſently after that he moſt plainly had deſcribed his ſufferings to them, they could not forbear dreaming of Kingdoms, and being Grandees in them; yea, even after our Lord's paſſion and reſurrection, this fancy ſtill poſſeſt them; for even then they demand of him, whether he would *at that time reſtore the Kingdom unto Iſrael* (meaning ſuch an external viſible Kingdom.)

Matt. 13. 57.
Matt. 26. 65.
Matt. 16. 22.
17. 2.
Joh. 16. 12.
Matt. 20. 21, 25.
Act. 1. 6.

This hence of all *things notifying* the *Meſſias* ſeems to be the only particular, which in general the *Jews* did not, or would not ſee and acknowledge: and this cauſed them to overſee all *the reſt*, how clearly ſoever ſhining in, and about the Perſon of *Jeſus*. This cloud hindred them from diſcerning the excellency of his doctrine, from regarding the ſanctity of his life, from being affected with the wonderfulneſs of his works; from minding or crediting all the teſtimonies miniſtred from heaven unto him. This (as S. *Paul* tells us) was the great ſcandal which obſtructed their embracing the Goſpel. We cannot therefore here, as in other particulars, alledge the general conſent of God's people, in expounding the Prophets according to our ſenſe; this being one of thoſe Points, in reſpect to which the Prophets did foreſee and foretell their perverſe ſtupidity and incredulity; that they ſhould *look and not ſee, hear and not underſtand*; yielding herein ſpecial occaſion to that complaint; *Who hath believed our report?*

Niſi enim ignoratus nihil pati poſſet Tert. *in* Marc. 3. 6.
1 Cor. 1. 23.
Vid. Tert. *ibid.*
Iſa. 6. 9.
Ezek. 12. 2.
Matt. 13. 13.
Act. 28. 26.
Iſa. 53. 1.

Yet notwithſtanding their (affected) blindneſs, there is no particular concerning the *Meſſias*, in the ancient Scripture, either more frequently (in way of myſtical inſinuation, or adumbration) glanced at; or more clearly (in direct and plain language) expreſſed; or which alſo by reaſonable deductions thence may be inferr'd more ſtrongly than this. S. *Peter* affirms that *God had foreſhewed it by the mouth of all his Prophets* (not only of ſome, but *of all his Prophets*:) The ſame our Lord himſelf did ſignifie before his departure to his Diſciples out of *Moſes*, the *Prophets* and *Pſalms* ſhewing them this particular, and opening their minds to underſtand the Scriptures concerning it; concluding his diſcourſe to them thus, ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριϛὸν, *Thus it was written, and thus ought Chriſt* (according to the prophetical preſignifications and predictions) *to ſuffer.*

Act. 3. 18.
Luk. 24. 44.

For the explaining and confirming of which truth, let us preſume here to make a preparatory diſcourſe or digreſſion (not unſeaſonable perhaps, or improper to our purpoſe) concerning the nature of divine preſignifications, which may ſerve to declare the pertinency of many citations produced out of the ancient Scripture in the *New Teſtament* (the which, together with others connected to them, or bearing analogy to them, we alſo, being aſſured of their deſign by the authority of our Lord and his Apoſtles, may ſafely preſume after them to apply to the ſame purpoſes.) We may then conſider, that the All-wiſe God, (who worketh all things after the counſel of his own will, and to whom

Eph. 1. 11.
2 Tim. 1. 9.
Tit. 1. 2.

all things are preſent) having before eternal times (as S. *Paul* ſpeaketh) determined in due time to ſend the *Meſſias* for accompliſhing the greateſt deſign, that ever was to be managed in this world (which ſhould bring the higheſt glory to himſelf, and procure the greateſt benefit to the principal of his creatures here) did by his incomprehenſible providence ſo order things, that all the ſpecial diſpenſations preceding it ſhould have a fit tendency, and advantageous reference thereto; ſo that when it came upon the ſtage, it might appear, that the main of the plot conſiſted therein, and that whatever before was acted, had a principal reſpect thereto. As therefore from the beginning of things God did in a gradual method make real preparations toward it, by ſteps imparting diſcoveries of his mind about it, or in order to it (ſomewhat to *Adam* himſelf, more to *Abraham* and the *Patriarchs*, ſomewhat farther to *Moſes*, much more yet to divers of the Prophets among his choſen people, who not only foretold largely concerning it, but delivered ſeveral inſtructions conformable to it, and nearly conducing to the promoting thereof) So he did alſo take eſpecial care by many appoſite *reſemblances*, handſomely inſerted into all his diſpenſations, to ſet it out, and to inſinuate his meaning about it; that ſo at length it might ſhew it ſelf with more ſolemnity, and leſs ſurpriſe. The moſt eminent perſons therefore, whom he raiſed up and employ'd in his affairs tending to that end, as they did reſemble the *Meſſias* in being inſtruments of his particular grace and providence (being indeed inferiour Chriſts, and Mediatours, and partial Saviours of his people, as they are ſometimes called) ſo they were ordered in ſeveral circumſtances of their perſons, in divers actions they did, in the principal accidents befalling them to repreſent him; as alſo the rites and ſervices inſtituted by them were adapted to the ſame purpoſe; they and all things about them being * fitted by God's eſpecial wiſe care ſo as to be congruous emblems and ſhadows preſignifying the Chriſt, and what appertained to him; his circumſtances and accidents, his performances, his inſtitutions. Thus was *Adam* (as S. *Paul* calls him) a type of *Chriſt*; *Abel*, *Melchizedek*, *Iſaac*, *Moſes*, *Joſhua*, *David*, *Solomon*, *Zorobabel* are alſo intimated to have been ſuch; the moſt ſignal things done by them, or befalling them, having been ſuted to anſwer ſomewhat that was remarkable concerning him; We may ſay of them all, as the Apoſtle to the *Hebrews* ſays of the *Jewiſh* Prieſts. *They ſerved to the* ſubindication and *ſhadowing of heavenly things* (οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων.) In *David* particularly this relation is ſo plain, that becauſe thereof often (as we before noted) in the Prophets, (*Jeremy*, *Ezekiel*, *Hoſea*) the *Meſſias* is called by his Name. It indeed well ſuted the dignity of this great Perſon, and the importance of his buſineſs, that he ſhould have ſuch notable uſhers, heralds and harbingers *going before his face*; furniſhed with conſpicuous badges and enſigns denoting their relation to him; It was proper, that God ſhould appear always to have had an expreſs care, and eſpecial regard toward him. It conſequently ſerves for our edification; for that we duely comparing things, and diſcerning this admirable correſpondence, may be ſomewhat inſtructed thereby, and ſomewhat confirmed in our faith, may be excited to the admiration of God's wiſdom and goodneſs (ſo provident for our good) may alſo be induced thereby the more highly to adore the *Meſſias*, and to eſteem his deſign. *All theſe things* (ſaith S. *Paul*, having compared divers things concerning *Moſes* to things concerning *Chriſt*) *hap-*

1 Cor. 2. 7.
Eph. 1. 3. 3. 9.
Rom. 16. 25.
Col. 1. 26.

Νοητὰ θεωρήματα Euſebius *calls them.* *Eccl. H.* 1. 3.

Heb. 8. 6.
Gal. 3. 19.
Neh. 9. 27.
Act. 7. 35.

Εἰκονικοὶ Χριστοὶ (*Chriſts in effigie*) Euſebius *calls them. Eccl. H.* 1. 4.

* Heb. 8. 5.
Exod. 25. 40.
Rom. 5. 14.

Heb. 8. 5.

Heb. 8. 5. 10. 1. 9. 23.
Gal. 4. 24.
Col. 2. 17.

Ὅτι δὴ καὶ αὐτοὶ τὰ τοῦ μόνου καὶ ἀληθοῦς Χριστοῦ τοῦ κατὰ πάντων βασιλεύοντος θείου λόγου βασιλικῆς καὶ ἀρχικῆς ἐξουσίας τοὺς τύπους δι᾽ ἑαυτῶν ἔφερον (Euſeb. 16, &c.)

1 Cor. 10, 11, 6.

pened as types, and they were written for our admonition, on whom th ends of the world are come. It is alſo (for illuſtration, and alſo for proof of theſe things) to be obſerved, that becauſe thoſe eminent ſervants of God were repreſentatives of Chriſt, many things are ſpoken of them as ſuch; many things are aſcribed to them, which only or chiefly were intended of him; their names are uſed as veils to cover divers things concerning him, which it ſeemed not to divine wiſdom convenient or ſeaſonable in a more open and clear manner to diſcloſe promiſcuouſly to all men (Why God ſhould chuſe to expreſs things of this nature in ſuch a manner, we need not to determine; it may be perhaps for reaſons beſt known to himſelf, and above our ken or cognizance; yet probable reaſons may be aſſigned for it, yea ſome more than probable being hinted in Scripture; it may be for a decent and harmonious diſtinction of times, of diſpenſations, of perſons; it may be from the depth of things to conciliate a reverence to them, and to raiſe the price of knowing them, by the difficulty of doing ſo; it may be to exerciſe and improve mens underſtanding to enflame their deſire, to excite their induſtry, to provoke their devotion, to render them humble; it may be to reward an honeſt and diligent ſtudy of God's word; it may be for occaſion of freely conveying ſpecial gifts of interpretation; it may be to conceal ſome things from ſome perſons unfit, or unworthy to know them, eſpecially from perſons haughty and ſelf-conceited; it may be to uſe the ignorance of ſome as a means to produce ſome great event (*If they had known, they would not have crucified the Lord of glory*) it cannot be ſuppoſed neceſſary that all things ſhould be plainly diſcovered to all perſons; it is evident that ſome things are purpoſely couched in parabolical and myſterious expreſſion; it is particularly the manner of prophetical inſtruction frequently to involve things, the full and clear knowledge of which is not congruous to every ſeaſon and every capacity; but to return from out of this *parentheſis* to our caſe.) That under the names of Perſons repreſenting Chriſt (or of things we may add adumbrating his things) many things are intimated concerning him and his diſpenſations, may be collected and confirmed from hence, that many things are attributed to perſons (and to things alſo) which do not agree to them; many things were promiſed, which appear never accompliſhed, except after a very improper and hyperbolical manner of expreſſion, or according to an enormous wideneſs of interpretation; ſuch as doth not well ſute to the nature of true hiſtories, and ſerious promiſes. Thus (for inſtance) are many things foretold concerning the large extent and proſperous eſtate of the *Jewiſh* Church, which hiſtory and experience teſtifie never (according to ſtrictneſs of literal acception, yea not in any tolerable degree near the height of what the words import) to have happened. Thus alſo (as the Apoſtle to the *Hebrews* well argueth) effects are attributed to the *Jewiſh* rites and ſacrifices, which according to the nature of the thing cannot belong to them, otherwiſe than as ſhadows and ſubſtitutes of higher things. Thus alſo, what is, with ſolemn oath, promiſed to *Solomon* (concerning the vaſt extent, and endleſs duration of his empire in righteouſneſs, peace and proſperity; together with his mighty acts and victorious atchievements) doth not appear directly in any competent meaſure to have been performed. Thus alſo *David* (as S. *Peter* obſerves and argues in the ſecond of the *Acts*) ſpeaketh many things of himſelf, which cannot be conceived properly and literally agreeable to him. Such things therefore are reaſonably ſuppoſed to be intimations of ſomewhat appertaining to the future moſt perfect ſtate of

things

Vid. de Script. Obſ. & Proph. Chryſ. *Tom.* 6. *pag.* 649, &c. & 658, &c.

Apoc. 2. 7, &c. 13. 18. 17. 9. Matt. 13. 9. 24. 15. Dan. 9. 1. Joh. 5. 39. Luc. 24. 45. 1 Cor. 12. 10. 14. 26. Eph. 1. 9, 10.

Matt. 13. 13. 11. 25. 7. 6.

Act. 3. 17. 1 Cor. 2. 8.

Iſa. 25. 8.

Heb. 10. 4.

Pſal. 45. 72, 83, &c.

Act. 2. 29.

things under the *Meſſias*; to concern him (who was to be the end of the Law) and his diſpenſation, which was to contain the accompliſhment of all things predicted and preſignified. This is that which Saint *Auſtin* ſignifies when he ſays, *Which Chriſt* (ſaith he, *and what concerns him*) ---- *all the promiſes of that nation, all their prophecies, prieſthood, ſacrifices, their temple, and altogether all their ſacraments did reſound, or expreſs.*

Rom. 10. 4.
2 Cor. 3. 13.
Luc. 22. 37.

Quem Chriſtum —— *omnia gentis illius promiſſa, omnes prophetiæ, ſacerdotia, ſacrificia, templum, & cuncta omnino ſacramenta ſonuerunt.* Aug. *ad* Voluſ. *Ep.* 3.

Neither are theſe things only ſaid according to ſuppoſitions aſſumed in the *New Teſtament*, but they agree (as to their general importance) to the ſenſe of the ancient *Jews*, who did conceive ſuch myſterious references often to lie couched under the letter of Scriptures. They ſuppoſed a *Midraſh* or myſtical ſenſe of Scripture, which they very ſtudiouſly (even to exceſs commonly) did ſearch after. It was (as *Lud. Capellus* affirms) a confident and conſtant opinion of their Doctors, that all things in *Moſes* his Law were typical, and capable of myſtical expoſition. And *Philo*'s Writings (compoſed in, or immediately after our Saviour's times) are a plain confirmation of what he ſaith; we have alſo ſeveral inſtances and intimations thereof in the *New Teſtament*. Neither probably would the Apoſtles in their diſcourſes and diſputations with the *Jews* have uſed this way of interpreting and citing paſſages of Scripture, if they in general had not admitted and approved it.

In Exerc. ad Zohar.

Matth. 21. 9, 42. 22. 32. 42.

Now theſe things being (curſorily) premiſed, we return into our way, and ſay, that the *Meſſias* his being to ſuffer was in divers paſſages of the ancient Scripture prefigured. Suppoſing the thing it ſelf ſhould be, there is a peculiar reaſon, why it ſhould be ſo repreſented, thus expreſſed by *Tertullian*: *The Sacrament indeed* (ſaith he) *of Chriſt's paſſion ought to have been figured in the* (ancient) *predication; foraſmuch as that the more incredible it was, if it ſhould have been preached nakedly, the more offenſive it would have been; and the more magnificent it was, the more it was to be ſhaded, that the difficulty of underſtanding it might cauſe the ſeeking of God's grace.* Suppoſing alſo it ſhould be, the paſſages about *Abel*, *Iſaac*, *Joſias*, *Jeremy* (and the like) may congruouſly be applied thereto; The elevation of the Brazen Serpent, and the killing of the Paſchal Lamb may appoſitely repreſent it; the *Jewiſh* Prieſts, with all their Sacrifices, may alſo with reaſon be brought in and accommodated thereto: Theſe things are not indeed by themſelves alone apt peremptorily to evince, that it ſhould be; yet do they handſomely ſute it, and adorn the ſuppoſition thereof, according to the notion we touched about the typical relation between the matters of the Old World before the *Meſſias*, and thoſe of the New one after him. But with a clearer evidence and ſtronger force we may affirm, that the *Meſſias* his ſufferings were implied in the afflictions of his repreſentative King *David*, ſuch as he in ſeveral *Pſalms* (the 35, 69, 109, 118, and eſpecially in the 22. *Pſalm*) deſcribeth them; wherein divers paſſages (expreſſing the extreme ſadneſs and forlornneſs of his condition) occur, which by the hiſtory of his life, do not ſo well, according to the literal ſignification of words, appear congruous to his Perſon; which therefore there is a neceſſity, or (at leaſt) much reaſon that they ſhould be applied to the *Meſſias*, whom *David* did repreſent.

Utique Sacramentum paſſionis ipſius figurari in prædicationibus oportuerat; quantoque incredibile, tanto magis ſcandalum futurum; quantoque magnificum, tanto magis adumbrandum, ut difficultas intellectus gratiam Dei quæreret. Tertull. *in* Judæos, *cap.* 10.

Which being admitted, comparing then the paſſages we have there to what befel *Jeſus*, we ſhall find an admirable harmony, there being ſcarce any part of his affliction in his life, or any circumſtance thereof at his death, which is not in emphatical and expreſs terms there ſet out. Pſal. 22. 6. There we have expreſſed his low and deſpicable eſtate *(I am a worm, and no man; the reproach of men and deſpiſed of the people)* The cauſeleſs hatred and enmity of the populacy and of the Great ones toward him: Pſal. 69. 4. 35. 7. 109. 3. *(They that hate me without a cauſe are more than the hairs of my head; they that would deſtroy me, being mine enemies wrongfully, are mighty: They compaſſed me about with words of hatred, and fought againſt me without a cauſe.)* The ingrateful requital made to him for all the good Pſal. 35. 12. 109. 5. Pſal. 118. 22. done by him, and intended by him *(They rewarded me evil for good, and hatred for my love.)* Their rejecting him *(The ſtone which the builders refuſed is become the head ſtone in the corner:)* Their inſidious and Pſal. 35. 7, 11. 109. 2. calumnious proceedings againſt him *(Without cauſe have they hid for me their net, in a pit which without cauſe they have digged for my ſoul:* and, *Falſe witneſſes did riſe up; they laid to my charge things that I knew not:* and, *The mouth of the wicked and the mouth of the deceitful are opened againſt me, they have ſpoken againſt me with a lying tongue.)* Their bitter Pſal. 35. 15. 69. 26. inſulting over him in his affliction *(But in mine adverſity they rejoyced, and gathered themſelves together, yea the abjects gathered themſelves together againſt me —— They perſecute him, whom thou haſt ſmitten, and they talk to the grief of thoſe, whom thou haſt wounded:* καὶ ἐπὶ τὸ ἄλγος τῶν τραυμάτων μου προσέθηκαν, *and to the ſmart of my wounds, they added,* ſay the LXX.) Their ſcornful reviling, flouting, and mocking him *(All they that ſee me laugh me to ſcorn, they ſhoot the lip; they ſhake the head (ſaying) He truſted in the Lord that he would deliver him, let him deliver him, ſeeing he delighteth in him.* Pſal. 109. 25. 35. 21. 35. 16. 22. 6, 7. *I became a reproach unto them, when they looked upon me, they ſhaked their heads. They opened their mouth wide againſt me, and ſaid Aha, Aha; our eye hath ſeen it.* Ἐπείρασάν με, ἐξεμυκτήρισάν με μυκτηρισμὸν ἔβρυξαν ἐπ᾽ ἐμὲ τοὺς ὀδόντας αὐτῶν· *They tempted me, they extremely mocked me, they gnaſhed their teeth upon me.)* Pſal. 22. 16. The cruel manner of their dealing with him *(Dogs have compaſſed me, the aſſembly of the wicked have encloſed me; they pierced my hands and my feet; I may tell all my bones; they look and ſtare upon me.)* Their dealing with him, when in his diſtreſs he called for ſome refreſhment Pſal. 69. 21. *(They gave me gall for my meat, and in my thirſt they gave me vinegar to drink.)* Pſal. 22. 18. Their diſpoſal of his garments upon his ſuffering *(They parted my garments among them, and caſt lots upon my veſture.)* His being deſerted of Pſal. 69. 9, 20. his friends, and deſtitute of all conſolation *(I am become a ſtranger to my brethren, and an alien unto my mothers children.— I am full of heavineſs, and I looked for ſome to take pity, but there was none, and for comforters, but I found none.)* The ſenſe of God's withholding his favour and help Pſal. 22. 1. 69. 17. *(My God, my God, why haſt thou forſaken me; why art thou ſo far from helping me? ——)* His charitable diſpoſition and behaviour toward his Pſal. 35. 13. perſecutors *(But as for me when they were ſick* (or as the LXX, *when they did trouble me,* Ἐν τῷ αὐτοὺς παρενοχλεῖν μοι) *my cloathing was ſackcloath, I humbled my ſelf with faſting; and my prayer returned into mine own boſom; I behaved my ſelf as though it had been my friend or brother; I bowed down heavily as one that mourneth for his mother)* which paſſagesand the like, how patly and punctually they do ſquare to reſpective paſſages in the *Goſpels*, I need not to ſhew; we do all, I ſuppoſe, well enough remember that both moſt doleful and comfortable hiſtory, to be able our ſelves to make the application.

But there are not only ſuch oblique intimations, ſhrowded under the coverture of other Perſons and Names, but direct and immediate

predictions concerning the *Meſſias* his being to ſuffer moſt clearly expreſſed.
That whole famous *Chapter* in *Eſay* (the 53*d Chapter*) doth
moſt evidently and fully declare it, wherein the kind, manner, cauſes,
ends and conſequences of his ſufferings, together with his behaviour under
them, are graphically repreſented. His appearing meanneſs (*He* v. 2.
hath no form or comelineſs, and when we ſhall ſee him, there is no beauty
that we ſhould deſire him.) The diſgrace, contempt, repulſes and rejection
he underwent (*He is deſpiſed, and rejected of men —— we hid our* v. 3.
faces from him; he was *deſpiſed, and we eſteemed him not.*) His afflicted
ſtate (*He is a man of ſorrows and acquainted with grief; we did eſteem* v. 3, 4.
him ſtricken, ſmitten of God, and afflicted.) The bitter and painful manner
of his affliction (*He was ſtricken; bore ſtripes, was wounded, was* v. 5, 8.
bruiſed.) His being accuſed, adjudged and condemned as a malefactor
(*He was taken from priſon, and from judgment —— he was numbred among* v. 8. 12.
the tranſgreſſors.) His conſequent death (*He poured out his ſoul unto* v. 12, 8, 7.
death; He was cut out of the land of the living.) The deſign and end of
his ſufferings; they were appointed and inflicted by Divine providence
for our ſake, and in our ſtead; for the expiation of our ſins, and our
ſalvation (*It pleaſed the Lord to bruiſe him; he hath put him to grief ——* v. 10, 5, 4, 8, 6, 12.
when thou ſhalt make his ſoul an offering for ſin: — He was wounded for our
tranſgreſſions, he was bruiſed for our iniquities; —— the chaſtiſement of our
peace was upon him, and with his ſtripes we are healed; —— Surely he
hath born our griefs, and carried our ſorrows —— For the tranſgreſſion of
my people he was ſmitten; —— The Lord hath laid on him the iniquities of
us all.) His ſuſtaining all this with a willing patience and meekneſs
(*He was oppreſſed, and he was afflicted, yet he opened not his mouth; he is* v. 7.
brought as a lamb to the ſlaughter, and as a ſheep before the ſhearer is
dumb, ſo he opened not his mouth.) His charitable praying for his perſecutors;
ſo that may be underſtood (*He made interceſſion for the tranſgreſſors.*) v. 12.
The conſequence and ſucceſs of his ſufferings (*He ſhall ſee his* v. 10, 11, 12.
ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in
his hand: He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied; by
his knowledge ſhall my righteous ſervant juſtify many; —— and, *I will divide*
him a portion with the great, and he ſhall divide the ſpoil with the ſtrong.)
Which paſſages as they moſt exactly ſute to *Jeſus*, and might
in a manner conſtitute an hiſtorical narration of what he did endure,
together with the opinions taught in the *Goſpel* concerning the intent
and effect of his ſufferings; ſo that they did (according to the intention
of the Divine Spirit) relate to the *Meſſias*, may from ſeveral conſiderations
be apparent: The context and coherence of all this paſſage with
the precedent and ſubſequent paſſages, which plainly reſpect the *Meſſias*,
and his times: *How beautiful upon the mountains are the feet of him that* Iſa. 52. 7, 13.
bringeth good tidings? —— and, *Behold my ſervant ſhall deal prudently*,
&c. are paſſages immediately going before, of which this 53*d Chapter*
is but a continuation: and immediately after it followeth —— *Sing*
O barren, thou that didſt not bear, &c. being a very elegant, and perſpicuous
deſcription of the Church augmented by acceſſion of the *Gentiles*,
which was to be brought to paſs by the *Meſſias*. The general
ſcope of this whole prophecy argues the ſame; And the incongruity
of this particular prediction to any other Perſon imaginable beſide the
Meſſias doth farther evince it; ſo high are the things which are attributed
to the Suffering Perſon; as that he ſhould *bear the ſins* of all God's
people and heal them; that he ſhould *by his knowledge juſtify many*;
that *the pleaſure of the Lord ſhould proſper in his hand*; that God would

divide him a portion with the great; and that he ſhould *divide the ſpoil with the ſtrong*—the magnificency and importance of which things do well agree to the *Meſſias*, but not to any other perſon: whence if the ancient *Jews* had reaſon to believe a *Meſſias*, they had as much reaſon to apply this place to him as any other, and to acknowledge he was to be a great ſufferer; and indeed divers of the ancient *Targumiſts* and moſt learned *Rabbins* did expound this place of the one *Meſſias* that was to come, as the *Pugio Fidei*, and other learned Writers do by ſeveral teſtimonies ſhew. This place alſo diſcovers the vanity of that figment deviſed by ſome later *Jews*, who to evade and oppoſe *Jeſus* affirmed there was to be a double *Meſſias* (one who ſhould be much afflicted, the other who ſhould greatly proſper) ſince we may obſerve that here both great afflictions, and glorious performances are aſcribed to the ſame perſon.

The ſame things are alſo by parts clearly predicted in other places of
Iſa. 52. 13, 14. this Prophet, and in other Scriptures: By *Eſay* again in the *Chapter*, immediately foregoing: *Behold* (ſaith he) *my ſervant ſhall deal prudently; he ſhall be exalted and extolled, and be very high* (there is God's ſervant (he that is in way of excellency ſuch, that is, in this Prophet's ſtyle, the *Meſſias*) in his real glorious capacity; it follows, concerning his external appearance) *his viſage was ſo marred more than any man, and his form more than the ſons of men,*—and again (in the forty ninth *Chapter*) *Thus ſaith the Lord, the redeemer of Iſrael, and his Holy one:*
Iſa. 49. 7. *To him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of Rulers, Kings ſhall ſee and ariſe, Princes alſo ſhall worſhip:* What can be more expreſs and clear, than that the *Meſſias*, who ſhould ſubject the world, with its ſovereign powers, to the acknowledgment, and adoration of himſelf, was to be deſpiſed by men; to be deteſted by the *Jews*, and to appear in a ſervile and baſe condition? The ſame Prophet again brings him in ſpeaking thus:
Iſa. 50. 6. *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.* His offending the *Jews* and aggravating their ſins is alſo
Iſa. 8. 14. expreſſed by this ſame Prophet—*And* (ſaith he) *He ſhall be for a ſanctuary, but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael; for a gin and for a ſnare to the inhabitants of Jeruſalem.* The oppoſition alſo he ſhould receive is ſignified in the ſecond *Pſalm*—
Pſal. 2. 2. *The Kings of the earth ſet themſelves, and the Rulers take counſel together againſt the Lord, and againſt his anointed.* The Prophet *Zachary* doth alſo in ſeveral places very roundly expreſs his ſufferings: His low con-
Zech. 9. 9. dition in thoſe words: *Behold thy King cometh unto thee lowly (Pauper) and riding upon an aſs:* His manner of death in thoſe:
Zech. 13. 7. *Awake O ſword againſt my ſhepherd, and againſt the man that is my fellow (ſaith the Lord of hoſts) ſmite the ſhepherd, and the ſheep ſhall be ſcattered:* and again—
Zech. 12. 10. *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me, whom they have pierced, and they ſhall mourn,* &c. The Prophet *Daniel* alſo in that place, from which probably the name *Meſſias* was taken, and
Dan. 9. which moſt expreſly mentions him, ſaith, that *after threeſcore and two weeks the Meſſias ſhall be cut off, but not for himſelf*—. Now from theſe paſſages of Scripture we may well ſay with our Lord; Ὅτι οὕτω γέγραπ-
Luke 24. 26. ται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστόν· *That thus it was written, and thus,* according to the Prophets foretelling, it was to happen, that the *Meſſias ſhould ſuffer*; ſuffer in a life of penury and contempt, in a death of ſhame and ſorrow.

That it was to be thus might alſo be inferred by reaſons grounded on the qualities of the *Meſſias* his Perſon, and the nature of his performances, ſuch as they are deſcribed in the Scripture. He was to be really and to appear plainly a perſon of moſt admirable vertue and good worth; but never was or can there be any ſuch (as even *Pagan* Philoſophers, *Plato*, *Seneca*, and others have obſerved) without undergoing the trial of great affliction. He was to be an univerſal pattern to men of all ſorts (eſpecially to the greateſt part, that is to the poor) of all righteouſneſs; to exemplify particularly the moſt difficult pieces of duty (Humility, Patience, Meekneſs, Charity, Self-denial, entire reſignation to God's will) this he ſhould not have opportunity or advantage of doing, if his condition had been high, wealthy, ſplendid and proſperous. He was to exerciſe pity and ſympathy towards all mankind; the which to do it was requiſite he ſhould feel the inconveniences and miſeries incident to mankind. He was to advance the repute of ſpiritual and eternal goods; and to depreſs the value of thoſe corporeal and temporal things, which men vainly admire; the moſt ready and compendious way of doing this was by an exemplary neglecting and refuſing worldly enjoyments (the honours, profits and pleaſures here.) He was by gentle and peaceable means to erect a ſpiritual Kingdom, to ſubdue the hearts and conſciences of men to the love and obedience of God, to raiſe in men the hopes of future rewards and bleſſings in heaven; to the accompliſhment of which purpoſes temporal glory had been rather prejudicial, than conducible. He was to manage his great deſigns by means ſupernatural and divine, the which would be more conſpicuous by the viſible meanneſs and impotency of his ſtate. He was to merit moſt highly from God for himſelf, and for men; this he could not do ſo well, as in enduring for God's ſake and ours the hardeſt things. He was to ſave men and conſequently to appeaſe God's wrath, and ſatisfy his juſtice, by the expiation of our ſins; this required that he ſhould ſuffer what we had deſerved. But reaſons of this kind I partly before touched, and ſhall hereafter have occaſion to proſecute more fully in treating upon the article of our Saviour's paſſion.

Now that *Jeſus (our Lord)* did moſt thoroughly correſpond to whatever is in this kind declared concerning the *Meſſias*, we need not by relating minutely the known hiſtory of his life and death make out farther; ſince the whole matter is palpably notorious, and no adverſary will deny it. I conclude this Point with St. *Peter*'s words (for the illuſtration and proof of which this diſcourſe hath been made.) *But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.* Acts 3. 18.

And in Jeſus Chriſt, &c.

SERMON XX.

THAT JESUS IS THE True MESSIAS.

JOHN V. 37.

And the Father himſelf, which hath ſent me, hath born witneſs of me.

JESUS, our Lord, here, and in the Context doth affirm, that Almighty God, his Father, had granted unto him ſeveral kinds of extraordinary atteſtation, ſufficient to convince all well-diſpoſed perſons, unto whom they ſhall be diſcovered, that he truly was that *Meſſias*, whom God before all beginning of time had deſigned, and frequently by his Prophets had promiſed to ſend for the reformation of the world, and ſalvation of mankind: to repreſent thoſe ſeveral ways of divine atteſtation with ſome reflections on them, ſerving both to the confirmation of our faith, and improving our affection, and our reverence thereto is my chief deſign at this time.

But *firſt* in preparation to what we ſhall ſay concerning thoſe particulars, and for declaration of the divine wiſdom in this manner of proceeding, I ſhall aſſign ſome reaſons, why it was requiſite, that ſuch atteſtations ſhould be afforded to our Lord.

1. The nature of the *Meſſias* his Office required ſuch atteſtations; for ſince he was deſigned to the moſt eminent employment that ever was, or could be committed to any perſon; ſince he was to reveal things no leſs great and important, than new and ſtrange; ſince he was to aſſume a moſt high authority unto himſelf; ſince he was to ſpeak, and act all in the name of God; ſince alſo all men under great penalties were obliged to yield credit and obedience to him, there was great reaſon that God ſhould appear to authorize him; that he ſhould be able to produce God's hand and ſeal to his commiſſion; for that otherwiſe he might have been ſuſpected of impoſture; his doctrine might have been rejected, Deut. 18. 19. Act. 3. 23.

ed, his authority diſclaimed, and his deſign fruſtrated, without great blame, or however without mens being convincible of blame: for well might the people ſuſpect that perſon, who, profeſſing to come in ſuch a capacity an extraordinary *Agent* from heaven, brought no *Credentials* thence, (no evidence of God's eſpecial favour and aſſiſtance;) well might they reject that new doctrine, which God vouchſafed not by any ſignal teſtimony to countenance; well might they diſclaim that authority, which offering to introduce ſo great innovations (to repeal old laws, to cancel ſettled obligations, to aboliſh ancient cuſtoms; to enact new laws and rules, exacting obedience to them from all men) ſhould not be able to exhibit its warrant, and ſhew its derivation from heaven: well might Joh. 6. 27. ſuch peremptory aſſertions, and ſo confident pretences, without confirmations anſwerable in weight, beget even in wiſe men diſtruſt, and averſation. The reaſonableneſs and excellency of his doctrine, the innocence and ſanctity of his life, the wiſdom and perſuaſiveneſs of his diſcourſe would not, if nothing more divine ſhould attend them, be thoroughly able to procure faith and ſubmiſſion; they would at beſt have made his precepts to paſs for the devices of a wiſe man, or the dictates of a good Philoſopher. They were therefore no unreaſonable deſires or demands (if they had proceeded from a good meaning, and had been joined with a docile and tractable diſpoſition) which the *Jews* did make to our Lord; *Maſter we would ſee a ſign from thee; what ſign therefore* Joh. 2. 18. *doſt thou doe, that we may ſee, and believe thee; what doſt thou work?* 6. 30. Matt. 12. 28. *what ſign doſt thou ſhew to us, that thou doeſt things?* that is, how 16. 1. doſt thou prove thy doctrine credible, or thy authority valid by God's Mark 8. 12. teſtimony and warrant? This challenge our Lord himſelf acknowledged ſomewhat reaſonable; for he not only aſſerts the truth of his doctrine, Joh. 8. 16, 29. and validity of his commiſſion by divine atteſtation (in words and 10. 25. 5. 32, 36. works) nor only exhorts them to credit him upon that account, but he alſo plainly ſignifies that his bare affirmation did not require credit, and that if he could produce no better proof, they were excuſable for disbelieving him: *If* (ſaith he) *I witneſs of my ſelf my witneſs is not true*; not true, Joh. 5. 31. that is, not credible; or not ſo true, as to oblige to belief: and, *If I doe* 10. 37. 15. 24. *not the works of my father*, (that is, works only imputable to God's extraordinary power,) *believe me not*, that is, I require no belief from you: Yea, he farther adds, *If I had not done the works among them, which no man elſe had done; they* (the incredulous people then) *had not had any ſin*; that is, had not been culpable for unbelief. It was then from the nature of the *Meſſias* his Office, and undertaking very neceſſary, that he ſhould have atteſtations of this kind; and our Lord himſelf, we ſee, declines not, but aggravateth his pretences with this neceſſity.

2. The Effects which the *Meſſias* was to produce did require extraordinary atteſtations and aſſiſtances from God. He was to atchieve exploits of the greateſt difficulty conceivable; far ſurpaſſing all that ever was by any perſon undertaken in the world before: he was to vanquiſh all the powers, and to confound all the policies of hell; he was to ſubdue, and ſubjugate all the world; to make the greateſt Princes to ſtoop, and to Ἀνάπτυξον τῇ διανοίᾳ, καὶ ἐννόησον ἡλίκον ἐστὶ τὴν ὑφ' ἡλίῳ κειμένην ἅπασαν, &c. Chryſ. *Tom.* 6. *Or.* 61. *p.* 634. ſubmit their Sceptres to his will; to bring down the moſt haughty conceits, and to break down the moſt ſtubborn ſpirits, and to tame the wildeſt paſſions of men; he was to expell from their minds moſt deeply rooted prejudices, to baniſh from their practice moſt inveterate cuſtoms, to croſs their moſt violent humours, to thwart their intereſts, to bear down their ambitions, to reſtrain their covetous deſires, and their voluptuous appetites; he was to perſwade a Doctrine, and to impoſe a

Law very oppoſite to the natural inclinations, to the current notions, to the worldly advantages, the liberties, emoluments and enjoyments of all, or of moſt, or of many people; he was, in ſhort, ſo to reform the world as in a manner quite to alter the whole frame of it, and all the courſe of affairs therein; things which ſurely it were a madneſs to enterpriſe, and an impoſſibility to accompliſh without remarkable teſtimonies of the divine preſence, eſpecial aids of the divine power, and large influences of the divine ſpirit communicated to him; without (as S. Peter phraſeth it) *God were with him*; theſe things were not effectible by means natural and ordinary, by humane wit or eloquence, by good behaviour or example, by the bare reaſon or plauſibility of doctrine, by the wiſe conduct or induſtrious management of the deſign; no, ſuch means have by many experiments appeared inſufficient to bring about much leſſer matters; nothing under the wiſdom of God directing, the power of God aſſiſting, the authority of God eſtabliſhing, and gracing his endeavours in an eminent and evident manner could enable the *Meſſias* to bring theſe mighty things to paſs.

Act. 10. 38.
Joh. 3. 2.

3. We may farther conſider, that *the Chriſt* was deſigned to preſent himſelf firſt to the *Jews* (in the firſt place imparting the declarations of God's will, and gracious intentions to them, his ancient friends and favourites) that is to a people wholly addicted to this ſort of proof, and uncapable of conviction by any other: they did not, as did *the Greeks*, *ſeek wiſdom*, but *required a ſign*, as S. *Paul* obſerved of them; they were not ſo apt to enquire after the intrinſick reaſons of things, as to expect teſtimonies from heaven; nothing elſe was able to perſuade them; ſo our Lord expreſly ſaith; *Jeſus ſaid unto them, if you do not ſee ſigns and prodigies, you will no-wiſe believe*: In conſequence of which diſpoſition in them, we ſee by paſſages in the *New Teſtament*, that they expected and believed the *Meſſias* ſhould come with ſuch atteſtations, and performances; ſo their importunate demanding of ſigns upon all occaſions from our Lord doth ſignifie, and ſo thoſe words in S. *John* do imply: *And many of the people believed on him, and ſaid; when Chriſt cometh, will he doe more miracles than theſe, which this man doeth?* where we may obſerve both their expectation of miraculous works from the *Meſſias*, and the efficacy which ſuch works had upon them. The condition alſo of the *Gentiles* unto whom his deſign in the next place did extend, ſeemed to require the ſame proceedings: for all other methods of inſtruction and perſwaſion had before often been applied to them by Philoſophers, and by Politicians for inſtilling their notions, and recommending their laws; they had been ſo inured to ſubtile argumentations, and plauſible diſcourſes, that the bare uſe of them was not likely to have any extraordinary effect upon them: If the *Meſſias* therefore ſhould bring no other confirmation with him unto them, he would ſeem to deſerve no higher regard or credit, than other Doctors or Law-givers, which had appeared among them; and as eaſily would he be declined, and put off by them: whence reaſonably it may be ſuppoſed, that for accommodation to the *genius*, and the capacities of thoſe, upon whoſe hearts he was to make impreſſion, the *Meſſias* ſhould come furniſhed with ſuch ſpecial teſtimonials, and powers from God. Eſpecially conſidering that,

1 Cor. 1. 22.

Joh. 4. 48.

Joh. 7. 31.

Orig. *cont.* Celſ. 8. (*p.* 408.)

4. It was agreeable to God's uſual method of proceeding in caſes reſembling this, although much unequal thereto in weight, and conſequence. There was never any more than ordinary diſcovery made to men by God, never any very conſiderable buſineſs managed by divine

providence; never hardly any eminent Perſon appeared with a pretence
of coming from God for the proſecution of ſuch purpoſes, without
God's viſible interpoſal and abetment. This hath always been the
authentick *Seal*, whereby he hath wonted to authorize the meſſengers ſent Joh. 6. 27.
from himſelf for tranſacting affairs of an unuſual, and very weighty
nature; whereby his true Ambaſſadours have been diſtinguiſhable from
ordinary perſons, or from deceitfull pretenders, who have offered to
impoſe their own devices upon men: to a perſon bringing with him
this ſort of aſſurance (except when his tale is evidently falſe and vain,
or his deſign notoriouſly wicked and miſchievous) God hath always
required, that a ready credence and obedience ſhould be yielded; taking
it for a high affront to himſelf (no leſs, as S. *John* ſays, than *giving him* 1 Joh. 5. 10.
the lye) to diſbelieve ſuch a perſon, and for a heinous contumacy to Joh. 3. 33.
diſobey him: that it hath been God's ordinary method, the courſe of
divine Hiſtory ſhews. When God ſeparated the *Patriarchs* for the Gen. 21. 22.
preſervation and propagation of his true Religion, he manifeſted an eſpecial
preſence with them, frequently appearing to them, viſibly aſſiſting and
bleſſing them in a more than ordinary manner, endewing them with a
prophetical diſcretion, and foreſight of things: when he would reſcue
the ſeed of thoſe his friends from cruel oppreſſion and hard ſlavery
(deſigning alſo by them to maintain, and convey down the ſincere way
of piety) he imparted alſo unto *Moſes* the ſpecial inſtrument of thoſe
purpoſes, a power of doing wonders, thereby procuring authority to
his perſon, and credit to his pretences. *Moſes* did well perceive, and
judge, that had he come without ſuch atteſtation he ſhould not have
been received or regarded: But *Behold* (ſaid he) *they will not believe* Exod. 4. 1.
me, nor hearken to my voice; for they will ſay, the Lord hath not
appeared unto thee: wherefore God furniſhed him with ſuch a power of doing
ſuch things as ſhould aſſure the truth of his meſſage; the effect whereof
is thus expreſſed; —— *Iſrael ſaw that great work, which the Lord did* Exod. 4. 5, 31.
upon the Egyptians; and the people feared the Lord, and believed the 14. 31.
Lord, and his ſervant Moſes: To the promulgation of the Law, and Deut. 4. 34.
eſtabliſhment of that particular Covenant with the *Iſraelites* God did 5. 15. 7. 19.
alſo exhibit ſignifications of his preſence in a moſt evident and affecting 4. 35, 39.
manner: *Loe* (ſaid God to *Moſes*, expreſſing that matter, and its
deſign) *I come unto thee in a thick cloud, that the people may hear when I* Exod. 19. 9.
ſpeak with thee, and believe thee for ever. And in the whole conduct of Neh. 9. 13.
that People toward *Canaan*, God for thoſe ends vouchſafed by *Moſes* to
perform very great and prodigious things; which we may ſee reckoned
up in the 78*th* and 105*th Pſalms*, and in the 9*th* of *Nehemiah*. So alſo Pſal. 78. 14.
when God employed *Elias* to ſuſtain the remainders of decayed piety in 105. 39.
Iſrael againſt the countenance of power given to wickedneſs, and againſt Neh. 9. 15.
the ſtream of popular uſe, he endewed him with a liberal meaſure of his
Spirit, and a power of doing great miracles: the like may be obſerved
of all the *Prophets*, *Judges* and *Princes*, who upon ſpecial occaſions were
raiſed to perform conſiderable ſervices for the glory of God, and the
good of his People. This therefore being God's conſtant practice, it
cannot but be well ſuppoſed, that in this caſe he would not withhold his
atteſtation, but would afford it in a moſt plentiful meaſure to that
perſon who was in dignity ſo far to excell all other his Envoys and Agents;
whoſe undertaking ſhould in importance ſo vaſtly tranſcend all others,
that ever were ſet on foot in the world; to him, who was to free not
one ſmall people only, but all mankind, not from a temporal ſlavery
in *Egypt*, but from eternal miſery in Hell; to promulge not a pedago-

gy of ritual obſervances, but a law of ſpiritual righteouſneſs; to eſtabliſh not a temporal Covenant for a little ſpot of earth, but an everlaſting Teſtament for all the World, importing endleſs beatitude in heaven. God therefore ſurely would not balk his road upon ſuch an occaſion, nor refuſe his eſpecial teſtimonials to ſo great a Perſonage, and to ſo good a Deſign.

5. If we conſider the general reaſons aſſignable, why God hath been wont to proceed in this manner, or why he ſhould uſe it upon any occaſion, they are with ſtrongeſt force applicable to this caſe. The moſt general reaſons why God doth ever interpoſe extraordinarily, or produce works ſupernatural, are to aſſert palpably his own Divinity and Providence; ſtrongly to encourage devotion and piety in men: for he by ſuſpending, or thwarting the courſe of nature plainly declareth himſelf the maker, and maſter thereof; that he freely made the world, and freely doth uphold it; that he hath not tied his own hands, nor confined his power within limits; but is ſuperiour to, and free from all laws, excepting thoſe of indefectible holineſs and goodneſs; and conſequently that all things do not proceed in a track of dead fatality. He thereby alſo aſſureth us, that he hath an eſpecial regard unto, and a care over men, and wiſely ordereth humane affairs by his providence, frequently (as wiſedom directeth, and occaſion requireth) interpoſing his hand for the ſuccour, encouragement and reward of good men; that therefore it is not vain to hope and truſt in him, that prayers and devotions are available to procure good from him; that repentance and obedience are no leſs profitable for us, than acceptable to him; that alſo he freely and juſtly diſpenſeth recompences ſutable to mens actions voluntarily performed; that in fine there is a foundation of Religion, and a ground of juſtice between God and man: theſe things are moſt evidently, and effectually demonſtrated by extraordinary atteſtations; and when therefore could they more ſeaſonably be uſed, than when God by the *Meſſias* intended to call all the world to the acknowledgment and obedience of himſelf, to the practice of all piety and goodneſs, with aſſurances of fit reward, in regard to ſuch practice? If farther to excite mens attention and regard, to breed awe and reverence in mens minds, to confound the impudence, and to bend or break the obſtinacy of men are main ends, and proper effects of ſuch teſtimonies; whether we conſider the *Meſſias* his perſon, the nature of his undertaking, or the perſons with whom he was to deal, 'tis plain (as we have ſhewed) that his buſineſs would beſt deſerve, and moſt need them: no diſpenſation could better deſerve them for worth and conſequence; none could more need them for greatneſs and difficulty.

Such reaſons may be aſſigned for the neceſſity and uſefulneſs of divine atteſtations in this caſe: but in oppoſition to theſe diſcourſes, and in derogation to this way of confirming any truth or authority, it may be ſaid, that no ſuch teſtifications can well ſerve to ſuch purpoſes; for that the like have been, and may be applied to the perſuaſion of errour and impiety by *falſe Prophets*, and *Antichriſts*; by *Magicians*, and *Wiſards*; who not only have cunningly counterfeited, but really executed very prodigious and wondrous things, in a manner unaccountable to humane Philoſophy. Since alſo there are wicked ſpirits, in ſubtilty and power far exceeding us, who are able eaſily to divert the natural courſe of things; and the limits of whoſe power in working ſo, it is hard for us to diſcern or define; how can we be aſſured, that what is done in this kind, doth not

Deut. 13. 30.
Matt. 24. 24.
2 Theſ. 2. 2.

Πῶς οὖν οὐ σχέτλιον ἀπὸ τῶν αὐτῶν ἔργων τὸν μὲν θεὸν, τοὺς δὲ γόητας ἡγεῖσθαι; —— Celſ. *apud Orig. lib.* 2. (*p.* 89.)

not proceed from them, but from a virtue divine? how can it be a certain and convincing argument of truth? may we not here object that of *Tertullian*, ſaying, that *Our Lord pronouncing that many impoſtors ſhould come, and do miracles, ſhewed thereby the faith grounded on miracles to be temerarious.*

Siquidem edicens multos venturos, & ſigna facturos, temerariam planè ſignorum, & virtutam fidem oſtendit, ut apud Pſeudo-Chriſtianos facillimarum. Tert. in Marc. 3. 2.

To this ſuggeſtion we may in general return, that ſeeing the doing ſuch things is the chief and moſt effectual way, whereby God beyond the reſiſtence of doubt or diſpute can in ſome caſes aſſure us concerning his mind, and will (whereby he can beſtow honour and credit to any inſtrument employed by him, to any revelation proceeding from him) it cannot but (notwithſtanding that croſs inſtance) reaſonably be ſuppoſed, that God however doth reſerve the power thereof in ſome eminent and diſcernible manner peculiar to himſelf, for the promoting his own ſervice. That alſo at leaſt God, being the author and eſtabliſher of nature, and the continual ſuſtainer of it by his free providence, it is not likely, that he will ſuffer the laws and courſe thereof to be much violated, except upon occaſions very conſiderable, and for very good purpoſes; no inferior cauſe being able to determine his voluntary influence, or providential concourſe to the accompliſhment of deſigns contrary to his will and purpoſe. That alſo the natural goodneſs and juſtice of God, the conſtant care and providence he exerciſeth over this world, the particular relations he beareth toward mankind (as the Maker and Father, the Lord and Governor thereof) the honour and intereſt of truth, of religion, of virtue (whoſe Protector and Patron he is, and declareth himſelf) the neceſſary regard he alſo, in connexion with the reſt, doth bear to his own honour and glory do all conſpire to perſuade, that God will never endure ſuch things to be performed in any high manner, ſo that good and well meaning people ſhall be very liable to be thereby extremely ſeduced into error; or that himſelf ſhall be intolerably mocked by the enemies of his glory, and our good. This may ſerve to render it probable, that the objection is capable of a ſolution.

Aug. *de Civ. Dei* 10. 16.

But to anſwer more diſtinctly and particularly; we do grant, that God ſometimes for ſpecial reaſons (for wiſe probation of ſome perſons, and juſt puniſhment of others; for to approve ſome mens ſincerity and conſtancy, to detect other mens naughtineſs and vanity) may permit ſuch things (in ſome manner, in ſome degree ſuch) to be effected by the influence of wicked ſpirits, or the fraud of wicked men; yet then it will never be very hard for moderately wiſe, and well diſpoſed perſons to diſtinguiſh ſuch feats from thoſe acts, which iſſue from the poſitive and direct efficacy of God, for authorizing his meſſengers, and confirming his truth: We may uſually diſcern them to come from bad cauſes by their nature; we may certainly detect them by their deſign and influence.

1 Cor. 11 19.
2 Theſſ. 2. 9, 11.
Deut. 13. 1, &c.
Matt. 24. 24.
Apoc. 13. 13.

There are ſome things ſo great, that it is not reaſonable to conceive, that any ſuch inferior power is able to do them; or if they were able, that God ſhould permit their power actually to be exerted, and to ſucceed in doing them: ſuch is the making any general or grand alteration in the courſe of nature; which being God's great work and eſtabliſhment, the which he doth (as the Prophets ſpeak) govern by a ſtanding law, and preſerve according to a perpetual decree, which cannot paſs; yea according to a *Covenant*, which his faithfulneſs is in a manner engaged to obſerve; it is not probable that he will ſuffer any creature to diſturb or diſorder: this experience well confirmeth, for had bad ſpirits

Jer. 5. 22.
33. 25.
Pſal. 148. 26.

a power of croſſing nature ſo, ſuch is their malice and proneneſs to do
miſchief, that the world would ſoon have been turned by them into confuſion
and ruin; that all things therein go in ſo kindly and ſteady a courſe,
is an argument of their ſmall power and influence upon things; that
God holdeth the reigns faſt in his own hands, reſerving to himſelf only
as Lord paramount of Nature a power to diſpenſe with any of its main
Pſal. 136. 4. 72. 18. 86. 10. Deut. 3. 24. laws; that it is *he alone, who* (as the *Pſalmiſt* ſaith) *doeth great wonders.*
There are alſo ſome things, which although not of ſo great and general
conſequence, are yet of ſo difficult performance, that it is improbable any
creature ſhould effect them; ſuch was the turning of duſt into lice,
which the Devils could not enable the *Egyptian* ſorcerers to perform;
to prepare or diſpoſe ſo much duſt for the reception of ſouls, and to furniſh
ſo many ſouls for the duſt did it ſeems exceed their ability; whence
Exod. 8. 19. they were forced to confeſs of that miracle done by *Moſes*; *This is the
finger of God.*

There are alſo things ſo good, and ſo beneficial to mankind, that evil
ſpirits may be deemed unable to do them (God the fountain of good
retaining them as inſtruments of his glory, and arguments of his goodneſs,
to his own diſpenſation) which alſo we may preſume they would
not be willing, were they able, to perform, it being againſt their diſpoſition,
or their intereſt to do it; ſuch are to diſpoſſeſs Devils (that is
to divide and weaken their own Kingdom) to diſcover moral truths of
conſequence (that is to drive men from themſelves) and even to free
men from grievous diſeaſes (that is, to ſtarve their own ἐπιχαιρεκακία,
and malignity) as is implied in that paſſage of the Goſpel; where it is
John 10. 21. ſaid, *Theſe are not the words of him that hath a devil*; *can a devil open the
eyes of the blind?* Extraordinary works then if they are very great, very
hard, very good, do thence indicate their cauſe to be divine: wicked
ſpirits deal only in petty, low and uſeleſs preſtigiatory tricks, of ſmall
conſequence, and no benefit.

But there are farther ſome things infallibly ſignifying a divine virtue,
peculiar to God, and (either by their nature, or from the decree of
God) incommunicable to any creature, otherwiſe than as acted by God,
or immediately depending on him; ſuch are, the knowledge of future
contingent events declared by predicting, or preſignifying them, according
Iſa. 41. 23. to that of the Prophet; *Shew* (ſaid he, in way of challenge, and
conviction to the objects of Heathen worſhip) *the things to come, that
we may know ye are Gods*; ſuch is the diſcerning mens ſecret thoughts
Jer. 17. 10. 11. 20. 20. 12. and intentions, the which God aſſumeth as proper to himſelf; *I the
1 Chron. 28. 9. Lord ſearch the heart, I try the reins*; ſo that καρδιογνώστης is a characteriſtical
1 Sam. 16. 7. attribute, or title proper to him. Such is the reſtitution of
Pſalm 7. 9. men from a ſtate of death to life; a work not only in it ſelf moſt difficult,
Acts 1. 24; 15. 8. in reſpect to the ordinary rule of nature, which it tranſgreſſeth,
but impoſſible to any mere creature, without God's aid; for that the
ſouls of men when they die return into God's hand, and enter into a
ſtate determined by his high ſentence; whence no creature can fetch
them down, or raiſe them up; moſt impoſſible alſo becauſe God by
eſpecial degree hath reſerved the power of doing it appropriate to himſelf;
Deut. 32. 39. the power of life and death being his prerogative, who ſaith, *I am he,
and there is no God * beſide me*; *I kill, and I make alive*, of whom again
* Πλὴν ἐμοῦ.
1 Sam. 2. 6. it is ſaid, *The Lord killeth, and maketh alive*; *he bringeth down to the
Apoc. 1. 18. grave, and bringeth up*: He it is, that in his hand doth *hold the keys of
hell, and of death.* The performing things alſo by mere word and will,
without application of other force, or any preparation of the ſubject
matter

matter (being equivalent to the work of creation) is peculiar unto God, the author of all being, or to ſuch as act by the immediate help of his infinite power.

We may add, that there alſo ſeem to be ſome things, which infernal ſpirits (who continue under reſtraint and command, within a great awe and dread of their Judge) dare not ſo much as pretend to, or counterfeit; knowing that as preſently they ſhall be checked in their attempt, ſo they ſhall be grievouſly chaſtiſed for their preſumptions; ſuch may be the aſſuming to themſelves the ſpecial names of God, the directly withſtanding the extraordinary meſſengers of God, and the like.

Matt. 8. 29.
Mark 1. 24.
Luc. 8. 28.

So even conſidering the very nature of ſtrange works may enable us to diſtinguiſh them; but the end and deſign of ſuch works, together with the influences and effects of them will farther aſcertain us of their original: If they are done to abett any groſs error, or to promote any miſchievous purpoſe; if they manifeſtly do ſeduce to Apoſtaſy from God or goodneſs, if they naturally tend to the production of impiety, iniquity or impurity; if they do neceſſarily produce any great diſorder or diſturbance in the world, aſſuredly hell is the ſource of them; they derive from him, whoſe Kingdom and intereſt they advance; by their fruits we may know the tree from which they grow. If alſo they diſcover oſtentation and vanity in the actors, or ſerve only to gratify idle humour and curioſity in the ſpectators of them, tending otherwiſe to no good purpoſe; it is eaſy to collect whence they ſpring; that they come from the father both of miſchiefs and vanities, who not only delights to abuſe us with villanies, but to amuſe us alſo with trifles, and fond ſuperſtitions.

As (ſaith *Origen*) *the power of thoſe enchantments in Egypt was not (in it ſelf) like to that admirable power by God's grace vouchſafed to Moſes; ſo the end did convince thoſe Egyptian feats to be juglings, thoſe of Moſes to be divine.* The portentous things done *by the energy of Satan* are (as S. *Paul* calleth them) τέρατα ψεύδους, either falſe prodigies, or prodigies abetting falſhood and vanity.

Ὡς γὰρ οὐχ ὁμοία δύναμις ἡ τῶν ἐν Αἰγύπτῳ ἐπαοιδῶν τῇ ἐν τῷ Μωυσῇ παραδόξῳ χάριτι, ἀλλὰ τὸ τέλος διήλεγχε τὰ μὲν τῶν Αἰγυπτίων ὄντα μαγγανείας. Orig. *in* Celſ. 2.

2 Theſſ. 2. 9.

But the works of the moſt wiſe and good God, as they are commonly works of wonderful majeſty and grandeur, incomparable and inimitable for difficulty; ſo they always are holy, always uſeful; they ever aim at good ends, and produce wholſome fruits; hence we may diſcern them, and hence we are obliged to acknowledge them; they afford us ground to ſay with the *Pſalmiſt*; *Unto thee, O Lord, we do give thanks, for that thy name is near, thy wondrous works declare.* Such works as they can only be effects of God's power, ſo they are arguments of his truth; for that he cannot lend his hand, for that he will not proſtitute his aſſiſtance to the maintenance of any thing, which is not perfectly true and good; he will *not ſo tempt any man* into error; *If I by the finger of God caſt out Devils, then indeed is the Kingdom of God come unto you* (that is, If I perform works by the divine power, then aſſuredly is my doctrine true) was an irrefragable argument.

Pſalm 75. 1.

James 1. 13.
Luke 11. 20.

We may alſo obſerve, that thoſe wicked ſpirits are themſelves apprehenſive how eaſily their feats are diſtinguiſhed from the works of God; for, hence it ſeems they choſe to utter them clancularly, in obſcure corners, in blind times, among barbarous and ſilly people; judging that perſons of any wiſdom or goodneſs will be ſoon able to detect them, and ready to explode them; a little light dazles *the powers of darkneſs*, and ſcares away theſe ſpectres; a little goodneſs mates their force, enfeebleth and diſheartenEth them.

We may alſo add that the *Meſſias* his works by a peculiar character ſhould be manifeſtly diſtinguiſhable from ſuch as proceeded from infernal powers; for that it ſhould be his buſineſs to impugn, defeat and overthrow the Devil's kingdom; all the falſhoods and ſuperſtitions, all the immoralities and impieties which it conſiſted in, or which ſupported it: to this end all his doctrine, practice and performances would conſpiringly tend, that *Satan like lightening ſhould be thrown down from heaven*; which moſt evidently would evince, that what he ſhould do ſhould only come from heaven.

Luke 10. 18.

Having thus ſhewed reaſons why, and ſignified to what purpoſes the *Meſſias* was to receive ſpecial teſtimonies from God; let us now ſurvey thoſe, which were indeed by him exhibited to *Jeſus* our Lord. There is indeed no kind or degree of atteſtation needful or proper, which hath not been largely from heaven afforded to him. God (ſo our Lord argueth) is in his own nature inviſible, and indiſcernible to any ſenſe of ours; neither could we endure the luſtre of his immediate preſence (*No man ever ſaw God, or can ſee him; there ſhall no man ſee him, and live.*) It muſt be therefore by mediation of ſigns, and works ſupernatural; the cauſing of which can only be imputed to him, as beyond the power of any creature to effect, or counterfeit; that he can aſſuredly ſignify his mind unto us; ſuch only in approbation of any Perſon, Law or Doctrine can be expected from him; and ſuch in divers kinds, and in great meaſures God hath, we ſay, *furniſhed for the authorizing Jeſus.*

John 5.36,37.
1 Tim. 6. 16.
Exod. 33. 20.

1. God did atteſt to him long before his coming into the world, by preſignifying and predicting concerning him, at ſeveral times, in ſeveral ways, by ſeveral perſons (even by all the Prophets, and eminent Perſons among his People of old) many things, even all things conſiderable about him; in exact congruity to the circumſtances of his coming into the world (the *time* when, the *place* where, the *Family* whence, the *manner* how, the *condition* in which he was born) to the qualities of his Perſon, to the doctrine and law which he publiſhed, to all his undertakings, and performances, and ſufferings, and to the ſucceſſes conſequent upon what he did. (This is a matter of very large conſideration; which otherwhile we have inſiſted largely upon, and therefore ſhall now wave enlargement on it.)

2. God did in atteſtation to him immediately ſend before his face as his herald and harbinger a Prophet (or one for his admirable wiſdom and ſanctity of life ſomewhat *more than a Prophet*; who indeed without doing any miracle, by the prodigious integrity and ſtrictneſs of his life, by the wonderful efficacy of his doctrine and diſcourſe procured unto himſelf a reputation equalling or exceeding that of any former Prophet; (whom even *Joſephus*, an indifferent Hiſtorian, reporteth a man of ſingular goodneſs, and great authority) to prediſpoſe the minds of men to receive him; by converting men to a ſerious reflection upon their lives, and amendment of their manners to *prepare his way*; as alſo to point him out, to foretel of him as preſently coming, to teſtify of him as being come. This was he, to whom it well agreed, and who plainly did aſſume to himſelf that which was written by *Malachy: Behold I ſend my angel before thy face, who ſhall prepare thy way before thee*; of whom *Eſay* (*John* himſelf being the avoucher and interpreter) ſaid, *The voice of one crying in the wilderneſs, prepare the way of the Lord, make his paths ſtreight*; who was, as *Malachy* did again ſignify, *to come in the ſpirit, and power of Elias to convert the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt*; *to make ready a people*

Matt. 11. 10.
John 10. 41.
Mal. 1. 3.
Matt. 11. 10.
Iſa. 40. 3.
John 1. 23.
Mal. 4. 6.
Luke 1. 17.

ple prepared for the Lord. This moſt extraordinary and excellent Perſon Joh. 1. 26.
did at ſeveral times and occaſions atteſt unto *Jeſus*, not only that 15. 29, 34.
he was incomparably for the dignity of his Perſon, and worth of his per- Matt. 3. 11.
formances to be preferred before himſelf, and conſequently before all Luk. 3. 16.
other Prophets, but that he was the *very Chriſt*, the *lamb of God*, the
Son of God, the *Saviour of the world: they ſent to John*, ſaith the Text, Joh. 5. 33.
and he bare witneſs of the truth. God by him alſo foretold divers things
concerning our Lord, which did really come to paſs; as thoſe words;
uttered occaſionally by many perſons, do imply: *John indeed did do no* Joh. 10. 41.
miracle; but all things which John ſpake of this man were true.

3. God atteſted unto our Lord by viſible apparitions from heaven, at
ſeveral times, in fit ſeaſons, made in the ſight and preſence of very good
witneſſes: Angels appearing warned his good Father, and bleſſed Mo- Matt. 1. 20, 24.
ther concerning the time and manner of his coming into the world; Luk. 1. 26.
Angels again appearing uttered tidings of his birth, joined with accla-
mations of praiſe to God, and gratulations of joy to men; Angels were Luk. 2. 9, &c.
vigilant for his ſafety, miniſtred unto him in his temptations and needs, Matt. 2. 13.
aſſiſted and comforted him in the agonies of his paſſion, waited upon
him at his reſurrection: an extraordinary Star (like that of the morn- Matt. 4. 11.
ing before the Sun) officiouſly did uſher him into the world; at his Luk. 22. 43.
baptiſm the *Holy Ghoſt* (in the ſymbolical figure of a *Dove*) appeared
deſcending, and reſting upon him, in the preſence of S. *John* the *Baptiſt* Matt. 3. 17.
(that moſt juſt and holy perſon, ſo taken and acknowledged by all men, Luc. 3. 22.
even by his enemies and murtherers; and a moſt competent witneſs, as
who dared with utmoſt peril before the greateſt perſons to aſſert the
truth, (*He teſtified thereof, and ſaid, I ſaw the ſpirit of God deſcending* Joh. 1. 31.
from heaven as a Dove, and reſting upon him. Moſes and *Elias* alſo (thoſe
moſt eminent inſtruments of God, and illuſtrious repreſentatives of the
Meſſias) did from heaven in a moſt glorious and ſplendid manner attend
upon him, in the preſence of three moſt credible witneſſes, *Peter*, *James* Matt. 17. 5.
and *John* the Apoſtles; one of whom doth himſelf thus, with the due Luc. 9. 28, 31.
confidence of an eye-witneſs, report the fact: *For we have not followed* 2 Pet. 1.
*cunningly deviſed fables, when we made known unto you the power and pre-
ſence of our Lord Jeſus Chriſt, but were ſpectatours of his Majeſty — being
with him in the holy mountain.*

4. God alſo by vocal atteſtation did expreſly at ſeveral times own and
approve *Jeſus*: at his Baptiſm in the audience of S. *John* the *Baptiſt*, and
others preſent there: when, *Behold there was a voice from heaven ſaying,* Matt. 3. 17.
This is my beloved Son, in whom I am well pleaſed; the like heavenly voice Luc. 3. 22.
was heard at the transfiguration; *This is my beloved Son, in whom I am well* Mar. 17. 5.
pleaſed, hear him: So the *Goſpels* report it; and thus S. *Peter* himſelf, a Luc. 9. 35. Mar. 9. 7.
more immediate witneſs and attendant there; *He received from God the* 2 Pet. 1. 17.
*Father honour and glory, a voice being brought unto him from the magnifi-
cent glory; This is my beloved Son, in whom I am well pleaſed; and this
voice, which came from heaven we heard, being with him in the holy
mount.* Again, a little before his death, in preſence of a multitude, upon
Jeſus his prayer, that God would by him glorify his name, an audible
return was made from heaven: *There came* (ſaith the Text) *a voice* Joh. 12. 28.
from heaven, (ſaying) *I have both glorified it, and will again glorify it.*

5. God atteſted to our Lord in that he was endewed with a power
conſtantly reſident in him, of performing miraculous works, for nature
and quality ſuch, as could only proceed from a moſt divine power;
not only thwarting the courſe of nature, but tranſcending the ſtrength
of any creature, and eſpecially contrary to what any evil creature could,

or would perform; this was a teſtimony beyond any humane teſtimony, Joh. 5. 36. 10. 25. 10. 38. 14. 11. and which our Lord inſiſted upon as ſuch: *I* (ſaith he) *have a greater teſtimony than that of John, for the works, which the Father hath granted me, that I ſhould perform them, thoſe very works, which I doe, they teſtify about me, that the Father hath ſent me.*

Works indeed he performed of a ſtupendious greatneſs and difficulty; all the creatures (the moſt unruly and boiſterous, the moſt malignant and rebellious) beſide their natures, and againſt their wills did obey his commands; In a tempeſt *he aroſe and rebuked the winds, and the ſea, and* Matt. 8. 25. Luc. 8. 25. *there became a great calm, ſo that men did marvel, ſaying, what manner* Matt. 14. 26. *of man in this, for even the winds and the ſea obey him?* the ſea ſtood firm Joh. 6. 19. for him and S. *Peter* to walk upon; Joh. 2. 9. he turned water into good wine; Joh. 4. 52. 9. 1. he unconceivably ſo improved a few loaves and little fiſhes as to feed and Mat. 8. 6. 9. 2, 20, 32. 8. 3. 12. 12. 15. 30. 20. 34. Mar. 9. 5. ſatisfy multitudes, leaving more behind, than there was at firſt; he cured the moſt incurable diſeaſes, inveterate palſies, fluxes of blood, and leproſies; he reſtored ſenſes, and limbs wanting from the birth, or for a long time; innumerable perſons blind, deaf, dumb, lame and maimed he reſtored to the uſe of their faculties, and members reſpectively, without any medicinal applications, or any natural means conducible to thoſe purpoſes; he reſtored lunatick perſons to their right wits, and diſpoſſeſſed evil ſpirits, they not daring to diſobey him, and acknowledg- Matt. 17. 5. Mar. 1. 27. ing his uncontrollable authority: *They were* (ſaith the Text) *amazed, inſomuch that they queſtioned among themſelves ſaying; What thing is this? what new doctrine is this; for with authority he commandeth even the unclean ſpirits, and they do obey him.* Theſe were indeed works of exceſſive grandeur and difficulty, but he did others far more great and hard, and theſe were greater for the manner of performing them, than in their own nature; he did other acts ſo great, that they were only to be done by an infinite power; and moſt of theſe he performed in a manner which argued omnipotency preſent with the doer.

Works proper unto God he did many; ſuch was diſcerning the Matt. 9. 4. 12. 25. 22. 18. thoughts, reaſonings, opinions and purpoſes of men, however concealed or diſguiſed, whereof we have many inſtances; and his intimate acquain- Luc. 11. 17. 6. 8. tance, S. *John*, teſtifies of him generally, ſaying, *He needed not that any* Joh. 2. 25. *ſhould witneſs about a man, for he knew himſelf what was in man.* Such was alſo to forgive ſins (a privilege only belonging to the ſupreme Lord, and Law-giver, againſt whom ſin is committed) the which he aſſumed to himſelf, and irreprovably maintained it by exerting a power Matt. 9. 5. equivalent thereto: *For whether* (ſaid he) *is it eaſier to ſay, thy ſins be forgiven thee, or to ſay, ariſe and walk? but that you may know, that the ſon of man hath power on earth to forgive ſins: Then ſaith he to the ſick of the palſy, Ariſe, take up thy bed, and go to thine houſe; and he aroſe, and* Matt. 17. 12. *departed to his houſe:* Such it was likewiſe to foretell future contingen- 16. 21. 20. 17. cies; this he often did; as concerning his own paſſion and reſurrection, 24. 2, 9. 10. 17. 28. 20. with all the circumſtances of them; particularly the treaſon of *Judas*; Luc. 24. 27, 29. Joh. 6. 64. *(He knew,* ſaith S. *John, from the beginning who they were that did not believe, and who it was that ſhould betray him.)* Concerning S. *Peter's* lapſe, repentance and ſuffering; concerning the deſtruction of *Jeruſalem*, and utter demoliſhment of the temple; concerning the perſecutions which his diſciples ſhould undergo; concerning the communication of the Holy Ghoſt after his deceaſe, and the propagation of the Goſpel Chryſ. *Tom. 6. Or. 61. p.* 634. 638. in the world: Such was the foundation of the Church upon a rock, againſt which *the gates of hell ſhould not prevail*: Such again it was to Matt. 9. 25. raiſe the dead, which he often performed; he raiſed the Ruler's daughter

ter, and the Widows ſon of *Naim*, and his friend *Lazarus*, and *The dead* Luc. 7. 12. *are raiſed*, is reckoned among the ordinary miracles done by him, in Joh. 11. 1, &c. the anſwer to S. *John* the *Baptiſt*'s diſciples: Theſe were acts of divine Luc. 7. 22. power, which no creature, unaſſiſted by God, could perform.

And conſidering the manner of performance ſuch were both theſe, and moſt of the reſt; they in that reſpect emulating God's inimitable work of creation, and in a manner ſeeming to exceed it; for that it ſeemeth harder to produce things out of matter indiſpoſed and repugnant, than to bring them out of mere nothing; as God by mere word and will created things, when *He ſpake, and it was done, he commanded* Pſal. 33. 9. *and it ſtood faſt*; ſo did *Jeſus* in like manner by the efficacy of his command, or by actions equipollent thereto, without prediſpoſing the ſubjacent matter, or uſing any natural inſtrument, accompliſh his great and ſtrange works: *He rebuked the wind, and ſaid to the ſea, peace, be* Mark 4. 39. *ſtill*; ſo he quelled the ſtorm: *I will, be thou cleanſed*; ſo he cured the Luc. 5. 12. leper: *Young man, I ſay unto thee, ariſe*; ſo he revived the widows ſon: Luc. 7. 14. *O woman, great is thy faith, be it unto thee, as thou deſireſt*; ſo he cured Matt. 15. 28. the *Canaanitiſh* womans poſſeſſed daughter: *He cried out, Lazarus, come forth*; καὶ ἐξῆλθεν ὁ τεθνηκὼς, ſo the *dead man* heard his voice, and pre- Joh. 11. 43. ſently *came forth* out of the grave: He ſaid *ephatha, be opened*, to the Mar. 7. 34. deaf man's ears; they immediately heard, and obeyed: he ſaid but one word, ἀνάβλεψον, *ſee again*, to the blind man; καὶ παραχρῆμα ἀνέβλεψε, *and without more adoe he ſaw again*: he did but *chide the* great *fever*, Luc. 4. 39. with which S. *Peter*'s mother-in-law was troubled, *and it left her*: he Matt. 9. 25. did but take the Ruler's daughter by the hand and, *the girl revived*, Matt. 9. 29. *and roſe up*: he only touched the two blind mens eyes, and ſo *their* Luc. 8. 43, 47. *ſight was reſtored*: the woman, who had a flux of blood for 12 years, Matt. 9. 22. did but touch him, καὶ ἰάθη παραχρῆμα, *and ſhe* thereupon *ipſo facto, inſtantly was healed*: Yea multitudes of ſick perſons together did only endeavour *to touch the hem of his garment, and as many as touched it were* Matt. 14. 26. Luc. 6. 19. *healed*; *there went virtue out of him, and healed them all.* When he uſed any thing like means, he (as S. *Chryſoſtome* obſerveth) proceeded in Chryſ. *in* 1 Cor. 1. 22. ways not only preternatural, but contrary to nature; as when he cured the blind man in S. *John*'s Goſpel, anointing his eyes with clay and Joh. 9. ſpittle: διὰ πράγματος ἐπιτείνοντος τὴν πήρωσιν, ἀνεῖλε· *by a thing apt to encreaſe* (or ſtrengthen) *blindneſs he took it away.* So great in nature, ſo high for manner of performance were the works of our Lord; they plainly were either the works, or they were done in the way of omnipotency.

They had alſo no leſs of goodneſs, than of greatneſs, divine; they were all of them plainly works of piety, or works of charity and pity; of a holy nature, and beneficial uſe; they were generally performed upon evidently reaſonable occaſions, or needs; for the ſuccour and comfort of perſons in ſome want or diſtreſs; or for inſtruction of the minds, and reformation of the manners of men; for healing the ſick, feeding the hungry, eaſing the afflicted, reſtoring men to their ſenſes, freeing them from the Devil's tyranny; for helping men in diſappointment and need, or for encouraging kindneſs and good neighbourhood among people (to which purpoſe his firſt miracle done at *Cana* ſerved) for inſtilling Joh. 2. 3. or impreſſing ſome wholſome truth, as when the fig-tree withered at his Matt. 21. 19. command; for encouraging dutifull ſubmiſſion to Governours; as when Matt. 17. 27. the fiſh was brought up with a piece of money in his mouth, furniſhing him and S. *Peter* to pay tribute: In fine, the nature and importance of his works, S. *Peter* thus well expreſſed, ſaying of him; Ὃς διῆλθεν εὐ-

εργετῶν,

Act. 10. 38. εργετῶν, *Who went about doing good* (or benefiting men) *and healing all that were oppreſſed by the Devil*; *for God was with him*: and the Evangeliſt thus; Matt. 9. 35. 4. 23. 15. 30. *Jeſus went about all the cities, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, and healing every ſickneſs, and every diſeaſe among the people.*

Conſidering which things, we may well diſcern by what power, and to what purpoſe *Jeſus* did perform his admirable works; and may repel from our hearts all the cavils or calumnies forged by malicious and vain wits (ſuch as thoſe of *Celſus* and *Julian*) in derogation to them; we may particularly perceive how impudently falſe that ſuggeſtion was of the *Apoſtate* Emperour: who ſaid that *Jeſus, while he lived did nothing worthy hearing, except one ſuppoſe to heal cripples, and blind folk, and to exorciſe Demoniacks in the villages Bethſaida, and Bethany, to be great works*: in oppoſition to which kind of ſuggeſtion, and for abundant confirmation of our purpoſe, we may conſider ſome advantageous circumſtances, and concomitances of our Lord's performances.

Ἐργασάμενος παρ' ὃν ἔζη χρόνον οὐδὲν ἀκοῆς ἄξιον, εἰ μή τις οἴεται τοὺς κυλλοὺς, καὶ κωφοὺς ἰᾶσθαι καὶ τοὺς δαιμονῶντας ἐξορκίζειν ἐν Βεθσαϊδᾷ, καὶ ἐν Βηθανίᾳ ταῖς κώμαις τῶν μεγίστων ἔργων εἶναι. Cyr. adv. Jul. *lib.* 6.

They were, we may obſerve, not ſome few things done at one time, or in one place, among friends and partiſans; but innumerably many and frequent (a world of things, more than well could be recited, as Saint Joh. 21. 25. *John* telleth us) done through a long courſe of time (for ſome years together) in ſeveral places, before all ſorts of people, many of them very Act. 26. 26. ill affected towards him. They *were not done* clancularly *in a* blind *corner*, among rude and ſimple people, but openly and viſibly every where about *Judæa*, the moſt lightſome place for knowledge and goodneſs in the world; where the beſt worſhip of God moſt flouriſhed, and all Diabolical impoſtures were moſt deteſted, in the places there moſt publick Joh. 18. 20. and conſpicuous; ſo he could affirm and admoniſh them; *I ſpake freely to the world, I always taught in the ſynagogues, and in the temple, where the Jews from all places reſort, and in ſecret have I done nothing*: they were done ſo apparently, that the people generally ſaw them, and acknowledged them; that ſcarce any man could be ignorant of them; that the moſt learned and conſiderate men took it for granted, that they were done; that adverſaries could not deny the performance of them, although out of envy and ill-will they were ready to impute it to the worſt cauſes deviſable; that many of all ſorts were convinced, and divers converted by them: as for the people, *Great multitudes* (ſaith Matt. 15. 30. S. *Matthew*, one preſent, and a follower of our Lord) *came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus his feet, and he healed them*; *inſomuch that the multitude wondred, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee, and they glorified the God of Iſrael*: and, *The people marvelled, ſaying, It was never ſo ſeen in* Matt. 9. 32. *Iſrael; but the Phariſees ſaid, He caſteth out Devils by the Prince of the Devils*: the matter of fact they could not offer, againſt conviction of ſenſe, to queſtion, but malice prompted perverſly, and fooliſhly to aſſign a bad cauſe thereof; the matter was ſo notorious, that S. *Peter* Act. 2. 22. ἀποδεδειγμένος. could thus confidently appeal to the whole Nation: *Ye men of Iſrael, hear theſe words*; *Jeſus of Nazareth, a man approved* (or demonſtrated) *unto you by miracles, and wonders, and ſigns which God did by him in the midſt of you*; *as you your ſelves know.* The adverſaries (ſuch whom ſuperſtitious prejudices, obſtinate humors, or corrupt affections, envy, pride, ambition, avarice, or the like, had made adverſaries to him) did not only ſee the thing, but were affrighted with its conſequence: *The chief Prieſts* ('tis ſaid) *and the Phariſees gathered a counſel together, and ſaid; What ſhall we do, for this man doeth many wonders? if we let him alone, all men will believe on him:* Yes indeed notwithſtanding all this watchful caution, and fine policy of theirs, notwithſtanding all the oppoſition and diſcouragement they could interpoſe, all their ſtruglings to ſmother his credit and doctrine, many were in their hearts convinced, even divers of ſuch as were unwilling to believe; and aſhamed, or afraid to avow their perſwaſion: *Alſo* ('tis ſaid again) *of the rulers many believed on him; but becauſe of the Phariſees they did not confeſs it, leſt they ſhould be put out of the ſynagogue: Nicodemus*, an honeſt and ingenuous perſon, a man of honour, (but ſomewhat wary and timorous) came ſecretly, and in the name (it ſeemeth) of many perſons alike diſpoſed with himſelf thus ſpake: *Rabbi, we know that thou haſt come a teacher from God; for no man can do thoſe things which thou doeſt, except God be with him:* As for the generality of the people (the moſt unconcerned in ſuch caſes as to point of honour and intereſt, and thence the moſt impartial and ſincere party) they following their ſenſes were greatly affected, and aſtoniſhed with what he did; taking him for a very extraordinary perſon; ſome in a groſs and confuſed manner, others in a more diſtinct way of belief: *Some ſaid he was John the Baptiſt, others that he was Elias; others Jeremias or one of the ancient Prophets riſen up again; but many of the people* (more fully and exactly) *believed on him, ſaying; when Chriſt cometh will he do more miracles than this man hath done?*

John 11. 47.
John 12. 42.
John 3. 2.
Mark 16. 14.
Luc. 9. 19.
John 7. 31.
2. 23.

We may alſo obſerve, that *Jeſus* did not affect to perform wonders out of vanity, or to humour mens curioſity, but always upon inducements of piety and charity: moſt of them were performed occaſionally at the deſire of men, ſuggeſted by their needs; and all of them for their edification or comfort: that he therefore did not ſeek by them to acquire reputation, or applauſe to himſelf; nor by them deſigned to advance any private intereſt of his own, but ſingly aimed at the promotion of God's glory in them all: that in effect no ſecular advantage of dignity, or wealth, or pleaſure did from them accrue to himſelf; but rather diſgrace and obloquy, hatred and enmity, trouble and pain did from them befal him; all the glory of them purely coming to God, and all the benefit to men. As he charged his diſciples, ſo he practiſed himſelf, doing all *gratis*, and freely without expecting or accepting any requital. He often ſtudiouſly concealed his miracles, forbidding thoſe who were concerned in them, or conſcious of them to publiſh them; ſo ſtriving to decline, or to ſtifle the honour, naturally emergent from them. When it was neceſſary or expedient they ſhould appear, he diſclaimed being the principal author of them, referring and aſcribing them to God: *I can* (ſaid he) *do nothing of my ſelf;* and, *The word that I ſpeak to you I ſpeak not of my ſelf; but the Father who abides in me, he doeth the works:* and, *I ſeek not mine own glory; I receive not glory of men;* thus he profeſſed, and ſo he practiſed: conſequently the effect was, that (as it is expreſſed in the Goſpels) *Fear*, or a pious reverence, *did ſeize all men; and they glorified God, ſaying that a great Prophet is riſen up among us, and that God hath viſited his people: All the people ſeeing it gave praiſe to God: All men were amazed at the mighty power* (or majeſty) *of God; when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch power unto men;* And doth not ſo much glory from his performances reſulting to God, ſo good an influence upon the hearts of men, evidently ſhew, whence the power effecting

Matt. 10. 18.
Matt. 8. 4.
12. 16. 9. 30.
Mark 5. 43.
7. 36, 8. 26.
John 5. 41.
8. 49, 50, 54.
8. 24. 5. 30.
14. 10.
Luc. 7. 16.
9. 43. 18. 43.
Matth. 9. 8.
15. 30.
Ἐπὶ τῇ μεγαλειότητι.

ing them was derived? would the Devil be ſuch an inſtrument of God's praiſe?

Iren. 2. 58. We may alſo with S. *Irenæus* obſerve, that *Jeſus* in performing his cures, and other miraculous works, did never uſe any profane, ſilly, phantaſtick ceremonies; any muttering of barbarous names, or inſignificant phraſes; any invocation of ſpirits, or inferior powers; any preparatory purgations, any myſterious circumſtances of proceeding, apt to amuſe people; any ſuch unaccountable methods or inſtruments, as *Magicians*, *Inchanters*, *Diviners*, circulatorious *Juglers*, and ſuch emiſſaries of the Devil, or ſelf-ſeeking *Impoſtors* are wont to uſe; but did proceed altogether in a moſt innocent, ſimple and grave manner, with a majeſtick authority and clear ſincerity, becoming ſuch an Agent of God, as he profeſſed himſelf to be.

That alſo the whole tenour of his proceedings was directly levelled againſt the kingdom of darkneſs; againſt all the impiety, all the malice, all the filthineſs, and all the fallacy thereof; at the caſting wicked and impure ſpirits not only from the bodies, but out of the ſouls of men; cauſing men not only to deteſt and defy them, but to loath their qualities, and to eſchew their works: that is that binding, diſarming, rifling Luk. 11. 21. Matt. 12. 29. and diſpoſſeſſing *the ſtrong one*, which *Jeſus* alledged as an infallible argument; that he was not only no friend, but a mighty enemy to the infernal powers; an enemy not only in diſpoſition and deſign quite contrary, but in virtue and force highly ſuperior to them: That we ſhould worſhip God alone with moſt hearty reverence and love; that we ſhould bear the ſame clear good will to all men, as we do to our ſelves; that we ſhould be ſtrictly juſt, veracious and ſincere in our words and dealings, meek and humble in our ſpirits, pure and ſober in all our enjoyments (things perfectly oppoſite to the temper and intereſts Tertull. *Apol.* 23. of hell) were things, which as our Lord conſtantly in his doctrine did inculcate, ſo he countenanced and furthered them by his works; from whence aſſuredly we may collect, that they came from heaven, and were intended for the promoting God's ſervice: Hell would never contribute ſo much to its own diſgrace and diſadvantage, would never ſo induſtriouſly concur to defeat and deſtroy it ſelf; God plainly reaped the benefit by *Jeſus* his works, he therefore certainly did plant them, and bleſs them.

Upon theſe conſiderations it appeareth ſufficiently, that in correſpondence to the reaſon and exigency of the caſe, our Lord did perform innumerable works, which had impreſſed on them the trueſt and higheſt characters of Divinity; the moſt peculiar grandeur, and perfecteſt goodneſs; the pureſt holineſs of deſign, and the beneficial tendency proper to the works iſſuing from divine power; ſo that ſuppoſing God ſhould ſend the *Meſſias* into the world, or any great Ambaſſador from himſelf, he could ſcarce poſſibly, he ſhould not at leaſt, all things conſidered, need to furniſh him with more convincing atteſtations, than he hath exhibited to our Lord. Whence we may well apprehend the validity of that argument, which our Lord himſelf ſuggeſted for aſſurance of S. *John* the *Baptiſt* in his opinion concerning him, or rather for the ſatisfaction of S. *John*'s Diſciples; when *John* ſent two of his Diſciples, with this inquiry, *Art thou he, or look we for another?* *Jeſus* thus repli- Matt. 11. 5. Luc. 7. 22. ed; *Go your way, and tell John what things ye have ſeen, and heard; how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the Goſpel is preached; And bleſſed is he, whoever ſhall not be offended in me.*

6. God moſt ſignally did atteſt to our Lord by miraculouſly raiſing him from the dead; or in that by a divine power he raiſed up himſelf from the grave; which work for the ſingular greatneſs, and high conſequence thereof, together with the certain evidence that it was really performed, might alone ſuffice to confirm the verity of all our Lord's pretences; [that he was the true *Meſſias*, the *Son of God*, the *Saviour of the world*, the *Lord of all things*, the *Judge of all the world*;] moſt efficaciouſly to evince and perſuade the moſt eminent and important parts of his doctrine (the immortality of our ſouls, the reſurrection of our bodies, the juſt and wiſe providence of God over men, the diſpenſation of rewards and puniſhments hereafter, anſwerable to mens converſation and practice in this life.) This indeed is the point, which invincibly guardeth and fortifieth all other teſtimonies; but it is ſo pregnant of conſiderations belonging to it, that it deſerveth more time and room than we now can yield it; wherefore we chuſe rather at preſent to paſs it over than ſlightly to touch it, reſerving it for a peculiar ſubject of diſcourſe.

7. A farther atteſtation was given to our Lord by the power of doing miracles in his name imparted to his Diſciples; who by him were appointed and authorized to proſecute the great deſign commenced by himſelf: not only his Perſon, but even his Name did great wonders; it cured diſeaſes, it caſt out Devils, it ſurmounted nature, and ſubdued hell: whereby he indeed appears for eſpecial favour with God, perſonal excellency, dignity of office, importance of undertaking incomparably to have ſurpaſſed all former Prophets, and commiſſioners of God, by whoſe miniſtry any Law, Covenant or Doctrine hath been conveyed to men; never by delegation, or independence upon any other perſon, never in any other perſon's Name were ſuch works done. To the XII *Apoſtles* at their firſt miſſion he among other inſtructions injoined thus; *Cure the ſick, cleanſe the lepers, caſt out Devils; Ye have freely received, freely give:* to the LXX *Diſciples*, ſent out by himſelf to inſtil the rudiments of his doctrine, and to admoniſh people of his approach, he gave this commiſſion and charge; *In any city, into which you enter, heal thoſe which are ſick therein; and ſay unto them, the kingdom of heaven is come near unto you* —— he then adds; *Behold I give you power to tread upon ſerpents, and ſcorpions, and upon all the power of the enemy*; the ſucceſs was, that *They returned with joy, ſaying, Lord, even the Devils are ſubject unto us through thy name.* At his departure he promiſed and foretold thus: *Theſe ſigns ſhall follow them that believe; in my name they ſhall caſt out Devils, they ſhall ſpeak with new tongues, they ſhall * take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover*; all which things were abundantly fulfilled; for a liberal communication of divine power was granted to them, enabling them to perform the greateſt works; ſo that (as S. *Luke* telleth us) *By the hands of the Apoſtles many wonders and ſigns were done among the people*; the performance of which was ſo notorious, that upon knowledge, and in confidence thereof, *There came* (ſaith the holy Hiſtorian) *a multitude out of the cities round about unto Jeruſalem, bringing ſick folkes, and them which were vexed with unclean ſpirits, and they were healed every one.* * The like power alſo was by the Apoſtles derived unto others, in ſuch kind and meaſure, as the carrying on *Jeſus* his great deſign (the propagation of God's truth, and the edification of his Church) did require; by ſucceſſion it was tranſmitted through ſeveral ages, and viſibly continued ſo long, as ſuch extraordinary means

Omnis hæc noſtra in illos dominatio & poteſtas de Chriſti nominatione valet, &c. Tertul. *Apol.* 23.

Acts 3. 16.

Matth. 10. 8.

Luc. 10. 9, 1[illegible]

Luc. 10. 17.

Mark 16. 1[illegible]

* Ἀροῦσι.

Acts 2. 4.

Acts 2. 43.

5. 12.

Acts 8. 17.

* Heb. 2. 4.

Rom. 15. 18.

were

were uſeful or expedient for the conviction and converſion of the world; Moſt of the firſt Fathers of the Church do expreſly teſtify concerning remainders thereof in their times: Iren. 2. 48. *It is not poſſible* (ſaith S. *Irenæus* for one inſtance, among others innumerable) *to tell the number of the graces* (or ſpecial gifts) *which the Church through the whole world receiving from God doth in the name of Jeſus Chriſt, crucified under* Pontius Pilate, *daily perform for the ſuccour of the nations*, &c. And remarkable is the confidence of *Tertullian*, reporting the effects of this power in his time: he in his Apologetick ſpeech for the Chriſtians even dares to provoke the *Ethnick* Governors to trial, and to lay the iſſue concerning not only the truth of Chriſtian doctrine, but the lives and ſafety of its profeſſors thereon; Tertull. *Apol.* 23. *Let*, ſaith he, *any perſon, manifeſtly poſſeſſed with the Devil*, or *one who is deemed to be rapt with a divine fury, be ſet before your tribunals; that ſpirit, being commanded by a Chriſtian to ſpeak, ſhall as truly there confeſs himſelf to be a Devil, as otherwhere a God -- If he do not ſo confeſs, not daring to lye, even there ſpill the blood of that procacious Chriſtian: What* (adds he) *is more manifeſt, than that work? what more faithful than that probation? Stand not to theſe ſayings, if your eyes and ears will ſuffer you.* The like aſſertions and challenges might be produced out of divers other Fathers.

Τῆς δυνάμεως τῶν σημείων οὐδ᾽ ἴχνος ὑπολέλειπται. Chryſ. *de Sacerd.* 4. *in* Joh. *Or.* 24. *in* Pſalm 142. Aug. *de Bapt.* 3. 16. Retract. 1. 13. Iſa. 59. 1. 50. 2.

Neither perhaps is the communication of this divine virtue ſo ceaſed now, that it would be wanting upon any needful occaſion; the frequent performance of ſuch works among them in whom faith by abundance of other competent means may be produced and confirmed, unto whom alſo the firſt miracles are virtually preſent by the help of hiſtory and good reaſon, is indeed no-wiſe neceſſary, nor perhaps would be convenient; but did the ſame pious zeal for God's honour, and the ſame charitable earneſtneſs for mens good excite any perſons now to attempt the converſion of Infidels to the ſincere Chriſtian truth, I ſee no reaſon to doubt, but that ſuch perſons would be enabled to perform whatever miraculous works ſhould conduce to that purpoſe; for *the Lord's hand is not ſhortned*, the grace of Chriſt is not ſtraitned, the name of *Jeſus* hath not loſt its virtue.

The ſpirit of God doth atteſt to him. John 15. 26. Acts 5. 32. 1 John 5. 7, 8. 1 Cor. 12. * Acts 10. 45.

8. God did atteſt to our Lord by accompiſhing his prediction and promiſe, in a plentiful * effuſion of the divine ſpirit upon his Church and Diſciples, for their perfect inſtruction and guidance, for their ſupport and comfort, for enabling them to convince and convert men to him; John 15. 26. 1 John 5. 7, 8. *When* (ſaid our Lord to them before his deceaſe, concerning this atteſtation) *the comforter is come, whom I will ſend to you from my Father, even the ſpirit of truth, which proceedeth from the Father, he ſhall teſtify of me:* Luc. 24. 49. Acts 1. 4. 2. 33. and, *Tarry ye* (ſaid he again, after his reſurrection) *in the city of Jeruſalem, until ye be endewed with power from on high.*

Acts 4. 31. 8. 17. 10. 44. 11. 15. 13. 52. 19. 6. 1 Cor. 12------

Accordingly ſoon after our Lord's aſcenſion, as the Holy Spirit was conſpicuouſly diſpenſed, upon various occaſions, in divers proportions, and in different ways, according to the exigencies of things for the edification and enlargement of the Church; ſo eſpecially at *Pentecoſt* it was in a moſt ſolemn manner, and abundant meaſure poured forth upon the whole Church, and each member of it; *For then* (ſaith S. *Luke*) *the diſciples* (*to the number of one hundred and twenty perſons*) *being gathered* Acts 1. 15. Acts 2. 1. ---- *together —— with one accord, in one place; —— ſuddenly there came a ſound from heaven as of a ruſhing mighty wind* (which was a moſt proper emblem of the Holy Spirits nature and powerful efficacy) *and it filled all the houſe where they were ſitting* (which then typified the Catholick Church, through which the Holy Spirit was to be diffuſed, to animate and actuate it) *And there appeared unto them cloven tongues like as of fire* (denoting the various gifts and graces, imparted for expreſſion of God's praiſe and propagation of his truth, which were to be enlivened by fervent charity, zeal and devotion) *and it ſate upon each of them*; implying that every faithful Chriſtian conſtantly ſhould partake of this heavenly benefit, according to his need: *And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues as the Spirit gave them utterance:* that is, they were perfectly inſpired, ſo that each was endowed with the gift of ſpeaking a language before unknown to him; which was a miracle very great, and moſt pertinent; to learn a ſtrange tongue requiring much time and great pains; the ſpeaking ſuch tongues being then very ſerviceable to the promulgation of the Goſpel:) All which event was very publick and notorious; for that at that Feſtival-time *There were* (ſaith the Divine Hiſtorian) *dwelling at Jeruſalem, Jews, devout men out of every nation under heaven: Now when this was noiſed about, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language,—— the wonderful things of God.*

Μεριζόμεναι διὰ τὸ χαρισμάτων διάφορον. Naz. *Orat.* 44.

This was therefore a general atteſtation to our Lord, pregnant and clear as could be, both for conviction of unbelievers, and confirmation of the faithful; the which effects it had, ſo that in virtue thereof, Saint *Peter* having explained the deſign of it, *Three thouſand ſouls were added to the Church*; and all *did continue ſtedfaſtly in the Apoſtles doctrine and fellowſhip.* Act. 2. 41, 42.

Beſides alſo it was an illuſtrious pledge of that ineſtimable gift, to be perpetually communicated to the Church for its edification; and to each Chriſtian for his direction and aſſiſtance in religious practice, according to the Evangelical covenant; the which is a ſtanding witneſs, atteſting to our Lord, in the heart and conſcience of every good man, according to that of S. *Peter*; *And we are his witneſſes of theſe things; and ſo is the Holy Ghoſt whom God hath given to them that obey him:* He indeed keeping his reſidence, and exerting his power in all pious ſouls; ſhining into their minds with *the true heavenly light* (that *pure and perfect wiſdom, which is from above*) kindling charity, devotion, comfort and joy in their hearts; ſupporting them in trials and temptations, raiſing their affections and deſires above this preſent tranſitory world, diſpoſing them to reliſh ſpiritual things, and to entertain themſelves with the hopes of future bleſſedneſs, doth aſſure them, that *Jeſus is the Lord*, doth *ſeal* to them the truth of his doctrine, the reality of his promiſes, the efficacy of his grace, the wonderful greatneſs of his love and goodneſs toward them; ſo that hence that is abundantly verified, which S. *John* telleth us, *He that believeth on the ſon of God, hath the witneſs in himſelf.*

Act. 5. 32.
Eph. 1. 18.
2 Cor. 4. 6.
1 Cor. 12. 3.
Rom. 8. 16.
Gal. 4. 6.
2 Cor. 1. 22.
4. 2. 5. 5.
Eph. 1. 13.
4. 30.
1 Joh. 5. 10.

There are divers other conſiderable atteſtations to our Lord, ſuch as the divine ſublimity of his doctrine, diſcovering it ſelf to enlightned minds to ſhine from heaven; the teſtimony of God's ſpirit to the hearts and conſciences of good and faithful people, aſſuring them that *Jeſus is the Lord*, and ſealing to them the truth of his doctrine; the operation of God's grace in production of moral vertues, or the purgation of heart and amendment of life flowing from faith in him, the efficacy of prayers in his name offered to God; all the joys, and comforts, and happy fruits ſpringing from Chriſtian devotion; the good effects the Goſpel hath had in reformation of the world inducing many great benefits, and preventing miſchiefs therein: But theſe, and the like being not

Rom. 8. 16.
Gal. 4. 6.
2 Cor. 1. 22.
5. 5. 4. 2.
Eph. 1. 13.
4. 30.
1 Cor. 12. 3.
1 Joh. 5. 10.
Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ.

ſo publick, ſo diſtinctly obſervable, ſo eaſily drawn into argument apt to convince the incredulous, I ſhall paſs over; adding but one more of a more general and conſpicuous nature.

9. *Laſtly*, God hath atteſted unto our Lord by the wonderful ſucceſs which hath attended his Goſpel in its conveyance and propagation: its, in ſo ſhort a time, ſo generally prevailing in the hearts of men, triumphing over the mighteſt oppoſitions, ſubduing the world to the faith and obedience of its ſelf, accompliſhed by means to appearance ſo inſufficient, and by ways ſo improbable, may ſeem to reaſon no leſs a miracle of providence againſt the courſe of humane affairs, than the reſt performed by him, or for him, were miracles to ſenſe, above the power of natural cauſes, both arguing the preſence and aſſiſtance of omnipotency: the work was *a victory over the world*, and over hell atchieved *by the faith of Jeſus*; and that a very ſtrange one, whether we conſider the combatants who fought for him, or the adverſaries, againſt whom, or the weapons by which, or the manner how they ſtrove, or the very cauſe it ſelf which they maintained for him.

2 Cor. 1. 26.

Ἀγράμματοι, καὶ ἰδιῶται. Act. 4. 13.

They were *not many wiſe*, *not many mighty*, *not many noble*, *but a* very few, mean and poor, unlearned and ſimple men, whom no outward circumſtances commended to humane regard, no worldly advantage furthered in purſuance of their deſign, who had nothing viſible to rely on, to hearten, to ſupport them in their endeavours: a few fiſhermen, publicans, tent-makers, and other perſons of like quality, education, improvement and capacity, were the inſtruments of this great work; thoſe brave ſouldiers of Chriſt, who boldly ſet themſelves in array againſt all his adverſaries; and what adverſaries were they? who, but all the majeſty and authority, all the force and violence, all the policy and craft, all the wit, learning, wiſdom and eloquence, all the paſſion and rage of men, all the power, cunning and malice of the curſed ſpirits; in ſhort all the forces and endeavours of earth and hell combined againſt them. They were to check and controll the ambitions, intereſts, pleaſures of mighty Emperours and Potentates; whoſe aſſumed Divine honours they decried as vain and wicked, whoſe commands they reprehended as unjuſt and impious, to whoſe power and pleaſure they preſcribed reſtraints, declaring them obliged to contain their practice within bounds of piety, equity and temperance: they were to ſuppreſs the credit, and the gain of all Prieſts, or Miniſters of Religion in the world, whoſe doctrines they condemned as vain and ſilly, whoſe practices they reproved as vile and damnable: they were to confute all the ſubtilty of Philoſophers, all the eloquence of Oratours, all depths of learning, and improvements of reaſon or wit; impugning the opinions famous and current among men as falſe, or ſlighting them as frivolous: they were to overbear, and maſter the prejudices of all people, fortified by natural inclination and temper, by countenance of long tradition and cuſtom; by education, by publick laws, and alſo mighty enforcements: they were to charge with reproach all ages paſt, and the Anceſtours of all people in the world (thoſe of one ſmall people only in part excepted) of very groſs ignorance and errour, of ſottiſh folly, of heinous wickedneſs and impiety: they were to ſuſtain all the ſlanders, reproaches and perſecutions which the reſolute oppoſing ſo many intereſts, humours and opinions inevitably would produce: they were beſide vigorouſly to aſſault Satan,

Clem. Alex. *well ſays that no Philoſophy would have endured ſuch a teſt, or endured ſuch a ſhock of perſecution.*

Καὶ τὴν μὲν φιλοσοφίαν τὴν ἑλληνικὴν ἐὰν ὁ τυχὼν ἄρχων κωλύσῃ, οἴχεται παραχρῆμα, τὴν δὲ ἡμετέραν, &c. *Strom* 6. (p. 502)

Καίτοι γε μυρίων ὅσων κωλυμάτων γενομένων πρὸς τὸ μὴ ἐπισπαρῆναι τὴν Ἰησοῦ διδασκαλίαν τῇ οἰκουμένῃ. Orig. cont. Celſ. 7. (p. 349.)

tan, and all his complices; to beat down his worſhip, and overturn his domination; to baffle all his craft and might, to ſtop his mouth, to bind his hands, to tread upon his neck.

All theſe great exploits they were to atchieve in a moſt quiet and peaceable manner, in a way moſt plain and ſimple, without any terrour or tumult, any ſlight or artifice, any plauſibility of language, or ſubtilty of reaſoning; without applying either any rude violence, or ſly allurement: they were indeed little more than barely to report a ſtory, and to affirm it true of their own knowledge, adjoining in connexion with that ſtory ſome plain honeſt rules of life here in this world,* and denouncing ſome conſequences on the belief of their ſtory, and the practice of their rules in another world hereafter. Theſe things it was their buſineſs to tell ſimply, and to averr confidently, charging men at their utmoſt peril to believe them; boldly condemning whatever thing, and what perſon ſoever ſhould oppoſe their report, or doctrine: they were not to aſſay the perſuading this, or diſſuading from the contrary by fine ſtrains of ſpeech, or with acute *enthymems*; but to propoſe it without care or circumſtance, in ſuch a homely dreſs, and naked plainneſs of ſpeech, that even children and idiots might eaſily comprehend the main of their ſenſe and drift: all the ſtrength, the ornament, the charm of their diſcourſe conſiſted in the clear ſincerity ſhining through it; joined with a conſtant adherence to their doctrine, an earneſt diligence in promoting it, an admirable patience in joyfully ſuffering all contumelies, and adverſities incident to them for its ſake; accompanied alſo with a blameleſs innocence and integrity of life, a ſweet calmneſs of mind, and meekneſs of behaviour, together with a kind and charitable diſpoſition toward all men: theſe were all the humane or natural *weapons of their warfare*; with which alone, God's help concurring, they did (to uſe S. *Paul*'s words) *pull down ſtrong holds, and caſt down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God; bringing into captivity every thought to the obedience of Chriſt*: in this ſtrange manner did they maintain their cauſe.

1 Cor. 4. 5.
2 Cor. 4. 7.
12. 9.

1 Cor. 2. 4.

2 Cor. 10. 4.

A cauſe indeed, which of it ſelf did not ſeem likely to proſper in the world, having in it ſelf ſo little of plauſibility, and affording to the embracers thereof ſo very ſmall encouragement: which enjoined to its followers the worſhip and imitation of a perſon lying under extreme diſadvantages in the eye of man; who had lived in a very mean condition, and had ſuffered a moſt ignominious death; who therefore to be obliged to adore and obey could not but to the ordinary ſenſe of men appear very offenſive: which again recommended a doctrine little grateful, or rather very croſs to the natural propenſions, to the current principles, to the ſecular advantages of men; which indulged men in nothing that they were apt to like, but greatly curb'd and check'd them in the uſe of their liberties, gratification of their fancies, and enjoyment of their pleaſures; which much diſparaged all the pleaſing goods, and all the flattering glories of the world; charging men never much to affect, or ſeek them, ſometimes utterly to quit and renounce them; freely chuſing in their ſtead to undertake a croſs with all its pains and diſgraces, which propounded it as an eſſential ingredient of it ſelf, or a condition neceſſary for all that ſhould avow it, to *circumciſe the heart*, to *mortifie the deeds of the body*, to *crucifie the fleſh with its affections and luſts*; *to cut off right hands*, and *pull out right eyes*; to part with all their fortunes, to hate their relations, to ſacrifice their lives, if they were thereto called, for its ſake; which rendred men, as it were

* *Vid.* Chryſ. *Tom.* 6. *Orat.* 61. p. 635.

Rom. 8. 13.
Gal. 5. 24.

were dead to all preſent fruitions, and unconcerned in all hopes here; engaging them entirely to place their contents and happineſs in a reverſion of things inviſible and future: they, in fine, did hold forth a doctrine to the ſenſe of fleſh and blood full of moſt rigid laws, ſevere rules, harſh conditions, and *hard ſayings*, apt to choak the faith of men, and to obſtruct its entertainment with them.

Τὸ ῥῆμα ἐκεῖνο, τὸ οἰκοδομήσω μου τὴν ἐκκλησίαν, τοῦτο πάντα εἰργάσατε, τοιοῦτοι γὰρ οἱ τοῦ θεοῦ λόγοι ἔργων δημιουργοὶ, ἔργων θαυμαστῶν καὶ παραδόξων, &c. Chryſ. Tom. 6. *Orat.* 61. *p.* 636. Πῶς οὖν τοσούτων πρᾶγμα μετὰ τοσούτων κωλυμάτων καὶ πέρας ἔσχεν οὕτω λαμπρὸν καὶ ἔκβασιν μαρτυροῦσαν τῇ ἀληθείᾳ, εἰ μὴ θεία τις καὶ ἄμαχος δύναμις ἦν τοῦ ταῦτα εἰπόντος, καὶ τελέσαντος, &c. *Ibid.* *p.* 637.

Now that a handful of ſuch perſons, againſt ſuch obſtacles, in ways ſo prepoſterous, and different from the courſe of humane proceedings, were able to render ſo unlikely a cauſe ſo abſolutely victorious; ſo that ſuddenly all the might, wit and eloquence of men did ſtoop unto it, and ſerve under it; that the Majeſty of the greateſt Princes gladly veiled thereto, that the prudence of Stateſmen cordially did approve it, that all the learning of the world yielded it ſelf up captive and tributary thereto, that all ſuperſtition vaniſhed before it, and all the force of hell ſunk under it; is it not a huge argument, that God himſelf did in favour thereof
2 Chr. 14. 11. 1 Sam. 14. 6. interpoſe his omnipotent arm; that to the Lord of hoſts (*Unto whom*, as King *Aſa* ſaid, *it is nothing to help whether with many, or with them*
Rom. 15. 8. *that have no power*; to whom it is indifferent *to ſave by many or by few*) this glorious victory is to be aſcribed, who thereby pleaſed to accompliſh his ancient promiſes, to maintain his holy truth, to further the ſalvation of his creatures, to promote his own glory, and eſpecially to magnifie the Name of his only beloved Son *Jeſus*, our ever bleſſed Lord, to *whom for ever and ever be all praiſe*. Amen.

Having thus largely endeavour'd to ſhew that *Jeſus* our Lord is the *Meſſias*, and conſequently ſuppoſing the truth of the Chriſtian doctrine; let us now briefly recapitulate and explain in what manner, and in what reſpects the *New Teſtament* repreſents him as *Chriſt*; how according to that *Jeſus* was ſignally choſen and conſecrated by God, in a manner ſupereminent, to all the offices denoted by the title *Chriſt* (the office *Prophetical*, *Regal* and *Sacerdotal*) and how he effectually doth execute them.

Act. 10. 38. Him (ſaith S. *Peter* in general) God anointed with the Holy Spirit and Power: God anointed him not with an external affuſion of material oil (as neither were the *Patriarchs*, nor King *Cyrus*, who are yet called *the Chriſts of God*) that was only a ritual and ſymbolical buſineſs; but with a real infuſion of divine grace and power, qualifying and enabling him perfectly to execute all thoſe great and extraordinary functions.
Pſal. 45. 5. Luc. 4. 1. John 3. 34. Matt. 3. 16. Luc. 4. 22. With this gladſome oil he was thoroughly anointed and repleniſh'd above meaſure; with this he was *ſanctified from the womb*; when the *power of the higheſt did overſhadow him* at his Conception; with this at his Baptiſm he was ſolemnly and viſibly inaugurated; when *the heavens were opened* unto him, and *the ſpirit of God deſcended upon him as a Dove and came upon him*; with this in all the courſe of his life and miniſtery he was continually accompanied; the vertue of it being diſcovered and diffuſed in moſt ſenſible effects of wiſe and gracious diſcourſe, holy and blameleſs converſation, wonderful and glorious performances, for the honour of God, and the benefit of mankind, to the delight and conſo-
Acts 10. 38. lation of all well-diſpoſed minds. *God anointed Jeſus of Nazareth* (ſaith S. *Peter* in the *Acts*) *with the Holy Ghoſt*; *who went about doing good, and healing all that were oppreſſed of the Devil*; *for God was with him.* He was by this Spiritual unction conſtituted in right, and in effect a
Joh. 6. *Prophet*, a *King*, a *Prieſt*.

1. *Firſt* a *Prophet*; For they were not miſtaken, who, upon his raiſing the widows child, were *amazed, and glorified God, ſaying, that a Great Prophet was raiſed up among them*, and that *God had viſited his people.* Nor they (in S. *John's Goſpel*) who reflecting upon another great miracle (feeding multitudes with five loaves, and two little pickled fiſhes) brake into thisc onfeſſion; *This is in truth that prophet, who was to come into the world.* And the diſciples well deſcribed him, who ſtyled him, *A Prophet mighty in word and deed, before God and all the people.* He was ſo, as having an extrordinary commiſſion from God, declared by vocal atteſtation of God himſelf from heaven, by expreſs teſtimony of S. *John* the *Baptiſt (the Perſon of moſt remarkable ſanctity and greateſt authority in his time)* by the performance of innumerable and incomparable ſigns and works miraculous (*arguments in the higheſt degree, and to the utmoſt poſſibility ſufficient to aſſert and confirm it.*) He was alſo in greateſt perfection qualified for the exerciſe of that function, by inſpiration complete and unlimited; by diſpoſition of mind altogether pure and holy (expreſſed in a continual practice of life void of all ſin and guile; by an inſuperable courage and conſtancy, a tranſcendent wiſdom and diſcretion, an incomparable meekneſs and patience, a moſt winning ſweetneſs and goodneſs, a moſt powerful awfulneſs and majeſty, ſhining in all his diſcourſe and demeanour.) Sutable alſo to the authority of his commiſſion and the qualifications of his perſon were the weight, and the extent of the doctrine he in God's name revealed; It concerning no leſs than the ſalvation of mankind, and reconciliation of the world to God; the entire will of God, and whole duty of man; with all the laws and precepts, the covenants and conditions, the promiſings and threatnings relating to our future ſtate. He did not (as other Prophets have done) prophecy about the conſtitution of one particular Law, Religion or Covenant; about the reproof or reformation of one ſtate, the judgment or fate determined to one Nation, but his deſign reached to the inſtruction and converſion of all people, in all places, through all times, to the ſettling of a Law and Covenant abſolutely univerſal and perpetual; Myſteries he brought forth never before revealed, and decrees never to be reverſed; to the final doom of all the world did his prophetical denunciations extend. So is he a *Prophet.* Such he was in his temporal appearance, and adminiſtrations upon earth; and ſuch he continues for ever in heaven; from thence upon all occaſions by his Holy Spirit imparting to his faithful people all needful inſtruction in truth, direction in practice, admonition to duty, and comfort in trouble. He is alſo ſuch by the miniſtery of his ſervants, whom he hath appointed, and whom he aſſiſts, to inſtruct and guide us.

Luc. 7. 16.
John 6. 14.
Luc. 24. 16.
Εἷς ἡμῶν καθηγητής, ὁ Χριστός.
Matt. 23. 8.
1 Pet. 2. 22.
2 Cor. 5. 21.
1 Joh. 3. 5.

2. He is alſo a *King*; by many unqueſtionable Titles; Of a great and extenſive authority, exerciſing it to the beſt effects and purpoſes. He is a *King* by *nature* and *birth*: as *the only Son of God*, partaker of his eternal power and majeſty; For therefore to him it was ſaid; *Thy throne, O God, is for ever and ever; the ſceptre of thy Kingdom is a right ſceptre*; and as *the ſon of David*; For of him the Angel ſaid —— *The Lord God ſhall give unto him the throne of David his Father, and he ſhall reign over the houſe of David for ever; and of his Kingdom there ſhall be no end.* He is alſo a *King* by *divine deſignation* and appointment. For, *Let all the houſe of Iſrael* (ſaith S. *Peter*) *know aſſuredly, that God hath made him Lord and Chriſt*; and *The father hath given him authority to execute judgment, becauſe he is the ſon of man* (or as ſuch.) He is alſo *King* by

Heb. 1. 8.
Eſ. 9. 5.
Luc. 1. 32.
Acts 2. 36.
John 5.22,27.
Hebrews 1.2.

Heb. 2. 9. *merit* and *purchaſe*; for, *He for the ſuffering of death was crowned with*
Phil. 2. 8. ὑπερύψωσε *glory and honour; He was obedient to death, even the death of the croſs;*
ἐχαρίσατο *Therefore God ſuper-exalted him, and beſtowed on him a name above every*
Rom 14. 9. *name. To this end he both died and roſe again, that he might Lord it over*
ἵνα κυριεύσῃ. *both the dead and living.* He is *King* alſo by *conqueſt*; having delivered
Col. 1. 13. us out of *the power of darkneſs*, and freed us from the vaſſalage of ſin;
Col. 2. 15. *having ſpoiled principalities and powers, made a ſhew of them openly*, and
Luc. 1. 71,74. Tit. 2. 14. triumphed over them; having *delivered us from our enemies, and from*
Rom. 6. 22. *the hand of all that hate us; that we being delivered from our enemies,*
John 8. 36. *might ſerve him without fear, in holineſs and righteouſneſs before him all*
Matt. 11. 29. *the days of our life.* He is alſo a *King* by our *election* and free choice,
we having voluntarily put our ſelves under his protection, and ſubmitted
to his command, and taken upon our ſelves his yoke, and vowed
everlaſting fealty to him in our *Baptiſm*. Such a right he hath of Governing.

As for the *extent* of his *Kingdom*, it is in all reſpects boundleſs, both
for place and time; 'tis univerſal and perpetual. He is the *Eternal King*
of all the world: God hath *ſo exalted him and given him a name above*
all names, That to the name of Jeſus every knee ſhould bend, whether of
Phil. 2. 8. *things in heaven, or things upon earth, or things under the earth. To him*
Rev. 5. 13. *that ſitteth on the throne, and to the Lamb* by every creature *in heaven,*
19. 16. 1. 5. *and in the earth, and under the earth* are jointly to be aſcribed *the bleſſing,*
27. 12. *and the honour, and the glory, and the power, for ever and for ever.*
Eph. 1. 21. He is conſtituted ὑπεράνω πάσης ἀρχῆς, *above all rule, and authority, and*
Col. 2. 10. *domination, and every name that is named not onely in this world, but in*
1 Tim. 6. 15. Matt. 28. 18. *that which is to come:* 'tis his juſt title and proper badge, *The King of*
11. 27. *Kings, and Lord of Lords*; to whom all Nations are vaſſals, yea all creatures
John 3. 35. 13. 3. 17. 2. tures are ſubject and tributary. But he in eſpecial manner is *King* over
---- Eph. 1. 22. his *Church*; that *peculiar people*, whom he hath eſpecially purchaſed to
Acts 20. 28. himſelf by his merits and blood; whom he hath ſubdued to his obedience
by the ſword of his Word, and by the prevailing virtue of his Spirit;
Pſalm 132. 13. that myſtical *Sion*, in which 'tis ſaid that God *will place his reign*
Apoc. 3. 12. *and reſidence for ever*; that *heavenly city*, whereof all the Saints are
21. 2. Heb. 12. 22. *fellow-citizens*, and he the ſovereign Head and Governour; *God hath*
Gal. 4. 26. (ſaith S. *Paul*) *put all things under his feet, and hath given him head*
Eph. 2. 19. Eph. 1. 22. *above all things to the Church.* In reſpect to which both the Evangelical
diſpenſation here, and the future ſtate of bliſs hereafter are called the
Kingdom of heaven. Over this he reigns, enjoying all Royal prerogatives,
exerciſing all Royal adminiſtrations, and diſpenſing moſt Royal
munificences. He hath in this his Kingdom eſtabliſhed moſt righteous
and wholſome laws; the which his ſubjects are by him obliged and enabled
to obey. He conſtantly defendeth, and protecteth his ſubjects
from all invaſions and aſſaults of their enemies (inteſtine enemies, their
own luſts; external enemies, the Devil and the World.) He provides
for all their needs and wants; he ſupports them in all their diſtreſſes and
troubles. He exerciſes judgment over them; diſtributing fit rewards
and puniſhments with exquiſite juſtice and equity (moſt liberal rewards
to the loyal and obedient; moſt ſevere puniſhments upon obſtinate offenders
and rebels.) He laſtly reſtrains and ſuppreſſes, defeats and deſtroys
Col. 2. 15. all the adverſaries to his royal dignity, and to the welfare of his
good ſubjects, both viſible and inviſible, temporal and ſpiritual. *Out of*
Apoc. 19. 15. *his mouth* (as it is in the *Apocalypſe*) *there goeth a ſharp ſword that with it*
Pſalm 2. 9. *he ſhould ſmite the nations; and he ſhall rule them with a rod of iron. Theſe*
Matt. 25. 31. Luc. 19. 27. *mine enemies* (he ſhall one day ſay) *which would not that I ſhould reign*
over

over them, bring them hither and ſlay them before me. He muſt reign (ſaith S. *Paul) till he hath put all enemies under his feet.* Thus is he a *King*, endewed with ſovereign right and power; crowned with glorious Majeſty; enjoying all pre-eminencies, and exerciſing all acts ſutable to Regal dignity.

1 Cor. 15. 25.

3. He is likewiſe a *Prieſt*, and that much above an ordinary one; διαφορωτέρας τέτυχε λειτουργίας, *He hath obtained a more excellent function* (as the *Apoſtle* to the *Hebrews* ſpeaketh) than ever any other Prieſt had. *Every High Prieſt* (ſaith the *Apoſtle* to the *Hebrews) is appointed to offer gifts and ſacrifices.* He did (as ſuch) once offer up an oblation, in worth and excellency far ſurpaſſing all the ſacrifices and oblations that ever were made (all the fatteſt *Hecatombs* that were ever ſacrificed, all the gold and pretious ſtones that ever were dedicated, all the ſpices and perfumes that ever were kindled into incenſe, upon altar, were but vile and ſordid, were ineffectual and unacceptable in compariſon thereto) a willing oblation he made upon the *altar* of his *croſs* of himſelf (his moſt innocent, moſt pure, moſt ſpotleſs and unblemiſhed ſelf) of his moſt glorious body (the Temple of the Divinity) of his moſt pretious blood, of his dear life, *for the life of the world*, and redemption of mankind; for the *propitiation of our ſins, and the ſins of the whole world*; an oblation which alone could appeaſe God's wrath, and ſatisfy his juſtice, and merit his favour toward us.

Heb. 8. 6.
Ἀρχιερέα τῆς ὁμολογίας ἡμῶν. Heb. 3. 1.
Heb. 8. 3.
1 Pet. 1. 18.
Heb. 9. 9.
Heb. 7. 26,27. 10. 10, 5. 9. 12.
Eph. 5. 2.
John 10. 16.
John 6. 51.
1 John 2. 2.

He doth alſo (which is another *ſacerdotal* performance) *intercede for us*; He intercedes as an *Advocate* for the pardon of our ſins *(If any man ſin, we have an advocate with* (or to) *the Father, Jeſus Chriſt the righteous).* He intercedes for the acceptance of our ſervices (whence we are enjoined to *doe all things, to pray, to give thanks in his Name)* for the *granting our requeſts*; *for grace and aſſiſtance*; for *comfort* and *reward*; for all *ſpiritual bleſſings* and advantages to be conferred upon us; he thus purſuing the work of ſalvation by his propitiatory ſacrifice begun for us; whence (as the *Apoſtle* to the *Hebrews* ſaith) *He is able to ſave to the uttermoſt, thoſe that by him come to God, ſeeing he ever liveth to make interceſſion for us.*

1 John 2. 1.
1 Tim. 2. 5.
John 14. 13. 15. 16. 16. 23, 24.
Eph. 5. 20.
Heb. 5. 7.
Eph. 1. 3, 6.
Heb. 7. 25.

He doth alſo perform the *Prieſtly* function of *bleſſing*. Bleſſing the people in God's name, and bleſſing God in the peoples behalf; as did that illuſtrious Type of his *Melchiſedek (Bleſſed,* ſaid he, *be Abram of the moſt High God, poſſeſſour of heaven and earth*; and, *Bleſſed be the moſt High God, which hath delivered thine enemies into thy hand.)* So hath *Jeſus* effectually pronounced all joy and happineſs to his faithful people; He pronounced bleſſedneſs to them in his *Sermons*; He bleſſed his diſciples at his parting; *Lifting up his hands he bleſſed them,* ſaith S. *Luke. God in him* (ſaith S. *Paul) hath bleſſed us with all ſpiritual bleſſings in heavenly places* (or *in heavenly things)* and, *God* (ſaith S. *Peter) having raiſed up his ſon Jeſus, ſent him to bleſs us in turning every one of us from his iniquity:* and at the laſt day he will utter that comfortable benediction: *Come ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world.* So is *Jeſus* a true and perfect *Prieſt*. And,

1 Chr. 23. 13.
Lev. 9. 22,23.
Numb. 6. 23.
Gen. 14. 19,20.
Matt. 5. 1, &c.
Luc. 24. 50.
Eph. 1. 3.
Acts 3. 26.
Matt. 25. 34.

So *finally* in all reſpects is *Jeſus God's anointed*, and *the Chriſt of God*: as the great *Prophet*, and Doctor; as the *Sovereign King* and *Prince*: as the *High Prieſt* and *Advocate* of his Church. And indeed, that he is ſo is the Fundamental Point of our Religion; which the Apoſtles did peculiarly teſtify, preach and perſuade; the ſincere belief of which doth conſtitute and denominate us *Chriſtians*.

IV. The conſideration whereof ought to beget in us a practice anſwerable to the relations between him and us, grounded thereupon.

Heb. 2. 1, &c. Διὰ τοῦτο δεῖ ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι μήποτε παραῤῥυῶμεν, &c.

If *Jeſus* be ſuch a *Prophet*, we muſt with careful attention, and a docile mind hearken to his admonitions and inſtructions; we muſt yield a ſteady belief to all his doctrine, and we muſt adhere conſtantly thereto, and we muſt readily obey and practiſe what he teaches.

If he be a *King* we muſt maintain our due *allegiance* to him, pay him honour and reverence, ſubmit to his laws and commandments, repoſe truſt and confidence in him, fly to his protection and aſſiſtance in all our difficulties and needs.

If he be a *Prieſt*, we muſt with ſincere faith and hope apply our ſelves unto him for, and rely upon his ſpiritual miniſteries in our behalf; ſue for and expect propitiation of our ſins by virtue of his Sacrifice; the collation of all ſpiritual gifts from his interceſſion; all comfort, joy and Heb. 10. 21, 22. felicity in conſequence of his effectual benediction. *Having* (ſo the *Apoſtle* to the *Hebrews* admoniſheth us) *a great Prieſt over the houſe of God, let us draw near with a true heart in full aſſurance of faith.*

In ſhort, if *Jeſus* be *Chriſt*, let us be *Chriſtians*; Chriſtians, not only in name, in outward profeſſion, in ſpeculation and opinion, but in very deed and reality, in our heart and affection, in all our converſation and practice. *Let every one that nameth the name of Chriſt* (that is, who 2 Tim. 2. 19. confeſſeth *Jeſus* to be *Chriſt*, and himſelf to be his follower) *depart from iniquity.*

Now the God of peace, that brought from the dead our Lord Jeſus Chriſt, that great Shepherd of the ſheep through the blood of the everlaſting covenant, make us perfect in every good work to do his will, working in us that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen.

His Onely Son.

SERMON XXI.

JOHN I. 14.

And we beheld his glory; the glory as of the only begotten of the father.

THAT *Jeſus Chriſt our Lord* is the μονογενὴς, *the only Son of God*, John 1. 18.
that is, the Son of God in a peculiar and high manner, otherwiſe 3. 16, 18.
far than any creature can be ſo termed, S. *John* doth here 1 John 4. 9.
(and in ſeveral other places) ſuppoſe, or aſſert plainly; And it is a great
point of the Chriſtian doctrine, a ſpecial object of our faith. To ſhew
the truth of which, to explain how it is to be underſtood, and to apply
the conſideration thereof to our practice, ſhall be the ſubject and ſcope
of our preſent diſcourſe.

I. That the *Meſſias*, deſigned by God to come into the world for the
reſtoring and reconciling mankind unto God, was in an eſpecial manner
to be the Son of God, even the ancient Prophets did foretel and
preſignify: *Thou art my ſon, this day I have begotten thee*, ſaith God of Pſalm 2. 7.
him in the ſecond *Pſalm*. And of him, that which in the firſt leſs perfect Heb. 1. 5.
ſenſe was ſpoken to King *Solomon* (who as the ſon and heir of *David*, Acts 13. 33.
as the builder of God's houſe, as a Prince of peace, reigning in
great glory, wealth and proſperity; as endewed with incomparable
wiſdom, did moſt ſignally repreſent and prefigure him) was chiefly intended
for him, and did more exactly agree to him: *He ſhall be my ſon,* 1 Chr. 22. 10.
and I will be his father; and I will eſtabliſh the throne of his kingdom over 28. 6.
Iſrael for ever: and again; *He ſhall cry unto me, thou art my father,* 2 Sam. 7. 13. Pſal. 89. 26, 27.
my God, and the rock of my ſalvation: Alſo I will make him my firſt-born, Heb. 1. 5.
higher than the kings of the earth. And accordingly it was, even before
our Saviour's appearance, a perſuaſion commonly paſſing among the
Jews (both learned and unlearned) that the *Meſſias* ſhould be the Son of
God; as may be collected from ſeveral paſſages in the *New Teſtament*;
in which being *the Chriſt*, and being the *Son of God* are conjoined as inſeparable
adjuncts, whereof one did imply the other, according to the
ſenſe then current, and previous to the embracing our Lord's doctrine.
For *Nathanael* we ſee was no ſooner perſuaded, that *Jeſus* was the *Chriſt*,
but he (according to his anticipation, common to the people) confeſſeth
thus: *Rabbi, thou art the ſon of God; Rabbi, thou art the king of* John 1. 49.
Iſrael. *Martha* in like manner being moved to declare her faith concerning
Jeſus, expreſſeth it thus: *Yea Lord, I believe that thou art the* John 11. 27.
Chriſt, the ſon of God, which ſhould come into the world: and likewiſe
doth

Joh. 6. 69.
Matt. 16. 16.
Joh. 1. 34.
Mark 14. 61.
Matt. 26. 63.
Matt. 8. 29.
Mark 1. 24.
Luc. 4. 41, 34.

doth S. *Peter*, in the name of all his brethren, the Apoſtles: *We have believed, and have known, that thou art the Chriſt, the ſon of the living God.* S. *John* the *Baptiſt* alſo, doth thus expreſs his belief and yield his teſtimony concerning *Jeſus*: *And I ſaid, and bare record, that this is the ſon of God.* Yea even the *High-Prieſt* himſelf implied the ſame, when examining our Lord he ſaid: *Art thou the Chriſt, the ſon of the Bleſſed? I adjure thee by the living God tell us, whether thou be the Chriſt, the ſon of God*: ſuppoſing that to be the *Chriſt*, and to be the *ſon of God* would concur in the ſame perſon. Yea the Devils themſelves had learned this, who cried out, *What have we to doe with thee, Jeſus, thou ſon of God?*

Matt. 3. 17.
12. 18. 17. 5.
Eph. 1. 6.
Col. 1. 13.
Rom. 8. 32.
John 5. 18.
1 John 1. 20.
Col. 1. 15.
Heb. 1. 6.
Luc. 3. *ult.*
Pſalm 82. 6.
Acts 17. 29.
Matt. 5. 45.
χρ̃ τινα σχέσιν ὑψηλοτέραν. Naz. *Orat.* 37.

Thus did the ancient *Scriptures* intimate, and thus were God's People generally perſuaded about the *Meſſias*; and that he is indeed the ſon of God, the Evangelical Scripture doth every where teach us, calling him not only at large *the ſon of God*, but more emphatically the ἀγαπητὸς *(the darling ſon of God)* the υἱὸς τῆς ἀγάπης, *ſon of God's love*, the υἱὸς ἀληθινὸς, *God's true ſon* (that is, ſuch moſt properly, in a moſt excellent manner incomparably repreſenting and reſembling God) the ἴδιος υἱὸς *(God's proper*, or peculiar *ſon)* the πρωτότοκος, *God's firſt-born*; God's υἱὸς μονογενὴς, *his only begotten ſon*: all which *epithets* import ſomewhat of peculiar eminency in the kind and ground of this his relation unto God. The relation it ſelf in a large ſenſe, and equivocally is attributed to ſeveral: *Adam* is called *the ſon of God*; and the *Angels* are uſually entitled ſuch; and *Princes* are ſtyled *the children of the moſt high*; and all *men* are ſaid to be *God's Off-ſpring*, and *Good men* are eſpecially dignified with that *appellation*; *God's people* as ſuch (the *Iſraelites* of old, and *Chriſtians* now) are the *children of God*; Yea, God is the *Father of all things*, as the Maker and preſerver of them: But all theſe, in compariſon to *Chriſt*, are ſuch in a manner very inferiour, and in a very improper ſenſe; for he is the *Only ſon of God*; which denotes a relation in its kind ſingular, and incomparable; from which all other things are excluded.

Now that we may diſcern the difference, let us conſider the grounds and reſpects upon which this relation of our Saviour to God is built, or the reaſons why he is called the ſon of God: There are ſeveral expreſſed or implied in Scripture.

Luc. 1. 35. Τὸ γεννώμενον ἅγιον.
Gal. 4. 4.
Luc. 1. 32. *He ſhall be great and ſhall be called the ſon of the higheſt, and God ſhall give him the throne of his father David.*

1. *Chriſt* is called the *ſon of God* in regard to his *temporal generation*, as being in a manner extraordinary conceived in the *Bleſſed Virgin by the Holy Ghoſt*; ſo the *Angel* expreſly telleth us: *The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee, therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the ſon of God*: So the *Apoſtle* alſo: *When the fulneſs of time was come, God ſent forth his ſon made of a woman* (or born of a woman, γενόμενον ἐκ γυναικὸς; γεννώμενον in ſome *Copies*) A generation ſo peculiar and wonderful, without intervention of any father but God himſelf, is one ground of this relation and title; he therein excelling the common ſort of men.

Dies iſte quem tanquam extremum reformidas, æterni natalis eſt. Sen. *Epiſt.* 102.
* Luk. 20. 35, 36.
1 Cor. 15. 20, 23.
Col. 1. 18.

2. *Chriſt* alſo may be termed the *Son of God* in regard to his *reſurrection* by divine efficacy; that being a kind of *generation*, or introduction into another ſtate of life immortal. Others are upon this ground called the ſons of God: * *They* (ſaith our Saviour) *who ſhall be accounted worthy to obtain that world, and the reſurrection from the dead —— can die no more; for they are equal to the Angels, and are the children of God* (υἱοὶ εἰσι τοῦ Θεοῦ) *being ſons of the reſurrection.* How much more then may he be thence ſo named, who is *the firſt-fruits of them that ſleep*, and *the firſt-*

firſt-born from the dead? eſpecially ſince that of the *Pſalmiſt*, *Thou art my ſon this day have I begotten thee*, was (according to S. *Paul*'s expoſition) verified in the raiſing him. In this reſpect *Chriſt* alſo did much excel all others, who upon the ſame ground are called the Sons of God. Apoc. 1. 5. Acts 26. 23. 3. 15.

3. *Chriſt* is capable of this Title by reaſon of that *high Office*, in which by God's eſpecial deſignation he was enſtated. Acts 13 32,33. If ordinary *Princes* and *Judges* (as being deputed by God to repreſent himſelf in the diſpenſation of juſtice; or as reſembling God in the exerciſe of their power and authority) have been called *the children of the moſt High*, in the language of *Holy Scripture*; with how much greater truth and reaſon may he be called ſo, who was moſt ſignally conſecrated and commiſſionated to the moſt eminent Function that ever was or could be; who did whatever he did in God's name, who repreſented and reſembled God ſo exactly? Pſalm 82. 6. 29. 1. It is his own argumentation and inference: *If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken, ſay ye of him, whom the father hath ſanctified, and ſent into the world, thou blaſphemeſt, becauſe I ſaid, I am the ſon of God?* John 30. 36. The extraordinary *ſanctification* and *miſſion* did render him worthy and capable of that *Appellation*, far beyond all others, who have for the like reaſon obtained it.

4. Whereas alſo it is ſaid, that God did appoint, or *conſtitute our Saviour heir of all things*; did *give him Head above all things to the Church*, and did *put all things under his feet, did give him power over all fleſh, did commit unto him all authority in heaven and earth*; did *exalt him to the higheſt* place of dignity and authority next to himſelf; *at the right hand of the Majeſty in the higheſt*; yea did place him upon his own throne and *tribunal* in his room, ſo that *The Father judgeth no man, but hath committed all judgment to the Son*; well may he in that reſpect be entitled the *Son of God*; as thereby holding the rank and privilege ſutable to ſuch a relation: He being the *Chief* of the Family, and next in order to the great *Paterfamilias of heaven and earth*. Heb. 1. 2. Eph. 1. 22. John 17. 2. Phil. 2. 9. Matt. 28. 18. 11. 17. Heb. 1. 3, &c. Acts 2. 33,36. John 5. 22. *Of him* (ſaith S. *Paul*) *all the family in heaven and earth is named*; Eph. 3. 15. *Moſes verily* (ſaith the *Apoſtle* to the *Hebrews*) *was faithful in all his houſe as a ſervant, but Chriſt as a Son over his own houſe*: Heb. 3. 5, 6. and, *Being made ſo much better than the Angels* (ſaith the ſame *Apoſtle*) *as he hath by inheritance obtained a more excellent name than they* (they being only called *ſervants*, or *miniſters*; he being entitled a *ſon* and *heir*.) Heb. 1. 4,5,7.

In theſe reſpects is our Saviour properly, or may be fitly denominated the *ſon of God* with ſome peculiarity and excellency beyond others: But his being with ſuch *emphaſis* called *God's only begotten ſon*, (denoting an excluſion of all others from this relation upon the ſame kind of ground) doth ſurely import a more excellent ground thereof, than any of theſe mentioned. For the *firſt Adam* did alſo immediately receive his being from the power and inſpiration of God (God formed his body and breathed a ſoul into it,) *Iſaac*, *Samuel* and *John* the *Baptiſt* had alſo a generation extraordinary and miraculous, as being born of Parents mortified by age, and unapt for generation, by interpoſition of the divine power (ſo it is expreſly ſaid of *Sarah*, δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος, *ſhe received power from God for conception of ſeed*) Ἀφ' ἑνὸς ϗ ταῦτα νενεκρωμένου. which productions do not ſo greatly differ from the production of *Chriſt* as man.

And how can we conceive that the production of Angels ſhould be ſo much inferiour to our Saviour's temporal generation, if there were no other but that? Heb. 11. 11, 12.

And although our Saviour was the firſt and chief, yet was he not the Heb. 2. 10. onely Son of the reſurrection; *There were* (as the *Apoſtle* to the He- Rom. 8. 29. *brews* ſaith) *many ſons* of this kind *brought to glory*; and Chriſt was *firſt-born among many brethren*; this is alſo a ground not proper or perſpicuous enough for ſuch a denomination; and indeed before it came to paſs, he was called God's ſon; he was ſo when he lived, he was ſo when *God ſo loved the world, that he gave him for its ſalvation.*

John 3. 16, 18. Neither doth the free collation of power and dignity how eminent ſoever well ſuffice to ground this ſingularity of relation; for we ſee others alſo in regard to their deſignment and deputation to offices of power and dignity, although indeed ſubordinate and inferiour to thoſe he received, to be entitled the *ſons of God*; and however this is rather the foundation of a metaphorical, than of a natural and proper *ſonſhip*, which is too ſlender and inſufficient for him; who in the moſt ſolemn and auguſt ſtrain is denominated ſuch.

Likewiſe although our Saviour be the heir of all things, yet hath he co- Rom. 8. 17. 29. heirs, whom *God hath* (as S. *Paul* ſpeaketh) *together enlivened, and to-* Eph. 2. 5, 6. *gether raiſed, and together ſeated with him in thrones of* glory and bliſs; Heb. 2. 10. beſide that privileges of this kind are rather *conſecutive* and *declarative* of this his Relation to God, than formally *conſtitutive* thereof: Rom. 8. 17. *If a ſon, then an heir*, ſaith S. *Paul*; inheritance follows *ſonſhip*, and declares it, rather than properly makes it.

Moreover thoſe prerogatives of ſingular affection, and favour appropriated to *Chriſt*, together with all thoſe glorious preferments conſequent on them, do alſo argue ſome higher ground of this relation: for how could it be, that merely upon account of that temporal generation (which did only make him a man, *of like paſſions and infirmities to us, ſin only excepted)* or in reſpect to any thing conſequent thereupon, God ſhould affect him with ſo ſpecial a dearneſs, and advance him to dignities ſo ſuperlative, ὑπεράνω πάσης ἀρχῆς, καὶ ἐξουσίας, καὶ δυνάμεως, καὶ Eph. 1. 21. κυριότητος, *far above all principality, and power, and might, and dominion, and every name that is named*; *Angels, and authorities, and powers* 1 Pet. 3. 22. *being* (as S. *Peter* ſays) *made ſubject unto him*? Such proceedings (that generation only, or any thing reſulting from it, being ſuppoſed) do not ſeem conſiſtent with that decent congruity and natural equity, which God is ever wont to obſerve in his regard to perſons and in his ordering of things.

We muſt therefore ſearch for a more excellent, and more proper ground of this magnificent relation, or peculiar *ſonſhip*; and ſuch an one we ſhall find clearly deducible from teſtimonies of holy Scripture, (and by ſeveral ſteps of diſcourſe we ſhall deduce it.)

1. It is thence *firſt* evident, that our Saviour had in him ſomewhat more than humane, according to which he is ſaid to have exiſted before his temporal generation here among men. Even as men after death are in regard to a ſuperviving part of them, their immortal ſoul, ſaid to be Luc. 20. 38. and live; for, even then, ſaith our Lord, *all men do live to God.* For, before his birth here, he is ſaid to have been in heaven, and to have de- John 3. 13. ſcended thence; *No man*, ſaith he, *hath aſcended up to heaven, but he that came down from heaven, even the ſon of man, which is in heaven*: Even when he viſibly lived here, he was (as himſelf affirms) *ſecundum aliquid ſui*, according to ſomewhat inviſible in him, then actually in heaven; and according to that *ſomewhat* he was before in heaven; and by Union of that inviſible being to humane viſible nature, he is ſaid to have deſcended from heaven. His aſcenſion into heaven was but a tran-

ſlation of the humane nature thither, where according to a more excel-
lent nature he did abide before the incarnation: for, *What* (ſaith he a- John 6. 62.
gain) *if ye ſhall ſee the ſon of man aſcend up, where he was before?* from hence
he is declared worthy and capable of ſo tranſcendent preferments; for,
He that cometh from above, out of heaven, is above all things; becauſe, *The*
ſecond man is the Lord from heaven. He, as to his manifeſtation in the fleſh, John 3. 31. 8. 23.
was *junior* to S. *John* the *Baptiſt*, but in truth was of more ancient ſtan- 1 Cor. 15. 47.
ding, and thence was to be preferr'd before him, as S. *John* himſelf per-
ceived, and profeſſed: *He that* (ſaid S. *John*) *comes after me is preferred be-* John 1. 15.
fore me, becauſe he was before me. He did ſubſiſt even before *Abraham* was
born, whence without abſurdity he could affirm, that *He,* and *Abra-*
ham had interviews and entercourſe together; ſo he diſcourſed with the
Jews: *Thou art not* (ſaid they) *yet fifty years old, and haſt thou ſeen Abra-* John 8. 58.
ham? He replied; *Verily, Verily, I ſay unto you, before Abraham was, I am:*
this ſaying did ſeem very abſurd to them, and ſo offended them, that
they took up ſtones to caſt at him; not apprehending the myſtery couch-
ed in his words, and that he had another nature, different from that
which appeared to them, according to which that ſaying of his was ve-
rified. Yea farther he had a ſubſiſtence and a glory before the world had
a being; for thus he prays: *And now, father, glorifie me, with thine own* John 17. 5.
ſelf, with the glory which I had with thee before the world was; *Glory* (that is
a moſt honourable ſtate of being, and excellent perfection) was not only ἣν εἶχον παρὰ σοί.
deſtinated to him, but he really had it, and enjoyed it with God, before
the world was.

2. Neceſſary indeed it was, that he ſhould exiſt before the world, for
that, ſecondly, God by him made the world, and for that he made the Eph. 3. 9.
world himſelf: *God* (ſaith Saint *Paul*) *created all things by Jeſus Chriſt;* Heb. 1.2.11.3.
and, *By him* (ſaith the *Apoſtle* to the *Hebrews*) *God made the worlds* (or
the Ages, τοὺς αἰῶνας, that is, all things which ever at any time did ſubſiſt;
thoſe very *ages*, which the ſame *Apoſtle* ſaith *we believe to have been fram-*
ed by the word of God.) *By him* (ſaith S. *John* in the beginning of his *Goſpel*) John 1. 3.
were all things made, and without him was nothing made, that was made;
δι' αὐτοῦ, that is, *by him,* not δι' αὐτὸν, *for him* only; to exclude that un-
grammatical miſinterpretation Saint *Paul* joineth both theſe notions Col. 1. 16.
together: τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸ ἔκτισται, *All things* (ſaith he)
were made by him, and for him; as alſo to prevent any reſtriction, or
exception of matters created by him, he particularly reckoneth what
things were made by him; *By him* (ſaith S. *Paul*) *were all things created*
that are in heaven, and that are in earth; whether they be thrones, or domi-
nions, or principalities, or powers, all things were created by him, and for
him: he was not only (as ſome heterodox Interpreters would expound
it) to create a new moral, and figurative world; he ſhould not only
reſtore and reform mankind, but he of old did truly and properly give
being to all things; and among thoſe things, he even created Angels,
all things in heaven; beings unto which that metaphorical creation of
men here doth not extend, or any-wiſe appertain: he therefore conſe-
quently, as S. *Paul* ſubjoins, ἔστι πρὸ πάντων, *doth exiſt before all things;*
as the cauſe muſt neceſſarily in nature precede the effect.

3. He did indeed (to aſcend yet higher, even to the top) exiſt from Col. 1. 18.
all eternity: for he is called abſolutely ἀρχὴ, *the beginning,* which ex- Apoc. 3. 14.
cludes all time previous to his exiſtence; he is ſtyled πρωτότοκος πάσης
κτίσεως, *the firſt born of every creature,* (or rather born before all the Col. 1. 15.
creation, as πρῶτός μου ἦν, ſignifies, *he was before me,* in S. *John.*) He John 1. 30.
is *the Word,* which was *in the beginning,* that is, before any time con- John 1. 1.

ceivable

ceivable, and conſequently from eternity. He is called *the eternal life*; 1 John 1. 2. *The life* (ſaith S. *John* in the firſt *Epiſtle*; John 1. 4. 11. 25. 14. 6. his life that is another name, frequently attributed to Chriſt, eſpecially by that Apoſtle; 1 John. 1. 2. 5. 11. 5. 12. 5. 20 *the life*) *was manifeſted, and we did ſee it; and we bear witneſs, and ſhew that eternal life, which was with the father* (ὁ λόγος ἦν πρὸς τὸν θεὸν, *the word was with God*; and ἡ ζωὴ ἦν πρὸς τὸν πατέρα, *the life was with the Father*, are, as I conceive, the ſame thing:) and more explicitely in the ſame 1 John 5. 20 *Epiſtle*: *We are* (ſaith S. *John*) *in him that is true, in his ſon Jeſus Chriſt; he is the true God, and the eternal life.* Hence is he frequently Apoc. 1. 11, 17. 2. 8. 21. 6. 22. 13. in the *Apocalypſe* ſtyled *the firſt and the laſt, the beginning and the end, Alpha and Omega; He that was, and is, and is to come*; which phraſes do commonly expreſs the eternity and immortality proper to God; as in Iſa. 44. 6. 41. 4. 48. 12. that of *Iſay*: *Thus ſaith the Lord, the King of Iſrael; and his Redeemer, the Lord of Hoſts; I am the firſt, and I am the laſt, and beſide me there is no God.* The ſame is ſignified by that elogy of the *Apoſtle* to the *Hebrews*: Heb. 13. 8. *Jeſus Chriſt, the ſame yeſterday, to day, and for ever*; (that is, who is eternally immutable) that *Apoſtle* alſo implies the ſame, when he ſaith, that *Melchiſedek* repreſented and reſembled the ſon of God, as Heb. 7. 13. having μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος, *neither beginning of days, nor end of life*; *Melchiſedek* in a typical or myſtical way, *our Lord* in a real and proper ſenſe was ſuch; beginning-leſs and endleſs in his exiſtence. And the Prophet *Micah* ſeems to have taught the ſame, ſaying of him (of him that ſhould come out of *Bethlehem*, to be *Ruler* in *Iſrael*) Micah 5. 2. that *his goings forth have been from old, even from everlaſting* (or, from the days of eternity. His eternity is however neceſſarily deducible from that, which is by S. *John*, S. *Paul*, and the *Apoſtle* to the *Hebrews* ſo plainly affirmed of him, that he made the Worlds, that he made the *Ages*, that he made *all things*; for if he made the world, he was before the foundations of the world, which phraſe denotes eternity; if he made the Ages, he muſt be before all Ages; if all things were made by him, and nothing can make it ſelf, then neceſſarily he was unmade; and being unmade, he neceſſarily muſt be eternal; for what at any time did not exiſt, can never without being made come to exiſt. His eter- 1 Cor. 1. 24. *In decret. Conc. Nic. pag.* 276. nity alſo may be ſtrongly inferred from his being called the *Word*, the *Wiſdom*, and the *Power* of God; for if he were not eternal, ἦν ἄρα καιρὸς, ὅτε χωρὶς τούτων ἦν ὁ θεὸς, *there was a time when God wanted theſe*; when he was without mental ſpeech, or underſtanding; when he was not wiſe, when he was not powerful; as S. *Athanaſius* argues. It therefore doth with ſufficient evidence appear from Scripture, that our Saviour had a being before his temporal birth, and that before all creatures, yea even from eternity. Farthermore.

4. From what hath been ſaid, it follows, that his being was abſolutely Divine. If he was no creature, if authour of all creatures, if eternally ſubſiſtent, then aſſuredly he is God; that ſtate, that action, that property are incommunicably peculiar unto God. Only God is ὁ ὢν, *being of himſelf* originally, and independantly; only God is *the Creatour* Heb. 3. 4. *of all things* (*He that made all things is God*, ſaith the *Apoſtle* to the *Hebrews*) 1 Tim. 6. 16. *Only God hath immortality* (or eternity) ſaith S. *Paul*; No Rom. 16. 26. *epithet* or attribute is more proper to God, than that αἰώνιος θεὸς, *God eternal.* Hence is our Lord ſaid by S. *Paul* before he did aſſume the 2 Phil. 6. 7. form of a ſervant, and became like unto men, to have *ſubſiſted in the form of God, not deeming it robbery* * *to be equal to God* (or to have a ſubſiſtence in duration and perfection equal to God) ſo that as he was after his incarnation truly man, partaker of humane nature, affections

* Τὸ εἶναι ἴσα τῷ θεῷ.

and properties, ſo before it, he was truly God, partaking the Divine eſſence and attributes. Thence is he often in the Scriptures abſolutely and directly named God; God in the moſt proper, and moſt high ſenſe: *In the beginning was the word, and the word was with God, and the word was God,* ſaith S. *John* in the beginning of his *Goſpel* (the place where he is moſt likely to ſpeak with the leaſt ambiguity, or darkneſs) the ſame word, which was in time *made fleſh, and dwelt among us,* did before all time exiſt with God, and was God. *God* (ſaith S. *Paul*) *was manifeſted in the fleſh, juſtified in the ſpirit, ſeen of angels, preached among the Gentiles, believed upon in the world, aſſumed up into glory:* Of which propoſitions, 'tis evident, that Chriſt is the ſubject, and by conſequence he is there named God. God is alſo by S. *Paul* ſaid to have *purchaſed the Church with his own blood*; who did that, but he that alſo was man, even *the man Chriſt Jeſus*? S. *Thomas* upon his conviction of our Saviour's reſurrection did expreſs his faith upon him, by crying out: *My Lord, and my God*; which acknowledgment our Saviour accepted and approved as a proper teſtimony of that faith. *(He permits him to ſay it, or rather he accepts it, not hindring him,* ſaith S. *Athanaſius.)* S. *Paul* calls the coming of our Lord at the reſurrection, *the appearance of the great God, and our Saviour Jeſus Chriſt.* To the Son (as the *Apoſtle* to the *Hebrews* interpreteth it) it was ſaid in the *Pſalm* (*Pſal.* 45. 7.) *Thy throne, O God, is for ever and ever; the ſceptre of thy Kingdom is a right ſceptre. We are* (ſaith S. *John*) *in the true one, in his ſon Jeſus Chriſt, this he* (οὗτος) *is the true God, and life eternal*; no falſe, no metaphorical, no temporary God, but the very true God, the ſupreme eternal God. *Out of whom* (ſaith S. *Paul*, recounting the privileges of the *Jewiſh* nation) *as concerning the fleſh* (or according to his humanity) *Chriſt came who is over all, God bleſſed for ever*; ὁ ἐπὶ πάντων Θεὸς, *the God over all*; the ſovereign God and Lord of all things; the moſt high; *God bleſſed for ever*; the ὁ εὐλογητὸς, which is a characteriſtical title, or ſpecial attribute of God in the ſtyle of the Scriptures, and according to the common uſe of the *Jews*. Yea even of old, *Iſaias* foretold *of the Child which ſhould be born, of the Son which ſhould be given to us,* that *his name ſhould be called* (that is according to the *Hebrew* manner of ſpeaking, that he ſhould really be; or however that he truly ſhould be called) *the Mighty God, the Everlaſting Father, the Prince of peace.*

John 1. 1.

1 Tim. 3. 16.

Acts 20. 2.

John 20. 28. Συγχωρεῖ λέγειν, καὶ μᾶλλον ἀποδέχεται, μὴ κωλύων αὐτόν. Athan. *Orat.* 3. *contra* Ar. p. 394.

Tit. 2. 13.

Heb. 2. 8.

1 John 5. 20.

Utroſque Dei appellatione ſignificavit Spiritus & eum qui ungitur Filium, & eum qui ungit, id eſt Patrem, Iren. 3. 6.

Rom. 9. 5.

● Apoc. 5. 13. πᾶν κτίσμα (*where by the way ſeeing all creatures worſhip him, he is excluded from being a Creature.*

Mar. 14. 61. Rom. 1. 25. 2 Cor. 11. 31.

Iſa. 9. 6.

In theſe places more clearly and immediately, in many other places obliquely, and according to fair conſequence; in many more probably, our Saviour is called God, God abſolutely without any interpretative reſtriction or diminution. And ſeeing the Holy Scripture is ſo careful of yielding occaſion to conceive more Gods than one, ſeeing it is ſo ſtrict in exacting the belief, worſhip and obedience of one only God, abſolutely ſuch; may we not well infer with S. *Irenæus, Now,* (ſaith he, ſpeaking indeed concerning the God of the *Old Teſtament*, whom the *Gnoſticks* did not acknowledge to be the higheſt and beſt God, but in words, applicable to the God of the *New Teſtament*, whom we adore: *Now* (ſaith he) *neither the Lord, nor the Holy Ghoſt, nor the Apoſtles would ever have called any one definitively, nor abſolutely God, unleſs he were truly God:* and, *Never* (ſaith he again) *did the Prophets, or the Apoſtles name any other God, or call Lord, beſide the true and only God.*

Vid. 1 John 3. 16.

Gal. 1. 1, 12.

Jud. 4.

Iſa. 35. 4.

Neque igitur Dominus, neque Spiritus Sanctus, neque Apoſtoli eum, qui non eſſet Deus, definitivè & abſolutè Deum nomināſſent, niſi eſſet verus Deus Iren. 3. 6.

Nunquam Prophetæ, neque Apoſtoli alium Deum nominaverunt, vel Dominum appellaverunt, præter verum, & ſolum Deum. Idem lib. 3. *cap.* 8.

That he is truly God, we might alſo from other appellations peculiar to God; from divineſt attributes, and divineſt operations aſcribed to him; from the worſhip and honour we are allowed and enjoined to yield him, farther ſhew; but theſe things (in compliance with the time and your patience) I ſhall omit.

Other appellations alſo peculiar unto the ſupreme God are aſſigned to him, as that moſt appropriate and incommunicable name *Jehovah*: (of which in the Prophet *Iſay* God himſelf ſays thus, *I am the Lord, and there is none elſe:* and *Moſes*; *Jehovah our God is one Jehovah:* even this is attributed to him: for *This* (ſaith *Jeremy*) *is his name, whereby he ſhall be called, Jehovah our righteouſneſs*; and of S. *John* the *Baptiſt* it was by *Malachy* foretold; that he ſhould *prepare the way of Jehovah.* The name *Lord* (anſwering to *Jehovah*) is both abſolutely, and with moſt excellent adjuncts commonly given him: *The ſecond man*, ſaith S. *Paul*, *is the Lord from heaven*; *The Lord of all things* he is called by the ſame Apoſtle; and, *the one, or only Lord. To us* (ſaith he) *there is one Lord, by whom are all things.* And, The Lord of glory, or moſt glorious Lord; (*If they had known, they would not have crucified the Lord of glory;*) And, *The Lord of Lords, and King of Kings*, he is called in S. *John's Revelation* (*They ſhall*, ſaith he, *war with the Lamb, and the Lamb ſhall overcome them, for he is the Lord of Lords, and King of Kings:*) We are alſo by precept enjoined, and by exemplary practice authorized to render unto our Saviour that honour and worſhip, which are proper and due to the only ſupreme God; for, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, is the great law of true Religion: * *'Tis only belonging to God* (as S. *Athanaſius* ſpeaks) *to be worſhipped; a creature muſt not worſhip a creature, but a ſervant his Lord, and a creature its God.* And, † *They who call a creature Lord, and worſhip him as a creature, how* (ſaith he) *do they differ from the heathen?* But of him it is ſaid, *Let all the Angels of God worſhip him*; of him myriads of Angels ſay, *Worthy is the Lamb that was ſlain to receive the power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing: Yea all creatures in heaven and earth, and under the earth* reſound the ſame acclamation, ſaying; *To him that ſitteth upon the throne, and to the Lamb be the bleſſing, and the honour, and the glory, and the worſhip, and the praiſe for ever. Unto him that loved us, and waſhed us from our ſins in his blood —— to him be glory and dominion for ever and ever.* Hence the throne of God, the Father, and of his Son are one and the ſame; *The throne of God, and of the Lamb, are in it*, ſaith S. *John*, ſpeaking of the heavenly city; *For the Son* (ſaith that great Father) *reigning with the ſame royalty of his Father, is ſeated upon the ſame throne with his Father.* To invocate the name of our Lord *Jeſus Chriſt* is a practice characterizing and diſtinguiſhing *Chriſtians* from *Infidels*; as when S. *Paul* inſcribes his *Epiſtle* to the Church of *Corinth, Together with all that call upon the name of our Lord Jeſus Chriſt in every place*; and when *Saul* is ſaid to *have authority from the chief Prieſts to bind all that called upon his name*, ſo that we need not to alledge the ſingle example of S. *Stephen* invoking our Lord. Indeed himſelf informs us, that *The Father had committed all judgment unto the Son, that all men ſhould honour the Son even as they honour the Father.* To wiſh and pray for *grace and peace from our Lord Jeſus Chriſt* is the uſual practice of the *Apoſtles*, and to diſpenſe them is a prerogative of his common to him with God his Father. To have the ſame Holy Spirit as the Father unmeaſurably, and to ſend it from himſelf, with commiſſions and inſtructions, and to communicate

Iſa. 45. 6, 18.
Deut. 6. 4.
Jer. 23. 6.
33. 16.
Mal. 3. 1.
Matt. 3. 3.
1 Cor. 15. 47.
Acts 10. 36.
1 Cor. 8. 6.
1 Cor. 2. 8.
Pſal. 24. 9.
Jud. 4.
Apoc. 17. 14.
19. 16.
Matt. 4. 10.

* Θεοῦ ἐστι μὲν τὸ προσκυνεῖσθαι· κτίσματι κτίσμα οὐ προσκυνεῖ, ἀλλὰ δοῦλος δεσπότην, καὶ κτίσμα Θεόν. Athan. *in* Ar. *Or.* 3. *p.* 394.

† Οὗτοι τὸ κτίσμα λέγοντες εἶναι τὸν κύριον, καὶ ὡς κτίσματι λατρεύοντες αὐτῷ, τὸ διαφέρουσιν Ἑλλήνων. Ath. *Or.* 1. *in* Ar. *p.* 296.

Heb. 1. 6.
Apoc. 5. 12.
13. 4. 11.

V. Apoc. 1. 5.

Apoc. 22. 3.

Τὴν τε γὰρ τοῦ πατρὸς βασιλείαν βασιλεύων ὁ υἱὸς ἐπὶ τὸν αὐτὸν θρόνον τῷ πατρὶ κάθηται. Athan. *Orat.* 2. *in* Ar.

1 Cor. 1. 2.
Acts 9. 14. 21.
Rom. 10. 12, 13, 14.
2 Tim. 2. 22.
John 5. 23, 24.
2 John 3.
Rom. 1. 7.
1 Cor. 13.
2 Theſ. 2. 16.
1 Theſ. 3. 12.
Tit. 3. 6.

municate it freely, are eſpecial characters of ſupreme Divinity, and much tranſcending any Creature; as S. *Athanaſius* obſerves: *With authority* (ſaid he,) *to give the ſpirit doth not ſute a creature, or a thing made, but is an endowment of God.* Whereas alſo we are often ſeverely prohibited from relying or confiding upon any man, or any creature (as in that of the Prophet: *Curſed be the man, that truſteth in man, and maketh fleſh his arm*) we are yet allowed, yea we are obliged to repoſe our truſt and confidence in Chriſt; *Ye truſt in God* (ſaith he himſelf to his Diſciples) *truſt alſo in me*; whence S. *Paul* calleth him emphatically, *our hope*; in his compellation to *Timothy*: *Paul an Apoſtle of Jeſus Chriſt, by the commandment of God our Saviour, and the Lord Jeſus Chriſt, our hope*; which is the ſame title, that *Jeremy* attributes unto God: *O the hope of Iſrael, the Saviour thereof, in time of trouble.* Hence to him jointly with God the Father, and the divine Spirit that ſolemn benediction or prayer is directed; *The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with you all*; as alſo a parity of higheſt adoration is then together with the ſame divine Perſons yielded to him, when we are baptized in his name, and conſecrated to his ſervice.

Τὸ γὰρ μετ᾽ ἐξουσίας διδόναι τὸ πνεῦμα, οὐ κτίσματος, οὐδὲ ποιήματός ἐστιν, ἀλλὰ Θεοῦ δῶρον. Ath. *Orat.* 3. *in* Ar. *p.* 388
Jer. 17. 5.
Joh. 14. 1.
1 Tim. 1. 1.
Col. 1. 27.
Jer. 14. 8.
2 Cor. 13. 13.

The divineſt attributes of God are alſo in the moſt abſolute manner, and perfect degree aſſigned to him; Eternity, as we diſcourſed before. Immenſity of preſence and power, then implied, when ſpeaking with the *Jews* he told them that he was then in heaven; and when he promiſes his Diſciples, that *he will be with them, whenever they meet in his name*; and alſo, *that he will be with them to the end of the world.* Infinite wiſdom and knowledge; *for in him are hidden all the treaſures of wiſdom and knowledge*; and, *Now are we ſure* (ſay the Diſciples to him in S. *John*) *that thou knoweſt all things*: and, *Lord,* (ſaith S. *Peter*) *thou knoweſt all things, thou knoweſt that I love thee*: and S. *Paul* calls him *the wiſdom of God*, and *the power of God*; wherefore ſince God's wiſedom is omniſcient, and his power omnipotent, ſo conſequently is he. In ſhort, whatever attribute or perfection God hath, the ſame hath he: for, *All things,* ſaith he, *that the father hath, are mine,* what creature without high preſumption could ſay thoſe words concerning the divine Spirit: *He ſhall glorify me, for he ſhall receive of mine, and ſhall ſhew it unto you.*

Joh. 3. 13.
Matt. 18. 20.
Matt. 28. 20.
Col. 2. 3.
Joh. 16. 30.
John 21. 17.
1 Cor. 1. 24.
Joh. 16. 15.
Joh. 16. 14.

The divine attributes he expreſſeth by divineſt operations and works, which are aſcribed to him. It is a moſt divine work to create, this we ſhewed before to have been performed by him: To ſuſtain, and conſerve things in being is another like work; this he doth, *For he* (ſaith the *Apoſtle* to the *Hebrews*) *upholdeth all things by the word of his power*: and, *By him,* ſaith S. *Paul, all things conſiſt.* To perform miracles, or doe things ſurmounting the laws, and thwarting the courſe of nature; ſuch as by mere word and will rebuking winds and ſeas, curing diſeaſes, ejecting Devils is the property of him, who (as the *Pſalmiſt* ſays) *alone doeth great wonders.* Particularly to raiſe the dead, is a prerogative reſerved by God in his own hand (for, *The Lord killeth, and the Lord maketh alive; he bringeth down to the grave, and bringeth up*) This our Lord often did, at his pleaſure: for, *As the father raiſeth up the dead, and quickneth them; even ſo the ſon quickneth whom he will*; and of himſelf he ſaith in the *Apocalypſe*: *I have the keys of hell and of death.* Eſpecially to raiſe himſelf, which he aſſumeth to himſelf; (*I,* ſaith he, *lay down my life, that I may take it up again; I have power to lay it down, and I have power to take it up again*: and, *Demoliſh this temple* (ſaith he

Heb. 1. 3.
Col. 1. 17.
Pſ. 72. 18. 86. 8, 10. 136. 4.
1 Sam. 2. 6.
Deut. 32. 39.
Apoc. 1. 18.
Joh. 10. 17, 18.
Joh. 2. 19.

he again) *and in three days I will rear it*; which it was impoſſible for
him to doe, and unintelligible how it ſhould be done otherwiſe, than by
the divinity reſident in him. To be καρδιογνώστης, ſearching mens hearts
and diſcerning their ſecret thoughts is a peculiar work of him, that
Jer. 7. 10. ſaith, *I the Lord try the heart, I ſearch the reins*; and of our Lord it is
Joh. 2. 25. ſaid, *He needed not, that any ſhould witneſs about a man, for he knew what*
was in man; and by many experiments he declared this power. To
foreſee and foretell future contingencies to be peculiar to himſelf God
ſignified when in the Prophet he thus challenged the objects of heathen
Eſa. 41. 23. worſhip: *Shew the things to come, that we may know ye are Gods*; this
our Lord did upon ſeveral occaſions, particularly in the caſe of *Judas* his
Joh. 6. 64. treaſon: *He knew* (ſaith S. *John*) *from the beginning, who they were,*
who did not believe, and who it was that ſhould betray him. This, I ſay,
he did, not as the Prophets by particular arbitrary revelation, but immediately by his own Spirit; whereby even the Prophets themſelves
1 Pet. 1. 11. well illuſtrated and inſpired; for it was (as S. *Peter* ſays) *The Spirit of*
Chriſt in them which teſtified before-hand the ſufferings of Chriſt, and the
1 Tim. 6. 16. *glories that ſhould follow.* To ſee and know God (*who inhabits inacceſſible light*) is beyond a creatures capacity and ſtate; and yet belongs to
Joh. 6. 46. him. *None* (ſaith he) *hath ſeen the father, ſave he which is of God; he*
Matt. 11. 27. *hath ſeen the father*: and, *None knoweth the father, but the ſon, and he to*
whomſoever the ſon will reveal him. To remit ſins abſolutely he denied
not to be the property of God, when his adverſaries thus objected it:
Mar. 2. 7. *Who can forgive ſins, except God only?* yet he aſſumed it to himſelf, and
Iſa. 43. 25. aſſerted it by a miracle. To ſave alſo God declared to be a peculiar work
Iſa. 43. 11. of his, when he ſaid it, and reiterated it in *Eſay*, and in *Hoſea*; *I am*
45. 21. *the Lord, and beſide me there is no Saviour*; which act yet, and which
Hoſ. 13. 4. title are no leſs proper to our Lord. In fine, briefly, he claims to himſelf at once the performance of every divine work, when he ſaith, *Whatſoever*
Joh. 5. 19. *the father doeth, that alſo doth the ſon likewiſe.*

Now all this ſtate and majeſty, all theſe glorious titles, attributes and
works, can we imagine that he *whoſe name is jealous* (as it is in *Exodus*
34. 14.) and *who is jealous of his name* (as it is in *Ezekiel* 39. 25.) who
Deut. 6. 15. ſaid it once and again in the Prophet *Eſay*, that *he will not give his glory*
Iſa. 42. 8. *to another*; can we conceive, I ſay, that he ſhould communicate them,
48. 11. or ſhould ſuffer them to be aſcribed to any mere creature, how eminent ſoever in nature or worth, how dear ſoever upon any regard? for
indeed the higheſt creature producible muſt be infinitely diſtant from
him, infinitely inferiour to him, infinitely baſe and mean in compariſon
to him, as to any true perfection or dignity; nor therefore can any creature be in nature capable of ſuch names, ſuch characters, ſuch prerogatives; nor can in any reaſon or juſtice accept or bear them. Our *Saviour* therefore, unto whom by divine allowance and injunction they are
attributed, who willingly admits them, who clearly aſſumes them to
himſelf, is truly God.

Οὐδ' ἂν ἐτόλμησε δοῦλος ὢν, καὶ τῶν πολλῶν, εἷς ἐν τῷ κόλπῳ τρέφεσθαι τοῦ δεσπότου. Chryſ. *in* Joh. 1. 18.

5. Now the whole tenour of our Religion (according to dictates of
Scripture moſt frequent and obvious) aſſerting the Unity of God; our
Saviour therefore, being God, muſt of neceſſity partake the ſame individual eſſence with God his Father; and it muſt be certainly true, which
Joh. 10. 30. he affirmeth concerning himſelf: *I and the father are one* (ἓν ἐσμὲν, are
1 Joh. 5. 7. the ſame thing, or one in nature; not εἷς ἐσμὲν, the ſame in perſon, or
Joh. 14. 9. manner of ſubſiſtence) and what he again ſaith; *He that hath ſeen me,*
Apoc. 21. 22. *The Lord God Almighty is its temple and the lamb.* *hath ſeen the Father*; and, *I am in the Father, and the Father in me*; by
the divine eſſence common to both.

Yet hath he not this eſſence from himſelf, but by communication; for, *As the Father hath life in himſelf, ſo he hath given the ſon to have life in himſelf.* And ὁ ὢν παρὰ τοῦ Θεοῦ, He *that is* or hath his eſſence *from God*, is the *periphraſis* he gives of himſelf. He is not firſt in order, as an original, but is *the Image of the inviſible God* (an image indeed moſt adequate and perfectly like, as having the very ſame nature and eſſence. He is ἀπαύγασμα τῆς δόξης *(the effulgency of his Father's glory)* and χαρακτὴρ τῆς ὑποστάσεως, *the character*, or exact impreſſion *of his ſubſtance.* He is the internal word, or mind of God, which reſembles him, and yet is not different from him: He is the *life*, the *wiſdom*, the *power* of God, which terms denote the moſt intrinſick and perfect unity. So the *Apoſtles* by the moſt appoſite compariſons that nature affords, ſtrive to adumbrate the ineffable manner of that eternal communication of the divine nature from God the Father to our Saviour; the which is that generation, whereupon the relation, about which we ſpeak, is founded; or, becauſe of which, our Lord is moſt truly and properly called *The only begotten ſon of God.* For, if to produce a like in any kind or degree, be to generate; then to give a being without any diſſimilitude or diſparity is the moſt proper generation: our *Saviour* therefore hence truly is the Son of God the Father. And that he is ſo only, that no other beſide him hath been ever thus begotten, is evident; for that as no reaſon of ours could have informed us, that our Saviour himſelf was thus begotten, ſo no revelation hath ſhewed us that any other hath been; and we therefore cannot without extreme temerity ſuppoſe it. we are ſufficiently inſtructed that all other divine productions together with the relations grounded on them are different from this; by creation things receive a Being from God infinitely diſtant from, infinitely unequal and unlike to the Divine eſſence; and that *filiation*, or Sonſhip which doth ſtand upon adoption and grace is wholly in kind different from this. And the communication of the divine eſſence jointly from the Father and Son to the Holy Spiait, doth in manner (although the manner thereof be wholly incomprehenſible to us) ſo differ from this, that in the Holy Scripture (the only guide of our conception, and of our ſpeech in matters of this nature far ſurpaſſing our reaſon) is never called generation; and therefore we muſt not preſume to think, or call it ſo.

John 5. 26.
John 6. 46.
Col. 1. 15.
2 Cor. 4. 4.
John 14. 9.
Heb. 1. 3.

But let ſo much ſuffice for explication of the Point; a Point repreſented in Scripture ſo conſiderable, that the belief thereof (if it have that ſincerity, and that ſtrength, as to diſpoſe our hearts to a due love and reverence of the Son of God, attended with, or atteſted to by a faithfull obedience to his laws) doth raiſe us alſo to the privilege of becoming the Sons of God, and doth myſtically unite us to him, and elevateth us above the world; ſo doth S. *John* teach us: *To as many* (ſaith he) *as received him* (received him as the Son of God, or believed him to be ſo) *to them gave he the power* (or the privilege) *to become the ſons of God*, And. *Whoſoever* (ſaith he) *ſhall confeſs, that Jeſus is the Son of God, God dwelleth in him, and he in God.* And, *Who* (ſaith he again) *is he that overcometh the world, but he that beliveth that Jeſus is the Son of God?* of ſo great importance is the Point, Of which I ſhall onely now farther briefly propoſe ſome practical applications.

Ὧ καὶ ἡμεῖς συμμορφούμενοι κατὰ χάριν, τὴν δι' αὐτοῦ, πρὸς τὴν τῆς υἱοθεσίας ἀναβαίνομεν δόξαν. Cyril. Al.
John 1. 12.
1 John 4. 15.
1 John 5. 5.

1. We may hence learn whence the performances and the ſufferings of Chriſt become of ſo high worth, and ſo great efficacy. *Wonder not* (ſaith S. *Cyril* the *Catechiſt) if the whole world was redeemed; for it was not a bare man, but the onely Son of God that died for it.* It is not ſo

Μὴ θαυμάζῃς εἰ κόσμος ὅλος ἐλυτρώθη· οὐ γὰρ ἦν ἄνθρωπος ψιλὸς, ἀλλ' υἱὸς Θεοῦ μονογενὴς ὁ ὑπεραποθνήσκων, &c. Cyril. *Catech.* 13.

ſtrange, that God's only Son his mediation, ſhould be ſo acceptable and ſo effectual with God; that the bloud of God's deareſt Son ſhould be ſo pretious in God's ſight, that the interceſſion of one ſo near him ſhould be ſo prevalent with him. What could God refuſe to the Son of his love earneſtly ſoliciting and ſuing in our behalf? What debts might not ſo rich a price diſcharge? What anger could not ſo noble a ſacrifice appeaſe? what juſtice could not ſo full a diſpenſation ſatisfy? *We were not* (S. *Peter* telleth us) *redeemed with corruptible things, with ſilver or gold* (no; whole *Indies* of ſuch ſtuff would not have been ſufficient to ranſome one ſoul) *but with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot.* It was not (as the *Apoſtle* to the *Hebrews* remarketh) by the *blood of goats and heifers*, that our ſins were expiated (no; whole hecatombs would have nothing availed to that purpoſe) but *by the blood of Chriſt, who by the eternal ſpirit offered up himſelf ſpotleſs unto God* (who as the eternal Son of God did offer himſelf a ſacrifice not to be blamed or refuſed) *It is* (as S. *John* ſaith) *the blood of Chriſt, the Son of God, which purgeth us from all ſin.* And well indeed might a Perſon ſo infinitely noble, worthy and excellent be a ſufficient ranſome for whole worlds of miſerable offenders, and captives. Well might his voluntary undergoing ſuch inconveniences and infirmities of life, his ſuffering ſo diſgraceful and painful a death countervail the deſerved puniſhment of all mankind; well might his ſo humble, ſo free, ſo perfect ſubmiſſion to God's will infinitely pleaſe God, and render him propitious to us. *Well might* (as S. *Athanaſius* ſpeaks) *the very appearing of ſuch a Saviour in the fleſh be a general ranſome of ſin, and become ſalvation to every creature*; the which S. *Paul* thus expreſſeth: *God ſending his own ſon in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh*; for if our diſpleaſing, injuring and diſhonouring him, who is ſo great and ſo good, doth aggravate our offence; the equal excellency and dignity of the Perſon, ſubmitting in our behalf to the performance of all due obedience, and all proper ſatisfaction, may proportionably advance the reparation offered, and compenſate the wrong done to God. Well therefore may we believe, and ſay with comfort, after the *Apoſtle*: Τίς ἐγκαλέσει κατὰ τῶν ἐκλεκτῶν; *Who ſhall criminate againſt the elect of God? it is God that juſtifieth* (it is the Son of God, it is God himſelf, who ſatisfies divine juſtice for us) *who is there that condemns? it is Chriſt that died.*

1 Peter 1. 18, 19.
Pſal. 49. 7.
Heb. 9. 12, 13, 14. 10. 4, 8, 10.
1 John 1. 7.
Ἡ ἔνσαρκος παρουσία τοῦ σωτῆρος θανάτου λύτρον, καὶ κτίσεως πάσης σωτηρία γέγονεν. Ath n. *ad* Adelph.
Rom. 8. 3.
Rom. 8. 33.

2. We may hence be informed, what reverence and adoration is due from us to our Saviour, and why we *muſt honour the Son, even as we honour the Father*, why even all the *Angels* muſt *worſhip him*; why *every thing in heaven, and earth, and beneath the earth muſt bend the knee* (that is, muſt yield veneration and obſervance) *to him*; why *by all creatures* whatever the ſame preeminence is to be aſcribed, and the ſame adoration paid jointly and equally *to God the Father Almighty, who ſits upon the throne, and to the Lamb* his bleſſed Son, who *ſtandeth at his right hand.* Such divine glory and worſhip we are obliged to yield him becauſe he is the Son of God, one in eſſence, and therefore equal in Majeſty, with his Father: were it not ſo it would be injury to God, and ſacrilege to doe it; God would not *impart his glory*, we ſhould not attribute it unto another. So this conſideration grounds our duty, and juſtifies our practice of worſhipping our Lord; it alſo encourages us to perform it with faith and hope; for thence we may be aſſured, that he being the Son of God omniſcient doth hear and mind us; being the Son of God omnipotent, he can thoroughly help and ſave us; being alſo as

John 5. 23.
Heb. 1. 6.
Phil. 2. 9.
Apoc. 5. 13.

ſuch abſolutely and immenſely good, he will be always diſpoſed to afford what is good and convenient for us in our need.

3. We hence may perceive the infinite goodneſs of God toward us, Tit. 3. 4. and our correſpondent obligation to love and thankfulneſs toward him. Eph. 2. 4. *In this* (ſaith S. *John*) *was manifeſted the love of God towards us, becauſe* 1 John 4. 9. *God ſent his only begotten Son into the world, that we might live through* 10. *him*: *In this* (adds he) *is love* (love indeed, love admirable and inconceivable) *not that we loved God, but that he loved us, and ſent his only begotten Son to be a propitiation for our ſins.* Can there be imagined any equal, any like expreſſion of kindneſs, of mercy, of condeſcenſion, as for a Prince, himſelf glorious and happy, moſt freely to deliver up, out from his own boſom, his own only moſt dearly beloved Son, to the ſuffering moſt baſe contumelies, and moſt grievous pains for the welfare of his enemies, of rebels and traitours to him? Even ſuch hath been God's goodneſs to us: The Son of God, the heir of eternal Majeſty, was by his Father ſent down from heaven (from the boſome of his glory and bliſs) to put on the form of a ſervant, to endure the inconveniences of this mortal ſtate, to undergo the greateſt indignities and ſorrows; that we, *who were alienated, and enemies in our mind by wicked works,* Col. 1. 21. *might be reconciled to God*; might be freed from wrath and miſery; might be capable of everlaſting life and ſalvation: ſutable to ſuch unex- 1 John 4. 9. preſſible goodneſs ought our gratitude to be toward God: what affectionate ſenſe in our hearts, what thankful acknowledgments with our mouths, what dutiful obſervance in all our actions doth ſo wonderful an inſtance of mercy and goodneſs deſerve and require from us?

4. This conſideration may fitly ſerve to beget in us hope and confidence in God upon any occaſions, of need or diſtreſs to ſupport and comfort us in all our afflictions: for, *He that ſo loved us, that he gave* John 3. 16. *his only begotten ſon for our ſalvation and happineſs*; how can we ever ſuſpect him as unwilling to beſtow on us whatever elſe ſhall to his wiſedom appear needful or convenient for us? He that out of pure charity and pity toward us did part with a jewel ſo ineſtimable, how can any thing ſeem much for him to give us: it is the conſolatory diſcourſe of S. *Paul*: *He* (ſaith the *Apoſtle*) *that did not ſpare his own ſon, but delivered him up for us all; how ſhall he not with him freely give us all things?* Rom. 8. 32. all things that we truly need, all things that we can reaſonably deſire, all things which are good and fit for us.

5. S. *John* applieth this conſideration to the begetting charity in us toward our brethren. *Beloved* (ſaith he) *if God ſo loved us* (as to ſend 1 John 4. 12. his only begotten Son into the world, that we might live by him) *we ought alſo to love one another.* If God ſo lovingly gave up his only Son for our ſakes; what in grateful regard to him (in obſervant imitation of him) what expreſſions, I ſay, of charity and good will ought we to yield toward our brethren? what endeavours, what goods, what life of ours ſhould ſeem too dear unto us for to expend or impart for their good? ſhall we be unwilling to take any pains, or ſuffer any loſs for them, for whom (together with our ſelves) the Son of God hath undergone ſo much trouble, ſo much diſgrace, ſo much hardſhip? ſhall we, I ſay, be uncharitable when the Son of God hath laid upon us ſuch an obligation, hath ſet before us ſuch an example?

6. This conſideration alſo may inform us, and ſhould mind us concerning the dignity of our nature and of our condition; and conſequently how in reſpect to them we ſhould behave our ſelves. If God did ſo much conſider and value man, as for his benefit to debaſe his only Son;

if the Son of God himſelf hath deigned to aſſume our nature, and to advance it into a conjunction with the divine nature, then is man ſurely no inconſiderable or contemptible thing; then ſhould we deſpiſe no man, whom God hath ſo regarded and ſo honoured; then ought we not to neglect or ſlight our ſelves: if we were worthy of God's ſo great care, we ought not to ſeem unworthy of our own. We ought to value our ſelves, not ſo indeed as to be proud of ſo undeſerved honour, but ſo as to be ſenſible thereof, and to ſute our demeanour thereto. Reflecting upon theſe things ſhould make us to diſdain to doe any thing unworthy that high regard of God, and that honourable alliance unto him. It ſhould breed in us noble thoughts, worthy deſires, and all excellent diſpoſitions of ſoul conformable to ſuch relations; it ſhould engage us
Heb. 2. 11. unto a conſtant practice, beſeeming them, whom God hath ſo dignified, whom the Son of God hath vouchſafed to make his brethren: by affecting any thing mean or ſordid, by doing any thing baſe or wicked, we greatly undervalue our ſelves, we muſt diſparage that glorious Family; into which by the Son of God his incarnation we are inſerted. Ταύτης οὖν τῆς τιμῆς ἀξίαν τὴν φιλοσοφίαν ἐπιδειξώμεθα, καὶ μηδὲν ἔχωμεν κοινὸν πρὸς τὴν γῆν· *Let us therefore* (ſaith S. *Chryſ.*) *ſhew a Philoſophy worthy of this honour; having nothing common with this earth.* (in Joh. 1. Hom. 18.)

7. This conſideration doth much aggravate all impiety and ſin. Wilfull ſin upon this account appeareth not only diſobedience to our Creatour and natural Lord, but enormous offence againſt the infinite bounty, and mercy, and condeſcenſion of our Saviour; a moſt heinous abuſing the Son of God, who came down into this homely and hum-
Acts 3. 26. ble ſtate on purpoſe *to bleſs us in turning every one of us from our*
Rom. 6. 22. *iniquities*; to free us from the grievous dominion, and from the woful effects of ſin; we thereby fruſtrate the moſt gracious intentions of God, and defeat the moſt admirable project that could be for our
Heb. 6. 6. benefit and ſalvation: We thereby *trample upon the ſon of God, recrucify*
10. 28. *him, and put him to open ſhame*: ſo the *Apoſtle* to the *Hebrews* telleth us, implying the heinous guilt, and ſad conſequence of doing ſo:
Heb. 10. 28. *He* (ſaith the *Apoſtle*) *that deſpiſed Moſes his law died without mercy*; —— *Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the ſon of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing?*

8. *Laſtly*, This conſideration may ſerve to beget in us a high eſteem of the diſpenſation Evangelical, and hearty ſubmiſſion thereto.
Luc. 20. 13. Almighty God (as is ſignified in the *Parable*) after ſeveral proviſions for the good of mankind, and ſeveral meſſages from heaven to the world here, did at laſt ſend his Son, with this expectation: *Surely they will reverence my Son*: And ſurely much reaſon he had to expect the greateſt reverence to be yielded to his Perſon; the readieſt credence, and obedience to his word. For if any declaration of God concerning his will, or our duty, however proceeding from him (either by dictate of natural reaſon, or by the inſtruction of Prophets, or by the miniſtery of Angels) ought to be entertained with great reſpect and obſervance; much more ſhould the overtures of greateſt mercy and favour exhibited by his own Son (on purpoſe ſent unto us to diſcover them) be embraced with higheſt regard, and humbleſt reverence, and moſt hearty compliance. 'Tis the *Apoſtle* to the *Hebrews*
Heb. 1. 2.
2. 1, 3. his diſcourſe, and inference: *Therefore* (ſaith he, therefore, becauſe

God hath in theſe laſt times ſpoken unto us by his Son) we ought περισσοτέρως προσέχειν *to give more* (abundant, or more) *earneſt heed to the things, which we have heard; for* (ſubjoins he) *How ſhall we eſcape, if we neglect ſo great ſalvation; which at firſt began to be ſpoken by (our) Lord; and was confirmed unto us by them that heard him.* Ταῦτ' οὖν διηνεκῶς στρέφοντες, καὶ ἀναλογιζόμενοι ἐκκαθαίρωμεν ἡμῶν τὸν βίον, καὶ λαμπρὸν ποιήσωμεν. *Continually therefore revolving and recounting theſe things, let us cleanſe our life, and make it bright:* So we conclude with good S. *Chryſoſtome.*

Vid. Chryſ. Tom. 6. pag. 623, &c.

Almighty God, who haſt given us thy only begotten Son to take our nature upon him; grant that we being regenerate, and made thy children by adoption and grace may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame ſpirit, ever one God, world without end. Amen.

Our Lord.

SERMON XXII.

EPH. IV. 5.

One Lord.

Luc. 2. 11. Ὅς ἐστι Χριστός, Κύριος.

AS the name of *God* (truly common to all three Perſons of the Bleſſed Trinity) is (not in way of excluſion, but) according to a myſterious peculiarity (κατ' οἰκονομίαν, in way of diſpenſation accommodated to our inſtruction, as the *Greek* Fathers expreſs it) attributed to God the *Father*, who is the fountain of the Deity, and firſt in order among the divine Perſons; ſo likewiſe is the Name *Lord*, truly common to the other perſons, peculiarly (though alſo not excluſively) aſcribed and appropriated unto God the *Son*; who therefore in the ſtyle of the *New Teſtament*, which more fully have revealed him, is called ſometimes abſolutely *Lord*, ſometimes *the Lord Jeſus*, ſometimes *our Lord*; to acknowledge and call him ſo being the eſpecial duty, and the diſtinctive mark or character of a Chriſtian: for, *to us*, as *there is one God and Father of all*, and *one Holy Spirit*, ſo there is (as S. *Paul* here in my Text doth ſay) *One Lord.* And otherwhere: *There be* (ſaith he, there be according to popular eſtimation, and worldly uſe) *Gods many, and Lords many, but to us there is one God the Father, and one Lord Jeſus Chriſt.* Hence to call upon the name of the Lord Jeſus Chriſt, (that is, by confeſſion and practice to acknowledge him *our Lord*) gives a *periphraſis*, or deſcription of a Chriſtian (*To the Church of God that is in Corinth, ſanctified in Chriſt Jeſus called to be Saints, together with all that call upon the name of the Lord Jeſus Chriſt in every place*; that is, together

1 Cor. 8. 6.

1 Cor. 1. 2.
Act. 9. 14.

together with all Chriſtians every where, ſo doth S. *Paul* inſcribe his
1 Cor. 12. 3. firſt *Epiſtle* to the *Corinthians*) whence, *No man* (ſaith he in the ſame
Epiſtle) *can call Jeſus Lord, but by the Holy Ghoſt*; that is, no man can heartily embrace Chriſtianity without the gracious aſſiſtance of God's Holy Spirit. The reaſon of which Appellation, being ſo peculiarly attributed unto Chriſt, may be, for that beſide the natural right unto dominion over us, neceſſarily appertaining to him as our God, who hath made us, and doth preſerve us; there are divers other reſpects and grounds ſupervenient, and accruing to him from what he hath undertaken, performed and undergone for us, in ſpontaneous obedience to the will of God his Father, upon which alſo the Title of *Lord* is due unto him: the which to declare firſt, then to apply them unto our practice ſhall be the ſubject and ſcope of our preſent diſcourſe.

In whatſoever notion we take the word *Lord*; either as a *Prince* over Subjects, or as a *Maſter* over Servants, or as an *Owner* of goods, or as a *Preceptor*, and Preſident over Diſciples, or as a *Leader* and Captain to followers; or as a perſon ſingularly eminent above inferiours; he is according to all ſuch notions truly *Our Lord.*

According to whatever capacity we diſtinctly or abſtractively conſider him, either as the *Son of God*, or as the *Son of Man*; or as θεάνθρωπος (jointly *God and Man*, united in one Perſon) as *Jeſus* our Saviour, as *the Chriſt of God*, he is *our Lord:*

If we examine all imaginable foundations of juſt dominion, eminence in nature the power, the collation of being, or preſervation thereof; donation, conqueſt, purchaſe, merit, voluntary compact, upon all theſe he hath a right of *Lordſhip* over us duly grounded.

I. He is, I ſay, firſt *our Lord* according to every notion, and acception of the word *Lord.*

He is our *Prince* and Governour, we are his ſubjects and vaſſals:
Heb. 1. 8. for, to him it was ſaid, *Thy throne, O God, is for ever and ever; the*
ſceptre of thy kingdom is a right ſceptre. Of him it was propheſied;
Eſ. 9. 6, 7. that *the government ſhould be upon his ſhoulder*, and that *of the encreaſe*
of his government and peace there ſhould be no end; He is *the King of Iſ-*
rael, or of the Church, who, as the Angel told the Bleſſed Virgin, *ſhall*
reign over the houſe of Jacob for ever and ever. God hath given him head
over all things to the Church. So is he a Prince moſt abſolute, endewed
with ſovereign right and power, crowned with glorious Majeſty, en-
Luc. 1. 33. Eph. 1. 22. joying all pre-eminences, and exerciſing all acts ſutable to Regal dignity,
1 Cor. 15. 27. in reſpect to all things, and particularly in regard to us.

He alſo is our *Maſter*, and we are his Servants; the Church is a
1 Tim. 3. 15. Matt. 24. 45. houſe and family, whereof he is the οἰκοδεσπότης, or Houſholder; *If* (ſaith
Matt. 10. 25. he) *they have called the Maſter of the houſe Beelzebub, how much more*
thoſe of his houſhold (τοὺς οἰκιακοὺς αὐτοῦ, *famulos ejus*, his domeſticks, or
Eph. 3. 15. menial ſervants) *All the family in heaven and earth are named of him*
(ſaith S. *Paul*) that is, the whole Church (both triumphant above in
heaven, and militant here on earth) is his family, or called the family
Heb. 3. 6. of him, as of its Lord. *Chriſt* (ſaith the *Apoſtle* to the *Hebrews*) *is as a*
1 Cor. 7. 22. *Son over his houſe, whoſe houſe are we. He that is called free, is a ſervant*
Col. 3. 24. Eph. 6. 9. *of Chriſt*: and, *We ſerve the Lord Chriſt*; and, *We have a Maſter in*
Col. 4. 1. *heaven*, ſaith S. *Paul*: *Bleſſed* (ſaith our Lord himſelf) *is that ſervant,*
Matt. 24. 46. *whom his Lord coming ſhall find ſo doing*; that is, whom *Chriſt*, *our Lord*,
coming to judgment ſhall find diſcharging his duty faithfully. He indeed as a good Maſter governeth, ordereth and maintaineth his Family well; furniſheth and feedeth it, with all neceſſary proviſions; protect-

eth it from all want, and all miſchief; appointeth to every one therein 1 Cor. 3. 8.
his due work and ſervice, and payeth to each his due wages and recompence. Luc. 6. 35. Ap. 22. 12.

He is alſo our *Owner*; or the Poſſeſſour and Proprietary of us; *The* 2 Pet. 2. 1.
Lord that bought us, as S. *Peter* calls him; and conſequently, who
poſſeſſeth and enjoyeth us. *We are not our own* (ſaith S. *Paul*) *for we* 1 Cor. 6. 19.
were bought with a price: whence we are become entirely ſubject to his 20. 7. 23.
diſpoſal.

He likewiſe is our *Preceptor*, or *Teacher*; or that is, the Lord of our
Underſtanding, which is ſubject to the belief of his dictates; and the
Lord of our Practice, which is to be directed by his precepts. *Ye* (ſaith Joh. 13. 13.
he) *call me Maſter, and Lord,* (διδάσκαλον, καὶ κύριον, *Doctour* and *Lord*)
and ye ſay well, for ſo I am: And, *Be ye not called Maſters* (καθηγηταὶ, Matt. 23. 10.
guides in doctrine) *for one is your Maſter, even Chriſt.* And, *Every* 2 Cor. 10. 5.
thought of ours (ſaith S. *Paul*) is to be *captivated* to the *obedience of*
Chriſt: Such, as infallibly wiſe, and perfectly veracious, he neceſſarily
is unto us; ſuch he is, as ſent on purpoſe by God to enlighten our Joh. 1.
minds with the knowledge of heavenly truth; and *to guide our feet into* Luc. 1. 79.
the ways of peace; whence we cannot but be obliged to embrace his
doctrine, and to obſerve the rules which he preſcribeth us.

He is therefore alſo our *Captain* and Leader; whoſe orders we muſt
obſerve, whoſe conduct we ſhould follow, whoſe pattern we are to regard
and imitate in all things: He is ſtyled ἀρχηγὸς πίστεως, *the Captain of our* 1 Pet. 2. 21.
faith, ἀρχηγὸς ζωῆς, *the Captain of our life*, ἀρχηγὸς σωτηρίας, *the Captain* Heb 12. 2.
of our ſalvation, ἀρχιποίμην, our *chief Shepherd*, the *Apoſtle, and* 2. 10.
high Prieſt of our profeſſion; the *Biſhop of our Souls*. In fine, he (accor- Act. 3. 15. 5. 31.
ding to what S. *Paul* ſays) ἐν πᾶσι πρωτεύει, *hath in all things, the primacy*, 1 Pet. 2. 25.
and *preeminence*; ſo that according to all notions and ſenſes of 5. 4. Heb. 3. 1.
Lordſhip he is our Lord; but chiefly he is meant ſuch in the principal Col. 1. 18.
ſenſe, as having an abſolute right and power to command and govern us.

II. *Chriſt* is alſo *our Lord* according to every capacity or reſpect of *nature* or *office*, that we can conſider appertaining to him.

1. He is *our Lord* as by *nature* the *Son of God*, partaking of the divine
eſſence and perfections: he as ſuch being endewed with eminence ſuperlative,
and with power irreſiſtible; as ſuch having created all things,
and upholding all things; whence all things neceſſarily and juſtly are
ſubject to his order and diſpoſal; all things according to all right and reaſon
are to be governed, poſſeſſed and uſed according to his pleaſure.
Hence is that moſt auguſt, and moſt peculiar name, *JEHOVAH*
(denoting either independency, and indefectibility of ſubſiſtence, or uncontrollable
and infallible efficacy in operation, or both of them together;
which therefore is by the *Greek* Interpreters fitly rendred κύριος,
and after them *Lord* by our Tranſlatours; for the word κύρειν doth ſignifie
to ſubſiſt, and κῦρος is uſed to denote efficacy, ratification, ſtedfaſt
power or authority) is aſſigned to him; *This is his name whereby he ſhall* Jer. 23. 16.
be called, JEHOVAH OUR RIGHTEOUSNESS, ſaith *Jeremy* of him: and, *I will have mercy upon the houſe of Judah, and will ſave* Hoſ. 1. 7.
them by Jehovah their God (ſaith God in *Hoſea* concerning the ſalvation
accompliſhed by him) and in the Prophet *Zechary*, he thus ſpeaks of
himſelf: *Sing, and rejoyce, O daughter of Sion, for lo I come, and I will* Zech. 10. 12.
dwell in the midſt of thee, and thou ſhalt know, that the Lord of hoſts hath *Jehovah à Jehova.*
ſent me unto thee: where it is ſaid, that *Jehovah*, being ſent by *Jehovah* Gen. 19. 24
ſhould come and dwell in the Church, enlarged by acceſſion of the *Gentiles*; *apud* Iren. 3. 6.

tiles; who can that be, but *our Lord Chriſt*, who dwelt among us, and
was by God his Father ſent unto us? And what in the *Old Teſtament* is
ſpoken of *Jehovah* is by infallible Expoſitours in the *New* attributed to
our Lord: *Sanctifie Jehovah Sabaoth, and he ſhall be for a ſtone of ſtumbling,*
Iſa. 8. 13, 14. *and for a rock of offence*; ſo did *Iſaias* ſpeak; and his words are
1 Pet. 2. 7. Rom. 9. 33. by S. *Peter* and by S. *Paul* applied to *Chriſt*. *Whoſoever ſhall call upon*
Joel 2. 32. *the name of Jehovah ſhall be delivered*; ſo did the Prophet *Joel* foretell
Rom. 10. 9, 10, 13. concerning the latter days; and S. *Paul* accommodates it to the ſalvation
Mal. 3. 1. obtained by confeſſing the name of *Chriſt*. In *Malachy*, *Jehovah*
Matt. 3. 3. ſaith, that *he would ſend his meſſenger to prepare his way before him*; this
Mar. 1. 2, 3. Joh. 1. 23. according to the *Evangeliſts* interpretation was verified in S. *John* the
Lu. 7. 27. 3, 4. *Baptiſt* his *preparing the way before* our Saviour. Likewiſe, what *Eſay*
Iſa. 40. 3. ſaid: *The voice of him that cried in the wilderneſs, prepare the way of Jehovah*,
is by all the *Evangeliſts* applied to the *Baptiſt*, as *the voice crying*,
and to our *Saviour*, as the *Lord coming: Chriſt* therefore is the *Lord*
Jehovah, independent, and immutable in eſſence, and in power.

The word *Adon* alſo, which more immediately and properly doth
ſignify *dominion* (and which put abſolutely doth belong to God) is
Pſal. 110. 1. plainly attributed to our Saviour. *The Lord (Jehovah) ſaid to my Lord*
Mark 22. 43. (*le Adoni*,) that is, God the Father to Chriſt, the Son, yet Lord of
Mal. 3. 1. *David*; as our *Saviour* himſelf expounds it. And, *The Lord (ha Adon)*
ſhall come to his temple; ſo in *Malachy* 'tis prophecied concerning the
John 20. 28. coming of *Chriſt*. According to this notion was it, that S. *Thomas*, being
by our Saviour's reſurrection convinced of his divinity cried out;
My God, and my Lord; In this ſenſe it was, that S. *Peter* called our Saviour
John 21. 17. *Lord*, when he aſcribed omniſcience to him, ſaying, *Lord, thou*
knoweſt all things, thou knoweſt that I love thee. Upon this account,
John 3. 31. S. *John* the *Baptiſt* ſaid, *He that cometh from above is above all things*,
1 Cor. 15. 47. which S. *Paul* expreſſeth thus: *The ſecond man is the Lord from heaven.*
So is *Chriſt*, as he is God, *our Lord*.

2. He is alſo our Lord, as *Man*, by the voluntary appointment and
free donation of God his Father; in regard to the excellency of his Perſon,
and to the merit of his performances. God did by gift and delegation
confer upon him a ſupereminent degree of dignity and authority,
with power to excecute the moſt Lordly acts of enacting, of diſpenſing
with, and of abrogating laws; of judging, of remitting offences; of
diſpenſing rewards, and of puniſhing tranſgreſſours. The Scripture is
copious and emphatical in declaring this Point both in general terms, and
Acts 2. 36. with reſpect to particulars. *Let all the houſe of Iſrael* (ſaith S. *Peter*)
know aſſuredly; that God hath made him Lord, and Chriſt, even this Jeſus,
John 17. 2. *whom ye did crucify*, And, *Thou haſt given him power over all fleſh*:
Luc. 10. 22. *All things are delivered unto me by my Father: All power is given me in*
Matt. 11. 27. Mark 28. 18. *heaven and upon earth. The Father hath loved the Son, and hath given*
John 3. 35. 13. 3. *all things into his hand*; ſaith he concerning himſelf: and, *Being found*
in faſhion as a man he humbled himſelf, and became obedient unto death,
even the death of the croſs; wherefore God alſo hath highly exalted him,
and given him a name which is above every name, that at the name of Jeſus
Phil. 2. 8. *every knee ſhould bow — and that every tongue ſhould confeſs, that Jeſus*
Eph. 1. 20. 1 Pet. 3. 22. *is the Lord*: And, *God raiſed him from the dead, and ſet him at his*
right hand in the heavenly places far above all principality, and power,
and might, and dominion, and every name, that is named not onely in this
world, but alſo in that which is to come; and hath put all things under his
Heb. 2. 0, *feet, and gave him to be head over all things to the Church*: and, *We ſee*
Jeſus, who was made a little lower than the Angels for the ſuffering of

death crowned with glory, and honour: and, *The Lamb which was ſlain is* Apoc. 5. 12.
worthy to receive power, and riches, and wiſedom, and ſtrength, and honour,
and bleſſing: and, *When the Son of man ſits upon the throne of his* Mar. 19. 28.
glory, ye ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. 25. 31. 26. 64.
In which places, as in others of the ſame importance, it is ſignified generally,
that beſide the dominion, naturally belonging to our Saviour
as God, there hath been conferred on him as man an univerſal dominion
over all things in regard to what as man he did and ſuffered; and that in
him (as the *Apoſtle* to the *Hebrews* obſerveth and diſcourſeth) that hath Heb. 2. 7, 8.
been ſignally fulfilled, which the *Pſalmiſt* acknowledgeth, and praiſeth Pſal. 8. 7.
God for, in reſpect to man: *Thou crownedſt him with glory and honour,*
and didſt ſet him over the works of thy hand, and didſt put all things in
ſubjection under his feet. In him alſo was accompliſhed the prophetical
viſion of *Daniel: I ſaw in the night viſions, and behold one like the Son* Dan. 7. 13, 14.
of man — And there was given him dominion, and glory, and a kingdom,
that all people, nations and languages ſhould ſerve him: his dominion is an
everlaſting dominion, which ſhall not paſs away, and his kingdom, that which
ſhall not be deſtroyed. It is alſo particularly expreſſed of him, that to
him as Man is committed a power legiſlative; *I ſay unto you*, I command
you, is the ſtyle he commonly uſed: and, *The Son of man* (ſaid he) *is* Joh. 15. 10.
Lord of the Sabbath (that is, hath a power to diſpenſe with the obſervation 12. 14.
thereof, or to abrogate the poſitive law concerning it; which by
parity of reaſon infers a general power of conſtituting and reſcinding
Laws of the like nature.) The prerogative alſo of remitting ſins was
given him: *That ye may* (ſaith he) *know, that the Son of man hath power* Matt. 9. 6.
on earth to forgive ſins (*then ſaith he to the ſick of the palſie*) *ariſe, take* Luc. 5. 24.
up thy bed and walk: and, *The God of our fathers* (ſaith S. *Peter*) *hath* Acts. 5. 30, 31.
raiſed Jeſus, whom ye ſlew, and hanged on a tree; him hath God exalted
with his right hand to be a Prince, and a Saviour, to give repentance unto
Iſrael, and remiſſion of ſins. The adminiſtration of juſtice and judgment Act. 11. 42.
he thus alſo hath: for he is, ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς, *Ordained by* 17. 31.
God the judge of quick and dead; God hath appointed to judge the world,
ἐν ἀνδρὶ ᾧ ὥρισε, *by the man whom he hath ordained: The Father judgeth* Joh. 5. 22. 27.
no man, but hath committed all judgment to the Son — and hath given
him authority to execute judgment alſo, ὅτι υἱὸς ἀνθρώπου ἐστὶ *becauſe*, or
whereas *he is the Son of man:* So alſo for the prerogative of diſtributing
rewards, and inflicting puniſhments: *The Son of man* (ſaith he) *ſhall* Matt. 16. 27.
come in the glory of his Father with his angels, and reward every man according
to his work. Thus by emphatical expreſſion it is ſignified, that
Chriſt, *as man*, is our *Lord*, by God's appointment and donation. We
may alſo conſider, that our Saviour *as the Son of David*, and conſequently
by a right of ſucceſſion, according to divine ordination, *as King*
of Iſrael (to the which all Chriſtians are become Proſelytes; for προσεληλύθατε
Σιὼν ὄρει, *Ye are Proſelytes to Mount Sion, and to the city of the* Heb. 12. 22.
living God, the heavenly Hieruſalem, ſaith the *Apoſtle* to the *Hebrews*)
is our Lord; according to that of the Angel to the Bleſſed Virgin: *He* Luc. 1. 32.
ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord
God ſhall give him the throne of David his Father; and he ſhall reign over
the houſe of Iſrael for ever and ever: Of the encreaſe of his government
there ſhall be no end, upon the throne of David, and upon his Kingdom to
order it, and to eſtabliſh it with judgment and with juſtice from henceforth Iſa. 9. 7.
even for ever: ſo *Eſay* foretold of him; and many like paſſages occur in Acts. 2. 30.
other Prophets.

3. He alſo conſidered as θεάνθρωπος (*as God and man*, united in one Perſon) is plainly our Lord. For whatever naturally did appertain to God, whatever freely was (in way of gift or reward) communicated to man, doth accrue to the perſon, and is attributed thereto in conſequence of the union *hypoſtatical*, or perſonal. It was indeed by virtue thereof, that *the man Chriſt Jeſus* became capable of ſo high preferments; where-
Acts 10. 36. fore moſt properly upon this conſideration is Chriſt *the Lord of all*, as
1 Cor. 15. 27. S. *Peter* ſtyles him; *having all things (him onely excepted, who did ſubject all things to him) put under his feet.*

4. If we alſo conſider him as *Jeſus*, our Saviour, that notion doth involve acts of dominion, and thence reſulteth a title thereto: Nothing more becomes a *Lord*, than to protect, and ſave; none better deſerves the right, and the name of a *Lord*, than a Saviour; wherefore thoſe
Iſa 43. 11. titles are well conjoined: *I am the Lord, and beſide me there is no Sa-*
Acts 5. 31. *viour*, ſaith God in *Iſay* of himſelf; and, *Him hath God exalted to be a Prince, and a Saviour to his right hand*, ſaith Saint *Peter* concerning *Jeſus*.

5. Likewiſe if he be conſidered as *the Chriſt*, that eſpecially implieth him anointed, and conſecrated to ſovereign dominion, as King of the Church: well therefore did the Angel expreſs his joyfull meſſage when
Luc. 2. 11. he told the ſhepherds: *I bring you good tidings of great joy, which ſhall be to all people; for unto you is born this day in the City of David a Saviour, which is Chriſt the Lord:* and S. *Peter* well joined them, ſaying:
Acts 2. 36. *Let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.* Thus in all reſpects is *Chriſt* our *Lord*.

III. Let us alſo farther briefly ſurvey the ſeveral grounds upon which dominion may be built, and we ſhall ſee, that upon all accounts he is our *Lord*.

Ὁ πρῶτος (ὡς ἔοικεν) καὶ κυριώτατος νόμος, τῷ σώζεσθαι δεομένῳ, τὸν σώζειν δυνάμενον ἄρχοντα κατὰ φύσιν ἀποδίδωσι. Plut. *in* Pelop.

Προσήκει γοῦν ἀεὶ τῷ κρείττονι κατὰ φύσιν ἡγεῖσθαι τοῦ χείρονος——Clem. Alex. *Strom* 7. (*pag.* 506.)

Τὸ δυνάμενον φύσει προορᾷν ἄρχον φύσει, καὶ δεσπόζον φύσει. Ariſt. *Pol.* 1. 1, 3, 4.

1. An uncontrollable power and ability to govern is one certain ground of dominion; he that is endewed therewith, it is neceſſary that we ſhould ſubmit to him, it is reaſonable willingly to admit him for our Lord: Perſons ſo qualified *Ariſtotle* telleth us have a natural title to dominion; as on the contrary perſons weak (in power or in wiſdom) unable to protect themſelves, and unfit to manage things are naturally ſubjects and ſervants. This ground emi-
nently agrees to him, as being by nature the Almighty God, who can
Joh. 13. 3. doe all things, whom nothing can reſiſt; and alſo for that *all things are given into his hand*, all things are put under his feet. Hence he is moſt
Matth. 16. 18. able to protect us; *the gates of hell cannot prevail againſt his Church;*
Joh 10. 28. *none can ſnatch us out of his hand*; *he is able to ſave to the uttermoſt them*
Heb. 7. 25. *that come to God through him.*

2. To make, to preſerve, to provide and diſpenſe maintenance are alſo clear grounds of dominion; for what can we more juſtly claim dominion over, than over our own inventions and works; over that which we continually keep and nouriſh; over that which wholly depends upon
Acts. 17. 28. us, and ſubſiſts merely by our pleaſure? Since then *in him we live, and move, and have our being*; ſince we have derived all our being from him (our being natural as men, and ſpiritual as Chriſtians) and are by him,
Heb. 1. 3. *who upholdeth all things*, ſuſtained therein; ſince as to all our powers,
Col. 1. 17. and in all our actions we depend upon him; for *without him we can doe*
Joh. 15. 5.
2 Cor. 3. 5. *nothing*, and *all our ſufficiency is of him*; he ſurely is our Lord, having an

an abſolute right to diſpoſe of us, to order us, and to uſe us according
to his diſcretion and pleaſure. We thence have reaſon to render that
acknowledgment of the *Elders* in the *Revelation* to him: *Worthy art* Apoc. 4. 11.
thou, O Lord, to receive the glory, and the honour, and the power; for
thou haſt created all things, and for thy will they are, and they were crea-
ted; to confeſs, and celebrate him as our Lord, for that, as it is in the Pſal. 100. 3.
Pſalm, It is he that made us, and not we our ſelves;
we are his people and the ſheep of his paſture. * Thus
by birth, and privilege of nature, as the Son of
God, heir apparent, and conſort of eternal Majeſty;
thus alſo as concurring with his Father in the divi-
neſt actions of creation and providence is *Jeſus Chriſt*,
the only Son of God, *our Lord.*

But beſide theſe natural grounds of dominion over us, there are ſeve-
ral others conſiderable, each of them according to the ſtanding rules of
juſtice and equity, ſufficient to found a good title thereto. We (conſi-
dering our ſelves as the ſons of *Adam*, in that ſtate wherein Chriſt found
us, or wherein we ſhould now be, if he had not vouchſafed to come and
redeem us) had attempted to withdraw our ſelves from our due ſubjecti-
on to God by wilful rebellion and diſobedience, we thence had forfeited
the benefit of God's favourable protection and providence for our good:
we had become Outlaws, dead in law; (*dead in treſpaſſes and ſins*) we
inſtead of being ſubjects and ſervants of God were become (or ſhould Eph. 2. 1, 5.
have been) *aliens, and enemies to God by wicked works*, according to the Col. 1. 21.
natural *blindneſs of our minds not knowing* (or acknowledging) *God*; in Rom. 8. 7, 8, 9.
our affections eſtranged and averſe from him, in our practice oppoſite to
his holy will and righteous laws, we in a manner were got out of God's
poſſeſſion; were in reſpect to him become imbecil and *loſt*: we were Luc. 19. 10.
like ſheep gone aſtray out of the fold of his gracious care and governance; Matt. 18. 11.
we had got other Maſters, and were come into other hands; like thoſe, 10. 6. 15. 24.
who in the Prophet confeſs; *O Lord our God, other Lords beſide thee* Pſ. 119. 176.
have had dominion over us. The Devil had got us into his power; we Iſa. 26. 13.
were *captivated* (or taken alive, as S. *Paul* phraſeth it, ἐζωγρημένοι) 2 Tim. 2. 26.
at his will; we were detained under wretched ſubjection, overpowred, Act. 10. 38. Col. 2. 13.
and oppreſſed by him; who therefore is called *the Prince*, and the *God* John 14. 30.
of this world; to whoſe ſuggeſtions it hearkened, whoſe will it obſerved, 16. 11. Eph. 6. 12.
whom it was prone even to worſhip and adore. The world alſo (whoſe 2. 2.
friendſhip is enmity to God, which *all lieth in wickedneſs*) had prevailed 2 Cor. 4. 4.
over us, ſo as *to walk according to it*; to be governed by its corrupt princi- Jam. 4. 4. 1 John 2. 15.
ples, and vicious practices; to be driven by its force, and drawn by its 1 John 5. 19.
allurement into evil. We were captives, and ſlaves alſo *to the law of ſin ru-* Eph. 2. 2. Rom. 7. 23.
ling in our members; *ſerving divers luſts and pleaſures*; being in our acti- 6. 12, 16, &c.
ons guided by a *carnal mind*, oppoſite to God and goodneſs; ſwayed by Tit. 3. 3. Rom. 8. 7, 8.
ſenſual appetites, and hurried by violent paſſions to what is bad. This was
the condition of mankind generally when Chriſt came, and would have
ſo continued; but out of it he came to deliver us; by the merit of his
blood, and power of his grace, to free us from the oppreſſions of all
thoſe uſurping powers; to recover and reſtore us into the propriety,
poſſeſſion and protection of God. *He came to ſeek and to ſave that which* Luc. 19. 10.
was loſt: *to ſave us from our enemies, and from the hand of all that hate* Matt. 10. 6. Luc. 1. 71.
us; *to deliver us out of the power of darkneſs, and to tranſlate us into his* Col. 1. 13.
own *Kingdom*; the kingdom *of righteouſneſs, peace and joy.* So that he Rom. 14. 17.
hath acquired us to himſelf; we being now περιποίησις, *an acquiſt* made
by him (as S. *Paul* calleth us) and λαὸς εἰς περιποίησιν (as S. *Peter* ſpeaks) Eph. 1. 14.

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* Χριστὸς φύσει κύριος, καὶ βασιλεὺς ἀΐδιος ὤν, οὐχ ὅτε ἀποστέλλεται μᾶλλον γίνεται κύριος· οὐδὲ τότε ἀρχὴν λαμβάνει τοῦ εἶναι κύριος, καὶ βασιλεύς, ἀλλ' ὅπερ ἐστὶν ἀεὶ τοῦτο καὶ τότε κατὰ σάρκα πεποίηται· καὶ λυτρωσάμενος πάντας γίνεται καὶ οὕτως ζώντων καὶ νεκρῶν κύριος. Ath. *Orat.* 3. *in* Ar. *pag.* 385.

1 Pet. 2. 9. *a people by acquiſition* peculiarly appertaining to him: and divers ways
we have been acquired to him, as to our Lord.

3. He hath acquired us by free donation from God his Father: for
John 17. 2. *God hath given him power over all fleſh*; *God hath delivered all things into*
13. 3. *his hand*; *God hath ſubjected all things under his feet.* Peculiarly God
Eph. 1. 22. hath given unto him thoſe who comply with his gracious invitations
Joh. 10. 27. and ſuggeſtions; his *ſheep, that hear his voice, and follow him*; them
hath God given him, to govern them with eſpecial favour, and keep
17. 12, 6. them with a particular care; *Whom* (ſaith he) *thou haſt given me, I have*
6. 39. *kept*; and, *This is the will of the Father that ſent me, that of all which he*
hath given me, I ſhould loſe nothing.

4. Again, he hath acquired us by juſt *right* of *conqueſt*, having ſubdued
thoſe enemies, unto whom (partly by their fraud and violence,
partly from our own will and conſent) we did live enſlaved and addicted:
Col. 2. 15. them he vanquiſhed, *having ſpoiled principalities, and powers, and*
made a ſhew of them, openly triumphing over them. Whence we rightly
fall under ſubjection to him, as acceſſions to his victory; having formerly
belonged to his enemies, and having by his mercy been preſerved:
he might juſtly have deprived us of liberty, and of life; might have utterly
deſtroyed us, or have detained us in woful miſery, as dependents
upon, and partizans with his foes; our ſelves together with them being
Rom. 5. 8, 10. found in open hoſtility againſt him; but *according to his great mercy he ſa-*
Col. 1. 21. *ved us*; and did put us into a capacity of a free, comfortable and happy
Eph. 1. 8. life under him; *calling us to his kingdom and glory.* We therefore being
Titus 3. 3. *ſubacti potentiâ* (ſubdued by his power) become *jure ſubditi* (in right
1 Theſſ. 2. 12. ſubject to him) [being *ſervati* we are made *ſervi*;] being ſaved from
death by him, we according to juſtice and reaſon become vaſſals to him,
ſo that all our life ſhould be devoted to his ſervice; that (as it is in the
Luc. 1. 74. hymn *Benedictus) being delivered out of the hands of our enemies* (his enemies,
and our enemies alſo no leſs in truth and effect) *we ſhould ſerve him*
without fear.

5. He hath alſo farther acquired us to himſelf by *purchaſe*; having
by a great price bought us; ranſomed us out of ſad captivity and redeemed
us from grievous puniſhment due to us. We, as heinous ſinners
and rebels, had forfeited our lives to God's law, and were ſentenced unto
a miſerable death; we had loſt our liberty, and were throne into a
Rom. 11. 32. grievous priſon, fettered in guilt, lying under wrath, and reſerved to puniſhment
3. 23. unavoidable; we were ſtripped of all goods, all comfort, all hope,
Gal. 3. 22. and remedy: ſuch was the caſe of man, when he procured a redemption,
1 Tim. 2. 6. a pardon, a deliverance and reſtitution for us; delivering up himſelf a
ranſome for us all; undergoing a puniſhment for our ſins, diſcharging
Rom. 8. 34. our debts, propitiating divine juſtice, acquitting us from all claims and
Acts. 20. 28. pretences upon us; yea meriting for us a better ſtate than we did ever
1 Pet. 1. 18. before ſtand in; Thus *he purchaſed his Church with his own blood*:
1 Cor. 6. 20. whence, as S. *Paul* argues, *we are not our own, for we were bought with*
7. 23. *a price.* In requital for ſuch mercies and favours ſo
unexpreſſibly great, we cannot, either in gratitude
or juſtice, owe leſs than our ſelves to be rendred up
wholly to his dominion and diſpoſal; it is our duty
therefore to be his ſubjects and ſervants; and it was
indeed the intent of his doing ſo much for us, that we ſhould be ſo: he
did all *gratis* (moſt freely) as to any precedent motive beſide his own
Rom. 14. 9. goodneſs, but he would not doe it fruitleſly, as to effect: *To this end*
(ſaith S. *Paul*) *Chriſt both died, roſe and revived, that he might be Lord*

Οὐ γὰρ οὐρανὸν, καὶ γῆν, καὶ θάλασσαν δοὺς, ἀλλὰ τὸ πάντων τούτων τιμιώτερον, τὸ ἑαυτοῦ αἷμα καταθεὶς οὕτως ἡμᾶς ἐξηγόρασε. Chryſ. Ἀνδρ. 21.

both of the dead and living. He died for all, that they, which henceforth live, ſhould not live to themſelves, but unto him which died for them: and, *He gave himſelf for us, that he might redeem us from all iniquity,* Tit. 2. 14. *and purify to himſelf a peculiar people, zealous of good works.*

6. He likewiſe acquired a Lordſhip over us by deſert, and as a reward from God, ſutable to his performances of obedience and patience, highly ſatisfactory and acceptable to God. *For this the Father loves me, becauſe* John 10. 17. *I lay down my life, that I may take it again: He humbled himſelf, becoming* Phil. 2. 8. *obedient to the death of the croſs; therefore alſo did God exalt him, and gave him a name above every name. For the joy that was ſet before him, he en-* Heb. 12. 2. *dured the croſs, and having deſpiſed the ſhame, ſate down at the right hand of the glory of God. We ſee Jeſus for the ſufferances of death crowned with* Heb. 2. 9. *glory and honour. He drank of the brook in the way, therefore he hath lifted* Pſal. 110. 7. *up his head. Becauſe he poured out his ſoul unto death; therefore did God* Eſ. 53. 12. *divide him a portion with the great, and he did divide the ſpoil with the ſtrong;* as the *Prophet* expreſſeth it.

7. We may add, that he hath acquired a good right and title to dominion over us, as our continual moſt munificent benefactour; by the great benefits he beſtoweth on us, by the ample hire, and large recompence he pays us. He affords us a ſure protection under him, and a liberal maintenance; high privileges, and ample rewards for our ſervice: It is no *Egyptian* bondage that he would detain us in, requiring hard labour, and yielding no comfort or recompence, but it is a moſt beneficial and fruitful ſervice. Chriſt hath promiſed *to withhold no good thing* from Pſal. 84. 11. his ſervants; nothing requiſite for the ſupport or convenience even of 34. 9, 10. this temporal life (for to them *who ſeek the Kingdom of God, and its* Matt. 6. 33. *righteouſneſs, even all theſe things ſhall be added,* or caſt in) but eſpeci- Rom. 8. 28. 2 Peter 1. 4. ally moſt ineſtimable precious recompences he hath promiſed, and will certainly beſtow in ſpiritual and eternal bleſſings: *He will render to every man according to his works; to them, who by patient continuance in well-* Rom. 2. 6. *doing ſeek glory, and honour, and immortality, eternal life;* ſaith S. *Paul*; and, *Being freed from ſin* (ſaith he again) *and made ſervants to God, ye* Rom. 6. 22. *have your fruit unto ſanctificatian, and in the end everlaſting life:* a fruit to ſanctification, that is, all benefits conducing to our ſpiritual welfare here, and hereafter a life in perpetual joy and happineſs. To them who have been diligent in performing their tasks, and improving their talents committed to them now for his intereſt, and honour, he will one day ſay: *Well done good and faithful ſervants enter into your Maſter's* Matt. 25. 21. *joy:* and, *Bleſſed* (ſaith our good Maſter) *are ye, when men ſhall revile* Apoc. 11. 18. *you, and ſpeak all manner of evil againſt you falſly for my ſake; Rejoyce, and be exceeding glad, for great ſhall your reward be in heaven.* Now Matt. 5. 12. he that is at ſuch care and charges for us; who feeds and furniſhes us ſo plentifully, who rewards our ſmall pains, our poor works, our unprofitable ſervices (ſuch indeed we muſt confeſs all that we can doe to be) with ſo high and bountiful wages, him ſurely moſt juſtly we ſhould eſteem, and moſt willingly call our good *Lord,* and Maſter.

8. Yea farther yet, our Saviour *Jeſus,* is not onely our Lord by nature, and by acquiſition in ſo many ways (by various performances, deſerts and obligations put on us) but he is alſo ſo by our own deeds, by moſt free and voluntary, moſt formal and ſolemn, and therefore moſt obligatory acts of ours. He is our Lord and King by election; we finding our ſelves oppreſſed by cruel tyrants and enemies; groaning under intolerable ſlaveries, loaded

Καθάπερ ἡμεῖς οἰκέτας ἀγοράζοντες, αὐτοὺς τοὺς πωλουμένους πρότερον ἐρωτῶμεν εἰ βούλονται ἡμῖν δουλεῦσαι· οὕτω καὶ ὁ Χριστὸς ποιεῖ ἐπειδὰν, &c οὐ γὰρ κατηναγκασμένη ἡ δεσποτεία αὐτοῦ ἐστι, &c. Chryſ. Ἀνδρ 21.

ded with heavy burthens, plunged into grievous diſtreſſes, tormented with anxious fears, regrets and ſorrows, had our recourſe unto him, upon his gracious invitation, offering us deliverance, eaſe and refreſhment Matt. 11. 28. under his moſt equal and gentle government: *Come unto me all ye that labour, and are heavy laden: and I will give you reſt —— Take my yoke upon you; —— for my yoke is eaſie, and my burthen light*; ſo he was pleaſed to invite us; and ſo we did, or have at leaſt ſeemed and pretended to undergo his yoke, freely ſubmitting to his government: We have vowed perpetual allegiance and fealty to him, as to our lawful Prince; we have promiſed entire ſubjection to his will, and ſincere obedience to his laws; we have engaged forſaking all things to follow him; to follow him as our Captain, and to fight reſolutely under his banners againſt the 2 Tim. 2. 3. 4. 8. common enemies of his glory, and our ſalvation. We did συμφωνεῖν (as Matt. 20. 2. it is in the *Parable) contract*, and agree with him upon certain conditions and conſiderations, moſt advantageous to our ſelves, to be his faithful ſervants, and diligently to perform his work: We renounced all other Maſters; yea reſigned up all claim to any liberty or power over our ſelves; becoming abſolutely devoted to his will and command: Chryſ. Ἀνδρ. 21. This we did at our Baptiſm, in moſt expreſs and ſolemn manner, and in every religious performance we confirm our obligation; when we acknowledge his right over us, and our duty toward him; when we implore his protection, his ſuccour, and his mercy; when we promiſe our humble reſpect and obedience to him: if our daily confeſſions do ſignifie any thing, if our vows and proteſtations have any truth or heart in them; if our prayers are ſerious, or praiſes are hearty, our communions have in them any thing of good earneſt and ſincerity; we do by them continually tie faſter the band of this relation and duty toward him; he by our renewed choices, and conſents, and promiſes, and acknowledgments doth appear to be our Lord. But let thus much ſuffice for explication of this point; or for conſidering upon what grounds *Jeſus Chriſt*, the only Son of God is our *Lord*: Now for practical application of the point thereof.

1. The general influence which this doctrine may and ſhould have upon our practice is very obvious and palpable. If we are truly perſuaded, that Chriſt is our Lord and Maſter, we muſt then ſee our ſelves obliged humbly to ſubmit unto, and carefully to obſerve his will; to attend unto, and to obey his law, with all readineſs and diligence: Luc. 6. 46. for, *Why call ye me Lord, Lord; and doe not the things that I ſay*, is the expoſtulation of our Lord himſelf, implying it to be a vain and abſurd profeſſion, an irrational and illuſive pretence we make, when we avow and invoke him as our Lord, but withall diſclaim his authority in our practice, by ſlothfully neglecting, or wilfully diſobeying his com- Matt. 7. 21. mands: *Not every one that ſaith Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my father, which is in heaven*; that is, not he that makes loud and eager profeſſions (crying Lord, over and over again) is in God's eſteem a loyal ſubject, or faithful ſervant, or ſhall obtain the rewards aſſigned to ſuch; but he that, although perhaps more ſparing in words and pretences doth really his duty, and performs the will of God. *Many* (ſaith our *Saviour* again) Matt. 21. 22. Luc. 13. 25. *ſhall in that day* (in that great day of final account and recompence) *ſay unto me, Lord, Lord; have we not in thy name prophecyed, and in thy name caſt out devils, and in thy name done many wonderful works? and then will I profeſs unto them; I never knew you, depart from me, ye that work iniquity.* Not only bare profeſſions and acknowledgments are inſufficient,

ſufficient, but even the faireſt and moſt plauſible actions done in the name of Chriſt will avail nothing, without real obedience to the law of Chriſt; even then, when ſuch actions are performed, Chriſt doth not know them; that is, doth not eſteem them his ſervants; the working of iniquity rendring them uncapable of that name and privilege. Such perſons do, as S. *Paul* ſpeaks, *profeſs to know him* (or acknowledge him as their Lord) *but with their works they deny him; who are diſobedient, and to every good work reprobate* (that is, upon trial found bad and falſe) *they* (as S. *Peter* ſays) *deny the Lord that bought them. Do ye not know* (ſaith S. *Paul*) *that to whom ye yield your ſelves ſervants to obey, his ſervants ye are, whom ye obey?* and, *Every one* (ſaith our *Saviour*) *that doeth ſin, is the ſervant of ſin*; and, *By whom* (ſaith S. *Peter*) *a man is overcome, to him he is made a ſervant, or enſlaved* (δεδούλωται.) 'Tis not what we ſay, but what we doe; not what we would ſeem, but what we indeed are, doth really conſtitute, and truly denominate us ſervants: we not onely ſhall loſe the rewards and privileges granted to the ſervants of Chriſt, but we do even forfeit all claim to the very name if we diſobey his commands, being indeed properly ſervants to thoſe luſts which ſway us; to that Devil, whoſe pleaſure we fulfill; to that world, whoſe bad manners we follow: we do but invade and uſurp the name of Chriſtians, if our practice is not conformed to the precepts of our Lord.

Tit. 1. 16.
2 Pet. 1. 16.
Rom. 6. 16.
John 8. 34.
2 Pet. 2. 19.
Πάντιμος καὶ ἔνδοξος, καὶ ζωοποιὸς προσηγορία *Mar. Lugd.* Euſeb. 5. 2.
Mendacium eſt Chriſtianum ſe dicere, & opera Chriſti non facere. Ambr.
'Tis a lye to call ones ſelf a Chriſtian, and not to doe the works of Chriſt, *as S.* Ambr. *ſaith. Omnino nihil prodeſt nomen ſanctum habere ſine moribus; quia vita à profeſſione diſcordans abrogat illuſtris tituli honorem per indignorum actuum vilitatem.* Salv. *de Gub. Dei* 3. *ſub fin.*

2. Indeed the conſideration of this point doth clearly demonſtrate to us the great heinouſneſs of ſin; how many follies, iniquities, baſeneſſes and ingratitudes lie complicated therein: the madneſs of oppoſing irreſiſtible power, and diſſenting from infallible wiſdom; the unworthineſs of offending and abuſing immenſe goodneſs; the injuſtice and diſloyalty which are couched in the diſobedience of him, who by ſo many titles, and upon ſo many obligations is our Lord; the abuſiveneſs of evacuating all his laborious and expenſive deſigns in acquiring us; the levity and giddineſs of diſavowing him by our practice, whom we ſo often have acknowledged our Lord, and vowed entire ſubjection unto.

3. Again, if Chriſt be our Lord, then are we not our own Lords, or our own men; we are not at liberty, or at our own diſpoſal as to our perſons, or our actions: thoſe rules of the civil Law, *that a ſervant can poſſeſs nothing of his own, that no profit can ſimply accrue to him*, but all in reſult muſt goe to his Lord; that he is reckoned no body in law; and the like, do moſt perfectly agree to us in regard to Chriſt, who is upon ſo many accounts abſolutely our Lord, infinitely more than one man can be to another. We conſequently muſt not think to have our own wills, we muſt not attend our own buſineſs, we muſt not pleaſe our own appetites, or gratify our own deſires, or enjoy our own pleaſures, or follow our own fancies, or regard our own profits, or ſeek our own honour; we muſt not undertake or proſecute any thing merely our own, or farther than doing ſo is ſubordinate unto, or conſiſtent with the ſervice, intereſt and glory of our Lord: otherwiſe we do conſtitute our ſelves the Lords and Maſters, in effect renouncing and caſting off him: if he be truly our Lord, it is his will, and word, that ſhould be the rule of all our actions; which we ſhould diligently attend unto, which we ſhould readily obſerve; it is his buſineſs, that we ſhould with eſpecial care mind, and moſt earneſtly proſecute; it is his advantage and credit

Ὁ δοῦλος οὐ μόνον δεσπότου δοῦλός ἐστιν, ἀλλ᾽ ὅλως ἐκείνου. Ariſt. *Pol.* 1. 3.
Τοῦ δούλου ἐστὶ τὸ ζῆν μὴ ὡς βούλεται. Ariſt. *Pol.* 6. 2.

credit, that we ſhould propound unto our ſelves, as the main aims of all
our endeavours. Whatever we deſign or undertake of moment, we
ſhould do it with this formal conſideration and reference; doing it as
the ſervants of Chriſt; from conſcience of our duty to him, with intention
therein to ſerve him, with expectation of reward onely from
1 Cor. 10. 31. him; according to thoſe Apoſtolical precepts: *Whether we eat, or drink,*
1 Cor. 6. 20. *or whatever we doe, we ſhould doe all to the glory of our Lord:* We muſt
2 Cor. 5. 15. *glorifie him with our bodies, and our ſpirits, which are his.* We muſt *not
live to our ſelves, but to him that died, and roſe again for us:* Since *whether
we live or die* (that is, whatever action we ſet upon relating either
to life or death) *we are the Lords*; we ſhould direct all to his honour
profit and ſervice.

4. If Chriſt be our Lord (abſolutely and entirely ſuch) then can we
have no other Lords whatever, in oppoſition to him, or in competition
with him; or otherwiſe any way than in ſubordination, and ſubſerviency
Mat. 6. 24. to him: *No man* (as he doth himſelf tell us) *can ſerve two Lords*;
that is, two Lords having collateral, or equal authority; their injunctions
will interfere, oppoſe or ſupplant one the other; our affections will
incline to one more than to the other; at leaſt we ſhall be detained in
hovering ſuſpence; our leiſure, our care, our endeavour being employed
in the ſervice or attendance of one will force us to neglect and diſappoint
the other; *Ye cannot ſerve God and Mammon*; ſerving wealth (that
is, eagerly affecting it, and earneſtly purſuing it) is inconſiſtent with
our duty to Chriſt; the like may be ſaid of honour, of pleaſure, of curioſity,
Jam. 4. 4. of any worldly thing; for, *He that will be a friend of the world*
καϑίςαται. *is thereby* (ſaith S. *James*) *conſtituted an enemy of God*; and if he thereby
be made an enemy, he ſurely can be no good ſervant; a ſervant being
(as the Philoſopher calls him) *humilis amicus, a meaner ſort of friend*;
who performeth ſervice out of good-will and affection; like S. *Paul*,
who diſcharged that high and laborious ſervice, of preaching the
Goſpel, incumbent on him, and of that kindly neceſſity which he ex-
2 Cor. 5. 14. preſſes, ſaying, *The love of Chriſt conſtrains me*; or as S. *Peter* injoins,
2 Cor. 9. 17. thoſe particular ſervants of Chriſt (employed by him in teaching and
1 Pet. 5. 2. guiding his people) to doe their duty, μὴ ἀναγκαςῶς, ἀλλ' ἑκȣσίως, *not
by conſtraint, but willingly*; *not for filthy lucre, but of a ready mind*; or
Eph. 6. 7. as S. *Paul* chargeth all ſervants, μετ' ἐυνοίας δȣλέυειν, *to ſerve with good
will, as to the Lord, and not to men.* It is indeed the proper nature, and
the neceſſary condition of this ſervice, that we decline, forſake, renounce,
deteſt all other obligations, all affections, all encumbrances, which may
Lu. 14. 33. avert us from a cloſe adherence thereto. *Whoever* (ſaith he) *he be of
you, that forſaketh not* (or, who renounceth not, who biddeth not farewell
to, ὃς ȣ̓κ ἀποτάσσεται) *all that he hath, cannot be my diſciple*; or
Luc. 14. 26. my follower and ſervant: *If any man cometh after me, and do not hate
his father, and mother, and wife, and children, and brothers, and ſiſters,
yea and his own life, he cannot be my diſciple*; he cannot indeed truly and
heartily be ſo, who in love and obſervance of Chriſt will not readily
forſake and loſe all.

5. Particularly therefore, if Chriſt be our Lord, we are thereby diſobliged,
yea we are indeed prohibited from pleaſing or humouring men,
ſo as to obey any command, to comply with any deſire, or to follow
any cuſtom of theirs, which is repugnant to the will or precept of
Gal. 1. 10. Chriſt: *If* (ſaith S. *Paul*) *I did yet pleaſe men* (that is, humour, ſooth
or flatter them, ſo the word ἀρέσκειν doth import) *I were not the ſervant
of Chriſt*; that is, I were not ſuch in effect, I did in ſo doing not behave

my ſelf as a ſervant of Chriſt; as it becomes ſuch an one, and as ſuch an one is obliged to doe. And, *Ye* (ſaith he again) *are bought with a price, be not the ſervants of men* (or, *ye are not the ſervants of man*, ſo the words will bear rendring) that is, ye therefore do not, or ye therefore ought not to perform ſervice to men, abſolutely as ſuch, or with ultimate relation unto them; but when ye lawfully, and allowably doe it, ye doe it out of conſcience, and regard to Chriſt as his ſervants. We may indeed, yea in duty we muſt obey men humbly and willingly, diligently and faithfully in our ſtations, and according to our conditions, as we are placed and called in this world, either as ſubjects or ſervants; but we muſt doe this in ſubordination to our principal, and ſupreme Lord; in obedience to his command, and with regard to his ſervice; ſo we are taught by S. *Paul: Servants* (ſaith he) *obey your Maſters according to the fleſh with fear and trembling* (that is very reſpectfully and carefully) *in ſingleneſs of heart, as to Chriſt; not in eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt; doing the will of God from the ſoul; ſerving with good will as to the Lord, and not unto men:* and, *Be ſubject* (ſaith S. *Peter*) *to every humane conſtitution* διὰ τὸν Κύριον, *for the Lord;* (that is, out of conſcientious regard, or affection to the Lord; becauſe he is our Lord) *as free, and not having your liberty for a cloak of malicioùſneſs, but as the ſervants of God.* Yea, *Whatſoever* (ſaith that wiſe inſtructour, S. *Paul* again) *ye doe, doe it heartily as to the Lord, and not to men; knowing that of the Lord ye ſhall receive back the recompence of inheritance; for ye ſerve the Lord Chriſt.*

1 Cor. 7. 23.

Eph. 6. 5, 6, 7.

1 Pet. 2. 13. 16.

Col. 3. 23, 24.

6. It is we ſee (which may be another improvement of this conſideration) not onely an engagement, but an encouragement to the performance of all duty; particularly to the performance of thoſe hard duties (ſo contrary to natural will and ſtomach) chearfull obedience and ſubmiſſion to men; who often, as S. *Peter* intimates, are σκολιοὶ, *crooked*, or untoward, and harſh in their dealings with their ſervants; to whom yet upon this conſideration he enjoins us willingly to yield obeiſance, no leſs than to *the good and gentle*; for that in this and all other performances of duty we do ſerve a moſt equal and kind Maſter, who will graciouſly accept our ſervice, and abundantly requite it; a Lord that will not ſuffer his ſervants to want any needfull ſuſtenance, any fit encouragement, any juſt protection or aſſiſtance; who will not onely faithfully pay them their promiſed allowance, but will advance them to the higheſt preferment imaginable. No man ever had reaſon to complain with them in the Prophet: *It is vain to ſerve God, and what profit is it that we have kept his ordinances?* No: The Devil himſelf, with envy and regret obſerving the benefits and bleſſings which the pious man enjoyed in regard to his faithfull ſervice, could not but ſay; *Doth Job ſerve God for nought; haſt thou not made a hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is encreaſed in the land.* No wonder, argued the detracting Spirit, and little thank or praiſe is due to a ſervant, whoſe ſervice is ſo bountifully rewarded. Indeed our Lord is not onely juſt and faithfull ſo as to render unto every man ἴδιον μισθὸν κατὰ τὸν ἴδιον κόπον, *a proper reward anſwerable to his proper pains*; but he is exceedingly, beyond expreſſion, liberal in beſtowing on his ſervants retributions infinitely ſurpaſſing the deſert and worth of all their labours: for their ſmall, weak, faint, imperfect and tranſitory endeavours (by all which he is indeed really nothing the richer, or the greater) he returneth bleſſings in nature, in degree, in duration immenſely great, pretious and glorious. He fails not

1 Pet. 2. 18.

Mal. 3. 14.

Job 1. 9, 10.

1 Cor. 3. 8.

not here to feed them with food convenient, to cloath them decently, to
ſupply all their needs, to comfort them in all diſtreſſes, to keep them in
all ſafety, to deliver them from all evil; he afterwards conferreth on them
a Kingdom, an incorruptible and unfading Crown; a ſtate of perfect joy
and endleſs glory.

7. 'Tis a great comfort alſo for a Chriſtian (how mean and low ſoever
in his worldly condition) to conſider the dignity and excellency of
this his relation; how great, and how good a Lord he ſerveth; and
Apoc. 19. 16. the greateſt Princes are his fellow ſubjects (for *He is the King of Kings,*
Pſal. 72. 11. *and Lord of Lords*; *All kings ſhall fall down before him, all nations ſhall*
ſerve him.) Yea, that the higheſt Angels are his fellow-ſervants (as
Apoc. 22. 8. the Angel in the *Revelation* told S. *John.*) That although his Lord be
Eph. 1. 20. ſo high in power and glory above all, yet he is ſo gracious, as not to
Luc. 1. 48. neglect or deſpiſe him; but condeſcendeth to regard the loweſt of his
Job 34. 19. ſervants with equal care and favour as the higheſt: *He accepteth not the*
perſons of Princes, nor regardeth the rich more than the poor; for they
all are the work of his hands, ſaid good *Elihu*; and they all, we might
add, are the price of his bloud.

8. And as it is a comfort to the meaneſt, ſo it is no ſhame or diſparagement
for the greateſt of men to ſerve ſuch a Lord; 'tis a relation in
it ſelf more worthy and honourable than the higheſt dignity or preferment
in the world: to wear a crown, how rich ſoever, to command
the whole earth, to poſſeſs all the land, and all the gold under heaven,
are beggarly trivial and ſordid things in compariſon thereto; a ſervant
of Chriſt (the Apoſtolical ſtyle) is a ſtyle far more glorious than all
thoſe windy Titles, which the greateſt Monarchs aſſume to themſelves;
having ſuch a place in God's peculiar regard and care doth exceed all
privileges and advantages, all glories and dignities, which any perſon is
Phil. 3. 8. capable of: Well therefore did S. *Paul* in reſpect to *the excellency of the*
knowledge of Jeſus Chriſt his Lord eſteem all ſuch things (all worldly privileges
and benefits) *as loſs, and as dung*; as things detrimental and deſpicable;
wiſely did the Holy Apoſtles forſake all things (all their deareſt relations,
all their ſweeteſt enjoyments, all their ſecular occupations) to follow
Luc. 18. 28. ſuch a Lord. (*Behold,* ſaith S. *Peter, we have let go all things, and*
have followed thee.) Moſt juſt and reaſonable are thoſe ſentences pronounced
againſt thoſe vainly proud, or perverſly contumacious people,
Luc. 9. 26. who are aſhamed to obey him, or do reject his government: *Whoſoever*
ſhall be aſhamed of me, or of my words, him ſhall the ſon of man be aſhamed
of, when he comes in the glory of himſelf, ard of his father, and the holy
angels. Them who proudly diſdain to ſerve him here, will he with juſt,
and ſad diſdain reject hereafter from his face and favour; yea with
Luc. 19. 27. dreadfull vengeance will he puniſh their perverſeneſs: *Thoſe mine enemies*
(will he ſay) *that would not have me reign over them, bring them*
hither, and ſlay them before me.

9. S. *Paul* alſo maketh uſe of this conſideration to preſs upon ſuperiours
their duties toward their inferiours; their duties of equity, meek-
Col. 4. 1. neſs, kindneſs, mercy, pity, and all humanity. *Maſters* (ſaith he)
yield unto your ſervants that which is juſt, and equal, knowing that ye alſo
Eph. 6. 9. *have a maſter in heaven.* And, *Ye maſters* (ſaith he again) *doe the ſame*
things to them (perform the like good offices, ſhew the ſame good will to
your ſervants) *forbearing menaces, knowing that your Maſter alſo is in*
heaven, and there is no reſpect of perſons with him. Thus in *Leviticus*
Lev. 42, 43, 55. God commandeth his people not to *rule over their ſervants with rigour,*
aſſigning this reaſon, *for they are my ſervants,* &c. And we know how

our Saviour, as he doth commend and bleſs thoſe wiſe and honeſt ſervants who being appointed over his houſhold (that is, being placed in any ſuperiour rank or charge) do behave themſelves juſtly and kindly Matt. 24. 45, 49. to their fellow-ſervants, *diſpenſing to them their food in due ſeaſon*; ſo upon thoſe who injuriouſly or rudely do beat or abuſe their fellow-ſervants; Matt. 18. 28, &c. who are harſh, rigorous or unmerciful in exactions of debt, or in any other dealings toward them; he denounceth ſevere chaſtiſement. *A ſervant of the Lord* (that is, one employed by Chriſt in any office or 2 Tim. 2. 24. charge) *muſt not fight, but muſt be gentle unto all*, (ſaith S. *Paul*; ſuch indeed ſhould be the humility and goodneſs of Chriſtians one toward another, that the greateſt of them ſhould ſtoop to the meaneſt offices and expreſſions of good will to their brethren: *He* (ſaith our Lord) *that* Matt. 10. 44. *will be great among you, let him be your miniſter, and he that will be firſt of you, let him be your ſervant.*

10. The conſideration indeed of Chriſt being our Lord, is in general an inducement to charity, to all ſorts of charity. *We muſt* (ſaith Saint Eph. 4. 2, 5. *Paul*) *walk worthy of our calling, with all lowlineſs of mind, and meekneſs, with long ſuffering, forbearing one another in love, endeavouring to keep the unity of ſpirit in the bond of peace*, becauſe *we are members of* the ſame *body, whereof Chriſt is the head*, and fellow-ſervants of the *ſame Lord.* 'Tis an endearing and obliging relation; it becometh us, and concerneth us, being ſo of one family, to be courteous and gentle, kind and helpful one to another; to maintain peace, quiet and love one with a- 2 Cor. 13. 11. nother; it is a juſt duty and reſpect to our common Maſter, who loveth order and peace, who hateth confuſion and diſſention in his houſe; who is himſelf full of charity toward every one of his, and therefore hath enjoined it as the eſpecial duty, hath declared it to be the moſt diſtinctive character of his ſervants and followers: *Hereby* (ſaith he) John 13. 15. *ſhall all men know, that ye are my diſciples, if ye have love one to another.*

11. Particularly this conſideration doth oblige us to exerciſe that piece of charity, and of juſtice, which conſiſts in forbearing raſh and harſh cenſure; which practice is not only very uncharitable, and unjuſt toward our brethren, but it is alſo a wrongful and arrogant encroachment upon our Lord himſelf, unto whom only the right of deciſion in ſuch caſes doth appertain; unto whoſe infallible and impartial judgment both they and we are obnoxious: *Who art thou* (ſaith Saint Rom. 14. 4. *Paul*) *that judgeſt another's ſervant* (or domeſtick; *ἀλλότριον οἰκέτην*) 10. *to his own maſter he ſtandeth or falleth.* And, *Why doſt thou judge thy brother, or why doſt thou ſet at nought thy brother:* and, *We ſhall all be preſented before the judgment ſeat of Chriſt. There is* (ſaith S. *James*) Jam. 4. 12. *one Lawgiver, who is able to ſave, and to deſtroy; who art thou that judgeſt another?* 'Tis, we ſee, an invading our Lord's right and authority, without moſt evident and reaſonable cauſe, to cenſure or condemn our fellow-ſervants.

12. The conſideration of this Point our Saviour doth alſo improve as an engagement to imitate himſelf in the practice of all vertue and piety; eſpecially in the practice of charity, humility and patience. It is proper for a ſervant to follow and attend upon his maſter in all places, and in all performances; to compoſe himſelf in behaviour to the manners and example; to conform himſelf to the garb and condition of his Lord: Is it not abſurd and unſeemly, that the ſervant ſhould be more ſtately, or more delicate than his maſter; that he ſhould ſlight thoſe, whom his maſter vouchſafes to reſpect; that he ſhould refuſe to under-

take thoſe inployments, ſhould ſcorn to undergo thoſe hardſhips, which his maſter doth willingly condeſcend unto? to ſuch purpoſe our Saviour diſcourſeth; impreſſing by this argument on his diſciples the duties of humility, charity and patience by him exemplified for that John 13. 3. very end: *Ye call me*, ſaith he *Maſter, and Lord; and ye ſay well, for ſo I am; if I then your Lord and Maſter have waſhed your feet, ye ought alſo to waſh one anothers feet; for I have given you an example, that ye ſhould doe as I have done to you.* And having directed his diſciples to the patient enduring of reproaches, affronts and injuries put upon them, Matt. 10. 24. Luc. 6. 40. John 15. 20. he enforces his precept by ſubjoining: *The diſciple is not above his Maſter, nor the ſervant above his Lord; 'tis enough for the diſciple to be as his Maſter, and the ſervant as his Lord*; that is, the ſervant in all reaſon ought to be very well content, if he find ſuch uſage as his Lord hath willingly and patiently undergone. And he thus again impreſſes theſe Luc. 22. 26. Matt. 20. 25. duties on them: *He that is greateſt among you, let him be as the younger, and he that is chief, as he that doth ſerve: for whether is greater, he that ſitteth at meet, or he that ſerveth? but I am among you as he that ſerveth.* Yea S. *John* raiſeth this conſideration ſo high, that he ſaith thus: *Becauſe* (ὅτι.) 1 John 3. 16. *he laid down his life for us, we alſo ought to lay down our lives for the brethren.*

13. Finally, for our ſatisfaction and encouragement we may conſider, that the ſervice of Chriſt is rather indeed a great freedom than a ſervice; it is a reducement into a moſt deſirable eſtate, wherein we fully enjoy that wherein liberty is defined to conſiſt, ἐξουσίαν αὐτοπραγίας, *power of doing whatever* (as reaſonable and wiſe men) *we pleaſe our ſelves to doe*; wherein all things are lawful to us, excepting only *Quæ eſt vera libertas? innocentia.* Epict. ſuch things as are unprofitable to us, or hurtful. What *Ariſtotle* made the character of a juſt Prince (whoſe government doth no-wiſe prejudice true liberty) that he doth not in his government chiefly aim at his own profit, but his Subjects good, is perfectly true of our Lord; he is indeed capable to receive no private benefit to himſelf, beſide ſatisfaction in our welfare; all his laws and commands, all his adminiſtra- Deut. 10. 13 6. 24. Neh. 9. 13. tions and proceedings are purely directed to our advantage. Even the ſtatutes, which God gave to *Iſrael* by *Moſes* are ſaid to have been *commanded for their good*, not for any good that could accrue to God from their obſervance: much more are the laws of *Chriſt* purely ſuch; conducing to the health, the ſafety, the peace, the comfort, the joy, the happineſs both of our bodies and ſouls; of the preſent temporal life 1 Tim. 4. 8. here, and of our immortal ſtate hereafter: *His religion is profitable unto all things, having promiſe of the life that now is, and of that which is to come.* Well therefore might S. *James* call the Law of Chriſt *a per-* Jam. 1. 25. John 8. 36. *fect Law of liberty*; well might our *Saviour* ſay, *If the Son ſet you free, then are ye free indeed.* What the *Stoicks* vanted of themſelves, the *Chriſtian* modeſtly and truly may ſay, that he is the only freeman; 'Tis this Philoſophy only, to which thoſe words of *Seneca* may truly be applied: *You muſt ſerve Philoſophy, that you may attain true liberty*: for, if to be above the reach of all conſiderable evil or miſchief; if to be ſafe from all enemies, and ſecure from all impreſſions of fortune; if to have no reaſon much to fear, or much to grieve for any thing; if not to deſire things baſe, or things immoderate; if to have an eſpecial command over ones ſelf is (as thoſe philoſophers define it) properly liberty; then is he moſt free that ſerves our Lord. If to be reſcued from the ſervitude

Philoſophiæ ſervias oportet, ut tibi contingat vera libertas. Sen. *Ep.* 8. & 88.

Non homines timere, non fortunam; nec turpia velle, nec immodica; in ſe ipſum habere maximam poteſtatem, &c. Sen. *Ep.* 75.

of diſorderly paſſions and baſe vices is the greateſt freedom, then the good Chriſtian chiefly doth enjoy it. *A good man* (ſaith S. *Auſtin*) *although he ſerve, is free; a bad man, although he reign, is a ſlave; not of one man, but which is more grievous, of ſo many Lords, as of vices.* Such indeed is the benignity of our Lord, that he treats his faithful ſervants rather as friends, than as ſervants; *Ye are* (ſaith he) *my friends, if ye doe whatever I command you; I call* John 15. 14. *you no more ſervants.* Yea he bears to them the affection of a brother, and affords them the honour to be ſo ſtyled: *Go* (ſaith he, after his re- John 20. 17. ſurrection to *Mary Magdalen*) *to my brethren, and ſay unto them, I aſ-* 1. 12. *cend unto my Father, and your Father, to my God, and to your God*; and, Ἴδετε ποταπὴν ἀγάπην, *See ye what love the Father hath given us, that we* 1 John 3. 1. *ſhould be called the ſons of God.*

Bonus etiamſi ſerviat, liber eſt; malus etiamſi regnet, ſervus eſt; nec unius hominis, ſed quod gravius eſt tot dominorum quot vitiorum. Aug. de Civ. D. 4. 112.

Full of ſo many practical uſes is this excellent Point; the which I leave to be farther deduced by your meditation.

Now, *The God of peace ſanctify you wholly; and I pray God your whole* 1 Theſſ. 5. 23. *ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt*; to whom be glory and praiſe for ever. *Amen.*

Who was conceived by the Holy Ghoſt.

SERMON XXIII.

THE INCARNATION OF Our LORD.

MATTH. I. 20.

For that which is conceived in her, is of the Holy Ghoſt.

Τὸ γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ πνεύματός ἐστιν ἁγίου.

Without any preface, or circumſtance of ſpeech, we obſerve three particulars couched in theſe words. 1. The incarnation of Jeſus our Lord, implied by the word τὸ γεννηθὲν, *that which is conceived*, or generated. 2. The principal efficient cauſe of this Incarnation the Holy Ghoſt; by whoſe immediate operation, without any active influence of man, he was generated, *is of the Holy Ghoſt*. 3. The concurrence of the Bleſſed Virgin *Mary*, as the ſubject of that divine virtue and operation; he was *conceived in her*. Upon each of theſe particulars, being all of them conſiderable Points of that Faith, which we daily profeſs (and eſpecially proper ſubjects of our meditation at this time) I ſhall reflect, obſerving ſomewhat profitable for our edification both in way of right knowledge, and in tendency to practice.

John 1. 1, &c.
1 John 1. 1.

I. Our Saviour *Jeſus* was conceived and born; that is, the only Son of God, our Lord and Redeemer, the ſame who *was from the beginning*, and did (as S. *John* in the entrance of his Goſpel teacheth us) from all eternity *exiſt with God*, the eternal *word of God, by whom all things were made*, was *in the fulneſs of time* conceived and born; that is, had a production agreeable to the nature of man, becoming thereby truly and really a man, which wonderful myſtery is in Scripture by various phraſes expreſſed and implied; by the word being incarnated, that is *being made*, or becoming *fleſh*; *God being manifeſted in the fleſh*; *The Son of God being ſent in the likeneſs of ſinful fleſh*; *partaking of fleſh and blood*; His *taking the form of a ſervant, being made in the likeneſs of men, being found in faſhion as a man, aſſuming the ſeed of Abraham*: His *deſcending from heaven, coming forth from the father, being ſent, and coming into the world: The day-ſpring from on high viſiting us, eternal life being manifeſted*; the reſult of what is ſignified by theſe, and the like expreſſions, that, The bleſſed and glorious perſon, who before from all eternity did ſubſiſt *in the form* or nature *of God*, being the Son of God, one in nature with his Father (the expreſs image, or exact character of his ſubſtance) did by a temporal generation truly become man, aſſuming humane nature into the unity of his Perſon; by a real conjunction and union thereof to the divine nature, in a manner incomprehenſible and ineffable. He did, I ſay, truly become man, *like unto us* in all things (as the *Apoſtle* ſaith) *ſin only excepted*, conſiſting as ſuch of all the eſſential ingredients of our nature; endued with all our properties and faculties, ſubject to all paſſions, all infirmities, all needs adherent, or incident to our nature and condition here.

John 1. 14.
1 Tim. 3. 16.
Rom. 8. 3.
Heb. 2. 14, 16.
Phil. 2. 7, 8.
John 3. 13, 31. 6. 33, 38, 50, 51, 58. 3. 17. 10. 36. 17. 18.
1 John 4. 2, 3, 9. Gal. 4.
Jo. 16. 27, 28.
Luc. 1. 78.
1 John 1. 2.
Phil. 2. 7, 8.
John 10. 30. 14. 9.
1 John 5. 7.
Col. 1. 15.
2 Cor. 4. 4.
Heb. 1. 3.
Heb. 2. 17. 4. 15.

He was not only (as the *Gnoſticks* and ſome other *Hereticks* have conceited) in ſhape and outward appearance (as a ſpectre, deluding mens ſight and fancy) but in moſt real truth a very perfect man; having a real body, figured and circumſcribed as ours, compacted of fleſh and bloud; viſible and tangible; which was nouriſhed and did grow, which needed and received ſuſtenance, which was tender and ſenſible, frail and paſſible; which was bruiſed with ſtripes, torn with ſcourges, pricked with thorns, pierced with nails, transfixed with a ſpear, which was mortal, and underwent death by expiring its breath, and being disjoined from the ſoul that enlivened it. He had alſo a ſoul, endewed with the ſame faculties as ours; with an underſtanding, capable of learning and improvement (for, he was, as man, ignorant of ſome things, which he might know; and *He grew*, 'tis ſaid, *in wiſdom and in ſtature*) with a will, ſubject and ſubmiſſive to the divine will (for, *Let this cup*, ſaid he, *if it be poſſible, paſs from me*; *but however let not my will, but thy will be done*; and, *I ſeek not my own will, but the will of the Father which hath ſent me*) with ſeveral appetites, of meat, of drink, of ſleep and reſt (for we read that he was hungry, that he thirſted, that he was weary) yea with various paſſions and affections (φυσικὰ καὶ ἀδιάβλητα πάθη, I mean, that is, natural and irreprehenſible paſſions) and theſe

Vid. Athan. *in tract. cont.* Apollinar.
Phil. 2. 8. Ἐν σχήματι εὑρεθεὶς ὡς ἄνθρωπος.
Rom. 8. 3.
Mark 13. 32.
Luc. 2. 52.
Matt. 26. 39.
Luc. 22. 42.
John 5. 30.
Matt. 21. 18.
John 4. 6, 7.

theſe of the moſt troubleſome and afflictive ſort, ſuch as zeal, pity, ſorrow; the which were ſometime declared by very pathetical ſignifications, and are expreſſed in high terms: as upon occaſion of his friend *Lazarus* his death, 'tis ſaid, *He groaned in ſpirit and was troubled*; He then, and upon other occaſions out of pity and ſorrow did *weep*; and ye know what exceſſes of ſorrow, what anxieties and agonies, what tribulations, diſturbances and amazements the *Evangeliſts*, uſing thoſe very terms, deſcribe him to have undergone at his paſſion; ſo that, as the *Apoſtle* to the *Hebrews* ſpeaketh, *We have not an High-Prieſt, that could not compaſſionate* (or ſympathize with) *our infirmities, but who was in all points tempted* (or exerciſed and proved) *as we are, yet without ſin.*

Matt. 16. 23.
John 2. 17.
Mar. 3. 5.
John 11. 33. 5.

Περίλυπος. Matt. 26. 38.
Ἀδημονεῖν Matt. 26. 37.
Ἀγωνία. Luc 22. 24.
Τετάρακται. Joh. 12. 27.
Ἐκθαμβεῖσθαι. Mar. 14. 33.
Πειρασμοῖς Luc. 22. 28.
Heb. 4. 15.

So it appeareth, that the Son of God (co-eternal and co-eſſential with his Father) became the Son of man; truly and entirely partaking of the nature and ſubſtance of man, deficient in no eſſential part, devoid of no property belonging to us; exempt from no imperfection or inconvenience conſequent upon our nature, except onely ſin, the which is not a natural ſo much as a moral evil, did not ariſe from man's original nature, but proceedeth from his abuſed will, doth rather corrupt than conſtitute a man.

Now concerning this great diſpenſation ſeveral inquiries and conſiderations may be made, concerning the manner of it, how therein God did aſſume our nature; or how therein God and man ſubſiſt united; concerning the reaſon of it whence it proceeded, and why it was deſigned; concerning the uſe and influence of it, which it ſhould have upon our practice.

1. As for the firſt Point, the manner of this myſtery, we may well in diſcretion and modeſty anſwer with the *Schoolman*; *It is not in man to define what manner of communication this is, whereby the humane nature is communicated to the word*; we cannot indeed otherwiſe than by negation determine, not otherwiſe than by compariſon explain it. No words perhaps, which we do uſe to ſignifie our conceptions about theſe material and inferiour things, will perfectly and adequately ſute to a myſtery ſo much remote from the common objects of our knowledge, ſo far tranſcending our capacity; to affirm poſitively, that this wonderfull Incarnation did come to paſs, that this incomprehenſible and ineffable union doth perſiſt in this or that manner may be raſh and dangerous; it would ceaſe to be admirable, if we could fully conceive or expreſs it: but this juſtly and ſafely we may aſſert, that whatever manner of conception or expreſſion about it doth plainly derogate from the divine perfections, or is irreconcileably repugnant to the nature of things, or diſagreeth with the tenour of revealed truths evidently connected unto, or depending on this myſtery; or which (either directly and immediately, or obliquely and by manifeſt conſequence) doth contradict the language and doctrine of the Holy Scriptures, is to be rejected by us: whence we may for excluſion of errours and miſtakes about this Point, with the Holy *Fathers*, and particularly with the great Council of *Chalcedon* aſſert, that in the Incarnation of our Lord the two natures, *divine*, and *humane* were united ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως.

Cujuſmodi ſit hæc communicatio, quâ natura humana communicatur verbo, non eſt hominis definire. Alenſ.

Syn. Chalc. Acts. 5. (*fin.*) (*pag.* 340.)

1. The natures were, I ſay, united ἀσυγχύτως, that is, without any confuſion, or commixtion; for ſuch a way of blending would induce a

third nature different from both, ſuch as reſulteth from the compoſition and contemperation of the elements into a mixed body; ſuch a commixtion being ſuppoſed, our Lord would be neither God nor man; but another third kind of ſubſtance, ſuch as muſt not without any ground or authority be ſuppoſed; that would deſtroy, diminiſh or alter the properties of each; which is unſound to ſay, and impoſſible to be, for the divine nature is not capable of any diminution or alteration: wherefore both natures in this myſtery do ſubſiſt entire, diſtinct and unconfuſed, each retaining its eſſential and natural properties.

2. The Incarnation was performed ἀτρέπτως, that is without converſion or tranſmutation of one nature into another: The divinity could not be turned into humanity, for how could God (the eternal, ſelf-ſubſiſtent, moſt ſimple and immutable *Jehovah*) as ſuch, be any-wiſe changed or made, become infirm and paſſible, conſiſt of body and ſoul, ſuffer and die? Nor could the humanity be turned into divinity; for how could that which did not ſubſiſt at all before the Incarnation, be therein converted into another thing? why ſhould our Saviour ever be called man, when his humanity was by tranſlation into divinity deſtroyed? why is it ſaid, *the word was made fleſh*, if the fleſh was changed into the word? to omit, how impoſſible it is, that one Subſtance ſhould be tranſmuted into another, eſpecially a corporeal into a ſpiritual, a finite into an infinite; to omit likewiſe the many dangerous conſequences of this poſition, and its inconſiſtency with many principal and plain doctrines of our religion, particularly the real paſſion and death of our Lord, which could not be incident to him otherwiſe than as retaining the true nature of man.

3. The natures were alſo joined ἀδιαιρέτως, undividedly, that is, ſo as they have not diſtinct ſubſiſtences, or do not conſtitute two perſons: for there is but one *Chriſt*, one perſon, to whom, being God, and being Man, are truly and properly attributed.

4. We muſt alſo underſtand the natures to be united ἀχωρίστως, inſeparably; ſo that they never are ſevered, the union is never diſſolved; the ſame perſon never ceaſing to be both God and Man; not even then, when our Lord as man did undergo death; for he raiſed himſelf from the dead, he reared the temple of his own body, being fallen: as being God he was able to raiſe himſelf, as being man he was capable to be raiſed by himſelf; the union between God and man perſiſting, when the union between humane body and ſoul was diſſolved.

We might add, in farther excluſion of erroneous conceits, that this myſterious union was not made κατὰ παράστασιν, *by aſſiſtance*, or cloſe preſence onely, nor κατ' ἐνοίκησιν, merely *by inhabitation*, nor κατὰ σχέσιν, *by relation*, nor κατ' ἀξίαν, *by eſtimation*, nor καθ' ἁρμονίαν, *by conformity*, in will and practice, nor κατὰ ταυτοβουλίαν, *by conſent*; as *Neſtorius* and other heterodox Dogmatiſts anciently, in oppoſition to the Catholick expoſition of this myſtery did imagine; but it doth not ſeem worth the while to diſcuſs thoſe antiquated conceits, or with more ſubtilty to intrigue the Point.

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It was convenient, that his doctrine ſhould carry with it the higheſt certainty, and ſtrongeſt efficacy; that his example ſhould challenge the greateſt regard and ſtricteſt imitation; that his laws ſhould have ſupreme authority, and with greateſt advantage oblige us; fit therefore it was that he ſhould be God, and have the character of divinity ſtamped upon what he ſaid and performed.

The redemption and ſalvation of man did import an honour too auguſt for any creature to be dignified with; it was a work too difficult and mighty for any but God to atchieve; it was not proper that any creature ſhould be principal in managing an affair of ſuch height and importance: needfull and expedient therefore it was, that our Saviour ſhould be God.

Rom. 5. 19, &c.

He by his humanity did unite mankind in fraternity.
Τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ καταργήσας. Eph. 2. 15.
Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. Eph. 5 30.

It was alſo requiſite, upon many accounts, that he ſhould be man: that by perfectly obeying God's commands, and ſubmitting patiently to God's will as man, he might procure God's favour toward man; that as man had deeply wronged and offended God, ſo man alſo ſhould highly content and pleaſe him; in S. *Paul's* language, that *as by one man's diſobedience many were made ſinners* (that is, were condemned and expoſed to death, upon God's juſt diſpleaſure for that one man's tranſgreſſion, back'd with the like in his poſterity) *ſo by the obedience of one man many ſhould be made righteous* (that is, all who would imitate his obedience ſhould be abſolved from guilt, exempted from puniſhment, and received into grace; God being well pleaſed with and reconciled to mankind eſpecially to his followers, in regard to that man's dutifull obſervance of his will.) Decent it was that as man did approve, ſo man alſo ſhould *condemn ſin in the fleſh*, that as man by wilfull ſelf-pleaſing did incur miſery, ſo by voluntary ſuffering he ſhould recover happineſs; Ἔπρεπε, * *It did* (as the *Apoſtle* ſaith) *become him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the captain of their Salvation perfect through ſuffering.*

Rom. 8. 3. *That he might taſte death for man.* Heb. 2. 9. Col. 1. 22. * Heb. 2. 10.

As the Devil did overbear man —— *Evæ advocata.* Iren. Heb. 4. 15. 5. 2.

It was alſo fit, that he who was deſigned to intercede for our welfare, to propitiate for our faults, to ſuccour and relieve our diſtreſſes, ſhould be tender of our good, and ſenſible of our needs; that he therefore ſhould by nature and experience be diſpoſed συμπαθεῖν to *compaſſionate our infirmities*, and μετριοπαθεῖν to be *gently affected toward us*, in reſpect of our ignorances and errours; whence ὤφειλε, he (ſaith the divine *Apoſtle* again) according to the deſign appointed to him, and undertaken by him ought, or *it did behove him to be in all things like unto his brethren, that he might be a mercifull and faithfull High-Prieſt in things pertaining to God; that he might propitiate for the ſins of the people; for in that he hath himſelf ſuffered being tempted, he is alſo able to ſuccour thoſe that are tempted.*

Heb. 2. 17.
Ἄνθρωπος ψιλὸς σῶσαι οὐκ ἴσχυε. Θεὸς γυμνὸς παθεῖν οὐκ ἠδύνατο. *Procl. in Conc.* Eph. *pag.* 5.

He was to be man alſo, for that by appearing in humane ſhape, viſible and audible, familiar and agreeable to us, he was qualified for that great deſign of declaring God's will and intentions toward us in a more eaſie, leſs amazing, and more obliging way, than otherwiſe could have been: for that hence likewiſe he could, with more advantage, deſcribe an exact copy of righteouſneſs for us to tranſcribe; ſhewing us exemplarily how as men we ſhould behave our ſelves; how we ſhould moderate our ſenſual appetites, how govern our paſſions, how order and employ all the powers of our ſoul, and members of our Body; how paſs through all conditions, and entertain all events befalling us; it not being indeed otherwiſe poſſible, that ſo lively and ſo ſutable a pattern of tranſcendent charity, meekneſs, humility and patience could have been exhibited to us.

Fit it alſo was, that he who was to be appointed our Judge, ſubſtitute of the ſupreme Judge inviſible, ſhould be, as God (of perfect wiſdom, and ſo able to diſcern all matters of fact, to diſtinguiſh all points of right; of perfect rectitude, ſo as never willingly to diſcoſt from truth and equity) ſo alſo man: viſible and audible to us, without ſurpriſing aſtoniſhment and terrour; apt to ſcreen us from the inſupportable preſence of God; endued with a natural tenderneſs of good will and compaſſion toward us, diſpoſed to temper needful ſeverity with competent mildneſs.

Acts. 17. 31. 10. 42.

In fine, it was moſt congruous, that he who was deſigned to *recapitulate and Reconcile* (as S. *Paul* ſpeaketh) *all things in heaven and earth*, to be the great *mediatour* and *peacemaker* between God and man, for the repairing God's honour, and diſpencing his grace, for the *purchaſing our peace*, and procuring our ſalvation, that he ſhould be moſt nearly allyed unto both parties; that conſequently if poſſible (and what is to God, the author of this œconomy, impoſſible? he ſhould be both God and man; Son to God, and brother to us; the ſame in nature with God, in kind with us. Such reaſon and wiſdom is diſcernible in this diſpenſation.

Ἀνακεφαλαιώσασθαι, Eph. 1. 10. καὶ ἀποκαταλλάξαι. Col. 1. 20. 1 Tim. 2. 5.

III. Now for the practical uſe of this doctrine (for it is not a doctrine merely ſpeculative, and barren of fruit, or practical uſe) it ſhould, *firſt*, have a powerful influence upon our minds, cauſing us, with high degrees of love and gratitude, to adore the infinite goodneſs of that God, who hath been pleaſed himſelf to ſtoop ſo low, that he might advance us from the loweſt depth of meanneſs and wretchedneſs, to the higheſt pitch of honour and happineſs, that we are capable of: What words can expreſs, what thought can apprehend a favour ſo unconceivable, and ineffable? well might S. *Paul* call it ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην, *Love tranſcending all knowledge*: Well may heaven admire, and earth be aſtoniſhed, and hell tremble at the diſcloſure of ſuch a myſtery, at the accompliſhing ſuch a miracle of grace, and mercy; that the ſovereign majeſty of heaven, the eternal Lord of glory, the worlds great maker, the only Son of God, and heir of all things, ſhould become a poor, ſmall, weak and frail man; ſhould dwell in a tabernacle of fleſh, ſhould converſe with ſilly, wretched and frail mortals here, ſhould be expoſed to want, diſgrace and pain: ὢ βάθος, O depth of goodneſs, and mercy unſearchable! if this will not, What conſideration can raiſe us, what benefit can affect us? What prodigious ingratitude will it be, to be regardleſs, or inſenſible of kindneſs ſo wonderful.

Eph. 3. 19.

2. Another great uſe of this point, is to engage us, as univerſally to all obedience, ſo particularly to the duties of humility, of patienee, and of charity. Did the Son of God thus willingly ſubmit, and ſo abaſe himſelf; and ſhall we then be refractary, ſhall we exalt our ſelves; ſhall we refuſe any appointment, or repine at any proceeding of God? Did he from the higheſt pitch of glory ſuperceleſtial, voluntarily deſcend into this gloomy region, and ſtate of ignoble obſcurity; did he, abandoning immenſe wealth, freely embrace extreame poverty; did he gladly ſequeſter himſelf from thoſe ineffable joys above, to converſe with ſorrow and ſadneſs here, in this valley of tears, for God's ſake, and ours; And ſhall we be unwilling to doe any thing for God's ſake,

Phil. 2. 6, 7, 8.

Vid. 1 Joh. 4. 10, 11.

2 Cor. 8. 9.

Ἑορτάζομεν ἐπιδημίαν θεοῦ πρὸς ἀνθρώπους, ἵνα πρὸς θεὸν ἐκδημήσωμεν, ἢ ἐπανέλθωμεν, Naz. Orat. 38.

or to part with any thing for him? to theſe purpoſes doth S. *Paul* apply the conſideration of this point: *Let* (ſaith he) *the ſame mind* (the ſame humble, patient, meek, charitable mind) *be in you, which was in Chriſt Jeſus; who being in the form of God — emptyed himſelf, taking upon him the form of a ſervant; being made in the likeneſs of men, and being found in faſhion as a man, humbled himſelf, becoming obedient unto death:* It was the greateſt argument and inſtance of humility, patience and charity, that could be, for him, that did exiſt in the form of God, thus to debaſe himſelf to partake of our nature, and ſubmit to our ſtate; and *know* (ſaith that *Apoſtle* again) *the Grace* (or graciouſneſs) *of our Lord Jeſus Chriſt, that being himſelf rich, for your ſake he became poor* (being rich as God, and Lord of all things, he put himſelf into this mean and poor condition of man) *that ye, through his poverty, might be rich*; it was a conſideration ſurely moſt proper to his purpoſe of inciting unto charity.

Pſal. 8. 5.

Heb. 2. 7, 8.

Heb. 2. 16.

1. 5.

Agnoſce, Chriſtiane, dignitatem tuam, & divinæ conſors factus naturæ, noli in veterem vilitatem degeneri converſatione recidere. Leo de Nat. Serm. 1.

Phil. 2. 15.

Matt. 5. 48.

1 Pet. 1. 15, 16.

* Vid. Leonem P. de Nat. Serm. 6.

3. The conſideration of this point ſhould raiſe our minds to a ſenſe of the dignity of our nature, accompanyed with diſpoſitions of heart, and deportments of life anſwerable thereto: By our Lord's Incarnation our nature is ſo advanced, that we become nearly allyed to God, of the blood-royal of heaven, in this reſpect overtopping all the creation of God; ſo that hereby (as the *Apoſtle* to the *Hebrews* diſcourſeth) that of the *Pſalmiſt* was verifyed, concerning man; *Thou haſt crowned him with glory, and honour, and haſt ſet him over the works of thine hands; thou haſt put all things under his feet:* the Angels themſelves cannot boaſt of ſuch an honour; for *he took not the Nature of Angels, but he took the Seed of Abraham:* Being therefore ſo highly dignifyed, we ſhould have a mi[illegible]ſutably great and noble, loving, delighting in, aiming at the moſt excellent things, void of baſe cares, of ſordid deſires, of unworthy deſigns; we ſhould in all our converſation, demean our ſelves worthily and decently, like the brethren of *Jeſus*, and children of God; that we may not * diſparage and diſgrace this illuſtrious alliance. As our Lord did vouchſafe, in moſt condeſcenſive Grace, to reſemble us, ſo ſhould we, with a generous and honeſt ambition, aſpire to reſemble him; as he ſtooped to humanity, ſo let us rear our ſelves to a kind of Divinity, in purity of mind, and ſanctity of life; ſo S. *Gregory Nazianzene* exhorteth; *Let us* (ſaith he) *be as Chriſt, ſince Chriſt is become like us; let us, for his ſake, be Gods, ſeeing he is become Man for us.*

Γενώμεθα ὡς χριστὸς, ἐπεὶ καὶ χριστὸς ὡς ἡμεῖς. Γενώμεθα θεοὶ δι' αὐτὸν, ἐπειδὰν κἀκεῖνος δι' ἡμᾶς ἄνθρωπος. Greg. Naz. Orat. 41.

Luc. 2. 10.

Εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην.

Luc. 2. 13.

4. The conſideration of this point ſhould fill our hearts with ſpiritual comfort, and joy; There never can be a greater occaſion, or juſter cauſe of rejoycing, than this, that our Lord is born and come: It is ſignally *Evangelium, good tidings*; never news more welcome hath come into the world; never report more gratefull was heard by mortal ears: It is news from heaven, and the beſt that ever came thence; *Behold* (ſaid the *Angel* that brought it, and a Meſſage it was moſt worthy the mouth of an Angel) *I tell good tidings of great joy, which ſhall be to all people*; news, at which all heaven was pleaſed, and raviſhed with joy, breaking preſently forth into Hymns of Praiſe and Congratulation; *There was with the Angel a multitude of the heavenly hoſt, praiſing God and ſaying, Glory be to God on high, on earth peace, and good will to men.* In this, if we mark it, all the grand cauſes of extraordinary joy and feſtivity do conſpire.

Is the birth of a Prince ever by honeſt Subjects entertained and celebrated with joy? Behold a Prince born to all the World; a Prince that cometh to rule mankind with perfect equity and clemency; to bring with him all peace and proſperity; to atchieve the moſt noble exploits, that could be undertaken in our behalf; to protect us in moſt aſſured ſafety, to defend us from all evil, to ſubdue and deſtroy all the enemies of our welfare, to reſcue us from the greateſt ſlaveries and miſeries, to ſettle us in perfect happineſs; He bringeth *ſalvation from our enemies,* Luc. 1. 71. *and from the hands of all that hate us; ſo that being delivered from the hands* 74. *of our enemies, we might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our lives.*

Is Victory glorious and joyful? See the invincible warriour is iſſued Apoc. 6. 2. forth into the field, *conquering and to conquer*; he that ſhall quell, diſ- Luc. 11. 22. arm, and rifle *the ſtrong one,* that ſhall rout all the forces of hell, that Joh 16. 33. ſhall defeat ſin, and ſlay death it ſelf, that ſhall ſubdue the world, and ſubject all things to himſelf: The *captain of our ſalvation* appeareth, triumphing in humility; the great blow is given; the Devil's pride and envy are abaſed; all the enemies are amaſed, are daunted, are confounded at his preſence; they cannot ſtand, they break, they ſcatter, they flee before him.

Is the publiſhing of Peace acceptable? Behold eternal peace between heaven and earth, a general peace among men, a peace of conſcience between man and himſelf, is now eſtabliſhed and proclaimed: the illuſtrious Ambaſſadour, the noble hoſtage, the infallible pledge thereof Eph. 2. 17. is arrived; *Preaching peace to them that are far off, and to them that are* Act. 10. 36. *near.*

Is recovery of liberty comfortable unto ſlaves and captives? Behold the Redeemer is come, the great ranſome is laid down ſufficient to purchaſe the freedom of whole worlds: innocence appearing in humane nature hath unlocked the priſon of ſin, in which we were cloſely detained, hath broken the ſhackles of univerſal Gal. 3. 22. guilt, which ſorely pinched mankind: he is come, who is anointed to Luc. 4. 18. preach (αἰχμαλώτοις ἄφεσιν) *diſmiſſion to the captives.*

In natali Domini quaſi in nuptiis ſpiritualibus ſponſæ ſuæ Eccleſiæ Chriſtus adjunctus eſt, tunc proceſſit ſponſus de thalamo ſuo, hoc eſt verbum Dei de utero virginali. Aug. *de Temp. Serm.* 2.

Is the coming of a good friend to be congratulated? Behold, the beſt friend to all mankind (bringing with him moſt wholeſome advice, moſt needful ſuccour, moſt ſeaſonable conſolation) is arrived to viſit us, and dwell with us.

Is it a comfortable thing to be graced with honour? What greater honour could mankind be dignifyed with, than this of receiving the Son of God into its kind, and kindred? What could more advance, and adorn us, than this high relation?

Is mirth ſeaſonable to the day of Marriage? Behold heaven and earth this day are coupled, divinity is eſpouſed to humanity, an eternal indiſſoluble knot of amity, of unity, is tyed between God and Man; the great Bridegroom is come forth clad in his nuptial garment of fleſh, ready to wed the Church, his beloved ſpouſe.

Is the Sun's riſing (after a long, dark and cold night) chearful and comfortable? See, the *Sun of righteouſneſs is riſen, with healing in his wings*; diſpenſing all about his moſt pleaſant light, and ſalutary influences: *The day ſpring from on high hath viſited us,* diffuſing an univerſal Luke 1. 78, light upon the ſouls of men, diſpelling the night of ignorance and errour, 79. *ſhining out to thoſe which ſit in darkneſs, and the ſhadow of death, and* Iſa. 60. 1. *guiding our feet in the way of peace*; *Ariſe, ſhine, for thy light is come and*

and the glory of the Lord is risen upon thee, &c. Never did heaven with ſo clear and ſerene a countenance ſmile upon earth, as it did this day, when this ſuper-illuſtrious luminary (this *bright morning ſtar*, as he is Apoc. 22. 61. Ἀϛὴρ λαμπρὸς ϗ ὀρθρινός. called in the *Apocalypſe*) did ſpring up above our *horiſon*. From this auſpicious day commenced the revocation of that fatal curſe, by which we were exiled from Paradiſe, condemned to death, expoſed to hell; the reinſtating us in a condition of hope, in a capacity of happineſs; the return of life and joy into this region of corruption, and diſconſolateneſs: This is the day, which *all nations deſired*, and earneſtly longed for (with an implicite ſenſe) which the good Patriarchs foreſeeing did rejoyce; which the Profits in ſo magnificent ſtreins did predict and preſignify. In our Lord's nativity all mankind was in a manner born, or did revive; was reſtored from a manifold neceſſity of dying; from lying dead in the guilt, and under the power of ſin; from having our bodies irrecoverably diſſolved by corruption, and our ſouls immerſed into that *ſecond death* of endleſs miſery. It is in effect therefore the Worlds nativity that we celebrate, annexed to that of our Lord; the beginning of the new, better, ſpiritual and eternal life to men: all reaſon therefore we have upon this conſideration heartily to rejoyce; How extremely ſtupid and ſenſeleſs are we, if the apprehenſion of goods ſo many, ſo excellent hence accruing to us doth not inſpire our hearts Pſal. 118. 24. with a gratefull chearfulneſs? *This is the day which the Lord hath made, let us rejoyce and be glad therein.*

Conceived by the Holy Ghoſt. Born of the Virgin Mary.

SERMON XXIV.

THE INCARNATION OF Our LORD.

MATTH. I. 20.

For that which is conceived in her, is of the Holy Ghoſt. Τὸ γὰρ ἐν αὐτῇ γεννηθέν.

IF every circumſtance of our Lord's wonderfull incarnation deſerveth to be conſidered, as affording matter of good inſtruction, and ſerving to excite devout affection; then ſurely the principal cauſes and ingredients thereof may demand a ſpecial regard from us; ſuch are thoſe which are couched in this Text; The efficiency of the *Holy Spirit*, by which it was accompliſhed; the concurrence of the Bleſſed Virgin *Mary*, as the ſubject, in whom the divine virtue did work it; upon which two particulars we ſhall reflect, in order.

I. It was the *Holy Ghoſt*, by the ſingular virtue and operation of whom, without intervention of any man, or earthly Father, the *Bleſſed Virgin* became impregnated and did conceive. *Joſeph* was, ὡς ἐνομίζετο, in outward eſteem, the Father of our Saviour (for *Is not this*, ſaid they, *the Carpenter's ſon? Is not this the ſon of Joſeph?*) the modeſty of his Holy Mother being preſerved from miſpriſion under the ſhrowd of wedlock, during the time that by God's order the myſtery and truth of things was to be concealed from general notice, *untill the day of his being ſhewed*, and *manifeſted to Iſrael*; but God onely was in truth his Father, his Incarnation being performed by the miraculous efficacy of God's Holy Spirit; upon which account (beſide his eternal generation) he was alſo the Son of God; for *therefore* (ſaid the Angel to his Mother) *that holy thing which ſhall be born of thee, ſhall be called the Son of God.*

Luc. 3. 23.
Matt. 13. 55.
John 6. 42.
Luc. 4. 22.
Marc. 6. 3.
Luc. 1. 80.
John 1. 31.
Luc. 1. 35.

The matter of fact was well known to *Joſeph* by Revelation, and to the Bleſſed Virgin her ſelf by her conſcience alſo; and by them it was atteſted to the Holy Apoſtles; their atteſtation being ſeconded by the Miracles of our Lord, together with all the potent arguments which confirm his Doctrine: Nor do we find, that even the adverſaries of our Lord did ever offer to impeach his Parents of impoſture, or did any-wiſe trouble them about this report coming from them. And it is ſo clearly, and fully affirmed in the *Goſpels*, that it is prodigiouſly ſtrange that here have been lately ſome (called *Joſephites*) who have queſtioned it, upon weak pretences of diſcourſe; whom we cannot otherwiſe conſider, than as intolerably audacious perverters of Scripture, or ſubverters of its authority and uſe; for ſurely nothing there can be deemed certain, if this point is not. The fact therefore we muſt take for granted; and for our farther inſtruction about it we ſhall conſider three particulars; the *manner* of it, the *reaſons* for it, the *practical uſe*, whereto it may be applyed.

Apud Epiſcopium. ——

Luc. 1 35.

Δύναμις ὑψίστου.

1. The manner of that operation, whereby the Holy Ghoſt did effect the humane generation of our Lord, is by the Archangel *Gabriel* expreſſed to be from *the ſupervention of the Holy Ghoſt, and the divine power over-ſhadowing the Bleſſed Virgin*; the which words being of ſo general interpretation, and as to preciſe meaning ſo little intelligible by us, may well ſerve to bound our curioſity, and to check farther inquiry. Some indeed (as the followers of *Valentinus* and *Apollinarius* of old, as *Menno*, *Servetus*, and others of late) have been ſo bold as to determine, that the Holy Ghoſt did bring from Heaven a body, which he did convey into the Bleſſed Virgin; or that our Saviour's fleſh was formed of a divine ſeed, from the ſubſtance of God himſelf; or that in his conception the Holy Ghoſt did create, and impart ſomewhat of matter; but it is enough to ſay, that theſe are raſh and groundleſs conceits; The holy Fathers, having weighed and diſcuſſed ſuch imaginations, to prevent dangerous or misbecoming thoughts and ſpeeches, about a point of ſo ſacred nature, more ſoberly do teach, that our Saviour was conceived by the Holy Spirit, not σπερματικῶς, *ſeminally*; but δημιουργικῶς, *operatively*; οὐ διὰ συνουσίας, *by copulation*; but διὰ δυνάμεως, *by power*; not *de ſubſtantia Spiritus S. of the ſubſtance of the Holy Ghoſt*; but *de potentia, by the virtue of it*; and farther than this, ſay they, *Generationem ejus quis enarrabit*; *Who can declare his generation*, or exactly deſcribe the manner of a performance ſo very wonderfull and ſublime; to the which no experience doth furniſh any event like or comparable? When therefore it is ſaid, that the conception, or generation was ἐκ πνεύματος ἁγίου, *of the Holy Ghoſt*, the *Prepoſition* ἐκ is to be taken for the ſame with ὑπὸ, or διὰ (as it is very commonly uſed) denoting not matter out of which, but efficiency by which the effect was derived. But,

Damaſc. 3. 2.
Juſt. Mart. *Apol.* 2.
Aug. *de. Temp. Serm.* 6.
P. Leo *de Nat. Serm.*

2. Why was our Saviour conceived by the Holy Ghoſt? Divers reaſons for it may be aſſigned.

1. It was needfull for aſſuring the Divinity of our Saviour, or his being the Eternal Son of God. That the *Meſſias*, the Redeemer of the World ſhould be the Son of God was neceſſary, according to the purpoſe of God, the ancient predictions, the general opinions and expectations of God's people (often implyed in the *Goſpels*;) Accordingly ſuch he was as the coeternal Word in his divine nature; but it was requiſite that he ſhould alſo be ſuch according to his humane nature; that by his extraordinary generation, as Man, his other more ſublime generation (ſo much tranſcending humane conceit) might be more credible, and the world might be convinced of his divinity; for men

Pſal. 2. 7, 12.
1 Chr. 22. 10.
2 Sam. 7. 13.
Pſ. 80. 27.
Joh. 1. 34. 49. 11. 27. 6. 69.
Matt. 16. 16.
Marc. 14. 61.

hardly would have been capable to believe him more than a man, whom they ſaw born in the common way of men; *Is not this the ſon of Joſeph*, was an argument which they urged againſt him, when he ſpake about his *deſcent from heaven*, *Joh.* 6. 42. and cauſed them to admire, when they obſerved the power of his miracles (*Matt.* 13. 55.) and the wiſdom of his diſcourſe (*Luk.* 4. 22.) but eaſily might they be induced to admit a myſtery, which was countenanced by ſo grand a miracle, as the birth of a child, by the divine power, without a Father.

26. 63. Matt. 8. 29. Marc. 1. 24. Luc. 4. 34.

2. This was the moſt fit way of accompliſhing that ſo neceſſary conjunction of the divine and humane nature: A work of ſuch grandeur and glory, of ſuch grace and goodneſs, was not to be atchieved by any other agent; than by him, who is the ſubſtantial virtue and love of God; by whom we ſee all extraordinary and moſt eminent works to have been managed, to whom commonly the μεγαλεῖα Θεȣ̃, the majeſtick and magnificent things of God are aſcribed; for in the creation of the world, it was *the Spirit of God* which moved upon the waters, forming things, and impregnating them with all kinds of life and vigour natural; He it is, to whom thoſe ſignal works of providence, the revelation of divine truth, the prediction of future events, the performance of miracles, the renovation of mens minds, and reformation of their manners in a peculiar manner are attributed; So likewiſe to him this incomparably ſupernatural, glorious and important act was moſt properly due.

Acts. 2. 11.

3. It being neceſſary that our Saviour ſhould be conſecrated to his great functions, and perfectly ſanctifyed in his perſon, as Man; And thoſe performances (according to the myſtical œconomy of things among the divine perſons) being appropriated to the Holy Ghoſt, the natural ſpring of all derived ſanctity; his efficacy muſt needs intervene to this purpoſe: If *Jeremy*, S. *John Bapiſt*, and S. *Paul* (perſons deſigned for offices and employments in dignity, in conſequence ſo far inferiour) were ſanctifyed, and ſeparated by the Holy Ghoſt from their mothers womb; In how more excellent kind, and degree, was it requiſite that he ſhould be ſanctifyed thereby, who was ſent into the world to redeem, and purify it from all filth and fault? according to that ſaying of our Lord, *Say ye of him, whom the Father hath ſanctifyed, and ſent into the world, thou blaſphemeſt, becauſe I ſaid I am the ſon of God?* whereas the ſtyle of *Gods* was given to perſons devoted to far meaner ſervices.

Jer. 1. 5. Luc. 1. 15. Gal. 1. 15.

Joh. 10. 36.

4. It was needfull, that the humane nature, which God did vouchſafe ſo highly to advance, by aſſuming it to a perſonal conjunction and union with himſelf, ſhould be clear from all ſtain, and pollution; ſuch as in ordinary propagation doth adhere to our *ſinfull fleſh* and corrupt nature; That he whom God even as man would ſo dearly love, and ſo entirely be pleaſed with, ſhould be void of the leaſt inclination to iniquity, or impurity; for (as the *Pſalmiſt* telleth us) *God is not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with him*; He is *of purer eyes, than to behold evil, and cannot* ſo much as *look upon iniquity*; How then would he receive any defiled thing into ſo near an union, into ſo dear a regard, into ſo full a complacence: He therefore was to be thoroughly ſanctifyed; and thence it was needfull that his Humanity ſhould iſſue from the fountain of Holineſs, God's moſt Holy Spirit.

Futurum hominum ſalvatorem talis ortus decebat, qui & in ſe haberet humanæ ſubſtantiæ naturam, & humanæ carnis inquinamenta neſciret. Leo 1. *de Nativ. Ser.* 2.

Rom. 8. 3. Pſal. 5. 4. Hab. 1. 13.

5. It in like manner was neceſſary, that he who was ordained to appeaſe God's diſpleaſure, and fully to reconcile him toward us, to expiate all our offences, thoroughly to redeem mankind from the guilt, and from the power of ſin; who with abſolute authority was to teach, 2 Cor. 5. 21. to exemplify, to command all righteouſneſs, ſhould himſelf *know no ſin*; Heb. 7. 26, 27. *Such an high Prieſt* (as the *Apoſtle* ſaith) *became us, who was holy, harmleſs, undefiled, ſeparate from ſinners; who had no need firſt to offer up ſacrifices for his own ſins*: The ſacrifice expiatory for our offences was to 1 Pet. 1. 19. be *a lamb without blemiſh, and without ſpot*: Whence he was to be fully Luc. 1. 35. ſanctifyed; and to become τὸ ἅγιον, *that holy thing* (abſolutely) as he was termed by the celeſtial meſſenger: Whence from the ſource of ſanctity, the Holy Ghoſt, whoſe proper name doth import Holyneſs, whoſe proper work it is to ſanctify, he was to derive a perfect ſanctity and purity in his ſacred conception.

6. We may add, as an obſervable point, the analogy, or appoſite reſemblance thereof, between the conception of our Saviour for us, and Gal. 4. 19. his *formation in us*; his natural generation and the ſpiritual regeneration of Chriſtians; his becoming our brother in the fleſh, and our being made his brethren in the ſpirit; both being effected by the ſame agent: As Chriſt was made true man, and partaker of our nature, ſo we become θείας φύσεως κοινωνοί. true Chriſtians, *and conſorts of the divine nature* by the operation of the ſame divine Spirit: As he by the diſpenſation of God, ſo we by his grace 2 Pet. 1. 4. Eph. 1. 10. *are born not by bloud, nor by the will of fleſh, nor by the will of man, but of* John 1. 13. *God*; Hence doth accrue a new relation, and we become his brethren, not onely as he was made like to us, but alſo as we become like to him; 1 Pet. 1. 23. 1 Joh. 3. 9. and are *begotten of God*, by the ſame heavenly virtue, the ſame *incorruptible ſeed*.

It may indeed be an admonition to us to labour after this ſpiritual conception, which will render us conformable to our Lord, and far more truely allyed to him, than even his partaking our nature hath done; And indeed without that ſpiritual one, this carnal alliance will not ſignifie any thing of benefit to us; it will little profit us, that he was 2 Cor. 5. 16. born in the fleſh, if we are not *born of the ſpirit*; without which ge- Joh. 3. 3, 5. neration *we cannot enter into the Kingdom of God.*

3. The proper application of this point is to engage us on a thankfull adoration of the divine goodneſs and wiſdom; ſo fully, ſo fitly carrying on that infinitely gracious work of our redemption; all the divine perſons of the Bleſſed Trinity in a particular manner conſpiring, as in the deſignation ſo in the execution thereof; The Father mercifully deſtinating and ſending his Son; the Son willingly and gladly condeſcending to come; the Holy Ghoſt effectually bringing him into the world; to which Bleſſed Trinity therefore we ſhould render all humble reverence, and hearty praiſe: And ſo much for the firſt particular obſerved in the Text.

τὸ ἐν αὐτῇ γεννηθέν. II. The next is, the concurrence of the Bleſſed Virgin *Mary* to our Lord's Generation; *that which is conceived* (or generated) *in her.*

The being generated (τὸ γεννᾶσθαι, here) we may ſuppoſe to reſpect, or to expreſs his whole humane generation, with the parts and progreſs thereof; implying on the Virgins part all that ſhe as a mother did confer thereto; wherein therefore are comprehended the following particulars;

Luc. 1. 42. 1. His conception of her ſubſtance, whence he is called *the fruit of* Iſa. 11. 1. *her womb*; and *a rod* (that is, a branch, or twig) *ſprouting from the ſtem* συλλήψῃ ἐν γαστρί. Luc. 1. 31. *of Jeſſe*; and, *Behold*, ſaid the Angel, *thou ſhalt conceive in thy womb.*

2. The nutrition, accretion, and entire conformation of his body, out of her blood and ſubſtance; whence her womb is ſaid to bear him (*bleſſed is the womb that bare thee*) Luc. 11. 27. to have been **gravidated*, or great with child, * ἔγκυος. the which as it grew, did ſwell her womb viſibly; Luc. 2. 5. ſo that **ſhe was found*, Matt. 1. 18. or obſerved, by apparent ſigns, *to be with child of him*, or to have him in her womb. * εὑρέθη ἐν γαστρὶ ἔχουσα.

3. His nativity it ſelf, or excluſion into the open world; which is thus expreſſed by the *Evangeliſt*; *The days were accompliſhed that ſhe ſhould be delivered, and ſhe brought forth her firſt born ſon.* Luc. 2. 6.

Whatever therefore any mother doth confer to the entire production of a child, is to be attributed to the Bleſſed Virgin; whence ſhe was truly and properly *the mother of our Lord*, and is accordingly often ſo called in the Goſpels; Luc. 1. 43. whence alſo ſhe hath been in the Church defined to be and commonly ſtyled θεοτόκος, the bearer and mother of God; that is, of him who is God; that term aſſerting the Divinity of Chriſt, and the Unity of his perſon [againſt *Neſtorius* and his partizans; Neſt. *ad* Cyrill. *in Conc.* Eph. who ſaid, that the Virgin was not properly θεοτόκος, but χριστοτόκος; and that He who was born, was not God, but ἄνθρωπος θεοφόρος, *a man carrying God*, or divinity in him.] Cyrill. *Epiſt. ad* Neſt.

Now for our inſtruction and uſe we may reſolve the word *her* into three reſpects diſtinctly conſiderable; He was born of her, a Woman; He was born of her, a Virgin; he was born of her, *Mary*; each of which reſpects is pregnant with matter obſervable: He was born of a Woman, that was highly needful to be; of a Virgin, that was very requiſite; of *Mary*, that doth involve diverſe circumſtances of importance.

1. Our Saviour was born of a Woman.

The *Valentinian* Hereticks of old did opine, that he was only born through a woman, or did merely paſs through her, as liquor doth paſs through a veſſel; But that is a great errour; for He was born in her, and of her; in our Text it is ἐν αὐτῇ γεννηθὲν, *generated in her*; which in ſound expreſſeth no more, than her containing him when conceived, but according to the force of the *Hebrew* particle ב (*Be*) anſwering to ἐν here, is apt to ſignifie more; and muſt be taken to do ſo in conformity to parallel expreſſions; as that of S. *Paul*, *God ſent forth his ſon born* ἐκ γυναικὸς, *of a woman*; Gal. 4. 4. and that of S. *Luke* (in the beſt Copies, followed by our Engliſh Tranſlatours) τὸ γεννώμενον ἐκ σοῦ, *the Holy thing that is born of thee, or out of thee.* Luc. 1. 35.

Indeed of a woman he was born, that is from the matter and ſubſtance of a woman; ſo as thereby to bear the return of a kinſman to us, becoming conſanguinious to all mankind, which *God did make of one blood*; Acts 17. 26. whence *he is not aſhamed to call us brethren* Heb. 2. 11, — 14. [and alloweth us to be *of his fleſh, and of his bones.*] Eph. 5. 30.

We may eaſily conceive, that God could immediately have created a nature in kind and properties like to ours, and have aſſumed it; but that would not have ſo fitly ſerved the deſign of reconciling himſelf to us, and redeeming us; to the effecting that in the moſt congruous way, not only a reſemblance in nature, but a cognation and proximity in blood was needful, or at leaſt was very convenient and ſuitable: for our blood being tainted, our whole ſtock having forfeited its dignity and eſtate by the rebellious diſloyalty of our common anceſtours, it was expedient that it ſhould be purged and reſtored by the ſatisfactory merit, and acceptable fidelity of one, who was of our race and kindred. We being to be adopted, and received into God's Family, it was proper that buſineſs ſhould be tranſacted by intervention of a common re-

Gal. 4. 4, 5. lation according to the diſcourſe of S. *Paul*, *God ſent forth his ſon, born of a woman, born under the law, that he might redeem thoſe that were under the law* (that according to the obligation undertaken by him, he performing the obedience required by the law, might redeem thoſe, who being tyed to obey the law, had yet tranſgreſſed it) ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν, *that* (it followeth) *we might receive the adoption*; that is, that we by virtue and in conſequence of that birth from a woman, and of that obedience to the law performed by our brother, might be in capacity to receive the quality or ſtate of Sons to God.

It was likely ſeemly, that the Devil, who by the weakneſs of a woman had ſeduced man from his duty to God, had overthrown, triumphed over, and captivated God's creature, in juſt amends, for the reparation of God's honour, and our conſolation, ſhould by the ſtrength and faithful conſtancy of one, proceeding from a woman, be himſelf defeated and debaſed; according to the myſtical intent of that moſt ancient prophecy, or promiſe, *The ſeed of the woman ſhall break the ſerpent's head*; of the woman, the man is not mentioned; for,

2. Our Lord was born of a Virgin: ſo it was anciently preſignifyed
Iſa. 7. 14. and predicted; *a Virgin ſhall conceive and bear a ſon*; *A Virgin*; *Almah*,
עלמה ἀπόκρυφος (ſo *Aquila*, with reſpect to the derivation of the word, did render it) that is *a recluſe*; one who perhaps had ſeldome ſeen, who *never had known a man.*

This, it ſeemeth, was that *new thing* (that moſt ſtrange and admirable thing) which God in the Prophet *Jeremy* did foreſhew, that he
Jer. 31. 22. *would create in the earth*, and which ſhould then happen, when he would reſtore *Sion*, and eſtabliſh a new covenant with his people; namely, *a woman ſhall compaſs a man*; a woman in a manner extraordinary, without the concourſe of a male, ſhould conceive, and encloſe in her womb a man; that very man, who ſhould accompliſh the great matters there predicted and promiſed. So it was, and ſo upon diverſe accounts it was requiſite that it ſhould be.

For how otherwiſe apparently, to the ſenſe and ſatisfaction of all men, could he be that which (according to ancient Prophecies, and common expectation, as alſo according to the exigency of things, and the tenour of divine purpoſes) he ought to be, both the ſon of God, and the ſon of man, otherwiſe than by coming of a Virgin? He muſt be born of a woman, that he might truly be the ſon of man; He muſt be born of a Virgin, that he might be clearly the ſon of God; How otherwiſe could there be an effectual conviction of his divine original?

It was alſo decent and expedient, that the tabernacle in which God ſhould reſide and dwell, ſhould be proper and encloſed; that the Temple of the divinity ſhould be holy and ſeparate; that the ſoil, whence Holyneſs it ſelf would ſprout forth, ſhould be clear and pure from all ſordid mixtures; that none ſhould preſume to touch the border of that Holy * Mountain where God ſo ſpecially would manifeſt himſelf; that the luſt of man ſhould not approach that place, whence the glory of God would ſo illuſtriouſly ſhine forth.

Ἔπρεπε γὰρ τὸν ἐπὶ ἀφθαρσίᾳ τοῦ παντὸς ἐν τῷ ἀνθρωπίνῳ βίῳ γενόμενον, ἀπὸ τῆς ὑπηρετούσης αὐτοῦ τῇ γεννήσει ἀφθαρσίας ἄρξασθαι. Greg. Nyſſ. *in Chriſti Nat.* (Tom. 2. p. 776.)

* Exod. 19. 11.

It was alſo moſt convenient for exciting due attention and regard, for begetting faith, for procuring reverence and admiration in men, that our Redeemer ſhould enter on the world in a manner ſo peculiar and miraculous: For who that heareth of ſuch an event, can forbear to mind it, and ponder on it? Who can doubt him to be the Son of God, whom by ſufficient and certain atteſtation he learneth to have been conceived without any concurrence of man? who will not readily defer high veneration to him, who appeareth in a manner ſo glorious, and ſupernatural?

3. Moreover, our Saviour was born of *Mary*; of that ſingular perſon determined and deſcribed in the *Goſpels*; of her, that was eſpouſed to, and did live with *Joſeph*; with *Joſeph* the Carpenter; who was born in the town of *Bethlehem*, who lived in the city of *Nazareth* in *Galilee*; who both according to natural and legal extraction was deſcended in a direct lineage from *King David*, being (as S. *Luke* ſaith) *of the houſe and family of David*, and who by conſequence did lineally come from *Abraham*. She her ſelf was alſo of the ſame ſtock and family; as may be collected from circumſtances intimated in the ſtory, and certainly may be deduced from the prophecies concerning our Saviour's ſtock, with the aſſertions implying their accompliſhment.

Ἐξ οἴκου ϗ πατριᾶς Δαβίδ. Luc. 2. 4. 1. 27.

Of *Mary* therefore, by blood and progeny a Princeſs, extracted from the moſt illuſtrious ſtem on earth; not only famous among men, but (which is infinitely more) eſpecially dear to God; who yet in external condition was very mean and poor, living obſcurely in habitation with an Artiſan, of a painful and not gainful trade.

Luc, 1. 48.

As for her perſonal qualifications, they were excellently worthy; for in diſpoſition of mind ſhe was very religious and devout toward God; in the temper of her ſpirit very ſweet and calm, very modeſt, meek and humble; ſuch the paſſages occurring in the *Goſpels* concerning her do ſhew her to have been; ſuch particularly that moſt excellent *hymn* ejaculated by her (wherein we may diſcover a ſpirit raviſhed with the moſt ſprightly devotion imaginable; a devotion full of ardent love, of humble thankfulneſs, of hearty joy, tempered with moſt ſubmiſſive reverence) demonſtrateth her to have been.

Of a mother ſo related, and ſo qualified, our Saviour was born; both which points were requiſite.

She was ſo related, for the declaration of God's truth, fidelity and conſtancy in accompliſhing thoſe ancient predictions and promiſes made to the Fathers; to *Abraham*, that *in his ſeed all the families of the earth ſhould be bleſſed*; to *David*, that *of the fruit of his loines God would raiſe up Chriſt to ſit upon his throne*; concerning whom, as by many paſſages in the *Goſpel* it appeareth, God's people had a general expectation and perſuaſion, that he ſhould be *the rod out of the ſtem of Jeſſe, and a branch growing out of his roots*; *in whom the horn of David ſhould bud*; who *ſhould raiſe the tabernacle of David that was fallen, and rule over the Kingdom of Jacob for ever*. And that our Lord ſhould be born at *Bethlehem*, that he ſhould be called a *Nazarene*, were circumſtances touched in the Prophets, for the verification whereof it was needful that the mother of our Lord ſhould be thus related.

Gen. 26. 4. 12. 3. 18. 18. 22. 18. Gal. 3. 8. Acts 3. 25. Acts 2. 15. Iſa. 11. 1. 10. Rom. 1. 3. 15. 2. Pſ. 132. 17. Apoc. 5. 5. 22. 16. Amos 9. 11. Acts 15. 16. Luc. 1. 32.— Jer. 33. 15. 23. 5. — Matt. 2. 5. 21. 15, 23. 9, 15. 27. 22. 20, 30, 42.

She was alſo to be ſo duely qualifyed as to her ſtate and mind; being homely in ſtate of life, and holy in diſpoſition of mind; to ſignifie, that God did not ſo much regard the outward pomps and appearances of this vain world, as the inward frame and temper of ſpirit.

It is indeed no ſmall diſparagement to thoſe empty glories, which men are wont ſo hugely to admire, and it may be a ſtrong inducement to a moderate eſteem of them, if we conſider it, that God did not chuſe for the mother of his ſon, and Saviour of mankind, a viſibly great Princeſs, or any to appearance honourable, ſplendid or wealthy perſonage; but her that was eſpouſed to a mechanick artificer, her that was only rich in grace, and deck'd with interiour endowments; *adorned* (after the

1 Peter 3. 4. the garb, which S. *Peter* recommendeth to women) *with the hidden man of the heart, in the incorruptible purity of a meek and quiet ſpirit, which in the ſight of God is of great price.* This is the reflexion which ſhe her ſelf did make upon the matter; for this *her ſoul did magnifie* Luc. 1. 51. --- *God, becauſe he had regarded the low eſtate of his handmaiden;* —— *he had ſhewed ſtrength with his Arm, he had ſcattered the proud in the imagination of their hearts; he had put down the mighty from their ſeat, and had exalted the humble and meek; he had filled the hungry with good things, and the rich he had ſent empty away:* This ſheweth the extreme folly of contemning the poor, to whom commonly God expreſſeth ſo ſpecial regard, who are capable of ſo high favours, who have ſo glorious conſorts of their ſtate.

Such a perſon did the ſon of God chuſe to bear himſelf, to bear duty unto, to confer that ſpecial favour and eminent honour upon; an honour, among all exteriour honours the higheſt, that ever was vouchſafed to any of humane kind, or indeed to any mere creature.

I ſay of exteriour honours, for ſpiritual advantages, our Lord himſelf doth teach us in our eſteem to prefer above this great privilege; they being *toto genere*, ſuperiour, and placing us in a nobler relation to him Matt. 12. 5. than this; *Whoſoever*, ſaith he, *ſhall doe the will of my Father that is in heaven, the ſame is my brother and ſiſter and mother*; the ſame in a more excellent manner and ſublime degree is allyed, is endeared to me, than he can be upon the ſcore of any carnal kindred: The conformity to him in our mind and affections doth render us nearer to him than any cognation of blood; the having him formed in our hearts is more conſiderable, than the bearing of him in the womb.

Indeed, the mother of our Lord her ſelf, although as ſuch ſhe was Luc. 1. 28. 48, 49. κεχαριτωμένη, *eſpecially favoured and graced*, and *bleſſed among women*; although upon that account *all nations muſt* eſteem and *call her bleſſed*; although worthily ſhe did in that reſpect acknowledge, that *God had done* μεγαλεῖα, *magnificent and mighty things for her*; yet really, in juſt eſteem, to have Chriſt born in her ſoul, to have participated of his divine grace and preſence in her heart, the Holy Ghoſt's having produced a ſpiritual birth of holy diſpoſitions in her, was a nobler honour, and a truer happineſs than that; *neither would it*, as S. *Chryſoſtome* ſaith, *have been any-wiſe profitable to her, if ſhe had not been vertuous, to bear Chriſt in her womb, or to bring forth that admirable birth*; this our Saviour plainly declared, when as a good woman, tranſported by the raviſhing excellency of his diſcourſe, did cry out, * *Bleſſed is the womb that bare thee*, he thence took occaſion to ſay, *Yea rather, bleſſed are they that hear the word of God and keep it.*

'Ουδὲ τὸ κυοφορῆσαι τὸν Χριστὸν, καὶ τὸν θαυμαστὸν ἐκεῖνον τόκον τεκεῖν ἔχει τι κέρδος, ἀρετῆς οὐκ οὔσης. Chryſ. in Matt. 12. 50.
* Luc. 11. 27.

We might alſo here farther obſerve, that our Saviour upon other good accounts, willingly did chuſe ſo mean a parentage; namely,

That he thence might have readier opportunity to undergoe and taſte the greateſt inconveniences and hardſhips incident to our nature, thereby more fully meriting and ſuffering for us.

That he might have occaſion to exemplify the moſt difficult vertues and duties (humility, meekneſs, patience, contentedneſs) ſhewing us how we ſhould vertuouſly comport with the loweſt ſtate; how we ſhould chearfully ſuſtein wants, labours, pains and diſgraces; how we ſhould contentedly be deſtitute of all the glories, riches and pleaſures of this world;

That alſo the divine power and glory might appear more conſpicuouſly through his worldly ſtate of impotency and baſeneſs.

That he might inſinuate the nature of his Kingdom not to conſiſt in ſecular pomp and puiſſance, but in ſpiritual power over the hearts of men.

That he might diſcover wherein our happineſs doth conſiſt; how little any thing, which is high in vulgar eſteem of men, is an ingredient thereof: And what is the true grandeur of a man; not his outward garb and retinue, but his inward vertue and goodneſs.

Finally, this relation of the Bleſſed Virgin to our Lord, as it ſhould beget a precious eſteem and honourable memory of her (for let that mouth be curſed which will not call her bleſſed, let the name of him be branded with everlaſting reproach of folly, who will not prefer her in dignity before any Queen or Empreſs) ſo it ſhould not ſerve to breed in us fond opinions, or to ground ſuperſtitious practices in regard to her, as it hath happened to do among divers ſorts of *Chriſtians*; eſpecially among the adherents to *Rome*. For,

They (out of a wanton mind, but in effect profanely and ſacrilegiouſly) have attributed to her divers ſwelling and vain names, divers ſcandalouſly unſavoury, ſome hideouſly blaſphemous titles and elogies, as alluding to, ſo intrenching upon the incommunicable prerogatives of God Almighty, and of our Bleſſed Saviour; ſuch as *the Queen of Heaven*, *the Health of the world*, *the Mother of mercies*, *the Spouſe of God*, *our Lady* (as if beſide our *unus Dominus*, there were *una Domina* in the Church, forgotten by S. *Paul*) with **Epheſ. 4. 5.**
the like. **1 Cor. 8. 6.**

They aſcribe to her the moſt ſublime attributes of God, together with his moſt peculiar actions of providence and protection over us, yea of redemption it ſelf.

They yield acts of religious veneration (prayer and praiſe) to her, and thoſe in a very high manner and ſtrein; profeſſing not onely *to ſerve her* religiouſly (which the Holy Scripture chargeth us to doe in regard to God and him onely) but ὑπερδουλεύειν, to doe more than ſerve her, or to ſerve her with exceeding devotion.

Who commonly do at the end of their works joyn, *Praiſe be to* *Laus Deo &*
God, and to the Bleſſed Virgin; as if ſhe were to ſhare with God in *B. Virginis*
the glory and gratitude due for bleſſing or ſucceſs upon our performances.

All this they doe without any plain reaſon, any plauſible authority, any ancient example, yea manifeſtly enough againſt the beſt reaſon, the commands of God, the doctrine and practice of the primitive Church, all which do conſpire in appropriating religious adoration to God alone; Neither the Holy Scripture, nor the firſt Fathers excepting the Bleſſed Virgin from the general rule; or taking notice of her as an object of our worſhip, but nipping the firſt eſſays of ſuch a ſuperſtition in the *Collyridians*.

Such groundleſs and fooliſh conceits, ſuch dangerous and impious practices we ſhould carefully beware; the which, as they much derogate from God's honour, and prejudice his ſervice, and thwart his commands, ſo they indeed do rather greatly diſcredit, injure and abuſe the Bleſſed Virgin; (making her name acceſſory to ſuch enormous ſcandals) than they do bring any honour, or doe any right to her.

And, I doubt not but, εἴ τις αἴσθησις, if ſhe from her ſeat of bliſs doth behold theſe perverſe ſervices, or abſurd flatteries of her, ſhe with holy regret and diſdain, doth diſtaſte, loath, diſdain and reject them; with a *Non nobis Domine*, Pſal. 115. *Not unto us, O Lord*; and with the *Angel* in the *Apocalypſe*, Ὅρα μὴ, *See thou doe it not.*

Apoc. 19. 10. 22. 9. Act. 10. 26. 14. 14.

Whoſe greater honour it was in truth, to be a meek and humble ſervant, than to be the mother of her Lord and Saviour; It is the chief and trueſt honour we can doe her, to eſteem her great modeſty and humility, to imitate her piety and grace, after her pattern conſcientiouſly to reverence and obey her Son; Unto whom therefore let us with hearty thankfulneſs render all Glory and Praiſe. *Amen.*

Suffered under Pontius Pilate.

SERMON XXV.

1 COR. 1. 23.

*But we preach Chriſt * crucified.*

* *Who was crucified.* (τὸν ἐσταυρωμένον.) Λόγος τοῦ σταυροῦ, 1 Cor. 1. 18.

THe Doctrine of the Goſpel is called *the word of the Croſs*; that is, a report concerning our Lord's crucifixion, together with a declaration of the ends, effects and uſes of it; this being a ſpecial and main point therein, whereto all the reſt are cloſely allyed, and whereon the whole method of our ſalvation dependeth; a point, which (as S. *Paul* in this, and in ſeveral other places doth acquaint us) of all others did find the hardeſt entertainment among all ſorts of people, to whom it was addreſſed; few auditours being diſpoſed to ſwallow it, or able to digeſt it. The *Jews* were much offended, that one who ſuffered by their hands in ſo vile and wretched a manner, ſhould be propounded to them as their *Meſſias* and *King*; the ſame, who according to their opinions and hopes (grounded on their ancient Prophecies plauſibly interpreted, and on their conſtant traditions) was deſtined to reſtore them from their afflicted condition, and to rear them into a high ſtate of proſperity. The *Pagans* took it for an extravagantly fooliſh conceit, that a perſon of ſo mean a quality, and ſo miſerable a fortune, ſhould be ſuch as was told them, *the Son of God*, and *Lord of all things*, the authour of happineſs, and the object of higheſt adoration to all men; very abſurd and abominable this Propoſition did generally ſeem to the carnal and worldly prejudices of men, who little could underſtand, and leſs would conſider the ſublime deſign thereof;

Celſus. Orig. *lib.* 2. *p.* 83, &c. *lib.* 1. *p.* 368. Porphyrius. Aug. *de. Civ. D.* 10. 28. Lucian. Jul. *apud* Cyrill. 6. *p.* 194. Tryphon. *apud* Juſt. (*p.* 317.)

thereof; but to thoſe, who (being endewed with a meek heart, and enlightned by divine grace) did rightly apprehend and duely weigh it, it did afford great ſatisfaction and comfort; it had on them a moſt effectual and beneficial influence; proving indeed unto them *the power of God to ſalvation*; as raiſing in them ſtrong hopes of ſalvation, and engaging them in a practice conducible thereto. Upon this point therefore our Lord's Ambaſſadours, the *Holy Apoſtles*, in their preaching chiefly did inſiſt, declaring the great ends, and excellent fruits of our *Bleſſed Saviour*'s crucifixion; according to that of S. *Paul*, *I determine to know nothing among you ſave Chriſt, and him crucified.*

1 Cor. 1. 18.
Rom. 1. 16.

1 Cor. 2. 2.

It is therefore queſtionleſs a moſt profitable, and ever (eſpecially now, when our Lord's paſſion is by the Church ſolemnly commemorated) very ſeaſonable ſubject of our meditation; apt to excite good thoughts, good affections, and good reſolutions in us; and as ſuch I mean now to recommend and apply it; endeavouring to aſſiſt your meditation by ſuggeſting ſome remarkable particulars concerning it; and in my diſcourſe I ſhall not ſo much generally conſider the death and paſſion of our Lord, as the particular manner and kind thereof, by crucifixion; the which we may contemplate, as qualified with divers notable adjuncts; namely, 1. As a ſuffering in appearance criminal. 2. As moſt bitter and painfull. 3. As moſt ignominious and ſhamefull. 4. As agreeable and advantageous to the intents of his paſſion. 5. As completory of ancient preſignifications and predictions. 6. As apt to excite devotion in us, and to enforce on us the practice of our duty.

Tryphon the *Jew* in *Juſtin Martyr*, doth confeſs, That *Chriſt*, according to the Prophecies of Holy Scripture, was to ſuffer, but it did offend him that he ſhould ſuffer in this kind. *Juſt. M.* p. 317.

I. Let us conſider it as a ſuffering in appearance criminal; or a ſeeming execution of juſtice upon our Lord, as a malefactour: *He was*, as the *Prophet* foretold, *numbred among the tranſgreſſours*; and *God* (ſaith S. *Paul*) *made him ſin for us, who knew no ſin*; that is, God ordered him to be dealt with as an exceedingly ſinfull, or criminous perſon, who in himſelf was perfectly innocent, and void of the leaſt tendency to any fault: So in effect it was, that he was impeached of the higheſt crimes, not onely as a violatour of the divine law, in breaking the Sabbath, in keeping bad company, and holding an over-free converſation; but as an impoſtour, deluding and ſeducing the people; as a blaſphemer, aſſuming to himſelf the properties and prerogatives of God; as a ſeditious and rebellious perſon, *perverting the nation*, forbidding the payments of tribute to *Cæſar*, uſurping Royal authority, and pretending to be *Chriſt a King*; in general, as a κακοποιὸς, *a malefactour*, or one guilty of notable crimes; ſo his proſecutours (in the Goſpel) did affirm, *If* (ſaid they to *Pilate*) *he were not a malefactour, we ſhould not have delivered him up unto thee*: As ſuch he was repreſented and arraigned; and that although by a ſentence wreſted from the Judge againſt his conſcience, by the malicious importunity of his accuſers, he was condemned, and in pretence ſuffered as ſuch, is clear and admitted by all.

Iſa. 53. 12.
2 Cor. 5. 21.

Joh. 5. 18.
10. 30. 7. 12.
Luc. 23. 2.
Matt. 27. 63.

Joh. 18. 30.

Now whereas any death, or paſſion of our Lord (as being in it ſelf infinitely valuable, and moſt precious in the ſight of God) might have been ſufficient toward the accompliſhing the general deſigns of his paſſion, the expiation of our guilt, the appeaſement of God's wrath, the ſatisfaction of divine juſtice; it might be inquired, why God ſhould ſo expoſe him, and why he ſhould chuſe to ſuffer under this odious and ugly character; to ſatisfie this demand, and that we may the more admire the wiſedom and goodneſs of God in this great diſpenſation, divers reaſons may be aſſigned, which are intimated in Holy Scripture, or bear a conformity to its doctrine, why it was ſo ordered. For. 1.

1. As our Saviour freely did undertake a life of greateſt meanneſs and hardſhip, ſo upon the like accounts he might be pleaſed to undergoe a death of all moſt bitter and uncomfortable: There is nothing to man's nature (eſpecially to honeſt and ingenuous nature, wherein natural modeſty is not extinct) more abominable than ſuch a death: God for good purpoſes hath planted in our conſtitution a lively ſenſe of diſgrace; and of all diſgraces that which proceedeth from an imputation of heinous crimes is moſt diſguſtfull and pungent; and being conſcious of our innocence, doth increaſe the ſmart; and to reflect upon our ſelves dying under it, or leaving the world with an indelible ſtain upon our name and memory, is yet more grievous; Even to languiſh by degrees, enduring the torments of a long, however ſharp diſeaſe, would, to any ingenuous perſon, be far more eligible, than in this manner (of being reputed and treated as a villain) to find a quick and eaſie diſpatch; Some touch of which reſentment we may conceive breaking forth in our Lord, and ſomewhat of man's nature diſcovering it ſelf in that queſtion; Luc. 22. 52. Matt. 26. 55. *Be ye come out as againſt a thief, with ſwords and ſtaves?* He did it ſeems, as a man, loath to be proſecuted as a thief; yet he willingly choſe it; as he purpoſely did embrace other the worſt of diſtaſtfull things, belonging to our nature, and incident to that lowly condition, into which he did put himſelf; (not onely *being* Phil. 2. 7. *made in the likeneſs of man*, but *taking the form of a ſervant*) to endure want, and to fare hardly; to be ſlighted, envyed, hated, ſcorned and reproached through the whole courſe of his life. Had he dyed in any other way, he had not been ſo complete a ſufferer, nor had taſted the worſt of what men can and do endure; there had been a comfort in ſeeming innocent, which had impaired the perfection of his undertaking. Joh. 5. 18. 8. 37, 40, 59. 7. 1, 19, 25. 10. 32, 38. Often was he in danger of death, both from the cloſe machinations, and from the open violences of thoſe who maligned him; but he induſtriouſly declineth a death ſo eaſie, and ſo honourable, if I may ſo ſpeak; it not being ſo diſgracefull to fall by private malice, or by ſudden rage, as by the ſolemn and deliberate proceeding of perſons in publick authority, and great credit.

This kind of death he did foreſee, and plainly with ſatisfaction did aim at; He (as we have it related in the *Goſpels*) did ſhew his diſciples, that it was incumbent on him (by Gods appointment, and his own choice) Matt. 16. 21. Luc. 9. 22. Marc. 9. 12. Ἀποδοκιμασθῆναι ἐξουδενοῦσθαι. ὅτι δεῖ αὐτὸν πολλὰ παθεῖν, *that he ought to ſuffer many things; to be reprobated by the Chief Prieſts, Elders and Scribes; to be vilifyed by them*; to be *condemned, and delivered up to the Gentiles,* εἰς τὸ ἐμπαῖξαι, *to be mocked and ſcourged, and crucifyed:* as a moſt flagitious ſlave.

Thus would our Saviour, in conformity to all the reſt of his voluntary afflictions, and for a conſummation of them, not onely ſuffer in his body, by ſore bruiſes and wounds, in his ſoul by the bittereſt ſorrows and agonies; but in his name alſo and reputation by the fouleſt ſcandals; undergoing as well all the infamy, as the infirmity which did belong unto us, or could befall us; thus meaning by all means to expreſs his charity, and exerciſe his compaſſion toward us; thus advancing his merit, and yielding the utmoſt ſatisfaction to juſtice in our behalf. Again,

2. Death paſſing on him as a malefactour by publick judgment, did beſt ſute to the nature of his undertaking, was moſt congruous to his deſign in ſuffering, did moſt aptly repreſent what he was doing, and imploy the reaſon of his performance. We all were guilty in a moſt

high degree; we deſerved an exemplary condemnation; the ſharpeſt pain, together with the greateſt ſhame, was due to us for our unworthy offending our moſt great, and our moſt good Lord and Maker; He did undertake in our ſtead to bear all this, and fully to ſatisfy for us; He therefore underwent the like judgment and puniſhment, being reputed, being termed, being treated as we ſhould have been, in quality of a notorious malefactour, as we in truth are. What we really had acted in diſhonouring and uſurping upon God, in diſordering and troubling the world, in deceiving and perverting others (by our negligent miſtakes, and our preſumptuous miſcarriages; by our evil practices and contagious examples) that was imputed to him, and avenged on him; *All we like ſheep have gone aſtray; we have turned every one to his own way, and the Lord hath laid upon him the iniquities of us all*; he therefore did not only ſuſtain an equivalent puniſhment, but in a ſort did bear an equal blame with us before God and man. Farther,

Iſa. 53. 6.

3. Seeing it was determined that our Lord ſhould die for us, and that not in a natural but violent manner, ſo as perfectly to ſatisfie God's juſtice, to vindicate his honour, and to evidence his indignation againſt our ſins; it was moſt fit, that he ſhould perform it in that way, wherein God's right is moſt nearly concerned, and his providence moſt diſcernible; wherein it ſhould be moſt apparent, that God did exact and inflict puniſhment on him, that he did yield unto it, and ſubmiſſively undergoe it. *All judgment* (as *Moſes* ſaid in his charge) *is God*'s; or is adminiſtred in his name, by authority derived from him; all Magiſtrates being his Officers and inſtruments, by whom he governeth and ordereth the world, his Kingdom; whence that which is done in way of formal judgment by perſons in authority, God himſelf may be ſuppoſed in a more ſpecial and immediate manner to execute it, as being done by his commiſſion, in his ſtead, on his behalf; with his peculiar ſuperintendance and guidance; It was therefore in our Saviour a ſignal act of ſubmiſſion to God's authority and juſtice, becoming the perſon which he ſuſtained of our proxy and redeemer, to undergoe ſuch a judgment, and ſuch a puniſhment; whereby he received a doom as it were from God's own mouth, uttered by his Miniſters; and bare the ſtroak of juſtice from God's hand, repreſented by his inſtruments; wherefore very ſeaſonably and pertinently did he reply to *Pilate*, avowing his authority under God in thoſe words, *Thou hadſt no power over me* (or againſt me) *except it were given thee from above*; implying, it was in regard to that originally ſupreme authority of God his Father, and to his particular appointment upon that occaſion, that our Saviour did then freely ſubject himſelf to thoſe inferiour and ſubordinate powers, as to the proper miniſters of divine juſtice; Had he ſuffer'd in any other way, by any private malice or paſſion of men, God's ſpecial providence in that caſe had been leſs viſible, and *Chriſt*'s obedience not ſo remarkable; And if he muſt die by publick hands, it muſt be as a criminal, under a pretence of guilt and demerit; there muſt be a formal proceſs, how full ſoever of mockery and outrage; there muſt be teſtimonies produced, however falſe and groundleſs; there muſt be a ſentence pronounced, although moſt partial and corrupt; for no man is perſecuted by authority without ſome colour of deſert; otherwiſe it would ceaſe to be publick authority, and become private violence; the proſecutour then would put off the face of a Magiſtrate, and appear as a murtherer, or a thief.

Deut. 1.
2 Chr. 19. 6.
Κατ' ἐμοῦ.
John 19. 11.

4. In fine, our Saviour perhaps in no other way, with ſuch advantage, could have diſplayed all kinds of vertue and goodneſs, to the honour of God, and the furtherance of our benefit, as in this: The Judgment-hall, with all the paſſages leading him thither, and from thence to execution, attended on by guards of ſouldiers, among the crouds and clamours of the people, were as ſo many theatres, on which he had opportune convenience viſibly, in the eye of the world, to act divers parts of ſublimeſt vertue; to expreſs his inſuperable conſtancy in atteſting truth and maintaining a good conſcience, his meekneſs in calmly bearing the greateſt wrongs, his patience in contentedly enduring the ſaddeſt adverſities; his entire reſignation to the will and providence of God; his peaceable ſubmiſſion to the law and power of man; his admirable charity in pitying, in excuſing, in obliging thoſe by his good wiſhes and earneſt prayers for their pardon, who in a manner ſo injurious, ſo deſpiteful, ſo cruel, did perſecute him; yea in willingly ſuffering all this for their ſalvation: all theſe excellent vertues and graces, by the matter being thus ordered, were in a degree moſt eminent, and in a manner very conſpicuous, demonſtrated to the praiſe of God's name, and the advancement of his truth; for the ſettlement of our faith and hope; for an inſtruction and encouragement of good practice to us. Upon ſuch conſiderations it might be expedient, that he ſhould ſuffer in this kind as a criminal.

Was Crucified.

SERMON XXVI.

1 COR. 1. 23.

But we preach Chriſt crucified.

IT is added in the *Creed,* **under Pontius Pilate**; ἐπὶ Ποντίȣ Πιλάτȣ; in which words the *prepoſition* ἐπὶ may either denote the circumſtance of time, when our Saviour's paſſion did happen in the time of *Pontius Pilate* his government, or preſidency over *Judæa*; ſo the word ἐπὶ is very frequently uſed; or it may alſo farther imply a reſpect to that perſon, as an inſtrument of our Saviour's paſſion; ſo that it might alſo be rendred, by, or under *Pontius Pilate*, as Preſident and Judge; thus is the word ſometimes uſed (as for inſtance, where in the *Goſpel* it is ſaid, ἐὰν ἀκȣσθῇ τȣ̃το ἐπὶ τȣ̃ ἡγεμόνος, *if this be heard*
Matt. 28. 14. *by the Governour,* or *if it come to the Governour's ear,* as it is rendred in our Tranſlation.) Neither of theſe ſenſes were, I ſuppoſe, diſtinctly, but both rather conjunctly intended here; in relation to the *Evangelical*

cal Hiſtory; the which (as to the main obvious paſſages) we are here ſuppoſed to know, and do profeſs to believe; neither do I think any thing more of myſtery deſigned here beyond the full and clear determination of our *Saviour*'s Perſon; or the declaration of whom we do believe in by circumſtances moſt apt and ſutable to that purpoſe; the *time when*, the *perſon under whom*, and conſequently the *place where*, and *manner how* he ſuffered. However all theſe circumſtances are in themſelves conſiderable, and afford ſome matter of edification to our faith and practice: Let us therefore touch them.

1. The *time*, in it ſelf moſt fit, and moſt agreeable to divine predictions, doth illuſtrate the wiſdom of God in his providence, doth confirm his veracity, his conſtancy and his fidelity: For when the fullneſs of time was come; when the Sceptre of Legiſlation and Sovereign authority was juſt departed from *Judah*; while the *Jewiſh* Temple did ſtand, but was ſhortly to be deſtroyed; before the *Jews* were utterly unſettled, and diſperſed; when the *LXX. hebdomades* (of years) were near expiring, the time when the *Meſſias ſhould be cut off*; when *Judaiſm* Dan. 9. 26. was by numerous acceſſion of Proſelytes diffuſed over the world; the Sacred Writings being tranſlated, and legible every where; when the world was in the moſt general peace, and deepeſt calm; conſequently mens attention being then more ready, and their minds more capable of inſtruction and perſuaſion concerning divine truths; when the moſt conſiderable part of the world was united under one Empire (or under two, that of the *Romans*, and that of the *Parthians*) and thence more fit to be incorporated into a ſpiritual Common-wealth (to communicate in offices of piety, to impart and receive inſtruction) when mankind by learning and policy was generally better civilized than ever, more inquiſitive after knowledge, and more receptive of truth; when in ſhort all things were duly prepared, and ſuted for the great effects deſigned by God to proceed from our Saviour's paſſion, and other performances, then did he ſuffer, and doe what God had in his wiſdom and goodneſs predetermined, preſignified and predicted. I might add, that the time was fit to be ſet down, as a character apt to confirm the truth of the hiſtory; for direction to a fair inquiry and trial concerning it; to exclude all confuſion and uncertainty about it.

2. As for the *Perſon* under whom our Lord ſuffered; if we conſider him as a *Roman-ſtranger* (or *Gentile*) or as a *Governour* and *Judge*; or with regard to his perſonal qualities; or according to his deportment in this affair; ſomething in all theſe reſpects may preſent it ſelf obſervable by us.

He was an alien from the Common-wealth of *Iſrael*; ſo *Jews* and *Gentiles* conſpired in violence and injury againſt their common Saviour; that ſo in type and myſtery it might be ſignified how the ſins of all men did jointly bring him to his death; *that every mouth might be ſtopped, and all the world might become guilty before God.* Neither was Rom. 3. 19. it for nothing decreed by God, that the *Jews* ſhould (as our *Saviour* Matt. 20. 19. foretold) *deliver him up* (τοῖς ἔθνεσιν) to the *Gentiles*, *to mock, and* Matt. 27. 18. *ſcourge, and crucifie him.* The *Jews* out of envy and malice delivered him up, accuſed and proſecuted him, inſtigated and importuned againſt him; The *Gentiles* out of ignorance, profaneneſs and unjuſt partiality, condemned and executed him; whereby the ingratitude, iniquity and impiety of all mankind did in ſome ſort appear, and was aptly repreſented; and conſequently his immenſe goodneſs is demon- Rom. 5. 6, 8, 10. ſtrated, who for ſo impious, unjuſt and flagitious a generation, for ſo 1 Pet. 3. 18.

malicious enemies, for ſo cruel perſecutours of himſelf did willing ſuffer: them, who ſo combined in miſchief againſt him, he then deſigned to conjoin in reconciliation to God, and in mutual peace and charity toward one another; Eph. 2. 16. Col. 1. 20. *reconciling both unto God in one body by the Croſs, having ſlain the enmity thereby.*

A *ſtranger* alſo was proper for the management of this affair, as apt to be a more fair and indifferent Judge; doing what was deſigned and fit to be done in our Saviour's trial, for vindication of his perſonal innocence, and declaration of the iniquity practiſed againſt him.

Again, if we conſider *Pilate* as a *Governour* and *Judge*; (for ſo he was, *Cæſar's Procurator*, and *Preſident* of *Judæa*, ἐπίτροπος, and ἡγεμὼν Matt. 27. 2. *&c.* he is called) we therein may diſcern the wiſdom and ſpecial providence of God; puniſhing our Saviour for us by his own officer in a courſe of Juſtice; the loyal obedience of our Saviour ſubmitting both to God and to man, although in a caſe of a plain outrage and higheſt injuſtice againſt himſelf; the heinouſneſs of that wicked proceeding, wherein that ſacred power committed by God to men, and the venerable name of juſtice were ſo abuſed; for if ever, then one might have Eccleſ. 3. 16. ſaid with the *Preacher*, *I ſaw the place of judgment, that wickedneſs was there; and the place of righteouſneſs, that iniquity was there.*

As for *Pilate*'s perſonal qualities; he is by the *Hiſtorians* writing near thoſe times reported to have been a man of a harſh and rough temper, willful and haughty in ſpirit, violent, rapacious and cruel in his proceedings, and was therefore a proper inſtrument of providence for execution of ſuch a buſineſs; ſo holy and gracious in God's purpoſe, ſo villanous and barbarous according to man's intention; Such a perſon deſerved to bear the guilt of a fact ſo execrably baſe; was worthy to be employed therein, and ready enough to undergoe it: It had not in it ſelf been ſo plauſible that ſuch an act ſhould, nor ſo credible that it could proceed from any perſon otherwiſe of good diſpoſition, or right intention; but for him it was proper, of him it could not be improbable; who by his former violences (ſuch as upon the complaints of this people Joſeph. Antiq. 18. 5. did ſoon after, as *Joſephus* telleth, remove him from his charge) had ſo incenſed the *Jews*, that he would not ſtick to gratifie them in a matter wherein they ſo earneſtly concerned themſelves; and which in ſemblance (ſetting aſide conſiderations of juſtice and honeſty, ſo little material in ſuch a perſon's regard) ſo little touched his own intereſt; in yielding up ſo poor, ſo as to outward ſhew inconſiderable a perſon, as a boon or ſacrifice to their importunate rage: *Pilate* (ſaith Saint Marc. 15. 15. Τὸ ἱκανὸν ποιῆσαι τῷ ὄχλῳ. *Mark*) *willing to content the people, releaſed Barrabas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified.*

Such an one he was; and yet it is obſervable, that in compariſon to the furious *Jews*, he behaved himſelf with ſome moderation and ingenuity: He was ſo fair in examination of the caſe, as notwithſtanding their eager and clamorous proſecution, to diſcern the right, and to John 19. 6. Luc. 23. 14, *&c.* declare our *Saviour* guiltleſs: he was ſo far conſtant and true to his conſcience, as to expoſtulate with the *Jews*, and once, twice, a third time to challenge them, *Why, what evil hath he done?* as often did he John 19. 12. ἐζήτει. diſcover his inclination and readineſs (yea his will and intention, his Luc. 23. 20. earneſt deſire ——) to free the innocent perſon: Yet had he not the heart Acts 3. 13. Κρίναντος ἐκείνου ἀπολύειν. or the honeſty throughly to reſiſt their importunities; they were more obſtinate in their wicked deſigns, than he reſolute in his good purpoſes: So partly, out of fear to offend them, partly out of favour to oblige them (thoſe two uſual corrupters of right judgment) he yielded to them, unworthily ſuffering himſelf to be overborn by their wicked ſolicitations, ſo ſacrificing acknowledged innocence to his own private intereſt, and their implacable malice. Thus did the heathen Judge behave himſelf, ſerving divine providence, not onely in the publick and formal condemnation of our Saviour to the puniſhment due unto us, but in the ſolemn and ſerious abſolution of him from all blame deſerved by himſelf: In ſhew he condemned our Saviour, in truth he condemned himſelf, the corrupt Judge; and the *Jews*, the malicious accuſers: though he took away his life, yet he cleared his reputation; affording a teſtimony moſt valid and convincing of his innocence; ſuch as was requiſite to convince all *Jewiſh* ſlanders and aſperſions; and ſufficient to confirm our faith.

3. Farthermore, the name of *Pontius Pilate* intimateth the *place* of our Saviour's paſſion; he being well known to have been Governour of *Judea*, and to have his Tribunal of Juſtice at the mother-City thereof, *Jeruſalem*: at *Jeruſalem, that bloudy City*, as the *Prophet* calls it; whoſe character it was to be the *killer of the Prophets, and the ſtoner of them who were ſent unto her*; *out of which it was* (in a ſort) *impoſſible*, that a Prophet ſhould periſh; yet the place of all the world moſt favoured, and graced by God by ſpecial bleſſings and privileges; at *Jeruſalem*, his own peculiar ſeat; *the City of God, the City of the great King* it is ſtyled; the which he *out of all the Tribes of Iſrael, out of all the people of the earth had choſen to put his name* (to place his eſpecial preſence) *there*; *the holy* and *beloved City*; there at his own doors as it were, before his own ſacred Palace, where moſt eſpecial reſpect and veneration were due to him, was the King of heaven adjudged and executed; by procurement of his own ſervants, peculiarly related to him, the Chief Prieſts, and Elders of his choſen people, perſons wholly devoted to his ſervice, and highly dignified by him; whoſe office and eſpecial duty it was to maintain truth and encourage righteouſneſs, to procure, by their inſtruction and practice, honour to God and obedience to his commandments; which circumſtance conſidered as it highly advances the goodneſs of him, who willingly ſuffered there, and by ſuch perſons; ſo it much aggravateth man's ingratitude and iniquity.

Ezek. 22. 2: 24. 6.
Luc. 13. 33, 34.
Pſ. 48. 2. 87. 3.
Deut. 12. 5:
Neh. 9. 1.
Ezr. 6. 12.
1 King. 11. 32.
Mat. 4. 5. 27, 53.
Apoc. 20. 9, &c.

I ſhall now proceed to handle the reſt of the Particulars which I propoſed in the beginning of the laſt Diſcourſe.

II. We may conſider that his ſuffering was moſt bitter and painfull. We may eaſily imagine, what acerbity of pain muſt be endured by our Lord in his tender limbs being ſtretched forth, racked and tentered, and continuing a good time in ſuch a poſture; by the *piercing his hands and his feet*, parts exquiſitely ſenſible, with ſharp nails (ſo that as it is ſaid of *Joſeph, the iron entred into his ſoul*) by abiding expoſed to the injuries of Sun ſcorching, wind beating upon, whether ſearching his grievous wounds and ſores: Such a pain it was, and that no ſtupifying, no tranſient pain, but a pain very acute, and withall lingring: for we ſee that he, and thoſe who ſuffered with him, had both preſence of mind, and time to diſcourſe; even ſix long hours did he continue under ſuch torture, ſuſtaining in each minute of them beyond the pangs of an ordinary death. But as the caſe was ſo hard and ſad, ſo the reaſon thereof was great, and the fruit anſwerably excellent; Our Saviour did embrace ſuch a paſſion, that in being thus ready to endure the moſt grievous ſmarts for us, he might demonſtrate the vehemence of his love; that he might ſignifie the heinouſneſs of our ſins, which deſerved that from ſuch a perſon, ſo heavy puniſhment ſhould be exacted;

Pſal. 105. 18. O. T.
Marc. 15. 25. 34.

that he might appear to yield a valuable compenſation for thoſe everlaſting tortures which we ſhould have endured; that he might thoroughly exemplify the hardeſt duties of obedience and patience. Farther,

III. We may conſider this ſort of puniſhment as moſt ſharp and afflictive, ſo moſt vile and ſhamefull; being proper to the baſeſt condition of the worſt men, and *unworthy* (as *Lactantius* ſaith) *of a freeman, however nocent, or guilty.* It was *ſervile ſupplicium*, a puniſhment never by the *Romans*, under whoſe Law our Lord ſuffered, legally inflicted upon freemen, but onely upon ſlaves, that is upon people ſcarce regarded as men, having in a ſort forfeited or loſt themſelves; and among the *Jews* likewiſe, that execution, which moſt approached thereto, and in part agreed with it (for they had no ſo inhumane puniſhment appointed by their Law) hanging up the dead bodies of ſome who had been executed, was deemed moſt infamous and execrable; for *curſed*, ſaid the Law, *is every one, that hangeth upon a tree*; curſed, that is devoted to reproach and malediction; *accurſed of God*, it is in the *Hebrew*; that is, ſeeming to be deſerted by God, or to be expoſed to affliction by his ſpecial order.

Quod etiam homine libero quamvis nocente videatur indignum. Lact. 4. (p. 436.)

Deut. 21. 23. Gal. 3 16. Τοῦτο γὰρ μόνον τῆς τελευτῆς τὸ εἶδος ὑπὸ ἀρᾶς ἔκειτο. Chryſ. Tom. 6: Or. 61.

Indeed, according to courſe of things, to be raiſed on high, and for continuance of time, to be objected to the view of all that paſs by, in that calamitous poſture, doth breed ill ſuſpicion, doth provoke cenſure, doth invite contempt, ſcorn and obloquy; doth naturally draw forth language of deriſion, deſpight and deteſtation, eſpecially from the inconſiderate, rude and hard-hearted vulgar; which commonly doth think, ſpeak, deal with men according to event and appearance (*—ſequitur fortunam ſemper & odit Damnatos*) whence θεατρίζεσθαι, *to be made a gazing ſtock*, or object of reproach to the multitude, is accounted by the *Apoſtle* as an aggravation of the hardſhips endured by the primitive Chriſtians: And thus in the higheſt degree did it happen to our Lord; for we read that the people did in that condition, mock, jeer and revile him; ἐξεμυκτήριζον, ἐνέπαιζον, ἐβλασφήμουν, they drew up their noſes, they ſhot out their lips, they ſhaked their heads at him; they let out their wicked and wanton tongues againſt him; verifying that prediction in the *Pſalm*, *I am a reproach of men, and deſpiſed of the people; all they that ſee me laugh me to ſcorn; they ſhoot out the lip, they ſhake the head, ſaying, he truſted in the Lord, that he would deliver him, let him deliver him, ſeeing he delighted in him*; In this caſe the ſame perſons, who formerly had admired his glorious works, who had been raviſhed with his excellent diſcourſes, who had followed and favoured him ſo earneſtly; who had bleſſed and magnified him (for *he*, ſaith S. *Luke*, did *teach in their Synagogues*, δοξαζόμενος ὑπὸ πάντων, *being glorified by all*) even thoſe very men did then behold him with pityleſs ſcorn and deſpight; εἱστήκει ὁ λαὸς θεωρῶν, *the people*, ſaith Saint *Luke*, *ſtood gazing upon him*, in correſpondence to that in the Prophet, *they look and ſtare upon me*; they looked in a ſcornfull manner, venting contemptuous and ſpitefull reproaches, as we ſee reported in the Evangelical Hiſtories.

Heb, 10. 33. Luc. 23. 35, 36. Matt. 27. 38. Pſal. 22. 6, 7. Matt. 9. 33. 21. 9. 12, 23. Luc. 4. 15, Luc. 23. 35. Pſalm 22. 17.

Thus did our Saviour *endure the croſs, deſpiſing the ſhame*; deſpiſing the ſhame, that is, not ſimply diſregarding, or diſeſteeming it, as no evil, with a *Stoical* haughtineſs, or *Cynical* immodeſty; but not eſchewing it, or not valuing it as ſo great an evil, that for declining it he would neglect the proſecution of his great and glorious deſigns. There is in man's nature an averſation and abhorrency from diſgracefull abuſe, no leſs ſtrong than are the like antipathies to pain; whence cruel

Heb: 12. 2.

cruel *mockings and ſcourgings* we find coupled together, as ingredients Heb. 11. 36. of the ſore perſecutions ſuſtained by Gods faithfull Martyrs; and generally men will more readily embrace, and more contentedly ſupport the latter than the former; pain not ſo grievouſly affecting the lower ſenſe, as being inſolently deſpiſed, doth grate on the fancy and wound the mind; for the *wounds* of infamy do as the *Wiſe man* telleth us, *goe down into the innermoſt parts of the belly*, piercing the very hearts of Prov. 18. 8. men, and touching the ſoul to the quick. We need not therefore doubt, 12. 18. but that our Saviour (as a man, endewed with humane paſſions and infirmities) was ſenſible of this natural evil; and that ſuch indignity did add ſomewhat of bitter and loathſomneſs to his cup of affliction; eſpecially conſidering that his great charity diſpoſed him to grieve, obſerving men to act ſo very indecently, ſo unworthily, and ſo unjuſtly toward him; yet in conſideration of the glory that would thence accrue to God, of the benefit that would redound to us, of *the joy that was ſet before him*, when he *ſhould ſee of the travail of his ſoul, and be* Heb. 12. 2. *ſatisfied*, he did moſt willingly undertake and gladly undergo it: *He* Iſa 53. 11. *became*, as the *Apoſtle* ſaith, *a curſe for us*, or was expoſed to malediction Gal. 3 13. and reviling; he endured *the contradiction* (or obloquy) *of ſinfull men*, he was *deſpiſed, rejected and diſeſteemed of men*; he in the Heb. 12. 13. common apprehenſions of men did ſeem deſerted by God, according to Iſa. 53. 3. 4. that of the Prophet, *We did eſteem him ſtricken, ſmitten of God, and afflicted*; he did himſelf in a manner ſeem to concur in that opinion, as by that wofull outcry, *Lama ſabacthani*, doth appear; So did he become a curſe for us, *that* as the *Apoſtle* ſubjoyneth, *we might be redeemed from the curſe of the Law*, that is, that we might be ſaved from that exemplary puniſhment due to our tranſgreſſions of the Law; with the diſpleaſure of God appearing therein, and the diſgrace before Phil. 2. 7. men attending it: He choſe thus to *make himſelf of no reputation* (as the *Apoſtle* ſpeaketh) being contented to be dealt with as a wretched ſlave and wicked miſcreant, that we might be exempted not onely from the torment, but alſo from the ignominy we had deſerved; that we together with our life, and ſafety, and liberty, might recover even that honour which we had forfeited.

But leſt any one ſhould be tempted not ſufficiently to value theſe ſufferings of our Lord, as things not ſo rare, but that other men have taſted the like; or ſhould be ready to compare them with the ſufferings of other vertuous men, as *Celſus* did with thoſe of *Anaxarcus* and *Epictetus*; I ſhall by the bye interpoſe ſomewhat obſervable concerning them. We may then conſider, that not onely the infinite excellency of his perſon, and the perfect innocency of his life, did enhance the price of his ſufferings, but ſome endowments peculiar to him, and ſome circumſtances, did encreaſe their force: He was not onely, according to the frame and temper of humane nature, ſenſibly affected with the pain and ſhame, and all the reſt of evils apparently waiting on his paſſion; as God (when he did inſert ſenſe and paſſion in our nature, ordering objects to affect them) did intend that we ſhould be, and as other men in like outward circumſtances would have been, but in many reſpects beyond that ordinary rate; No man, we may ſuppoſe, could have felt ſuch grief from them as he did, no man did ever feel any thing comparable to what he did endure; it might be truely applyed to him, *Behold and ſee if there be any ſorrow like to my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger* as that extraordinary Lam. 1. 22. *ſweating great lumps of bloud* may argue; as the terms expreſſing his Luc. 22. 44.

affliction

Περίλυπος. ἕως θανάτου. Matt. 26. 37. 38. Luc. 22. 44. ἐν ἀγωνίᾳ γίνεσθ. Joh. 13. 21. 12. 27. Marc. 14. 33.

affliction do intimate; for in regard to preſent evils *his ſoul* is ſaid to have been *exceedingly ſorrowfull unto death*; he is ſaid ἀδημονεῖν, to be in great anguiſh and anxiety; and to be in an agony, or pang; In reſpect to miſchiefs which he foreſaw coming on, he is ſaid ταράττεσθαι τῷ πνεύματι, to be diſordered, or *diſturbed in ſpirit*, and ἐκθαμβεῖσθαι, to be amazed, or diſmayed at them; to ſuch exceſſive height of paſſion did the ſenſe of incumbent evils, and the proſpect of impendent diſaſters, the apprehenſion of his own caſe, and reflexion upon our ſtate raiſe him: And no wonder, that ſuch a burthen, the weight of all the ſins (the numberleſs heinous ſins and abominations) which he did appropriate to himſelf, that ever have been, or ſhall be committed by mankind, lying upon his ſhoulders, he ſhould feel it heavy, he ſhould ſeem to crouch and groan under it; *Innumerable evils* (ſaid Iſa. 40. 12. he in the myſtical *Pſalm*) *have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me.* God's indignation ſo dreadfully flaming out againſt ſin might well aſtoniſh and terrifie him; to ſtand before the mouth of hell belching out fire and brimſtone upon him, to lie down in the hotteſt furnace of divine vengeance, to undertake with his heart-bloud to quench all the wrath of heaven, and all the flames of hell (as he did in regard to thoſe, who will not rekindle them to themſelves) might well in the heart of a man beget unconceivable and unexpreſſible preſſures of anguiſh; when ſuch a Father (ſo infinitely good and kind to him, and whom he ſo dearly loved) did hide his face from him, did angrily frown on him, How could he otherwiſe than be ſorely troubled? It is not ſtrange, that ſo hearty a love, ſo tender a pity contemplating our ſinfullneſs, and ſuſtaining our wretchedneſs, ſhould be deeply affected thereby; any one of thoſe perſons, who fondly do pretend to, or vainly glory in a ſtupid *Apathy*, or in a ſtubborn contempt of the evils incident to our nature and ſtate, would in ſuch a caſe have been utterly dejected; the moſt reſolved Philoſopher would have been daſhed into confuſion at the ſight, would have been cruſhed to deſpair under the ſenſe of thoſe calamities which aſſaulted our Lord. With the greatneſs of the cauſes, the goodneſs of his conſtitution might alſo conſpire to augment his ſuffering; for ſurely as his complexion was moſt pure and delicate, his ſpirit moſt vivid and apprehenſive, his affections moſt pliant and tractable; ſo accordingly ſhould the impreſſions upon him be moſt ſenſible; and conſequently the pains which he felt both in ſoul and body moſt ſharp and afflictive. That we in like caſes are not alike affected, that we do not tremble at the apprehenſions of God's diſpleaſure, that we are not affrighted with the ſenſe of our ſins, that we do not with ſad horrour reſent our own danger, or our miſery; doth ariſe from that we have very glimmering and faint conceptions of thoſe things, or that they do not in ſo clear and lively a manner ſtrike our mind and fancy; (not appearing in their true nature and proper ſhape, ſo heinous and ſo hideous, as they really in themſelves, and in their conſequences are) or becauſe that we have but weak perſuaſions about them; or becauſe we do but ſlightly conſider them; or from that our hearts are hard and callous, our affections cold and dull, ſo that nothing of this nature (nothing beſide groſs material affairs) can eaſily move or melt them; or for that we have in us ſmall love to God, and little regard to our own true welfare; for that briefly in reſpect to ſpiritual matters, we are neither ſo wiſe, ſo ſerious, ſo ſober; nor ſo good and ingenuous in any reaſonable meaſure, as we ought to be: But our Saviour in all theſe reſpects was otherwiſe diſpoſed; he moſt evidently diſcerned the wrath of God, the grievouſneſs of ſin, the wretchedneſs of man moſt truely, moſt fully, moſt ſtrongly repreſented to his imagination and ſpirit; he moſt firmly believed, yea moſt certainly knew all that God's law had declared about them; he thoroughly did conſider and weigh them; his heart was moſt ſoft, and ſenſible, his affections were moſt quick, and eaſily excited by their due objects; He was full of dutiful love to God his Father, and moſt ardently deſirous of our good, bearing a more than fraternal goodwill toward us; whence 'tis not marvellous, that as a man, as a tranſcendently good man, he was ſo vehemently affected by thoſe occurrences; that his imagination was ſo troubled, and his affections ſo mightily ſtirred by them; ſo that he thence truely did ſuffer in a manner, and to a degree unconceivable; according to that ejaculation in the *Greek* Liturgies, διὰ τῶν ἀγνώστων σου παθημάτων ἐλέησον ἡμᾶς, Χριστὲ, *By thy unknown ſufferings, O Chriſt, have mercy on us.* But farther,

IV. We may conſider, that this way of ſuffering had in it ſome particular advantages conducing to the accompliſhment of our Lord's principal deſign.

Its being very notorious, and laſting a competent time were good advantages; for if he had been privately made away, or ſuddenly diſpatched, no ſuch great notice would have been taken of it, nor would the matter of fact it ſelf have been ſo fully proved to the confirmation of our faith, and conviction of infidelity; nor had that his excellent deportment under ſuch bitter affliction (his moſt divine patience, meekneſs and charity) ſo illuſtriouſly ſhone forth: Wherefore to (prevent all exceptions, and excuſes of unbelief, and for other collateral good purpſoes) divine providence did ſo manage the buſineſs, that as the courſe of his life, ſo alſo the manner of his death ſhould be moſt conſpicuous and remarkable; *Theſe things* (as S. *Paul* told *King Agrippa) were not done in a corner*; and, *I*, ſaid our Lord himſelf, *ſpake freely to the world; and in ſecret have I done nothing*; ſo were the proceedings of his life, not cloſe or clancular, but frank and open; not preſently huſhed up, but carryed on leiſurely in the face of the world; that men might have the advantage to obſerve and examine them. And as he lived ſo he died moſt publickly and viſibly, the world being witneſs of his death, and ſo prepared to believe his reſurrection, and thence ready to embrace his doctrine; according to what he did himſelf foretell, *I being lifted up from the earth ſhall draw all men unto me*; he drew all men by ſo remarkable a death to take notice of it, he drew ſome from the wondrous conſequences of it to believe on him: And, *As*, ſaith he again, *Moſes did exalt the Serpent in the wilderneſs, ſo muſt the Son of man be exalted*; the elevation of that myſterious Serpent upon a pole did render it viſible, and attracted the eyes of people toward it; whereby God's power inviſibly accompanying that Sacramental performance, they were cured of thoſe mortiferous ſtings which they had received; ſo our Lord being mounted on the Croſs, allured the eyes of men to behold, and their hearts to cloſe with him; whereby the heavenly virtue of God's ſpirit cooperating, they become ſaved from thoſe deſtructive ſins, which by the Devil's ſerpentine inſtigations, they had incurred.

Acts 26. 26.
John 18. 20.
John 12. 32.
John 13. 14.

Another advantage of this kind of ſuffering was, that by it the nature of that Kingdom, which he intended to erect, was evidently ſignified; that it was not ſuch as the carnal people did expect, an external, earthly, ly, temporal Kingdom, conſiſting in domination over the bodies and Eſtates of men, dignified by outward wealth and ſplendour, managed by worldly power and policy, promoted by force and terrour of arms, affording to men the advantages of outward ſafety, peace and proſperity; but a kingdom purely ſpiritual, heavenly, eternal; conſiſting in the government of mens hearts and ſpirits; adorned with endowments of piety and vertue, adminiſtred by the grace and guidance of God's Holy Spirit, maintained and propagated by meek inſtruction, by vertuous example, by hearty devotion and humble patience; rewarding its loyal ſubjects with ſpiritual joys and conſolations here, with endleſs reſt and bliſs hereafter; Rom. 14. no other kingdom could he be preſumed to deſign, who ſubmitted to this dolorous and diſgraceful way of ſuffering; no other exploits could he pretend to atchieve by expiring on a Croſs, no other way could he govern who gave himſelf up to be managed by the will of his enemies; no other benefits would that forlorn caſe allow him to diſpenſe; John 18. 36. ſo that well might he then aſſert, *My kingdom is not of this world*, when he was going in this ſignal manner to demonſtrate that great truth. It was a touch-ſtone to prove mens diſpoſition, and to diſcriminate the ingenuous, well-diſpoſed, humble and ſober perſons, who would entertain our Lord's heavenly doctrine with acceptance, notwithſtanding theſe diſadvantages, *not being offended in him*, from thoſe perverſe, vain, proud, profane people, who being ſcandalized at his adverſity would reject him.

Chryſ. *Tom.* 6. *Or.* 61. Another advantage was this, that by it God's ſpecial providence was diſcovered, and his glory illuſtrated in the propagation of the Goſpel, for how could it be, that a perſon of ſo low parentage, of ſo mean garb, of ſo poor condition, who underwent ſo woful and deſpicable a kind of death, falling under the pride and ſpite of his adverſaries, ſhould ſo eaſily gain ſo general an opinion in the world (among the beſt, the wiſeſt, the greateſt perſons) of being *the Lord of life and glory*; How (I ſay, could it be, that ſuch a miracle ſhould be effected without God's aid and ſpecial concurrence? that *Herod*, who from a long reign in a flouriſhing ſtate, with proſperous ſucceſs in his undertakings, got the name of *Great*; or that *Veſpaſian*, who triumphantly did aſcend the Imperial throne, ſhould either of them by a few admirers of worldly vanity, ſeriouſly or in flattery, be deemed the *Meſſias*, is not ſo very ſtrange; but that one who ſo miſerably was trampled on, and treated as a wretched caitiffe, ſhould inſtantly conquer innumerable hearts, and from ſuch a depth of extreme adverſity ſhould attain the ſublimeſt pitch Pſal. 118. 22. of glory; that *the ſtone, which the builders* with ſo much ſcorn *did refuſe, ſhould become the head ſtone of the corner, this* (with good aſſurance we may ſay) *is the Lord's doing, and it is marvellous in our eyes.* 2 Cor. 4. 7. 1 Cor. 1. 27. It may well be ſo, and thereby *the excellency* of divine power and wiſedom was much glorified; by ſo impotent, ſo implauſible and improbable means, accompliſhing ſo great effects; ſubduing the world to his obedience, not by the active valour of an illuſtrious *Heroe*, but through the penitent ſubmiſſion of a poor, abuſed and oppreſſed perſon; reſtoring Mankind to life by the death of a crucified Saviour.

Again, this kind of ſuffering to the devout *Fathers* did ſeem many ways ſignificant, or full of inſtructive and admonitive emblemes; being *Extendit in paſſione manus ſuas, &c.* Lact. *IV. p.* 437. a rich and large field, for a devout fancy to range with affectionate meditation.

His poſture on the Croſs might repreſent unto us that large and comprehenſive charity which he bare in his heart toward us, ſtretching forth his arms of kindneſs, pity and mercy, with them as it were to embrace the world, receiving all mankind under the wings of his gracious protection.

It might exhibit him as earneſtly woing, and intreating us to return unto God, accepting the reconciliation which he then was purchaſing, and did then offer to us: *I have ſpread out my hands all the day unto a rebellious people*, ſaid *God* of old, doing it then mediately and figurately by his Prophets, but he did ſo now immediately and properly by himſelf; the Croſs being as a Pulpit, from which our Lord *God bleſſed for ever*, did himſelf in perſon earneſtly preach the overtures of grace, did exhort to repentance, did tender the remiſſion of ſin, with action moſt pathetical and affecting.

Iſa. 65. 2.

His aſcent to the Croſs might ſet forth his diſcharging that high office of univerſal high-Prieſt for all Ages, and all People; the Croſs being an Altar, whereon he did offer up his own fleſh, and pour forth his blood, as a pure and perfect ſacrifice, propitiating God and expiating the ſins of mankind.

Levit. 9. 22.
2 Chr. 4. 1.
Chryſ. *Tom.* 6. *Or.* 82.
Quod unquam ſacrificium ſacratius fuit, quàm quod verus Pontifex altari crucis per immolationem ſuæ carnis impoſuit? Leo *M. Ep.* 83.

His elevation thither may ſuggeſt to our thoughts, that ſubmiſſion to God's will, ſuffering for truth and righteouſneſs, the exerciſes of humility and patience are conjoyned with exaltation, do qualify for, and in effect procure true preferment; ſo that the lower we ſtoop in humility, the higher we ſhall riſe in favour with God, the nearer we ſhall approach to heaven, the ſurer we ſhall be of God's bleſſing, according to that *Aphoriſm* of our Lord, *Whoſoever humbleth himſelf ſhall be exalted*. The Croſs was a Throne, whereon humility and patience did ſit in high ſtate and glorious Majeſty, advanced above all worldly pride and inſolence; It was a great ſtep, a ſure aſcent unto the celeſtial throne of dignity ſuperlative; for becauſe our Lord *was obedient unto death, even the death of the croſs, therefore did God far exalt him above all dignity and power in heaven and earth*, as S. *Paul* doth teach us.

Luc. 18. 4.
Matt. 23. 12.
1 Pet. 5. 5.
Jam. 4. 10.
Phil. 2. 8, 9.

O the fallacy of humane ſenſe! O the vanity of carnal judgment! nothing ever was more auſpicious, or more happy than this event which had ſo diſmal an aſpect, and provoked ſo contemptuous ſcorn in ſome, ſo grievous pity in others; The Devil thought he had done bravely, when he had by his ſuggeſtions brought the Son of God into this caſe; the World ſuppoſed it ſelf highly proſperous in its attempts againſt him; but O how blind and fooliſh is malice, which then doth moſt hurt it ſelf, when it triumpheth in the miſchief which it doeth to others! How impotent is wickedneſs, which is never more thoroughly ruined than by its own greateſt ſucceſs? for by thus ſtriving to debaſe our Lord, they moſt highly did advance him; by thus croſſing our ſalvation they moſt effectually did promote it.

Farther, looking up to the Croſs may admoniſh us how our ſalvation is acquired, and whence it doth proceed; not by caſting our eyes downward, not from any thing that lyeth upon earth; but *our help cometh from above*, our ſalvation is attained by looking upwards; we muſt lift up our eyes to behold our Saviour procuring it, we muſt raiſe up our hearts to derive it from him.

Our Lord's crucifixion may alſo intimate to us, how our fleſh muſt be dealt with, and to what uſage we muſt ſubmit it; for we muſt not only imitate our Saviour in his holy life, but in ſome manner ſhould reſemble him in his gaſtly death; being (as S. *Paul* ſpeaketh) *conformable to his death*, and *planted together with him in the likeneſs of it*; *mortifying*

Συμμορφούμενος τῷ θανάτῳ αὐτοῦ.

Phil. 3. 10.
Rom. 6. 5.
Gal. 2. 20.
5. 24.
Col. 3. 5.
Rom. 8. 13.

mortifying our earthly members, crucifying the fleſh with its affections and luſts; having our *old man crucified together with Chriſt*, *that the body of ſin may be deſtroyed.* His death may fitly ſhadow our death to ſin, his grievous pain the bitterneſs of our repentance, wherein our ſouls ſhould be pierced with ſharp compunction, as his ſacred fleſh was torn with nails; his ſhame that confuſion of mind, which regard to our offences ſhould produce within us.

Paſſio ipſa per ſe acerba & amara ſpecimen nobis futurorum tormentorum dabat, quam in hoc ſeculo morantibus virtus ipſa proponit —— Lact. lib. 4.
* 1 Theſ. 3. 3.
† Rom. 8. 29.
Acts 14. 22.
2 Tim. 3. 12.

Reflecting on him we may alſo diſcern our ſtate here; wherein, if we will be truely and thoroughly vertuous, we muſt be expoſed to envy and hatred, to cenſure and obloquy, to contempt and ſcorn, to affliction and hardſhip; Every good man muſt hang on ſome croſs; εἰς τοῦτο κείμεθα, * *We are*, ſaith S. *Paul*, *appointed to this*, 'tis our lot and portion aſſigned to us by divine immutable decree; being † *predeſtinated to a conformity with this image of God's ſon. We muſt*, as he did, *by many tribulations enter into the Kingdom of God*; *All that will live godlily in Chriſt Jeſus ſhall certainly ſuffer perſecution*, one way or other partaking of his croſs.

Divers ſuch analogies and reſemblances devout meditation might extract from this matter, ſuggeſting practical truths, and exciting good affections in us.

V. We may (for the confirmation of our faith, and begetting in us a due adoration of the divine wiſdom and providence) obſerve the correſpondency of this our Saviour's manner of ſuffering to the ancient Prophecies foretelling, and the typical repreſentations foreſhewing it.

Iſa. 53. 12, 5, 3. ——
Marc. 15. 28.

That moſt famous, clear and complete Prophecy concerning the paſſion, doth expreſs him ſuffering as a malefactour (*he was reckoned among the tranſgreſſours)* ſuffering in a manner very painful (he was *wounded for our tranſgreſſions, and bruiſed for our iniquities*) ſuffering in a moſt ignominious way (he was *deſpiſed, and rejected of men, as a man of ſorrow, and acquainted with grief*) which circumſtances could ſcarce ſo punctually agree to any other kind of ſuffering, or puniſhment then uſed, as to this.

Pſal. 22. 15, 16.

In the 22d *Pſalm*, the Royal Prophet deſcribeth an afflicted and forlorn condition, ſuch as by no paſſages in the ſtory concerning him doth in the full extent, and according to the literal ſignification of his words, appear ſutable to his perſon, which therefore is more properly to be accommodated unto the *Meſſias*, whom he did repreſent; and in that deſcription, among other paſſages agreeing to our Lord, theſe words do occur, *Thou haſt brought me into the duſt of death*; *for dogs have compaſſed me*, *the aſſembly of the wicked have encloſed me*; *they pierced my hands and my feet*; which words how patly and livelily do they ſet out our Saviour's being nailed to the croſs, and treated in that cruel, and in that ſhameful way by his malicious adverſaries?

Zech. 10. 20.
John 19. 37.

In the Prophet *Zechariah*, God ſpeaking in his own name, *They* (namely ſome of the *Jews*, being ſenſible of what they had acted, and penitently affected for it, they) *ſhall look upon me whom they have pierced*; which words need no violence to wring from them the right meaning, no comment to explain them, in accommodation to that matter, to which the *Evangeliſts* do apply them, and to which they are ſo literally congruous.

Gen. 22.

The ſame was alſo fitly prefigured by appoſite types. *Iſaac*, the immediate *heir of the promiſe*, in whom the faithful ſeed was called and conveyed down, and ſo a moſt apt type of our Saviour, being devoted and offered up to God, did himſelf bear the wood by which he was to be offered; So did our Saviour, the promiſed ſeed, in *whom all nations ſhould be bleſſed*, himſelf bear the croſs by which he was to ſuffer, and to be offered up a ſacrifice to God.

Rom. 9. 8.
Jam. 2. 21.
Heb. 11. 17.

Thoſe who were dangerouſly bitten by fiery Serpents, were, by looking upon a brazen Serpent ſet upon a pole, preſerved in life, which (according to moſt authentick expoſition) did repreſent the ſalvation, which ſhould proceed from our beholding and believing on him lifted up upon the croſs to us, who had been mortally ſtruck and ſtung by that old Serpent's poiſonous inſinuations.

Tert. c. *Jud.* cap. 10.

The Paſchal Lamb was a moſt congruous embleme of *Chriſt our Paſſover* (that moſt innocent and meek, moſt unblemiſhed and ſpotleſs Lamb, ſlain for the ſins of the world.) It was to be killed by the whole aſſembly of the congregation of *Iſrael*, its bloud was to be daſhed on the ſide-poſts and croſs-beams of every door; its body was not to be eaten raw, nor ſodden with water, but roaſted whole, and dreſſed upon a ſpit; nor were any of its bones to be broken; which circumſtances, with ſo exact caution and care preſcribed, how they juſtly ſute and fitly adumbrate this manner of our Saviour's paſſion, I need not otherwiſe than by the bare mention of them declare; every one eaſily being able to compare and adapt them.

1 Pet.
Exod. 12. 5, 6, 9, 46.

VI. Laſtly, the conſideration of our Lord's thus ſuffering is applicable to our practice; being moſt apt to inſtruct and affect us; admoniſhing us of our duty, and exciting us to a conſcionable performance thereof: No contemplation indeed is more fruitfull, or more efficacious toward the ſanctification of our hearts and lives, than this of the croſs; For what good affection may not the meditation on it kindle? What vertue may it not breed and cheriſh in us?

1. How can it otherwiſe than enflame our heart with love toward our Lord, to think what acerbity of pain, what indignity of ſhame he did willingly undertake, and gladly endure for us? No imagination can deviſe a greater expreſſion of charity and friendſhip; and if love naturally is productive of love, if friendſhip meriteth a correſpondence in kindneſs, What effect ſhould the conſideration of ſuch ineffable love, of ſo incomparable friendſhip have upon us?

Joh. 15. 13.
Eph. 5. 2, 25.
Gal. 2. 20.
Apoc. 1. 5.
Eph. 3. 19.

2. How can a reflection on this caſe otherwiſe than work hearty gratitude in us? Suppoſe any perſon for our ſake (that he might reſcue us from the greateſt miſchiefs,and purchaſe for us the higheſt benefits) willingly ſhould deprive himſelf of all his eſtate, his honour, his eaſe and pleaſure, ſhould expoſe himſelf to extremeſt hazards, ſhould endure the ſoreſt pains, and moſt diſgracefull ignominies, ſhould proſtitute his life, and loſe it in the moſt hideous manner: Should we not then be monſtrouſly ingratefull if we did not moſt deeply reſent ſuch kindneſs, if upon all occaſions we did not expreſs our thankfulneſs for it; if we did not ever readily yield all the acknowledgment, and all the requital we were able? the caſe in regard to our Lord is the ſame in kind, but in degree whatever we can ſuppoſe doth infinitely fall below the performances for us of him who ſtooped from the top of heaven, who lade aſide the felicity and Majeſty of God, for the ſorrows and infamies of the croſs, that he might redeem us from the torments of hell, and procure to us the joys of heaven; ſo that our obligation to gratitude is unexpreſſibly great, and we are extremely unworthy if the effects in our heart and life be not anſwerable.

3. What ſurer ground of faith in God, or ſtronger encouragement of hope can there be, than is hence afforded to us? for *if God ſpared not his own ſon, but delivered him up for our ſake* to the ſuffering of theſe bitter pains and contumelies; How can we in any caſe diſtruſt his bounty, or deſpair of his mercy? *How*, as S. *Paul* argueth, *ſhall he not alſo with him freely give us all things?* What higher favour could God expreſs, what lower condeſcenſion could he ſhew; how more plainly or ſurely could he teſtifie his willingneſs and his delight to doe us good, than by ordering the Son of his love to undergo theſe moſt grievous things for us? How conſequently could there be laid a ſtronger foundation of our hope, and entire confidence in God?

Rom. 8. 32.

4. What greater engagement (in general) can there be to obedience, than to conſider how readily and chearfully our Lord did ſubmit to the will of God, in bearing the moſt heavy yoke that could be impoſed on him, in drinking the moſt bitter cup that could be tempered for him: how that he *did humble himſelf, being obedient unto death, even the death of the croſs?* How dearly he did purchaſe his property in us, and dominion over us?

Phil. 2. 8.

What deteſtation of our ſins muſt the ſerious conſideration of this event produce in us? of our ſins, that brought ſuch tortures and ſuch reproaches on our bleſſed Redeemer. *Judas* the wretch who betray'd him; the *Jewiſh Prieſts* who did accuſe and proſecute him; the wicked rout which abuſed and inſulted over him; thoſe cruel hands that ſmote him, thoſe pitileſs hearts that ſcorn'd him, thoſe poiſonous tongues that mocked and reviled him; all thoſe, who any-wiſe were inſtruments or abetters of his affliction; How do we loath them? How do we deteſt and curſe their memories? But how much greater reaſon have we to abominate our ſins, which were the principal cauſes of all that wofull tragedy? *He was delivered for our offences*, they were indeed the traitours, which by the hands of *Judas* delivered him up: *He that knew no ſin was made ſin for us*; that is, was accuſed, was condemned, was executed as a ſinner for us; it was therefore we who by our ſins did impeach him, the ſpitefull *Prieſts* were but our advocates; we by them did adjudge and ſentence him, *Pilate* (againſt his will and conſcience) was but our ſpokeſman; we by them did inflict that horrid puniſhment on him, the *Roman* Executioners were but our agents therein. *He became a curſe for us*, that is, all the mockery, deriſion and contumely he endured did proceed from us; the ſilly people were but properties, acting our parts; our ſins were they that cried out *crucifige* (*crucifie him, crucifie him*) with clamours more loud and more effectual, than did all the *Jewiſh* rabble; it was they, which by the borrowed throats of that baſe people, did ſo outragiouſly perſecute him; *He was wounded for our tranſgreſſions, and bruiſed for our iniquities*; it was they which by the hands of the fierce ſouldiers and of the rude populacy, as by ſenſeleſs engines, did buffet and ſcourge him; they by the nails and thorns did pierce his fleſh, and rend his ſacred body; upon them therefore it is moſt juſt and fit that we ſhould turn our hatred, that we ſhould diſcharge our indignation.

Rom. 4. 25.
2 Cor. 5. 21.
Gal. 3. 13.
Iſa. 53. 5.

5. And what in reaſon can be more powerfull to the breeding in us remorſe and penitent ſorrow, than reflection upon ſuch horrible effects proceeding from our ſins? How can we but earneſtly grieve, when we conſider our ſelves by them to have been the betrayers, the ſlanderers, the murtherers of a perſon ſo innocent and lovely, of one ſo great and glorious, of God's dear Son, and the Lord of all things, of our own beſt friend, and moſt kind Saviour?

6. If ingenuity will not operate ſo far, and hereby melt us into (Matt. 27. 45, 51. Luc. 23. 44.) contrition, yet ſurely this conſideration muſt needs produce ſome fear within us; For can we at leaſt otherwiſe than tremble to think upon the heinous guilt of our ſins, upon the fierceneſs of God's wrath againſt them, upon the ſeverity of divine judgment for them, all ſo manifeſtly diſcovered, all ſo livelily ſet forth in this diſmal ſpectacle? If the view of an ordinary execution is apt to beget in us ſome terrour, ſome dread of the Law, ſome reverence toward Authority, What awfull impreſſions ſhould this ſingular example of divine juſtice work upon us? How greatly we ſhould be moved thereby, we may learn from the deportment of the moſt inaminate creatures; The whole World did ſeem affected thereat with horrour; the frame of things was diſturbed, all nature did feel a kind of compaſſion and compunction for it; the Sun (as out of averſion, or ſhame) did hide his face, leaving the earth covered for three hours with mournful blackneſs; the bowels of the earth did yern and quake; the rocks were rent; the veil of the Temple was torn quite through; graves did open, and the bodies did wake; And can we (who are moſt concerned) be more ſtupid than the earth, more obdurate than rocks, more drowſie than buried carcaſſes, the moſt inſenſible and immoveable things in nature?

7. How alſo can it but hugely deter us from wilfull commiſſion of ſin, to conſider, that by it we do (as the *Apoſtle* teacheth) *re-crucifie* (Ἀνασαυροῦν. Heb. 6. 6.) *the Son of God, and* again *expoſe him to open ſhame*; bringing up on the ſtage, and acting over all that direfull Tragedy; renewing (as to our guilt) all that pain, and that diſgrace to him; that we thereby (as he telleth us) do *trample upon the Son of God, and prize the blood of the covenant* (Heb. 10. 29.) (that moſt ſacred and precious blood, ſo freely ſhed for the demonſtration of God's mercy, and the ratification of his gracious intentions toward us) *as a common thing*; of no ſpecial worth, or conſideration with us; deſpiſing all his ſo kind and painful endeavours for our ſalvation, defeating his moſt gracious purpoſes and earneſt deſires for our welfare; rendring all his ſo bitter and loathſome ſufferings, in regard to us, altogether vain and fruitleſs; yea indeed hurtful and pernicious; for if the croſs do not ſave us from our ſins, it will ſorely aggravate their guilt, and augment their puniſhment; bringing a ſeverer condemnation, and a ſadder ruin on us.

8. It may alſo yield great conſolation and joy to us, to contemplate our Lord upon the croſs, expreſſing his immenſe goodneſs and charity toward us; tranſacting our redemption; expiating our ſins, and ſuſtaining our miſeries; combating and defeating all the adverſaries of our ſalvation.

Is it not comfortable and pleaſant to behold him there ſtanding erect, not only as a reſolute ſufferer, but as a glorious conquerour; where *having ſpoiled principalities and powers, he made a ſolemn ſhew, triumphing over them*? (Col. 2. 15.) No Conqueror loftily ſeated in his triumphal chariot did ever yield a ſpectacle ſo gallant or magnificent; no tree was ever adorned with trophies ſo pompous or precious: to the external view and carnal ſenſe of men our Lord was then expoſed to ſcorn and ſhame; but to ſpiritual and true diſcerning, all his and our enemies did there hang up as objects of contempt, quite overthrown and undone: there the Devil, ὁ ἰσχυρὸς, that *ſtrong* and ſturdy *one* did hang bound and (Matt. 12. 29. Luc. 11. 22.) fettered, diſarmed and ſpoiled, utterly baffled and confounded; there death it ſelf hung gaſping, with its ſting plucked out, and all its ter-

rours

Heb. 2. 14. rours quelled; his death having prevented ours, and purchaſed immor-
1 Cor. 15. 54. tality for us. There the world with its vain pomps, its counterfeit
2 Tim. 1. 10. beauties, its fondly admired excellencies, its bewitching pleaſures, did
hang up all diſparaged and defaced; as it appeared to S. *Paul*, *God for-*
bid (ſaid he) *that I ſhould glory, ſave in the Croſs of Chriſt, by which the*
world is crucified unto me, and I unto the world. There *our ſins*, those
᾿Ανήνεγκεν. ἐπὶ τὸ ξύλον 1 Pet. 2. 24. ſins, which (as S. *Peter* ſaith) our Saviour *did carry up unto the gib-*
bet, did hang, as marks of his victorious proweſs, as objects of our hor-
Rom. 8. 3. rour and hatred, as malefactours by him *condemned in the fleſh.* There
that manifold enmity (enmity between God and man, between one
man and another, between man and his own ſelf or conſcience) did
hang *aboliſhed in his fleſh, and ſlain upon the croſs*; *by the blood whereof*
Col. 1. 20. Eph. 2. 15, 16. *he made peace, and reconciled all things in heaven and earth.* The blood
of the croſs was the cement, joining the parts of the world: There
together with all our enemies did hand all thoſe cauſes of woe
and miſery to us, thoſe yokes of bondage, thoſe inſtruments of vexa-
tion, thoſe hard laws, which did ſo much burthen and encumber
men, did ſet them at ſuch diſtance and variance, did ſo far ſubject
them to guilt and condemnation; all *that bond of ordinances*, inducing
Col. 2. 14. our obligation to ſo grievous forfeitures and penalties, was *nailed to*
the croſs, being cancelled and expunged by our Saviour's performan-
ces there.

9. This conſideration is a ſtrong inducement to the practice of cha-
rity toward our neighbour: for can we forbear to love thoſe, toward
whom our Lord bore ſuch tender affection, for whom he did ſuſtain
ſo wofull tortures and indignities? Shall we not in obedience to his
moſt urgent commands, in conformity to his moſt notable example, in
gratefull return to him for his benefits, who thus did ſuffer for us,
diſcharge this moſt ſweet and eaſie duty toward his beloved friends?
Shall we not comport with an infirmity, or bear a petty neglect, or for-
give a ſmall injury to our brother, whenas our Lord did bear a croſs for us,
and from us, obtaining pardon for our numberleſs moſt heinous affronts
and offences againſt God? 'tis S. *Paul*'s reaſoning, *We that are ſtrong*
Rom. 15. 1.-- *ought to bear the infirmities of the weak — for even Chriſt pleaſed not himſelf,*
but as it is written, The reproaches of them that reproached thee, fell on
John 15. 12. *me.* Can we hear our *Lord* ſay, *This is my command, that ye love one*
13. 35. *another, as I have loved you*, and *Hereby ſhall all men know, that ye are*
Epheſ. 5. 2. *my diſciples, if ye love one another?* Can we hear S. *Paul* exhorting, *Walk*
in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an
offering and a ſacrifice to God for a ſweet ſmelling ſavour? Can we con-
1 John 11. 3. 16. ſider S. *John*'s arguing, *Beloved, if God ſo loved us, then ought we alſo to*
love one another; *Hereby we perceive the love of God, becauſe he laid down*
his life for us, wherefore we ought to lay down our lives for the brethren?
Can, I ſay, we conſider ſuch diſcourſes, without being diſpoſed to com-
ply with them for the ſake of our crucified Saviour; all whoſe life and
1 Pet. 4. 1. death were nothing elſe but one continual recommendation and enforce-
ment of this duty?

10. Farthermore, What can be more operative than this conſiderati-
on, toward breeding a diſregard of this world with all its deceitfull
vanities and miſchievous delights, toward reconciling our minds to the
worſt condition, it can bring us into, toward ſupporting our hearts un-
der the heavieſt preſſures of affliction it can lay upon us; How can we
refuſe, in ſubmiſſion to God's pleaſure, to bear contentedly a ſlight grie-
vance, when he, as he gladly did, bore a croſs infinitely more grievous

to carnal will and ſenſe, than any that can befall us? Can we expect, can we affect, can we deſire great proſperity, when as the Son of God, our Lord and Maſter did only taſte ſuch adverſity? Who can admire thoſe ſplendid trifles which our Lord did never regard in his life, which at his death did only ſerve to mock and abuſe him? Who can reliſh thoſe ſordid pleaſures, of which he living did not vouchſafe to taſte, and the contraries whereof he dying choſe to feel in all extremity? Who will dare to vilifie, to diſdain, to reject a ſtate of ſorrow, or diſgrace, which he by a voluntary ſuſception of it hath ſo dignified and graced; by which we reſemble, and become conformable to him; by which we concur and partake with him: yea by which we may promote, and in a ſort complete his deſigns; *filling up* (as S. *Paul* ſpeaketh) *that which is behind of the afflictions of Chriſt in our fleſh*? Who now can much prefer being eſteemed, applauded, approved or favoured by men, before infamy, reproach, deriſion or perſecution from them, eſpecially when theſe do follow conſcientious adherence to righteouſneſs? who can be very ambitious of worldly honour, or repute, covetous of wealth, or greedy of pleaſure, who obſerveth the onely Son of God chuſing rather to hang upon a croſs, than to ſit upon a throne; inviting the clamours of ſpite and ſcorn, rather than acclamations of bleſſing and praiſe, deveſting himſelf of all ſecular pomp, plenty, conveniences and ſolaces; embracing the garb of a ſlave, and the repute of a malefactour, before the dignity and reſpect of a Prince, which were his due, and which he eaſily could have obtained? Can we imagine it a very happy thing to be high and proſperous in this world, to ſwim here in affluence and pleaſure; can we take it for a miſery to be mean and low, to conflict with any wants or ſtraits here, ſeeing the fountain of all happineſs did himſelf condeſcend to ſo forlorn a ſtate, and was pleaſed to become ſo deep a ſufferer? If with the eyes of our mind we do behold our Lord hanging naked upon a gibbet, beſmeared with his own blood, groaning under extream anguiſh of pain, encompaſſed with all ſorts of diſgraceful abuſes, *yielding* (as the *Prophet* foretold of him) *his back to the ſmiters, and his cheeks to them who plucked off the hair, hiding not his face from ſhame and ſpitting*; will not the imagination of ſuch a Sight dim the luſtre of all earthly grandeurs and beauties, damp the ſenſe of all carnal delights and ſatisfactions, quaſh all the glee which we can find in any wild frolicks, or riotous merriments?

Rom. 8 17.
Phil. 3. 10.
Apoc. 1. 9.
1 Pet. 4. 13.
Col. 1. 24.
Ἀνταναπληροῦν τὰ ὑστερήματα.

Cogitemus crucem ejus, & divitias lutum putabimus. Hier. *Ep.* 2. (*ad Nepot.*)

Quis beatam vitam eſſe arbitretur in iis, quæ contemenda eſſe docuit filius Dei? Aug. *de Ag. Ch.* c. 11.

Iſa. 50.

11. It is ſurely a great commendation of afflictions, and a ſtrong conſolation under them to ponder well this point; for if hardſhip was to our Lord a ſchool of duty, *he* (as the *Apoſtle* ſaith,) *learning obedience from what he ſuffered*; if it was to him an inſtrument of perfection, as the ſame *Apoſtle* implyeth, when he ſaith, that *it became God to perfect the Captain of our ſalvation by ſuffering*; if it was a means of procuring the divine favour even to him, as thoſe words import, *Therefore the Father loveth me, becauſe I lay down my life*; if it was to him a ſtep unto glory, according to that ſaying, *Was not Chriſt to ſuffer, and ſo to enter into his glory?* yea if it was a ground of conferring on him that ſublimeſt pitch of dignity above all creatures as we are taught; for *becauſe* (ſaith S. *Paul*) *he was obedient to death, even the death of the croſs, therefore did God exalt him, and gave him a name above every name*; and, *We ſee Jeſus* (ſaith the *Apoſtle* to the *Hebrews*) *for the ſuffering of death crowned with glory and honour*; and, *worthy* (cryeth out the heavenly ſociety in the *Revelations*) *is the Lamb that was ſlain* (*and who redeemed us to God by his blood*) *to receive power, and riches,*

Ἔμαθεν ἀφ' ὧν ἔπαθε.
Heb. 5. 8.
Heb 2. 10.
Joh. 10. 17.
Luc. 24. 26.
Phil. 2. 9.
Heb. 2. 9.
Rev. 5. 12. (9.)

Rom. 5. 3. Col. 1.24. Matt. 5.12. Luc. 6. 23. Phil. 1. 29. Act. 5. 41. Jam. 1. 2. Heb. 10. 34. 1 Pet. 1. 7. Heb. 12. 1 Cor. 1. 4.

riches, and wiſdom, and ſtrength, and honour, and
glory, and bleſſing; if affliction did miniſter ſuch
advantages to him; and if by our conformity to him
in undergoing it with like ſubmiſſion, humility and
patience, it may afford the like to us, what reaſon can there be that we
ſhould any-wiſe be diſcompoſed, diſcouraged or diſconſolate under it:
much more reaſon ſurely there is, that with S. *Paul*, and all the Holy
Apoſtles, we ſhould boaſt, rejoice and exult in our tribulations; far
more cauſe we have with them to eſteem it a favour, a privilege, and
an ornament to us, than to be diſcontented, or diſpleaſed therewith.
To doe thus is a duty incumbent on us as Chriſtians; for *He* (ſaith
Luc. 14. 27. 9. 23. Matt. 10. 38. 16. 24. onr *Maſter) that doth not take up his croſs and follow me, is not worthy*
of me; He that doth not carry his croſs, and go after me, cannot be
my diſciple: He that doth not willingly take the Croſs, when it is preſented to him by God's hand, he that doth not contentedly bear it, when
it is by providence impoſed on him, is no-wiſe worthy of the honour to
wait on Chriſt, he is not capable to be reckoned among the diſciples of
our heavenly Maſter; He is not worthy of Chriſt, as not having the
courage, the conſtancy, the ſincerity required of a Chriſtian; of one
pretending to ſuch great benefits, ſuch high privileges, ſuch excellent
Matt. 11. 29. rewards, as Chriſt our Lord and Saviour doth propoſe; He cannot be
ὑπογραμμὸν ὑπολιμπάνων. Chriſt's diſciple, ſhewing ſuch incapacity to learn thoſe needful leſſons
of humility and patience dictated by him; declaring ſuch an indiſpoſi-
1 Pet. 2. 21. tion to tranſcribe thoſe copies of ſubmiſſion to divine will, ſelf-denyal
and ſelf-reſignation ſo fairly ſet him by the inſtruction nnd example of
1 Pet. 4. 1. Chriſt: *For as much then as Chriſt hath ſuffered for us in the fleſh, arm*
your ſelves likewiſe with the ſame mind; and, *Chriſt ſuffered for us, leaving*
1 Pet. 2. 21. *us an example that we ſhould follow his ſteps*, ſaith S. *Peter*.

Naz. *Or.* 38. *ad fin.* 12. The willing ſuſception, and the chearful ſuſtenance of the croſs
is indeed the expreſs condition, and the proper character of our Chriſtianity; in ſignification whereof it hath been from immemorial time
a conſtant uſage to mark thoſe who enter into it with the figure of the
croſs. The croſs, as the inſtrument, by which our peace with God was
Τὸ τρόπαιον τοῦ σταυροῦ. *Apoſt. Conſt.* 8. 12. wrought, as the ſtage whereon our Lord did act the laſt part of his
miraculous obedience, conſummating our redemption; as the field,
wherein the *Captain of our ſalvation* did atchieve his noble victory,
and erect his glorious trophees over all the enemies thereof, was well
aſſumed to be the badge of our profeſſion, the enſign of our ſpiritual
warfare, the pledge of our conſtant adherence to our crucified Saviour;
in relation to whom our chief hope is grounded, our great joy and ſole
Ἐμοὶ μὴ γένοιτο καυχᾶσθαι. Gal. 6. 14. glory doth conſiſt; for *God forbid*, ſaith S. *Paul*, *that I ſhould glory ſave*
in the croſs of Chriſt.

1 Cor. 1. 23. Let it be *to the Jews a ſcandal*, or offenſive to their fancy prepoſſeſſed with expectations of a *Meſſias* flouriſhing in ſecular pomp and proſperity; let it be *folly to the Greeks*; or ſeem abſurd to men imbued
(puff'd up, corrupted) with fleſhly notions and maximes of worldly
craft, diſpoſing men to value nothing, which is not grateful to preſent
ſenſe or fancy; that God ſhould put his own moſt beloved Son into
ſo very ſad and deſpicable a condition; that ſalvation from death and
Orig. *in* Celſ. *lib.* 2. *p.* 79. miſery ſhould be procured by ſo miſerable a death; that eternal joy,
glory and happineſs ſhould iſſue from theſe fountains of extream ſorrow
and ſhame; that a perſon in external ſemblance, devoted to ſo opprobrious and ſlaviſh uſage, ſhould be the Lord and Redeemer of mankind, the King and Judge of all the World; Let this doctrine, I ſay,
be

be ſcandalous and diſtaſtful to ſome perſons tainted with prejudice, let it appear ſtrange and incredible to others blinded with ſelf-conceit; let all the proud, all the profane, all the inconſiderate part of mankind ſlight and reject it; yet to us it muſt appear grateful and joyous; to us, it is πιςὸς λόγος, *a faithful* (and credible) *propoſition, worthy of all acceptation, that Jeſus Chriſt came into the world thus to ſave ſinners*; to us, who diſcern by a clearer light, and are endued with a purer ſenſe, kindled by the divine ſpirit; from whence with comfortable ſatisfaction of mind we may apprehend and taſte, that God could not in a higher meaſure, or a fitter manner illuſtrate his glorious attributes of goodneſs and juſtice; his infinite grace and mercy toward his poor creatures; his holy diſpleaſure againſt wickedneſs; his impartial ſeverity in puniſhing iniquity and impiety; or in vindicating his own honour and authority; than by thus ordering his Son to ſuffer for us; that alſo true vertue and goodneſs could not otherwiſe be taught, be exemplifyed, be commended and impreſſed with greater advantage.

1 Tim. 1. 15.
2 Tim. 2. 11.

Grot. *de Ver.* 4. 12.

We might alledge the ſuffrages of eminent Philoſophers, perſons eſteemed moſt wiſe by improvement of natural light; who have declared, that perfection of vertue can hardly be produced, or expreſſed otherwiſe than by undergoing moſt ſharp afflictions and tortures; and that God therefore, as a wiſe Father, is wont with them to exerciſe thoſe whom he beſt loveth; we might alſo produce inſtances of divers perſons, even among *Pagans*, moſt famous and honourable in the judgment of all poſterity for their ſingular vertue and wiſdom, who were tryed in this furnace, and thereby ſhone moſt brightly; their ſuffering by the iniquity and ingratitude, by the envy and malignity of their times in their reputation, liberty and life; their undergoing foul ſlanders, infamamous puniſhments, and ignominious deaths, more than any other practices of their life, recommending them to the regard and admiration of future ages; although none of them, as our Lord, did ſuffer of choice, or upon deſign to advance the intereſts of goodneſs, but upon conſtraint, and irreſiſtible force put on them; none of them did ſuffer in a manner ſo ſignal, with circumſtances ſo rare, and with events ſo wonderful; yet ſuffering as they did was their chief glory; whence it ſeemeth, that even according to the ſinцereſt dictates of common wiſdom this diſpenſation was not ſo unaccountable; nor ought the *Greeks* in conſiſtency with themſelves, and in reſpect to their own admired Philoſophy, to have *deemed our doctrine* of the croſs, *fooliſh*, or unreaſonable.

Plat. *de Rep.* 2. (*p.* 594.)

Magnum exemplum, niſi mala fortuna non invenit. —— Sen. *de Prov.* 3.

Plut. *de Stoic. contr.p.* 1931.

Socrates, Phocion, Thraceas, Ariſtides, *&c.*

Vid. Ælian. Var. 11. 9. 2. 43.

Cicuta Socratem magnum fecit, &c. Sen. *Ep.* 13. & 67, & 104.

(Sen. *Ep.* 81. *Ep.* 113.

Rutilii innocentia ac virtus lateret, niſi accepiſſet injuriam; dum violatur effulſit.
Sen. *Ep.* 79.

To conclude; ſince thereby a charity and humanity ſo unparallell'd (far tranſcending theirs who have been celebrated for devoting their lives out of love to their Country, or kindneſs to their friends) a meekneſs ſo incomparable, a reſolution ſo invincible, a patience ſo heroical were manifeſted for the inſtruction and direction of men; Since never were the vices, and the vanities of the world (ſo prejudicial to the welfare of mankind) ſo remarkably diſparaged; ſince never any ſuffering could pretend to ſo worthy and beneficial effects; the expiation of the whole worlds ſin, and reconciliation

ciliation of mankind to God, ſuch as no performance beſide, nor any other ſacrifice did ever aim to procure, ſince, in fine, no vertue had ever ſo glorious rewards, or Sovereign dignity to him that exerciſed it, and eternal happineſs to thoſe who imitate it; Since, I ſay, there be ſuch excellent uſes, and fruits of the croſs born by our *Bleſſed Saviour*, we can have no reaſon to be offended at it, or aſhamed of it; but with all reaſon heartily we ſhould approve, and humbly adore as well the deep wiſdom of God, as all other his glorious attributes, illuſtriouſly diſplayed therein; to whom therefore as is moſt due let us devoutly render all thanks, all praiſe and glory.

Apoc. 1. 5. And, *Unto him that loved us, and waſhed us from our ſins in his blood, and hath made us Kings and Prieſts unto God, and his Father, to him be glory and dominion for ever and ever.*

Apoc. 5. 13. *Bleſſing, and honour, and glory, and power be unto him, that ſitteth upon the throne, and unto the Lamb for ever and ever,* **Amen.**

Dead and Buried.

SERMON XXVII.

1 COR. XV. 3.

For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures.

SAint *Paul* meaning in this *Chapter* to maintain a very fundamental Point of our Religion (*the reſurrection of the dead*) againſt ſome *Infidels* or *Hereticks*, who among the *Corinthians*, his ſcholars in the faith, did oppoſe it; doth, in order to the proof of his aſſertion, and refutation of that pernicious errour, premiſe thoſe doctrines, which he having received both from relation of the other *Apoſtles*, and by immediate revelation from God himſelf, had delivered unto them, ἐν πρώτοις, *in the firſt place*, or among the prime things; that is as moſt eminent and important points of Chriſtian doctrine; the truths whereof conſequently (ſtanding upon the ſame foundations with Chriſtianity it ſelf, upon Divine Revelation, and Apoſtolical teſtimony) could nowiſe be diſputed of, or doubted by any good Chriſtian. Of which doctrines (the collection of which he ſtyleth *the Goſpel*; that *Goſpel*, by embracing and retaining which, they *were*, he ſaith, *to be ſaved*) the *firſt* is that in our *Text*, concerning the *death of our Lord*) undergon by him for our ſalvation: which point as of all others in our Religion it is of peculiar conſequence, ſo it much concerneth us both firmly to believe it, and well to underſtand it; for it is *by faith in his bloud* that we are *juſtified*, and by *knowing Chriſt crucified* we ſhall be chiefly edified; *the word* imparting this knowledge being *the power of God to ſalvation.* It therefore I mean now, by God's aſſiſtance, to explain and apply; the which I ſhall doe generally and abſolutely; without any particular accommodation of my diſcourſe to the words of this *Text*; yet ſo as to comprehend all the particulars obſervable in them. The death of our Lord then is my ſubject, and about it I ſhall conſider, 1. Its nature, or wherein it did conſiſt. 2. Some peculiar adjuncts and reſpects thereof, which commend it to our regard, and render it conſiderable to us. 3. The principles and (impreſſive and meritorious) cauſes thereof. 4. The ends which it aimed at; together with the fruits and effects of it. 5. Some practical influences, which the conſideration thereof may, and ſhould have upon us.

Rom. 3. 25.
1 Cor. 2.2.
1.
Rom. 1. 16.
Philip. 3. 10.

1. As for the nature of it we muſt affirm, and believe aſſuredly, that it was a true and proper death; in kind not different from that death, to the which all we mortal creatures are by the law and condition of our nature ſubject, and which we muſt all ſome time undergo; for, *What man is he that liveth and ſhall not ſee death; that ſhall deliver his ſoul from the hand of the grave? that death*, which is ſignifyed by ceſſation from vital operations (of all motions natural, or voluntary, of all ſenſe and knowledge, appetite and paſſion) *that death*, which is cauſed by violent diſunion, or diſlocation, by diſtempering, or however indiſpoſing the parts, humours, ſpirits of the body, ſo that the ſoul can no longer in them and by them continue to exerciſe thoſe functions, for which its conjunction thereto was intended, and cannot therefore fitly reſide therein; *that death*, which is ſuppoſed to conſiſt in the diſſolution of that vital band, whatever it be, whereby the ſoul is link'd and united to the body; or in that which is thereupon conſequent, the ſeparation, department and abſence of the ſoul from the body; each of that couple, upon their divorce, returning home to their original principles as it were; the body *to the earth from whence it was taken*, and *the ſpirit unto God who gave it.* Such cauſes antecedent are ſpecifyed in the ſtory; ſuch ſigns following are plainly implyed, ſuch a ſtate is expreſſed in the very terms, whereby our death is commonly ſignifyed: the ſame extremity of anguiſh, the ſame dilaceration of parts, the ſame effuſion of bloud, which would deſtroy our vital temper, quench our natural heat, ſtop our animal motions, exhauſt our ſpirits, and force out our breath, did work upon him; neceſſarily producing the like effects on him, as who had aſſumed the common imperfections and infirmities of our nature; in regard to which violences inflicted upon him, he is ſaid, *ἀποκτείνεσθαι, to be killed or ſlain*; *διαχειρίζεσθαι, to be diſpatched*, *ἀναιρεῖσθαι, to be made away*, *ἀπολέσθαι, to periſh*, or be deſtroyed; *ἐξολοθρεύεσθαι, to be cut off* (as it is in *Daniel*) *σφάττεσθαι, to be ſlaughtered*; *θύεσθαι, to be ſacrificed*; which words do all of them fully import a real and proper death to have enſued upon thoſe violent uſages toward him.

Pſal. 89. 48.

—— Ἐπεί κε πρῶτα λίπῃ λεύκ' ὀστέα θυμός,
Ψυχὴ δ' ἠΰτ' ὄνειρος ἀποπταμένη πεπότηται.
Hom. *Odyſs.* λ.

Geneſ. 3. 19.
Eccleſ. 12. 7.
Pſal. 104. 29.

Act. 3. 15. 8. 33. Dan. 9. 26. Iſa. 53. 8. Joh. 18. 4. 11. 5. Apoc. 5. 9.

And

Joh. 19. 33.
Mark. 14. 41.
Luc. 23. 27.
John 19. 25.

And by the ordinary ſigns of death, apparent to ſenſe, the ſoldiers judg'd him dead, and therefore, ὡς εἶδον ἤδη τεθνηκότα, *ſeeing him already dead, they forbare to break his legs*; by the ſame all the World was ſatisfy'd thereof, both his ſpitefull enemies, that ſtood with delight, waiting for this utmoſt ſucceſs of their malicious endeavours to deſtroy him, and his loving friends, who with compaſſionate reſpect attended upon him through the courſe of his ſuffering; and thoſe who were ready to perform their laſt offices of kindneſs, in procuring a decent interment of his body.

Mark 15. 37.
Matt. 27. 50.
Joh. 19. 30.
Luc. 23. 46.
Παρατίθεμαι.
John 15. 13.
10. 15, 18.
13. 37.
1 Joh. 3. 6.

His tranſition alſo, and abiding in this ſtate, are expreſſed by terms declaring the propriety of his death, and its agreement with our death: S. *Mark* telleth us, that ἐξέπνευσε, *animam efflavit*, he expired, breathed out his ſoul, or his laſt breath; S. *Matthew* ἀφῆκε τὸ πνεῦμα, *animam egit*, he let go his ſpirit, or *gave up the ghoſt*; S. *John*, παρέδωκε τὸ πνεῦμα, *he delivered up his ſpirit* into God's hand; the which Saint *Luke* expreſſeth done with a formal reſignation, *Father*, ſaid he, *into thy hands I commend* (or I depoſe) *my ſpirit*; he doth alſo himſelf frequently expreſs his dying by *laying down his life*, and *beſtowing it as a ranſome*, which ſheweth him really to have parted with it.

Luc. 9. 31.
2 Pet. 1. 15.
Ἄφιξις. Act. 20. 29.
Joh. 13. 1.
Joh. 2. 19.
Matt. 26. 61.
2 Cor. 5. 1.
2 Pet. 1. 14.

His death alſo (as ours is wont to be denoted by like phraſes) is termed ἔξοδος, *exceſſus è vivis*, a going out of life, or from the ſociety of men (for *Moſes* and *Elias* are ſaid *to tell*, τὴν ἔξοδον αὐτȣ̃, *his deceaſe, which he ſhould accompliſh at Jeruſalem*) and μετάβασις, a paſſing over, or tranſlation from this into another world (*When*, ſaith S. *John*, *Jeſus knew that his time was come*, ἵνα μεταβῇ, *that he ſhould depart from this world.*) His death alſo was enigmatically deſcribed by the *deſtruction*, or demoliſhment *of his* bodily *Temple*, anſwerable to thoſe circumlocutions concerning our ordinary death; *the diſſolution of our earthly houſe or tabernacle*, or tranſitory abode, in S. *Paul*, the ἀπόθεσις τȣ̃ σκηνώματος, laying down, or putting off our tabernacle, in S. *Peter*.

1 Tim. 4. 6.
Phil. 1. 23.
Luc. 2. 29.
2 Cor. 5. 8.
Acts 13. 36.

Gen. 25. 8. 49. 33, &c. Pſal. 39. 13. 52. 5. 28. 1. 143. 7. 88. 4. Jer. 11. 19. Iſa. 38. 18. 26. 19. Ezek. 26. 20. Dan. 12. 12. Job 7. 21. 17. 16, 20. 11, 21. 26. 17. 13.

It were alſo not hard to ſhew, how all other phraſes, and circumlocutions, by which humane death is expreſſed, either in Holy *Scripture*, or in uſual language, or among *Philoſophers*, and more accurate ſpeakers, are either expreſly applyed, or by conſequence are plainly applicable to the death of our Saviour, ſuch for inſtance as theſe in Scripture; ἀνάλυσις, being reſolved into our principles, or the returning of them thither whence they came; ἀπόλυσις, a being freed, licenſed, or diſmiſſed hence; ἐκδημία ἐκ τȣ̃ σώματος, a going, or abode abroad; a peregrination, or abſentment *from the body*; an ἔκδυσις, putting off, or being deveſted of the body; an ἀφανισμὸς, diſappearance, or ceſſation in appearance to be; a *going hence, and not being ſeen*; *a falling on ſleep, reſting from our labours, ſleeping with our fathers*, being *added*, and *gathered to our fathers*; being *taken, or cut off out of the land of the living*; *going down into the pit*; *lying down, reſting, ſleeping in the duſt*; *making our bed in darkneſs*: theſe and the like phraſes occurring in ſcripture (which might be parallell'd out of vulgar ſpeech, and out of learned diſcourſes) deſcribing either the entrance into, or the abiding in the ſtate of that death, to which all men are obnoxious, might eaſily be ſhewed applicable to the death of our Saviour. His reſurrection doth imply the reality of his death; for otherwiſe it had not been miraculous, it had not been a pledge of our reſurrection. But I will not farther needleſly inſiſt upon explicating, or confirming a point ſo clear, and never miſunderſtood, or queſtion'd, except by ſome wild and preſumptuous Hereticks.

Our Saviour's death then was a true, real and proper death, ſutable to that frail, paſſible and mortal nature, which he vouchſafed to undergo for us; to the condition of *ſinfull fleſh, in the likeneſs whereof* he *did* Rom. 8. 3. *appear*; ſevering his ſoul and body, and remitting them to their original ſources; his paſſion was indeed *ultimum ſupplicium*, an extreme capital puniſhment, the higheſt in the laſt reſult, which in this world either the fierceſt injuſtice, or the ſevereſt juſtice could inflict: for, *to kill the body* is (as our *Lord* himſelf taught) the utmoſt limit of all Matt. 10, 28. humane power and malice; the moſt and worſt that man can doe; they Luc. 12. 4. have not περισσότερον τι, any thing beyond that which they can attempt upon us; and ſo far did they proceed with our Lord. Such was the nature of his death; ſuch indeed as was requiſite for the accompliſhment of the ends and effects deſigned thereby.

2. Let us now conſider thoſe peculiar adjuncts and reſpects of our Lord's death (together with his whole paſſion, whereof his death was the chief part, and final completion) the which do commend it to our regard, and amplify the worth thereof: ſuch are, 1. Its being a reſult of God's eternal reſolution and decree. 2. Its being a matter of free conſent and compact between God the Father and his onely Son. 3. Its being anciently prefigured and predicted. 4. Its being executed by God's hand and providence guiding and governing it; and by man's action concurring. 5. Its being the death of a perſon ſo holy and innocent, ſo high and excellent, of God's Son, of God the Son.

1. It was a reſult of God's eternal counſel and decree; it was no caſual event, no expedient ſuddenly deviſed, or ſlipt from providence, but a well-laid deſign, from all eternity contrived by divine wiſdom, reſolved upon by divine goodneſs. As God did (by the incomprehenſible perfection of his nature) from thence foreſee our lapſe, and miſery, ſo he did as ſoon determine our remedy and means of ſalvation. As the whole of that myſterious diſpenſation concerning Chriſt, ſo eſpecially did this main part thereof proceed κατὰ πρόθεσιν τῶν αἰώνων, *according to an eternal purpoſe* (as S. *Paul* ſpeaketh;) for our Saviour Epheſ. 3. 11. was a *Lamb ſlain* (in deſignation irrevocably ſlain) *from the foundati-* Apoc. 13. 8. *on of the world*; as it is ſaid in the *Revelation*: And, *we* (ſaith Saint *Peter*) *were redeemed by the pretious bloud of Chriſt, as of a lamb with-* 1 Pet. 1. 19. *out blemiſh, and without ſpot,* προεγνωσμένου μὲν, *fore ordained indeed before the foundation of the world.* And our Saviour *went* (as he telleth us himſelf) to ſuffer, κατὰ τὸ ὡρισμένον, *according to what was* Luk. 22. 22. *determined*; and, *It was by the determinate counſel, and foreknowledge of God* (ſaith S. *Peter*) *that he was delivered up into thoſe wicked hands* Acts 2. 23. 4. that ſlew him; nor did the conſpiracy of *Herod and Pilate, with the* 28. *nation and people of the Jews* effect any thing about it, beyond ὅσα ἡ χεὶρ, καὶ ἡ βουλὴ θεοῦ προώρισε γενέσθαι, *whatever the hand and counſel of God* (or God's effectual purpoſe) *had predetermined to come to paſs.* Such an eſpecial care, and providence of God, concerning this matter, ſo expreſsly and ſo frequently recommended to our obſervation, do argue the very great moment and high worth thereof. What God declareth himſelf to have had ſo early, and earneſt a care of, muſt be matter of higheſt conſideration and importance.

2. It was a matter of free conſent and compact between God and his Son. God did freely and graciouſly (out of mercifull regard to our

welfare) proffer, that if he would pleaſe to undertake to redeem his
(loſt and enſlaved) creature an honourable and comfortable ſucceſs
to his enterpriſe; that he would accept his performances, and that
the deſign ſhould proſper in his hand: he did willingly embrace the
Iſa. 53. 9, 10. propoſal, and applyed himſelf to the performance: *When thou ſhalt*
make thy ſoul an offering for ſin, thou ſhall ſee thy ſeed, and prolong thy
days, and the pleaſure of the Lord ſhall proſper in thy hand; thou ſhalt
ſee of the travel of thy ſoul, and ſhalt be ſatisfied; that, in the Prophet's
Heb. 10. 7, 8. language was God's propoſition; and *Lo I come to doe thy will O God*;
that was our Saviour's reply in correſpondence and conſent thereto.
God, in conſideration of what our Lord would obediently ſuffer, did (as
Luc. 22. 29. our *Saviour* telleth us) διατίθεσθαι βασιλείαν, *covenant to him a kingdom*;
committing a ſovereign authority, aſſigning an univerſal dominion
Heb. 2. 9. to him; in virtue of which tranſaction it was, that *Jeſus for the ſuffering*
Iſa. 53. 12. *of death, was crowned with glory and honour*; that, *becauſe he poured*
out his ſoul unto death, God divided him a portion with the great; that
Phil. 2. 8, 9. Rom. 14. 9. *he being obedient to the death, God exalted him, and gave him a name*
above all names. In this regard are God's elect and faithfull people ſaid
to be given unto him as a retribution to him, *who gave himſelf for them*
John 17. 6. (*Thine they were*, ſaith our *Lord* to his Father, *and thou gaveſt them me*;)
Gal. 3. 13. hence are we ſaid to be *bought with a price*; hence is *the Church purchaſed*
1 Cor. 6. 20. *by his bloud*; there was therefore a covenant and bargain driven
1 Pet. 1. 19. between God and his Son concerning this affair; and of huge conſideration
Act. 20. 28. ſurely muſt that affair be, wherein ſuch perſons do ſo deeply intereſt
themſelves, trafficking, and (as it were) ſtanding upon terms
with one another.

3. That the great excellency and efficacy of our Saviour's death and
paſſion might appear, it was by manifold Types foreſhadowed, and
in divers Prophecies foretold. Indeed moſt of the famous paſſages of
providence (eſpecially the ſignal afflictions of eminent perſons repreſenting
our Saviour) do ſeem to have been prefigurations of, or preludes
Gen. 4. 10. to his paſſion. The bloud of the righteous Protomartyr *Abel*,
Luc. 11. 51. ſhed by an envious brother, for acceptable obedience performed by
him to God's will, and *crying to heaven*, might prefigure that bloud,
Heb. 12. 24. which cryed alſo, although with another voice, *ſpeaking better things*
11. 4. *than the bloud of Abel*; not ſad complaints, and ſuits for vengeance,
but ſweet entreaties and interceſſions for mercy. *Iſaac*, the onely Son,
Heb. 11. 7. 19. *the ſon of promiſe*, his oblation in purpoſe, or *death in parable*, as the
Apoſtle to the *Hebrews* ſpeaketh, did plainly repreſent our Saviour, the
promiſed ſeed, his being really offered, and afterward miraculouſly reſtored
to life. *Joſeph* his being ſold, and put into ſlavery by his envious brethren,
Pſal. 105. 18. being ſlanderouſly accuſed, and ſhut in priſon (*whoſe feet they*
hurt with fetters, the iron entred into his ſoul) and this by God's diſpoſal,
Gen. 45. 5. in order to his exaltation; and that he might be a means of preſerving
life, and preparing a convenient habitation for the children of *Iſrael*,
Luc. 24. 26. doth well reſemble him, who *by ſuffering entred into his glory*; who
Heb. 5. 9. *thereby being perfected, became authour of ſalvation to his brethren*, all *true*
Joh. 14. 2. *Iſraelites*; who *went to prepare manſions* of reſt and light, a heavenly *Goſhen*
for them. *David*'s perſecutions foregoing his royal dignity and proſperous
Pſal. 18. 4. ſtate; which he expreſſeth in ſuch ſtrains as theſe; *The ſorrows of*
death compaſſed me, and the flouds of ungodly men made me afraid; the ſorrows
of hell compaſſed me about, and the ſnares of death prevented me; how
they may adumbrate the more real extremities of our Lord's afflictions,
previous to his glorious exaltation, I leave you to conſider; as alſo the

reſt of ſuch paſſages having a myſterious importance accommodable to this purpoſe. However, all the ſacrifices of old inſtituted by God, we may with fuller confidence affirm to have been chiefly preparatory unto, and prefigurative of this moſt true and perfect ſacrifice; by virtue whereof indeed thoſe ὑποδείγματα, and σκιαὶ, umbratick repreſentations (or inſinuations) did obtain their ſubſtance, validity and effect: if they did not ſignifie this in deſign, they could ſignifie nothing in effect; for as *without ſhedding of blood there was no remiſſion* (God's anger would not be appeaſed, nor his juſtice ſatisfied without it; it being *blood, which* according to God's preſcription, did *make atonement for the ſoul*) as the appointment of thoſe ſacrifices did ſpeak and ſignify; ſo *it was impoſſible that the blood of bulls, and goats, ſhould take away ſin*; that thoſe *legal gifts and ſacrifices ſhould perfect the conſcience of him that did the ſervice*; that is, ſhould entirely aſſure him of pardon and impunity, or raiſe in him a ſtrong and clear hope of God's favour: the lives of beaſts were not in value anſwerable, nor could fitly be ſubrogated in ſtead of mens ſouls, which had offended, and thence were liable to death; the effuſion of their blood could not reaſonably ſatisfie a man's conſcience, ſenſible of guilt, and fearful of God's diſpleaſure, that by it God was fully appeaſed; they muſt therefore refer unto a κρείττων θυσία, *a more excellent ſacrifice*; one more ſufficient in it ſelf, and more acceptable to God; in virtue of which, and in regard thereto ſin might be thoroughly expiated, God's wrath might be propitiated, divine vengeance might be removed, the mind of man therefore might be comforted and contented. The High-Prieſts entrance once a year into the Holy of Holies, *not without blood to atone for his own, and the peoples ignorances* (or miſcarriages) did imply, that our *great High-Prieſt* ſhould make one bloody atonement for the offences of mankind, and paſſing through the veil of mortal fleſh, ſhould enter into the true *Sanctum Sanctorum* of heaven, there to *appear in the preſence of God for us*; exhibiting the virtue of his meritorious paſſion, together with his effectual interceſſion for mercy toward us. Eſpecially the *Paſchal Lamb*, in its ſubſtance (as a lamb, meek and gentle) in its quality (as without blemiſh and ſpot, pure and innocent) in its manner of preparation and dreſſing (being killed by all the aſſembly, having its blood ſprinkled upon the doors of every houſe, being roaſted with fire, having bitter herbs for its ſauce) with other obſervable circumſtances about it, was a moſt appoſite emblem of *Chriſt, our Paſs-over*; who not only by his death did ſignifie, and mind us of, but did really atchieve our deliverance from the myſtical *Egypt*, our ſtate of ſpiritual bondage. So did ancient types exhibit, and repreſent; plain predictions alſo did expreſs the ſame death and ſuffering of our Lord: *Thoſe things* (ſaith S. *Peter*) *which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled*; not one Prophet only, not ſome few; but *all*, ſaith he (that is, either plainly, or covertly, either directly or by conſequence) *have foreſhewed* (or foretold) it: it is our negligence, or ſtupidity, if we do not diſcern it in them; as our Lord intimated, when he thus ſpake to his diſciples: *O fools, and ſlow of heart to believe all that the Prophets have ſpoken; ought not Chriſt* (ought he not according to their preſignifications, and predictions) *to have ſuffered theſe things, and ſo to enter into his glory?* That *David*, an illuſtrious repreſentative of the *Meſſias*, doth often deſcribe as belonging to himſelf, mortal agonies and ſufferings, not well applicable κατὰ λέξιν, or in direct hiſtorical meaning to his own perſon, and therefore in reaſon, according to a more high

Heb. 9. 23. 8. 5.

Heb. 9. 22.

Levit. 17. 11.

Heb. 10. 4. 9. 9, 15. 10, 11.

Heb 9. 23.

Heb. 9. 7. 10, 24.

1 Cor. 5. 7.

Acts 3. 18. Προκατήγγειλε.

Luc. 24. 25, 26. 18. 31.

Act. 13. 27. 26. 22.

Pſal. 22. 109, &c.

and perfect ſenſe, to be underſtood of the *Meſſias* himſelf; that *Daniel* plainly foretelleth, that in a certain time the *Meſſias ſhould be cut off*; that *Iſaias* doth in ſeveral places inſinuate; and in the famous 53. *Chapter* of his Prophecy doth clearly deſcribe the manner and kind of our Saviour's paſſion, is ſo evident, that even thoſe of the *Jewiſh* Doctors, who have been moſt earneſt oppoſers of our Lord, have been forced to acknowledge, that there is to be as well one *Meſſias* to ſuffer, as another to proſper, and reign in glory; being ſo groſs as not to apprehend, or ſo perverſe as not to acknowledge the conſiſtency between antecedent ſuffering, and conſequent glory; between a night of *dark*- Luc. 22. 53. *neſs* and ſorrow, and a day of light and joy breaking out from it; not being able, or willing to diſtinguiſh between an external pomp in this world, and an external majeſty in the future ſtate. But unto us God's ſo forward care, *by the ſpirit of Chriſt in his Prophets*, προμαρτύρεσθαι, *to fore-witneſs* (as S. *Peter* ſpeaketh, or to teſtifie before hand) *the ſuf-* 1 Pet. 1. 11. *ferings of our Saviour, and the glories ſucceeding*, doth imply, with what diligence of attention we ſhould regard; with what firmneſs of faith we ſhould embrace, with what ſatisfaction of heart we ſhould entertain this great and admirable diſpenſation.

4. We may conſider, that this death was compaſſed by God's eſpecial providence, directing and diſpoſing it, although not without the active concurrence of men: the treacherous diſpoſition, and covetous appetite of *Judas*; the envious humour, and blind zeal of the Scribes and Prieſts; the wanton fickleneſs, and wild rudeneſs of the people; the fearful and ſelfiſh temper of the Governour were but inſtruments, whereby God's *own hand* did inflict this ſore chaſtiſement upon his Son Acts 4: 28. for us: It was *the Lord* that *laid upon him the iniquities of us all*, *by God* Iſa. 53. 6, 4. *he was ſtricken, ſmitten and afflicted*; *Pilate*, 'tis ſaid, *had no power* to doe what he did, *but what was given him from above*; John 19. 11. The *Jews* with their *Rulers* proceeded raſhly and ignorantly; otherwiſe, as S. *Paul* af- 1 Cor. 2. 8. firmeth, *they would not have crucified the Lord of glory*; but God advi- Acts 3. 17. 13. 27. ſedly, as S. *Peter* told them, *did accompliſh it*; *He did not ſpare his own* Rom. 8. 32. *Son, but delivered him up for us*: he as it were ſuſpended his bowels of pity toward him, he withdrew his face of kindneſs from him, out of compaſſion and benignity toward us; he uſed him ſeverely, that he might deal favourably with us.

Yet did man actively concur therein; all mankind in a ſort, by its repreſentatives, was involved as principally in the guilt for which, ſo in the guilt by which he ſuffered; there was a general conſpiracy of *Jew* and *Gentile* practiſed againſt the life of their common Saviour. *Of a truth*, ſaith S. *Peter*, *againſt thy holy child Jeſus, whom thou haſt anointed, were gathered together both Pontius Pilate, with the Gentiles, and* Acts 4. 27. *with the people of Iſrael*: In the *Jews* the horrid ingratitude of men, in the *Gentiles* their wretched infirmity did appear; the which, by their active efficacy toward our Lord's death, did ſignifie the meritorious influence they alſo had upon it; that it was our iniquity and corruption which did cauſe it: ſo as a work of divine providence (the moſt admirable work ever accompliſhed by providence) as an act of humane pravity (the moſt heinous act ever committed by men) is the death of our Lord conſiderable.

5. But more immediately the quality and condition of our Saviour's perſon do moſt commend to us, and advance the worth of his death: Pſal. 116. 15. 72. 14. 1 Pet. 1. 19. If, as the *Pſalmiſt* ſaith, *Precious in the ſight of the Lord is the death of his ſaints*; if the ſpotleſs candour, and unblemiſhed integrity of a Lamb

do make its *blood precious*, and qualifie it for an acceptable ſacrifice; How valuable to God ſhall be the death of a perſon ſo perfectly holy and innocent; who did not ſo much as *know ſin*; *in whoſe mouth no guile was ever found*; who was *holy*, *harmleſs*, *undefiled*, *removed* (at infinite diſtance removed) *from ſinners?* who *needed not to offer ſacrifices for his own ſins*; whoſe death therefore for others were apt to be more available and acceptable. Again, If the life of a King be (as King *David*'s people told him) *worth ten thouſand lives*; if it be a moſt enormous crime, and higheſt treaſon to imagine his death; How valuable muſt be the death of a perſon, ſo incomparably tranſcendent in dignity? *of the Lord of glory*, *of the Prince of life*; *Ye denyed the Holy and the Juſt one*; *ye ſlew the Prince of life*; —— *They crucified the Lord of glory*; ſo the *Apoſtles* do aggravate the buſineſs. But a farther height, a perfect immenſity indeed, of worth and efficacy, muſt needs accrue to the death of our Saviour, from his being the ſon of God; from his being God (One, and the ſame in nature with his Almighty, and All-glorious Father) for it is *the blood of Chriſt, the ſon of God, which purgeth us, from all ſin*; yea, *God* himſelf *did* (as S. *Paul* ſaith in the *Acts*) *purchaſe the Church with his blood*; it is *the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity*: and, *Hereby* (ſaith S. *John*) *perceive we the love of God, becauſe he laid down his life for us*: That the immortal God ſhould die, that the moſt High ſhould be debaſed to ſo low a condition, as it cannot be heard without wonder, ſo it could not be undertaken without huge reaſon, nor accompliſhed without mighty effect: Well indeed might ſuch a condeſcenſion ſerve to advance us from the baſeſt ſtate to any pitch of honour and happineſs; well might one drop of that Royal blood of heaven ſuffice to purchaſe many worlds, to ranſome innumerable lives of men, to expiate an infinity of ſins, however grievous and foul. But ſo much for the peculiar adjuncts, and reſpects of our Lord's death.

2 Cor. 5. 21.
1 Pet. 2. 22.
1 John 3. 5.
Iſa. 53. 9.
Heb. 7. 26, 27.
2 Sam. 18. 3.
21. 17.
Acts 3. 15.
1 Cor. 2. 8.
1 John 1. 7.
Apoc. 1. 5, 6.
Acts 20. 28.
Tit. 2. 14.
1 John 3. 16.

3. Let us now conſider the cauſes, and principles, whence it proceeded; which moved God to determine it, and our Lord to undertake it; they were in both acts moſt voluntary and free: of the Father it is ſaid, *It pleaſed the Lord to bruiſe him*; and, *Behold* (ſaith our Lord in the *Pſalm*) *I come to doe thy will, O God*; that is, as the *Apoſtle* to the *Hebrews* expoundeth it, to offer, not the blood of beaſts in ſacrifice, but my own body according to thy will and appointment; And, *This commandment* (ſaith he in S. *John*) *I received of my Father, to lay down my life*; and, *The Cup* (ſaith he again) *which my Father hath given me, Shall I not drink it?* ſo on the Father's part, and on our Saviour's likewiſe it was no leſs voluntary; for, *None* (ſaith he) *taketh my life from me*: (that is, It is not from any neceſſity or compulſion that I do part with it) *but I lay it down of my ſelf*; (with abſolute choice and freedom) *I have power to lay it down, and I have power to reſume it*; and, *The bread*, ſaith he, *which I ſhall give, is my fleſh, which I ſhall give for the life of the world*; *The Son of man came to give his life a ranſome for many*; the yielding his fleſh to death, the paying his life a ranſome, were deeds of gift, perfectly free: and that both in regard to God the Father, and the Son, this performance was voluntary, S. *Paul* together thus expreſſeth; *Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God, and our Father*; ſo this death iſſued from the joint wills of God, and his Son: But as the volitions of every intelligent and wiſe agent do always proceed from ſome principle inclining, or are directed according to ſome impulſive

Iſa. 53. 10.
Pſ. 40. 7, 9.
Heb. 10. 7.
John 10. 18.
John 18. 11.
John 10. 18.
John 6. 51.
Matt. 21. 28.
Gal. 2. 20, *&c.*
Tit. 2. 14.
Gal. 1. 4.

cauſe moving to them, ſo divers principles, and cauſes of theſe voluntary acts are declared in Scripture; the chief of which are reducible to theſe *two*; *one* internally diſpoſing God's goodneſs; the *other* externally inviting man's diſtreſs: The caſe ſtood thus: Mankind lying in a ſad and forlorn eſtate, oppreſſed by *Satan*, enſlaved to ſin, ſubject to a rigorous law, expoſed to the ſeverity of juſtice, tormented by the ſenſe of guilt, fearful of divine wrath and due vengeance; in ſhort, by the ſentence of heaven, and by the ſuffrage of conſcience within, condemned to puniſhment unavoidable, and to intolerable miſery: Man, I ſay, lying in ſo deſperately uncomfortable a condition, God's infinite goodneſs regarded his poor creature, his *bowels of compaſſion* yerned toward him, a deſire of relieving ſprang up in his will; thence was he moved to provide ſuch a remedy, ſutable and ſufficient for his delivery; for the removing all thoſe miſchiefs, and curing all thoſe diſtempers: the main ſource of all this wonderfull performance (as of all other providential diſpenſations, and works *ad extra*) was that moſt excellent perfection of God; which, in regard to this matter, is ſometime termed χρηστότης, benignity or bounty; implying the great benefit and advantage we do thence receive; ſometimes grace, or favour, ſignifying the pure freeneſs in diſpenſing it, without any deſign of profit to himſelf, or any deſert on our part (*By the grace of God he taſted death for every man*) ſometimes mercy, denoting our bad deſerts, or obnoxiouſneſs to juſtice and puniſhment; ſometimes pity, ſignifying the great need we had thereof, by reaſon of our extream diſtreſs and miſery. Commonly alſo it is, by the moſt obliging and endearing name ſtiled love, and philanthropy, intimating the earneſt regard and benevolence God had to us as his creatures, and as capable of being benefitted and bettered by him: *Herein* (ſaith S. *Paul*) *God commended his love toward us, in that we being yet ſinners, Chriſt died for us.* And, *God* (ſaith S. *John*) *loved us, and ſent his Son to be a propitiation for us*; and, *God* (ſaith our *Lord* himſelf) *ſo loved the world, that he gave his only begotten Son——that the world might be ſaved by him.*

Διὰ σπλάγχνα ἐλέους. Luc. 1. 78.

Tert. 3. 4. Rom. 2. 4. Eph. 2. 7. Heb. 2. 9. Rom. 3. 24. 2 Cor. 8. 9. Eph. 2. 8, 5. Eph. 1. 7. Tit. 3. 5. Luc. 1. 78. Eph. 2. 4. Heb. 2. 17.

1 Tim. 2. 6. Tit. 3. 4. Rom. 5. 8. Eph. 2. 4. 1 John 4. 9, 10. John 3. 16, 17.

By the way it is worth obſerving, that there is diſtinguiſhable a three-fold love of God toward men, intimated in Scripture. 1. A general love to mankind, antecedent to the ſending our Lord, and his performances, being the ground of God's deſigning them; which may be called a love of pity, or mercy toward poor man lying under condemnation and diſtreſs; this is that φιλανθρωπία τοῦ σωτῆρος ἡμῶν θεοῦ, *philanthropy of God our Saviour, which appeared in ſaving us* (that is in granting us the capacity and means of ſalvation) *not by works of righteouſneſs, which we had done, but by his mercy*; the *love* which *he commended, in that while we were ſinners Chriſt dyed for us.* 2. A love, immediately conſequent upon our Lord's performances and ſufferings, and procured by them; whereby God is ſo far pleaſed with men, and reconciled to the world, that he *deſireth all mens ſalvation*, and offereth to them terms and means thereof; in regard to which our Lord is ſaid to be the Saviour of the world, and Redeemer of all men; of which love S. *Paul*, ſpeaketh, when he ſaith, that *being enemies we were reconciled to God by the death of his Son*; and that *God was in Chriſt reconciling the world unto himſelf, not imputing their ſins*; and that *God having made peace by the blood of his croſs, did reconcile by him all things unto himſelf, whether they be things in earth, or things in heaven*; the which may be called a love of reconciliation and favour; or the *grace* of God which *came by Jeſus Chriſt.*

Tit. 3. 4.

Rom. 5. 8.

1 Tim. 2. 4. Tit. 2. 11.

1 Tim. 2. 6, 4. 10. Rom. 5. 10. 2 Cor. 5. 19. Coloſ. 1. 20. John 1. 17. Acts 10. 33. Rom. 11. 32. Luc. 2. 14. 1 Tim. 2. 4.

3. A peculiar love of friendſhip, and complacence, which God beareth toward all thoſe, who do ſincerely turn, and ſtedfaſtly adhere to him, repenting of their ſins, and embracing the Goſpel; and perſiſting in obedience to his Laws; ſuch God is every where repreſented to affect with tendereſt love, as his faithful ſervants, his good friends, and dear children; being *eſpecially the Saviour of them:* this diſtinction is obſervable for our better underſtanding the paſſages of ſcripture concerning this matter; in which God is ſometime repreſented as bearing a general love to all men, ſometimes as more eſpecially loving the faithful and good men.

1 Tim. 4. 10.

The like principles and impulſive cauſes are ſaid to move our Lord to undertake, and undergo death for us; it was goodneſs, and love toward us that inclined him thereto: *Chriſt* (ſaith S. *Paul*) *loved us, and delivered up himſelf for us an offering, and ſacrifice to God. He loved the Church, and delivered up himſelf for it; He loved us, and waſhed us from our ſins in his blood. Hereby we perceive the love of God, becauſe he laid down his life for us; I live* (ſaith S. *Paul* again) *by the faith of the ſon of God, who loveth me, and gave himſelf for me.*

Eph. 5. 2.
Eph. 2. 25.
Apoc. 1. 5.
1 John 3. 16.
(John 15. 13.)
Gal. 2. 20.

Such were the principles diſpoſing, and cauſes in a ſort moving; to which we may add our ſins, as the meritorious cauſes of our Saviour's death: *He died for our ſins; he was wounded for our tranſgreſſions, he was bruiſed for our iniquities.* He died for us, not only as for men, not only as for wretched men, but as for unjuſt and ſinful men; as for enemies, and ſtrangers to God; ſuch as had grievouſly diſpleaſed God, had incurred heinous guilt, had deſerved, and were become obnoxious to ſevereſt puniſhment; ſo ſtanding in need of reconcilement, propitiation and redemption. Had we been innocent and guiltleſs, there had wanted ſufficient cauſe, or juſt reaſon for his death; God would not have been angry, juſtice could have had no pretence, or hold; we ſhould not have been liable to ſuffer our ſelves, nor could he have ſuffered for us. Death is the debt, or *wages due to ſin*; which he therefore payed, becauſe we owed it, and could not diſcharge it: *All we* (as it is ſaid in the *Prophet*) *have gone aſtray, we have turned every one to his own way, and the Lord* (therefore) *hath laid on him the iniquity of us all:* Our ſins were not only indirect, or remote occaſions of his death, but did procure it in way of deſert: even as they would have been meritorious cauſes of our death had he not undertaken for us, ſo were they the like cauſes of his death, who died for us, and in our ſtead; who * *was made ſin* (that is, a ſinner, or a ſacrifice) *for us;* who *gave himſelf ἀντίλυτρον, a ranſome in ſtead of us all*; paying his blood a price for us, and redeeming us thereby from all the penalties and inconveniences we were liable to; *buying us from the curſe, by becoming a curſe for us*; who *had upon him the chaſtiſement of our peace*; and *did offer up his ſoul an offering, and ſacrifice for our ſins*; thereby *expiating them*, propitiating God's wrath, and reconciling God unto us, *purging us* from guilt, and procuring entire remiſſion for our ſins; the which conſiderations do ſufficiently argue our ſins in way of deſert, to have been the cauſes of his death.

1 Cor. 15. 3.
Heb. 10. 12.
Iſaiah 53. 5, 6.
2 Cor. 5. 15.
Rom. 5. 6, 8, 10.
1 Pet. 3. 16.
Rom. 6. 23.
Iſa. 53. 6, 4, 11.
* 2 Cor. 5. 21.
1 Tim. 2. 6.
Matt. 20. 28.
1 Cor. 6. 20. 7. 23.
Heb. 9. 12.
Gal. 3. 13.
1 Pet. 1. 18.
Rom. 3. 24.
2 Pet. 2. 1.
Eph. 1. 7.
Coloſ. 1. 14.

Iſa. 53. 5, 10. Heb. 10. 12. 1 John 2. 2. 4. 10. Rom. 3. 25. Heb. 2. 17. Rom. 5. 10, 11. 2 Cor. 5. 19. Eph. 2. 16. 1. 7. Heb. 9. 14, 23, 26. John 3. 36. Matt. 26. 28. Col. 1. 14. 1 John 1. 7. Apoc. 1. 5.

Now for the ends which our Lord's death aimeth at, and the effects which it produceth (theſe we joyn, becauſe in reality they are the ſame) they, in Scripture-reckoning and expreſſion, are various and many: the moſt general are theſe, comprehending divers others ſubordinate to them.

Rom. 3. 5.
Col. 1. 27.
Eph. 2. 7.
(Joh. 21. 20.)
Joh. 13, 31.
17. 4.

1. The illuſtration of God's glory, by demonſtrating and diſplaying therein his moſt excellent attributes and perfections, ſo doth S. Paul teach us: *Whom God* (ſaith he) *hath ſet forth a propitiation by faith in his bloud*, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, *for a demonſtration of his righteouſneſs*, that is, as I take it, of his goodneſs, his juſtice, his fidelity, his conſtancy, of all thoſe commendable perfections, which are expreſſed in dealing with others; and our Lord, his paſſion being inſtantly to follow, made this reflexion; *Now is the Son of man glorified, and God is glorified in him:* and, *I have glorified thee upon earth, I have finiſhed the work which thou gaveſt me to doe.* God did therein ſhew himſelf moſt highly good and gracious, in ſo providing for the welfare of thoſe who deſerved nothing of him, who deſerved ill of him, who had offended and injured him very heinouſly: he manifeſted himſelf moſt ſtrictly juſt, in not ſuffering iniquity to go unpuniſhed, but rather than ſo, expoſing his own dear Son to puniſhment, and in him chuſing himſelf to ſuffer; he declared his wiſdom in contriving ſo admirable an expedient, whereby both his goodneſs might be exerciſed, and his juſtice not infringed; he ſhewed his veracity, fidelity and conſtancy, in executing by his providence what he before had deſigned and promiſed, although ſo grievous and bitter to the Son of his love; he therein alſo laid a ground of declaring his All-mighty power, in raiſing him from the dead, as likewiſe of his goodneſs and juſtice in exalting him: thus by our Saviour's death was the divine glory much illuſtrated, and our good conſequently promoted; for that we therein contemplating him ſo amiable for goodneſs, ſo terrible for juſtice, ſo venerable for all excellency, may be induced thence to love him, to dread him, to worſhip and reverence him, as it becometh us, and as it is neceſſary for us in order to our happineſs.

Joh. 13. 32.
17. 5.
Rom. 14. 9.
Heb. 2. 9.
Phil. 2. 8, 9.
Heb. 2. 10.
Heb. 12. 2.
Apoc. 5. 12, 9.
(Tit. 2. 14.)

2. The dignifying, and exaltation of our Lord himſelf; by acquiring unto him in a manner a new right unto, and enſtating him in an univerſal dominion, in a tranſcendent glory, in perfect joy accruing to him by remuneration for ſo excellent an inſtance of ſubmiſſion, and obedience to God's will. This is that which our Lord foreſaw, and foretold: *If God was glorified in him, then will God glorifie him in himſelf; and ſhall ſtreightway glorifie him.* And, *To this end* (ſaith S. Paul) *Chriſt died, that he might be the Lord of the dead and living.* And, *For the ſuffering of death he was crowned with glory, and honour*, ſaith the *Apoſtle* to the *Hebrews.* And, *He was obedient to the death, therefore God exalted him*; and, *the Prince of our Salvation was perfected by ſuffering*; and, *For the joy that was ſet before him he endured the croſs*; and, *He* (ſaid the *Prophet* of him) *ſhall ſee the travel of his ſoul, and be ſatisfied.* And, *Worthy* (ſay the *heavenly hoſt* in the *Apocalypſe*) *is the lamb that is ſlain* (*worthy* is he, *for that he was ſlain, and did redeem us to God by his bloud*) *to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.*

3. The ſalvation of mankind; the which he was deſigned to procure by his death, and in many reſpects he did promote it thereby.

Rom. 5. 8. 10.

He did it by appeaſing that wrath of God, which he naturally beareth toward iniquity, and reconciling God to men, who by ſin were alienated from him; by procuring a favourable diſpoſition, and intentions of grace toward us. *While we were ſinners* (ſaith S. *Paul*) *Chriſt* *died for us* (and ſinners, or wicked men God cannot like or endure: *Thou art not*, ſaith the *Pſalmiſt*, *a God that haſt pleaſure in wickedneſs*, *neither ſhall evil dwell with thee*; *the fooliſh ſhall not ſtand in thy ſight*; *thou hateſt all workers of iniquity*: and, *The wicked*, *and him that loveth violence*, *his ſoul hateth*; yet for us, being ſuch, Chriſt died, removing thereby that juſt hatred and diſpleaſure; as S. *Paul* preſently after expreſſeth, and expoundeth it: *When*, ſaith he, *we were enemies*, *we were reconciled to God by the death of his Son)* and otherwhere, *God* (ſaith he) *was in Chriſt reconciling the world unto himſelf*, *not imputing their treſpaſſes unto them*; the non-imputation of our ſins is expreſſed as a ſingular effect, an inſtance, an argument of his being in mind reconciled, and favourably diſpoſed toward us: and again; *He died to reconcile both (Jews* and *Gentiles) unto God in one body by the croſs*, *having ſlain the enmity thereby*; that is, God being thereby reconciled to all people, they became thence united together in the common relation of friends, and fellow-ſervants to God; becoming, as it there follows, *fellow-citizens with the ſaints*, *and of the houſhold of God* (or allyed unto him by ſpiritual relations.)

Pſalm 5. 4. 11. 5. 34. 16.
Habak. 1. 3.
Iſaiah 3. 8.
2 Cor. 5. 19.
Eph. 2. 16.
Coloſ. 1. 20, 21, &c.
Eph. 2. 19.
Οἰκεῖοι τοῦ Θεοῦ.

Again, It furthered our ſalvation, by purchaſing the remiſſion of our ſins, and juſtification of our perſons; our freedom from condemnation and puniſhment, our appearance as upright, and acceptable in God's ſight; upon the conditions of faith and repentance propounded in the *Goſpel*; in regard to which effects he is ſaid thereby to redeem us from our ſins, to bear them, to take them away, to expiate them, to cleanſe, to purge, to ſanctify us from them: *Who ſhall lay any thing to the charge of God's elect? Who ſhall condemn them? It is Chriſt that died*: that is, Chriſt's death hath freed them from all liableneſs to guilt and condemnation. *Chriſt hath redeemed us from the curſe of the Law*, *being made a curſe for us*; that is, he by undergoing an accurſed kind of death hath purchaſed an indemnity and impunity for the tranſgreſſors of God's law: and, *Being juſtified by his blood*, *we ſhall be ſaved by him from wrath*; that is, from the effects of God's juſt diſpleaſure, condemnation and puniſhment: and, *In whom* (ſaith S. *Paul* again clearly) *we have redemption through his blood*, *the forgiveneſs of ſins*, *according to the riches of his grace*: and, *My blood* (ſaith our Lord) *is the blood of the New-Teſtament*, *which was ſhed for many for the remiſſion of ſins*: and, *Chriſt* (ſaith the *Apoſtle* to the *Hebrews) was once offered to bear the ſin of many* (or of the many, the multitude of men) *Now once in the end of the world hath he appeared*, εἰς ἀθέτησιν ἁμαρτίας, *for the abolition of ſin by the ſacrifice of himſelf*: and, *Behold* (ſaith S. *John* the *Baptiſt) the Lamb of God*, *that taketh away the ſins of the world*: and, *The blood of Chriſt doth* (ſaith S. *John) cleanſe us from all ſin*; *He loved us*, *and waſhed us from our ſins in his own blood*; *He is a propitiation for our ſins*, *and not for our ſins only*, *but for the ſins of the whole world*: and, *Jeſus*, *that by his blood he might ſanctifie the people*; *did ſuffer out of the gate*. *He delivered himſelf up for the Church*, *that he might ſanctifie it —- that he might preſent it to himſelf a glorious Church*, *not having ſpot or wrinkle*, *or any ſuch thing*; *but that it ſhould be holy*, *and without blemiſh*.

Rom. 8. 34.
Gal. 3. 13.
(1 Pet. 2. 24.)
Rom. 5. 8.
Epheſ. 1. 7.
Col. 1. 14.
Matth. 26.28.
Heb. 9. 27.
26. 28. 7. 27.
John 1. 29.
Heb. 10. }
4. 11.
1 John 1. 7.
Apoc. 1. 5.
1 John 2. 2.
4. 10.
Heb. 13. 12.
Eph. 5. 25, 27.

Our Lord alſo by his death procured our ſalvation, as having thereby purchaſed for us means ſufficient to free us from the power and dominion of ſin, to purifie our hearts, and ſanctifie our lives; for, *He gave himſelf*

Tit. 2. 14.

himſelf for us, that he might redeem us from all iniquity, and purifie to him-
ſelf a peculiar people, zealous of good works: and, *He gave himſelf for our*
ſins, that he might redeem us from this preſent evil world; and, *We were*
redeemed, not with corruptible things, with ſilver, or with gold; but with
1 Pet. 1. 18, 19. *the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot,*
from our vain converſation, delivered from our fathers; and, *He by his own*
1 Pet. 2. 24. *ſelf bare our ſins in his own body on the tree, that we being dead to ſin ſhould*
Rom. 6. 2, 6, 8, 11. *live unto righteouſneſs. We are with him dead to ſin; our old man is cruci-*
fied with him, that the body of ſin might be deſtroyed, that henceforth we
ſhould not ſerve ſin.

In ſubordination to, coincidence, or concurrence with the principal
deſigns and effects, our Lord alſo died for the reparation of God's ho-
nour, which we by contempt of his authority, and violation of his law
had impaired, but our Saviour by ſo ſignal an obedience thereto did
repair; for the recovery of God's right, which was infringed by with-
drawing ſo great and noble a part of his creation from its due allegiance
and ſervice; the which he recovered and reſtored to him; for the ſatis-
faction to God's juſtice, provoked by ſo heinous impieties and iniquities;
the which was abundantly performed by ſo infinitely valuable a com-
penſation, and ſacrifice offered thereto.

Heb. 10. 29 Matt. 26. 28. 1 Cor. 11. 25. Alſo for ratification of the new Covenant between God and us;
whence his blood is called, *the blood of the Covenant, the blood of the*
New Teſtament.

Coloſ. 1. 20. For the pacifying and reconciling all things in heaven and earth;
Eph. 2. 25. removing all cauſes of diſſention and diſtance; inducing obligations to
concord and charity:

1 Cor. 15. 55. For pulling out *the ſting*, and removing the terrours *of death*; *de-*
Heb. 2. 14. Καταργήσας. *ſtroying* (or defeating) *him that had the power of death, and deliver-*
ring them, who through the fear of death are all their life-time ſubject to
death.

Coloſ. 2. 19. For the ſuppreſſing, vanquiſhing, and *triumphing over the powers of*
John 12. 31. 16. 11. *hell* and darkneſs, the which he did, as S. *Paul* telleth us, atchieve *upon*
his croſs: and by his death he telleth us, that the *Prince of this world* was
condemned, and *caſt out*.

For engaging us to the practice of all righteouſneſs and obedience
(eſpecially to the moſt excellent, high and hard parts thereof, charity,
humility, meekneſs, patience, ſelf-denial, utmoſt conſtancy and perſe-
verance) both from our obligation in regard to what he ſuffered for us,
and in imitation of his example. For, *we ſhould run with patience the*
race that is ſet before us, looking unto Jeſus, the author and finiſher of
Heb. 12. 1, 2. *our faith, who for the joy that was ſet before him endured the croſs, deſpi-*
ſing the ſhame: and, *Chriſt having ſuffered for us in the fleſh, we ſhould*
(ſaith S. *Peter*) *arm our ſelves with the ſame mind, —— ſo as no longer*
1 Pet. 4. 1, 2. *to live the reſt of our time in the fleſh to the luſt of men, but to the will of*
God.

Laſtly, for atteſtation unto, and confirmation of divine truth; ſeal-
ing by his blood that heavenly doctrine which he taught, and *witneſ-*
1 Tim. 6. 13. *ſing before Pontius Pilate a good confeſſion:* he was the Prince of Mar-
tyrs; who, as *he for this end* (as he told *Pilate*) *was born, and for this*
John 18. 37. *end came into the world, that he might bear witneſs to the truth*, ſo he
eſpecially did accompliſh that glorious deſign by his death; *enduring*
Heb. 12. 3, 4. *the contradiction of ſinners againſt himſelf, reſiſting unto blood in comba-*
ting againſt ſin; by *his blood* indeed all other witneſſes of truth, did (as
Revel. 12. 11. it is ſaid in the *Revelation*) accompliſh their warfare, and *obtain victo-*
ry:

ry: his blood purchaſed for them their reſolution and ſtrength; his promiſes ſupported them, his example did animate them, to the profeſſion and maintenance of truth, in the greateſt dangers, and moſt violent aſſaults.

Such ends did the death of our Lord regard, ſuch fruits did grow from it, which the time permitteth us but thus curſorily to touch.

5. Now for the practical influences the conſideration of this Point ſhould have upon us, they are many and great; but we now can onely name, or inſinuate them.

1. It ſhould beget in us higheſt degrees of love and gratitude toward God, and toward our Saviour, in regard to this higheſt expreſſion of love, and inſtance of beneficence toward us. Greater love God could not have ſhewed, than in thus deſtinating, and offering up his only deareſt Son to death (a moſt painful and ſhameful death) for our ſake; and, *Greater love* (he told us himſelf) *than this hath no man, than that one ſhould lay down his life for his friends*; no man hath greater, except himſelf, who even laid his life down for his enemies and perſecutors: And love ſo incomparably, ſo extreamly great, doth ſurely require correſpondent degrees of love and thankfulneſs. John 15. 13. Rom. 5. 10.

2. It ſhould raiſe in us great faith, and hope in God, excluding all diſtruſt and deſpair, that God will not beſtow upon us whatever is needfully, or conveniently good for us; for *He*, (as S. *Paul* argueth) *who did not ſpare his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

3. Particularly, it ſhould comfort us, and ſatisfie our conſcience in regard to the guilt of our ſins, however contracted, ſuppoſing that we do heartily repent of them; for that *there is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit*; and, that *Being juſtified by faith we have peace with God through our Lord Jeſus Chriſt*; by virtue of his death we ſincerely repenting are freed from all condemnation, we truely believing have a firm and ſure peace with God: *Who ſhall lay any thing to the charge of God's elect? Who is he that condemneth*, ſeeing *it is Chriſt that hath dyed?* We are very blameably incredulous, if having ſuch an aſſurance from God, and ſuch an engagement upon him we diſtruſt his mercy. Rom. 8. 1. 5. 1. Rom. 8. 34.

4. It diſcovereth unto us the heinouſneſs of our ſins, and thence ſhould breed in us a vehement deteſtation, together with a great dread of them; a deteſtation of them, as having provoked God to ſuch a pitch of diſpleaſure, cauſing him to deal thus ſeverely with his own beloved Son; as having brought ſo heavy ſuffering upon a perſon ſo infinitely high in dignity, excellent in worth, kind and gracious to us; a dread of them, as expoſing us, if we do not avoid and forſake them, to the moſt grievous pains and miſeries; for, *if theſe things were done to a green tree* (if ſuch puniſhments were inflicted upon one ſo innocent, ſo worthy, ſo little obnoxious to the fire of divine wrath and vengeance) *What ſhall be done to the dry*? that is, What will become of us, who are ſo guilty, ſo combuſtible by that fire, if we by preſumptuous commiſſion of ſin, and impenitent continuance therein, do incenſe God againſt us? Luc. 23. 31.

5. It ſhould work in us a kindly contrition and remorſe for our ſins, which were indeed the murtherers of ſo good a friend, and loving a Saviour: others were but inſtruments, they were the principal authours of his death; they moſt truely betrayed him, they accuſed him, they con-

demned him, they lifted him up to the accurſed tree : they moved God,
and enabled men to inflict this horrible puniſhment on him.

6. It ſhould deterr us from them, and engage us moſt carefully to
avoid them, as thoſe which in a ſort do exact another death from
Heb. 6. 9. 10. him ; *crucifying him afreſh* (as the *Apoſtle* to the *Hebrews* telleth us)
29. *vilifying and defiling the precious blood of the covenant* (as he likewiſe
teacheth.)

7. It ſhould engage us to a patient ſubmiſſion and reſignation of our
ſelves to the will and providence of God ; *foraſmuch as Chriſt hath ſuffered*
for us in the fleſh, we ſhould (as S. *Peter* adviſeth) *arm our ſelves*
likewiſe with the ſame mind ; and, *Let* (exhorteth S. *Paul*) *the ſame*
mind be in us that was in Chriſt Jeſus ; *who being in the form of God*
humbled himſelf, and became obedient unto death, even the death of the
croſs : We ſhould not diſdain, nor upon any account be diſpleaſed, or
unwilling in bearing any croſs, or affliction, to follow the pattern of our
Heb. 12. 1. great Maſter ; *looking unto Jeſus, the authour and finiſher of our faith, who*
for the joy that was ſet before him, endured the croſs.

8. It doth alſo oblige us to the deepeſt mortification in conformity
Phil. 3. 20. to his death : we ſhould be *with him* (or after him) *crucified* to the
Gal. 5. 24. luſts and affections of the fleſh, to the faſhions, glories, deſires and delights
Gal. 2. 20. of the world ; *knowing this, that our old man is crucified with him* ;
1 Pet. 4. 2. *that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve*
Col. 3. 3, 5.
Rom. 6. 5, 6. *ſin.*

9. It is alſo a ſtrong engagement to the fulleſt meaſure of charity toward
1 John 4. 11. our brethren ; for, *If* (ſaith S. *John*) *God ſo loved us* (as to give
3. 16. his own Son to die for us) *then ought we to love one another*, in a degree
anſwerable to ſuch an obligation and pattern : *If* (added the ſame
Apoſtle) he laid down his life for us, then ought we alſo to lay down our
lives for the brethren.

10. In fine, we hence appear obliged to yield up our ſelves wholly
to the ſervice of our Saviour ; to the promoting of his intereſt and glory
: ſince, *we* (as S. *Paul* admoniſheth us) *are not our own, being bought*
1 Cor. 6. 20. *with a price* ; and muſt *therefore glorifie God in our body, and in our ſpirit,*
7. 23. *which are God*'s, by a purchaſe ſo dear and precious ; ſince, as that Apoſtle
2 Cor. 5. 15. again mindeth us, *Chriſt died for all, that they which live might not*
2 Pet. 2. 1. *live to themſelves, but to him that died for them* ; this being, let us not
wrong *the Lord who bought us*, by witholding his due, the price of his
deareſt blood ; let us not abuſe him, by defeating his purpoſe, no leſs
advantagious to our ſelves, than honourable to him ; but as by being
our Saviour, he hath deſerved to be our Lord, ſo in effect let him ever
be ; let us ever believe him ſo in our heart, confeſs him with our mouth,
and avow him in our practice ; which that we may doe, God of his
infinite mercy, by his holy grace, vouchſafe unto us, through *Jeſus Chriſt*
our Lord. Amen.

Apoc. 1. 5. *Now, Unto him that loved us, and waſhed us from our ſins in his own*
blood, and hath made us Kings and Prieſts unto God ; *and his Father,*
to him be glory and dominion for ever and ever.

Worthy is the lamb, that was ſlain, to receive power, and riches, and wiſ-
Apoc. 5. 12. *dom, and ſtrength, and honour, and glory, and bleſſing.*

Apoc. 5. 13. *Bleſſing, and honour, and glory, and power be unto him, that ſitteth upon*
the throne, and unto the Lamb for ever and ever. Amen.

He deſcended into Hell.

SERMON XXVIII.

ACTS II. 27.

Becauſe thou wilt not leave my ſoul in Hell.

SAint *Peter* in his Sermon to the *Jews* cites theſe words of the *Pſalmiſt* to prove the Reſurrection of *Chriſt*. And becauſe upon theſe words our Saviour's *deſcent into Hell* ſeem to be grounded, I ſhall from this *Text* take occaſion to diſcourſe of this *Article* of the *Creed*, Κατελθόντα εἰς ᾅδου, *He deſcended into hell.*

This *Article* is of later ſtanding in the *Creed*, and doth not appear to have had place in any of the moſt ancient ones publick or private; excepting that of *Aquileia*; into which alſo perhaps it might have been inſerted not long before *Ruffinus* his time; and the meaning thereof hath always (both in more ancient times among the *Fathers*, and afterwards among the *Schoolmen*, and lately among *modern Divines*) been much debated, having yielded occaſion to many prolix and elaborate diſcourſes; To recite the ſeveral opinions about it, or different explications thereof, with the reaſons produced to maintain or diſprove them, were a matter of greater time and pains than I can well afford; and to decide the controverſies about it, a matter of greater difficulty than I could hope to atchieve. Wherefore (both upon theſe accounts, and becauſe I rather chuſe to inſiſt upon matters more clear in their nature, and more practical in conſequence) I ſhould be willing altogether to wave this obſcure and perplexed ſubject; yet however ſomewhat to comply with expectation, I ſhall touch briefly upon ſome things ſeeming conducible to the clearing, or to the ending of the controverſies about it.

Now whereas there may be a three-fold inquiry; *one* concerning the meaning of theſe words (*He deſcended into hell*) intended by thoſe who inſerted them; *another* concerning the moſt proper ſignification of the words themſelves; a *third* concerning the meaning, they are in conſiſtency with truth capable of;

1. The *firſt* I reſolve, or rather remove, by ſaying, it ſeems needleſs to diſpute, what meaning they, who placed the words here, did intend; ſince, 1. It is poſſible, and by many like inſtances might be declared ſo, and perhaps not unlikely, that they might both themſelves upon

probable grounds believe, and for plauſible ends propound to the belief of others this propoſition, without apprehending any diſtinct ſenſe thereof; as we believe all the Scriptures, and commend them to the faith of others, without underſtanding the ſenſe of many paſſages therein: And ſince, 2. Perhaps they might by them intend ſome notion not certain, or not true, following ſome conceits then paſſable among divers, but not built upon any ſure foundation (like that of the *millennium*; and the neceſſity of infants communicating, *&c.* which were anciently in great vogue, but are now diſcarded) and ſince, 3. To ſpeak roundly, their bare authority, whoever they were (for that doth not appear) could not be ſuch, as to oblige us to be of their minds, whatever they did mean or intend; they perhaps were ſuch, to whom we might owe much reverence, but ſhould not be obliged to yield entire credence to their opinions. But farther, 4. Were I bound to ſpeak my ſenſe, I ſhould ſay, that, ſuppoſing they had any diſtinct meaning, they did intend to affirm, that our Saviour's ſoul, did by a true and proper kind of motion deſcend into the regions infernal, or beneath the earth, where they conceived the ſouls of men were detained; for this appears to have been the more general, and current opinion of thoſe times, which it is probable they did comply with herein, whenceſoever fetched, however grounded.

2. As to the *ſecond* inquiry, concerning the ſignification of the words, what may be meant by *He deſcended*; whether our Saviour himſelf, according to his humanity, or his ſoul, or his body, called *He* by *Synecdoche*; what by *deſcended*, whether (to omit that ſenſe, which makes the whole ſentence an allegory, denoting the ſufferance of infernal or helliſh pains and ſorrows, as too wide from the purpoſe; whether, I ſay) by *deſcending* may be ſignified a proper local motion toward ſuch a term, or an action ſo called in reſpect to ſome ſuch motion accompanying it; or a virtual motion by power and efficacy in places below: what by *Hell*, whether a ſtate of being, or a place; if a place, whether that where bodies are repoſed, or that to which ſouls do go; and if a place of ſouls, whether the place of good and happy ſouls, or that of bad and miſerable ones; or indifferently, and in common of both thoſe; for ſuch a manifold ambiguity theſe words have, or are made to have; and each of theſe ſenſes are embraced, and contended for: I ſhall not examine any of them, nor farther meddle in the matter, than by ſaying,

1. That the *Hebrew* word *Sheol* (upon the true notion of which the ſenſe of the word *Hell* (or *Hades*) in this place is conceived to depend) doth ſeem originally, moſt properly, and moſt frequently (perhaps conſtantly, except when it is tranſlated, as all words ſometimes are, to a figurative uſe) to deſign the whole Region protended downward from the ſurface of the earth to a depth (according to the vulgar opinion, as it ſeems anciently over the world) indefinite and unconceivable; vaſtly capacious in extenſion, very darkſome, deſolate, and dungeon-like in quality (whence it is alſo frequently ſtiled the *pit* [a] the *loweſt pit*, [b] the *abyſs*, [c] the *depths of the earth*, [d] the *darkneſs*, * the *depths of hell*.) I need not labour much to confirm the truth of this notion, ſince it is obvious, that this *Sheol* (when moſt abſolutely and properly

Nobis inferi—— in foſſo terræ & in alto vaſtitas, & in ipſis viſceribus ejus abſtruſa profunditas. Tertul. de An. 55.

’Απώλεια. Prov. 15. 11.

Διαφθορά. Prov. 27. 20.

[a] {Iſa. 38. 18. Pſal. 88. 6. Ecclus. 21. 11.}

[b] Pſal. 71. 20. John 2. 6. Rom. 10. 7.

[c] Pſal. 71. 20.

[d] Job 17. 13. Pſal. 143. 3. Eccl. 6. 4. 1 Sam. 2. 9.

* Prov. 9. 18.

taken, the circumſtances of diſcourſe about it implying ſo much) is commonly oppoſed to *heaven*, not only in ſituation, but in dimenſion and diſtance; as when *Job* ſpeaking of the unſearchableneſs of the divine perfections, ſaith; *It is as high as heaven, what canſt thou do; deeper than hell, what canſt thou know?* and the Prophet *Amos*, *Though they dig into hell, thence ſhall mine hand take them; though they climb into heaven, thence will I bring them down.*

Job 11. 8.
Amos 9. 2. (Pſalm 139. 8.)
(Deut. 32. 22. Iſaiah 57. 9.)

2. I ſay farther, becauſe the bodies (or viſible remainders) of perſons dying do naturally fall down, or are put into the boſome of this pit, which is therefore an univerſal grave, and receptacle of them, therefore to dye is frequently termed καταβαίνειν εἰς ᾅδου, or κατάγεσθαι εἰς ᾅδου, *to deſcend*, or to be brought down into this *hell*; which hapning to all men without exception (for, as the *Pſalmiſt* ſays, *there is no man that ſhall deliver his ſoul* (or his life, or himſelf) *from the hand of* this all-graſping *hell*) therefore it is attributed promiſcuouſly to all men, good and bad alike; *I will go down*, ſaith good *Jacob*, *unto the grave, unto my ſon mourning* (καταβήσομαι εἰς ᾅδου, I will go down to *Sheol*, this common grave of mankind) and ſo frequently of others. Whence this *Hell* is apt figuratively to be put for, and to ſignifie equivalently with death it ſelf; and it is once by the LXX. ſo tranſlated (and S. *Peter* ſeems to uſe the phraſe * after them) for death, I ſay, or for the law, condition and ſtate of death: as in that of *Hezekiah* in the Prophet *Eſay*, * *Sheol cannot praiſe thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth:* where οἱ ἐν ᾅδου, and οἱ ἀποθανόντες (as the *Greek* renders *Sheol*, and *death*) are the ſame, and oppoſed to the living, of whom it is ſaid; *The living, the living he ſhall praiſe thee.*

Pſalm 89. 48.
Gen. 37. 35. 44. 29, 31.
* 2 Sam. 22. 6. Act. 2. 24. Ὠδῖνες θανάτου The ſorrows of hell compaſſed me about.
* Iſa. 38. 18.
Death and Hades are frequently joyned as ſynonymous.
(Eccluſ. 48. 5. Matt. 6. 23, &c.)

3. I ſay further, that this word, according to ancient uſe, ſeems not to ſignify the place, whither mens ſouls do go, or where they abide; for that

1. It can hardly be made appear, that the ancient *Hebrews* either had any name appropriated to the place of ſouls, or did conceive diſtinctly, which way they did go; otherwiſe than that, as the *Preacher* ſpeaks, *they returned unto God who gave them*; and that they did abide *in God's hand*; eſpecially the ſouls of the juſt, according to that in the Book of *Wiſdom*: *The ſouls of the righteous are in the hand of God, and there ſhall no torment touch them.* And for that,

Eccleſ. 12. 7.
Wiſd. 3. 1.
(Deut. 33. 3.)

2. It ſeems, they did rather conceive the ſouls of men, when they died, to go upward than downward; as the *Preacher* again intimates, when he differenceth the ſpirit of man dying from the ſoul of beaſts; *the ſoul of beaſts deſcending with its body to the earth*; the *ſpirit of man aſcending unto God*, to be diſpoſed by him according to his pleaſure and juſtice. And by *Enos* his *being taken to God* (whoſe ſpecial reſidence is expreſſed to be in heaven above) and by *Elias* his tranſlation *up into heaven* (as it is in the Text of the hiſtory) 'tis probable, they did rather ſuppoſe the ſouls of the righteous to aſcend, than to be conveyed downward into ſubterraneous caverns, thoſe μυχοὶ ᾅδου (*cloſets of hell*) as the Book of *Wiſdom* calls them; that βόθρος ᾅδου, (*deep pit of hell*) as it is in *Ben-Sirach*; to aſcend, I ſay, whether into the ſupreme heaven, or no, is not material; but ſome whither above, nearer unto God's moſt ſpecial reſidence, into a happy place.

Eccleſ. 3. 21.
Gen. 5. 24.
2 Kings 2. 11.
Sap. 17. 24.
Ecclus. 21. 10, 11.
Οὐρανὸς ἔτι ἄβατος ὤν. Chryſ. *ad* Heb. 9. 8.

3. I add, that if thoſe ancients had by *Sheol* meant the receptacle or manſion of ſouls, it is not likely they would have uſed ſuch expreſſions as thoſe: *The grave* (*Sheol*) *cannot praiſe thee, death cannot cele-*

Eph. 3. 15.
Heb. 11. 16. 12. 22.

brate thee; they that go down into the pit cannot hope for thy truth; ſo *Hezekiah*
Iſaiah 38. 18. ſpake; *In death there is no remembrance of thee, in SHEOL who*
Pſalm 6. 6. *ſhall give thee thanks?* ſo *David* ſaid; and, *There is no works, nor deviſe,*
Eccleſ. 9. 10. *nor knowledge, nor wiſdom in SHEOL, whither thou goeſt*; ſo the *Preacher*; who hardly it ſeems could ſay ſo, if by *Sheol* he meant the place of ſouls; except he ſhould alſo mean, that ſouls after death became deprived of all life and ſenſe. The ſon of *Sirach* likewiſe ſpeaks in the
Eccleſ. 17.27. ſame manner: ὑψίστῳ τίς αἰνέσει ἐν ᾅδῃ; *Who ſhall praiſe the moſt High in hell, in ſtead of them which live and give thanks? Thankſgiving periſheth from the dead, as from one that is not; the living and ſound in heart ſhall praiſe the Lord.*

I muſt confeſs, that afterwards (even before our Saviour's time) the word ᾅδης was aſſumed by the *Jews*, to deſign (as it did among the *Greeks)* either the place of ſouls in common, or more ſtrictly the place of ſouls condemned to puniſhment and pain, for their bad lives here: *Joſephus* doth often uſe the word in the firſt of theſe ſenſes; and in the
Luc. 16, 23. *New Teſtament* it ſeems peculiarly applied to the latter; as in the parable of the rich man, who being ἐν τῷ ᾅδῃ, *in hell and torments*, did thence *lift up his eyes, and behold a far off Lazarus in Abraham's boſome*; but we cannot hence infer the ſame concerning the ancient meaning of the word *Sheol*; eſpecially conſidering how the *Jews*, after the prophetical days, in their diſperſions becoming acquainted with the world, did borrow ſome notions and expreſſions from elſewhere; which expreſſions our Saviour and his Apoſtles might well retain, when they were ſuitable and accommodable unto truth.

3. But however it be determined concerning the proper ſenſe in general of this principal word in the Propoſition, and of the reſt depending thereon, as to their ſignification here; I do thus, as to the preſent caſe, and the laſt main queſtion propounded about the meaning, whereof the words are capable with truth, anſwer briefly.

1. If we do interpret the *deſcent into hell* here affirmed of our Saviour's interment, or being laid in the boſome of that univerſal grave we before ſpake of; or, if (in a notion little differing from that) we take theſe words for a phraſe (taking its ground thence in the manner fore-mentioned) importing no otherwiſe than when it was ſpoken of *Jacob* and others, that our Saviour did really paſs into the ſtate of death; we are ſure therein not to err; the Propoſition ſo underſtood being moſt certainly true: we ſhall alſo hereby be able fairly to ſatisfy the firſt, and beſt (if not the only) reaſon of this Propoſition being commended to our belief. For that place in the *Acts* which ſeems to have been the occaſion, and the main ground of this Propoſition being aſſerted in theſe terms, doth not refuſe, but commodiouſly admits this interpretation: for, our Saviour's *ſoul not being left in Hell, and not ſeeing corruption*, is plainly by S. *Peter* himſelf interpreted of his reſurrection:
Acts 2. 31. *David* (ſaith he) *foreſeeing this, ſpake of Chriſt's Reſurrection*;
Acts 13. 34. and, in like manner, by S. *Paul*; *As concerning, that he raiſed him from the dead, now no more to ſee corruption*, he ſaid in this wiſe—— that ſpeech, I ſay, *Our Saviour's ſoul not being left in Hell*, and, *not ſeeing corruption*, is by the Apoſtles interpreted to denote our Saviour's reſurrection; that is, his being freed from the bands of death, and raiſed from the grave, before his fleſh had underwent corruption; and it is oppoſed unto *David*'s continuing in death, and ſeeing corruption; his body being corrupted and conſumed in the grave; the *Apoſtles* not deſigning to aſſert or prove more, than our Lord's Reſurrection: *Da-*

vid, argue they, fell on ſleep, and hath continued till now in that ſtate; *David* remained unto this day in the grave, and ſo his body being reduced to duſt ſaw corruption; ἐτελεύτησε καὶ ἐτάφη; *he dyed, and was buried*, without any reverſion; therefore that ſpeech of his in the Acts 2. 29. *Pſalm* muſt not fully and ultimately be underſtood of him, to whom they did not ſo exactly agree; but of ſuch an one, who did not abide in that deadly ſleep; whoſe fleſh, being opportunely raiſed, did avoid the ſight (or undergoing) of corruption. And whereas it is ſaid, τὴν ψυχήν μȣ, my ſoul, or my life; nothing can be thence drawn greatly prejudicial to this expoſition; for (to omit that bolder expoſition of *Beza*, who ſometime did by the ſoul underſtand the dead body, tranſlating the words, *Non derelinques cadaver meum in ſepulchro*) nothing is more uſual than both for the fleſh, and for the ſoul (each of them Exod. 31. 14. *Synecdochically*) to ſignifie the perſon, conſidered as ſometime endu- Levit. 7. 25, ed with life: *Every one that ſinneth ſhall be put to death*; and, *that ſoul* 27. 5. 2, &c. *ſhall be cut off*, are terms equivalent in the Law: the ſoul that eateth, the ſoul that toucheth, and the like phraſes do often occur; and thoſe expreſſions, *to deliver their ſoul from death*; *God will redeem my ſoul* Pſal 33. 19. *from the power of the grave*; *What man is he that ſhall not ſee death, that* 49. 15. 89.48. *ſhall deliver his ſoul from the hand of the grave?* do ſeem parallel to this, *Thou ſhalt not leave my ſoul in hell*; which yet do import no more, than the perſons there ſpoken of reſpectively to be preſerved from death.

Again, taking *ſoul* for the living *ſoul*, or that faculty by which we live, and *hell* for the ſtate of death, the words mentioned, *Thou wilt not leave my ſoul in hell*, will have this natural expoſition; agreeable to the *Apoſtles deſign*: thou wilt not ſuffer me to continue deprived of life, till my fleſh be corrupted. It is alſo obſervable, that S. *Paul* in the 13th of the *Acts*, neglecting the former part, *Thou ſhalt not leave* (Dr. *H.* Pr. C.) *my ſoul in Hell*, contents himſelf with the latter, *Thou wilt not yield thy Holy one to ſee corruption*, intimating both parts to ſignifie the ſame thing.

If it be objected as an inconvenience to this explication of the words here in the *Creed*, that admitting it, they ſignifie no more, than what was before expreſſed in plain words, *Dead and buried*; and ſo contain only a needleſs repetition; I Anſwer,

1. That this objection concerns them, who inſerted the words here; who yet, even ſuppoſing this expoſition to be good, might be excuſable, as ſuſpecting it poſſible, that our Saviour being ἐν ᾅδῃ, according to S. *Peter*, might imply more than this, although they knew not what diſtinctly; who alſo might perhaps intend ſomewhat by theſe words different from this ſenſe, but not ſo truely applicable to them, or agreeable to the truth of the thing; I anſwer,

2. That to ſay our Saviour did continue in the ſtate of death for ſome time, doth add ſomewhat above his being dead and buried; wherefore thus underſtanding the *deſcent* doth not render it altogether ſuperfluous.

3. That a greater inconvenience ſeems to ariſe from expounding them otherwiſe; the doing ſo, reflecting upon the more ancient compilers, both of this, and other *Breviaries* of faith, as the *Nicene*, and *Conſtantinopolitan* Councils, *Irenæus*, *Tertullian*, &c. who left them out; which they ſhould not have done, if they contain any thing highly material and different from what is here otherwiſe expreſſed; whoſe credit is (as I conceive) more to be tendred, than of their *Juniours* and

followers unknown to us; and ſo much the more, for that in a matter of this kind, defect or omiſſion is leſs tolerable, than any redundance in expreſſion. Which inconvenience may ſeem in a manner to reach 1 Cor. 15. 4. higher, even to S. *Paul* himſelf; who in the 15th *Chapter* of his *firſt Epiſtle* to the *Corinthians*, declaring the ſum of what he both learned and taught concerning our Saviour's laſt grand performances, only mentions his death, burial and reſurrection; *I delivered unto you firſt, that Chriſt died for our ſins, according to the Scriptures, and that he was buryed, and that he roſe again the third day*; which enumeration of his, we may, it ſeems, well acquieſce in, as ſufficient and complete, and may thence with great probability infer, that no other *deſcent* of our Saviour *into Hell*, beſide his death and burial, was by him underſtood, or delivered in his *Catechetical* diſcourſes and preachings as a point of faith; ſo that what is objected as an inconvenience, proves no ſmall advantage to this expoſition. But I ſay farther, to the main queſtion, that,

2. Interpreting *Hell* for the manſion, or habitation of ſouls departed hence (to omit, that *Sheol*, as I before noted, ſeems to ſignifie otherwiſe in the *Old Teſtament*, and conſequently thence the place in the *Acts* applyed out of the *Pſalms*, would not be proper to this purpoſe; whereby the main ground and ſupport of the aſſertion it ſelf, taken according to this ſenſe, were removed; waving I ſay, *that* conſideration, and taking ᾅδης, according to the meaning, which we muſt confeſs it ſometime to bear in the *New Teſtament*, yet) there ſeems to follow ſome inconvenience thereon. For then we muſt either take it for the place of damned ſpirits ſhut up in torment or deſpair (according to which acception the propoſition it ſelf would be moſt certainly uncertain, having no ſolid ground for it; and moſt probably falſe, for that it is affirmed, our Saviour's ſoul, the ſame day he died, did go into paradiſe; *This day*, ſaid he Luc. 23. 43. to the penitent thief, *ſhalt thou be with me in paradiſe*) or we muſt take it for a place common to all ſouls, as well good and bleſſed; as bad and miſerable; (for that it in the *New Teſtament* at leaſt, comprehends the place of torment, is evident by the parable of the *rich man* and *Lazarus*.) But I think that S. *Auſtin* had reaſon to doubt, whether it were conſonant to the ſtyle of the *New Teſtament*, that *Hades*, relating to the ſtate of ſouls, ſhould there be ever taken in a good or middle ſenſe, at Apoc. 20. 14. leaſt, whereas 'tis ſaid in the *Revelation*, that thoſe two inſeparable companions, *Death* and *Hades* (that *Hades*, which is ſaid to render up its dead to judgment) *were caſt into the lake of fire*, 'tis hard to ſuppoſe, that *Paradiſe* was caſt in there; yea hard it were to ſay, that *Hades* was caſt in thither, ſuppoſing that word did then in its uſual latitude of ſignification (as Chriſtians underſtood it) comprehend *paradiſe*. Yea farther, this explication forces us upon this inconvenience, that we muſt ſuppoſe paradiſe to be ſeated in a place beneath us, or within the earth; that paradiſe, which is either the ſame with the third (or higheſt) heavens in * S. *Paul*, or confining thereto: it is, I ſay, hard to be forced by an interpretation of theſe words, to conſent, that paradiſe (that *locus divinæ amœnitatis recipiendis Sanctorum Spiritibus deſtinatus*; *the place of divine* comfort and *amenity*, *deſtined to receive the ſpirits of the Saints*) ſhould have its place in the darkſome

Εἰς ὃ πάντες οἴονται καθάπερ εἰς δοχεῖον ἐνθένδε τὰς ψυχὰς μετανίστασθαι. Gr. Nyſſ. *de im. an.*

Μετάβασις εἰς τὸ ἀειδὲς καὶ ἀφανές. *Id.*

* 2 Cor. 12.

Οὔτε γὰρ ἐν ὑποχθονίοις εἴποι τις ἂν τὸν παράδεισον, οὔτε ἐν παραδείσῳ τὰ ὑποχθόνια, &c. Greg. Nyſſ. *T.* 2. *de Reſur.* 1. Tertull. *Apol.* 47.

bowels of the earth; no commodious ſituation it ſeems for a garden, for delightſome walks and bowers: yet ſo it muſt be ſeated, that our Saviour's ſoul may (at leaſt in rigour and propriety of ſpeech) he ſaid to deſcend thereinto. The word *deſcend* taking *hell* for the ancient *Sheol*, is proper enough, and hath ground both in authentick uſe, and the nature of the thing; but taking *hell* in this ſenſe (for the place of ſouls) it is moſt probably improper, and hath no certain ground, or authority to commend it; for it is ſaid, that our Saviour's ſoul was in Hell, not that it deſcended thither; nor can it by conſequence be inferred ſo to have done, according to this meaning of *hell*. However,

3. I add, that ſeeing it is a moſt certain truth, that our Saviour's ſoul did immediately go into the place appointed to receive happy ſouls after their receſſion from the body, and reſignation into God's hands; if we take *Hell* in a general and common ſenſe for the place or the ſtate of ſouls departed; and deſcending for paſſing thereinto (by a falling as it were from life, or by going away together with the deſcent of the body; and thence ſtyled deſcending; what appeareth viſibly happening to the body, being accommodated to the ſoul) if, I ſay, we do thus interpret our Saviour's *deſcent into Hell* for his ſoul's going into the common receptacle and manſion of ſouls, we ſhall ſo doing be ſure not ſubſtantially to miſtake. And this ſenſe, I conceive, if the words can handſomely bear them, would be very proper to this place, as ſignifying ſomewhat diſtinct from what is otherwiſe expreſſed; and ſerving to the farther eſtabliſhment of thoſe great *Articles* adjoyning, our Lord's *death* and *reſurrection*; it implying the perfect accompliſhment of death for the ſoul to have deſerted the body, and to have been tranſlated into that ἀδυνάτον ᾅδην (as the Book of *Wiſedom* calls it) that *inviſible region*, ſo far diſtant thence, whence — *revocare gradum ſuperaſque evadere ad auras*, is a labour indeed, and a work not to be effected, but by the power of him, whoſe prerogative it is, *to kill, and make alive, to bring down to hell, and to bring up; to lead unto the gates of hell, and to bring back again.*

Sap. 17. 14.

1 Sam. 2. 6.
Deut. 32. 39.
Tob. 13. 2.
Sap. 16. 13.

This is all that I ſhall ſay about this intricate point; for I cannot well be at the pain to conſider, or examine thoſe conceits, which pretend to acquaint us why, and to what effect our Saviour deſcended into Hell.

That our Lord went thither to preach unto, convert and redeem from thence all, or ſome of the damned Souls (for ſome ſay, that he depopulated and emptyed that region of darkneſs; others are not ſo liberal as to free all thence, but only the fitter objects of compaſſion and favour; both ſaying that, which hath very weak, or no reaſons to maintain, very ſtrong and plain objections to aſſail it.)

Iren. 4. 45. 5. 31.
Euſeb. *Hiſt* 1. *ult.*
Clem. *Str.* 2. *p.* 163. 6. *p.* 271.

That he went to reſcue, and conduct into glory the ſouls of the *Patriarchs*, and other good perſons, from that infernal *Limbus*, in which till then they were detained; (a place by no likely means to be proved exiſtent otherwhere than in the fancy of its inventors) or, That he went to deliver the ſouls of the juſt, and Prophets, from the wicked powers, into whoſe power they had fallen (as *J. Martyr* in his *Dialogue* with *Tryphon. p.* 105.)

Euſeb. *Demonſt.* 10. 8.
Athan. *Cont.* Apollin.

That he went to affront, triumph over, and terrifie the powers of darkneſs upon their own ground, or in their own dominions.

Vid. Montac. Orig. *Part. Poſt. p.* 442. *&* *in* *Appar.* 1.

Theſe, and the like conceits ſeem enough diſcountenanced, by ſaying, the Scriptures no where plainly declare any ſuch thing, and that therefore they have no good ground to ſtand upon (they pretend only ly one or two difficult and obſcure places in the *firſt Epiſtle* of St. Peter, which are capable of fair expoſitions not favourable to them) whereas in teaching us, that our Lord preached upon earth ſalvation to them, who in this life ſhould be converted to believe upon him and obey his laws; damnation irrecoverable to them, who ſhould perſiſt in infidelity and diſobedience: that he merited by his obedience, and purchaſed by his blood, both a redemption from all future diſtreſs, and a tranſlation into bliſs; that he by his death vanquiſhed all the powers of hell, and triumphed over them upon the croſs; in theſe things the Scripture is very clear and copious: but concerning that redemption of ſouls beneath, that tranſlation of ſouls out of ſubterraneous cloſets, or * priſons (as they call them) that local triumph in the Devil's kingdom, it is quite ſilent, or very dark in expreſſion about them; whence we may well be ſomewhat backward in yielding aſſent to ſuch devices, of which, if any perhaps ſhould be true, yet could not the belief thereof be of neceſſity, or great importance to us: for what our Saviour ſo did below would not belong to the ſalvation of the living, which is abundantly provided for by his death and reſurrection, with what followed them; nor would it much refer to our practice, which is otherwiſe ſufficiently directed and encouraged. So that we may however ſafely be ignorant in regard to any of thoſe notions. But let it ſuffice to have diſcourſed thus far about this endleſs queſtion; except we will end it with that ſaying of S. *Auſtin*; *Melius eſt dubitare de occultis, quam litigare de incertis:* or with that more peremptory ſaying of *Calvin: Atqui ſtultum, & temerarium eſt de rebus incognitis altius inquirere, quam Deus nobis ſcire permittit,*

Heb. 2. 14. Coloſ. 2. 15.

* Bellarm.

Vid. Fidei Symbola in Codice Juſtinian. Tit. 1. *De Gen. ad lit.* 8. 5.

Calv. *Inſt.* 3. 25. 6.

SER-

He roſe again from the Dead.

SERMON XXIX.

ACTS I. 3.

To whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs; being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God.

THe moſt proper, and moſt uſual way of God, in confirming any truth of high moment in ſpecial manner revealed by him, is by lending unto them, whom he employs as meſſengers thereof, his powerful arm for the performance of works ſupernatural or miraculous. Of ſuch works there is none more certainly ſuch than raiſing a dead perſon to life; the doing which upon ſeveral accounts plainly ſurpaſſeth the power of any creature; not only as exceeding the ordinary law and courſe of nature eſtabliſhed and upheld by God, but for that the Souls of men departing hence do return into God's hand, or into a ſtate by high ſentence determined, whence no creature is able to fetch them down, or raiſe them up; becauſe alſo God hath reſerved the Prerogative of doing this unto himſelf; he *holding* (as it is expreſſed in the *Revelation*) *the keys of hell, and of death*; he having ſaid, *I am he, and there is no God beſide me*; *I kill, and I make alive.* Apoc. 1. 18. Deut. 32. 39. 1 Sam. 2. 6. Pſal. 68. 20.

There could alſo particularly be no more proper way of confirming our Religion to come from God, whether we conſider the perſons whom it was deſigned for, or the doctrines it propounded: The *Jews* were uncapable of conviction by any other way, than by miracle; no other reaſon would have been apprehended by them, or would have had any force upon them: *The Jews* (ſaith St. *Paul*) *require a ſign*; and *Except ye ſee ſigns and wonders ye will not believe*, ſaid our *Saviour* to them. 1 Cor. 1. 22. John 4. 48. The *Gentiles* alſo had been ſo uſed to the winding off and on the ſubtilties and the plauſibilities of diſputation, that nothing probably in that kind would have ſufficed to perſwade them; and therefore ſomewhat miraculous in the higheſt kind might be needful to convert them: Alſo the moſt peculiar and eminent doctrines of our Religion (ſuch as are, *Our Lord Jeſus being the Meſſias*, the *Son of God* and *Saviour of the World*, the *future reſurrection*, *general judgment*, and diſpenſation of rewards, anſwerable to mens practice in this life) cannot more immediately and directly be aſſured, than by the reſurrection from the dead of him, who principally did reveal them.

Wherefore Almighty God in confirmation of our Religion did perform this great work in raiſing *Jeſus* our Lord from the dead; and withal (for the conviction of the world, for rendring our faith reaſonable, and our infidelity inexcuſable) he did take eſpecial care, that the fact ſhould by very ſufficient teſtimony be conveyed unto us; to which purpoſe he did (as St. *Peter* ſaid) προχειροτονεῖν, predeſign,
Acts 10. 41. pick out, and appoint a competent number of perſons, in all reſpects capable and fit to aſſert it; this is that which St. *Luke* in our Text doth in way of Hiſtorical narration affirm. And becauſe the truth thereof is in its kind the principal argument, whereby the truth of our Religion in groſs may be evinced, we ſhall for the confirmation of our Faith againſt all impreſſions of this incredulous (and therefore impious) age, endeavour by God's aſſiſtance now to declare, and maintain it. That *Jeſus* truly died, all the world could teſtify; no death was ever more ſolemn or remarkable; nor do any adverſaries conteſt it; that he after that death was by Divine power raiſed again to life is that which we believe and aſſert: Now whoever with reaſon ſhall doubt thereof or deny it, muſt do it, either becauſe of ſome repugnance in the fact it ſelf, implying that it could not well be done; or from deficiency of the teſtimony proving it, as to its authours, or circumſtances: but neither of theſe exceptions may reaſonably be admitted.

As for the fact it ſelf, or the notion of a reſurrection in general there cannot (admitting that, which as capable of antecedaneous proof, and as acknowledged by all perſons owning any Religion, may be preſuppoſed, the power and providence of God, together with his chief Attributes of wiſdom and goodneſs incomprehenſible) there cannot be any repugnance therein, or any incredibility. For it was neither in its nature impoſſible to God, or in its deſign worthy of him; it contained nothing apparently either beyond the power of God, or preſumeable to be againſt his will.

1. To raiſe a dead man to life, is indeed we confeſs and avow a work ſurpaſſing the power of any creature, not aſſiſted by God; but no reaſon can be aſſigned, why it ſhould go beyond the Divine power. The doing it doth not involve contradiction, and is therefore an object of power, and at leaſt is atchievable by Omnipotence: let the Soul be what it will, and in whatever life may be ſuppoſed to conſiſt, nothing can hinder that God may reduce the parts of a man into the ſame ſtate they ſometime before were in. And very eaſily it is conceiveable that He, who (according to the general notions, and current traditions of mankind) did firſt inſpire the Soul of man into his body, may reinfuſe it being ſeparated; that he who after death keepeth it in his hand, may thence reſtore it; who alſo (according to hiſtories received in all the principal Religions that have been in the world) hath often actually performed it. *Pliny* indeed doth reckon this among inſtances of things abſolutely impoſſible: *It is* ſaith he, *a great ſolace of our imperfect nature, that even God cannot doe all things; for neither can he bring death upon himſelf, if he would, nor beſtow eternity on mortals, nor recall the dead to life:* but 'tis no wonder, that he, who thought the Soul quite to periſh by death, ſhould conceive the reſtitution thereof impoſſible; although even ſuppoſing that, his opinion was not reaſonable; for even any thing how corruptible ſoever by diſſolution of its ingredients, or alteration of its temperament, may by recollecting

Imperfectæ verò in homine naturæ præcipua ſolatia ſunt, nè Deum quidem poſſe omnia; nam neque ſibi poteſt mortem conſciſcere ſi velit (quod homini dedit optimum in tantis vitæ malis) nec mortales æternitate donare, nec revocare defunctos. Plin. II, 7.

and rejoining thoſe ingredients, or by re-eſtabliſhing the cauſes of ſuch a temperament be reſtored (as a houſe whoſe materials are diſperſed may be re-edified, or as a liquor by a new fermentation may be revived) which to effect may not be deemed hard to him, that made the whole world: however to ſuch as him we may ſay as our *Saviour* did to the *Sadduces*; *yea err not knowing the Scriptures, nor the power of God.* Eſpecially to thoſe who acknowledge the immortality of the Soul, or its permanence in a ſeparate ſtate, and who admit the truth of the ancient hiſtories among the *Jews*, it is not onely moſt evidently poſſible, but very credible, that God upon any conſiderable occaſion ſhould perform it; with ſuch St. *Paul* might well thus expoſtulate; *What doth it ſeem incredible to you that God ſhould raiſe the dead?* to you that have ſuch previous notions and perſwaſions about God's omnipotency; (ſuch as the Prophet *Jeremy* expreſſeth when he ſaith, *Ah Lord God, behold, thou haſt made the heaven, and the earth by thy great power, and ſtretched-out arm, and there is nothing too hard for thee)* to you who avow God to be the *Father of Spirits*, who *formeth the Spirit of man within him*, and that when man dieth, *his Spirit returneth to God who gave it*; to you who believe that our Souls are ſpiritual ſubſtances, like unto Angels ſubſiſting after death, and deſtin'd to future rewards; to you in fine, who may in your Holy records find ſo many experiments of this power exerted by God in his Prophets; ſuch as that of *Elias* his reſtoring the widow of *Sarepta*'s ſon; of *Eliſha* raiſing the ſon of the *Shunamite*; that of the dead man reviving when his body touched the Prophet's bones; to you therefore this fact cannot be in it ſelf incredible; nor indeed can it, for the reaſon ſuggeſted to any man reaſonably ſeem impoſſible.

Jer. 32. 17.
Matt. 22. 29.
Acts 26. 8.
Jer. 32. 17.
Zech. 8. 6.
Job 42. 2.
Heb. 12. 9.
Num. 16. 22.
Num. 27. 16.
Zech. 12. 1.
Iſa. 57. 16.
Eccleſ. 12. 1.
1 Kings 17. 21.
2 Kings 4. 35.
13. 21.

2. Nor was it apparently in its deſign unworthy of God, or inconſiſtent with his holy Will: For the ends thereof (ſuch as were pretended by the atteſters of it) were as very great and important, ſo moſt good and reaſonable; it aimed at no ſlight or trifling matter, but ſuch as in appearance highly concerned the glory of God, and conduced to the welfare of mankind, it profeſſing it ſelf to be a credential of the greateſt Embaſſy that ever came down from heaven to men, importing the complete revelation of God's will, and procurement of Salvation to the world; and did therefore in that reſpect well become the wiſdom and goodneſs of God to uſe it. It pretended to confirm a doctrine containing moſt true and worthy repreſentations of God, the beſt that could be; declaring moſt gracious intentions in God of mercy and kindneſs toward men; no leſs proper for him than grateful and needful for us; preſcribing moſt excellent rules and patterns of life (wherein the moſt genuine piety and vertue, moſt exact juſtice and hearty charity, moſt ſtrict purity and ſobriety are preſcribed) yielding the moſt effectual helps to the practice of all goodneſs, and tendering the beſt encouragement thereto; and upon this account therefore alſo moſt worthy of God. So that indeed God could not be conceived to perform ſuch a miracle to better purpoſe, than for promoting the deſigns it pretendeth, being ſo very great, and ſo very good: it could not be improper for the Divine power to be thus exerted in favour of a Religion ſo apt to promote his glory, and to procure our benefit.

If it be ſaid that it is abſurd or improbable, that God ſhould chuſe to perform this miracle upon a perſon of this ſort; one ſo mean and obſcure in the ſtate of his life, ſo wretched and infamous for the manner of his death; that God rather ſhould have choſen for the interpreter

of his mind, and miniſter of his purpoſes a Perſonage more illuſtrious in
rank, and clear in repute; I anſwer, *firſt*, that our ſhallow fancy is a
bad and incompetent Judge of what is reaſonable or abſurd, convenient
1 Sam. 16. 7. or unfit in ſuch caſes, touching the counſels of God; *who ſeeth not as*
Iſ. 55. 8. 40. 13. *man* ſeeth; *whoſe thoughts are not as our thoughts, nor ways as our ways*;
2 Cor. 1. 25. whoſe folly *is wiſer than men* (that is, whoſe counſels, however ſeeming
ſtrange to our dim apprehenſions, do yet far excell the reſults of our beſt
Luc. 16. 15. wiſedom) before whom, *whatever is high among men is abominable*;
1 Cor. 5. 13. *with whom the wiſedom of this world is folly*; whoſe *judgments are*
Rom. 11. 33. *unſearchable, and his ways are paſt finding out*; as the Holy Scriptures
(Pſ. 92. 5. 36. 7.) teach us; and as good reaſon conſidering the vaſt diſtance between God
Job 11. 7. and us, muſt acknowledge: ſo that no ſuch appearance of incongruity
can bottom a good exception againſt this, or any ſuch matter; otherwiſe
well atteſted. I ſay *farther*, that God's choice herein, being
weighed by a pure and well diſpoſed mind, will appear upon many accounts
full of admirable reaſon and wiſedom; all the Divine Oeconomy
concerning our Lord, being rightly apprehended will ſoon appear *wiſedom*
1 Cor. 2. 6. 7. 14. *to the perfect*, and will *be juſtified by the children of wiſedom*; as that
Matt. 11. 19. wherein God's tranſcendent goodneſs, and perfect juſtice and glorious
power are with greateſt advantage diſplayed; whereby the hearts of
men are moſt ſweetly comforted under their ſenſe of ſin, and fear of
miſery; their minds are moſt clearly inſtructed in the ways of duty
and happineſs, their affections are moſt ſtrongly excited and encouraged
to the practice of all goodneſs: to ſuch purpoſes (for cauſes which
were it now ſeaſonable, we could produce) our Saviour's low condition,
and hard circumſtances did admirably ſerve; and therefore
upon that ſcore it could not be unlikely, that God ſhould raiſe him
from the dead.

3. But neither (which is the moſt conſiderable point) is the teſtimony
aſſerting this fact any-wiſe defective or inſufficient, but hath all the
conditions imaginably requiſite to the moſt entire aſſurance of any ſuch
matter. The defect in the teſtimony, if any be, muſt ariſe from weakneſs
or from wilfulneſs in the witneſſes (their want of knowledge, or
miſtake, their want of honeſty or their unfaithfulneſs) or from ſome
circumſtances belonging to their perſons, or their teſtimony, able to
invalidate their atteſtation; but none of theſe things can with reaſon be
ſuppoſed; they were in all reſpects more than competently qualified to
atteſt, and all conſiderable circumſtances do aſſiſt in confirming their
atteſtation; as by weighing the conſiderations following may appear.

1 As for their number, it was not one or two perſons (although one
or two ordinarily do ſuffice for deciſion of the greateſt caſes among men)
but many who conſpired in aſſerting it. *He was* (ſaith S. *Paul*, one
who was converſant with theſe witneſſes, who of a zealous adverſary
1 Cor. 15.5,6. and fierce perſecutor of this teſtimony, did become an earneſt avoucher
thereof) *ſeen of Cephas, then of the twelve, after he was ſeen of above
five hundred brethren at once, of whom the greater part remain unto this*
Acts 2. 14,32. *preſent.* And, *This Jeſus* (ſay the twelve *Apoſtles*) *hath God raiſed up,*
Acts 5. 32. *whereof all we are witneſſes: Twelve* there were who principally were
1. 22. 10. 39. deſigned, and did take it for their eſpecial duty to atteſt this matter
beſide many others, who in their order were able and ready to do it.

2. Theſe witneſſes were no ſtrangers to *Jeſus*, but perſons by long
John 15. 27. converſation moſt familiarly acquainted with him; *who had* (as it is ſaid,
Acts 1. 21,22. and as it was notorious) *been with him from the beginning, who went out*

and in with him all the time (that is for three years ſpace) *from his baptiſm to his aſcenſion.*

3. They did aver themſelves to be αὐτόπτας τοῦ λόγου, or αὐτηκόους, eye or ear witneſſes of the matter, as fully informed about it as ſenſes could make them: *We cannot but ſpeak what we have heard and ſeen. What we did ſee with our eyes, and what our hands did handle of the word of life, that we report unto you*; So St. *John* (the beloved diſciple, who conſtantly attended on his dear Maſter) expreſſeth his teſtimony. And, *We have not followed cunningly deviſed fables, when we made known unto you the power and preſence of our Lord Jeſus Chriſt, but were eye-witneſſes of his Majeſty*; So St. *Peter* affirmeth concerning the manner of their teſtifying theſe matters. They did, I ſay, hear and ſee him, and that with all advantage poſſible or needful, not once or twice, not in paſſing or at diſtance, not in way of glimpſe or rumour; but often, for a good time, thoroughly; many days converſing and interchanging diſcourſes with him; *who* (as S. *Peter* in the name of the reſt ſaith) *did eat and drink with him after that he roſe from the dead.* And, *To whom* (as S. *Luke* their companion, from their mouth in our Text ſaith) *alſo he ſhewed himſelf alive after his paſſion by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the Kingdom of God*; and *He was* (ſaith S. *Paul*, another familiar of theirs) *ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes to the people.* And *two* of theſe witneſſes (S. *John* and St. *Matthew*) are in writings extant relaters of paſſages occurring in their converſation with him, very many, very ſenſible as can be.

Luc. 1. 2.
Acts 4. 20.
1 John 1. 1.
2 Pet. 1. 16.
Acts 10. 41.
Acts 1. 3.
Acts 13. 31.

4. We may alſo conſider that the chief of theſe witneſſes the *Apoſtles* themſelves were at firſt (as St. *Luke* of them, and from them confeſſeth) ſo far from being eaſy or credulous in regard to this matter, that hearing it from others, who before had ſeen our Lord riſen, they took it for a trifle or a fiction; and gave no credence thereto: *their words* (ſaith the Text) ἐφάνησαν ὡσεὶ λῆρος, *did ſeem to them (a toy or) an idle tale, and they believed them not.* Yea ſome of them would hardly confide in their own eyes, nor would yield aſſent unto the fact appearing to them, until by letting them touch him, and ſhewing them the marks of his crucifixion remaining on his body, he demonſtrated himſelf to be the very ſame perſon who had lived with them and died before them: *They were terrified and affrighted, and ſuppoſed they had ſeen a Spirit —— And while they yet believed not for joy, and wondred,* &c. are words in the hiſtory.

Luc. 24. 11.
Matt. 28. 17.
Luc. 24. 37. 41.
John 20. 27.

5. Upon theſe grounds as they profeſſed, they did without any mincing, heſitancy, or reſervation in the moſt full, clear, downright and peremptory manner, with firm confidence and alacrity concurrently aver the fact: *They ſpake the word of God with boldneſs —— and with great power gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus.*

Acts 4. 31, 33.
14. 3.

Which things being weighed, it will appear impoſſible, that the atteſters of this fact (ſuppoſing them in their wits and ſenſes; and certainly they were ſo, as preſently we ſhall ſhew, and as the thing it ſelf plainly ſpeaks) could not be ignorant therein, or miſtaken about it. For if all the ſenſes of ſo many perſons in a matter ſo groſly ſenſible, ſo often and for ſuch a continuance of time, can be diſtruſted; if the *Apoſtles* could imagine they ſaw their friend and Maſter, whom they ſo long had waited upon, when they did not ſee him; that they heard him making long diſcourſes with them, when they did not hear him; that

ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 2 Cor. 4. 3.

that they did walk, eat and drink with him, did touch, and feel him when there was really no ſuch thing, what aſſurance can we have of any thing moſt ſenſible? what teſtimony can be of any validity or uſe; on that hand therefore the teſtimony is impregnable, the witneſſes cannot be accounted ignorant, or miſtaken in the caſe; for number, or for ability they cannot be excepted againſt.

It muſt be therefore onely their ſeriouſneſs, honeſty, or fidelity that remains queſtionable in them; they muſt be ſaid to have wilfully deceived and impoſed upon the world; ſelf-condemned hypocrites, impudent liars and egregious impoſtours they muſt have been, if their teſtimony was falſe; but that they were not ſuch perſons, that they could not, and would not doe ſo, there are inducements to believe as forcible as can be required, or well imagined in any ſuch caſe.

1. They were perſons, who did (with denunciation of moſt heavy judgments from God on the contrary practices) preach and preſs conſtantly and earneſtly all kinds of goodneſs, veracity and ſincerity, together with humility, modeſty, ingenuity and equity, as main points of that Religion, which they by this teſtimony confirmed. All their diſcourſes plainly breathed a moſt ſerious and ſprightly goodneſs and charity toward men, very inconſiſtent with a baſe plot to delude them; their doctrine utterly condemned all malice, all falſhood, craft and hy-
Apoc. 22. 15. pocriſie, detruding into the bottomleſs pit all *that love or make a lye:*
21. 27. Conſider theſe ſayings and rules of theirs; *As we have opportunity let*
Gal. 6. 10. *us doe good unto all men*; *Let your moderation* (or equity) *be known to all*
Phil. 4. 5. Tit. 3. 2. *men*; *Shew all meekneſs to all men*; *Laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeakings, as new-born babes deſire*
1 Pet. 2. 1. *the ſincere milk of the word, that ye may grow thereby.* *Putting aſide all*
Eph. 4. 25. *lying, ſpeak every man truth with his neighbour.* *Lye not to one another,*
15. Coloſ. 3. 9. *ſeeing ye have put off the old man with his deeds.* *Brethren, be not chil-*
1 Cor. 14. 20. *dren in underſtanding; however in malice be ye children; but in under-*
Tit. 2. 7, 8. *ſtanding be perfect men:* ſuch were their precepts diſcountenancing all malice, and all fraud; propounded in a manner as ſerious and grave and ſimple as can be imagined; all the tenour of their doctrine conſenting to them: wherein alſo they earneſtly declare againſt and prohibit all vanity of mind, and perverſeneſs of humour, all affectations of novelty and ſingularity, all peeviſh factiouſneſs and turbulency, all fond credulity, ſtupidity and precipitancy, all inſtability and giddineſs of mind, all ſuch qualities which diſpoſe men without moſt ſure and evident grounds either to introduce or to embrace any new conceits, practices or ſtories: ſuch was their diſcourſe, no-wiſe ſounding like the language of impoſtours, deceit could hardly ſo diſguiſe or ſo thwart and ſupplant it ſelf.

2. Their practice was anſwerable to their doctrine, exemplary in all ſorts of vertue, goodneſs and ſincerity; ſuch indeed whereby they did in effect conciliate much reſpect, and authority to their words. *Ye are witneſſes* (they could, appealing to the obſervers of their demeanour,
1 Theſſ. 2. 10. and to the all-knowing God, ſay) *and God alſo, how holily and juſtly, and unblameably we behaved our ſelves among you that believe.* And, *We have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth com-*
2 Cor. 4. 2, 6. *mending our ſelves to every man's conſcience in the ſight of God.* Such a
2 Cor. 2. 17. Phil. 3. 17. lively ſenſe of goodneſs ſhining forth in a long courſe of practice; ſo to bridle appetites, ſo to moderate paſſions, ſo to eſchew all the allurements of pleaſure, profit and honour, to bear adverſities ſo calmly and

ſweetly, to expreſs ſo much tender kindneſs and meekneſs toward all men, to be continually employed in heavenly diſcourſes and pious works, exhorting men by word, leading them by example to all ſorts of goodneſs indiſputably ſuch; to live thus, long and conſtantly, doth no-wiſe ſute unto perſons utterly debauched in mind, and of a profligate conſcience; who had deviſed, and did then earneſtly drive on the propagation of a vile cheat: The life, I ſay, they lead was not the life of wicked impoſtours, but worthy of the divineſt men; fit to countenance and carry on the beſt deſign, ſuch as they pretended theirs to be.

3. Farther, they were perſons of good ſenſe; yea very wiſe and prudent; not in way of worldly or fleſhly wiſdom, in skill to contrive or compaſs projects of gain, honour, or pleaſure to themſelves, to the commendation of them and of their teſtimony, they diſclaimed being wiſe or skilful that way; having no practice therein nor caring for it (for *they looked not* much *on things temporal and* tranſitory; they did *not mind earthly things*; they had not *their converſation*, or intereſt here, but *above, as citizens* of another world, deeming themſelves as but *ſojourners and pilgrims here*) but endued they were with a wiſdom as in it ſelf far more excellent, ſo more ſuitable to the perofns they ſuſtained; with great perſpicacy, and ſound judgment in the matters they diſcourſed about, and in the affairs they purſued: ſuch their writings, according to acknowledgment of innumerable moſt wiſe and learned perſons, fraught with admirable wiſdom, and heavenly Philoſophy (rude indeed and ſimple in expreſſion, but moſt exact and profound in ſenſe) do manifeſt them to have been; ſuch the tenour of their doctrine evidenced them, ſhining with that luſtre and beauty, compacted with that ſtrength and harmony, that whoever will not confeſs it to have proceed from God, muſt, upon conſideration, however allow, that it could not have been deviſed by Idiots or mean perſons, but did come from perſons of much ſubtilty and great reach: they muſt be no fools who could frame a Religion merely by its own plauſibility, without any external help, able preſently to ſupplant all the Religions in the world; and to ſtand durably firm upon the foundations laid by them. Such alſo the notable conduct of their great affair, (notwithſtanding ſo mighty diſadvantages and difficulties) together with the prodigious efficacy their endeavours had upon men, do evince them to have been: they ſurely could not be weak men, who in a plain and peaceable way confounded all the wit and policy, all the learning and eloquence, all the force and violence that withſtood them: Experience did atteſt to the truth of what St. *Paul* ſaith; *The weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds, caſting down imaginations and every thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.*

1 Cor. 1. 20. 2. 5, 6.
2 Cor. 1. 12. 11. 6.
2 Cor. 4. 18.
Col. 3. 2.
Phil. 3. 20.
1 Pet. 1. 11.
2 Cor. 11. 6.
1 Cor. 2. 1. 13.
Πῶς αὐτὸ κατώρθωσαν μαινόμενοι ϗ ἐξεστηκότες, &c. Chryſ. *in* 1 Cor. *Or.* 5. *elegantiſſimé.*
Act. 6. 10.
1 Cor. 1. 27.
2 Cor. 10. 4.

4. So were they qualified in their minds; it muſt be farther alſo conſidered as to their purpoſes in this caſe, that in falſly venting and urging this teſtimony, they could not have any deſign gainful or beneficial to themſelves; but muſt therein to no end be miſchievous to themſelves and others; abuſing others indeed, but far more harming themſelves; they muſt be ſuppoſed voluntarily to have embraced all ſorts of inconvenience, and deſignedly to have rendred themſelves miſerable; courting adverſity, chuſing naked and barren evil for its own ſake: *For our exhortation was not of deceit, nor of uncleanneſs, nor in guile: For neither at any time uſed we flattering words, as ye know, nor a cloak of covetouſneſs, God is witneſs: neither of men ſought we glory.* Profit, honour,

Vid. Chryſ. *ib.*
1 Theſſ. 2. 3, 5.

or pleaſure (thoſe baits which entice men to doe evil, and *ſet them*
upon wicked attempts) or any worldly advantage thence to accrue to
themſelves they could have no deſign upon; for all thoſe things wittingly
and willingly they did abandon; for the ſake of this very teſtimony
incurring extremities of loſs, of diſgrace, and of pain: They did plainly
foreſee what entertainment their teſtimony would find, and how in
proſecution thereof they ſhould be forced to indure all kinds of indignity,
Joh. 16. 33. of damage, and of hardſhip from men; That *in this world they*
15. 20. 16. 2. *ſhould have tribulation*; that *men ſhould deliver them up to be afflicted*, and
Matt. 24. 9. Luc. 21. 12. *ſhould kill them*; and that they ſhould *be hated of all nations for his name*
ſake; their Maſter expreſly had forewarned them, That *all who would*
2 Tim. 3. 12. *live godlily in Chriſt Jeſus* (that is, all profeſſours of faith in him,
Act. 14. 22. eſpecially the Teachers thereof) *muſt ſuffer perſecution*; and *muſt through*
much tribulation enter into the Kingdom of God; That *bonds and impriſonments*
Act. 20. 23. *did abide them in every place*; That *God had ſet forth the Apoſtles*
1 Cor. 4. 9. *as appointed unto death*, and expoſed them *as ſpectacles* of ſcorn and
obloquy *to the world*; that they were *called to ſuffering*, and *appointed*
1 Pet. 2. 21. 1 Theſſ. 3. 3. *to this very thing*, as to their office, and their portion; theſe were the
rules and meaſures they went by; theſe the expectations they had from
1 Cor. 4. 11. the world: according unto which it did in effect happen to them: *Even*
to this preſent hour, we both hunger, and thirſt, and are naked, and have
no certain dwelling place; and labour working with our hands; being reviled
2 Cor. 4. 8. *we bleſs, being perſecuted we ſuffer it; being defamed we intreat, we are*
made as the filth of the world, and as the off-ſcouring of all things unto this
day: So doth S. *Paul* deſcribe the *Apoſtles* condition.

5. All theſe afflictions, as they knowingly did object themſelves to
for the ſake of this teſtimony, ſo they did endure them with contentedneſs
Act. 5. 41. and joy; when they had been beaten, *they departed rejoycing, that*
they were counted worthy to ſuffer ſhame for the name of Jeſus; *rejoycing*
1 Pet. 4. 13. Phil. 1. 29. *that they were made partakers of Chriſt's ſufferings*; deeming it a privilege
1 Pet. 4. 14. that *was given them not only to believe in him, but to ſuffer for his*
Heb. 10. 34. *name*; thinking themſelves *happy in being reproached for the name of*
Phil. 3. 9. *Chriſt, taking joyfully the ſpoiling of their goods, counting all things but loſs*
(1 Pet. 1. 6. Rom. 5. 3. *for the excellency of the knowledge of Jeſus Chriſt their Lord, for whom they*
Jam. 1. 2.) *ſuffered the loſs of all things.*

6. Whence it is evident enough, that the ſatisfaction of their conſcience,
and expectation of future reward from God for the diſcharge of
their duty herein, was all the argument which did induce them to undertake
this atteſtation, all the reaſon that could ſupport them in it;
neither of which could be conſiſtent with the reſolved maintenance of
ſuch a falſhood. They could not indeed but grievouſly be tormented
with remorſe in their minds, they could not but dread ſevere vengeance
from heaven, had they been conſcious to themſelves of ſo villanous a
deſign of mocking God (whoſe name and expreſs command they pretended,
Act. 4. 19. 5. 29. whoſe teſtimony and judgment they appealed to in this affair)
2 Cor. 2. 17. and together of abuſing the world with ſuch an impoſture. Such muſt
4. 2. have been their inward ſenſe, and ſuch their expectations, had they proceeded
2 Cor. 9. 16. with guilty conſcience in this buſineſs; but they do ſeriouſly
profeſs otherwiſe, and the condition of things might aſſure us they were
1 Tim. 4. 10. in good earneſt: εἰς τοῦτο, *For this end* (ſaith S. *Paul*) *we both labour and*
ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all
2 Cor. 1. 12. *men, ſpecially of thoſe that believe. And our rejoycing is this, the teſtimony of our*
conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom,
but by the grace of God we have had our converſation in the world: And,

Knowing the fear of the Lord (that is, being ſenſible of our duty toward 1 Cor. 5. 11.
God, and fearful of his judgment, if we tranſgreſs it) *we perſuade men*;
but are made manifeſt unto God; ſo they declare what principle it was
that moved them to this practice, and the hope encouraging them in
it they often expreſs: *If* (ſaid they) *we ſuffer with Chriſt we ſhall be* Rom. 8. 17.
glorified together with him. And, *We always bear about in the body, the* 2 Cor. 4. 10.
dying of the Lord Jeſus, that the life alſo of Jeſus may be made manifeſt
in our body. And, *It is a faithful ſaying, if we are dead with him, we*
ſhall alſo live with him; if we ſuffer with him, we ſhall alſo reign with
him; if we deny him, he alſo will deny us. And, *I have fought a good* 2 Tim. 2. 11.
fight, I have finiſhed my courſe, I have kept the faith; henceforth there (1 Pet. 1. 7. 4. 13.)
is laid up for me a crown of righteouſneſs, which the Lord the righteous judge 2 Tim. 4. 8.
ſhall give me at that day. So they profeſs concerning the grounds and
reaſons of their maintaining this teſtimony (and the points connected
therewith) with ſo great preſent inconvenience to themſelves; and
the ſtate of things rendreth their profeſſion moſt credible; for they appear
not ſo blind as not to ſee thoſe inconveniences, nor ſo fond as to
like them for themſelves, or upon no conſiderable account: they confeſs,
that they ſhould be very ſtupid and ſenſeleſs people, if they had
incurr'd and underwent all this to no purpoſe, or without hope of good
recompence for it after this life; *If Chriſt be not riſen* (ſaith S. *Paul*)
then is our preaching vain, and your faith is alſo vain; yea and we are 1 Cor. 15. 14,
found falſe witneſſes of God, that he raiſed up Chriſt; —— *then we have only* 15, 19, 30, 31.
hope in this life; and, *If in this life only we have hope in Chriſt, we are*
of all men moſt miſerable.

7. And how indeed is it conceivable, that ſuch perſons ſhould be ſo bewitched with ſo paſſionate an affection, or ſo mighty a reſpect toward a poor dead man (one, who was born ſo obſcurely, who lived ſo poorly, who died ſo miſerably and infamouſly, as a malefactour; who indeed ſo died to their knowledge moſt deſervedly, ſuppoſing they did know their teſtimony to be falſe; one who never was capable to oblige them or to recompence them for their actings or ſufferings in any valuable meaſure) that merely for his ſake, or rather not for his ſake, but only for a ſmoak of vain opinion about him (which could no-wiſe profit either him or them) they ſhould with an inflexible obſtinacy defie all the world; expoſe themſelves to all the perſecutions of the world, and to all the damnations of hell. S. *Paul* ſurely had another opinion of
Jeſus, when he ſaid, *Who ſhall ſeparate us from the love of Chriſt? ſhall*
tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, Rom. 8. 35, &c.
or ſword? Nay, in all theſe things we are more than conquerours through
him that loved us; for I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord; could they, think we, ſpeak thus who knew *Jeſus* to be a wicked deceiver, worthily hated of God and men? No aſſuredly, their ſpeech and behaviour do palpably ſhew, that therefore they did bear ſo vehement an affection, and ſo
high a reſpect toward *Jeſus*, becauſe as with their mouths they openly Rom. 10. 9.
profeſſed, ſo they were in their hearts thoroughly perſwaded that he was the Son of God moſt dear unto him; who died for their ſake, who was to their knowledge raiſed again; who alſo, according to his promiſes would recompence their faithful adherence to him with eternal joy and bliſs.

8. Again, we may conſider theſe witneſſes to have of themſelves been perſons very unlikely to deviſe ſuch a plot, very unfit to undertake it, very unable to manage and carry it through: Perſons they were of no reputation for birth, for wealth, for any worldly intereſt; perſons of no education, no improvement, no endowments of mind (natural or artificial) any-wiſe conſiderable: they were as to condition and manner of life fiſhermen, publicans, and mechanicks; as to abilities of mind, they were (as they report themſelves) *ἀγράμματοι καὶ ἰδιῶται*, illiterate and ſimple; they were alſo men of no great natural ſpirit or courage, but rather irreſolute and timorous; as their deſerting their Maſter, their renouncing him, their flying and ſculking, reported by themſelves, declare: *the baſe* or ignoble, the *deſpicable* or abject, the *weak*, the *fooliſh things of the world*, they did ſtyle themſelves; and in that no adverſary will, I ſuppoſe, contradict them. And is it poſſible, that a few (in this reſpect, I mean very few) perſons thus condition'd and qualified, ſhould have the wit to contrive, or the courage to maintain a forgery of ſuch importance? what hope they could frame to themſelves of any ſucceſs therein, upon ſo extreme diſadvantages, is to any man very obvious. No kind of friends in all the world could they imagine ready to back them, or yield them any encouragement; but heaven, hell, and earth they had reaſon to expect all to be combined in oppoſition to them and their deſign: They had all reaſon to fear, that God himſelf would croſs them and blaſt their wicked endeavours to propagate the belief of ſuch a lye, which moſt profanely they dared to father on him, and to vent in his name. They could not hope the father of lyes himſelf, or any powers of darkneſs would be favourable or helpful to them; whoſe intereſt they ſo manifeſtly impugned; that the ſucceſs of their doctrine, whether true or falſe, could not but much prejudice their Kingdom; as in effect we ſee that it did in a manner quite ſubvert it: they were ſure among men to encounter the moſt potent, and moſt earneſt adverſaries that could be; all the Grandees of the world, both Political and Religious, deeply concerned in honour and intereſt to labour with all their power the detection of their cheat, and overthrow of their deſign: Whence it muſt be a boldneſs more than humane, more than gigantick that could bear up againſt all theſe adverſaries; if their teſtimony was in their conſcience falſe; againſt all thoſe oppoſitions and diſadvantages what could thoſe poor men have to confide in, beſide the natural prevalence of truth, and divine aſſiſtance thereto; being in their hearts aſſured of the former, and therefore greatly hoping for the latter?

Vid. Chryſ. *Tom.* 6. *Orat.* 61. *p.* 61.

Ὄυτε γὰρ λόγων ἰσχυῒ, &c. *Chryſ. Tom.* 5. *Orat.* 64 τινι θαῤῥήσαντες; ἆρα τῷ καλάμῳ καὶ τῷ ἀγκίστρῳ, ἢ τῇ σμίλῃ καὶ τῷ τρυπάνῳ, &c. *ibid.*

Act. 4. 13.
Matt. 26. 56.
Joh. 20. 19.
1 Cor. 1. 27. 28.
ὀστράκινα σκεύη.
2 Cor. 4. 7.

Καὶ οὐκ ἂν οὕτως εὐτελέσι καὶ ταπεινοῖς πλάσαι τὶ τοιοῦτον ἐπῆλθέ ποτε, πλὴν εἰ μαίνεσθαί τις αὐτοὺς φαίη καὶ παραπαίειν, &c. Chryſ. *Tom.* 5. *Orat.* 64. *in* Babylam.

And how indeed could ſuch a cheat, contrived and conducted by ſo, to humane eſteem, weak and ſilly a knot of people, ſo eaſily proſper, and obtain ſo wonderful a progreſs, ſo as preſently to induce very many perſons, μυριάδες πεπιστευκότων (*Myriads of Believers*, as it is *Act.* 21. 20.) many of them conſiderable (even πολὺν ὄχλον ἱερέων, *A great crowd or company of Prieſts*, as 'tis ſaid in the *Acts*) to embrace it, together with all the croſſes and damages attending it? ſo as to eſcape all inquiſition about it, and overbear all perſecution againſt it, being neither convincible by proof, nor controllable by force; but in deſpight of all aſſaults holding its ground, and running forward with huge ſucceſs: according to that in the *Acts*: *So mightily grew the word of God and prevailed.*

Act. 6. 7.

2 Theſſ. 3. 1.
Act. 19. 20. 6. 7. 12. 20.
κατὰ κράτος ηὔξανε, grew by main force

10. The matter of their teſtimony (if we conſider that as we ſhould do) and its drift were very implauſible, ſuch as no impoſtours would be likely to forge, and no hearers, without great evidence of truth, would be ready to admit. It was no fine ſtory apt to pleaſe the luſts, to flatter the humours, or to gratify the fancies of men; but rather very diſtaſtful to fleſh and blood (whoſe inclinations it mainly thwarted) likely to offend the ears of all men, who would hear it; apt to raiſe fierce anger and indignation in *Jews*, great contempt and ſcorn in *Gentiles* toward it. The *Jews*, to whom it was firſt addreſſed, it did plainly charge with heinous iniquity and impiety in cruelly murthering a Perſon moſt innocent, moſt excellent in vertue and dignity, moſt dear to God; it withal defeated their longings for a gaudy *Meſſias*, who ſhould reſtore and rear them into a lofty ſtate of temporal proſperity, ſubſtituting in the room a Spiritual King, with overtures of felicity inviſible and future, little ſuiting their groſs conceit and carnal guſt of things; it alſo imported the abrogation of thoſe ritual Laws, and revolution of thoſe ſpecial privileges wherein they did ſo pleaſe and pride themſelves; it opened the encloſures of God's favour and grace, making them common to all people: *Vid.* Act. 22. 21, 22. it croſſed their ſecular intereſts of emolument and honour annexed to the preſent outward frame of Religion, which it diſſolved; it menaced ſevere vengeance and horrible deſolation to their Nation and City: and was ſuch a report likely to be entertained by them otherwiſe than with diſpleaſure, and deteſtation? Neither unto the *Gentiles* was it likely to be acceptable; for it did alſo ſubvert all the Religion eſtabliſhed among them by law and cuſtom, deſtroying conſequently all the intereſts of thoſe who were concerned in upholding thereof; ſuch as thoſe who made that famous uproar, crying out, *Great is Diana of the Epheſians:* it ſeemed to thwart the Act. 19. 28, 34. common maxims of policy, and dictates of worldly prudence; it could not but appear to men prepoſſeſſed with admiration of ſecular wealth, power and glory, a ſtory moſt ridiculouſly extravagant, that ſo pitiful and wretched a perſon, as *Jeſus* ſeemed in the eye of the world to have been, ſhould in this miraculous way be declared the Son of God, and Lord of all things, Author of life and Salvation to all men; Sovereign object of all worſhip and obedience: ſuch a ſtory therefore it was not likely that any men in their ſenſes ſhould conſpire to forge, ſhould offer to obtrude on the world, ſo uncapable of it, ſo averſe from embracing it; and being ſuch it were ſtrange that by a general repulſe it ſhould not preſently be ſtifled and quell'd.

Τί δὲ περὶ αὐτοῦ λέγοντες ἐδόκουν ἂν εἶναι πιθανοί; &c. Chryſ. *in* 1 Cor. *Or* 5.

Si rem credibilem crediderunt, videant quam ſint ſtolidi qui non credunt. Si autem res incredibilis credita eſt, etiam hoc utique incredibile eſt, ſic creditum eſſe quod incredibile eſt, &c. Aug. *de Civ.* D. 22. 5.

Vid. Chryſ. *Tom.* 6. *Orat.* 61.

Εἰ γὰρ καὶ τῶν πραγμάτων ἐκβεβηκότων —— ὅμως εἰσί τινες μετὰ τοσαῦτα τεκμήρια, καὶ τῆς οἰκουμένης, ὡς εἰπεῖν, ἁπάσης τὴν μαρτυρίαν οἱ διαπιστοῦσι τοῖς γεγενημένοις· καὶ πολλοὶ οὕτως ἀβασανίστως καὶ ἀνεξετάστως, τίς ἂν παρὰ τὴν ἀρχὴν μήτε πράγματα θεασάμενος, μήτε μαρτυρίας ἀξιοπίστους τούτων ἔχων ταύτην ἂν τὴν πίστιν ἐδέξατο ψυχή; Chryſ. *Tom.* 5. *Or.* 64.

Τίς οὕτως ἐμεμήνει τῶν ταῦτα ἀκουόντων ὡς ψιλοῖς ῥήμασι πιστεῦσαι περὶ πραγμάτων τοιούτων; *Ibid.*

11. One would indeed think that this report had it been falſe, might eaſily have been diſproved, and quaſh'd: they who were mightily Act. 5. 28. concerned, and as eagerly diſpoſed to confute it, wanted no means of doing it: they were not ſurprized in the matter; but were forewarned of it, and did forebode it coming; they were not drowſy, or neglectfull, but very apprehenſive, carefull and cautious in preventing it that it ſhould not be produced, or being ſo, that it might be defeated; for to this purpoſe they cauſed the Sepulchre of our Lord to be ſealed Matt. 27. 64. up, and guarded by Souldiers; that being Maſters of his body, they

might by exhibiting it diſprove any report that ſhould be made about his reſurrection: they had full opportunity of examining the matter to the bottom; it being freſh and preſently divulged after its being reported done; they having alſo all the power and authority on their ſide, in furtherance of the diſcuſſion of the buſineſs; we may accordingly ſuppoſe them very zealous, diligent and active in thoroughly ſifting it, and ſtriving to detect the falſhood therein: they did ſo certainly, and thereto they added ſtrict prohibitions, fierce menaces, and bloudy perſecutions toward the ſuppreſſion thereof; yet could they not by all their induſtry confute it, nor by all their fury quell it: Why? becauſe it was not confutable; becauſe truth proſecuted with vigorous integrity, and conſtancy, or rather ſupported by Divine protection and bleſſing, is invincible. Put caſe there were now the like fact by ſo many people, reported done within theſe two months, wherein the Church and State were in like manner exceedingly concerned, and ſhould therefore employ all their power and care to diſcover the truth, one would think it impoſſible, that were it an impoſture it ſhould eſcape detection, and being ſoon, with the general ſatisfaction of men quite blown away and exploded; this is the fate of all falſhood, ſtanding merely upon its own legs, and not propped by worldly power; but truth, as in this preſent caſe, is able to ſubſiſt by its own ſtrength, eſpecially heaven being concerned to aid it.

Act. 4. 17. 18. 5. 28.

'Ουδεμιᾶς γὰρ δεῖται βοηθείας ἡ τῆς ἀληθείας ἰσχὺς, ἀλλὰ κἂν μυρίους ἔχῃ τοὺς σβεννυῶτας αὐτὴν, οὐ μόνον οὐκ ἀφανίζεται, ἀλλὰ καὶ δι' αὐτῶν τῶν ἐπηρεάζειν ἐπιχειρούντων φαιδροτέρα καὶ ὑψηλοτέρα ἄνεισι, &c. Chryſ. *Tom.* 5. *Orat.* 64.

12. As alſo this teſtimony had no power to ſuſtain it, ſo it uſed no ſlight to conveigh it ſelf into the perſwaſions of men: it did not creep in dark corners, it did not grow by clandeſtine whiſpers; it craved no blind faith of men: but with a barefaced confidence it openly proclaimed it ſelf, appealing to the common ſenſe of men, and provoking the world to examine it; daring all adverſaries here to confront it, defying all the powers beneath to withſtand it; claiming onely the patronage of heaven to maintain it.

1 Theſ. 5. 21.

13. Farthermore, the thing it ſelf had it been counterfeit, was in all probability apt to fall of it ſelf; the witneſſes claſhing together, or relenting for their crime. That advice of *Gamaliel* had much reaſon in it; *Refrain* (ſaid he) *from thoſe men, and let them alone, for if this counſel, or this work be of men, it will come to nought*; καταλυθήσεται, it will of it ſelf be diſſolved or deſtroyed: For how indeed could it be, that among ſo many confederates in a juggle, not one either checked by conſcience, or daunted by hazards, or wearied and worn out by ſufferings; ſhould flinch and fall off, ſo as to detect the plot, diſavow his fault, and retire from perſecution, but that each one ſhould perſiſt ſtedfaſt in ſo high a ſtrain of vile diſſimulation? If one had fallen off, he had certainly ſpoiled all the plot, opened all mens eyes, and prevented the faith of any one perſon to the ſtory, and what cement could firmly combine ſuch a pack of men to God, and to all the world, that they ſhould continue invincibly ſtiff in their faith to one another, and conſtantly true to ſo vain a deſign, good to no man, worſt to themſelves? that, I ſay, twelve ſuch perſons, every one for along time, during their whole life, ſhould perſevere immovable in ſo extravagant a reſolution of lying, ſo as by no regrets, or diſſatisfactions from within, no threats, no perils, no troubles, or pains from without to be ever driven out of it, but ſhould die with it in their mouths, yea, rejoyce and glory in dying for it; ſhould dying carry it into the

Acts 5. 8.

preſence of God, and dare with it to appear at his judgment; is exceedingly ſtrange and incredible: It muſt therefore ſurely be truth alone that could ſet them on this deſign, and could uphold them ſteady in it; ſo unanimous a conſent, ſo clear a confidence, ſo firm a reſolution; ſo inſuperable a conſtancy and patience nothing but a ſenſe of truth could inſpire men with, nothing but a perfectly good conſcience could ſuſtain. Poſſible it is, that in matters of ſpeculation and ſubtilty men upon ſlender grounds may be peremptorily opinionative, and deſperately pertinacious: (this experience ſheweth) but in a matter of this nature (a matter of plain fact, and groſs ſenſe) none can well be imagined (none eſpecially ſo qualified, in ſuch circumſtances, to ſuch purpoſes can be imagined) to be ſo wretchedly ſtupid, or deſperately obſtinate.

14. He then who doubts of the ſincerity of theſe Witneſſes, or rejects their teſtimony as incredible, muſt in ſtead of it admit of divers ſtranger incredibilities; refuſing his faith to one fact, devious from the natural courſe of things, but very feaſible to God; he muſt thence allow it to many others, repugnant to the nature of man, and to the courſe of humane things; performed without God, yea againſt him. It is credible that perſons otherwiſe through all their lives ſtrictly blameleſs, and rigidly vertuous (even in the more heavenly parts of goodneſs, in humanity, meekneſs, peaceableneſs, humility and patience) ſhould againſt cleareſt dictates of conſcience, peremptorily and perſeveringly commit ſo palpable villainy, as to broach and propagate ſuch an impoſture; that they, all whoſe demeanours and diſcourſes evidently did tend to the advancement of God's glory, and promoting goodneſs, ſhould ſo in their hearts utterly defy God, and deteſt goodneſs; or that perſons in a ſtrain incomparably ſolemn and ſerious ſhould ſo plainly teach, ſo ſtrongly preſs, ſo otherwiſe uniformly practiſe higheſt good will and beneficence toward all men, while they were with all their mind and might ſtriving to gull and abuſe men? Is it conceivable, that men otherwiſe in all their actions ſo wiſe, and well adviſed (able to manage and to perform ſo great matters) ſhould ſo zealouſly drive on a moſt vain and ſenſeleſs project, with more unwearied induſtry labouring to maintain, and diſperſe a lye, than any men beſide did ever ſtrive in behalf of truth? Is it not marvellous that men in all reſpects ſo impotent, without any arms or aids, ſhould adventure on ſo high an enterpriſe, ſhould with ſo happy ſucceſs atchieve it; that naked weakneſs ſhould boldly aſſault, and thoroughly over-power the greateſt might; pure ſimplicity ſhould conteſt with and baffle ſharpeſt wit, ſubtle policy, and deepeſt learning; that rude ſpeech (void of ſtrength or ornament) ſhould effectually perſwade an uncouth and unpleaſant tale, againſt all the fineſt, and ſtrongeſt Rhetorick in the world? Is it not ſtrange that a crew of vile and baſe perſons ſhould ſo inſeparably be linked together with no other hands, than deceit and diſhoneſty; no truth, no vertue, no common intereſt helping to combine, or contain them together? Is it to be believed that men of ſenſe ſhould *gratis*, for no conſiderable end or advantage, voluntarily embrace and patiently endure all that is diſtaſtful to humane nature, freely expoſing themſelves they knew not why, only for the ſake of a ſtory, to the fury of earth and flames of hell; eagerly ſacrificing their fortunes, credits, lives, and ſouls themſelves to the Ghoſt of a forlorn wretch, and infamous caitif? Is it not in fine prodigious, that ſo implauſible a falſhood upon all greateſt diſadvantages ſhould encounter, vanquiſh and triumph

Aug. *de Civ. D.* 22. 5.

over truth; theſe are incredibilities indeed, able to choak any man's faith; yet he that rejects this teſtimony muſt ſwallow and digeſt them, together with others like them of as hard concoction.

15. To theſe things we may add, that God himſelf did ſignally countenance, and ratify this teſtimony; not only by conferring on the avowers thereof extraordinary graces (invincible courage, irreſiſtible wiſdom, indefatigable induſtry, inflexible conſtancy and patience; admirable ſelf-denial, meekneſs, charity, temperance, and all virtues in an eminent degree) not only farther by a wonderful ſucceſs and bleſſing beſtowed upon their endeavours; but by induing them with ſupernatural gifts, and enabling them to perform miraculous works openly and
Act. 2. 43. 5. 12. frequently; *So that by the hands of the Apoſtles many wonders, and ſigns were done among the people* —— *The Lord giving teſtimony unto the word of*
Act. 14. 3. 19. 11. *his grace, and granting ſigns and wonders to be done by their hands*; ſo that
Act. 4. 33. *with great power gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus, and great grace was upon them all*; (that is, there was a great appearance of the divine favour toward them, and of the divine operation in and by them.) Yielding which kind of atteſtation was the ancient and uſual method of God in authorizing his meſſengers, and approving the declaration of his mind by them; (the Seal as it were put to the *Letters credential* from heaven) nor could God afford more convincing ſigns than theſe of his approbation to any perſon or deſign: that God did thus *συνεπιμαρτυρεῖν atteſt* (as the *Apoſtle* to the *Hebrews*
Heb. 2. 4. ſpeaketh) *together with theſe* Witneſſes, if the Apoſtolical hiſtory (bearing in it all the characters of a ſimple, faithful and upright narration) did not relate; yet the effect of this teſtimony, ſo ſpeedily and eaſily prevailing every where, would render it highly probable, ſince in likelyhood; no humane endeavour, without divine aſſiſtence, could accompliſh a buſineſs ſo great and difficult: if they did no miracles, *τοῦτο μέγιστον σημεῖον*, this (as S. *Chryſoſtome* ſays) *was the greateſt miracle that could be*, that ſuch a teſtimony ſhould without any miracle prevail.

Ἀμήχανον γὰρ ἀνθρωπίνην ἰσχὺν δυνηθῆναι τοσαῦτα ποτὲ. Chryſ. *in* Act. 1. 3. *Vid. in* 1 Cor. *Or.* 5.

Si per Apoſtolos —— *iſta miracula facta eſſe non credunt, hoc nobis unum grande miraculum eſt, quod ea terrarum orbis ſine ullis miraculis credidit.* Aug. *de Civ.* D. 22. 5.

16. Now for concluſion all theſe things being conſidered, it is ſufficiently apparent, that this teſtimony is above all exception; that no matter of fact ever had, or well could have in any conſiderable reſpect, a more valid and certain proof: the greateſt affairs in the world (concerning the rights and reputations, the eſtates and the lives of men) are decided by teſtimonies in all regards leſs weighty; ſo that to refuſe it, is in effect to decline all proof by teſtimony, to renounce all certainty in humane affairs, to remove the grounds of proceeding ſecurely in any buſineſs, or adminiſtration of juſtice; to impeach all hiſtory of fabulouſneſs, to charge all mankind with inſufficiency, or extreme infidelity (for if theſe perſons were not able, or not honeſt enough, what men can ever be ſuppoſed ſuch; who can by greater arguments aſſure their ability, or their integrity in reporting any thing?) to thruſt God himſelf away from bearing credible atteſtation in any caſe (for in what caſe did he ever or can he be conceived to yield an atteſtation more full or plain, than he did in this? what farther can he perform needful to convince men endued with any competency of reaſon and ingenuity or to diſtinguiſh them from men of contrary diſpoſition, unreaſonably and unworthily incredulous?) in fine, to diſtruſt this teſti-

mony is therefore in effect to embrace the vanity of the moſt wanton or wicked *Sceptick.*

The Uſe of all is in ſhort this, that he ſhould heartily thank God for ſo clear and ſtrong an aſſurance of the truth of our Faith; that we therefore firmly embrace it, and ſteadily perſevere therein; that we obey it, and bear fruits worthy thereof in our practice; that ſo doing we may obtain the bliſsful rewards which upon thoſe terms it propoundeth and promiſeth; that we may all ſo doe, God of his mercy grant, through *Jeſus Chriſt* our Lord, to whom for ever be all glory and praiſe. Heb. 10. 23. 4. 14.

Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant, make us perfect in every good work to doe his will, working in us that which is well pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen. Heb. 13. 20, 21.

The third day he roſe again, &c.

SERMON XXX.

LUKE XXIV. 46.

And he ſaid unto them, Thus it is written; and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.

THE words of men leaving this world (as proceeding from a depth of ſerious concernedneſs, and influenced by a ſpecial providence) are uſually attended with great regard, and a kind of veneration, theſe are ſuch, even the words of our departing Lord; the which therefore deſerve and demand our beſt conſideration.

They reſpect two points of grand importance, the paſſion and the reſurrection of our Lord; of which I ſhall only now conſider the latter, as being moſt agreeable to the preſent ſeaſon: and whereas there be divers particulars obſervable in them, I ſhall confine my diſcourſe to *one*, being the main point; couched in thoſe words, *thus it behoved*; which import the needfulneſs, and expediency of our Lord's reſurrection: Of which I ſhall endeavour firſt to declare the truth, then to ſhew the uſefulneſs, by a practical application thereof.

The reſurrection of our Lord may appear to have been needful and expedient, upon ſeveral good accounts.

1. It was needful to illuſtrate the veracity, wiſdom and providence of God, by making good what he had ſignified in the ancient Scriptures concerning it; either in myſtical adumbrations, or by expreſs predictions; underſtood according to thoſe infallible expoſitions, which the Apoſtles did receive from the inſtruction of our Lord, or from illumination of that Spirit which dictated the Scriptures: the particular inſtances, as being obvious, and requiring large diſcourſe, I now forbear to mention.

2. It was needful in congruity to other events foretold, and in order to the accompliſhment of thoſe deſigns which our Lord was to manage: the whole œconomy and harmony of the Evangelical diſpenſation, as it is repreſented by the Prophets, doth require it: It was, according to their predictions, deſigned, that Chriſt ſhould erect a ſpiritual Kingdom, and adminiſter it for ever, with perfect equity, in great peace and proſperity; that he ſhould in our behalf atchieve glorious exploits, ſubduing all the adverſaries of our ſalvation(*ſin*, *death* and *hell* ;) that he ſhould eſtabliſh a new Covenant, upon better promiſes, of another eternal moſt happy life, aſſuring to the embracers thereof an entire reconciliation and acceptance with God ; that he ſhould convert the world to faith in God, and obſervance of his will: In execution of theſe purpoſes, it was declared that he ſhould undergo ſuffering, and be put to death in a moſt diſgracefull and painfull manner; It conſequently muſt be ſuppoſed, that from ſuch a death he ſhould conſpicuouſly and wonderfully be reſtored to life; how otherwiſe could it appear, that he did reign in glory, that he had obtained thoſe great victories, that he had vanquiſhed death, that the former curſes were voided, God appeaſed, and mankind reſtored to favour by him? Had the grave ſwallowed him up, had God *left his ſoul in hell*, had he reſted under the dominion of common mortality, had after his diſmal paſſions no evidence of ſpecial favour toward him ſhone forth; What ground had there been to believe thoſe great things? Who would have been perſuaded of them? The *Scripture* therefore, which *foretelleth the ſufferings of our Lord, and the glories following them*; which ſaith, that *having drunk of the brook in the way he ſhould lift up his head*; that *when he had made his ſoul an offering for ſin, he ſhould prolong his days, and the pleaſure of the Lord ſhould proſper in his hand*; that *becauſe he had poured out his ſoul unto death, God would divide him a portion with the great, and he ſhould divide the ſpoil with the ſtrong*; that *unto him whom man deſpiſed, to him whom the nation abhorred, Kings ſhould look and ariſe, Princes ſhould worſhip*; the *Scripture*, I ſay, foretelling theſe events, doth conſequentially imply the needfulneſs of his reſurrection.

1 Pet. 1. 11. Luc. 24. 26. Pſal. 110. 7. Iſa. 53. 10, 12.

Iſa. 49. 7.

3. It was requiſite in it ſelf; or in reſpect to the many great ends for which it ſerveth, and the excellent fruits, which it is apt to produce: as will appear by reflecting on thoſe, which are ſuggeſted in the *New Teſtament*.

I paſs by its particular uſefulneſs in regard to our Lord's *Apoſtles* and Diſciples; its ſerving to reinforce their faith, and rear their hopes, being ſtaggered by his paſſion; to comfort them in thoſe ſorrowful apprehenſions, and deſpondencies of heart, which aroſe from the frightfull events befalling him; to enlighten their minds by more perfect inſtruction, removing their ignorance, and reforming their miſtakes concerning him, and *the things of his kingdom*; to furniſh them with inſtructions and orders requiſite for managing the employments committed to them; to arm them by conſolatory diſcourſes and gracious promiſes of ſupport againſt the difficulties, hazards and troubles they were to encounter, in the profeſſion and propagation of his doctrine; in fine, by all his admirable deportment with them, and his miraculous departure from them to confirm them in their faith, and encourage them in their duty: theſe particular uſes, I ſay, we ſhall paſs over, inſiſting only upon thoſe more common ends and effects in which our ſelves and all Chriſtians are more immediately concerned.

4. A general end of it was the production and corroboration of faith in us concerning all the Doctrines of our Religion; for that by it the truth of all our Lord's declarations concerning his own perſon, his offices, his power, his precepts and his promiſes (to the higheſt pitch of conviction and ſatisfaction) was aſſured; it being hardly poſſible, that any miracle could be greater in it ſelf for confirmation of the whole, or more proper for aſcertaining the parts of our Religion. But more particularly;

Μάλιστα πάντων σημεῖον ἱκανὸν καὶ τοὺς ἀναισχυντοῦντας ἐπιστομίζειν. Chryſ. in Rom. 1. 4.

5. *Firſt*, From it the dignity of our Lord's perſon, and his eſpecial dearneſs to God (to the voidance of all exceptions, and ſurmiſes againſt him) did appear.

If the meanneſs of his birth and parentage, if the low garb and dim luſtre of his life, if the bitter pains and ſhameful diſgraces of his death (however accompanyed with rare qualities ſhining in him, and wonderful deeds atchieved by him) in perſons ſtanding at diſtance, caſting ſuperficial glances on things, and judging by external appearances, might breed diſadvantageous apprehenſions, or ſuſpicions concerning him, whether he were indeed as he pretended, the Son of God, deſigned by him to be the Saviour of mankind, *the Lord of all things*, the Judge of the world; the wonderful power, and ſignal favour of God demonſtrated in his reſurrection, ſerved to diſcuſs thoſe miſts, and to correct ſuch miſtakes, evincing thoſe temporary depreſſions to have been only diſpenſations preparatory toward his greater exaltation in dignity, and apparent favour with God; *for though* (ſaith S. *Paul*) *he was crucified out of weakneſs, yet he liveth by the power of God*; that is, although in his ſufferings the infirmity of our nature aſſumed by him was diſcovered, yet by his recovering life the divine power attending him was eminently declared; it was indeed *an exceſſive grandeur of power, an energy of the might of ſtrength*, which God did exert *in the raiſing of Chriſt from the dead*, as the *Apoſtle* laboureth to expreſs the unexpreſſible eminency of this miracle; and being ſo high an inſtance of power, it was conſequently a ſpecial mark of favour; God not being laviſh of ſuch miracles, or wont to ſtretch forth his arm in behalf of any perſon, to whom he doth not bear extraordinary regard: the which conſequence alſo, by reflecting on the circumſtances, and nature of this event, will farther appear.

Joh. 7. 24.

2 Cor. 13. 4.

Eph. 1. 19. ὑπερβάλλον μέγεθος τῆς δυνάμεως— ἐνέργεια τοῦ κράτους τῆς ἰσχύος.

He was perſecuted and put to death as a notorious malefactour, and an enemy to God, to true Religion, to the common peace, to goodneſs; and his being delivered up to ſuffer was an enforcement of that pretence; for his adverſaries thence did argue, that God had diſavowed, and deſerted him; they inſulted over him as one in a forlorn condition, *eſteeming him* (as the *Prophets* foretold) *ſtricken, ſmitten of God, and afflicted*: but God thus, by his own hand, undoing what they had done againſt him, did plainly confute their reaſonings, did evidence their

Iſa. 53. 4. Pſal. 71. 11. 22. 8.

accuſations to be falſe, and their ſurmiſes vain, did in oppoſition to their ſuggeſtions approve him a friend and favourite of God, a patron of truth, a maintainer of piety and peace; one meriting, becauſe obtaining, the ſingular countenance and ſuccour of God.

And if yielding our Lord over to death (which being a total incapacity of enjoying any good, doth ſignifie an extremely bad ſtate) might imply God's diſpleaſure or diſregard toward him; (as indeed it did in a ſort, he ſtanding in our room to undergo the inflictions of divine wrath and juſtice;) then anſwerably reſtoring him to life (which, as the foundation of enjoying any good, doth repreſent the beſt condition) muſt demonſtrate a ſingular tenderneſs of affection, with a full approbation and acceptance of his performances: this indeed far more pregnantly doth argue favour, than that could imply diſpleaſure; for that may happen to the beſt men upon other grounds, this can bear no other than a favourable interpretation.

Farther, to give life doth ground that relation, which is deepeſt in nature, and importeth moſt affection; whence in the Holy ſtyle, to
Act. 13. 33. raiſe up to life, is termed to beget; and *the regeneration* is put for the *reſurrection*; ſo that it being a paternal act, ſignifieth a paternal regard:
Matt. 19. 28. and thence perhaps S. *Paul* telleth us, that our Lord *was declared, or defined*
Rom. 1. 4. *to be the Son of God, by his reſurrection from the dead.*

6. *Secondly*, By our Lord's reſurrection we may be aſſured concerning the efficacy of his undertakings for us: for conſidering it we may not doubt of God's being reconciled to us: of obtaining the pardon of our ſins, and acceptance of our perſons, of receiving all helps conducible to our ſanctification, of attaining final happineſs, in caſe we are not on our parts deficient; all thoſe benefits by our Lord's reſurrection, as a certain ſeal, being ratified to us, and in a manner conferred on us.

As God, in the death of our Lord, did manifeſt his wrath toward us, and execute his juſtice upon us; ſo in raiſing him thence correſpondently God did expreſs himſelf appeaſed, and his law to be ſatisfied; as we in his ſuffering were puniſhed (*the iniquity of us all being*
Iſa. 53. 6. *laid upon him*) ſo in his reſurrection we were acquitted and reſtored to grace; as *Chriſt* did merit the remiſſion of our ſins, and the acceptance of our perſons by his paſſion; ſo God did conſign them to us in his reſurrection; it being that formal act of grace, whereby, having ſuſtained the brunt of God's diſpleaſure, he was ſolemnly reinſlated in favour, and we repreſentatively, or virtually in him; ſo that (ſuppoſing our due qualifications, and the performances requiſite on our parts) we thence become completely juſtified, having not only a juſt title to what juſtification doth import, but a real inſtatement therein; confirmed by
Rom. 4. 25. the reſurrection of our Saviour: whence *He was* (ſaith S. *Paul*) *delivered for our offences, and raiſed again for our juſtification; and who then* (ſaith the ſame *Apoſtle*) *ſhall lay any thing to the charge of God's elect?*
Rom. 8. 33. 34. *it is God that juſtifieth; Who is he that condemneth? it is Chriſt that died,*
2 Cor. 5. 15. *yea rather that is riſen again:* Our juſtification and abſolution, are (ye ſee) rather aſcribed to the reſurrection of Chriſt, than to his death; for that indeed his death was a ground of beſtowing them; but his reſurrection did accompliſh the collation of them for ſince (doth the *Apoſtle* argue) God hath acknowledged ſatisfaction done to his juſtice, by diſcharging our ſurety from reſtraint, and from all farther proſecution; ſince in a manner ſo notorious, God hath declared his favour toward our proxy; What pretence can be alledged againſt us,

us, what ſuſpicion of diſpleaſure can remain? Had Chriſt only died, we ſhould not have been condemned, our puniſhment being already undergone; yet had we not been fully diſcharged, without that expreſs warrant and acquittance, which his riſing doth imply; ſo again may S. *Paul* be underſtood to intimate, when he ſaith, *If Chriſt be not raiſed, your faith is vain, ye are yet in your ſins:* Death (or that obligation to die, to which we did all for our tranſgreſſions ſtand devoted) was *condemned*, and judicially *aboliſhed* by his death; but it was executed and expunged in his reſurrection; in which *trampling thereon* he cruſhed it to nothing; wherefore therein mankind revived, and received *the gift of immortality*; that being a clear pledge, and full ſecurity, that *as in Adam all die, ſo in Chriſt ſhall all be made alive: He* (ſaith S. *Chryſoſtome*) *by his reſurrection diſſolved the tyranny of death*, and *with himſelf raiſed up the whole world*; *By the pledge of his reſurrection* (ſaith S. *Ambroſe*) *he looſed the bands of hell*; *Thereby* (ſaith S. *Leo*) *death received its deſtruction, and life its beginning:* Therein not only the natural body of Chriſt was raiſed, but the myſtical body alſo, each member of his Church was reſtored to life, being throughly reſcued from the bondage of corruption, and tranſlated into a ſtate of immortality; ſo that *God* (ſaith S. *Paul*) *hath quickened us together with Chriſt, and raiſed us together, and made us to ſit together in heavenly places in Chriſt Jeſus.*

1 Cor. 15. 7.

Heb. 2. 14. 2 Tim. 1. 10. Rom. 8 3 5. 18. 6. 23. 1 Cor. 15. 14.

Morte calcatâ ſurrexit. Hier. *Ep.* 129.

1 Cor. 5. 21.

Διὰ τῆς ἀναστάσεως τοῦ θανάτου τυραννίδα κατέλυσε. Chryſ. Rom. 1.4.

Τὴν οἰκουμένην ἑαυτῷ συνανέστησε. Chryſ. *Tom.* 5. *Or.* 84.

Dominus ſuæ reſurrectionis pignore vincula ſolvit inferni, &c. Ambr. *ad* Grat.

Per reſurrectionem Chriſti & mors interitum, & vita accepit initium. Leo. *M. Ep.* 81.

Epheſ. 2. 5, 6. Rom. 8. 21.

Hence in our Baptiſm (wherein juſtification, and a title to eternal life are exhibited to us) as the death and burial of Chriſt are ſymbolically undergone by us; ſo therein alſo we do interpretatively riſe with him; *being* (ſaith S. *Paul*) *buried with Chriſt in Baptiſm, in it we are alſo raiſed together with him*; and *Baptiſm* (St. *Peter* telleth us) being *the antitype* of the paſſage through the floud, *doth ſave us by the reſurrection of Chriſt*, preſented therein.

Coloſ. 2. 13, 14.

1 Pet. 3. 21.

It alſo miniſtreth hopes of ſpiritual aid, ſufficient for the ſanctification of our hearts and lives; for that he, who raiſed our Lord from a natural death, thence doth appear both able and willing to raiſe us from a ſpiritual death, or from that mortal ſlumber in treſpaſſes and ſins, in which naturally we do lie buried, to *walk in that newneſs of life* to which the *Goſpel* calleth us; and in regard to which, *God* (ſaith S. *Peter*) *having raiſed his Son Jeſus, ſent him to bleſs us, in turning every one of us from his iniquities.*

Eph. 2. 10. Apoc. 20. 6. Acts 3. 26.

The ſame conſequently is a ſure earneſt of our ſalvation; for, *If* (ſaith S. *Paul*) *when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life.*

Rom. 5. 10. 1 Pet. 3. 21.

7. *Thirdly*, By our Lord's reſurrection, the verity of his doctrines, and the validity of his promiſes concerning the future ſtate of men are demonſtrated; in a way moſt cogent, and moſt pertinent: Any miracle, notoriouſly true, doth indeed ſuffice to confirm any point of good doctrine; but a miracle in kind, or involving the matter conteſted, hath a peculiar efficacy to that purpoſe: So did our Lord's reſurrection, in way of palpable inſtance, with all poſſible evidence to ſenſe, directly prove the poſſibility of our reſurrection, together with all points of doctrine coherent thereto; (the ſubſtantial diſtinction of our ſoul from the

(Joh. 20 31.)

the body, its ſeparate exiſtence after the diſſolution, and conſequently its immortal nature, God's wiſe and juſt providence over humane affairs in this ſtate, the ſcrutiny and judgment of our actions hereafter, with diſpenſation of recompences anſwerable;) thoſe fundamental ingredients of religion, moſt powerful incentives to vertue, and moſt effectual diſcouragements from vice; the which (before much liable to doubt and diſpute, little ſeen in the darkneſs of natural reaſon, and greatly clouded in the uncertainty of common tradition) as our Lord
2 Tim. 1. 10. by his doctrine, firſt *brought into clear light*, ſo by his reſurrection he
Act. 26. 23. fully did ſhew that light to be ſincere and certain: Infinitely weak and unſatisfactory were all the arguments, which the moſt careful ſpeculation could produce, for aſſerting thoſe important verities, in compariſon to that one ſenſible experiment atteſting to them: For if our Lord, a man as our ſelves, did ariſe from the dead (his ſoul, which from the croſs deſcended into the inviſible manſions, returning into his body) then evidently our ſouls are diſtinct from our bodies, and capable of ſubſiſtence by themſelves; then are they apt to exiſt perpetually; then may they be put to render an account for what is acted here, and accordingly may be dealt with: Hence may we ſee, that S. *Paul* diſ-
Act. 17. 31. courſed reaſonably, when he told the *Athenians*, that *Now God hath appointed a day, in which he will judge the world in righteouſneſs, by the man whom he hath ordained,* πίστιν παρασχὼν πᾶσιν, *exhibiting an argument moſt perſuaſive to all, having raiſed him from the dead*; that S. *Peter* alſo might well aver, that *God hath regenerated us to a lively hope of an incorruptible*
1 Pet. 1. 3, 4. *inheritance, reſerved in heaven for us, by the reſurrection of Jeſus Chriſt from the dead.*

Credentes reſurrectionem Chriſti, in noſtram quoque credimus, propter quos & ille obiit & reſurrexit. Tert. *de Pat.* 9.

Reſurrectionem carnis per ſemetipſum primus initiavit. Cyp. *Ep.* 73.

Apoc. 1. 5. Col. 1. 18.
1 Cor. 15. 20.
Acts 3. 15. 5. 31.
Heb. 6. 20. 1 Cor. 15. 23.
Luc. 20. 36.

Particularly the reſurrection of our bodies, reſtoring our perfect manhood to us (a point wholly new to the world, which no Religion had embraced, no reaſon could deſcry) was hereby ſo exemplified, that conſidering it, we can hardly be tempted to doubt of what the *Goſpel* teacheth about it; that he preceding as *the firſt-born from the dead*, and the *firſt-fruits of them which ſleep*, *as our fore-runner*, and, *the Captain of life*; we ἐν ἰδίῳ τάγματι, in our *due rank* and ſeaſon, as *younger ſons of the reſurrection*, as ſerving under his command and conduct, in reſemblance and conformity to him, ſhall follow;
Rom. 8. 11. ſo that, *If the ſpirit of him that raiſed up Jeſus from the dead, dwelleth in us; he that raiſed up Jeſus from the dead, ſhall alſo quicken our mortal*
Rom. 6. 5. *bodies, by his ſpirit that dwelleth in us*; that, *If we have been planted with him in the likeneſs of his death, we ſhall alſo* grow up *in the likeneſs*
1 Cor. 15. 22. 49. *of his reſurrection*; that, *As we have born the image of the earthly man, ſo we ſhall alſo bear the image of the heavenly*; ſo that God, *who raiſed*
1 Cor. 6. 14. *our Lord, ſhall alſo raiſe us by his power*; for we cannot but allow that conſequence to be reaſonable, which S. *Paul* doth imply, when he ſaith,
1 Theſſ. 4. 14. *If we believe that Jeſus died and roſe again; even ſo them alſo, which ſleep through Jeſus, will God bring with him*, reducing them into a ſtate conformable to his; by re-union of their body and ſoul.

8. *Fourthly*, It was a deſigned conſequence of our Lord's reſurrection, that he thereby ſhould acquire a juſt dominion over us; for, *to this*
Rom. 14. 9. *end* (ſaith S. *Paul*) *Chriſt both died, and roſe, and revived, that he might be the Lord both of the dead and living*: By the obedience of his death he did earn that dominion, as a worthy recompence thereof; *He did*

by his blood purchaſe us to be his ſubjects and ſervants: but from his reſurrection he began to poſſeſs that reward, and to enjoy his purchaſe; it being the firſt ſtep of his advancement to that royal dignity and *preeminence over all fleſh*; to which, in regard to his ſufferings, God did exalt him; concerning which, before his aſcenſion, he ſaid to his diſciples, *All power is given me in heaven and earth*: On ſo many great accounts was our Lord's reſurrection behoofeful; ſo that it is no wonder, if God took ſuch eſpecial care to aſſure its truth, and recommend its belief to us; appointing ſo many choice perſons by their teſtimony to aſſert, and inculcate it; to doe ſo being often expreſſed a main part, and peculiar deſign of the office Apoſtolical. Nor is it ſtrange, that to the hearty belief, and ingenuous profeſſion of this one *Article* (it enfolding, or inferring the truth of all other Chriſtian doctrines) ſalvation is annexed, according to that aſſertion of S. *Paul*; *The righteouſneſs of faith ſaith thus* (or this is the purport of the *Chriſtian* Inſtitution) *that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart, that God raiſed him from the dead, thou ſhalt be ſaved.* Nor is it much, that a conſideration of this point ſhould be ſo continually preſent to the minds of the ancient *Chriſtians*, that when ever they did meet, they ſhould be ready to ſalute one another with a χριστὸς ἀνέστη, *Chriſt is riſen*, it importing ſo great benefits, and producing ſo excellent fruits; in regard whereto S. *Paul* expreſſeth his ſo ardent deſire, and high eſteem of *knowing Chriſt, and the power of his reſurrection*; as the moſt valuable of all knowledges; which having in ſome meaſure declared, I come now briefly to apply.

Act. 20. 28.
Joh. 17. 2.
Phil. 2. 9.
Matt. 28. 18.
Acts 1. 22. 10. 41. 13. 31.
Rom. 10. 6, 9.
Phil. 3. 10.

1. *Firſt* then; The conſideration of our Lord's reſurrection ſhould ſtrengthen our faith, and quicken our hope in God, cauſing us firmly to believe his word, and confidently to rely upon his promiſes, eſpecially thoſe which concern our future ſtate. God having thereby, as by a moſt ſenſible proof, againſt all objections of our feeble reaſon, demonſtrated himſelf able, as by a moſt ſure pledge declared himſelf willing to beſtow upon us a happy immortality, in gracious reward of our obedience: for ſeeing by ſo illuſtrious an inſtance, God hath manifeſted that he is thoroughly reconcileable to ſinners, that he bountifully rewardeth obedience, that death and hell are vincible, What reaſon can we have to diſtruſt his fidelity, to doubt of his power, or to deſpair of his mercy? Surely, He that was ſo faithful in raiſing our Lord from the grave, ſo notably rewarding his obedience and patience (in advancing him to Supreme dignity and glory at his right hand) will not fail alſo to confer on us (walking in the footſteps of his piety) the promiſed inheritance of everlaſting life and bliſs, the never fading crown of righteouſneſs and glory: Surely, by this noble experiment we are clearly informed, and ſhould be fully perſuaded, that nothing can deſtroy us, nothing can harm us, nothing can ſeparate us from our God, and our happineſs; that no force, no fraud, no ſpite of men, or rage of hell can finally prevail againſt us; What then reaſonably can be dreadfull, or diſcouraging to us? What ſhould be able to drive us into diſtruſt, or deſpair?

2. This point affordeth matter of great joy, and an obligation thereto. If the news of our Saviour's firſt birth were (as an *Angel* called them) *good tidings of great joy to all people*, how much more may the news concerning this ſecond nativity of him be hugely gladſome? for in that birth he did but aſſume our fleſh, in this he did advance it; then he began to ſuſtain our infirmities, now he ſurmounted them; by his incarnation

Luc. 2. 10.
Phil. 2. 8.

1 Cor. 50. 57. incarnation he became *ſubject to death*, by his reſurrection death was ſubdued to him; at that he entred into the field, and ſet upon the bloody conflict with our foes; in this he returned a triumphant conquerour, having utterly vanquiſhed and quelled them; the fury of the world, the malice of hell, the tyranny of ſin, the Empire of death, all of them combined to render us miſerable, he did in his reſurrection perfectly triumph over; And doth it not then become us to attend his glorious victories with our joyful gratulations? Is it not extremely comfortable to behold our gallant champion (the only champion of our life and welfare) after all the cruel blows which the infernal powers laid on him, after all the Ghaſtly wounds which humane madneſs did inflict; after he had paſſed through the ſcorching flames of divine wrath and juſtice, after he had felt the ſoreſt pangs of death, perfectly recovered from all thoſe diſtreſſes; ſtanding upright, and trampling on the necks of his proud enemies? Are not moſt ſprightful expreſſions of gratitude, are not moſt chearful acclamations of praiſe due from us to the invincible *Captain of our ſalvation*? Shall we not with great alacrity of mind contemplate the happy ſucceſs of that mighty enterpriſe, wherein no leſs our welfare, than his glory was concerned? Is it not a pleaſure to conſider our ſelves ſo exempted from that fatal doom, to which all humane race was ſentenced; to ſee life and immortality ſo ſpringing forth upon us; to view our ſelves, the children of duſt and corruption, from hence in age and dignity, ſo nigh equalled to the firſt-born ſons of the creation?

Σήμερον ἡμῶν τὰ λαμπρὰ νικητήρια γέγονε σήμερον ἡμῶν ὁ δεσπότης τὸ κατὰ θανάτου τρόπαιον στήσας, καὶ τοῦ διαβόλου τὴν τυραννίδα καταλύσας τὴν διὰ τῆς ἀναστάσεως ὁδὸν ἡμῖν εἰς σωτηρίαν ἐχαρίσατο.

Ἡ ποθεινὴ καὶ σωτήριος ἑορτὴ — ἡ τῆς εἰρήνης ὑπόθεσις, ἡ τῆς καταλλαγῆς ἀφορμὴ, ἡ τῶν πολέμων ἀναίρεσις, ἡ τοῦ θανάτου κατάλυσις, ἡ τοῦ διαβόλου ἧττα —— Chryſ. *Tom.* 5. *Orat.* 85.

It is ſaid of the firſt diſciples, that although they ſaw, and felt our Lord riſen, yet *for joy they could not believe it*; ſo incredibly good was the news to them; exceſs of love and delight choaked, or rather ſuſpended their faith; we cannot be ſuch infidels from ſurprize, but let us be as faithful in our joy.

Luc. 24. 41.

Quod credunt tardius, non eſt perfidiæ, ſed amoris. Chryſoſt. *Serm.* 81.

3. Great conſolation ſurely it ought to breed in us, to conſider, that by this event our redemption is completed, and we become entirely capable of ſalvation; that in it a full diſcharge is exhibited from the guilt, and from the puniſhment of all our ſins, whereof we do truly repent; that God's juſtice appeareth ſatisfied, and his anger pacified; that his countenance ſhineth out clearly with favour and mercy toward us; that our condemnation is reverſed, our ranſome is accepted, our ſhackles are looſed, and our priſon ſet open; ſo that with full liberty, ſecurity and hope, we may walk forward in the paths of righteouſneſs toward our better country, the Region of eternal felicity. Farther,

4. This conſideration ſhould be a forcible engagement upon us to
Rom. 14. 9. obedience and holy life. Our Lord did by his reſurrection gain a dominion over us, unto which if we do not ſubmit, we ſhall be very injurious and wicked; unto which if we do not correſpond by all humble
Act. 3. 26. obſervance, we ſhall be very ingrateful and undutiful: *He was raiſed to bleſs us, in turning every one of us from our iniquities*; and no leſs unhappy, than unworthy we ſhall be, if we defeat that gracious purpoſe; It is the condition of our obtaining the happy fruits and benefits of his reſurrection, that we ſhould our ſelves riſe with him *unto righteouſneſs*

neſs and newneſs of Life; by not complying therewith, we ſhall render Rom. 6. 4.
his Reſurrection unprofitable to us, becoming unworthy and uncapable
of any good advantage thereby. *Awake* (ſaith the *Apoſtle*) *thou that* Eph. 5. 14.
ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee life. To
awake from our ſpiritual ſlumber, to ariſe from dead works, are the
terms on which Chriſt doth offer that eternal happy life: for as the
pains and ignominies of his death will nowiſe avail thoſe, who are not
conformable to his death in *dying to ſin*, and *mortifying their Luſts*, ſo will Phil. 3. 10.
not they be concerned in the joys and glories of his Reſurrection, who Rom. 6. 5.
are not *planted in the likeneſs thereof* by renovation of their minds, and
reformation of their lives; for as *he died*, ſo he was alſo *raiſed for us*, 2 Cor. 5. 15.
*that we ſhould not henceforth live to our ſelves, but unto him who died
and roſe again for us.* Our ſins did ſlay him, it muſt be our repentance
that reviveth him to us, our obedience that maketh him to live in our
behalf: for Chriſt is not in effect riſen to impenitent people; as they
continue dead in treſpaſſes and ſins, as they lie buried in corruption of
heart and life, ſo *their condemnation abideth*, and Death retaineth its
entire power over them; they ſhall not καταντᾷν εἰς τὴν ἐξανάστασιν,
attain unto that happy Reſurrection, whereof our Lord's Reſurrection Phil. 3. 11.
was the pledg and pattern; ſo did our Lord aſſure in his Preaching:
He (ſaid our Lord) *that believeth in the Son* (that is, who with a Joh. 3. 36,
ſincere, ſtrong and lively faith, productive of due obedience, believeth 15.
in him) *hath everlaſting life*; but ὁ ἀπειθῶν, *he that diſobeyeth* (or
with a practical infidelity disbelieveth) *the Son, ſhall not ſee life, but
the wrath of God abideth on him*; whence we may well infer with
St. *Paul*, *Therefore, Brethren, we are debters, not to the fleſh, to live after* Rom. 8. 13.
*the fleſh: for if we live after the fleſh, we ſhall die; but if through
the ſpirit we do mortify the deeds of the body, we ſhall live*; that is, aſſuredly
by obeying God's Will we ſhall obtain, by diſobedience we muſt
forfeit all the benefits of our Lord's Reſurrection.

5. Laſtly, The contemplation of this Point ſhould elevate our
thoughts and affections unto Heaven and heavenly things, above the ſordid
Pleaſures, the fading Glories, and the unſtable Poſſeſſions of this
World: for *him we ſhould follow whitherſoever he goeth*; riſing with him, Rev. 14. 4.
not only from all ſinful Deſires, but from all inferiour Concernments, Eph. 2. 6.
ſoaring after him in the contemplation of our Minds, and Affections of
our heart; that *although we are abſent from the Lord in the body*, we 2 Cor. 5. 6.
may be *preſent with him in ſpirit*, having our *converſation in Heaven*, Phil. 1. 23. Phil. 3. 20.
and *our heart there where our treaſure is*; for if our Souls do ſtill grovel Mat. 6. 21.
on the earth, if they be cloſely affixed to worldly intereſts, deeply immerſed
in ſenſual delights, utterly *enſlaved to corruption*, we do not *partake* of 2 Pet. 2. 19.
our Lord's Reſurrection, being quite ſevered from his living Body, and Rom. 8. 21. (Gal. 6. 8.
continuing in vaſt diſtance from him: I ſhall therefore conclude, recommending Apoc. 3. 1.
that admonition of St. *Paul*; *If ye then be riſen with Chriſt, ſeek* 1 Tim. 5. 6.)
thoſe things which are above, where Chriſt ſitteth on the right hand of God; Col. 3. 1.
*ſet your affections on things above, not on things on the earth; for you are
dead, and your life is hid with Chriſt in God*; that *when Chriſt who is our
life ſhall appear, then ye may alſo appear with him in glory.* **Amen.**

Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the Sheep, through the Blood of the everlaſting Covenant, make us perfect in every good work to do his will, working in us that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. **Amen.**

He aſcended into heaven, and ſitteth at the right hand, &c.

SERMON XXXI

MARK XVI. 19.

He was received up into Heaven, and ſate on the right hand of God.

OUR Lord after his Reſurrection having conſummated what was requiſite to be done by him upon earth, for the confirmation of our Faith, and the conſtitution of his Church; having for a competent time converſed with his Diſciples, enlightning their minds with knowledg of the truths concerning him, and in right underſtanding of the Scriptures relating to him; eſtabliſhing their faith in immovable conviction, enflaming their Affections by pathetical Diſcourſe, comforting their minds with gracious promiſes againſt tribulations enſuing, and arming their hearts with courage and patience againſt all oppoſitions of Earth and Hell; directing and preſcribing to them how they ſhould proceed in the inſtruction of men, and converſion of the world to the belief of his doctrine, the acceptance of his Overtures, the obſervance of his Laws; furniſhing them with authority, and giving them orders to atteſt the truth concerning him, to diſpenſe the grace and mercy procured by him, and to promulgate the whole will of God to mankind; promiſing them ſpiritual gifts and aids (both ordinary and extraordinary) neceſſary or conducible, either to the common edification, or to the particular welfare of Christians, ordering them to collect and compact the ſociety of faithful Believers in him, which *he had purchaſed with his Blood*; in fine, imparting to them his effectual Benediction, and a promiſe of continual aſſiſtance in the proſecution of thoſe great and holy deſigns which he committed to their management; having, I ſay, accompliſhed all theſe things, which St. *Mark* in this *verſe* expreſſeth briefly by the words μετὰ τὸ λαλῆσαι ἀυτοῖς, *after he had ſpoken to them*, and which St. *Luke* compriſeth in the words ἐντειλάμενος αὐτοῖς, that is, having imparted to them all needful inſtructions, and impoſed all fitting commands upon them, He in their preſence departed away into the poſſeſſion of his glorious ſtate; *He was* (ſaith St. *Mark* in our Text) *received up into Heaven, and ſate on the right hand of God.* Acts I. 2.

Which words of the *Evangeliſt* do contain *two* grand points of our Faith, the *aſcenſion of our Lord to Heaven*, and his *ſeſſion there at God's right hand*; the right underſtanding and due conſideration whereof [as it is now peculiarly, when the Church recommendeth theſe points to be the ſubjects of our Devotion moſt ſeaſonable, ſo perpetually] is of great uſe for the edification of our Souls, and the direction of our practice:

tice: in order to which purpoſes, I ſhall endeavour to explain them, to confirm the truth of them, to ſhew the ends and effects of them, and practically to apply them.

I. *He was received into Heaven*; this is the *firſt* point: wherein we may obſerve the *act*, and its *term*: The *act*, ἀνελήφθη, he was aſſumed, or *taken up* (ſaith St. *Mark* here) ἀνεφέρετο, *he* was elevated or *carried up*, and ἐπήρθη, *he was born up* (ſaith St. *Luke*) ἐπορεύθη, *he went* Luk. 24. 51. *into Heaven*, ſaith St. *Peter*; which phraſes do import that he was according Act. 1. 9. to his humanity (or that his body and ſoul united together were) 1 Pet. 3. 22. tranſlated by the divine power into Heaven; or that he as God (by the divine power immanent in him) did transfer himſelf as man thither; ſo that he both was carried, and did go with a proper local motion, the term whereof was Heaven.

And what is meant by *Heaven*, in the proper ſenſe adequate to this matter, may appear from other places equivalent, by which this action, or the reſult thereof are expreſſed: it is called *aſcending to his Fa-* Joh. 20. 17. *ther*, and *paſſing out of this world to his Father*, that is, departing hence 13. 1. into the place of God's more eſpecial preſence and reſidence; where *he* Ἐμφανίζεται τῷ προσώπῳ θεοῦ. (as the *Apoſtle* to the *Hebrews* ſaith) *appeareth to the face of God*; *being* (as St. *Peter* ſpeaketh) *exalted to the right hand of God* (that is Heb. 9. 24. to the greateſt proximity, and therefore higheſt eminency with God.) Acts 2. 33. 5. 31. It is termed being *taken up into glory*, and *entring into his glory*, that 1 Tim. 3. 16. is, into a moſt glorious place, and ſtate peculiar to him; that place, which Luk. 24. 26. St. *Peter* calleth μεγαλοπρεπῆς δόξα, the magnificent, or *moſt excellent glo-* 2 Pet. 1. 17. *ry*. It is ſtiled *entring* εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, into *the* Heb. 6. 19. 9. 12. *moſt inward part behind the veil*; and into the τὰ ἅγια, the eſpecially *holy places*; that is, into the inmoſt receſſes of glory, inacceſſible, and Διεληλυθέναι τοὺς οὐρανούς. in degree incommunicable to any other. He is ſaid to have *paſſed* Heb. 4. 14. *through the Heavens* (that is, through all places inferiour to the higheſt Eph. 4. 10. top of glory and felicity) to have *aſcended* ὑπεράνω πάντων τῶν οὐρανῶν, Ὑψηλότερος τῶν οὐρανῶν. *over above all the Heavens*, to have *become higher than the Heavens*, Heb. 7. 26. or advanced above them; by which expreſſions it appeareth, that the *term* of our Saviour's aſcent, called *Heaven* here, was that place of all places in the *Univerſe* of things in ſituation moſt eminent, in quality moſt holy, in dignity moſt excellent, in glory moſt illuſtrious; the inmoſt ſanctuary of God's *temple* above *not made with hands*; the moſt Heb. 9. 11, 22. auguſt chamber of preſence in the Celeſtial Court: and whereas there are (as our *Lord* telleth us) *many manſions*, or apartments in the houſe of God, the chief and beſt of them our Lord hath taken up for his re- Joh. 14. 2. ſidence; whereas Heaven is a place of vaſt extent, to the utmoſt top thereof our Lord hath aſcended; even into that φῶς ἀπρόσιτον, *inac-* 1 Tim. 6. 16. *ceſſible Light* where *God dwelleth*.

And there, as it followeth, *He ſitteth at God's right hand*; the meaning of which words it is not difficult to find out; it being obvious and clear, that the ſtate of things above in the other bleſſed world, is in the Scripture repreſented to us by that ſimilitude, which is moſt apt to beget in us reverence toward God, and which indeed really doth moſt reſemble it; by the ſtate of a King here, ſitting upon his Throne, being ſurrounded with Perſonages of higheſt rank, worth, and reſpect; his neareſt Relations, his deareſt Favourites, the chief Officers of his Crown, and Miniſters of his affairs there attending upon him: ſo that yet for diſtinction, ſome place more eminent, and ſignally honourable, is aſſigned to that perſon, to whom the King pleaſeth to declare moſt eſpecial fa-

Pſa. 118. 16. vour and regard; the which place by cuſtom, grounded upon obvious reaſon, hath been of old, and continueth ſtill determined to the *next* place at *the right hand*; (the *next* place, becauſe nearneſs yieldeth opportunity for all kind of converſation and addreſs; at *the right hand*, becauſe that hand hath advantage for ſtrength and activity acquired by uſe, and therefore hath a ſpecial aptitude to offer any thing, or to receive, as occaſion doth require) hence for inſtance of the cuſtom among thoſe from whom the phraſe is taken, when *Bathſheba* King *Solomon's*
1 King. 2. 19. Mother did come unto him, 'tis ſaid, *The King——ſate down upon his throne, and cauſed a ſeat to be ſet for the King's Mother, and ſhe ſate on his right hand.* Thus our Lord, as Man, in regard to his perfect obedience and patience, being raiſed by God to the ſupreme pitch of
Act. 5. 31. favour, honour and power with him; God having *advanced him to be a Prince and a Saviour, to give repentance unto* Iſrael *and remiſſion of ſins*;
Phil. 2. 9. having *ſuperexalted him, and beſtowed on him a name above all names, to which all knees in heaven, in earth, and under the earth muſt bow*; having
Eph. 1. 20. *ſeated him in heavenly places above all principality and authority, and power, and domnion, and name that is named, either in the preſent world,*
Mat. 28. 18. Joh. 3. 35. 13. 3. 17. 2. Heb. 1. 2. 2. 8, 9. 1 Pet. 3. 22. *or in that which is to come*, having *committed to him all Authority in heaven and upon earth, and given all things into his hand*; having *conſtituted him heir of all things, and ſubjected all things under his feet*, and *crowned him with* Sovereign *Glory and Honour*; having, in fine, given unto him all that which in the *Revelation* the innumerable hoſt of Heaven ac-
Apoc. 5. 2. knowledgeth him worthy of; *Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing*; that is, all good and excellency conceivable in the moſt eminent degree, ſo that γίνεται ἐν πᾶσι
Col. 1. 18. πρωτεύων, he *in all things becometh to have the preeminence*: God having, I ſay, conferred all theſe preeminences of dignity, power, favour
Eph. 1. 20. Matth. 26. 64. Mark 14. 62. Luke 22. 69. and felicity upon our Saviour, is therefore ſaid to have *ſeated him at his right hand*; *at the right hand of power* (ſay the *Goſpels*) that is, ſo at the right hand of the Almighty Potentate, that all power is imparted to him for the governance and preſervation of his Church, *at the right hand of the Majeſty on high*, and *at the right hand of the throne of God* (ſaith the *Apoſtle to the Hebrews*) that is, ſo at the right hand of the Soveraign King of the world, that Royal dignity is communicated to him, in regard to which all honour and worſhip, all ſervice and obedience are due to him from all Creatures.

Thus much plainly the whole ſpeech, *ſitting at God's right hand*, doth import; the which matter is otherwiſe more generally and ſimply ex-
1 Pet. 3. 22. preſſed by being at God's right hand, *Who*, ſaith St. *Peter*, *is gone into Heaven, and is at the right hand of God, Angels and Authorities and Powers*
Rom. 8. 34. *being made ſubject to him*; and, *It is Chriſt*, ſaith St. *Paul*, *that dyed, yea rather that is riſen again, who is alſo at the right hand of God.* Sometimes
Apoc. 5. 6. 14. 1. Act. 7. 55, 56. alſo our Lord is repreſented ſtanding at God's right hand, as in the *Revelation* ſeveral times, and in the viſion of St. *Stephen*, who *ſaw the glory of God, and Jeſus ſtanding at the right hand of God*; the which poſture doth then ſeem purpoſely aſſigned to him, when he is repreſented aſſiſting his Servants, or in readineſs to atchieve ſome great Work for the good of his Church; but moſt commonly, as in our *Text*, it is called *ſitting*; the which word in ordinary uſe denoteth an abode, or permanency in any ſtate: but there is perhaps ſome peculiar *emphaſis* deſigned in attributing to our Lord that poſition; it implying the ſolid ground, the firm poſſeſſion, the durable continuance, the undiſturbed reſt and quiet of that glorious condition, wherein he is enſtated: the

term ſitting may alſo ſeem to augment the main ſenſe, for that *ſitting* is the moſt honourable poſture, and therefore implieth to the utmoſt that eminency of favour and regard, which our Lord enjoyeth in God's ſight. It may farther alſo denote the nature, quality and deſign of our Lord's preferment; his being conſtituted our Ruler and our Judg; *ſitting* being a poſture moſt proper and peculiar to ſuch perſons; whence this expreſſion repreſenteth him as ſeated upon a throne of Majeſty, or upon a tribunal of Juſtice.

Sedere judicantis eſt, ſtare pugnantis; Stephanus ergò in labore certaminis poſitus ſtantem vidit, quem adjutorem habuit; ſed hunc poſt aſcenſionem Marcus ſedere ſcribit, quia poſt aſcenſionis ſuæ gloriam Judex in fine videbitur. Leo M.

I ſhall only farther obſerve, that the attainment, and ſettlement of our Lord in this high ſtate, is by one word frequently in Scripture called his glorification. *The Spirit* (it is ſaid) *was not yet, becauſe Jeſus was not yet glorified; and when Jeſus was glorified, then they remembred that theſe things were written of him*; and, *The hour is come, that the Son of man ſhould be glorified*; and, *Now Father*, prayeth our Saviour, *glorify me with thee, with the glory which I had with thee before the world was*; that is, conſtitute me as Mediator in glory ſupereminent above all Creatures, accordingly as in my divine nature I was eternally with thee moſt glorioully happy. And, *The God of your fathers*, ſaith St. *Peter* to the *Jews*, *hath glorified his child Jeſus, whom ye delivered up*; and, *We ſee Jeſus, who was made a little lower than the Angels, for the ſuffering of death, crowned with glory and honour*, ſaith the *Apoſtle* to the *Hebrews*. So much for explication of theſe points.

Joh. 7. 39.
12. 16.
23. 13, 32.
17. 1, 5.
Act. 3. 13.
Heb. 2. 9.

II. The confirmation of them may be drawn partly from *ocular teſtimony*, partly from *rational deduction*, partly from *their correſpondence to antient preſignifications, and predictions.*

The aſcenſion of our Lord toward Heaven was teſtified by the Apoſtles, who were eye-witneſſes thereof; for βλεπόντων αὐτῶν, *they beholding, he was* (ſaith St. *Luke*) *taken up, and a cloud received him out of their ſight.*

Act. 1. 9.

His arriving at the ſupreme pitch of glory, and ſitting there, is deduced from the authority of his own word, and of his inſpired Diſciples, the which ſtandeth upon the ſame grounds with other points of Chriſtian faith and doctrine; the which it is not ſeaſonable now to inſiſt upon.

Luk. 22. 69.
Matth. 26. 64.

But it may be proper and uſeful to conſider how they (as all other important events, and performances belonging to our Saviour) were by the Holy Spirit in the antient *Prophets*, many ways preſignified and predicted; that they were ſo, our Lord telleth us; *Ought not Chriſt*, ſaid he, *according to what the Prophets had ſpoken, to ſuffer, and ſo to enter into his glory?* And St. *Peter* aſſureth us, that *The ſpirit of Chriſt which was in the Prophets, did teſtify beforehand the ſufferings of Chriſt, and the glories after the ſame:* ſo indeed there were many ſignal types repreſenting them, and many notable paſſages reſpecting them, interpreted according to analogy, with other myſtical repreſentations.

Luk. 24. 25, 26.
1 Pet. 1. 11.

Iſaac, the Heir of promiſe, after his being devoted for ſacrifice, and *received from Death in a parable*, was ſettled in a proſperous ſtate of life, *God being with him, and bleſſing him in all things*. *Joſeph* being freed from that death, to which by his envious Brethren he was deſigned, and raiſed from that burial in priſon, into which by the *Egyptian Gentiles* he was caſt, was advanced thence unto flouriſhing dignity, and eſtabliſhed in chief authority over the King's houſe, and *over all the land*; which

Heb. 11. 19.
Gen. 26. 3, 12, &c.
Gen. 41. 40.

perſons, as they were in other things, ſo may they well be conceived in theſe reſpects to have been Types of our Lord's Aſcenſion and Glorification. *Joſhua* (who in name and performances was the moſt exact Type of our Lord) being preſerved from the common fate of the people, and with miraculous Victory over all the accurſed Enemies of God's People, entring as Captain of *Iſrael* into the poſſeſſion of the promiſed Land, the ſure Type of Heaven, doth fitly repreſent the glorious Aſcenſion of our Lord into Heaven, and his everlaſting poſſeſſion thereof, together with the good people which follow his conduct. The great afflictions and depreſſions of *David*, with his reſtauration from them unto a mighty height of royal ſplendour and proſperity (all enemies foreign and domeſtick being ſubdued) may be alſo ſuppoſed to typify the ſame; his expreſſions in acknowledgment and thankſgiving for them ſeeming to allude hither, and to be more congruouſly applicable to our Lord, than to himſelf; ſuch for inſtance as thoſe are in the 21*ſt Pſalm*; Pſ. 21. 4, 5, 6. *He asked life of thee, and thou gaveſt it him, even length of days for ever and ever; his glory is great in thy ſalvation, Honour and Majeſty haſt thou laid upon him; for thou haſt made him moſt bleſſed for ever, thou haſt made him exceedingly glad with thy countenance,* &c. *Enoch* having *walked with* Gen. 5. 24. Heb. 11. 5. *God* (that is, in conſtant devotion, and in faithful obedience to God's will) and having *received teſtimony that he pleaſed God, was taken unto God*, thereby prefiguring the aſcenſion of the Well-beloved, *in whom God* 2 King. 2. 11. *was moſt well-pleaſed:* So was alſo the tranſlation of *Elias into Heaven* in the preſence of *Eliſha*, and other his Diſciples, after he moſt zealouſly had ſerved God in declaration of his Will, and maintenance of his Truth, a manifeſt prelude of our Lord's like tranſlation, after he had been employed in the like ſervice, though far more high and important, and performed it in a more eminent manner.

The *High Prieſt* was a certain Type of our Lord, and the *Jewiſh Temple* Heb. 9. 24. a ſhadow of Heaven, and the *Holy of Holies* a figure of the higheſt place in Heaven; wherefore the High Prieſt's ſole, and ſolemn entry once only in the year into the moſt holy place, after having by a Levit. 16. 16, 34. bloody Sacrifice made atonement *for all the tranſgreſſions of the Children* Exod. 30. 10. *of* Iſrael, *and his there ſprinkling the blood of the Sacrifice upon the Mercy* Heb. 9. 7. *Seat, and before the Mercy Seat* (the emblem of God's ſpecial preſence) doth certainly prefigure our Lord's aſcending into Heaven, and ſitting there at God's right hand; there, by repreſentation of his merits and paſſion performing the office of a moſt holy Prieſt, and gracious Media- Heb. 9. 14, 24. 10. 12. tor for us: *By his own blood* (ſaith the divine *Apoſtle*) *he entred once into the Holy Place, having obtained eternal redemption for us. He is entred, not into the holy places made with hands, which are Figures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us.*

Thus were theſe points aptly ſignified; they were alſo predicted: for *David* in the 68*th Pſalm*, celebrating the glorious Triumphs of God over *Huc etiam.* the enemies of his People, and in conſequence upon them his ſolemn entrance and ſeating himſelf in *Sion*, the Hill *which he delighteth to dwell* Pſa. 68. 18. *in* (the uſual emblem of Heaven) ſubjoineth; *Thou haſt aſcended on high* (למרום, to the high place of Heaven) *thou haſt led captivity captive, thou haſt received gifts for men, yea for the rebellious alſo, that the Lord God might dwell among them*; which words appoſitely ſute to our Lord's triumphant aſcenſion, after having ſubdued all the enemies of his Church, and upon which he liberally diſpenſed wonderful gifts Eph. 4. 8. and graces to his people, and are by the unerring interpretation of St. *Paul* applyed thereto.

The Aſcenſion of our Lord ſeemeth alſo (at leaſt according to myſtical Expoſition reaſonably grounded) to be reſpected in the 24th *Pſalm*, as generally throughout, ſo particularly in thoſe words, *Lift up your heads O ye gates, and be ye lift up ye everlaſting doors, and the king of glory ſhall come in*; where according to the firſt, and more literal ſenſe, the entrance of the *Ark* (the ſymbol of our Lord himſelf, in whom God is moſt ſpecially preſent, *in whom all the fulneſs of the Godhead dwelleth bodily)* into the Temple is deſcribed; but in a ſecond more elevate, more proper, and more full meaning the entrance of our Lord (the true *Shechinah)* into Heaven ſeemeth denoted; the doors of that Temple not made with hands, into which he, *the Lord of Glory*, at his Aſcenſion did enter, being indeed moſt truly *the everlaſting doors*; and the doors of the earthly Temple being only ſuch as typified them.

Pſa. 24.7,8,9.
Coloſ. 2. 9.

Again, The Seſſion of our Lord at God's right hand is expreſly foretold by *David*; *The Lord* (ſaith he) *ſaid unto my Lord, ſit at my right hand, until I have made thine enemies thy footſtool:* Who but the *Meſſias* could be that Lord of *David*, unto whom God ſpake? Who but he could be an eternal Prieſt after the order of *Melchiſedec?* Not only therefore our Lord himſelf expoundeth that place of the *Meſſias*, but the antient *Jews* did commonly underſtand it to concern him; as appeareth by their tacit conſent, and forbearing to contradict our Lord ſo interpreting it.

Pſal. 110. 1.
Mat. 22. 44.

In fine, all the Prophecies, which are very many, that concern the ſpiritual and eternal Kingdom of the *Meſſias* (his being inveſted with, and exerciſing regal Dignity and Power over God's People for ever) do in effect declare the Aſcenſion and Seſſion of our Lord; particularly thoſe of *David*; *I have ſet my King upon my holy Hill of* Sion; and, *Thy throne, O God, is for ever and ever; the ſceptre of thy Kingdom is a right ſceptre:* and that of *Daniel*; *I ſaw, in the night viſions, one like the Son of Man came with the Clouds of Heaven, and came to the antient of days, and they brought him near before him; and there was given him Dominion and Glory, and a Kingdom, that all People, Nations and Languages ſhould ſerve him; his Dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.* So were theſe points foreſhewed and foretold, to the manifeſtations of God's Wiſdom, and the confirmation of our faith.

{Pſa. 2. 6, 8.
{Heb. 1. 5.
Pſa. 45. 6.
Heb. 1. 8.
Dan. 7. 13.

III. Now for the ends and effects of our Lord's Aſcenſion, and his abode in Heaven at God's right hand (I join them together as coincident or ſubordinate) they are in the Scripture declared to be chiefly theſe.

In general, our Lord by them was inveſted in the complete exerciſe of all the offices, and in the full enjoyment of all the privileges belonging to him as perfect Mediator, Sovereign King, High Prieſt, and Arch-Prophet of God's Church and People: He did initially, and in part exerciſe thoſe functions upon earth; and a ground of enjoying thoſe preeminencies he laid here, but the entire execution and poſſeſſion of all, by his Aſcenſion into Heaven, and in his Seſſion there, he did obtain particularly.

1. Our Lord did aſcend unto, and doth reſide in Heaven at the right hand of divine Majeſty and Power, that as a King he might govern us, protecting us from all danger, relieving us in all want, delivering us from all evil; that he might ſubdue and deſtroy all the enemies of his Kingdom and our Salvation; the Devil with all his Retinue, the World,

the Fleſh, Sin, Death and Hell; whatever doth oppoſe his Glory, his Truth, his Service, whatever conſequently by open violence or fraudulent Pſal. 110. 1. practice doth hinder our Salvation: *The Lord ſaid unto my Lord, ſit thou* Mat. 22. 44. *on my right hand, until I have made thine enemies thy footſtool*; ſo God Heb. 1. 13. by the Holy Spirit in *David* did ſpeak unto him; whence St. *Peter* doth Acts 2. 36. thus infer: *Therefore let all the Houſe of* Iſrael *know aſſuredly, that God hath made him Lord and Chriſt*; that is, his being ſeated in that place of ſpecial eminency is an infallible argument of his Royal Majeſty and Sovereignty; and, *This Man* (ſaith the *Apoſtle* to the *Hebrews*) *after he* Heb. 10. 12, 13. *had offered one ſacrifice for ſins, for ever ſate down at the right hand of God, from henceforth expecting till his Enemies be made his footſtool*; and 1 Cor. 15. 25. accordingly, *He muſt* (as St. *Paul* ſaith) *reign, until he hath put all his enemies under his feet.* By various Combats in his life our Lord did worſt and weaken his and our Enemies; and in the laſt great Battle on his Croſs, he did thoroughly rout and overthrow them; but by his triumphant Eph. 4. 8. aſcenſion into Heaven *he led Captivity captive*, enjoying the glory and benefit of his Victory; by ſitting at God's right hand he keepeth them down in irrecoverable *ſubjection under his feet*, ſo that none of them can make any ſucceſsful Inſurrection againſt him: for no power certainly ſhall ever be able to withſtand his Will and Command, who ſitteth at the helm of Soveraignty immenſe, and omnipotent; at that right hand, which can do any thing, which wieldeth and moderateth all things every where; no Fraud can elude, no ſecret Conſpiracy can eſcape his Knowledg, who ſitting in that heavenly Watch-tower of infinite Wiſdom and Omniſcience, beholdeth whatever is done, ſaid, or thought in all the World.

He ſo there with Royal Might protecteth us, and with Royal Goodneſs, Munificence and Clemency he doth alſo thence diſpenſe grace and mercy to his faithful Subjects: for all good Gifts and Graces beſtowed on the Church in general for common edification, and to each Member Eph. 4. 7, 8. thereof ſingly for its particular benefit, which are uſeful for *perfecting of the Saints, for the work of the miniſtry, for the edification of Chriſt's Body* in Truth, Holineſs, Order and Peace, are expreſſed to proceed from our Lord's Aſcenſion: *To every one of you* (ſaith St. *Paul*) *is given Grace according to the meaſure of the Gift of Chriſt*; that is, to every one of you proportionably according to the quality of your employment, rank, or ſtation in the Church, and according to the particular exigency of your needs, as Chriſt in wiſdom ſeeth fit, Grace is afforded, in correſpondence (addeth he) to the *Pſalmiſt's* Propheſy concerning our Saviour; *Having aſcended up on high, he led captivity captive, and gave gifts unto men.*

Particularly in virtue, or conſequence of his Aſcenſion and Glorification, to all true penitents and converts unto God, mercy and pardon for their ſins are diſpenſed: that repentance ſhould be acceptable to God, and available for attainment of Mercy, our Lord did indeed merit for us by his ſuffering; but he effectually diſpenſeth it in God's name, being now enſtated in glory, as a noble Boon of his royal Clemency: *God,* Acts 5. 31. ſaith St. *Peter*, *exalted him as a Prince and a Saviour to give repentance* Luk. 24. 47. *unto* Iſrael, *and remiſſion of ſins.*

2. Our Saviour did aſcend, and now ſitteth at God's right hand, that he may, in regard to us, there exerciſe his Prieſtly function. Having in this outward tabernacle once offered up himſelf a pure and perfect Sacrifice for the expiation of our ſins, he entred within the veil, into the Heb. 10. 12. moſt Holy Place, there preſenting his blood before God himſelf, to the

full effect of obtaining mercy for us, and reſtoring us to God's favour: *He is* (ſaith the *Apoſtle*) *entred into heaven it ſelf, there to appear in* Heb. 9. 24. *the preſence of God for us*; ſo that whenever we by our frailty do fall into ſin, and do heartily by repentance turn unto God, invoking his mercy, our Lord is ready by applying the virtue of his ſacrifice, and pleading our cauſe with God, upon the terms of that gracious Covenant purchaſed and ratified by his bloud, to procure mercy for us: for, *If any man ſin, we have* (ſaith S. *John*) *an advocate with the Father, Je-* 1 Joh. 2. 1, 2. *ſus Chriſt the righteous, who is a propitiation for our ſins, and for the ſins of the whole world*: And, *who* (ſaith S. *Paul*) *is he that condemneth?* Rom. 3. 34. *it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us*; that is, ſeeing our Lord hath offered a well-pleaſing ſacrifice for our ſins, and doth at God's right hand continually renew it, by preſenting it unto God, and interceding with him for the effect thereof; What, ſuppoſing us qualified for mercy, can hinder us from obtaining it?

Our Lord alſo doth at God's right hand diſcharge the Princely miniſtry of praying for us, and ſo interceding in our behalf, as thereby to acquire from God to be conferred on us whatever is needful, or conducible to our ſalvation: *He* (ſaith the *Apoſtle*) *is able to ſave to the* Heb. 7. 25. *uttermoſt thoſe that come unto God by him, ſeeing he ever liveth to make interceſſion for us*. More particularly he, by his mediation there, doth procure for us a free acceſs to God in devotion, a favourable reception of our petitions and ſervices, a good ſucceſs of them in the ſupply of all our needs; for, *Through him we have acceſs by the Spirit unto the* Eph. 2. 8. *Father*, and, *Having a great High-Prieſt, that is paſſed into the heavens,* Heb. 4. 14. 7. 25. *Jeſus the Son of God——let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in the time of need*, ſaith the *Apoſtle* to the *Hebrews*. And *He*, as he is repreſented in the *Apocalypſe*, is that *Angel of the Covenant*, who *at the golden Altar before* Apoc. 8. 3. *God* doth *offer up the prayers of the Saints, incenſed* by his mediation and merits.

Hence in his name, and through him it is, that we are enjoyned to (Joh. 10. 9. 14. 6. Rom. 5. 2. Eph. 3. 12. Heb. 10. 19. Eph. 5. 20. Joh. 14. 13. 15. 16. 16. 23, 24.) preſent our Prayers, our thankſgivings, and all our ſervices; * *doing all whatever we do in the name of the Lord Jeſus*. *Col. 3. 17.

3. Again, *Our Lord* telleth us, that it was neceſſary he ſhould depart hence, and enter into this glorious ſtate, that he might there exerciſe his Prophetical office, by imparting to us his holy Spirit for our inſtruction, direction, aſſiſtance and comfort. *Behold* (ſaid he upon his departure) *I ſend the promiſe of my Father upon you, but tarry ye in the City* Luk. 24. 49. *of Jeruſalem, until ye be endued with the power from on high*; this he promiſed then to his diſciples, but did not perform until his exaltation: *Being therefore* (ſaith S. *Peter*) *exalted to the right hand of God, and ha-* Act 2. 33. *ving received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear*. He did not, and indeed (in conſiſtence with the divine purpoſe, and the deſigned œconomy of things) could not perform this until then; *It is* (ſaid he) *expedient for you* Joh. 16. 7. *that I go away, for if I go not away, the comforter will not come unto you, but if I depart, I will ſend him to you*; that is, God, for promoting our Saviour's honour, and for the glory of his undertaking, had in his wiſdom determined, that ſo incomparably excellent a gift ſhould be the reward of his obedience, the conſequence of his triumph, the effect of his interceſſion above, an ornament of his Royal ſtate, a pledg of his Princely munificence: it was reſerved as a moſt rich and majeſtick gra-

tuity, fit to be conferred at his coronation, then when he ſolemnly was inaugurated to ſoveraign Dignity, and inveſted with power ſuperlative: whence, *The Holy Spirit* ('tis ſaid in St. *John) was not yet* (that is, it was not yet poured forth, or beſtowed in that conſpicuous manner, and copious meaſure, as God intended it ſhould be afterwards) *becauſe* Joh. 7. 39. *Jeſus was not yet glorified:* It was from *Jeſus* being received into glory, and advanced to God's right hand, that ſo tranſcendent a boon was in God's purpoſe, and according to his promiſe deſigned to come down.

4. Again, Our Lord himſelf telleth us, that he went to Heaven, Joh. 14. 2. there *to prepare a place for* his faithful ſervants, to prepare *manſions* of Pſal. 16. 11. joy and bliſs *in God's preſence, where is fulneſs of joy; at his right hand, where are pleaſures for evermore.* He accordingly hath (as the *Apoſtle* Heb. 6. 20. ſaith) entred as our πρόδρομος, *our fore-runner into Heaven*; as an honourable Harbinger having diſpoſed things there for our reception and entertainment; or rather as the ſon and heir of that great houſe, he by his authority and intereſt there procured leave for us to enter, and Joh. 17. 24. 14. 3. 12. 26. reſide there, or carryeth us as his retinue thither; *It is my will* (ſaith he) *that where I am, there ſhould ye be alſo, that ye may contemplate my glory*, and conſequently may partake thereof. It was indeed our Lord's aſcenſion, which did unlock the gates of heaven, before ſhut upon us by our ſins, which quenched the flaming ſword, and diſcharged the mighty Cherubin, which guarded Paradiſe from all acceſs to men.

Flammea illa rhomphaa, cuſtos paradiſi, & præſidentia foribus Cherubim Chriſti reſtincta, & reſerata ſunt ſanguine. Hier. *Ep.* 3.

The antient *Fathers* generally were of opinion, that Heaven, before our Lord's aſcenſion, was inacceſſible; and that no man had ever ſet foot therein, until our Lord, by his actual aſcent and ingreſs, did open the paſſage thither, and removed the bars there: to prove this, they alledg that of our Lord Joh. 3. 13. in St. *John*, *No man hath aſcended up into heaven, but he that came down from heaven, even the ſon of man, who is in heaven*; and the forecited Joh. 14. 2. place, *I go to prepare a place for you:* which ſeemeth to imply heaven before unfit to receive men; and thoſe places, wherein our Lord af- Joh. 10. 7. 14. 6. firmeth himſelf to be *the gate of the ſheep*; and, *the way to the Father*; and that of the *Apoſtle* to the *Hebrews*, concerning the *Patriarchs*, and Heb. 11. 39. other good men before Chriſt's Incarnation; *And theſe all having obtained a good report through faith, received not the promiſe, God having provided ſome better thing for us, that they without us ſhould not be perfect.* Pſal. 24. 7, 9. Hither alſo they referred that of the *Palſmiſt*, *Lift up your heads O ye gates, and be ye lift up ye everlaſting doors, and the King of glory ſhall come in*; which words they interpreted to ſignifie the gates of Heaven then to have been firſt opened, when our Lord did aſcend thither. *Joſhua* (a moſt congruous type of our Lord) leading God's people into the land of promiſe, did alſo to their ſenſe imply our Lord's firſt entring into Heaven. The High Prieſt alone entring into the Sanctuary, did, as they deemed, argue the ſame; the *Apoſtle* to the *Hebrews* ſeeming much to favour their ſen- Heb. 9. 7. timent, when he ſaith, *Into the ſecond* (Tabernacle) *went the High Prieſt alone once every year not without blood, which he offered for himſelf, and the errors of the People; the Holy Ghoſt this ſignifying, that the way into the Holyeſt of all was not yet made manifeſt, whilſt the firſt tabernacle*

'Ουρανὸς ἔτι ἦν ἄϐατος. Chryſ. *ad* Heb. 9. 8.

Ante Chriſtum Abraham apud inferos, poſt Chriſtum latro in paradiſo, &c. Hier. *in Epitaph. Nepot. Ep.* 3.

Ὅταν ἐκ νεκρῶν ἀνέστη χριστὸς, καὶ ἀνέϐη εἰς τὸν οὐρανὸν, κελεύονται οἱ ἐν οὐρανῷ ταχθέντες ἄγγελοι ἀνοίξαι τὰς πύλας τῶν οὐρανῶν. Juſt. M.

bernacle was yet ſtanding. The ſame alſo was (ſay they) ſignified by thoſe perſons, who for offences wide of malice, were detained in the cities of refuge, and prohibited to return home until the death of the High Prieſt, but were afterward reſtored *to the land of their poſſeſſion*; thereby, ſay they, being intimated, that until after our Saviour's death, no man could return into Paradiſe, his primitive home, from which man for his ſin had been excluded; but that henceſorth all perſons, in an *Evangelical* account, not malicious or wicked, had a right and liberty to return thither. Upon theſe and the like grounds did the *Fathers* commonly ſuppoſe no perſon before our Lord's aſcenſion to have entred heaven; but however it were as to the time, yet aſſuredly in order of nature and cauſality it was he that did firſt aſcend thither, and by virtue of his aſcenſion it is, that any man ever did, or ſhall ever come thither: *His Blood was* (as St. *Hierom* ſaith) *the key of Paradiſe,* the efficacy of which he carrying up with him did unlock it, ſo that thenceforth it doth ſtand wide open to thoſe who can ſore up thither, following his ſteps in perſevering obedience: *Having therefore* (ſaith the *Apoſtle* to the *Hebrews*) *boldneſs to enter into the Holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us through the veil, that is to ſay his fleſh*; *and having a High Prieſt over the houſe of God, let us draw near with a true heart*——and, *He being* (perfected, or conſummated in his ſtate of glory) *became to all that obey him the Author of everlaſting ſalvation*; *being denominated by God a High Prieſt after the order of* Melchiſedec.

Numb. 35. 28.

Quid eſt quod homicida poſt mortem Pontificis abſolutus ad terram propriam redit? niſi quod humanum genus, quod peccando ſibi mortem intulit, poſt mortem veri ſacerdotis, id eſt Chriſti, peccatorum vinculis ſolvitur, & in paradiſi poſſeſſionem reparatur. Greg. M. Hom. *in* Ezech.

Sanguis Chriſti eſt clavis paradiſi. Hier. Ep. 129.

Heb. 10. 19, 20.

Heb. 5. 9.

5. It was indeed an effect of our Lord's aſcenſion and glorification, that all good Chriſtians are with him in a ſort tranſlated into heaven, and advanced into a glorious ſtate; being thence by him *made Kings and Prieſts to God. We have* (ſaith *Tertullian*) *in Chriſt Jeſus ſeized on Heaven*; and the Apoſtle ſaith as much: *Us* (ſaith he) *who were dead in treſpaſſes and ſins, God hath quickned together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* In many reſpects we thereby are raiſed to heaven and eminent glory.

Apoc. 1. 6. 5. 10.

Uſurpavimus cœlum, & regnum Dei in Chriſto Jeſu. Tert. de Reſ. c. 51.

We thence even as men become greatly dignified, our nature being ſo highly advanced thereby: we thereby get the honour of being brethren or kinſmen to the world's great Lord and King; ſo that any of us may ſay with St. *Auſtin, Where my fleſh reigns, there I believe my ſelf to reign*: hence, as the *Apoſtle* to the *Hebrews* teacheth us, is that of the *Pſalmiſt* verified concerning man; *Thou haſt crowned him with glory and honour, and haſt ſet him over the works of thy hands.*

Ubi caro mea regnat, ibi me regnare credo. Aug. Med.

Pſal. 8. 5.
Heb. 2. 7.

We alſo more as Chriſtians are elevated thereby by our near relation to him, and our participation with him as our head: for where the head is, there the body is; they are inſeparably connected, there can be no breach, no diſtance between them; and the honour confer'd on the head, doth neceſſarily accrue to the members; according to St. *Paul*'s rule; *If one member be glorified, all the members do rejoyce*

Ἔνθεν ἡ κεφαλὴ, ἐκεῖ ϗ τὸ σῶμα· οὐδὲν γὰρ μέσον διείργεται ἡ κεφαλὴ ϗ τὸ σῶμα. Chryſ. *in* Eph. λ. 3.

1 Cor. 12. 26.

with it, or do partake of its joyful ſtate. *Chriſti aſcenſio noſtra eſt provectio, The aſcenſion of Chriſt is our preferment; and whither the Glory of the head is gone before, thither likewiſe is the hope of the body called*, ſaith a devout *Father*.

Chriſti aſcenſio noſtra eſt provectio; & quo præceſſit gloria capitis, eo ſpes vocatur & corporis. Leo *P.*

We alſo are by our Lord's glorification advanced and advantaged, in that his being ſo glorified is a ſure pledg and an earneſt of that glorious reward, which all good Chriſtians ſhall receive. *Chriſt* being *made heir of all things*, did in his aſcenſion, *adire hæreditatem*, take poſſeſſion of that inheritance, and we conſequently as *coheirs* with him; and *having a ſhare in the inheritance of the Saints in light*, do ſeiſe thereon, acquiring therein a right and propriety at preſent, being aſſured in due time (if by our miſcarriages we do not forfeit our title) of an actual poſſeſſion thereof: *As* (ſaith *Tertullian*) *Chriſt did leave to us the earneſt of the Spirit, ſo he received from us the earneſt of the fleſh, and carryed it into heaven as a pledg of the whole ſum to be ſometime brought in thither.*

Heb. 1. 2.
Rom. 8. 17.
Eph. 1. 11.
Col. 1. 12.

Quemadmodum Chriſtus nobis arrhabonem Spiritûs reliquit, ità & à nobis arrhabonem carnis accepit, & vexit in cœlum pignus totius ſummæ illuc quandoque redigendæ. Tertull. *de Reſurr.* c. 51.

We do alſo in a manner aſcend with Chriſt to heaven, in regard that by his aſcenſion our principal concernments, our only conſiderable intereſts (that κρέιττων ὕπαρξις καὶ μένουσα, *better and enduring ſubſtance*) the true objects of our affection, and all our hope are transferred thither; whence heaven becometh our only true country, our *abiding city*, our real home: We having here no true reſt, no ſetled manſion, no certain eſtate; but indeed being *ſtrangers, ſojourners, and Pilgrims upon earth*. Our πολίτευμα, our politick capacity relates to heaven, or we are citizens thereof, ſaith S. *Paul*; we are *fellow-citizens of the Saints, and domeſticks of God*; are *Proſelytes to mount Sion, and unto the City of the living God, the Metropolis of the Saints, the heavenly Jeruſalem*; we are *tranſlated into the Kingdom of God's beloved Son*, are *called into his Kingdom and glory*, have *our hope laid up for us in heaven*, are *dead to the world*, and our *life is hid with Chriſt in God*: and where we are ſo concerned, there eſpecially in ſpirit and heart we may be ſuppoſed to be.

Heb. 10. 34.
Heb. 13. 14. 1 Pet. 2. 11. 1. 17. 2 Cor. 5. 6.
Phil. 3. 20. Eph. 2. 19. Heb. 12. 22.
Προσεληλεύθαμεν.
Coloſ. 1. 13. 1 Theſ. 2. 1, 2.
Coloſ. 1. 5. Gal. 6. 14. 2. 20.
Col. 3. 3.

6. I might add, that God did thus advance our Saviour to declare the ſpecial regard he beareth to piety, righteouſneſs and obedience, by his ſo amply rewarding, and highly dignifying the practice thereof: *We* (ſaith the *Apoſtle*) *ſee Jeſus for the ſuffering of death crowned with glory and honour*: We ſee him, not only as an object of our contemplation, but as a pattern of our practice, and as a ground of our encouragement; *Looking up* (ſaith that *Apoſtle* again) *unto Jeſus the captain and the perfecter of our faith, who for the joy that was ſet before him endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of God*: God it ſeemeth did intend, and he doth propound our Lord's exaltation for an engagement and motive to us of following him in the way by which he attained it; giving us aſſuredly to hope for the like rewards of Glory and Joy, in proportion anſwerable to our imitation of his exemplary obedience and patience.

Heb. 2. 9.
Heb. 12. 2.

Such are the principal ends and effects of our Lord's aſcenſion, and ſeſſion at God's right hand; the conſideration of which points may have great uſe, and ſhould have much influence upon our practice.

1. It may ſerve to guard us from divers errours, which to the dangerous prejudice and diſparagement of our Religion (introducing into it notions thwarting reaſon and ſenſe, charging it with needleſs and groundleſs incredibilities, expoſing it to difficulties and objections ſo maſſy, that the foundations of Chriſtian truth are ſcarce able to ſupport them) have been, and are aſſerted by divers perſons, or by ſects of men profeſſing Chriſtianity, ſuch as are that of the old *Eutychians*, who held that the humane nature of our Lord was converted into his Divinity, or ſwallowed up thereby; that of the *German Vbiquitaries*, who ſay, that our Lord according to his humane nature corporally doth exiſt every where; that of the *Lutheran Conſubſtantialiſts*, and of the *Roman Tranſubſtantiators*, who affirm, that the body of our Lord is here upon earth at once preſent in many places (namely in every place where the *Hoſt* is kept, or the *Euchariſt* is celebrated) which aſſertions by the right underſtanding of theſe points will appear to be falſe. For our Lord did viſibly in humane ſhape aſcend to Heaven (which to do is inconſiſtent with the inviſible, omnipreſent and immoveable nature of God) and therefore he continueth ſtill a man; and as ſuch he abideth in heaven, and therefore he doth not exiſt every where, or other-where. It is the property of a Creature to have a definite exiſtence, or to be only in one place at one time; for could it be in divers places at once, it might by like reaſon be in any, or in every place, and conſequently it might be immenſe; nor can we conceive a thing to be at once in ſeveral diſtant places, without its being multiplyed in eſſence; it eſpecially is repugnant to the nature of a Body at once to poſſeſs ſeveral places, ſeeing its ſubſtance and quantity do not really differ, or are inſeparably combined, whence it cannot be multiplyed in dimenſions, anſwerable to many localities, without being multiplied in ſubſtance; wherefore ſince our Lord as man did by a proper local motion aſcend, paſs through, and enter into the heavens (being, as it is ſaid in *Holy Scripture*, in the viſible form and dimenſions of his Body, *taken, carryed, lifted up, gone into heaven, parting* from his Diſciples, *going away from us, leaving the world* and *going to the Father*; being *where no man here can come, or can follow him*, being to be *no more in the world*, ſo that *we have him not always with us*; being there, where *we being in the Body, are abſent from him*; ſeeing he doth now reſide in *heaven*, which *muſt* (as S. *Peter* affirmed) *receive* (or hold) him, *until the reſtitution of all things:* where he conſtantly *appeareth in God's preſence for us*, and *ever liveth to make interceſſion for us*; whence alſo we do expect that in the like viſible manner as he went, that he ſhall come again, *deſcending* (as S. *Paul* ſpeaketh) *from heaven*, and *coming in the clouds of heaven*, at the laſt reſurrection and judgment, which is therefore commonly termed his *preſence*, and *appearance* here) Since, I ſay, according to the tenour of *Scripture*, our Lord did thus as man in his fleſh go into heaven, and there perpetually doth abide in glory, until he ſhall thence return

Heb. 9. 24. 4. 14.
Act. 1. 2, 9, 10, 11.
Luk. 24. 50, 51.

Mark 16. 19.
Matt. 26. 11. 1 Pet. 3. 22.
Joh. 16. 5, 7. 14. 25. 13. 3. 7. 33, 34. 8. 21. 13. 36. 17. 11.
2 Cor. 5. 6.
Ὃν δεῖ οὐρανὸν δέχεσθαι. Act. 3. 21.

Heb. 7. 25. 9. 24.

Act. 1. 11. 1 Theſ. 4. 16. 1. 10.
2 Theſ. 1. 7. 1 Cor. 15. 47.
Phil. 1. 20. Apoc. 1. 7.
Matt. 24. 30.
(Εἰς ἀπάντησιν κυρίου. 1 Theſ. 4. 17.)

Παρουσία. Ἐπιφάνεια.

Secundum majeſtatem ſuam, ſecundum providentiam, ſecundum ineffabilem & inviſibilem gratiam impletur quod ab eo dictum eſt, Ecce ego vobiſcum —— ſecundum carnem vero —— non ſemper habebitis me vobiſcum. Aug. in Joh. *Tract.* 50.

return hither to judg the world, we muſt not ſuppoſe him to be any where corporally upon earth: He is indeed every where by his divinity preſent with us; he is alſo in his humanity preſent to our faith, to our memory, to our affection, he is therein alſo preſent by myſterious repreſentation, by ſpiritual efficacy, by general inſpection, and influence upon his Church; but *in body*, as *we are abſent* 2 Cor. 5. 6. Phil. 1. 23. 1 Theſſ. 4. 17. *from him*, ſo is he likewiſe ſeparated from us; we *muſt depart hence, that we may be with him*, in the Rom. 10. 6. place whither *he is gone to prepare for us: Who ſhall aſcend into heaven to bring Chriſt down* thence? ſaith St. *Paul*, intimating where he doth immoveably abide, in excluſion to all other places. Theſe things (beſide many other ſtrong reaſons) if we do conſider, it will ſuffice to guard us from thoſe rampant abſurdities, which ſo long with ſuch impudence, and ſuch violence have outbraved plain reaſon and ſenſe: But to leave this, and to come to more practical applications.

2. Is Chriſt aſcended, and advanced to this glorious eminency at God's right hand? then let us anſwerably behave our ſelves toward him, rendring him the honour and worſhip, the fear and reverence, the ſervice and obedience ſuitable, and due to that his ſtate. In regard hereto Heb. 1. 6. all the *Angels of God* are commanded *to adore him*, and they willingly ſubmit thereto, acknowledging him to deſerve the higheſt worſhip; Apoc. 5. 12, 13. *Every creature* ('tis in the *Revelation) in heaven, in earth, and under the earth*, doth in its way ſend up acclamations of bleſſing and praiſe unto him: And ſhall we then refuſe, or neglect to do the like? we, who of all creatures in equity and gratitude are moſt obliged, who in reaſon and intereſt are moſt concerned to honour him, as our ſelves receiving moſt honour and advantage from his exaltation? Shall we be backward in yielding obedience to him, who is in nature ſo nearly related to us, and in affection ſo well diſpoſed toward us; who out of tender good-will toward us, hath undertaken this high charge, and exerciſeth it with deſign to do us good; who therefore eſpecially is pleaſed to ſit at the helm, that he may protect us from all the enemies of our welfare, and that he may ſettle us in the enjoyment of happineſs? Shall we dare to oppoſe his will, and not dread to diſpleaſe him, to Matth. 28. 18. whom *all power in heaven and earth is given*; whoſe will is executed by the irreſiſtible right hand of God; who therefore can eaſily check us in our bad courſes, and will ſurely chaſtiſe us for our diſobedience. We do plainly hereby incur the heinous guilt, and ſhall ſurely undergo the grievous puniſhment of rebellion; this being the ſentence, which Luk. 19. 27. refuſing ſubjection to him, we ſhall one day hear, and feel; *Thoſe mine enemies, that would not have me reign over them, bring them hither, and ſlay them before me.*

3. Theſe points do afford ground and matter of great joy and comfort to us: Have we not cauſe to rejoyce, that our Lord hath obtained ſo abſolute and glorious a victory over all our cruel enemies? Should we not with joyful gratulation applaud the triumphs of goodneſs over wickedneſs, of charity over malice, of mercy over wrath, of life and happineſs over death and miſery? Is it not matter of huge ſatisfaction, that one of our kind and kindred, who beareth toward us the bowels of a man, and the affection of a brother, who hath yielded ſo wonderful expreſſions of good-will and charity toward us, who ſo

loved us, as to lay down his life for us, is raiſed to ſuch preferment? Shall we not be pleaſed, that we have ſo good a friend in ſo high place, and ſo great power; or that he who is ſo willing, is alſo ſo able to do us good? Have we not great cauſe to acquieſce in our ſubjection to ſo juſt, ſo mild, ſo gracious a Governour; *the Sceptre of whoſe Kingdom is a right Sceptre*, whoſe *yoke is eaſy, and burden light*? Shall we not be glad, conſidering, that we have ſo merciful, and ſo kind an interceſſor always reſident with God, always ready to do good offices for us at the throne of Grace? Conſidering this, What is there that can be, or happen in the World, that ſhould diſpleaſe, diſcourage, or diſturb us? What enemies ſhould we fear, ſince all our enemies lie proſtrate under his feet? What good can we fear to want, ſince all things are at his diſpoſal, and all good is diſpenſed by him? What events ſhould trouble us, ſince all things are managed and ordered by his good hand? Will he ſuffer any thing to hurt us? Will he ſee us need any convenience? Will he let us be oppreſſed by any miſchief or diſtreſs, whoſe office it is, and continual care to protect and ſuccour us? Have we not, in contemplation of theſe things, abundant reaſon to comply with that precept, of *rejoycing in the Lord always*? Phil. 4. 4. 3. 1.
Be our caſe in this world what it will, conſidering where our Lord is, we have great cauſe to be cheerful, according to that injunction of our Lord, enforced by this conſideration: *In the world ye ſhall have tribulation, but* Joh. 16. 33.
be of good cheer, I have overcome the world.

4. The conſideration of theſe things ſerveth to cheriſh, and ſtrengthen all kind of faith and hope in us. If the reſurrection of our Saviour might beget in us a ſtrong perſwaſion concerning the truth of our Lord's Doctrine, and *a lively hope* of Salvation from his undertakings and performances for us, his aſcenſion and ſeſſion in glory (confirmed by the ſame indubitable teſtimonies and authorities) muſt needs nouriſh, improve and corroborate them. We cannot ſurely diſtruſt the accompliſhment of any promiſes declared by him, we cannot deſpair of receiving any good from him, who is aſcended into heaven, and ſitteth at the right hand of divine wiſdom and divine power, thence viewing all things done here, thence ordering all things every where for the advantage of thoſe who love him and truſt in him.

It eſpecially doth ſerve to quicken in us that *bleſſed hope*, as St. *Paul* Tit. 2. 13.
calleth it, of a joyful and happy reſt after the troubles and ſorrows of this wretched life; *which hope we have as an anchor of the ſoul, both ſure* Heb. 6. 19.
and ſtedfaſt, and which entreth into that within the veil, where the forerunner is for us entred, even Jeſus, made an High Prieſt for ever after the order of Melchiſedec.

5. Theſe points do likewiſe ſerve to excite and encourage our devotion; for having ſuch a Mediator in heaven, ſo near God's preſence, ſo much in God's favour, having ſo good and ſure a friend at court, having ſuch a *maſter of requeſts* ever ready to preſent up, to recommend and to further our petitions, what ſhould deter, what ſhould any-wiſe withhold us from cheerfully, upon all occaſions, by him addreſſing our ſelves to God? We may therefore, as we are exhorted by the *Apoſtle, come to the throne of grace with boldneſs, that we may re-* Heb. 4. 16.
ceive mercy, and find grace for ſeaſonable aid. We cannot, conſidering this, any-wiſe doubt of thoſe promiſes being effectually made good to us: *Whatever ye ſhall ask in prayer believing, ye ſhall receive: Whatſo-* Mat. 21. 22. 7. 8.
ever ye ask in my name, that will I do: There is nothing, which Mark 11. 24.
he enjoying ſuch power cannot do for us; and there is nothing

which

1 John 5. 14. which he our loving and merciful brother will not do that is good
Joh. 14. 13. for us, if we do with humble confidence apply our ſelves to him for
15. 7. 16, 23. it: And what greater incitement can there be to devotion, than an aſſurance ſo firmly grounded of fair acceptance and happy ſucceſs thereof? yea, what an extreme folly, what a huge crime is it not to make uſe of ſuch an advantage, not by ſo obliging an inducement to be moved to a conſtant practice of this ſo beneficial, and ſweet kind of duties?

6. It may encourage us to all kind of obedience, to conſider what a high pitch of eternal glory and dignity our Lord hath obtained, in regard to his obedience, and as a pledg of like recompence deſigned to us, if we tread in his footſteps, *running the race that is ſet before us, and looking up to Jeſus, who for the joy that was ſet before him, endured the croſs, and is ſet at the right hand of the throne of God.* As God in reſpect to what he ſhould perform, did offer to him ſo high a promotion, ſo doth he likewiſe upon condition of our obedience to his commandments, oblige himſelf to put us into a like excellent and happy
Luk. 22. 29. ſtate; ſo our Lord himſelf declared, when he ſaid, *I covenant to you a Kingdom, as my Father covenanted to me a Kingdom*: it goeth before, *Ye are they which have continued with me in my temptations*, there is the condition, faithful and conſtant adherence to Chriſt in doing and ſuffer-
Apoc. 1. 6. 5. 10. ing, upon performance of which condition our Lord tendereth that glorious reward of an eternal Kingdom: And the divine covenant being thus effectually fulfilled unto him, doth aſcertain us, that his overture
2 Tim. 2. 11, 12. will likewiſe be made good to us: *It is*, ſaith S. *Paul*, *a faithful ſaying* (that is, a word upon which we may confidently rely) *if we be dead with him* (dead to ſin and vanity) *we ſhall alſo live with him* (live with him in glory and joy) *if we endure* (or perſevere in obedience and patience after him) *we ſhall alſo reign with him.* And, *To him* (ſaith
Apoc. 3. 22. our Lord in the *Revelation*) *that overcometh, will I grant to ſit with me on my throne, even as I alſo overcame, and am ſet down with my Father in his throne.*

7. *Laſtly*, the conſideration of theſe points ſhould elevate our thoughts and affections from theſe inferior things here (the vain and baſe things of this world) unto heavenly things; according to that of S. *Paul*; *If*
Col. 3. 1. *ye be riſen with Chriſt, ſeek the things above, where Chriſt is ſitting at the right hand of God.* To the head of our body we ſhould be joyn'd, continually deriving ſenſe and motion, direction and activity from him: where the maſter of our Family is, there ſhould our minds be, conſtantly attentive to his pleaſure, and ready to ſerve him; where the city is, whoſe denizons we are, and where our final reſt muſt be, there ſhould
Heb. 11. 16. our thoughts be, careful to obſerve the laws and orders, that we may enjoy the immunities and privileges thereof: In that country, where only we have any good eſtate, or valuable concernment, there our mind ſhould be, ſtudying to ſecure and improve our intereſt therein: our
Pſal. 121. 1. reſolution ſhould be conformable to that of the Holy *Pſalmiſt*, *I will*
Col. 3. 4. *lift up mine eyes to the hills from whence cometh my help. Chriſt is our*
Gal. 2. 20. *life*, ſaith S. *Paul*; And ſhall our ſouls be parted from our life? *Chriſt*
1 Tim. 1. 1. (ſaith he again) *is our hope*; And ſhall our mind and hope be aſunder?
Col. 1. 27. *Chriſt* is the principal object of our love, of our truſt, of our joy, of all
Animus eſt, ubi amat. our beſt affections; And ſhall our affections be ſevered from their beſt objects? By his being in heaven all our treaſure becometh there; *and where our treaſure is, there* (if we apprehend and believe rightly, there naturally) *our hearts will be alſo*: if they be not, 'tis a ſign we take him not for our beſt treaſure. *We do in our bodies ſojourn from the Lord,*

as St. *Paul* ſaith; but in our ſpirits we may, and ſhould be ever preſent, ever converſant with him; contemplating him with an eye of faith, faſtning our love upon him, repoſing our confidence in him, directing our Prayers and Thankſgivings to him; meditating upon his good Laws, his gracious Promiſes, his holy Life, and his merciful Performances for us. We ſhould not, by fixing our hearts and deſires upon earthly things (upon the vain delights, the ſordid intereſts, the fallacious and empty glories, the ſinful enjoyments here) nor by a dull and careleſs neglect of heavenly things, avert, eſtrange, or ſeparate our ſelves wholly from him. No, *ſurſum corda*, let us, unlooſing our hearts from theſe things, and with them ſoaring upward, follow and adhere to our Lord; ſo ſhall we anticipate that bleſſed future State, ſo ſhall we aſſure to our ſelves the poſſeſſion of heaven; ſo here enjoying our Lord in affection, we ſhall hereafter obtain a perfect fruition of his glorious and bliſsful preſence; the which God of his mercy by his grace vouchſafe us, through the ſame our ever bleſſed Saviour, to whom be for ever all glory and praiſe. *Amen.*

O God the King of Glory, who haſt exalted thine own Son Jeſus Chriſt with great triumph unto thy Kingdom in heaven; we beſeech thee leave us not comfortleſs, but ſend thine Holy Ghoſt to comfort us, and exalt us to the ſame place, whither our Saviour Chriſt is gone before; who liveth and reigneth with thee, and the Holy Ghoſt, one God world without end. Amen.

From thence He ſhall come to judg the quick and the dead.

Sermon XXXII.

THE Reaſonableneſs and Equity OF A FUTURE JUDGMENT.

ECCLES. 3. 17.

I ſaid in my heart, God ſhall judg the righteous and the wicked.

THESE words are the reſult of a ſerious contemplation upon the ſtate of human affairs, and common occurrences in this world: the Royal *Philoſopher having* (as he telleth us) *given his heart to ſeek, and ſearch out by wiſdom concerning all things, that were done under heaven*; what was the proper nature, what the juſt price of each thing; what real benefit or ſolid comfort each did afford; how every perſon did fare in the purſuit, and ſucceſs of his deſigns; did, after full examination, and careful balancing all things, reſolve upon ſuch concluſions as theſe, Eccl. 1. 13.

1. 8. 2. 11. That no kind of undertaking here did in effect yield any conſiderable profit, or complete ſatisfaction, but all in the iſſue did prove vain and vexatious.

2. 11. 9. 11. 11. 6. That no man from his care and induſtry, in any courſe of life, could promiſe himſelf any certain ſucceſs, or reap anſwerable reward.

That altho between wiſdom and folly (or between goodneſs and wickedneſs) there is ſome intrinſick difference of worth *(one excelling the other, as light doth excel darkneſs)* yet as to external advantages, and as to final event here, there is no great odds diſcernible; for that events (proſperous and adverſe) did appear to fall out, not according to the qualifications, or to the practices of men, but indifferently, according to the ſwinge of *time and chance*, and for that death and oblivion alike do ſeize upon all, ſo that apparently in that reſpect, *a man hath no preeminence over a beaſt.* 2. 13. 2. 15. 7. 15. 9. 1, 11. 2. 16. 3. 19.

That in common life nothing doth appear better, than for a man with the beſt advantage he can, to enjoy ordinary ſenſible delights and comforts, which his condition doth afford.

Eccleſ. 2. 24. 3. 12. 5. 18. 8. 15. 11. 10.

That in regard to the preſent things here, life were not deſirable to any man, the inconveniences and troubles thereof outweighing its benefits; ſo that even the wiſeſt, greateſt and happieſt perſons (ſuch as he himſelf was) had cauſe *to hate life, and all their labour which they had taken under the ſun.*

4. 2, 3. 2. 17, 18.

That the mind and affection of God toward men are very reſerved; the courſe of providence very abſtruſe, the reaſon of events unſearchable to the wit or ſtudy of men; ſo that we can hardly from appearances here deſcry any conſpicuous marks of God's favour, or his diſpleaſure.

3. 11. 8. 17. 11. 5.

From theſe obſervations, as from ſo many arguments, he doth both here and otherwhere in ſeveral places of this *Book* infer, that there ſhall be a divine judgment, paſſing upon all men, both righteous and wicked; whereby theſe ſeeming incongruities in the providential adminiſtration of things ſhall be ſalved; and in regard whereto our preſent opinions of things may be rectified: this he interpoſeth here, *I ſaid in my heart* (that is, by the conſideration of things I was perſuaded) *that God ſhall judg the righteous and the wicked*; this he ever now and then toucheth as incident to his meditations; this he in the cloſe of all propoſeth as the grand inducement to piety, and obedience to God's commandments; *For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

11. 9. 12. 14. 5. 8. 8. 12. 7. 18. 2. 14.

This judgment he expreſſeth indefinitely, ſo as not to determine the kind or time thereof; and as to the abſolute force of his words, it may ſignifie the decree of God, to reward or puniſh men here in this life according to their deſerts, the which in holy Scripture is commonly ſtiled God's judgment: but the force of his arguments (or at leaſt of ſome of them) plainly doth infer a future judgment after death; and ſo therefore I ſhall take his ſenſe to be, grounding thereon this *obſervation*, That from a wiſe conſideration of humane affairs, and obvious events here, we may collect the reaſonableneſs, the equity, the expediency, the moral or prudential neceſſity of a future judgment, according to which men ſhall receive due recompences, anſwerable to their demeanour in this life. This obſervation it ſhall be my endeavour by God's help to declare, and prove by arguments deduced from the reaſon and nature of things.

Firſt, then I ſay, it is reaſonable and equal that there ſhould be a future judgment; this will appear upon many accounts.

1. Seeing all men come hither without any knowledge or choice, having their life as it were, obtruded on them; and ſeeing ordinarily (according to the general complaints of men) the pains of this life do over-balance its pleaſures; ſo that it ſeemeth, in regard to what men find here, a puniſhment to be born; it ſeemeth alſo thence equal, that men ſhould be put into a capacity, upon their good behaviour in this troubleſom ſtate, of a better ſtate hereafter, in compenſation for what they endure here; otherwiſe God might ſeem not to have dealt fairly with his creatures, and we might have ſome colour to expoſtulate with *Job*; *Wherefore is light given to him that is in miſery, and life to the bitter in ſoul? Why dyed I not from the womb? Why did I not give up the Ghoſt, when I came out of the belly?*

Vitam non mehercule quiſquam accepiſſet, niſi daretur inſciis. Sen. ad Marc. 22.

Nemini contigit impune naſci. Sen. ad Marc. 15.

Eccleſ. 4. 3, 4. 2. 17.
Job 3. 3. 15. 10.
Jer. 20. 14, &c.

Job 3. 20, 11.

2. Seeing man is endued with a free choice, and power over his actions, and thence by a good or bad uſe thereof is capable of deſerving well or ill, it is juſt that a reſpective difference be made, according to due eſtimation; and that men anſwerably ſhould be proceeded with either here or hereafter, reaping the fruits of what they voluntarily did ſow. There is a natural relation between merits and rewards, which muſt come under taxation, and find effect, otherwiſe there would be no ſuch thing as juſtice and injuſtice in the world.

Job 4. 8.
Prov. 22. 8.
Jer. 32. 19.

3. Seeing there is a natural ſubordination of man to God, as of a creature to his Maker, as of a ſubject or ſervant to his Lord, as of a client or dependent to his Patron, Protectour and Benefactour, whence correſpondent obligations do reſult; it is juſt that men ſhould be accountable for the performance, and for the violation or neglect of them; ſo as accordingly either to receive approbation, or to be obliged to render ſatisfaction; reſpectively as they have done right, and payed reſpect to God, or as they have offered to wrong and diſhonour him; otherwiſe thoſe relations would ſeem vain and idle.

4. Seeing alſo there are natural relations of men to one another, and frequent tranſactions between them, founding ſeveral duties of humanity and juſtice; the which may be obſerved or tranſgreſſed; ſo that ſome men ſhall do, and others ſuffer much injury, without any poſſible redreſs from other-where, it is fit that a reference of ſuch caſes ſhould be made to the common patron of right, and that by him they ſhould be ſo decided, that due amends ſhould be made to one party, and fit correction inflicted on the other; according to that of S. *Paul*; *It is a righteous thing with God to recompence tribulation to them that trouble you, and to you who are troubled reſt with us in the revelation of* our Lord *Jeſus*.

2 Theſ. 1. 6.

5. Whereas alſo there are many ſecret good actions, many inward good diſpoſitions, good wiſhes, and good purpoſes, unto which here no honour, no profit, no pleaſure, no ſort of benefit is annexed, or indeed well can be (they being indiſcernible to men) there are likewiſe many bad practiſes, and deſigns concealed, or diſguiſed, ſo as neceſſarily to paſs away without any check, any diſgrace, any damage or chaſtiſement here: it is moſt equal that hereafter both theſe kinds ſhould be diſcloſed, and obtain anſwerable recompence.

6. There are alſo perſons, whom, although committing grievous wrong, oppreſſion, and other heinous miſdemeanours, offenſive to God and man, yet, by reaſon of the inviolable ſacredneſs of their authority, or becauſe of their uncontrolable power, no juſtice here can reach, nor puniſhment can touch; who therefore ſhould be reſerved to the impartial, and irreſiſtible judgment of God; and fit it is, that (for ſatisfaction of juſtice, and diſtinction of ſuch from thoſe, who contrariwiſe behave themſelves well) a *Tophet* ſhould be prepared for them.

Iſa. 30. 33.

7. Upon theſe and the like accounts equity requireth, that a judgment ſhould paſs upon the deeds of men; and thereto the common opinions of men, and the private dictates of each man's conſcience do atteſt: for all men ſeeing any perſon to demean himſelf brutiſhly and unworthily, committing heinous diſorders and outrages, are apt to pronounce it unfit, that ſuch an one ſhould eſcape with impunity; likewiſe when innocent and good perſons (who do no harm, and do what good they can) do ſuffer, or do enjoy no benefit thence, it is a pity, will any indifferent perſon be ready to ſay, that ſuch a man's caſe

ſhould not be conſidered; that ſome reparation, or ſome reward ſhould not be allotted to him: the which apprehenſions of men are in effect the verdicts of common ſenſe concerning the equity of a judgment to be.

8. Every man alſo having committed any notable miſdemeanour (repugnant to piety, juſtice, or ſobriety) doth naturally accuſe himſelf for it, doth in his heart ſentence himſelf to deſerve puniſhment, and doth ſtand poſſeſſed with a dread thereof; ſo, even unwillingly, avouching the equity of a judgment, and by a forcible inſtinct preſaging it to come. As likewiſe he that hath performed any virtuous or honeſt action, doth not only reſt ſatisfied therein, but hath raiſed in him a ſtrong hope of benefit to come from heaven in recompence thereof; the which apprehenſions, and hopes do involve an opinion, that it is reaſonable a judgment ſhould be. All which conſiderations (ſeeing it is manifeſt that there is not generally or frequently any ſuch exact judgment, or diſpenſation of rewards in this life, nor perhaps without changing the whole frame of things, and courſe of providence, can well be) do therefore infer the fitneſs, and equity of a future judgment.

It is farther, upon divers accounts, requiſite and needful, that men ſhould have an apprehenſion concerning ſuch a judgment appointed by God, and conſequently that ſuch an one ſhould really be. It is requiſite toward the good conduct of humane affairs here; or to engage men to the practice of virtue: It is neceſſary to the maintaining any belief concerning Religion, or ſenſe of piety; without it therefore no convenient Society among men can be well upheld.

1. It is, I ſay, needful to engage men upon the practice of any virtue, and to reſtrain them from any vice; for that indeed without it, no conſideration of reaſon, no proviſion of law here, can be much available to thoſe purpoſes. He that will conſider the nature of men, or obſerve their common practice (marking what apprehenſions uſually ſteer them, what inclinations ſway them, in their elections and purſuits of things) ſhall, I ſuppoſe, find, that from an invincible principle of ſelf-love, or ſenſuality, deriving it ſelf through all their motions of ſoul, and into all their actions of life, men generally do ſo ſtrongly propend to the enjoyment of preſent ſenſible goods, that nothing but a preſumption of ſome conſiderable benefit to be obtained by abſtinence from them, or of ſome grievous miſchief conſequent on the embracing them, can withhold them from purſuing ſuch enjoyment. From hence (ſeeing fancy, reaſon and experience do all prompt men to a foreſight of events, and force them to ſome regard of the conſequences of things) it followeth, that hope and fear are the main ſprings, which ſet on work all the wheels of humane action: ſo that any matter being propounded, if men can hope, that it will yield pleaſant, or profitable (that is, tending to pleaſant) fruits, they will undertake it; if they do fear its conſequences will be diſtaſteful, or hurtful, they will decline it: very rare it is to find, that the love or liking of a thing, as in it ſelf amiable to the mind, or ſutable to reaſon, doth incline men thereto; that honeſt things, bare of preſent advantages, and barren of hopeful fruits, are heartily purſued; that any thing otherwiſe averteth us from it ſelf, than as immediately preſenting ſome miſchief, or dangerouſly threatning it. When goodneſs therefore doth claſh with intereſt, or pleaſure, *humane wiſdom* (τὸ φρόνημα τῆς σαρκός, *natural ſenſe of the fleſh*, which S. *Paul* ſpeaketh of, as oppoſite to virtue) will diſpoſe men to take part with theſe, and except ſome higher aid come in to ſuccour goodneſs, 'tis odds, that ever they will prevail over it. If it do appear, that virtue can pay Rom. 8. 6.

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men well for their pains, they perhaps may be her Servants; but they'l will hardly wait on her in pure courteſie, or work in her ſervice for nothing; if ſhe bringeth viſibly a good dowry with her, ſhe may be courted; but her mere beauty, or worth will draw few ſuitors to her. Who will forgo ſenſible pleaſures, or wave ſubſtantial profit? who will reject the overtures of power, or honour, for her ſake? And if vice, how ill ſoever it look or lear, do offer fairly, how many perſons will be ſo nice, or ſqueamiſh, as merely out of fancy, or in deſpight, to her to refuſe or renounce her? In ſhort, as men are baited with pleaſure, or bribed with profit, ſo they purſue; as they are ſtung with pain, or curb'd with fear, ſo they eſchew things: it is a *gift* (or a ſpecious appearance of ſome good offered) which perpetually moveth the greateſt part, which often *blindeth the eyes, and perverteth the heart* of the wiſeſt ſort of men.

Deut. 16. 19. Exod. 23. 8.

It is farther to common ſenſe very obvious, that this life cannot promiſe, or afford to virtue any rewards apparently ſo conſiderable, as in the common judgment of men to overpoiſe the pains and difficulties required to the procurement and maintenance thereof (the pains and difficulties to be overgone in maſtering ſtubborn inclinations, in moderating greedy appetites, in reſtraining violent paſſions, in encountring frequent and ſtrong temptations, in abſtracting our minds and affections from ſenſible things, in aſſiduous watching over our thoughts, words and actions) together with the manifold inconveniences, croſſes and troubles, which do attend the ſtrict practice of virtue; that likewiſe here there are not ordinarily any ſuch diſcouragements affixed to vice, which do much weigh down the pleaſures with which it is tempered, and the advantages waiting on it.

As for human laws, made to encourage and requite virtue, or to check and chaſtiſe vice, it is alſo manifeſt that they do extend to caſes in compariſon very few; and that even as to particulars, which they touch, they are ſo eaſily eluded, or evaded, that without intrenching upon them, at leaſt without incurring their edg, or coming within the verge of their correction, men may be very bad in themſelves, extremely injurious to their neighbours, and hugely troubleſom to the world; ſo that ſuch laws hardly can make tolerable citizens, much leſs throughly good men, even in exteriour demeanour and dealing. However, no laws of men can touch internal acts of virtue or vice; they may ſometimes bind our hands, or bridle our mouths, or ſhackle our feet, but they cannot ſtop our thoughts, they cannot ſtill our paſſions, they cannot bend or break our inclinations; theſe things are beyond the reach of their cognizance, of their command, of their compulſion, or their correction; they cannot therefore render men truly good, or hinder them from being bad.

Upon which and the like conſiderations, it is plain enough, that ſetting aſide the perſuaſion of a future judgment, all other incentives to virtue, and reſtraints from vice, which either common experience ſuggeſteth, or Philoſophical ſpeculation may deviſe, are very weak and faint, and cannot reaſonably promiſe conſiderable effect: the native beauty, and intrinſick worth of virtue; or its ſutableneſs to reaſon, and the dignity of our nature; the grace and commendation with which it decketh the practiſers of it; its goodly, pleaſant and wholeſom fruits of manifold conveniences, of health to ſoul and body, of peace and amity among men, of tranquillity and ſatiſfaction in mind, if they do not reach beyond this tranſitory life, cannot to the common apprehenſions of men appear ſo conſiderable, or prove ſo efficacious, as to engage men cloſely and conſtantly to adhere thereto. Neither will the worſt of evils innate or acceſſory to vice (its eſſential deformity and turpitude, or its being diſagreeable to reaſon, and diſhonourable to human nature, together with the diſtempers, the damages, the diſgraces, the diſturbances apt to ſprout from it) if no more hereafter is to be feared in conſequence thereof, be ſufficient to deter or diſcourage men from it: the peril of death it ſelf (the worſt evil which men pretend to inflict, and that which our nature ſeemeth moſt to abhor) will not import much toward the diverting indigent, ambitious, or paſſionate men from the moſt deſperately wicked attempts; it is the obſervation of *Cicero*, from which he inferreth the need of ſuppoſing future puniſhments, as the only effectual reſtraints from ſuch actions. That, ſaith he, *there might be in this life ſome fear laid upon wicked men, thoſe antients did think good that there ſhould be ſome puniſhments appointed in hell for impious perſons; becauſe indeed they underſtood, that ſetting theſe apart, death it ſelf was not to be feared.*

Ut aliqua in vita formido improbis eſſet, apud inferos ejuſmodi quædam illi antiqui ſupplicia impiis conſtituta eſſe voluerunt, quod videlicet intelligebant his remotis non eſſe mortem ipſam pertimeſcendam. Cic. Catil. 4.

There have been indeed vented ſuch fine and ſtately notions as theſe; that Reaſon ſimply, however attended, doth challenge obedience to it ſelf; that Virtue is abundantly its own reward, and Vice a complete puniſhment to it ſelf; that we ſhould not in our practice be mercenary, regarding what profit or detriment will accrue from it, but ſhould be good abſolutely and *gratis*; that moral goods are the only deſirable goods, and moral evils the only evils to be grieved at; that nothing can happen amiſs to good men, and whatever their condition is they are perfectly happy; that nothing can truly benefit ill men, or exempt them from miſery. But theſe, and the like notions, frequently occurring in *Philoſophers*, as they are (being rightly underſtood, or taken in a qualified ſenſe) ſuppoſing Religion and a future judgment, evidently reaſonable and true (as alſo perhaps, even abſtracting from that ſuppoſition, they may have in them a kind of ſlim and dusky truth, diſcernible to one in a thouſand, who is very ſharp-ſighted, and looketh moſt wiſtly on them; as they may be reliſhed by a few perſons of very refined ſpirit, or of ſpecial improvement) ſo to the common herd of people (unto whoſe inclinations and capacities, it is fit that the general rules of practice, and the moſt effectual inducements thereto ſhould be ſquared) to men, immerſed in the cares, the toils, and the temptations of the world, they plainly are unſutable; their groſſer conceit cannot apprehend, their more rugged diſpoſition will not admit ſuch fine notions; they in effect, by the generality of men, have been ſlighted and exploded as incongruous to common ſenſe and experience, as the dictates of affectation or ſimplicity; as the dreams of idle perſons, addicted to ſpeculation, and regardleſs of the world, ſuch as it really doth exiſt, and will ever perſiſt, while men continue endued with the ſame natural inclinations, and affections: ſo that from ſuch notions little ſuccour can be expected toward promoting Virtue, or reſtraining Vice in the world.

Cic. *de Fin.* 3. *Tuſc.* 5.

Cic. *de Leg.* 1.

Sen. *de Clem.* 1. 1.

Neque bona, neque mala quæ vulgus putet; multos qui conflictari adverſis videantur beatos, ac pleroſque quanquam magnas per opes miſerrimos, ſi illi gravem fortunam conſtanter tolerent, hi proſperâ inconſultè utantur. Tac. *Ann.* 6.

Upon theſe conſiderations the neceſſity, or great uſefulneſs of ſuppoſing a Judgment doth appear; that it being caſt into the ſcales may to the common underſtanding of men evidently render Virtue more conſiderable and eligible than Vice; as even in conſequential profit and pleaſure far ſurpaſſing it.

2. Whence manifeſtly the ſame ſuppoſition is alſo needful for the welfare of human ſociety; the which, without the practice of juſtice, fidelity, and other virtues, can hardly ſubſiſt; without which practice indeed, a body of men would be worſe than a company of Wolves or Foxes; and vain it were to think, that it can any where ſtand without conſcience; and conſcience, without fear checking, or hope ſpurring it on, can be no more than a name: all ſocieties therefore we ſee have been fain to call in the notion of a future judgment to the aid of juſtice, and ſupport of fidelity; obliging men to bind their teſtimonies by oaths, and plight their troth by Sacraments; implying a dread of that divine judgment, to which they ſolemnly do then appeal, and make themſelves accountable.

Deos agere curam rerum humanarum, ex uſu vitæ eſt; pœnaſque maleficii, aliquando ſeras, nunquam autem irritas eſſe, &c. Plin. II. 7.

3. But farther, the perſuaſion concerning a future judgment, is upon peculiar accounts, moſt requiſite to the ſupport of Religion, and defence of Piety.

It is certain, that no authority, upon whatever reaſon or equity grounded, if it do not preſent competent encouragements to obedient ſubjects, if it do not hold forth an armed hand, menacing chaſtiſement to the refractory, will ſignify any thing, or be able to ſuſtain the reſpect due to it; that no laws, however in themſelves equal or commodious, if a certain account or trial, back'd with a diſpenſation of valuable rewards, and infliction of formidable puniſhments, be not annexed to them, will obtain any force, ſo as to be obſerved or regarded; that no obligation whatever, of duty or gratitude, will prevail upon men, if they do not apprehend themſelves under a conſtraint, to render an account, ſo as to be forced either to do reaſon, or to ſuffer for not doing it; ſo it is generally; and ſo it is even in regard to God, the Sovereign King and Governour of the world, as piety doth ſuppoſe him; his authority will never be maintained, his Laws will never be obeyed, the duties towards him will never be minded, without influence upon the hopes and fears of men; they will not yield to him any reverence, they will nowiſe regard his commands, if they may not from their reſpect and obedience expect good benefit, if they dread not a ſore vengeance for their rebellion or neglect; nothing to them will ſeem more fond, than to ſerve him, who doth not well requite for the performance, than to revere him, who doth not ſoundly puniſh for the neglect of his ſervice.

Foraſmuch alſo as piety doth require duties ſomewhat high and hard, as much croſſing the natural inclinations and deſires of men, it peculiarly for the over-ruling ſuch averſion, doth need anſwerably great encouragements to the practice, and determents from the tranſgreſſion of what it requireth; upon which ſcore it may alſo farther appear, that temporal judgments, and recompences here are not ſufficient to procure a due obedience to the laws of piety; for how indeed can he that for the ſake of piety doth undergo diſgrace, loſs, or pain, expect to be ſatisfied here? What other benefits can he preſume upon beſide thoſe, which he doth preſently forfeit?

Of this particular God may ſeem deſignedly to have ſet before us a pregnant inſtance or experiment, worthy our conſideration: God in a very notorious and affecting manner declared his will and law to the *Jews*;

Jews; and to engage them to obedience, he not only recommended it to them as very good in it ſelf, and very convenient for them to obſerve, but he enforced it with promiſes of the greateſt bleſſings concerning this life, that men are capable of, if they ſhould obey; and with curſes or menaces of the moſt diſmal miſchiefs imaginable in reference to this life, in caſe of diſobedience; that he both could and would in both reſpects make his word good, he did by miraculous diſpenſation of ſignal mercies and judgments moſt evidently ſhew and aſſure them: Yet what was the effect? it was that (as the *Pſalmiſt* expreſſeth it) *They deſpiſed the pleaſant land——and hearkened not unto the voice of the* Pſal. 106. 24, 25. 78.37,56. *Lord; Their heart was not right with God, neither were they ſtedfaſt in his covenant; they tempted and provoked the moſt high God, and kept not his teſtimonies:* they did not ſo value thoſe benefits, they could not ſo dread thoſe penalties, as in regard to them to perſiſt for any time in a ſteady obedience; as not eaſily in deſpight of them to be drawn into the worſt of crimes prohibited to them: the ſweeteſt enjoyment of thoſe good things could not hold them cloſe to their duty, nor was the ſaddeſt ſmart of thoſe evils able to reclaim them from ſin; but even that very people (we may farther obſerve) having afterward (by ſparks of light darted from the Prophets, or otherwiſe) obtained ſome clearer notions, and ſtronger perſuaſions concerning a future ſtate, and rewards diſpenſed therein of higher conſideration than any temporal ones here, became thereupon very conſtant and reſolute in obſervance of their law; they proved valiant and fierce in defence thereof; they choſe rather to endure the moſt grievous afflictions, than to tranſgreſs it, as the hiſtory 2 Mac. 6. 26. 7. 23, 29. of the *Maccabees* doth inform us: they (as the *Apoſtle* to the *Hebrews* remarked of them) *waxed valiant in fight, and turned to flight the Ar-* Heb. 11. 34, 35. *mies of the aliens; they* alſo *were tortured, not accepting a deliverance,* 2 Mac. 7. 7. *that they might obtain a better reſurrection*; this hope it was, which then did raiſe them to ſo vigorous reſolution, and ſo chearful patience. From the ſame *Apoſtle* we alſo learn, that it was a ſenſe of our being Heb. 11. 26. here in a tranſitory ſtate, and *having an eye to the recompence of reward* after this life, which did engage the good *Patriarchs* and *Prophets* of the *Old Teſtament* ſo readily upon all occaſions to comply with God's will, and to perform the moſt difficult commands by him impoſed on them: theſe things they did, *not*, ſaith the *Apoſtle*, having indeed *received the* Heb. 11. 13. *promiſes* (that is, not having the Evangelical Promiſes concerning a future life in ſo formal and expreſs a manner, as we now have propoſed to them;) *but* yet *having ſeen them afar off, and having been perſwaded of them, and having embraced them, and having* (in declaration of thoſe perceptions and perſwaſions) *confeſſed that they were ſtrangers, and pilgrims upon earth.*

The like obſervation might be made even concerning the *Pagans*, who while the perſwaſions concerning judgments and rewards after this life were retained in common vogue, did live more innocently and virtuouſly; but after thoſe generally were diſcarded, ſo that the *Satyriſt* could ſay, that *ſcarce boys did believe any Ghoſts, or ſubterraneous Judicatures*, then did all wickedneſs mainly prevail and overflow.

Eſſe aliquos manes, & ſubterranea regna——
Vix pueri credunt. Juv. *Sat.* 2.

Comparing which things we may diſcern, as the weakneſs of conſiderations merely regarding this preſent life, ſo the force of thoſe, which concern a future ſtate, in order to the procuring obedience to God's Laws; ſuppoſing both entertained with the ſame faith or perſuaſion of mind; from whence the neceſſity of that judgment, which we ſpeak of, toward the maintenance of piety doth appear.

But beyond theſe things this point is very needful to ſecure the very foundations of all Religion and Piety, the exiſtence of God, and his providence over human affairs: the belief of a Deity, according to any tolerable notion thereof, and of a providence over us, apt to engage or encourage us to religious performances; without ſuppoſition of a judgment, and of a diſpenſation according to it of future rewards, cannot be well maintained; the objections aſſailing them would ſtrike too hard, and pierce to deep, were we not furniſhed with this good ſhield to receive and repel them.

Τὸ ῥᾷστον εἶπας, αἰτιάσασθαι θεοὺς. Eurip.

Eccl. 9. 1, 2. To find that of the *Preacher* certified by experience; *No man knoweth either love or hatred by all that is before him; all things come alike to all; there is one event to the righteous, and to the wicked; to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: As is the good, ſo is the ſinner; and he that ſweareth, as he that ſweareth not.*

Eccl. 10. 4. To behold virtue groveling on the ground, and trampled on, while vice is mounted on the perch, and ſitteth proudly domineering; to view innocence and right ſadly groaning under oppreſſion, while fraud and violence do triumph and inſult: which ſights are obvious in the world, as the *Preacher* obſerved; (Eccl. 3. 16.) *I ſaw*, ſaid he, *under the ſun, the place of judgment, that wickedneſs was there, and the place of righteouſneſs, that iniquity was there;* (Eccl. 4. 1.) *I conſidered all the oppreſſions that are done under the ſun; and behold the tears of ſuch as were oppreſſed; on the ſide of their oppreſſors there was power, but they had no comforter.* So did *Job* alſo take notice, when he ſaid, (Job 12. 7.) *The tabernacles of the robbers proſper, and they that provoke God are ſecure;* and the *Pſalmiſt* complained of wicked oppreſſors, (Pſal. 17. 10.) *They are encloſed in their own fat,* and *with their mouth they ſpeak proudly:* and, the Prophet *Malachy*; (Mal. 3. 15.) *Now we call the proud happy, yea they that work wickedneſs are ſet up, yea they that tempt God are delivered.*

Sed cùm res hominum tantâ caligine volvi
Adſpicerem, lætoſque diu florere nocentes
Verſarique pios, rurſus labefacta cadebat
Religio, &c. Claud. *in* Ruff. 1. *init.*

To obſerve it frequently to happen, that moſt innocent and virtuous perſons do conflict all their days with hardſhips and croſſes; and ſometime after all die ſadly in pain, and under ignominy, while perſons moſt outragious in lewdneſs and iniquity do flouriſh and rant it out in a long undiſturbed courſe of proſperity, and in the end depart hence fairly and quietly; according to that in *Eccleſiaſtes*; (Ecclеſ. 6. 15.) *There is a juſt man that periſheth in his righteouſneſs, and there is a wicked man that prolongeth his life in wickedneſs:* the former was the caſe of *Socrates*, of *Phocion*, of *Regulus*, of many other remarkably gallant and worthy perſons; the latter, as *Cicero* obſerved, of *Dionyſius*, who after thirty years of unjuſt and cruel domination, in much ſplendor, died quietly in his bed.

Dies deficiat ſi velim numerare, quibus bonis malè evenerit, nec minùs ſi commemorem, quibus improbis optimè. Cic. *de Nat. D.* 3.

Dionyſius 30 *annos Tyrannus fuit opulentiſſimæ, & beatiſſimæ civitatis*——*atque in ſuo lectulo mortuus.* Cic. *ib.*

Thus, I ſay, to ſee and conſider, that commonly *to juſt men it happeneth according to the work of the wicked, and to wicked men according to the work of the righteous* (Eccleſ. 8. 14.) (as the *Preacher* ſpeaketh) that here piety with its beſt friends do ſuffer deeply, and impiety with its worſt abetters do notably thrive; yea that not only good men ſuffer, but often ſuffer for being good (from envy and malignity of men that hate goodneſs) and that bad men not only proſper, but proſper by their wickedneſs (by their fraud, and violence) hath been a huge ſcandal to religion, which hath cauſed many to ſtumble, hath caſt ſome quite down into the gulf of *Atheiſm*, or *Epicuriſm*; hath brought ſome men to doubt, hath induced others flatly to deny, that there is a God (that is, a moſt wiſe, powerful, juſt and good Being, every where preſent) or that he being, doth preſide over, or any-wiſe concern himſelf in our affairs. From this ſource did flow all thoſe impious conceits, which *Seneca* thus *expreſſed: One objecteth to the Gods neglect of us, another iniquity; another caſts them out beyond his world, and leaves them forlorn as lazy and dull, without any light, or any work.* From hence it hath been, that in all places and times, there have been perſons ready to ſay with thoſe in the *Pſalms, How doth God know, is there knowledg in the moſt High? The Lord doth not ſee, neither doth the God of* Jacob *regard it; God hath forgotten, he hideth his face, and will never ſee it.*

Improborum proſperitates, ſecundæque res redarguunt (*ut* Diogenes *dicebat*) *vim omnem Deorum & poteſtatem.* Cic. *ibid.*

Ἢ χρὴ μηκέθ' ἡγεῖσθαι θεοὺς, εἰ τἄδικ' ἔσται τῆς δίκης ὑπέρτερα. Eurip. *Elect.*

Vid. Luc. *in* Jup. *Confut.* Plut. *de placitis*, &c. Plin. 11. 7.

Alius illis objicit negligentiam noſtri, alius iniquitatem; alius illos extra mundum ſuum projicit, & ignavos hebeteſque illos ſine luce, ſine ulla opere deſtituit. Sen. *de Benef.* 7. 31.

Pſal. 73. 10. Pſal. 94. 7. Pſal. 10. 11.

And not only upon blind *Pagans* and profane perſons, but even upon the moſt pious of God's people theſe conſiderations have made impreſſion, extorting from their hearts and mouths expoſtulations like that of *Jeremy*; *Wherefore doth the way of the wicked proſper, wherefore are all they happy that deal very treacherouſly?* and that of *Job*, *Wherefore do the wicked live, become old, and are mighty in power? their ſeed is eſtabliſhed in their ſight, their houſes are ſafe from fear, neither is the rod of God upon them——they ſpend their days in wealth, and in a moment go down to the grave*; and that, *Is it good unto thee that thou ſhouldſt oppreſs, that thou ſhouldſt deſpiſe the work of thine hand, and ſhine upon the counſel of the wicked?* Such queſtions did this kind of obſervations draw forth, and it ſhrewdly tempted them to a diſſatisfaction in their pious practice, that they were ready to ſay with the *Pſalmiſt*, *Verily I have cleanſed my heart in vain, and waſhed my hands in innocency*; or with thoſe in the Prophet, *It is vain to ſerve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord?* ſo that hence, *their feet were almoſt gone, and their ſteps had well nigh ſlipped* into a diſtruſt of God's wiſe and juſt providence; they were moved to ſuſpect, that God did not indeed bear that ſpecial regard to goodneſs, and affection to good men, that great hatred of iniquity, and diſpleaſure toward the lovers of it, which religion ſuppoſed, as the main grounds of piety: thus, I ſay, have men, both good and bad, upon ſuch occaſions been induced, or tempted to doubt concerning thoſe fundamental points; and that not without apparently weighty cauſe, admitting that all accounts are made up here in this life, between God and men; or that there is no reckoning be-

Quippe ſapientiſſimos veterum, quique ſectam eorum æmulantur, diverſos reperies; ac multis inſitam opinionem non initia noſtri, non finem; non denique homines Diis curæ; ideò crebèrrima & triſtia in bonos, læta apud deteriores eſſe. Tac. *Ann. VI.*

Jer. 12. 1. Job 21. 7.

Job 10. 3.

Pſal. 73. 13.

Mal. 3. 14.

Pſal. 73. 2.

hind to be adjuſted in another world by divine juſtice and goodneſs; then indeed that ſaying, 'tis a *reproach to the Deity that bad men do proſper*, and good men ſuffer, hath a plauſible ſemblance of truth; then he that affirmed, *there was no God*, and *heaven to be a void place*, *proving his aſſertion hence, that while he thus affirmed, he found himſelf in a good caſe*, did argue ſmartly; then *Diagoras*, from an unpuniſhed perjury, collected probably, that God did not exiſt, or did not mind what was done here; for that being, and regarding things, he would not have endured himſelf to be ſo affronted, and thoſe under his care ſo abuſed; then had *Dionyſius* ſome reaſon to juſtifie his ſacrilege by his proſperous navigation from committing it; and with fair colour *Diogenes* might ſay, that *Harpalus* his ſucceſsful treachery and rapine, did, *teſtimonium dicere adverſos deos, bear teſtimony againſt the Gods*, as guilty of injuſtice, or careleſsneſs: theſe ſort of diſcourſes would, I ſay, upon excluding the ſuppoſition of future judgment, have ſome validity, or ſpeciouſneſs; and for want of that ſuppoſition we may obſerve the Apologies for providence, elaborately compoſed by ſome *Philoſophers*, to be very lame and unſatisfactory. But ſuppoſing a judgment hereafter deſigned by God, and a proceeding with all men according thereto, all difficulty in theſe caſes vaniſheth, all objections have plainly no moment or force: Then God's preſent connivence, or patient indulgence toward wicked men will ſignifie no more, than what moſt becometh him as God and Governour of the world, his moſt excellent goodneſs and admirable clemency toward his creatures and ſubjects, in *waiting to be gracious*, and providing for their return to a better mind; affording them time, and means of reforming their minds and manners, that ſo they may eſcape the ſtroak of final vengeance; ſo in moſt caſes, and in ſome alſo ſignifying his wiſe juſtice in ſuffering bad men to proceed forward to an inexcuſable pitch of guilt, in order to their more clearly juſt condemnation, and ſevere puniſhment hereafter; that being κατηρτισμένοι εἰς ἀπώλειαν, *throughly fit* (as S. *Paul* ſpeaketh) or ripe *for perdition*, being *prepared* (as the Prophet *Jeremy* expreſſeth it, or *ſanctified*) *for the ſlaughter*, being by their preſent eaſe, and abuſed proſperity, become fat and fair, they may fall more proper victims to divine ſeverity.

Θεῶν ὄνειδος τοὺς κακοὺς εὐδαιμονεῖν.

Nullos eſſe Deos, inane cœlum,
Affirmat Selius, probátque quòd ſe
Factum, dum negat hæc, videt beatum.
Mart. 4. 20.

—*Sunt nobis nulla profectò*
Numina, cum cœlo rapiantur ſecula caſu
Mentimur regnare Jovem, &c.
Luc. *VII.* 445.

Rom. 2. 4. 9. 22.
2 Pet. 3. 9, 15.

Rom. 9. 22. Jer. 12. 3.

Ἄγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν. 70.

Ut victimæ ſaginantur, ut hoſtiæ coronantur. Min. Fel.

Then alſo from God's permitting good men to ſuffer, how ſmartly ſoever, nothing can be inferr'd prejudicial unto divine goodneſs, or juſtice; ſince they are thereby made fitter for, and do attain a ſurer title to thoſe excellent rewards, which he upon ſuch tryal and approbation of their virtues doth intend to confer upon them; eſpecially conſidering, that afflictions are neceſſary both as means of rendring men good, and as occaſions of expreſſing their goodneſs; that ſcarce any virtue could ſubſiſt, or could appear without them.

Juſtis quicquid malorum irrogatur, non eſt pœna criminis, ſed virtutis examen. Aug.

Experitur, indurat, ſibi ipſum præparat. Sen. *de Prov.* 1.

There could be no ſuch thing as Patience, if there were no adverſities to be endured; no ſuch thing as contentedneſs, if there were no wants to be felt; no ſuch thing as induſtry, if there were no pains to be taken; no ſuch thing as humility, if ſenſible infirmities and croſſes did not prompt us to ſober thoughts, and ſhew us what we are. There would be no true wiſdom, no clear knowledg of our ſelves, or right judgment of things, without experiencing the worſt half of things. We ſhould never learn to maſter our paſſions, or temper our appetites, or wreſt our inclinations to a compliance with reaſon, if that diſcipline were away, which the Holy *Pſalmiſt* intimateth, ſaying; *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* How much we do love God, how ſubmiſſive we are to God's will, how little we do value theſe mean things here, we cannot otherwiſe, than by willingly undergoing, or patiently bearing afflictions, well expreſs; without it no ſure trial of virtue can be, without it no excellent example of goodneſs had ever been. As therefore it is neceſſary, that good men, even that they may be good, ſhould ſuffer here; ſo it is, ſuppoſing a future judgment, very juſt that they ſhould do ſo; that they may acquire a title to the rewards following it; rewards far outweighing the light afflictions they are put to endure here.

Vid. Chryſ. ἀνδρ. α.

Semper eſſe felicem, & ſine morſu animi tranſire vitam, ignorare eſt rerum naturæ alteram partem. Sen. de *Prov.* 4.

Pſal. 119. 67, 71, 75.

No Martyrs, if no Perſecution.

Magnum exemplum niſi mala fortuna non invenit. Sen. de *Prov.* 3.

2 Cor. 4. 17. Rom. 8. 18.
Mat. 5. 12.

In reference therefore to the preſent impunity of bad men, and letting iniquity to prevail, or to proceed here, that which cured *David*, *Job* and *Solomon*, may ſatisfie us; *going into the ſanctuary, and underſtanding the end of thoſe men*; conſidering that *the wicked is reſerved to the day of deſtruction, and ſhall be brought out to the day of wrath*; that after all their jollity and pleaſure, *God for all theſe things will bring them into judgment.* In regard to the righteous being afflicted here, that of S. *Paul* may ſuffice, ſaying of them; *It is a manifeſt inſtance of God's righteous judgment, that they may be made worthy of the Kingdom of God, for which they ſuffer*; that of our *Saviour*, *Bleſſed are ye, when men ſhall hate you, and ſhall reproach you; rejoyce ye in that day, and leap for joy, for behold your reward is great in heaven*; that of *Solomon*, *Though a ſinner do evil a hundred times, and his days be prolonged, yet ſurely I know, that it ſhall be well with them that fear God:* In reſpect to both ſorts of men, that of S. *Peter* will reſolve all doubt; *God knoweth how to deliver the godly out of trials, and to reſerve the unjuſt unto the day of judgment to be puniſhed*; all ſcores will be fully quitted by the execution of that ſentence pronounced by our Judg himſelf: *The wicked ſhall go away into everlaſting puniſhment, but the righteous into life eternal.*

Pſal. 73. 17.
Job 21. 30.
Rom. 2. 5.
Eccleſ. 11. 9.
2 Theſ. 1. 5.
Luk. 6. 22, 23.
Eccleſ. 8. 12.
Iſa. 3. 10, 11.
2 Pet. 2. 29.
Matt. 25. 46.

This *Hypotheſis* doth indeed even to our common ſenſe throughly ſolve moſt of thoſe appearances in the courſe of things here, which otherwiſe might ſeem intricate or ſtrange; clearing providence from all miſpriſions, and ſatisfying our minds ſo far as is needful, concerning the reaſons of moſt occurrences here: from it we may learn, Διὰ τοῦτο ἀπω κρίσις, ἵνα κοινῇ πάντες στεφανωθῶμεν, ἵνα ἀπὸ πονηρίας πολλοὶ μεταβληθῶμεν εἰς ἀρετήν. Chryſ. in Matt. *Or.* 11.

That God in this great *drama*, made up of his providence, and our free-will concurrently or interchangeably acting doth mean, in order to this *cataſtrophe* of judgment in the laſt and chief Act, to let men go on, playing their parts undiſturbedly, according to their inclinations and humours, yet within certain limits, and under the check of his hand, in proper ſeaſons, to prevent confuſion of all, interpoſing it ſelf.

That it is not therefore fit now by open ſignifications, either of approbation or diſlike, often to interrupt the proceſs of human actions; eſpecially conſidering that the final doom concerning perſons, is not to be grounded upon ſingle paſſages, or the particular acts of one time, but upon the whole body of action paſſing through the courſe of each man's part, in the place and time allotted to him; and that he, who now acteth laudably, may, before all is done, come to faulter: he that now behaveth himſelf untowardly, may afterward learn to do better, and in the end come off well.

Eccleſ. 3. 11. 8. 17. 11. 5. That hence it is not to be wondred, that God here ſhould be ſomewhat reſerved in diſpenſing teſtimonies of favour to thoſe, who at preſent do ſeem good, ſomewhat ſparing in declaring wrath toward thoſe, who now appear bad; that he ſhould not miraculouſly pour down golden ſhowers on the heads of the righteous, nor ſend *fire from heaven*, as Luk. 9. 55. angry man would have him, upon every provocation, to conſume ſinners.

That this life is not a time of reaping, but of ſowing; not of approbation, but of trial; not of triumph, but of combat: this world is not a place of enjoyment, but of work; our condition here is not a ſtate of ſettlement, but of travel: whence no man ſhould expect more of encouragement, than is needful to ſupport him in this work and way; ſhould look to receive wages before his task is done; to get the prize, before he hath gone through the race; to gather the ſpoils, before he hath fought out the battle; to enjoy reſt, before he is at his journeys end; to be put in full poſſeſſion of happineſs, before his right and title thereto is completely aſſured: That no man alſo ſhould preſume or pleaſe himſelf upon preſent impunity for his misbehaviour or ſloth (like thoſe of whom the *Preacher* ſaith, *Becauſe ſentence againſt an evil work* Eccleſ. 8. 11. *is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil)* ſeeing this is the ſeaſon of mercy and patience, when God commonly doth not farther inflict croſſes on us, than may ſerve to mind us of our duty, or urge us to the performance of it; and ſeeing the longer vengeance is withheld, the more heavy it will at laſt fall on us, if we deſpiſe the preſent ſeaſon of grace, and proceed to the end in impenitence: That preſent impunity therefore is a ſore puniſhment, and correction here a really great favour.

That ordinarily temporal proſperity and adverſity, as in compariſon to things relating to our future ſtate, they are plainly inconſiderable, ſo they can be no arguments of God's ſpecial favour or diſpleaſure; whence it appeareth to be no ſmall raſhneſs to conclude how God ſtands affected to any perſon from what befalleth him here (as thoſe who infer'd concerning *the Galileans, whoſe blood* Pilate *mixed with their ſacrifices*; and concerning thoſe *Jews, upon whom the Tower in* Siloam *did* Luk. 13. 1, &c. *fall*, that they were more ſinners than others of their Nation) yea, that if we muſt be interpreting God's mind from theſe occurrences, it is rather more reaſonable to conceive, that God diſliketh them whom he doth not check, and approveth them whom he chaſtiſeth; whence the proſperity of bad men is rather pitiable, than invidious, as that which aggravateth and ſtrengthneth their wickedneſs, which accumulateth guilt, which draweth them forward, and plungeth them deeper into perdition; that the adverſity of good men is no miſery, but a bleſſing and happineſs to them; as exerciſing and fortifying their virtues, enſuring their ſtate, endearing them to God: however,

Prov. 3. 12. Job. 5. 17.

Heb. 12. 7. Apoc. 3. 19.

Prov. 23. 17. Luk. 16. 25.

That God plainly doth mean to vilify theſe preſent things, appearing to our ſenſe good or evil, by ſcattering them abroad with an indifferent hand; ſo that his friends taſte as little good, and as much evil, as his enemies.

Nullo modo poteſt Deus magis concupita traducere, quàm ſi illa in turpiſſimos deſert, ab optimis abigit. Sen. *de Prov.* 5.

That there is no reaſon to wonder, or to complain, that things here do not go on in a courſe ſo ſmooth and ſtreight, as they ſhould do; for that vanity and iniquity have their part and time to act upon this ſtage, yea are allowed ſometimes a ſeeming reign; but Juſtice, tho at preſent it ſeemeth to ſleep, or to wink at things, will at length awake, and effectually beſtir it ſelf; that Right, although here it may be ſometime croſſed, or foiled, yet it can never be quell'd or overthrown; it may be ſuſpended, but cannot be ſuppreſſed; it may be ſomewhat eclipſed, but it cannot be quite extinguiſhed; yea infallibly in the end it will triumphantly prevail.

Dantur bonis nè putentur mala, dantur malis nè putentur ſumma bona. Aug.

That no good deſign ſhall be undertaken, nor any honeſt labour can be ſpent in vain, ſeeing although they chance to find no ſucceſs, or to yield no fruit here, yet they cannot fail to obtain a happy iſſue, and a plentiful reward hereafter.

That how ſmall ſoever the difference doth now appear between wiſe men, and fools (or between virtuous and vicious perſons) there will be hereafter a vaſt diſcrimination made, when in conſequence of that upright trial one ſhall enter into eternal bliſs, the other ſhall fall into an abyſs of miſery.

That this life is not contemptible, nor all things here utterly vain; ſeeing that upon this life is founded our eternal ſtate; ſeeing theſe occurrences have influence upon our eternal joy, or wo; ſeeing all things here will conduce to the illuſtration of divine mercy, or juſtice. That God is indeed here *Deus abſconditus* (as the *Prophet* ſtileth him) *a God that hideth himſelf*; adviſedly ſuffering his goodneſs and juſtice to be under a cloud, that at length they may break out more glorioully *in that day, when* (as St. *Paul* ſaith) his δικαιοκρισία, his moſt *righteous dealing* (both in governance of all affairs now, and in deciding of all caſes then) *ſhall be revealed*, and made conſpicuous to all the world.

Iſa. 45. 15.

Rom. 2. 5.

Thus doth it, upon many accounts, appear fit and needful, that there ſhould be a future judgment; the apprehenſion thereof being the ſharpeſt ſpur to virtue, the ſtrongeſt curb from vice, the ſureſt fence of human ſociety, the ſafeſt bulwark of Religion (ſecuring the authority of God, and guarding his providence, together with all his holy attributes, from all batteries, all ſiniſter aſperſions, all profane miſconſtructions) in ſhort, the moſt effectual means, if it be heartily embraced, to render men in their minds, and in their enjoyments ſober, juſt in their dealings toward their neighbour, and in all their life pious toward God; there being indeed no conſideration, whereof the mind of man is capable, more apt to beget in him a care and conſcience of what he doeth, than this; that after a very ſhort and tranſitory life, all his actions muſt undergo a ſtrict ſcrutiny, according to the reſult whereof he ſhall be either approved and rewarded, or condemned and puniſhed; whereof any man being throughly perſwaded, and any-wiſe conſidering it, he cannot ſurely but accuſe himſelf of extreme folly, and madneſs, if he doth not provide for that account, and order all his practice with a regard thereto. The which uſe of this point God by his grace diſpoſe us to make, for the ſake of *Jeſus* our bleſſed Redeemer, to whom for ever be all glory and praiſe.

1 Theſ. 5. 23. *Now the very God of peace ſanctify you wholly; and I pray God your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* Amen.

From

From thence He ſhall come to judg the quick and the dead.

Sermon XXXIII.

THE
CERTAINTY and CIRCUMSTANCES
OF A
Future Judgment
FROM
Divine Revelation.

ACTS 10. 42.

And he commanded us to preach unto the people, and to teſtify, that it is he which was ordained by God to be judg of quick and dead.

THeſe words are part of a *Sermon* preached by St. *Peter* to *Cornelius* and his friends, wherein the *Apoſtle* briefly declareth unto them the chief particulars in the hiſtory of *Chriſt*, together with ſome main points of Chriſtian doctrine moſt fit for them to know; particularly he doth in theſe words expreſs the point concerning the *future Judgment*; reporting that our Lord eſpecially did charge his Apoſtles *to preach unto the people and teſtify*, that is, firſt publickly to declare and explain, then by convenient proofs, eſpecially by divine atteſtations, to evince and perſwade this point; the importance whereof, and eminence among other Chriſtian doctrines doth hence plainly appear, that the author of our faith did make ſo ſpecial proviſion, and gave ſo expreſs charge concerning the promulgation and probation thereof: the which circumſtance is indeed remarkable and weighty, but I ſhall not inſiſt on it, meaning immediately to ſet upon conſidering the point it ſelf, as it is here laid down in theſe terms——*that it is he which was ordained by God to be Judg of quick and dead*: in which words are couched *three* particulars moſt conſiderable;

1. A judgment ordained by God, and to be declared to men.
2. The Judg by whom immediately that judgment is adminiſtred, *He*; *Jeſus*, our Lord and Saviour.
3. The extent of that judgment, or its adequate object, *quick and dead*.

Theſe particulars I ſhall in order touch, inſerting ſome material conſiderations about the nature, and manner of this judgment, with ſome reaſons why it ſhould be thus managed; then I ſhall adjoin ſome practical applications.

I. There is a judgment ordained by God, and to be declared to men; that is, concerning the perſons and actions of men performed in this life. How juſt and fit it is that there ſhould be ſuch a judgment, how uſeful and requiſite the declaration thereof is upon ſeveral accounts (for engaging men upon the practice of Virtue, and reſtraining them from Vice; for the preſervation and maintenance of human Society, for the ſupport and defence of Religion, for the vindication of divine Providence, and illuſtration of all God's holy Attributes) I have already endeavoured to declare; and in that regard I ſhall content my ſelf now to ſay, that as upon the apparent equity and uſefulneſs of this doctrine, all nations commonly have ever embraced the general ſubſtance thereof, as a fundamental principle of their Religion (all men commonly with a ready inclination having avowed it reaſonable to ſuppoſe, that every man after this life ſhall be brought unto a juſt and impartial bar, where his doings ſhall be exactly ſcan'd, and his perſon anſwerably doomed unto a comfortable or afflictive recompence) ſo our Religion in a peculiar manner doth moſt expreſly aſſert, moſt clearly deſcribe, and moſt vigorouſly inculcate it, with all poſſible advantage, both for the clearing God's dealings and attributes, and for the excitement of men to a virtuous and pious life; the nature, manner, proceſs and reſult of the future judgment are in the Holy Scripture moſt punctually ſet down.

Juſt. M. *p.* 1. & *p.* 106.

1. It teacheth us, that God hath appointed a determinate time for this judgment: *God* (ſaith St. *Paul*) *hath appointed a day, in which he will judg the world in righteouſneſs*; that which is called *the day of judgment*, *the laſt day*, *the day of the Lord*, *the great*, and *the illuſtrious day*; and by ſignal excellency, *The day*; and, *That day*; intimating, beſide the certainty of the thing it ſelf, the moſt eſpecial regard, that men are concerned to bear thereto.

Act. 17. 31.
Act. 2. 20.
Jud. 6.
2 Tim. 1. 18.
4. 8.
1 Theſ. 5. 4.
Heb. 10. 25.

2. That in order to this judgment all the actions of men are with greater exactneſs regiſtred in books (the books of divine omniſcience, ſeeing all things preſent, and retaining all things paſt, which nothing can eſcape) *The books* ('tis ſaid in the *Revelation*) *were opened*, and the *dead were judged from the things written in the books, according to their works*.

(Job 13. 27.
14. 17.)
Rev. 20. 12.
Dan. 7. 10.

3. That in order thereto, there ſhall be effected by Divine Power and Command a general reſurrection of all perſons, both *juſt and unjuſt*:

The hour (ſaith our Lord) *is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good to the reſurrection of life, and they that have done evil unto the reſurrection of damnation.*

Act. 24. 15. Joh. 5. 28.

4. That then all perſons ſo raiſed ſhall be preſented at the bar of our Lord to anſwer and undergo their trial. *I ſaw* (ſaith S. *John*) *the great and ſmall ſtanding before God's Throne*; and, *We muſt all* (ſaith S. *Paul*) *be made appear, and be ſet forth at the judgment ſeat of Chriſt*; and, *The ſon of man* (ſaith our *Lord*) *ſhall ſit upon the throne of his glory, and all nations ſhall be gathered together before him.*

Revel. 10. 12. Rom. 14. 10. φανερωθῆναι. 2 Cor. 5. 10. Παρίστασθαι. Matt. 25. 31, 32.

5. That then and there every thought, every word, every work of men ſhall be throughly diſcloſed and diſcuſſed; ſo that it, together with its due quality and deſert, ſhall plainly appear; all the deſigns and pretences of men ſhall be laid bare; every caſe ſhall be conſidered, every plea heard and ſcan'd, the merits of every cauſe weighed in an even ballance, according to truth and equity; Mens neglects and omiſſions of duty ſhall alſo come under conſideration; an account will be exacted of all the talents entruſted to any man (of the abilities, opportunities and advantages he ever had of doing God ſervice) and of what improvemenis anſwerable he hath made; what men have done themſelves, and what they have done by others from the influence of their advice, their perſuaſion, or their example, ſhall be ſearcht out, and poiſed; *God* (ſaith S. *Paul*) *will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of hearts*; and, *Of every idle word, that men ſhall ſpeak, they ſhall render an account at the day of judgment*, ſaith our *Lord*; and, *After a long time* (ſaith *he* again) *the Lord of thoſe ſervants* cometh, and *reckoneth with them*, &c. and, *Every work* (ſaith the *Preacher*) *God ſhall bring into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

1 Cor. 4. 5. Rom. 2. 29. 1 Pet. 4. 5. Matt. 12. 36. Mat. 25. 18. Eccleſ. 12. 4.

6. That upon each man, according to the true quality of his doings, thus detected, examined, and ſtated, a definitive ſentence ſhall paſs, whereby he ſhall be acquitted, and approved, or condemned and reprobated; τότε ὁ ἔπαινος γενήσεται ἑκάστῳ, *then* (ſaith S. *Paul*) *praiſe ſhall be to each one*; *praiſe*, that is generally (by an εὐφημισμός, or favourable manner of ſpeech) a due taxation and eſteem, according to merit; then, *Well done good and faithful ſervant*; and, *O thou bad, and ſlothful ſervant*, ſhall be pronounced to one, or t'other ſort of men, reſpectively, according to their demeanour here.

1 Cor. 4. 5. Matt. 25. 21, 26.

7. That according to the purport of this ſentence a diſcrimination ſhall be made; and to one party a gracious reward, correſpondent to the quality and meaſure of their good works in a bliſsful place, to the other a ſorer puniſhment, in proportion to their demerits, in a place of miſery; to the one everlaſting joy and glory above in heaven, to the other endleſs ſorrow and ſhame beneath in hell, ſhall be aſſigned, and diſpenſed effectually. *The ſon of man ſhall come in the glory of his Father with his Angels, and then he ſhall reward every man according to his works*; He will *ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats; and he ſhall ſet his ſheep on his right hand, but the goats on the left; then the King ſhall ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the World*——and, *Then he ſhall ſay alſo unto them on the left hand, Depart from me ye curſed into everlaſting fire prepared for the Devil and his Angels.* And, The good and faithful ſervant ſhall *enter into his Maſter's joy*, the bad and ſlothful *ſhall be caſt into utter*

Μισθαποδοσία. Heb. 11. 26. Matt. 16. 27. Matt. 25. 32, &c. Matt. 25. 21, 30.

darkneſs, where is weeping and gnaſhing of teeth; ſo our *Lord* himſelf
expreſſeth it; and S. *Paul* thus, *We muſt*, ſaith he, *all appear before the*
2 Cor. 5. 10. *tribunal of God*, ἵνα κομίσηται ἕκαστος, *that each one may bear away the*
Rom. 2. 6. *things done in the body, according to what he hath done, whether it be*
good, or bad; and, *God will render to every man according to his works*....
to them, who by patient continuance in well doing ſeek for glory and honour
and immortality, eternal life; but unto them that are contentious, and obey
not the truth, but obey unrighteouſneſs, indignation and wrath, tribulation
and anguiſh upon every ſoul of man that doeth evil: and even of old the
Dan. 12. 2. Prophet *Daniel* thus briefly did expreſs this different doom; *Many of*
them that ſleep in the duſt of the earth ſhall awake; ſome to everlaſting
life, and ſome to ſhame and everlaſting contempt. Hence in regard to
Act. 3. 19. one party is the time of judgment ſtiled *the ſeaſon of refreſhment*, the
Eph. 4. 30. Luc. 14. 12. *day of redemption*, the time of *recompence*; in reference to the other,
Col. 3. 24. *the day of wrath*, the *day of deſtruction*, the time of *vengeance*; when
Rom. 2. 5. our Lord *will*, as S. *Paul* ſaith, *take vengeance on them that know not God,*
2 Pet. 3. 7. 2 Theſ. 1. 8. *and obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed*
with everlaſting deſtruction from the preſence of the Lord, and from the
glory of his power.

8. We are alſo farther taught, that all this ſhall be tranſacted in a regular,
publick, and moſt ſolemn manner, in open court, in the face and
audience of all the world, before Angels and men.
2 Theſ. 1. 7. Luk. 9. 26. For our Lord is deſcribed coming to judgment with
Matt. 25. 31. 16. 27. Jud. 14. attendance of all the Holy Angels; and the Saints,
1 Cor. 6. 2. Matt. 19. 28. being themſelves firſt approved, ſhall become aſſeſſors
there; and all men are repreſented as preſent
Luk. 12. 8, 9. at the trial, or as Spectators and Auditors thereof: *Whoſoever* (ſaith
Matt. 10. 32. our *Lord*) *ſhall confeſs me before men, him ſhall the Son of man alſo con-*
feſs before the Angels of God; but he that denyeth me before men, ſhall be
Luk. 12. 2. *denyed before the Angels of God*. And, *There is nothing covered that*
ſhall not be revealed; neither hid, that ſhall not be known: whatſoever
ye have ſpoken in darkneſs ſhall be heard in the light, and that which ye
have ſpoken in cloſets ſhall be proclaimed upon the houſe tops.

9. That alſo the judgment ſhall paſs to the full conviction, and entire
ſatisfaction of all that are preſent; ſo that each one concerned
therein ſhall be forced in conſcience to acquieſce in his doom, as moſt
juſt and equal; the condemned ſtooping with awe to his juſtice; the
abſolved adoring with humble reverence his mercy; the ſpectators applauding
with admiration his holy wiſdom: for that day will be, as
Rom. 2. 5. S. *Paul* calleth it, *a day of revelation of God's righteous judgment*; and
Rom. 14. 11. *God* in regard thereto is repreſented ſpeaking thus; *To me, as I live*
ſaith the Lord, every knee ſhall bow, and every tongue ſhall give glory
2 Theſ. 1. 10. *to God*; and our Lord, *in that day*, ſaith S. *Paul*, *will be glorified in his*
Saints, and admired in all them that believe; and, *He will* then (as it
Jud. 15. is in S. *Jude*) *convince all that are ungodly of all their ungodly deeds,*
which they have ungodlily committed, and of all the hard ſpeeches, which
ungodly ſinners have ſpoken againſt him. So that thereupon thoſe confeſſions,
and acclamations of praiſe in the *Revelation* ſhall be reſounded
Revel. 19. 2. through heaven; *Allelujah, ſalvation and glory, and power be to the*
16. 7. 7. 10. *Lord our God, for true and righteous are his judgments. Salvation be un-*
15. 3. *to our Lord, that ſitteth on the throne, and to the Lamb: Great and wonderful*
are thy works, O Lord God almighty; juſt and true are thy ways,
O thou King of Saints.

Thus do the Holy *Pandects* of our Religion ſet out that judgment, which all men hereafter muſt undergo; wherein all the attributes of God ſhall be conſpicuouſly glorified; his wonderful clemency ſhall be ſweetly diſplayed, his exact juſtice ſhall be terribly demonſtrated, his perfect wiſdom ſhall be clearly unfolded; wherein the knotty intrigues of providence ſhall be looſed, and the myſterious depths of the divine counſels ſhall be laid open; and God's honour, which now by the bold and raſh judgments of men is often attack'd, ſhall be throughly cleared and repaired, to the joyful ſatisfaction of all pious men, and ſad confuſion of the impious; wherein the great wiſdom of thoſe, who before all things chuſe to be good, and to ſerve God, and the extreme folly of thoſe, who ſcorn or neglect piety, ſhall be moſt evidently apparent; wherein finally all ſcores, that now ſo undiſcernibly run on, ſhall be exactly quitted, and even; impartial right ſhall be done; every man ſhall have his due aſſigned and rendred to him.

But let ſo much ſuffice concerning the Judgment appointed; we proceed to the next particular, The Judg ordained, *He*, that is, *Jeſus* our Lord and Saviour.

II. The original right, and abſolute power of judging doth inſeparably pertain to God Almighty, whoſe creatures, whoſe ſervants, whoſe ſubjects we are, and conſequently to whoſe judgment we ſtand obnoxious. As he is naturally the Sovereign Lord and King of the world, ſo he is, as the *Apoſtle* calleth him, κϱιτὴς ϖάντων, the *Judg of all* perſons and things; and particularly *Judg of all the earth*, or of all men, as *Abraham* did ſtyle him. As upon the grounds ſpecified we do owe obedience to the Laws he preſcribeth us, performance of the ſervice he allotteth us, and improvement of the talents he committeth to us; ſo we do thence ſtand obliged to render an account to him of our correſpondent behaviour, and due management in thoſe reſpects, and are liable to the judgment he ſhall make thereof: all judgment therefore muſt be exerciſed either immediately by God himſelf, or in ſubordination to him; in his name and right, and by virtue of authority derived from him; otherwiſe that of S. *Paul*, *Who art thou that judgeſt anothers ſervant*, might be alledged againſt any, who without licence, or commiſſion from him ſhould preſume to judg us.

Heb. 12. 13.
Gen. 18. 29.
Rom. 14. 4.

Now that immediately God ſhould adminiſter any judgment, is incongruous to his nature, and to ours; it is particularly unſutable to the manner of this judgment, which God deſigneth to be ſuch, as may paſs openly before all the world, to the conſpicuous declaration of his glorious juſtice and mercy, to the clear ſatisfaction and conviction of all perſons intereſted therein: which that it might be, *it was fit* (as S. *Auſtin* ſaith) *that they who are to be judged ſhould ſee their judg*; it is fit, that the aſſiſtants, and ſpectators, or witneſſes thereof ſhould diſcern the proceſs: but the glorious and dreadful preſence of God cannot be diſcernible by us, or would not be ſupportable: *He* (ſaith S. *Paul*) *inhabiteth inacceſſable light*, ſo *that no man hath ſeen, or can ſee him*; and, *Thou canſt not ſee my face* (ſaith he to *Moſes*) *for there ſhall no man ſee me and live*: that Majeſty, before which the pureſt *Seraphims*, being dazled with its infinite brightneſs, are conſtrained to veil their faces; that preſence, of which the Prophet ſaith, *The mountains quake at him, and the hills melt, and the earth is burnt*

Etenim ea quæ judicantur, oportebat videre judicem & ſcire hunc à quo judicantur, &c. Iren. 3. 9.

Rectum erat; ut judicandi viderent judicem. Aug.

1 Tim. 6. 16.
Exod. 33. 20.
Iſa. 6. 2.
Nah. 1. 5.
(Pſ. 104. 32.
18. 18.)

Pſ. 76. 7.
133. 5.
143. 2.
Jer. 10. 10.
Pſ. 46. 6.
Job 26. 11.
(1 Cor. 15. 27.)
Act. 17. 31.
Rom. 14. 10.
2 Cor. 5. 10.
1 Cor. 4. 4.
Joh. 5. 22, 27.
2 Tim. 4. 1.

burnt in his preſence; yea the world, and all that dwell therein. How ſhould frail and impure fleſh ſuſtain? How ſhould guilty ſinners appear before him? *Who may ſtand in his ſight when he is angry?* when he is angry, *at whoſe wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation:* What ear of mortal man could endure that *voice, at which the earth melteth,* that *reproof, at which the Pillars of heaven are aſtoniſhed?* It being therefore from the divine excellency impoſſible, or inconvenient, that God himſelf immediately, as ſuch, ſhould exerciſe judgment, it hath pleaſed him, in his ſtead, to conſtitute one moſt fit for that imployment: as he for particular temporal judgments here hath appointed Princes and Governours viſibly to manage them as his Miniſters and Vicegerents, in his name and behalf; ſo that univerſal, and ultimate judgment, he hath (for his own greater glory, and our ſpecial benefit) committed unto his loving Son *Jeſus,* our bleſſed Mediator and Saviour; the ſame, who with the moſt admirable condeſcenſion of grace and charity, did once come hither in our nature to reſcue us from ſin and miſery; who underwent ſo many croſſes and troubles for us; who freely laid down his life to redeem and ſave us; he it is, who is ὡρισμένος ὑπὸ τȣ͂ θεȣ͂ κριτὴς, *decreed* and determined *by God* (or under him, as his ſubſtitute and deputy) *to be our Judg*; ſo in our *Text*; and ſo again S. *Paul, God hath appointed a day in which he will judg the world in righteouſneſs,* ἐν ἀνδρὶ ᾧ ὥρισεν, *by the man,* or in the man, *whom he hath ordained*; whence it is called, *the judgment ſeat of Chriſt, before which we muſt appear*; and, *The Father* (ſaith our *Lord* himſelf) *judgeth no man* (that is immediately and ſeparately) *but hath given all judgment to the Son*; and, *The Father* (he addeth) *hath given to the Son the authority, and to execute judgment, becauſe he is the Son of man*; that is, God hath conferr'd on him the Sovereign Regal authority, and hath particularly committed to him that prime branch thereof, Judicial power, *even as he is the Son of man:* ſo that as in our nature he performed all that was requiſite to ſave us, as in our nature he was exalted to God's right hand to rule and bleſs us; ſo for conſummation of all done in our regard, he ſhall in our nature appear to judg us; awarding to us the rewards he purchaſed for us, or puniſhments for the contempt of his favours.

——*Illa forma videbitur Filii, quam ſibi per ſacramentum incarnationis univit,* &c. Proſp. *Sent.* 337.

Dan. 7. 13, 14.
Iſa. 7. 14.
9. 6, 7. 11. 3.
42. 1, 3.

And indeed that he under this name and notion was deſigned to this office, even the anitent Prophets did foreſhew; for it was *one like the Son of man,* whom *Daniel did behold coming with the clouds of heaven,* having all royal dominion and power given unto him; and it was according to *Eſay*'s predictions, the *Son, born and given unto us, upon whoſe ſhoulder the government ſhould be,* and to whom the Kingdom ſhould be aſſigned, *to order it, and eſtabliſh it, with judgment and juſtice for ever.*

The point then is manifeſt, that our Savior *Jeſus,* by deſignment and deputation from God, is inveſted with this eminent office and power. And why it ſhould be ſo, many reaſons, many fair congruities may be aſſigned.

1. It was requiſit (as we before touched) that the Judg ſhould be viſible, and audible; ſuch whom the parties concerned might (without extreme ſurprize and amazement) diſcern and converſe with, in order to their clearer and fuller ſatisfaction, or conviction: ſuch our Lord, the Son of man, clothed with glorified fleſh, will be; his mild and ſweet, though bright and ſtately aſpect, all men in ſome manner may be capable of ſeeing; his calm and clear voice all men may hear: Him the juſt may with

chearful ſatisfaction behold ſmiling on them with gracious kindneſs; and the wicked alſo with ſad confuſion may view frowning toward them with juſt diſdain; thoſe with comfortable joy may hear him acquitting, commending and bleſſing them; theſe with due regret alſo may hear him convincing, reproving, and denouncing the fatal curſe on them; ſo that hereupon the former with humble thankfulneſs ſhall willingly acknowledg and praiſe his grace, the latter with ſhameful horror conſtrainedly ſhall confeſs their guilt before him: *Behold* (ſaith St. *John*, with an emphatical regard it ſeems to this conſideration) *he cometh in the clouds, and every eye ſhall ſee him, even they who pierced him*; and, *They*, ſaith our Lord himſelf, *ſhall ſee the Son of man coming upon the clouds of heaven, in power, and great glory*; and, our Lord is repreſented in judgment, ſpeaking and arguing the caſe with all parties concerned, receiving their plea, and expreſſing his mind to them: This is a kind of natural capacity qualifying him for this employment, but there are conſiderations of a higher nature peculiarly fitting him for it.

Apoc. 1. 7.
Mat. 24. 30. 26. 64., 25. 34, &c.

2. It was indeed a good part of that Regal Office, which God, in reward of his obedience, and to declare his acceptance thereof, did confer upon him; giving him *a power over all fleſh, all authority in heaven and earth*: whence it is by St. *Paul* called *his Kingdom*; *I charge thee*, ſaith he to *Timothy*, *before God and the Lord Jeſus Chriſt, who ſhall judg the quick and the dead at his appearing and his kingdom*: He being then our King, and as ſuch the fountain of all juſtice, muſt either himſelf in perſon, or by ſome delegate adminiſter it; but that he ſhould immediately do it, divers ſpecial reaſons do ſuggeſt themſelves.

Joh. 17. 2.
Mat. 28. 18.
2 Tim. 4. 1.

3. It is an office of too great eminence and dignity to be imparted to any other: He alone who ſubſiſts in union with God, who is the Son of God, who hath moſt highly pleaſed God, who hath merited a Soveraignty over us, and a ſupreme eminency above all creatures, is capable of the honour to determine thoſe points of the higheſt importance concerning the final doom of God's Creatures, and the ſalvation of thoſe ſouls whom he hath purchaſed: *Worthy is he alone to receive the book* (of Judgment) *and to open the ſeals thereof, becauſe he was ſlain, and hath redeemed us to God by his blood: Worthy is the Lamb* (worthy excluſively, and ſolely) *that was ſlain, to receive the power, and honour, the glory and bleſſing*, annexed to this high office.

Apoc. 5. 9, 12.

As there is nothing more apt to beget in us veneration toward him, than conſidering that he ſhall be our Judg, upon whoſe ſentence our fate and felicity muſt depend; ſo it is therefore moſt fit, that it incommunicably, and ſolely ſhould belong to him; eſpecially ſeeing God with eſpecial regard to his honour did aſſign the judicial office to him; the *Father*, 'tis ſaid, *hath committed all judgment to the Son, that all men might honour the Son, as they do the Father.*

Joh. 5. 22, 23.

4. He alone alſo hath capacities proper for this judicature: he only hath that divine faculty of ſearching mens hearts; he only is furniſhed with wiſdom to know all matters of fact that ever were, and to diſcern the right in every caſe; he above all being abſolutely good, is endued with perfect equity of mind, and immutable love of right, always diſpoſing him to judg moſt juſtly; he alone can have in him that μετριοπάθεια, or exact temperament of affection toward men, which is requiſite to the diſtribution of equal juſtice toward them, according to due meaſures of mercy and ſeverity; the higheſt

Διὰ τȣ̃το γὰρ καὶ μόνος κριτὴς, ὅτι ἀναμάρτητος μόνος. Clem. Al. *Pæd. l.* 2.

Heb. 5. 2.

eſt Angel in heaven were incapable ſo rightly to diſtinguiſh the ſtrict bounds of theſe things. Wherefore in regard to theſe diſpoſitions peculiar to him, we are even by the antient Prophets informed, that this office
Ia. 11. 2, 3. is allotted to him; *The Spirit of the Lord*, ſaith *Eſay*, *ſhall reſt upon him, the ſpirit of wiſdom——and ſhall make him of quick underſtanding in the fear of the Lord; and he ſhall not judg after the ſight of his eyes, nor reprove after the hearing of his ears; but with righteouſneſs ſhall he judg the poor, and reprove with equity for the meek of the earth.* And, *A bruiſed reed* (ſaith *God* in the ſame *Prophet*, intimating his incomparable ſaga-
Iſa. 42. 3. city, equity and temper, as it were, for this purpoſe) *ſhall he not break, and the ſmoking flax ſhall he not quench; he ſhall bring forth judgment unto*
Pſal. 45. 7. *truth.* And, *Thou*, ſaith the *Pſalmiſt* concerning him, *loveſt righteouſneſs, and hateſt iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.*

5. By this deſignation the glory of God is eſpecially promoted, his moſt excellent attributes being much illuſtrated thereby: his wiſdom appeareth in conſtituting one ſo in all reſpects moſt fit to diſcharge the office; and his goodneſs moſt clearly ſhines therein: for ſince it was requiſite that a judgment ſhould paſs upon us, how could the terror thereof be better allayed, than by putting it into the hands of his Son? to whoſe cognizance, were the choice permitted to us, ſhould we rather ſubmit our actions, than to his? to whom rather ſhould we freely commit all our life and welfare, than to him, who by nature is ſo nearly allied to us, and hath
Mat. 11. 29. not diſdained to call us brethren? who in diſpoſition of ſpirit is ſo *meek and*
Heb. 2. 17. *lowly*, ſo *merciful* and *compaſſionate?* who here was viſibly in diſpoſition
4. 15. and demeanour a Lamb, and is repreſented to us continuing ſuch; than to him, who by ſo many ſignal experiments hath expreſſed an exceſs of kindneſs towards us, and tenderneſs of our welfare; who hath conſpicuouſly evidenced himſelf to be the beſt friend to mankind; that he ardently deſireth the ſalvation of all men, even of his worſt enemies, for whom he willingly did ſpend his blood, for whom he dying earneſtly prayed; whom he continually wooeth to reconciliation and repentance, and conſequently to the enjoyment of greateſt happineſs? how then could God more plainly expreſs his goodneſs toward us, than in aſſigning ſuch a Judg for us?

How alſo could he exhibit a more illuſtrious inſtance of his juſtice, and love to righteouſneſs, than in advancing him to ſo glorious an office, who out of perfect compliance to his will did freely ſtoop ſo low, and gladly undergo ſo much? Worthy of God it was, and a
Apoc. 5. 12. congruous retribution to place the Crown on his head, to put the Sceptre into his hand, who willingly bore a croſs, who patiently ſubmitted to a ſcourge; to conſtitute him the Judg, who out of abundant piety to God, and charity to God's creature, was contented to be arraigned, to be ſentenced, to be executed as a malefactor: he dearly
Rom. 14. 9. purchaſed the right to be *Lord of dead and living*, and juſt it was that in effect he ſhould obtain it.

6. Juſt it likewiſe was, that to him, immediately and ſolemnly, ſhould be conſigned a power to acknowledg and reward his faithful friends and ſervants; thoſe who had believed his word, had obſerved his laws, had out of love and reſpect done much, and ſuffered much for him.

Juſt alſo it was, that he ſhould be impowered to do himſelf right upon his proud and ſpightful enemies; that he ſhould ſee them lying under his feet, and at his diſpoſal, who had ſo ſcornfully inſulted on him, and ſo cruelly miſuſed him; that he righteouſly ſhould judg them, who ſo maliciouſly had accuſed, and ſo injuriouſly condemned him; ſhould chaſtiſe them ſeverely, who moſt unmercifully had afflicted and ſlaughtered him; ſhould worthily reprobate all thoſe, who had unworthily rejected him; in fine, that he ſhould render a due recompence to all wicked perſons, who by diſtruſting his word, by deſpiſing his overtures of grace and mercy, by reſiſting his will, and rejecting his authority, by trampling upon his holy doctrine and laws, had wronged, had diſhonoured, had diſclaimed him.

7. This appointment of Jeſus for our Judg is farther very conducible to our edification, in way of excitement to the practice of our duty, and encouragement thereto; in way of conſolation and ſatisfaction to our Soul.

It conſidered is apt to raiſe in us a high reverence and dread of our Saviour; and conſequently to diſpoſe us to the obſervance of his laws, and imitation of his example.

It is matter of ſpecial comfort and encouragement to conſider, that hence aſſuredly we ſhall find a fair and favourable trial; ſince 'tis no enemy, not one diſaffected, yea, not one indifferently affected toward us, who ſhall judg us, but our beſt friend; from whom we may expect not only juſtice and equity, but all the favour and kindneſs our cauſe will bear.

It alſo duly pondered is moſt proper to work in us an earneſt care, and fear of ſinning, and thereby of becoming obnoxious to condemnation; for what an aggravation will it yield to our whether fooliſh perverſeneſs, or ſlothful negligence? how extreme diſingenuity, how wretched ingratitude will it argue in us to be caſt and condemned by ſuch a judg; a judg ſo fair and equal, ſo mild and gentle, ſo benign and favourable to us; ſo willing to acquit us, ſo deſirous to ſave us? With what face think we, having tranſgreſſed his moſt good and righteous laws, having rejected all his gracious tenders of mercy and favour, having defeated all his moſt ſerious purpoſes, and fruſtrated his moſt painful endeavours for our welfare; having violated our manifold obligations and engagements to him; having abuſed his ſo unexpreſſibly great love and good will toward us; having hence deplorably forfeited all his favour, and incurred his moſt grievous diſpleaſure; with what face, I ſay, having done all this ſhall we appear in his preſence? how then ſhall we bear the frowns of his tender love changed into fierce diſdain, of higheſt patience turned into extreme fury, of ſo terrible a Majeſty provoked by ſo heinous affronts? with what heart ſhall we hear that once moſt ſweet and charming voice, which in ſo pleaſant and affectionate a ſtrain did ſound forth words of peace and comfort in our ears, that ſo kindly invited us to reconciliation, ſo meekly ſued 2 Cor. 5. 20.
us to a compliance with him, ſo liberally offered to us the beſt things in the world upon ſo gentle terms, now only uttering toward us bitter complaints, and ſore rebukes; thundring forth words of indignation and terrour, denouncing moſt horrible menaces and curſes upon us?

Thus, and to ſuch purpoſes is Jeſus our Lord appointed to be our Judg: I ſhall only farther touch the manner of his exerciſing, and executing this Office, or the way of his addreſs and proceeding thereto; the which in *Holy Scripture* (for the begetting in us a regard, veneration and awe ſutable thereto) is deſcribed to be with greateſt glory, ſtate and ſolemnity. Our Lord came once in a meek humi-

lity to ſhew us our duty, but he ſhall come again with a dreadful
μυριάσιν, Heb. 12. 22. majeſty to exact an account thereof; taking his progreſs from the
higheſt Heavens in moſt royal magnificent equipage, attended upon
Matt. 25. 31. with a numerous, or with a numberleſs, and moſt pompous train of
Jud. 14. Angels, (*with all the holy Angels*, it is expreſly ſaid) accompanied
1 Theſ. 4. 16. with triumphal ſhouts and acclamations; *a trumpet of God* (that is, a
wonderfully and unconceivably ſonorous trumpet, blown as it were
2 Theſ. 1. 7. by the mouth of God) and *the voice of an Arch-angel* reſounding before
him an Univerſal ſummons, with a noiſe ſo loud and piercing, as
1 Cor. 15. 52. ſhall immediately (*in a moment*, in the twinkling of an eye) ſhake all
the earth, and rouſe all the dead out of their mortal ſlumber; the
irreſiſtible breath of that all-powerful voice waſting them, together
1 Theſ. 4. 17. with all ſurviving people, thro the clouds into the preſence of their
Matt. 25. 31. Judg, conſpicuouſly ſeated in moſt glorious State on his Royal *Tribunal*.

Act. 1. 11. *This ſame Jeſus* (ſaid the two *Angels* to the *Apoſtles*, expreſſing this
matter in the moſt ſimple and plain manner) *ſhall come in like manner
as ye have ſeen him go into heaven*; *a cloud took him up from their
eyes* then, and the clouds, as they imply, ſhould reſtore him to their
Apoc. 1. 7. ſight; for, *Behold*, ſaith S. *John*, *he cometh with the clouds, and every
Matt. 24. 30. eye ſhall ſee him.* And, *They ſhall ſee the Son of man coming upon
16. 64. the clouds of heaven in power and great glory*; and, *When the
Matt. 25. 31. Son of man ſhall come in his glory, and all the holy Angels with him,
16. 27. then ſhall he ſit upon the throne of his glory*, ſaith our *Lord* himſelf
2 Theſ. 1. 17. ſomewhat more explicitely; but S. *Paul* with moſt punctuality deſcribeth
1 Theſ. 4. 16 the manner of his appearance: *The Lord*, ſaith he, *ſhall deſcend
1 Cor. 15. 52. from heaven with a ſhout* (ἐν κελεύσματι, with an exciting or
commanding ſummons) *with the voice of an Arch-angel, and with the
trump of God*; *and the dead in Chriſt ſhall riſe firſt: then we, which
are alive and remain, ſhall be caught up together with them in the clouds,
to meet the Lord in the air, and ſo we ſhall ever be with the Lord.* In
ſuch manner to the purpoſe of exciting due reſpect and dread within
us, is our Lord repreſented at the end of the World to come down
from Heaven, for the exerciſing this judgment.

III. I proceed to the laſt particular obſerved in the *Text*, which
is the objects, or the extent of the judgment ordained; whom is
our Lord ordained to judg? how many ſhall they be? it is reſolved,
all without exception, expreſſed here by the words *quick and dead*; and
2 Tim. 4. 1. Rom. 14. 9. otherwhere by S. *Paul*, *I charge thee*, ſaith he to *Timothy*, *before God
and the Lord Jeſus Chriſt, who ſhall judg the quick and dead at his
1 Pet. 4. 5. appearing and his Kingdom*; and by S. *Peter* likewiſe; *Who* (ſaith he
concerning prophane men) *ſhall render an account to him that is ready to
judg both the quick and dead.* Which places evidently do confirm the
truth of the propoſition, that all men are obnoxious, and ſhall be ſubjected
to this judgment; but yet ſo that the words themſelves, *quick and
dead*, may ſeem to need ſome explication: for it being a common law,
to which all men by nature, ſuch as it now ſtands after the curſe, are
Heb. 9. 27. ſubject to undergo death; for thence *It is*, as the Apoſtle ſaith, ap-
ἀπόκειται. *pointed for men once to die, and after death judgment*; and *what man
Pſal. 89. 48. is he*, ſaith the *Pſalmiſt*, *that ſhall not ſee death?* and that being ſo,
why ſhould not the dead comprehend all that are to be judged?
Apoc. 20. 12. accordingly as we ſee it expreſſed in the *Revelation*; *I ſaw the dead
great and ſmall, ſtanding before God——and the dead were judged for the
things written in the Books, according to their works:* the dead were

judged, no mention is made of the living; wherefore to evade this objection, ſome have interpreted the dead and living not for a diſtinction of perſons, but of parts in men, of the living ſouls and dead bodies of men; others have taken the words as ſignifying metaphorically *the living*, that is, righteous men, ſay they, or perſons endued with a ſpiritual life; and *the dead*, that is, perſons *dead in treſpaſſes and ſins*; or Eph. 2. 1. void of ſpiritual ſenſe and activity. But the difficulty is not ſo mighty as to force us upon ſo remote and abſonous interpretations, St. *Paul* having plainly enough ſhewed us how to underſtand his words, and how to ſolve the knot propounded; that by the living are to be underſtood thoſe, who ſhall be found as it were ſurprized alive at our Lord's coming; by the dead all other perſons, who from the beginning before that time had deceaſed, and ſhould be raiſed up at the ſound of the laſt trump: *This we ſay to you* (ſaith *he* to the *Theſſalonians) in the word of* 1 Theſſ. 4. 15. *the Lord, that we which live, remaining at the preſence of the Lord, ſhall not prevent them which are aſleep.* Our Lord is therefore ſuppoſed by the Apoſtle to find ſome alive at his coming, wherefore that which is affirmed concerning all men being appointed to taſte death (being otherwiſe, as the inſtances of *Enoch* and *Elias* ſhew, liable to exception) is to be underſtood by a *Synecdoche* very ordinary in ſuch caſes, for the incomparably greater part of men, for all indeed but one generation; or with this abatement, all but thoſe, whoſe death ſhall be prevented by our Lord's appearance (the which is ſet out as very ſudden and unexpected, *like* the coming of a *thief in the night*) even thoſe men alſo being in nature and condition mortal like others, although accidentally thus eſcaping the actual ſtroke of death. Neither ſhall even thoſe perſons be ſo exempted from death, but that they muſt undergo ſomewhat equivalent thereto; a change, which ſhall render them alike prepared for judgment with thoſe who had undergone death; for, *Behold*, ſaith, St. *Paul* again to the *Corinthians*, 1 Cor. 15. 51. *I tell you a myſtery; we ſhall not all fall aſleep, but we ſhall all be changed in an inſtant, in the twinkling of an eye:* which words alone do with ſufficient evidence declare the meaning of this diſtinction between *quick* and *dead*. The ſum is, that all perſons, none excepted, of what condition or quality, what nation or time, what ſex, or what age ſoever, ſhall be expoſed to the judgment; high and low, rich and poor, wiſe and ſimple, learned and ignorant, good and bad; the mightieſt Princes and Lords no leſs than the meaneſt Subjects and Slaves; the ſubtleſt Stateſmen and deepeſt Scholars no leſs than the ſillieſt idiots: in a word, moſt univerſally *All* without any diſtinction, any privilege, any acceptance of perſons, all and every one muſt certainly appear at this bar, muſt undergo this trial, muſt here receive their ſentence and doom, muſt undergo reward, or puniſhment accordingly.

IV. The doctrinal part I have thus gone through of this grand point, it remaineth to make ſome application thereof. The conſidering it is indeed moſt neceſſary, and exceedingly profitable in many reſpects: there is no kind of virtue or good practice, which the ſerious conſideration thereof is not apt to produce; no good affection, which it may not ſerve to excite; no good duty to which it doth not powerfully engage us; there is likewiſe no ill paſſion, which it may not help to quell or repreſs; no bad deſign or action, which it may not effectually deter or diſcourage us from. Of ſo many particular uſes I ſhall only touch thoſe, which are moſt obvious; eſpecially thoſe unto which the Scripture doth expreſly apply the conſideration thereof.

1. It greatly doth engage us to be very circumſpect in all our converſation, and vigilant over our ways; for ſince by irreverſible decree it is appointed, that we muſt render an account of every thought ariſing in our mind (at leaſt of thoſe which find harbour and entertainment there) of every word that paſſeth through our mouth, of every action which we do undertake, what exceeding reaſon Mat. 25. 13. have we with moſt attentive, and accurate regard to mind whatever 24. 42, 44. we do? Since it is certain that for all theſe things we ſhall be judged, but uncertain to us when we ſhall be called thereto; how Rev. 3. 3. 16. 15. watchful are we concerned to be, that we be not ſurpriſed, and found unready to yield a good account? How obſervant in all reaſon ſhould we be of our Lord's admonition in the Goſpel; *Watch, for ye do not know the day, nor the hour when the Son of man cometh?* How affected ſhould we be with that warning, or menace in the *Revelation*; *If thou doſt not watch, I ſhall come upon thee as a thief, and thou ſhalt not know when I come upon thee?* It may be, as we ſee intimated, the next day, for all we can know, or the next hour, when death ſeizing on us ſhall carry us into that priſon or place of durance, where we ſhall be detained until the time of our being preſented at the bar; and what an unexpreſſible miſery then will it be to be found unprepared for the trial, and unable to render a good account? If we be quite aſleep in a total neglect of our duty, or if we be drowſy in a careleſs and ſluggiſh performance thereof, or if our ſenſes reſt amuſed upon other cares and buſineſſes impertinent to this account, in what an extreme danger do we abide? as our Luk. 21. 34. Saviour again doth warn, adviſing thus, *Take heed to your ſelves, leſt* 1 Theſſ. 5. 3. *at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.* You Mat. 25. 8. know what the fortune was of the fooliſh Virgins, whoſe *lamps were gone out* for want of oil; that is, whoſe Souls were deſtitute of true goodneſs, and whoſe lives conſequently did not ſhine with good works; how being ſurprized in that caſe by the Bridegroom's coming, they were unfit to meet him, they were excluded from his favour, they were rejected with an, *I know you not.* The Mat. 24. 48. like fate you know of that bad ſervant, who *ſaying in his heart,* Luk. 12. 45. *my Lord delayeth to come,* (that is, not believing, or not conſidering his ſtate in relation to the future judgment) *began to beat his fellow ſervants, aud to eat and drink with the drunken* (that is, did live in the practice of injuſtice, uncharitableneſs, and intemperance) his fate ſhall be this; *The Lord of that ſervant will come in a day when he looketh not for him, and in an hour that he is not ware of, and ſhall cut him aſunder, and appoint his portion with the hypocrites:* the ſame, if we do live in groſs neglect, or in heinous violation of our duty, will be our doom; *Let therefore* (as our *Lord* again doth injoin, and inculcate) *our loins be girded about, and our lamps burning; and we our* Luk. 12. 35, 36. *ſelves like men that wait for their Lord, when he will return from the wedding; that when he cometh, we may open unto him immediately. Let us,* as St. *Peter* exhorteth, *gird up the loins of our mind, be ſober,* 1 Pet. 1. 13. *and hope to the end for the grace that* (in caſe of our faithful and conſtant obedience) *ſhall be brought unto us, at the Revelation of Jeſus Chriſt.* In fine, conſidering theſe things, *What manner of perſons then* 2 Pet. 3. 12. *ought we to be in all holy converſation and godlineſs, looking for, and haſting*

unto the coming of our Lord? as that great *Apoſtle* doth again admoniſh and argue.

2. The conſideration of this point is the moſt effectual means poſſible to beget, and preſerve ſincerity in us; diſpoſing us to live ſimply without diſſimulation or deceit, ſpeaking as we think, doing what we profeſs, performing what we promiſe, being as we ſeem: for ſeeing our hearts muſt be thorowly ſearched and ſifted; ſince our moſt retired thoughts muſt be diſcloſed; ſince our moſt ſecret deſigns, and our deſires muſt come to light, and be expoſed to the publick view of Angels and men; ſince the day approacheth, when (all vizards being taken off, all varniſh of pretence being wiped away) every perſon ſhall appear ſtark naked in his own true ſhape and colours; every thing ſhall ſeem what it really is, deveſted of falſe gloſſes, what profit can it be now to diſſemble, to conceal, or to diſguiſe our thoughts or doings? To what purpoſe doth it ſerve to palliate our ambitious or covetous intents with ſpecious garb of zeal or conſcience? what comfort can we find in driving on our ſelf-intereſts, or ſatisfying our private reſentments, in diſturbing the peace of mankind, or fomenting ſtirs and factions in the world under ſuch masks? what a folly is it to delude men with falſe appearances, or rather by them to abuſe themſelves; ſeeing they ſoon will be rightly informed, and we grievouſly diſgraced for it? What other ſatisfaction indeed can we have, than in real goodneſs, and pure integrity in heart and life; whereby we may now approve our conſciences unto God, and ſhall afterward by his unqueſtionable judgment be approved to all the world? Our true wiſdom is to be εἰλικρινεῖς ϗ ἀπρόσκοποι (as St. *Paul* ſpeaketh, that is) *ſimple and inoffenſive toward the day of Chriſt*; that is, without any indirect regard or deſign conſcionably to perform our duty toward God and man, in order to the rendring a good account at the laſt judgment: our beſt comfort will prove that of St. *Paul*——*the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not with fleſhly wiſdom, but by the grace of God we have had our converſation in the world.*

Phil. 1. 10.

2 Cor. 1. 10.

3. The conſideration of this point ſhould render us very ſober and ſerious in all our thoughts, our opinions, our affections, our actions; ſuppreſſing all proud and haughty conceits, all admiration of theſe tranſitory things, all vicious exceſſes, all vain curioſities, all wanton joys, and ſatisfactions: For,

Why ſhould any apprehenſion of worldly ſtate, of wealth, of honour, of wit, of any natural or acquired endowment puff up our minds, ſeeing the day is near at hand, which in theſe regards will quite level men, and ſet them all upon even ground before an impartial bar, where no ſuch things ſhall be had in any conſideration or regard; when all ſecular and external advantages being laid aſide, the moral qualities of men only ſhall be taxed and eſtimated; a day wherein all theſe admired vanities ſhall vaniſh into nothing; all our empty tumours ſhall be depreſſed; all the fond arrogance of man ſhall be confounded; ſo that the proud and profane ones of the world ſhall be conſtrained to ſay after the Wiſe-man, *What hath pride profited us, or what good hath riches with our vanting brought us? all theſe things are paſſed away as a ſhadow, and as a poſt that haſted by.*

Ὀυ πλούσιος, ὀυ πένης, ὀυ δυνάςης ὀυκ ἀσθενὴς, ὀυ σοφοὶ, ὀυκ ἄσοφος, ὀυ δοῦλος, ὀυκ ἐλεύθερος, ὀυδεὶς φανεῖται ἀλλὰ τῶν προσωπείων τούτων συντριβέντων, ἡ τῶν ἔργων ἐξέτασις ἔςαι μόνη. Chryſ. *in* Mat. 17. 9.

Sap. 5. 3.

And why ſhould we much value thoſe ſplendid toys, or that ſordid traſh, which men here do ſo eagerly ſcrape, and ſcramble, and ſcuffle for; which then evidently will be diſcountenanced, will at leaſt appear worthleſs and unprofitable to us? what indeed in this world, ſuppoſing this judgment, being truly rated, can ſeem great, or worthy to affect us?

And why having affairs on foot of ſo immenſly vaſt importance, ſhould we amuſe our ſelves with trivial matters, impertinent at leaſt, if not prejudicial to our main accounts?

And how ſhall we dare to embrace the ſerpent of ſinful exceſs, conſidering beſide the poiſon in its body what a dreadful ſting it carryeth in the tail thereof; how theſe flaſhes of pleaſure do kindle a flame, that will ſcorch us to eternity? One thought of judgment mixt with any brutiſh enjoyments were enough one would think to allay their ſweetneſs, to render them indeed not only inſipid, but diſtaſtful and bitter to us.

And how can we be eaſily tranſported into wild merriments, ſuffering our minds to be ruffled, and the tone of our reaſon to be ſlackened by them, if we conſider how infinitely ſerious buſineſs lieth upon us; what a diſmal hazard we ſtand in, how nearly our everlaſting welfare lieth at ſtake? If here in this world we were bound in few days to undergo a trial concerning our life, all our eſtate, and all our reputation, we ſhould deem it ſeaſonable to be ſomewhat intent, to be indeed very ſolicitous about what we ſhould plead, and how we ſhould get off, rather than to be lightly ſporting at, and looſening our minds in little pleaſant humours; much more rather than to be looſing our minds, and baniſhing all ſober thoughts away in exorbitant frolicks; extremely wild or ſtupid would he ſeem, who in ſuch a caſe ſhould ſo behave himſelf: it is plainly the caſe of us all, in a degree infinitely more high than we can ſuppoſe any other to be; wherefore reflecting thereon ſhould methinks quaſh all extravagant and diſſolute mirth, apt to beat out of our minds and hearts the care of our Souls; ſhould compoſe our minds into a very ſerious frame, ſhould preſently drive us into, and conſtantly hold us in a ſober ſadneſs of heart; it is a duty which both in wiſdom 2 Cor. 5. 11. and piety we do owe to this great matter (*the terror of the Lord*, as St. *Paul* calleth it) to fear and dread it; with which diſpoſition of ſpirit exceſſive tranſports of carnal joy are ſcarce conſiſtent: however let us hear (let us I ſay whoſe ſpirits are high, and fancies ſtrong, hear) what the great obſerver of the world, the *Preacher* doth admoniſh: Eccleſ. 11. 9. *Rejoyce* (ſaith he) *O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the ſight of thine eyes; but know, that for all theſe things God will bring thee to judgment.*

4. The conſideration of this point ſhould engage us carefully to improve all the talents by God's providence and grace committed to us; that is, all the means and abilities, all the advantages and opportunities afforded us of doing good, or ſerving God. Hath God beſtowed wealth upon us? this will engage us ſo to uſe it, as not therewith to cheriſh our pride, or pamper our luxury, not merely to gratify our pleaſure or humour; but to expend it in ſuccouring our indigent neighbour, or otherwiſe promoting God's ſervice. Hath God inveſted us with power? this ſhould induce us to uſe it moderately and fruitfully, not therewith to domineer or inſult over our brethren, not any-wiſe to wrong or miſuſe them; but to yield protection, aid, and comfort to them; to afford patronage and ſuccour to right;

to miniſter encouragement, ſupport and defence to virtue; *remembring that we have alſo a Lord in heaven*, and a Judg, to whom we muſt be accountable. Eph. 6. 9. Hath God vouchſafed us any parts, any wit, any knowledg? this ſhould move us to employ them not ſo much in contriving projects to advance our own petty intereſts, or in procuring vain commendation to our ſelves, as in ſetting forth God's praiſe, in recommending goodneſs, in drawing men with the moſt advantage we can to the practice of virtue and piety. Hath God conferred on us any thing of honour, or credit among men? this may oblige us not to build high conceits upon it, or to find vain complacences therein, but to uſe it as an inſtrument of bringing honour to God, of miniſtring aid or countenance to the intereſts of piety: to thoſe purpoſes, I ſay, this conſideration greatly ſerveth; for that it is plainly declared that we are but Stewards of theſe things, having received them in truſt, not to uſe them according to our pleaſure, but to employ them with the beſt advantage for God's ſervice; and accordingly ſhall in the laſt judgment be ſtrictly accountable for them; Matt. 25. 14. 24. 45. ſo that if we have embezelled oe perverted them to abuſe, it will then appear far worſe for us, than if we never had received them; much better indeed it will be for us, that we had been pooreſt beggars, ſillieſt ideots, moſt deſpicable wretches here, than not to have duly improved our wealth, parts and honour to God's ſervice; *To whomſoever much is given, from him much ſhall be required*, Luk. 12. 48. is the rule that punctually in that great Audit will be obſerved.

5. The conſideration of this point may induce us to the obſerving ſtrict juſtice and equity in all our dealings: there are in this world many advantages of doing injury and iniquity ſafely in reſpect to men, without intrenching upon humane laws, without incurring any check, or any correction from them; they reach to very few caſes, they retrench only ſome great outrages, and puniſh ſome enormous crimes, apparently noxious to the peace or welfare of common Society; the ſtroke of humane law may alſo (even where it taketh cognizance, where it maketh proviſion to ſecure right, or repair wrong) often be evaded by power, or eluded by ſlight, by gift, by favour: But as the divine law doth extend univerſally to the prohibition of all iniquity whatever (ſmall as well as great, ſecret no leſs than viſible) ſo the Divine judgment inevitably will reach to all; the leaſt wrongful word, by which we hurt the good name of our neighbour, the leaſt exaction or hard dealing with him, the leaſt overreaching him by craft (however blameleſs theſe things may ſeem here, however they may paſs with commendation, as inſtances of wit or ability) will ſurely then be condemned and puniſhed: *Let no man*, ſaith S. *Paul*, *go beyond and defraud his brother in any matter*, 1 Theſ. 4. 6. διότι ἔκδικος ὁ κύριος ϖερὶ ϖάντων τούτων, *becauſe God will judg and avenge for all theſe things*; ſo that (as the ſame *Apoſtle* teacheth us) *the unjuſt, the wrongful, the revilers, the rapacious ſhall not inherit the Kingdom of God*; 2 Cor. 6. 9. that day will detect all wicked fraud and cozenage, will defeat all unjuſt might and oppreſſion; no power ſhall be able to break through, no wit ſhall skill to decline, no friendſhip or favour will help to keep off the impartial ſentence, and the irreſiſtible ſtroke of that judgment; *There is no darkneſs or ſhadow of* Job 34. 22. *death*

Quàm anguſta innocentia eſt ad legem bonum eſſe? quanto latiùs officiorum patet, quàm juris regula? Sen. *de Ir.* 2. 27.

death, where the workers of iniquity may hide themſelves from being detected, from being proſecuted and puniſhed. The poor, the meek, the ſimple, who rather chuſe to ſuffer than do wrong, ſhall there find a certain patronage, and a full redreſs; that ſtrict abſtinence from wrong, which here may paſs for ſimplicity, ſhall then be approved for the beſt wiſdom; and this over-reaching craft, which now men are ſo conceited of, will then appear wretched folly, when all ill gotten profits with ſhameful regret ſhall in effect be refunded, yea ſhall bring grievous damages and ſore penalties for them: In fine, then it will be moſt evident, that he who injureth another, doth indeed chiefly hurt himſelf; he that cheateth his neighbour, doth really gull himſelf, and abuſe his own ſoul.

6. The conſideration of this point is apt to breed Charity in us; Charity of all ſorts; Charity in giving, Charity in forgiving, Charity in judging and cenſuring of men.

1. It ſhould incline us freely to impart our goods, and to contribute our endeavours for the relief of our poor neighbour; for that the laſt judgment will in eſpecial manner proceed upon a regard to the performance, or the neglect of this duty; it ſhall be the *Teſt* of Piety, and a ground of recompence at the laſt day. To charitable perſons, who had relieved him in his poor brethren, and members, our Lord himſelf telleth us, that he will ſay, *Becauſe I was hungry, and*
Matt. 25. 34. *ye gave me meat; I was thirſty and ye gave me drink; I was a ſtranger and ye took me in; I was naked and ye clothed me; I was ſick and ye viſited me; I was in priſon and ye came unto me; therefore, Come ye bleſſed of my Father, enter into the Kingdom prepared for you from the foundation of the world:* to them, who contrarily had neglected to ſuccour, and comfort their poor brethren, he will pronounce the contrary doom; *Depart from me ye curſed into everlaſting fire, prepared*
14. Ver. *for the Devil and his Angels; for I was hungry, and ye gave me no meat,* &c. and what argument can there be imagined more forcible to engage us on the practice of this duty?

2. It ſhould likewiſe diſpoſe us readily to forgive all injuries, and diſcourteſies received from any man; for ſince we ſhall at that trial need abundance of favour and mercy from God, we ſhould in all reaſon and duty be willing to ſhew the like to others for God's ſake, and at his command; eſpecially ſince he hath appointed the doing ſo for an indiſpenſable condition, without which we ſhall not receive mercy, or pardon from him; ſo that infallibly, if we will be rigorous and hard to others in this caſe, we muſt expect the like extremity and ſeverity from God; for the laws and rules of God's proceeding
Jam. 2. 13. then are theſe: *He ſhall have judgment without mercy, that hath*
Matt. 6. 15. *ſhewed no mercy; If ye forgive not men their treſpaſſes, neither will God forgive you your treſpaſſes:* And by a lively example, in way of hiſtory or parable, our Lord in the Goſpel hath expreſſed, what words (in caſe of our refuſing to remit to our neighbour his debts and treſpaſſes againſt us) we ſhall hear, what uſage we ſhall find at that
Matt. 18. 32. day; *O thou wicked ſervant* (will God ſay to any ſuch unmerciful perſon of us) *I forgave thee all that debt, becauſe thou deſiredſt me, ſhouldſt not thou alſo have had compaſſion on thy fellow ſervant, even as I had pity on thee? And the Lord was wroth, and delivered him to the tormentors, till he ſhould pay all that is due unto him.*

3. It likewiſe ſerveth to reſtrain us from all undue, all raſh and harſh cenſure concerning the perſons, the actions, the ſtate of our

neighbour; whereby we do invade our Lord's office, making our ſelves Judges in his room; whereby we uſurp his right, exerciſing juriſdiction over his Subjects; whereby we arrogate to our ſelves his Attributes, who alone is able to know, and judg rightly; *Why,* ſaith St. *Paul, doſt thou judg thy brother, or why doſt thou ſet at nought thy brother? We ſhall all ſtand at the judgment-ſeat of Chriſt.* It is the office of Chriſt, which we muſt not encroach upon; and, *Who art thou* (doth he again expoſtulate) *that judgeſt another's ſervant? to his own Maſter he ſtandeth or falleth*; we wrong our Lord, in aſſuming authority over his ſervants; we wrong our brethren, in making our ſelves their maſters; and, *Judg nothing before the time,* ſaith the ſame *Apoſtle, until the Lord come, who ſhall enlighten the hidden things of darkneſs, and manifeſt the counſels of hearts.* We blind wretches in effect do make our ſelves Gods, and ſacrilegiouſly aſſert his incommunicable perfections to our ſelves, when we preſume to ſearch the hearts, or pretend to know the ſecret intentions of our brethren: again, *There is* (ſaith another *Apoſtle) one Lawgiver, who can ſave or deſtroy; who art thou, that judgeſt another?* that is, how intolerably raſh, unjuſt and arrogant art thou, who ſeateſt thy ſelf upon God's tribunal, and thence doſt adventure to pronounce doom upon his people? Did we indeed well conſider this Judgment, we ſhould rather think it adviſeable to be mindful of our own caſe, than to paſs ſentence upon that of others; obſerving how liable our ſelves are, we ſhould ſcarce have the heart to carp at others; finding what great need our actions will then have of favourable interpretation, we ſhould ſurely be more candid, and mild in cenſuring other mens actions; eſpecially conſidering, that by harſh Judgment of others, we make our own caſe worſe, and enflame our reckoning; we directly thence incur guilt, we aggravate our own offences, and render our ſelves inexcuſable; we expoſe our ſelves upon that ſcore to condemnation; for, *With what judgment we judg we ſhall be judged; and with what meaſure we mete, it ſhall be meaſured to us again,* our *Lord* doth ſay: and *Inexcuſable,* ſaith St. *Paul, thou art O man, whoever thou art that judgeſt; for wherein thou judgeſt another thou condemneſt thy ſelf*: and, μὴ στενάζετε κατ' ἀλλήλων, *Do not* (ſaith St. *James*) *grudg* (or make moanful complaint) *againſt one another, leſt you be condemned; behold the Judg ſtandeth before the doors.*

Rom. 14. 10.
Rom. 14. 4.
Jam. 4. 12.
Mat. 7. 2.
Luk. 6. 37.
Rom. 2. 1, 3.
Jam. 5. 9.

7. It ſerves alſo to ſupport and comfort us as againſt all other wrongful dealing, ſo againſt injuries of this kind; againſt all unjuſt and uncharitable cenſures, groundleſs ſlanders and ſurmiſes, undeſerved ſcorns and reproaches of men; for that aſſuredly at that judgment right will be done to him, that ſuffereth in this kind; his innocence will be cleared, his good name will be vindicated and repaired: *God will bring forth his righteouſneſs as the light, and his judgment as the noon day*; whence approving his conſcience to God in well-doing, he may chearfully ſay with St. *Paul, With me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment. If our heart do not condemn us,* we may (whatever the opinions or diſcourſes of man be concerning us) have a chearful *boldneſs,* and comfortable hope in regard to God: the obloquy of men is a part of that croſs, which every good man here is appointed to bear, and aſſuredly ſhall meet with; for the Devil and the World do nothing, if they cannot by impudent aſſaults daſh, or by malicious ſug-

Pſal. 37. 6.
1 Cor. 4. 3.
1 Joh. 3. 21.

Κἂν πάντες δικάζωσιν, ὁ δὲ δικαστὴς ἀποψηφίζηται, οὐδεὶς μοὶ λόγος τῆς ἐκείνων ψήφου, κἂν ἅπαντες ἐπαινέσωσι καὶ θαυμάσωσιν, ἐκεῖνος δὲ μὴ καταδικάζῃ, οὐδὲν μοὶ πάλιν ὄφελος τῆς ἐκείνων κρίσεως. Chryſ. *Tom.* 8. *p.* 98.

geſtions blaſt the practice of goodneſs; but this conſideration may eaſily raiſe us to bear it with patience, or with reſolution to ſurmount it, it thence appearing, that it no-wiſe can harm us; for if God is our Judg, what can the fancies or the tattles of men concern us? *I will not fear the judgment of men, who ſhall have God for my judg,* was with good reaſon ſaid by St. *Hierom.*

Non timebo hominum judicium, habiturus judicem Deum. Hier.

8. It upon the like ground ſhould preſerve us from being deluded and poiſoned by the more favourable opinions of men: there are viſibly two great rocks, upon which frequently men do ſplit, and make ſhipwrack of good conſcience, compliance with the practice and regard to the opinions of others; men out of complaiſance accompany others in doing ill; it is called good nature, it is deemed good manners to do it, ſo very civilly and genteely, very nobly and gallantly they go on to perdition, giving up their ſalvation in complement and courteſy to one another; then 'tis but natural for this moſt debonair and generous dealing to requite one another with good words at leaſt, or with ſome demonſtrations of eſteem; and 'tis no leſs natural for thoſe who are thus flattered to comply with the opinions of others, and to judg of themſelves accordingly, thinking themſelves good becauſe they are called ſo; but to keep our ſelves from being upon ſuch occaſions, or upon any the like grounds perniciouſly cozened, we ſhould conſider, that in the great judgment the eſteem of men will import nothing of advantage to us: things will paſs there as they are in themſelves, not as they are rated here, according to real truth, and intrinſick worth, not according to the conceits or affections of ignorant and partial men; even the things that appear faireſt here, may prove foul there; perſons much approved and applauded now, may then be condemned and rejected; for *God ſeeth not as man ſeeth, for man looketh on the outward appearance, but God looketh on the heart.* God then will *ſearch the hearts, and weigh the ſpirits of men*; he will ſcan their deſigns and intentions; he will cloſely examine their tempers, and exactly poiſe their circumſtances; he will conſider many things inſcrutable to men, upon which the true worth of perſons, and real merit of actions do depend: wherefore moſt vain and unſafe it is to rely upon the uncertain opinions of men; or to pleaſe our ſelves with them; they neither can out of blindneſs, or will out of paſſion, intereſt, partiality judg truly.

Nihil omninò agimus, qui nos per exempla multitudinis defendimus, & ad conſolationem noſtram aliena ſæpe numerantes vitia, deeſſe nobis dicimus, quos debeamus ſequi. Hier.

Quæ eſt hæc tanta levitas animi, quæ tanta vanitas, relictâ propriâ conſcientiâ, alienam opinionem ſequi, & quidem fictam atque ſimulatam, rapi vento falſæ laudationis gaudere ad circumventionem ſuam, & illuſionem pro beneficio accipere? Hier. *ad* Celantiam.

1 Sam. 16. 7.
Joh. 7. 24. Iſa. 11. 3.
Prov. 16. 2. 1 Sam. 2. 3.
Pſal. 103. 14.

9. If we deſire to judg reaſonably about our ſelves, or to know our true ſtate, the only way is to compare our hearts and lives with the Law of God, judging our ſelves by that rule, according to which God will judg us; if we find in our hearts the love of God and goodneſs (ſincere, although imperfect) if we perceive our ſelves diſpoſed to keep God's commandments (to live piouſly, righteouſly and ſoberly in this world) then may we have a ſatisfactory hope concerning our ſtate; then *we may* (as St. *John* ſaith) *have confidence toward God——becauſe we keep his commandments, and do thoſe things that are pleaſing to him*; but if we do not find

1 Joh. 3. 21, 22.

that

find that mind in us, and that practice; we in conceiting well of our ſelves upon any other grounds do but flatter, and impoſe upon our ſelves; if all the world ſhould account us good, and take us to be in a good caſe, we ſhould not at all believe them, or mind them; for *Let no man deceive us; he that doth righteouſneſs, he* (and he alone) *is righteous*, is the moſt faithful advice, and unqueſtionable ſentence of S. *John*. It is therefore (that by reſting on ſuch falſe bottoms we be not abuſed, and drawn thence to neglect the amendment of our hearts and ways, in order to our final account) a duty incumbent on us thus to ſearch our hearts, and try our ways, and accordingly to judg our ſelves; the doing which with care and conſcience would diſpoſe us to prepare for the judgment we ſpeak of; for *If*, ſaith S. *Paul*, *we would judg our ſelves, we ſhould not be judged*, or not condemned.

1 Joh. 3. 7.
1 Cor. 4. 4.
1 Cor. 3. 31.
Gal. 6. 3.
Pſ. 77. 6, 10.

10. The conſideration of this point will guard us from infidelity, and from impatience in regard to the providential diſpenſation of affairs here; conſidering it, we ſhall not be offended at paſſages otherwiſe unaccountable, and ſcandalous to providence; we ſhall not wonder that ſo many diſorders occur in the world, that right is perverted, that fraud and violence do prevail, that vice doth reign: We ſhall not complain of the adverſities incident to good men, nor repine at the proſperities of bad men; we ſhall not be diſſatisfied with any event here befalling our ſelves or others; ſince from hence it doth moſt evidently appear, that all theſe things are conſiſtent with the wiſdom, goodneſs and juſtice of God; and do aſſuredly tend to the declaration of thoſe glorious Attributes; yea that conſequently the worſt accidents here, if we are faithful to God and to our ſelves, will finally conduce to our advantage and benefit, according to that of the *Apoſtle*, *We know that all things work together for good to them that love God*.

Rom. 8. 28.

11. In fine, there is no conſideration able to promiſe ſo much efficacy toward the rouzing our paſſions, or duly ordering and ſetling them upon religious practice: it eſpecially is apt to ſet on work thoſe two grand Engines and mighty Springs of activity, hope and fear; and with them to raiſe their reſpective companions joy and grief: for how, if we have been very culpable in the tranſgreſſion or neglect of our duty, can we reflect on this point without being ſeized with an hideous dread of coming to ſo ſtrict a trial, of falling under ſo heavy a ſentence? how can we think of it without a bitter remorſe? hard as rocks ſurely we muſt be, if ſuch thoughts do not pierce us; utterly dead and ſenſeleſs muſt our hearts be, if they do not feel the ſting of ſuch conſiderations; more ſtupid and ſtony we then are, than the diſſolute *Felix*, who could not without affrightment hear a plain diſcourſe concerning the judgment to come; yea more inconſiderate and inſenſible we appear, than thoſe obſtinate ſons of darkneſs, *the Devils* themſelves, who *believe and tremble* thereat.

Act. 24. 25.
Ἔμφοβος γενόμενος.
Jam. 2. 29.

If on the other hand we are conſcious to our ſelves of having ſeriouſly and carefully endeavoured to pleaſe God, and obey his commandments, how can we think of it without a comfortable hope of finding mercy and favour in that day? If in our hearts we can ſay with S. *Paul*, *I have combated the good combat, I have finiſhed* (or I have continued) *the race, I have kept the faith*; then may we hopefully ſay after him, as he ſaid confidently before us, *From henceforth is laid up for me a crown of righteouſneſs, which in that day*

2 Tim. 4. 7, 8.
1. 18.

day the Lord, the righteous Judg, ſhall render unto me. If by virtue of *the ſaving grace of God,* which *hath appeared to all men,* and according to its holy inſtructions, we have *denied ungodlineſs, and worldly*
Tit. 2. 12, 13. *luſts, living ſoberly, righteouſly and piouſly in this preſent world*; then may we joyfully *expect the bleſſed hope, and the appearance of the great God, and our Saviour Jeſus Chriſt*; then may we indeed heartily wiſh, chearfully hope, and earneſtly pray for that day; doing which is the character, and hath been the practice of the beſt men: *The Lord,* ſaith
1 Cor. 1. 7. St. *Paul, will render the crown of righteouſneſs to all them who love his*
Phil. 3. 20. *appearance*; and, *looking for and haſtening to the preſence of the day of God,*
Tit. 2. 9. ſaith St. *Peter,* intimating the practice of the primitive Chriſtians;
2 Tim. 4. 8. and, *Yea come, O Lord Jeſus,* is St. *John*'s petition in the cloſe of the
2 Pet. 3. 12. Apoc. 22. 20. *Revelation,* and may be the prayer of thoſe who have the like conſcience and affections with him.

I conclude, wiſhing and exhorting, that the meditation of this moſt important affair may be continually preſent to our minds; that we may ſeem with that devout man always to hear the laſt trump ſounding in our ears, and through our hearts; that ſo with a pious awe, and with a well grounded hope we may expect *the coming of our Lord,* and may *love his appearance*; that from hence being effectually reſtrained from all impious and vicious converſation, being induced to a circumſpect and watchful purſuit of all piety and virtue, guiding our lives *inoffenſively in all good conſcience toward God and Man,* we may in the end be able to render a good account; and with comfort unexpreſſible may at that day from the mouth of our Judg hear thoſe happy words, *Well done good and faithful ſervants, enter into your Maſter's joy; Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World:* Unto the poſſeſſion whereof Almighty God in his infinite mercy by the grace of his Holy Spirit vouchſafe to bring us, through the merits of our bleſſed Saviour Jeſus Chriſt, to whom for ever be all glory and praiſe. *Amen.*

1 Theſſ. 5. 23. *The very God of peace ſanctify you wholly; and I pray God your whole ſpirit, and ſoul, and body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* Amen.

I believe in the Holy Ghoſt.

Sermon XXXIV.

THE DIVINITY OF THE Holy Ghoſt.

1 COR. 3. 16.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

MY purpoſe is at this time for our edification in Chriſtian knowledg concerning that grand object of our faith, and Author of our ſalvation, the *Holy Ghoſt*; and for arming us againſt erroneous opinions about him, ſuch as have been vented in former ages, and have been revived in this; to explain briefly the name, nature and original of the Holy Ghoſt (according to what appears diſcovered of him in the ſacred Writings;) to conſider alſo the peculiar characters, offices and operations, which (according to the myſterious œconomy revealed in the Goſpel) are aſſigned, and attributed to him; ſo that incidentally by teſtimonies of Scripture, and arguments deduced thence, I ſhall aſſert the principal doctrines received in the Church, in oppoſition to the moſt famouſly Heterodox Dogmatiſts that have appeared. For the doing which this Text of St. *Paul* doth miniſter good occaſion; for the full explication thereof doth require a clearing of the particulars mentioned, and it ſelf affordeth good arguments againſt the principal errors about this matter. His being called the Spirit of God may engage us to conſider his nature and original; his being ſaid to dwell in us, doth imply his perſonality; his divinity appears in that Chriſtians are called the Temple of God, becauſe the Holy Ghoſt dwelleth in them; his ſanctifying virtue may be inferred from his conſtituting us temples, by his preſence in us. I ſhall then in order proſecute the points mentioned; and laſtly ſhall adjoin ſomewhat of practical application.

1. *Firſt* then for the Name of the Holy Spirit; whereby alſo his nature and origine are intimated.

Of thoſe things, which do not immediately incur our ſight, but do by conſpicuous effects diſcover their exiſtence, there is ſcarce any thing in ſubſtance more pure and ſubtile, in motion more quick and nimble, in efficacy more ſtrong and powerful, than wind (or ſpirit.) Hence in common uſe of moſt languages the name of wind or ſpirit doth ſerve to expreſs thoſe things, which from the ſubtilty or tenuity of their nature being indiſcernible to us, are yet conceived to be moved with great pernicity, and to be endued with great force: ſo Naturaliſts we ſee are wont to name that which in any body is moſt abſtruſe, moſt agile, and moſt operative in *Spirit:* Hence it comes that this word is transferr'd to denote thoſe ſubſtances, which are free of matter, and removed from ſenſe, but are endued (as with underſtanding, ſo) with a very powerful activity, and virtue: Even among the *Pagans* theſe ſort of Beings were called *Spirits:* The ſouls of men are by them ſo termed; *(anima* hath its derivation from ἄνεμος, *wind.)* *Our life* (ſaith *Cicero) is contained by* (or comprized in) *body and Spirit:* And, *We* (ſaith he again) *are at the ſame time received into the light, and endued with this heavenly ſpirit* (that is, with our ſoul.) Particularly the *Stoicks* uſed to apply this name to our ſoul: *I alledg the Stoicks* (ſaith *Tertullian) who call the ſoul a ſpirit, almoſt* therein agreeing *with us* Chriſtians. They likewiſe frequently did attribute this appellation to God:

Vita corpore, & ſpiritu continetur. Cic. *Or. pro* Mar.

Eodem tempore ſuſcipimur in lucem, & hoc cœleſti ſpiritu augemur. De Aruſp. reſp.

Stoicos allego, qui ſpiritum dicunt animam, penè nobiſcum. Tert. *de Anim.* 5.

Æn. 6.

—Cœlum & terram campoſque liquentes,
Lucentemque globum terræ, Titaniaque aſtra
Spiritus intus agit—

ſaid the Prince of their Poets; by the word *Spirit* underſtanding (as *Lactantius* and *Macrobius* do interpret him) God himſelf, that pierceth and acteth all things; yea he ſo otherwhere expoundeth his own mind, when he to the ſame purpoſe ſings,

Lact. 1. 5.

Georg. 4.

—Deum ire per omnes
Terraſque tractuſque maris, cœlumque profundum..

And the *Orator*, in his *Dialogues*, maketh *Balbus* to ſpeak thus: *Theſe things truly could not, all the parts of the world ſo conſpiring together, be ſo performed, if they were not contained* (or kept together) *by one divine and continued Spirit:* and *Seneca* clearly; *God* (ſaith he) *is nigh to thee, he is with thee, he is in thee: I tell thee* (*O* Lucilius) *a Holy Spirit reſideth within us, an obſerver and guardian of our good and our bad things* (or doings) *who as he hath been dealt with by us, ſo he dealeth with us; there is no good man* (or no man is good) *without God:* and, *Zeno* defined God thus; *God is*

Hæc ità fieri omnibus inter ſe continentibus mundi partibus profectò non poſſent, niſi ea uno, & divino continuato ſpiritu continerentur. De Nat. D. II. *p.* 60.

Prope eſt à te Deus, tecum eſt, intus eſt; ità dico, Lucili, ſacer intra nos ſpiritus ſedet, malorúmque bonorúmque noſtrorum obſervator, & hic prout à nobis tractatus eſt, ità nos ipſe tractat; bonus vir ſine Deo non eſt. Sen. *Ep.* 41.

Θεός ἐστι πνεῦμα, διῆκον δι' ὅλου τοῦ κόσμου. Zeno.

a Spirit, paſſing through the whole world: Poſidonius alſo more largely; *God is an intellectual and fiery Spirit, not having ſhape; but changing into what things he will, and aſſimilated to all things.*

Θεὸς ἐστι πνεῦμα νοερὸν, καὶ πυρῶδες, οὐκ ἔχον μορφὴν, μεταβάλλον δὲ εἰς ἃ βούλεται, καὶ ἐξομοιούμενον πᾶσιν. Poſid. *apud* Stob.

In like manner hence the Holy *Scriptures*, with regard to our capacity and manner of conceiving, do with the ſame appellation adumbrate all thoſe kind of ſubſtances, void of corporeal bulk and concretion; human Souls, all the angelical Natures, and the incomprehenſible Deity it ſelf. And to God indeed this name is attributed, to ſignify his moſt ſimple nature, and his moſt powerful energy; but to other ſubſtances of this kind it ſeemeth alſo aſſigned to imply the manner of their origin; becauſe God did by a kind of ſpiration produce them: for which cauſe likewiſe (at leaſt in part) we may ſuppoſe, that the Holy Scripture doth more ſignally and in a peculiar manner aſſign that name to one Being, that moſt excellent Being, which is the ſubject of our preſent diſcourſe: the which is called the Spirit of God (that is of God the Father, who by reaſon of his priority of nature is often called God in a perſonal ſignification) the good Spirit of God; the Spirit of Chriſt; the Holy Spirit; and often abſolutely in way of excellence, the Spirit.

The ſame is alſo called the Power or Virtue of God; about the reaſon of which appellation we may briefly obſerve, that whereas in every intellectual being there are conceived to be three principal faculties, will, underſtanding, efficacy; and correſpondent to theſe three perfections, Goodneſs, Wiſdom, Power; a certain one of theſe (according to that myſtical œconomy or husbandry of Notions, whereby the manner and order of ſubſiſting and operation, proper to each perſon in the bleſſed Trinity, is inſinuated) is in a certain manner appropriated to each perſon (ſo I now by anticipation ſpeak, being to warrant theſe terms hereafter) namely to the Father it is aſcribed, that he freely decreeth what things ſhould be done; to the Son, that he diſpoſeth them in a moſt wiſe method and order toward their effecting; to the Holy Ghoſt, that he with a powerful force doth execute and effect them: whence as God is ſaid, according to his pleaſure, to decree and determine things [and τὸ θέλημα, the will, is a name by ſome Writers aſſigned to him; particularly *Ignatius* doth in his Epiſtles frequently ſo ſtile him; and ſo St. *Paul* may be underſtood, where he ſaith: καὶ γινώσκεις τὸ θέλημα, *And thou knoweſt the will*; that is, knoweſt Rom. 2. 18. God the Father; and St. *Peter*, *For it is better, that ye* (εἰ θέλει τὸ 1 Pet. 3. 17. θέλημα τοῦ Θεοῦ) *if the will of God pleaſeth, do ſuffer for well doing, than for evil doing*] as the Son is called the wiſdom of God, ſo the Holy Spirit is named *the power of God*; his ſubſtantial power, as we ſhall Luk. 1. 35. ſhew. To this Being, whatever it is, 'tis manifeſt that properly 24. 49. and primarily the name of Holy Spirit is appropriated; but (which we ſhould conſider) from thence (as is uſual in other caſes and matters) by figurative deflection of ſpeech (or by metonimy) the manner of that operation which that Holy Spirit doth exert, his influence and efficacy, and alſo any ſort of effects proceeding from him, do commonly aſſume, or partake of this name. So when from this Spirit, in a very conſpicuous manner, an excellent virtue of performing miraculous works, was liberally imparted to the Apoſtles, that virtue (or the manifeſt communication thereof, *the manifeſtation of the ſpirit*, 1 Cor. 12. 7. as St. *Paul* calleth it) is named the Holy Ghoſt: as when in St. *John*'s

Goſpel

Joh. 7. 39. Goſpel it is ſaid, *The Holy Spirit was not yet,* that is, the Apoſtles had not yet received that excellent gift; or that marvelous efficacy of the Holy Spirit had not yet diſcovered it ſelf in them; as alſo when Act. 19. 2. in the Acts ſome Diſciples are ſaid *not to have heard, whether there were any Holy Spirit*; that is, they were not acquainted concerning that peculiar efficacy thereof. When alſo there are mentioned the Spirit Rom. 8. 5. of prophecy, the Spirit of revelation, the Spirit of wiſdom (which Eph. 1. 7. Kings 2. 9. ſort of Spirits are ſaid to be encreaſed, to be taken away, to be quench-1 Theſſ. 5. 19. ed) it is plain, that by thoſe phraſes not the Holy Spirit of God it ſelf 1 Cor. 12. (which in no ſenſe is liable to ſuch accident) but gifts, fruits or ef-Gal. 5. 22. fects thereof are denoted; ſome of which ſometimes are in the plural number called πνεύματα, Spirits; as when St. *Paul* enjoineth the *Corinthians* to be *Zealous* (or earneſtly deſirous) *of Spirits,* that is of 1 Cor. 14. 12, 32. ſpiritual gifts, or graces, or revelations; and when *the diſcerning of Spirits* (that is, of divine revelations, true or counterfeit) is ſaid to be 1 Cor. 12. 10. granted to ſome; and where *the Spirits of Prophets are* ſaid to be ſubject or ſubordinate *to Prophets* (that is, one Prophet had a right, and ability to judg about the revelations made to another, or pretended to be ſo) but theſe, and the like figurative ſenſes being excluded, we diſcourſe about the Holy Spirit in its moſt proper and primary ſenſe, as it is in and from God.

Which things being premiſed concerning the Name of the Holy Spirit; for explication of his Nature,

I. We do firſt aſſert, that it is a being in ſome ſenſe truly diſtinct from the Father and the Son; hereby rejecting the opinion of *Sabellius, Noetus, Hermogenes* and *Praxeas*; which confounding the Father, Son and Holy Ghoſt, and deſtroying their ſubſtantial properties, did of them all make but one perſon, under ſeveral names; affirming ἐν μιᾷ ὑποστάσει τρεῖς ὀνομασίας, in one perſon three appellations, and making τὴν τριάδα συναλοιφὴν, the Trinity to be a coincidence, as *Epiphanius* ſpeaks. [I ſaid, truly diſtinct; for this word *diſtinction* is by the Schoolmen conceived more commodiouſly applied to this myſtery, than others of near ſignification; thoſe of diverſity and difference ſeeming to intimate ſomewhat prejudicial to the unity of eſſence: *In divinis* (in the myſtery of the Trinity) *we muſt,* ſaith *Aquinas, avoid the name of diverſity, and of difference, but we may uſe the name of diſtinction, becauſe of the relative oppoſition:* which caution yet the antient Fathers do not ſo preciſely obſerve; for ſometimes in them προσώπων ἑτερότης and διαφορὰ (the diverſity and difference of the perſons) ſometimes alſo the word διαίρεσις, the diviſion of them do occur; although they ſeem more willingly to uſe the word διάκρισις, diſtinction; that which we ſimply affirm is, that the Father, Son and Holy Ghoſt τοῖς ἰδιώμασι διακρίνονται, are diſtinguiſhed in properties (as *Greg. Nyſſen* ſpeaks) are ἄλλος ϗ ἄλλος, (as *Greg. Naz.* ſays) that is, truly more than in mere name or conception diſtinguiſhed by their properties and relations.]

Ὡς μήτε τὴν Σαβελλίου νόσον χώραν λαβεῖν, συγχεομένων τῶν ὑποστάσεων, εἴτουν τῶν ἰδιοτήτων ἀναιρουμένων. *Patres Conc.* Conſtant. *Epiſt. ad Conc.* Rom. Theod. 5. 9.

In divinis vitare debemus nomen diverſitatis, & differentiæ, poſſumus autem uti nomine diſtinctionis, propter oppoſitionem relativam. Thom.

Δίδασκε τοσοῦτον εἰδέναι μόνον, μονάδα ἐν τριάδι προσκυνουμένην, παράδοξον ἔχουσαν ϗ τὴν διαίρεσιν, ϗ τὴν ἕνωσιν. Naz. *Or.* 23.

Apud Aug. *perſonæ ſæpe diverſæ dicuntur.*

The Holy Ghoſt is, I ſay, truly diſtinct from the Father, and the Son; this we ſhall firſt ſhew ſeparately, then jointly in regard to both.

He is diſtinguiſhed from the Father; for,

1 Cor. 2. 10, 11, &c. 1. He is called the *Spirit of the Father*; which relation ſurely is not

deviſed by fancy, or wants a real foundation; and therefore its terms are truly diſtinct. 2. The Holy Spirit is ſaid ἐκπορεύεσθαι, that is to *go out*, or proceed from the Father; Joh. 15. 26. he is therefore another from him; for a thing cannot be deemed really to proceed from another, from which it only is diſtinguiſhed in name or conceit. 3. It is alſo ſaid to be ſent, conferr'd, given by the Father; Joh. 14. 26, 16. 1 Cor. 2. 12. Gal. 4. 6. which ſurely argueth ſome kind of true diſtinction. 4. Divers things are attributed to the Spirit, which do not well agree to the Father; as particularly that he appeared εἴδει σωματικῷ, *in a bodily form*; Luk. 3. 33. that he deſcended, and reſted upon our Lord, the *Baptiſt* beholding him; *I ſaw* (ſaith St. *John*) *the Spirit deſcending as a Dove, and it abode on him.* Joh. 1. 32, 33. But, God the *Father*, *no man* (ſaith St. *John*) *ever ſaw*; Joh. 1. 18. nor (addeth St. *Paul*) *can any man ſee him.* 1 Joh. 4. 12. 1 Tim. 6. 16. 5. The Holy Spirit is our advocate with God, crying in our hearts, and interceding with the Father for us (ὑπερεντυγχάνων, ſaith St. *Paul*) that office, that act does manifeſtly ſuppoſe a true diſtinction. Rom. 8. 15, 16. Gal. 4. 6.

For like reaſons he is alſo diſtinguiſhed from the Son; for, 1. He is called the Spirit of the Son; and that relation implies a real ground. Gal. 4. 16. 2. He is ſent by the Son; ἰδοὺ ἐγὼ ἀποστέλλω, *Behold* (ſaith our Lord) *I ſend him*: Luk. 24. 49. And, *If I go not away, the comforter will not come unto you, but if I depart, I will ſend him unto you.* Joh. 16. 7. 3. He deſcended upon Chriſt, and abode on him; he filled him, he led or acted him; Luk. 4. 1. he anointed him; by his operation Chriſt did aſſume fleſh; Joh. 3. 34. wherefore he is diſtinguiſhed from the Son. 4. Chriſt plainly diſtinguiſhes between ſpeaking againſt the Son, and blaſpheming againſt the Holy Ghoſt; Luk. 12. 10. Mat. 12. 32. which ſuppoſes them two objects. 5. The Holy Ghoſt is ſaid to receive from the Son, that which he ſhould tell to Chriſt's Diſciples, and thence to glorify the Son. Joh. 16. 14. 6. The Son did, and ſuffered many things perſonally, which cannot agree, and cannot be attributed to the Holy Ghoſt, as that he was incarnated, and aſſumed man's nature; that he ſuffered, roſe again, aſcended into heaven. 7. He is expreſly ſaid to be diſtinct from the Son: *I* (ſaith he) *will ask the Father, and he will give you another comforter.* Joh. 14. 16. So ſeparately may the Holy Spirit be ſhewed diſtinct from each; and jointly in ſeveral places that diſtinction is ſignified. For to thoſe three, by a conſtant œconomy, a certain order is aſſigned, ſome proper offices, and peculiar energies are aſcribed; which it is not reaſonable to think done without a real foundation; *By Chriſt* (ſaith St. *Paul*) *we have an acceſs in one Spirit to the Father.* Eph. 2. 18. Why muſt we proceed by this circuit, in this certain method, if the Father, Son and Holy Ghoſt are only diſtinguiſhed in name? Wherefore alſo doth the ſame Apoſtle bleſs thus: *The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Spirit be with you all.* 2 Cor. 13. 13. To what end alſo doth he diſtinctively aſſign a peculiar diſpenſation of operations to the Father, of miniſteries to the Son, of gifts to the Holy Ghoſt? 1 Cor. 12. 4, 5, 6. wherefore likewiſe doth St. *Peter* aſcribe our election to the Father predeſtinating, to the Son propitiating, to the Holy Ghoſt ſanctificating? 1 Pet. 1. 2. Doth it agree to the gravity, ſimplicity and ſincerity of the divine Oracles, ſo in a perpetual tenour to propound thoſe three, as three, divers not only in names, but in reality, in manner of being, in manner of operation, if there be no other under all but a nominal, or notional diſtinction? what would this be but not only to yield us an occaſion, but to impoſe a neceſſity of erring? ſhall we think thoſe principal maſters of truth purpoſely argute, perplexed and obſcure in their ſpeech? Farthermore, St. *John* affirms in his firſt Epiſtle (at leaſt if there the text be authen-

1 Joh. 5. 7.
Joh. 8. 18.
Joh. 15. 26.

tick) that *there are three which bear witneſs in heaven, the Father, the Son, and the Holy Spirit*; the which alſo undoubtedly (although not ſo conjoinedly, as in his Epiſtle) he aſſures in his Goſpel; for, *I am he*, ſaith Chriſt, *who bear witneſs of my ſelf, and the Father, which ſent me, beareth witneſs of me; and, when the comforter ſhall come, he will bear witneſs of me:* ſo there are, we ſee, three witneſſes, which our Lord appealeth to; but three names (as for inſtance, *Marcus, Tullius, Cicero*) or the ſame thing having three names, will not conſtitute three witneſſes. In fine, the form of Baptiſm evinceth this diſtinction; for at our Baptiſm we profeſs to acknowledg the Father, Son and Holy Ghoſt; we perform worſhip, and promiſe obedience to them all; which doing *Sabellius* would have us do, as if ſubjects ſhould be required to oblige their Faith to *Caius, Julius*, and *Cæſar*; which kind of proceeding it ſeems abſurd to ſuppoſe, that God ſhould ſolemnly inſtitute. This may be ſufficient to overthrow the *Sabellian* errour.

Rationalis naturæ individua ſubſtantia.
Heb. 1. 2.
Hier. *Epiſt. ad* Damaſ. Aug. *de Trin.* 5. 8, 9.
Unde non audemus dicere unam eſſentiam, tras ſubſtantias, ſed unam eſſentiam (vel ſubſtantiam) tres perſonas.
Naz. *Orat.* 39. 32.

II. Again, we affirm the Holy Spirit to be a perſon. By a perſon we underſtand a ſingular, ſubſiſtent, intellectual being; or (as *Boethius* defines it) *an individual ſubſtance of a rational nature.* The Greek writers uſe the word ὑπόστασις (which word being of wider ſignification, doth comprehend alſo things void of underſtanding, importing) ſubſtance, concretely taken, or a thing ſubſiſtent (τὸ ἐνυπόστατον) which term is extant even in the Scripture, where the Son of God in reſpect to his Father is called χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ (the character of his ſubſtance or perſon) whence there was leſs cauſe that S. *Hierom* and other Latin antient writers ſhould ſo avoid, or timidly admit the word *hypoſtaſis*; as fearing that by uſe thereof they ſhould ſeem to acknowledg three eſſences; ſeeing (as St. *Auſtin* notes) according to moſt common acception ſubſtance denoted the ſame with eſſence; *whence*, ſaith he, *we dare not ſay one eſſence, three ſubſtances; but one eſſence (or ſubſtance) three perſons:* but this (as *Gregory Nazianzen* did conſider) was nothing elſe, but περὶ λεξειδίων ζυγομαχεῖν; *to conteſt about ſyllables*; or περὶ τὸν ἦχον μικρολογεῖν, *to mince about ſounds*; ſeeing whether we call it either perſon or ſubſiſtence, we mean the ſame thing. We however affirming the Holy Spirit to be a perſon, do thereby intend to exclude the opinion of *Socinus* and his followers, which aſſerts the Holy Spirit to be only an accident, or an accidental thing; to wit, a divine power, virtue or efficacy, reſident in God, or derived from him.

1. Now this we perſuade firſt from thoſe things, which we before did ſhew concerning the diſtinction of the Father and the Holy Spirit; for that ſlender (or rather no) diſtinction, ſuch as may be conceived to be between any being and its efficacy (eſpecially in this caſe, attending to the moſt ſimple nature of God, and his moſt ſimple manner of acting) doth not well reach the buſineſs, nor doth ſuffice to found that diſtinction, which the Scripture doth (as we ſhewed) conſtitute between the Father and holy Spirit. Indeed *Socinus* as to this point (however it be, that he ſometimes objecteth *Sabellianiſm* to the Catholicks) doth ſcarce himſelf differ from *Sabellius*: for *Sabellius* himſelf did avow the Son and Holy Spirit to be divers energies of the Father, and that they are diſtinguiſhed from him as Light and Heat from the Sun, which did not hinder the Fathers from refuting him, as putting no true diſtinction between them; as indeed God in the thing it ſelf (or beyond the manner of our conception and expreſſion) is not diſtinguiſhed from his power and efficacy.

2. Again, this may be collected from the very name of Spirit, the which primarily is impoſed upon ſubſtances, both corporeal and incorporeal; belonging to God eſſentially underſtood, to Angels, to humane Souls; all which things are ſubſtances; whence it is probable, that to the Being, of which we treat, becauſe it in like manner is a ſubſtance, this name of Spirit is aſſigned by God, the beſt Author of words; the epithet Holy being adjoined for diſtinction ſake. This is confirmed from that whereas *God* eſſentially *is a Spirit* (as is expreſſed John 4. 24. in St. *John*'s Goſpel) his efficacy cannot aptly aſſume the ſame name; as becauſe our Soul is eſſentially a Spirit, it were incongruous to call any virtue thereof a Spirit. The ſame is farther hence confirmed, for that the evil Spirit, which is oppoſed to the *good Spirit of God*, is not 1 Sam. 16. 14. an efficacy of God; but a ſubſiſtent Being; which argueth the good Spirit alſo to be likewiſe ſubſiſtent. The ſame is corroborated from the 1 Cor. 2. 10, 11. Apoſtle's comparing the Spirit of God to that Spirit, which being in man doth ſearch and diſcern his inward counſels and purpoſes; but the Spirit of man is a ſubſtantial thing; wherefore 'tis intimated, that correſpondently the Spirit of God is ſuch a Being. We add to theſe things, that power, virtue, efficacy are aſcribed to the Holy Spirit; *that you may* (ſaith St. *Paul*) *abound in hope by the power of the Holy Ghoſt*; but Rom. 15. 13, 19. that power ſhould be attributed unto power, or efficacy to efficacy, is not congruous.

3. The Holy Scripture (to whoſe ſpeech it becometh us to ſute our conceptions) doth commonly deſcribe the Holy Spirit as a perſon, enjoying perſonal titles, offices, attributes and operations; and thoſe ſuch which neither in ſound or ſenſe do agree to mere efficacy.

1. Speaking of the Holy Ghoſt, it purpoſely and carefully (as it were) doth accommodate the article agreeing to a perſon: Not *it*, but *he* is the article commonly aſſigned to the Spirit; and that with marks of doing it ſtudiouſly: Ὅταν ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, *when he* John 16. 13. (in the maſculine gender) *comes, the ſpirit of truth* (in the neuter) 14. 26. 'tis ſaid in St. *John*'s Goſpel: and τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν *(none*, in the 15. 2, 6. maſculine gender again, *knoweth the things of God, but the Spirit of God)* 1 Cor. 2. 11. why, otherwiſe beſide analogy of Grammar, ſhould the ſtile be ſo tempered or inflicted, but to inſinuate the Holy Spirit's perſonality? If he were nothing elſe but the virtue of God, there were no need, or rather it would be inconvenient, ſo to phraſe it.

2. Again, the Scripture attributes perſonal offices to the Holy Spirit; the office of a Maſter *(He ſhall teach you)* of a Leader, or Guide John 14. 16. *(He ſhall lead you into all truth)* of a Monitor *(He ſhall bring all things* John 16. 13. *to your remembrance)* of a Witneſs *(He ſhall teſtify concerning me)* yea, John 15. 26. which more ſtrongly evinceth, of a Legate, who declareth God's mind, not as from himſelf, but as deputed and furniſhed with Inſtructions from the Father and the Son: *He ſhall not* ('tis ſaid) *ſpeak from him-* Joh. 16. 13, 15. *ſelf; but whatever things he ſhall hear, he ſhall ſpeak; and he will tell you things to come: All things that the Father hath, are mine; therefore, ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you:* Which expreſſions do in no ſort well agree to the divine power, or efficacy, but evidently reſpect a perſon; for what is performed by any agent, to ſay that of its efficacy, as diſtinct from it, is beſide the reaſon and manner of Speech; and doth eſpecially diſagree with the nature and genius of the divine Scripture, which undertaketh moſt ſimply and plainly to inſtruct us. That God's efficacy ſhould be ſent from the Father and Son; that it ſhould ſpeak, that it ſhould hear from the Father

ther and the Son, how ſtrangely hard and obſcure a manner of ſpeaking is that? from them, not from himſelf: what *himſelf* can they imagine, who diſtinguiſh him not from God, and allow him no perſonality? why ſhould we without neceſſity aſperſe the Holy Scripture, made clearly to inſtruct us, with ſuch miſtyneſs and darkneſs? Likewiſe to the Holy Spirit is attributed the office of a Paraclete, or Advocate, who pleadeth our cauſe with God, praying and interceding with God for us: but that God's efficacy (which can hardly be conceived, which ſhould not be conceived diſtinct from God) ſhould ſpeak to God, ſhould interpoſe it ſelf between us, is, as the reſt, too perplexed and intricate a ſaying.

Rom. 6. 26.

3. Farthermore, the Holy Scripture doth to the Holy Spirit attribute faculties and operations annexed to him plainly perſonal: ſuch are Underſtanding (*the Spirit ſearcheth all things, yea the deep things of God: The things of God none knoweth, but the Spirit of God*) Will (*He divideth to every one as he willeth*) Affections; of Grief (*Grieve not the Holy Spirit*) and Anger (*They provoked his Holy Spirit*) Senſe (*what he ſhall hear, he will ſpeak*) Speech, there and in many other places: (*It is not you,* ſaith our Saviour, *that ſpeak, but the ſpirit of your Father that is in you:* and *The Spirit ſaid, ſeparate me Barnabas and Saul for the work whereunto I have called them*; and again, very emphatically; *while Peter thought on the viſion, the Spirit ſaid unto him, behold three men ſeek thee.*) Now theſe and the like faculties and acts are clearly perſonal; not repreſenting any quality, or energy, but a live and intellectual ſubſtance. To interpret all theſe things as ſpoken by fiction or dramatically, what is it but to transform God's oracles into Pythian riddles, and of Theology to frame a Mythology? that ſometime for emphaſis ſake, in matters leſs dark or high, the Holy Scripture may ſometime uſe ſuch ſchemes, nothing I confeſs doth hinder; but that perpetually it ſhould involve ſuch a moſt-grave and ſublime matter with ſuch *tortuous* forms of ſpeech, doth in truth not ſeem conſentaneous to its moſt holy and ſimple Majeſty: As more ſimply, more clearly and more intelligibly, ſo more compendiouſly it might have been ſaid, God knoweth, God willeth, God is thus or thus affected, God ſpeaketh; than, God's virtue knoweth, God's power willeth, God's efficacy ſpeaketh; if theſe manners of ſpeech did not otherwiſe differ, at leaſt the former would be more clear, ſimple and expedite, nor would it ſo yield occaſion to errours and doubts; and therefore more worthy it would be of the Holy Writ. However ſuch Proſopopæia's ſhould not be inept, but ſuch as moſt appoſitely ſhould agree to the matter propoſed, which would not happen in this caſe; for of thoſe perſonal attributes ſome at leaſt do ſcarce admit thoſe figurate ſenſes, or do plainly refuſe them; 'tis hard to ſay that a divine power doth know, or hear; and who will ſay that a divine efficacy is affected with anger, or ſorrow?

1 Cor. 2. 10, 11.
2 Cor. 12. 11.
John 3. 8.
Epheſ. 4. 30.
Iſa. 63. 10.
John 16. 13.
Mat. 10. 20.
Acts 13. 2. & 10. 19.

I add, that when the ſin of blaſphemy is ſaid to be committed againſt the Holy Spirit juſt in the ſame form of ſpeech as againſt the Son, it is ſignified that the Holy Spirit is in the ſame manner a perſon as the Son is a perſon; otherwiſe the compariſon would not ſeem to be well framed.

4. The Holy Spirit in the ſame manner, and by like right as the Father and Son, is the object of our faith, worſhip, obedience; the which as by divers other ways (as afterwards we may ſhew) ſo eſpecially doth appear from the form of Baptiſm inſtituted and preſcribed by our Lord;

where we as well are baptized into the name of the Holy Spirit, as of the Father and Son; wherein is ſignified, and by a ſolemn conteſtation ratified, on the part of God, that thoſe three joined and confederated (as it were) are conſpiringly propitious and favourable to us; that they do receive us into their diſcipline, grace and patronage; that they are ready, and by virtue of promiſe in a manner bound, to beſtow on us excellent benefits and privileges (on us, I ſay, performing the laws and conditions of the covenant then entred into) On our part, that we do with ſound and firm faith equally (that is thorowly and entirely) acknowledg and confeſs thoſe three; that we repoſe an equal (that is a moſt firm) hope and confidence in them; that we do moſt highly reverence all and each of them; that we do ſincerely and ſeriouſly undertake and promiſe a perpetual (and neareſt, to what we are able, a perfect) obedience to them: doing which things, we do (as *Athanaſius*, or an antient writer under his name obſerveth) yield more than a ſimple adoration to the Holy Spirit: (*Since*, ſaith he, *they that are catechized in order to Baptiſm, are not before they are Baptized, perfect Chriſtians, but being Baptized are conſummated; Baptiſm therefore imports more than adoration*) Hence who ſees not in this firſt and principal myſtery of our religion the Holy Spirit is exhibited to us as a perſon, that about him as ſuch this excellent part of our duty, this eximious worſhip is converſant? Attending to this point we may alſo ſee the adverſe opinion to be urg'd with many inconveniences: for if the Holy Spirit be not a perſon, not aptly (or rather very incongruouſly) he is put into the ſame rank with the other two perſons; not rightly are things ſo wholly differing in kind (things ſubſiſtent and not ſubſiſtent) conjoined, and juſt in the ſame form propoſed as like objects of worſhip; yea ſuperfluouſly and to no purpoſe doth the Holy Spirit ſeem to be adjoined, if by it nothing beſide the divine efficacy is deſigned: for acknowledging the Father, we do withal acknowledg his power and efficacy, congruous to the divine nature; worſhipping the Father, we do together adore his power; devoting our ſelves in obedience to the Father, we do likewiſe ſubject our ſelves to his power: as if one hath promiſed faith and loyalty to the King, he therein hath abundantly ſatiſfied his duty; ſo that there is no farther need to profeſs himſelf devoted to the King's power or efficacy: who ſees not that in ſuch a caſe it is ſuperfluous and idle to ſever the King from his royal power? One may alſo ask, why with as good reaſon we ſhould not be conſecrated into the name of the divine goodneſs, of the divine juſtice, of the divine wiſdom, or of any other divine attribute, as into the name of the divine power? The Socinian expoſition therefore doth caſt ſtrange clouds and incongruities upon this auguſt myſtery: which yet in decency ſhould be moſt clearly and ſimply propounded, leſt in the very entrance of our Chriſtian profeſſion an occaſion ſhould be given of ſtumbling into great errour.

Εἰ δὲ μὴ εἰσὶ τέλειοι χριστιανοὶ οἱ κατηχούμενοι πρὶν ἢ βαπτισθῶσι, βαπτισθέντες δὲ τελειοῦνται· τὸ βάπτισμα ἄρα μεῖζόν ἐστι τῆς προσκυνήσεως. Athan. *Dial.* 1. *contra* Maced. *p.* 265.

5. The perſonality of the Holy Ghoſt is alſo perſpicuouſly evinced, from its being repreſented under the viſible ſhape of a ſubſiſtent * thing. A ſubſtantial thing is no proper ſymbol, or repreſentative of a thing accidental; nor commodiouſly may aſſume its name: to a thing having no ſubſiſtence it doth not well ſute to deſcend like a Dove, and to reſt upon Chriſt: ſuppoſing the Spirit were only the efficacy of God the Father, ſeeing the effects of faculties and operations are moſt aptly attributed to the perſons having or exerting them, it could have been ſaid (and that more rightly and properly) that the Father himſelf did appear

* Ἐν εἴδει σωματικῷ, *in a bodily ſhape, as it is ſaid in the Goſpel.*

appear in a corporeal figure, that the Father deſcended, that the Father ſate upon Chriſt, that the Father was ſeen by the Holy Baptiſt; the which it were raſh to affirm.

Cur non hîc accipiamus viſibiliter inſinuatam per creaturam viſibilem Trinitatis æqualitatem, atque in tribus perſonis unum, eandémque ſubſtantiam. Aug. *de Trin.* 2. 11, 12.

I forbear to alledg, that the Holy Spirit is reckoned among the three that bear witneſs in heaven; that the ſin againſt the Holy Ghoſt is diſtinguiſhed from the ſin againſt God the Father. I alſo paſs over, that a Trinity of Perſons (as many of the Fathers conceive) was repreſented in the apparition to *Abraham*, where it is ſaid, Gen. 18. 1. *The Lord appeared*, and *Three men appeared to him*; as alſo that the Eſ. 6. 3. Apoc. 4. 8. Hymn [*Triſagias*] (in *Eſay* and the *Apocalypſe*) does inſinuate it likewiſe that the phraſes *Creavit Elohim* (*Gods* in the plural, did create in the Deut. 6. 4. ſingular) *Faciamus hominem, let us make man*; *Jehovah Elohim, the Lord our Gods*; and the like may well hither be referred. For from what hath been ſaid, the Socinian error may ſeem abundantly confuted.

III. We thirdly now aſſert (ſuppoſing his perſonality) that the Holy Spirit is God, coeſſential to God the Father, and God the Son; or that the one divine nature (with all its attributes and perfections) is common to him with the Father; or that (which is the ſame) the Holy Spirit is God, that moſt High God, moſt abſolutely and properly ſo called (for, ſeeing the Holy Scriptures do frequently inculcate that there is but one God, if the Holy Spirit be God, he muſt neceſſarily be coeſſential to the Father and the Son.) Now that he is God, we againſt the Macedonians, or Semi-Arians, do aſſert, and by theſe Arguments prove:

I. The moſt proper names of God, and the moſt divine titles are every where (according to juſt interpretation, and by perſpicuous conſequence) attributed unto the Holy Spirit: inaſmuch as often (almoſt ever) upon various occaſions the ſame words, works and acts are referr'd to God and the Holy Spirit; ſo that whatever God is ſaid to have ſpoken, to have performed, to have made, that alſo is reported, ſaid, tranſacted, produced by the Holy Ghoſt; and reciprocally, whatever doth any way regard the Holy Spirit, that is referr'd to God; the which doth argue, that between the beings denoted by the names God and Holy Spirit an eſſential identity, or unity doth intercede. Of the Pſal. 78. 56. *Iſraelites* being wickedly incredulous and refractory it is ſaid: *They tempted and provoked the moſt High God, and kept not his teſtimonies*; the ſame Iſa. 63. 10. *Eſay* thus expreſſeth: *They rebelled, and vexed his Holy Spirit.* In *Eſay* Acts 28. 25. (6. 9.) God is ſaid to ſend the Prophets; St. *Paul* reporting it ſaith, the Holy Ghoſt ſent them. St. *Peter* chargeth *Ananias*, that he had lied to the Holy Spirit; and thence that he had lied to God: Acts 5. 3, 4. *Ananias* (ſaith he) *why hath Satan filled thine heart to lie unto the Holy Ghoſt?* preſently he ſubjoins, *Thou haſt not lied unto men, but unto God*; he plainly by thoſe names deſigneth the ſame things, and more than intimates it to be the ſame thing to lie to God, and to lie to the Spirit. Our Lord as man was conceived by the Holy Ghoſt, and for that reaſon was the Son of God: Luc. 1. 35. *The Holy Ghoſt* (ſaid the Angel) *ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore that holy thing which ſhall be born of thee ſhall be called the Son of God.* What conſequence were there of this, if the Holy Ghoſt is not God? Our

Lord alſo is ſaid to have performed his miracles by the power of God, and by the power of the Holy Spirit indifferently: *If I* (ſaith he in Saint *Matthew*) *by the Spirit of God caſt out Devils:* In Saint *Luke* he ſaith; *If I by the finger* (that is by the power) *of God caſt out Devils;* and both Phraſes Saint *Paul* doth equipollently expreſs by *the power of the Holy Ghoſt:* and Saint *Peter* ſays, that *God did the miracles by him.* The Holy Scripture, becauſe dictated by the Holy Spirit, is ſaid to be θεόπνευστος, or inſpired by God. The *Spirit ſpake in the prophets* (ſaith Saint *Peter,* and the other holy writers commonly) *God ſpake in them,* ſaith the Apoſtle to the *Hebrews,* and others likewiſe, ſo often as the Holy Scripture is called the word of God. The Holy Spirit *doth ſhed abroad* and work *charity in our hearts;* we are thence ſaid to be θεοδίδακτοι, taught by God to love one another; yea every virtue, all holineſs is promiſcuouſly aſcribed to God and the Holy Ghoſt as its immediate authors: *To be led by the Spirit of God,* and *God worketh in us to will and to do,* do ſignifie the ſame thing. Every faithful Chriſtian is therefore called a temple (that is a place conſecrated to God) becauſe the Holy Spirit in a ſpecial manner is preſent in him: *Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?* (ſaith Saint *Paul* in our Text) know ye not that ye are God's temple? whence ſhould we know it? from hence, that God's Spirit inhabiteth you, becauſe the inhabitation of the Spirit is the ſame with the inhabitation of God. The ſame Apoſtle again: *In whom ye are alſo builded together for an habitation of God through the Spirit;* for an habitation of God in the Spirit, that is therefore an habitation of God, becauſe the Spirit dwelleth in you; how could the Divinity of the Holy Spirit be more expreſly declared? we may add that Saint *Paul* calleth the Holy Spirit, Lord, ὁ δὲ κύριος τὸ πνεῦμά ἐστι, *but the Lord is that Spirit;* which Spirit in the words immediately following is called *the Spirit of the Lord;* the which alſo before (as Saint *Chryſoſtom* noteth) is called *the Spirit of the living God:* the Spirit therefore of the Lord is the Lord himſelf, unto whom the Jews, when the veil covering their minds is taken off, ſhall return. (Laſtly, Saint *John* affirms *the Father, Son and Holy Spirit to be one;* and therefore the Holy Ghoſt is God.)

Matt. 12. 28.
Luc. 11. 19.
Rom. 15. 19.
Act. 2. 22.
2 Tim. 3. 16.
1 Pet. 1. 11.
Heb. 1. 1.
2 Pet. 1. 21.
Luc. 1. 70, &c.
Rom. 5. 5.
1 Theſ. 4. 8, 9
Rom. 8. 14.
Phil. 2. 13.
2 Cor. 3. 16, 17. 6. 19.
2 Cor. 6. 16.
Rom. 8. 9.
Eph. 2. 22.
2 Cor. 3. 17, &c.
1 Joh. 5. 7.

Hence (for corollary to this argument) we ſee how we may retund the importunity of the *Macedonians,* who did nothing but ask where in Scripture the Holy Ghoſt is called God: where ſay you is he called God? where not, ſay I? almoſt every where he in effect is ſo called: ſeeing when all about in the ſame *deed,* or in the ſame hiſtory, the ſame words and acts are reported of *Cæſar* and of the Emperour, it may rightly be pronounced, that *Cæſar* is there called Emperour; which no man, I ſuppoſe, will contradict. The caſe is here plainly the ſame between the Holy Spirit and God.

Dial. adverſ. Maced. apud Athan.

2. To the Holy Spirit are moſt expreſly attributed all the incommunicable perfections of God, the eſſential characters and properties of the divine nature. The very Epithet of Holy (abſolutely, in way of excellence characteriſtically put) is one of them: for (as it is in *Hannah*'s ſong) *There is none holy as the Lord; neither is there any beſide thee:* there is none beſide God abſolutely and perfectly Holy (that is, by a moſt remote diſtance ſevered from all things, far exalted above all things, peculiarly venerable and auguſt in majeſty) whence ὁ ἅγιος, *the Holy one,* is a diſtinctive title of God. Yea the name of Spirit it ſelf (abſolutely and eminently put, and ſo importing higheſt purity

1 Sam. 2. 2.

purity and perfecteſt actuality) doth ſeem to imply the ſame. Alſo
eternity, immenſity, omniſcience, omnipotency (than which no more
high perfections, or more proper to God can be conceived) are attributed
to the Holy Spirit. Eternity; for the Apoſtle to the *Hebrews*
Heb. 9. 14. calls him αἰώνιον πνεῦμα, *the eternal Spirit. (How much more,* ſaith
he, *ſhall the blood of Chriſt, who by the eternal Spirit offered himſelf* without
ſpot to God, purge your conſcience?) Immenſity; *Whither* (ſaith the
Pſal. 139. 7. Pſalmiſt) *ſhall I go from thy Spirit? and whither ſhall I fly from thy face?*
The queſtion involveth a negation; and ſignifieth a manifeſt reaſon
thereof: I cannot fly any whither from thy Spirit, becauſe it is every
2 Cor. 2. 10, 11. where preſent. Omniſcience; *The Spirit,* ſaith St. *Paul, doth ſearch*
all things (that is, it perfectly comprehendeth all things) *even the deep*
things of God; τὰ βάθη, *the depths,* or deepeſt things of God, and conſequently
all things, which God knows, or can be known) even thoſe
things, which to comprehend doth as far exceed the condition of a creature,
as it goeth beyond the capacity of one man to diſcern the cogitations
and affections of another man; for ſuch a compariſon St. *Paul*
Luk. 10. 21. doth make. Our Saviour in the Goſpel ſaith, *None knoweth who is*
the Son, but the Father; nor who is the Father, but the Son: but the
Holy Spirit did queſtionleſs know who was the Father, and who the
Son; he had a knowledg therefore moſt divine and incommunicable.
Particularly to the Holy Spirit is aſſigned the knowledg of future contingencies;
which knowledg is peculiarly high and moſt proper to
God, and is therefore called divination; the which peculiarly is appropriated
to the Holy Spirit, as its immediate principle; whence he is
Eph. 3. 5. called the *Spirit of prophecy, the Spirit of revelation, the Spirit of wiſ-*
1. 17. *dom, the Spirit of truth;* and from him all the Prophets are ſaid to
Rev. 19. 10. Joh. 15. 26. derive their foreknowing power. To theſe may be adjoined other
no leſs divine attributes of the Holy Spirit; as *Independency* in will and
1 Cor. 12. 11. operation; for, *All theſe things* (ſaith St. *Paul,* that is the production
of thoſe excellent graces, the diſtribution of thoſe wonderful gifts)
Joh. 3. 8. *doth one and the ſame Spirit work, dividing to every one as he willeth.*
And as the *wind bloweth where it willeth,*
nor can be determined or hindred by any thing,
ſo (as our Lord inſinuates in the Goſpel) the
Holy Spirit according to his pleaſure worketh
every where. Abſolute goodneſs, which belongeth
Mat. 19. 17. only to God (for, *there is none good but one, God himſelf)* but, *Thy*
Pſal. 143. 10. Neh. 9. 20. *Spirit* (ſaith the *Pſalmiſt) is good, lead me into the land of uprightneſs.*
Moſt abſolute veracity (which alſo doth imply both perfect knowledg,
and extreme goodneſs) the which is ſignified by the title of truth abſtractedly
1 Joh. 5. 6. aſſigned to him: *It is* (ſaith St. *John) the Spirit that beareth
witneſs, becauſe the Spirit is truth;* that is, moſt abſolutely and perfectly
veracious. In fine, omnipotency doth belong to the Holy Spirit,
as by his works doth appear, which we ſhall immediately propound
in the next argument. For,

Εἰ μὴ ἦν τῆς οὐσίας τοῦ μόνου ἀγαθοῦ τὸ πνεῦμα τὸ ἅγιον, οὐκ ἂν ἀγαθὸν ἐκλήθη, ὁπότε κύριος παρῃτεῖτο τὸ καλεῖσθαι ἀγαθὸς, καθὸ ἄνθρωπος γέγονε. Athan. *contra* Apoll. *T.* 1. *p.* 607.

3. Moſt divine operations (tranſcending the power of any created
thing) are aſcribed to the Holy Ghoſt: ſuch are; to create things,
and make the world; for it was the Spirit which reſting upon the unſhapen
Job 26. 13. maſs did hatch the world: *By his ſpirit* (ſaith *Job*) *he hath gar-*
Pſal. 33. 6. *niſhed the heavens.* [And, *By the world of the Lord,* ſaith the *Pſalmiſt,*
were the heavens made, and all the hoſt of them by the breath of his mouth,
Heb. 3. 4. or by his Spirit.) *But he* (as the Apoſtle to the *Hebrews* ſaith) *who*
Pſal. 104. 30. *made all things, is God.* To conſerve things: *Thou ſendeſt forth thy Spirit,*
they

they are created, and thou reneweſt the face of the earth, ſaith the Pſalmiſt, ſpeaking about the continued production or conſervation of things. Particularly to produce Man both at firſt and continually: for the ſoul of the Protoplaſt was derived from the Spirit of God; and good *Elihu* profeſſeth of himſelf, *The Spirit of God hath made me, and the breath of the Almighty hath given me life*; yea (which worthily may be deemed ſomewhat greater and more difficult) to create men again or renew them, being marr'd and deformed, unto the image of God (quickning a man's Spirit in a manner dead, enlightning his blind mind, reforming his perverſe affections) which to effect as it is aſcribed to God, ſo alſo to the Holy Spirit in places numberleſs. Alſo (which is connected with that) to juſtify a man, to remit ſins (not miniſterially, but, which is proper to God, principally and abſolutely) for, *ye are* (ſaith St. *Paul*) *juſtified in the name of the Lord Jeſus, and by the Spirit of our God.* To animate the Church by his influence, to govern it by his power and guidance, to preſcribe laws unto it, to ſet rulers over it, to diſpenſe gifts and graces requiſite for the building, propagation and preſervation thereof, are works of his, and together the moſt proper and principal works of divine power. To perform miracles, that is works contrary or ſuperiour to the laws of nature, and therefore only congruous to God; the doing of which is peculiarly attributed to God's Spirit; particularly to raiſe the dead, which is the higheſt of miracles; If (ſaith St. *Paul*) *he that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you.* In fine, there is no work either of nature, or of providence, or of grace, ſo ſublime, or ſo difficult, which is not aſcribed to the efficacy of the Holy Spirit; the which doth ſhew his ſoveraign authority, and his Almighty power; for ſurely by no more plain and cogent arguments, than by theſe, can the omnipotence of the ſupreme Deity it ſelf be demonſtrated.

Job 33. 4.
Ἡ κτίσις οὐκ ἁγιάζει κτίσιν. Baſ.
Eph. 4. 24.
2. 10.
2 Cor. 4. 6.
5. 17.
Col. 3. 10.
Tit. 3. 5.
Luk. 5. 21.
1 Cor. 6. 11.
Rom. 8. 2.
Tit. 3. 5.
1 Cor. 12. 13.
Act. 15. 28.
Act. 20. 28.
Eph. 4. 11.
1 Cor. 12.
Heb. 2. 4.
Rom. 8. 11.

4. The Divine Majeſty of the Holy Spirit may alſo be aſſerted from the divine Worſhip which is duly to be yielded to him. It by God's appointment is yielded to him, when being ſolemnly baptized in his name we do profeſs to place our faith and hope upon him, we do proteſt our reverence and obedience to him. The ſame is then exhibited, when (according to the rule of St. *Paul*) together with the grace of our Lord Jeſus, and the love of God the Father, we implore the communion of the Holy Spirit. The ſame is not obſcurely ſignified whenever (that which often occurs) in the execution of divine (moſt excellent and admirable) offices and works, the Holy Ghoſt is put in conjunction and co-ordination with the Father and the Son: For that by God moſt jealous and curious (as it were) of his Honour (who more than once profeſſeth that he will not *impart his glory to another*) ſhould be allowed to any creature, to march in even rank, to ſeem advanced to an equal pitch of dignity with himſelf, is no-wiſe credible, or agreeable to reaſon. *(What communion can there be between a Creature and his Creator? why ſhould that which is made be numbred together with his Maker, in the performing of all things?* ſaith St. *Athanaſius* well) Moreover, what dignity belongs to the H. Spirit, what reverence is due to him, appears clearly from that the blaſphemy againſt him is peculiarly unpardonable, whenas the faults committed againſt God the Father, and obloquy againſt the Son are

2 Cor. 13. 13.
Eſ. 42. 8.
48. 11.

Ποία γὰρ κοινωνία τῷ κτίσματι πρὸς κτιστήν; διά τι τὸ πεποιημένον συναριθμεῖται τῷ ποιήσαντι εἰς τὴν τῶν πάντων τελείωσιν; Ath. *Orat. in* Ar.

Ἀσεβὲς οὖν ἐστι λέγειν κτιστὸν, ἢ ποιητὸν τὸ πνεῦμα τοῦ Θεοῦ, ὁπότε πᾶσα γραφὴ παλαιά τε καὶ καινὴ μετὰ πατρὸς καὶ υἱοῦ συναριθμεῖ αὐτὸ, καὶ δοξάζει. *Id.* περὶ ἐνσάρκου ἐπιφ. *Tom.* 1. *p.* 600.

capable of remiſſion; for the nature of things doth ſcarce bear, that to detract from a creature ſhould be a crime ſo capital, or receive ſuch aggravation; it cannot well be conceived that the honour of a creature ſhould in ſuch a manner be preferr'd to the honour of God himſelf. *How*, ſaith St. *Ambroſe*, *can any one dare to reckon the Holy Ghoſt among creatures? or who doth ſo render himſelf obnoxious, that if he derogate from a creature, he may not ſuppoſe it to be relaxable to him by ſome pardon?*

Quomodo inter creaturas audet quiſquam Spiritum S. computare? aut quis ſic ſe obligat, ut ſi creaturam derogaverit, non putet ſibi hoc aliquâ veniâ relaxandum? Ambroſ.

Phil. 2. 9. Eph. 1. 21.
Quomodo creatura dicitur, qui Domini Creator ex Maria comprobatur? Aug. *Serm.* 6. Mat. 1. *de Temp.*

5. Again, whereas Chriſt even as a man is elevated in dignity and eminence above all creatures (*above every Name, far above all principality, authority and power*, as the Apoſtle teaches us) he is yet in that reſpect inferiour, and gives place to the Holy Spirit. For as ſuch he did receive his nature from the Holy Spirit; *That which is conceived in her, is of the Holy Ghoſt*, ſaith the Evangeliſt; and, *more honour than the houſe hath he that made it*, ſaith the Apoſtle to the *Hebrews*. Chriſt was ſent by the Holy Spirit; *The Lord God* (ſaid the Prophet of him) *and his Spirit hath ſent me*, But, *The Apoſtle* (ſaith he himſelf) *is not greater than he that ſent him*; the *Sent* is not greater, that is (by a λιτότης, or μείωσις, the figure of diminution) he is inferiour to the *Sender*. Chriſt was conſecrated, and inaugurated into his offices by the Holy Spirit: *The Spirit of the Lord* (foretold *Eſaias* of Chriſt, as the Evangeliſts interpret) *is upon me, becauſe he hath anointed me*: But, *without controverſy the leſſer is bleſſed by the greater*, ſaith the Apoſtle. Chriſt was by the Holy Ghoſt endowed with excellent gifts abundantly and beyond meaſure; but, *It is more bleſſed to give than to receive*, is an Aphoriſm out of our Lords own mouth. In fine, our Lord did by virtue of the Holy Spirit perform miracles; by the eternal Spirit he offered himſelf to God; by the Spirit he was raiſed from the dead: which things are manifeſt arguments that the Holy Spirit doth excel Chriſt as man; wherefore ſeeing beſide God only, nothing is in worth or dignity ſuperiour to Chriſt, it neceſſarily follows that the Holy Spirit is God.

Heb. 3. 3.
Iſa. 48. 16.
Joh. 13. 16.
Iſa. 61. 1, 12.
Luk. 4. 48.
Heb. 7. 7.
Joh. 3. 34.
Luk. 4. 1, 2. 40. 52.
Act. 21. 35.
Mat. 12. 28.
Heb. 9. 14.
Rom. 1. 4. 8. 11.

6. I add, that whereas upon divers occaſions the Ranks and Orders of Creatures are mentioned in Scripture (as where all the Quire of them is ſummon'd and cited to ſing the praiſes of God; namely the Angels, the heavens, the earth, men, beaſts, plants; when Catalogues are recited of things made by Chriſt, and ſubject to him, among which Angels, Thrones, Dominations, Dignities and Powers are mentioned) it is ſtrange, that this top of creatures (if a creature he be) this leader of the Quire ſhould wholly be pretermitted. It is very probable, that if the Prophets had known, nor the Apoſtles had thought this, they would have not been ſilent about it, they would, as reaſon had required, have ſet him in the head of all; which if they had done, they would have exempted us from theſe ſcruples and errours in ſo high a point: but they could not do it, becauſe indeed the Holy Spirit is not in the order of creatures; the which we do ſeem ſufficiently to have proved.

Pſal. 103. 148. &c.
1 Pet. 3. 22.
Col. 1. 16.
Eph. 1. 21.
Rom. 8. 38.

To all the premiſed points no ſmall acceſſion of weight doth come from the authority of ſo many Holy Fathers and Councils; and from the conſent of the Church, running down through ſo many ages; to oppoſe which, without very weighty and manifeſt reaſons, doth as much recede from prudence, as it is far from modeſty.

III. The next point we ſhall conſider is the Original of the Holy Spirit; the which we do aſſert to be in way of proceſſion jointly from God the Father, and God the Son; meaning hereby, that to this divine perſon in a peculiar manner (incomprehenſible indeed and ineffable, but which in ſome manner by this term proceſſion may be ſignified) the divine Eſſence which he hath, is communicated from the Father and the Son.

That the Holy Spirit is not from himſelf, as the Father is, is plain; for that being ſuppoſed, there would be more firſt principles than one, and conſequently more Gods than one; which is contrary to the whole tenour of Scripture: neither did any ever affirm ſo much.

ὐκ ἀφ' ἑαυτοῦ λαλήσει. Joh. 16. 13.

That he proceedeth from the Father, appeareth from that the Father is the fountain and firſt principle of all Eſſence: and by our Saviour the Spirit is ſaid ἐκπορεύεσθαι, *to go out from the Father*; and he is called τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, *The Spirit that is out of God* (the Father) by S. *Paul*: and this is generally confeſſed.

Novat. *de Trin.* 31.
Joh. 15. 16.
1 Cor. 2. 12.

That alſo he doth proceed from the Son (which is by the modern Greeks denied) may be proved.

1. Becauſe as he is called the Spirit of the Father, ſo he is alſo often ſtyled the Spirit of the Son; which ſignifies he is in a like manner related to the Son as to the Father; and that both therefore in a like manner conſpire to his production.

Matt. 10. 20.
Gal. 4. 6.
Rom. 8. 9.
1 Pet. 1. 11.
Phil. 1. 19.

2. He is ſaid to be ſent as from the Father, ſo alſo from the Son. But miſſion and proceſſion do not ſeem to differ, except in manner of ſpeech (one more eſpecially denoting the name whence, the other the act or effect of the ſame thing) Nor doth it agree to the Holy Spirit, who (as we have ſhewed) is God, to go out, or be ſent otherwiſe than by reception of eſſence.

3. The Son ſaith of the Holy Spirit, ἐκ τοῦ ἐμοῦ λήψεται, *he ſhall take of mine, and ſhall ſhew it unto you*; and to the ſame purpoſe, *whatſoever he ſhall hear, he ſhall ſpeak*; by which ſaying it is intimated that the Holy Spirit doth receive knowledg from the Son; the which, being God, he cannot otherwiſe do, than by receiving his eſſence from the Son.

Joh. 16. 13, 14.

4. The Holy Spirit is a perſon third in order; ſeeing then the Son before him in order (in order I ſay, not in time) obtaineth the divine nature; ſo that, when the Holy Spirit doth proceed, it is common to both Father and Son, he cannot receive it from the Father ſeparately, or without alſo deriving it from the Son. Thus our Lord himſelf ſeemeth to have argued, when he ſaith: *All things that the Father hath are mine, therefore ſaid I that he ſhall take of mine, and ſhall ſhew it unto you.*

Joh. 16. 15. 17. 10.

5. Laſtly, our Saviour (as St. *Auguſtine* and *Cyril* conceive) did ſignifie this proceſſion from himſelf, when breathing on his diſciples he ſaid, *Receive ye the Holy Ghoſt.*

Joh. 20. 22.

6. To theſe Arguments may be added the conſentient authority of the Latin Fathers, *Hilary*, *Ambroſe*, *Auſtin*, and the reſt; which explicitely teach this doctrine. Alſo the more antient Greeks, *Athanaſius*, *Baſil*, both the *Gregories*, *Epiphanius*, *Cyrillus Alexandrinus* do (although ſeldom expreſly in terms, yet equipollently, and according to ſenſe) ſay the ſame.

Deus Pater co-æternum ſibi.
Τος, πηγὴ τοῦ ἁγίου πνεύματος
Athan. *contra* Apol. T. 1. *p.* 601.

We proceed now to the peculiar offices, functions and operations of the Holy Spirit: Many ſuch there are in an eſpecial manner attributed, or appropriated to him; which as they reſpect God, ſeem reducible to two general ones: the declarations of God's mind, and the execution of his will; as they are referr'd to man (for in regard to other Beings, the Scripture doth not ſo much conſider what he performs, it not concerning us to know it) are eſpecially, the producing in us all qualities and diſpoſitions, the guiding and aiding us in all actions requiſite or conducible to our eternal happineſs and ſalvation; to which may be added the interceſſion between God and man, which jointly reſpecteth both.

Joh. 15. 26.
Eph. 1. 17.
Rev. 19. 10.
Veritas ubicunque eſt, à Spiritu Sancto eſt.
Luk. 1. 70.
2 Pet. 1. 21.

1. Firſt, it is his eſpecial work to declare God's mind to us: Whence he is ſtyled *the ſpirit of truth, the ſpirit of prophecy, the ſpirit of revelation*; for that all ſupernatural light and wiſdom hath ever proceeded from him. He inſtructed *all the Prophets that have been ſince the world began* to know, he enabled them to ſpeak the mind of God concerning things preſent and future. Holy men (that have taught men their duty, and led them in the way to bliſs) were but his inſtruments, *ſpeaking as they were moved by the Holy Ghoſt*.

1 Tim. 3. 16.
Joh. 16. 13.
Eph. 3. 5.
1 Cor. 2. 11.

By his inſpiration the Holy Scriptures (the moſt full and certain witneſs of God's mind, the *law and teſtimony* by which our life is to be directed and regulated) were conceived. *He guided the Apoſtles into all truth*, and by them inſtructed the world in the knowledg of God's gracious intentions toward mankind, and in all the holy myſteries of the Goſpel: *That which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit. Eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit*, ſaith Saint *Paul*. All the knowledg we can pretend to in theſe things doth proceed meerly from his Revelation, doth wholly rely upon his authority,

Luk. 1. 35. 24. 49.
Luk. 11. 20.
Matt. 12. 28.
Pſal. 33. 6.
Gen. 1. 1.
Job 26. 13.

2. To him it eſpecially belongs to execute the will of God in matters tranſcending the ordinary power and courſe of nature. Whence he is called the *power of the moſt high* (that is, the ſubſtantial power and virtue of God) the *Finger of God* (as by comparing the expreſſions of S. *Matthew* and S. *Luke* may appear) and whatever eminent God hath deſigned, he is ſaid to perform by him; by him he framed the World, and (as *Job* ſpeaketh) *garniſhed the Heavens*. By him he governeth the World, ſo that all extraordinary works of providence (when God beſide the common Law, and uſual courſe of nature, doth interpoſe to do any thing) all miraculous performances are attributed to his Energy. By him our Saviour, by him the Apoſtles, by him the Prophets are expreſly ſaid to perform their wonderful works; but eſpecially by him,

3. God manages that great work, ſo earneſtly deſigned by him, of our ſalvation; working in us all good diſpoſitions, capacifying us for ſalvation, directing and aſſiſting us in all our actions tending thereto.

We naturally are void of thoſe good diſpoſitions in underſtanding, will and affection, which are needful to render us acceptable to God, fit to ſerve and pleaſe him, capable of any favour from him, of any true happineſs in our ſelves: Our minds naturally are blind, ignorant, ſtupid, giddy, and prone to error, eſpecially in things ſupernatural, ſpiritual, and abſtracted from ordinary ſenſe. Our wills are froward and ſtubborn, light and unſtable, inclining to evil, and averſe from what is truly good; our affections are very irregular, diſorderly and unſetled: to remove which bad diſpoſitions (inconſiſtent with God's friendſhip and favour, driving us into ſin and miſery) and to beget thoſe contrary to them, the knowledg and belief of divine truth, a love of goodneſs and delight therein, a well compoſed, orderly and ſteady frame of ſpirit, God in mercy doth grant to us the Virtue of his H. Spirit; who firſt *opening our Hearts*, ſo as to let in and apprehend the light of divine truth, then by repreſentation of proper Arguments perſuading our reaſon to embrace it, begetteth divine knowledg, wiſdom and faith in our minds, which is the work of illumination and inſtruction, the firſt part of his office reſpecting our ſalvation.

Act. 16. 14.
1 Cor. 12. 8, 9.

Then by continual impreſſions he bendeth our inclinations, and mollifieth our hearts, and tempereth our affections to a willing compliance with God's will, and a hearty complacence in that which is good and pleaſing to God; ſo breeding all pious and vertuous inclinations in us, reverence toward God, charity to men, ſobriety and purity as to our ſelves, with the reſt of thoſe amiable and heavenly vertues of ſoul, which is the work of ſanctification, another great part of his Office.

Both theſe operations together (enlightning our minds, ſanctifying our will and affections) do conſtitute, and accompliſh that work, which is ſtiled the Regeneration, Renovation, Vivification, New-creation, Reſurrection of a man; the faculties of our ſouls being ſo improved, that we become, as it were, other men thereby; able and apt to do that for which before we were altogether indiſpoſed, and unfit.

Tit. 3. 5.
Col. 2. 12, 13.
Eph. 2. 5. 4. 23, 24. 2. 10.
2 Cor. 5. 17.

He alſo directeth, and governeth our actions, continually leading, and moving us in the ways of obedience to God's holy will and law. As we live by him (having a new ſpiritual life implanted in us) ſo we *walk by him*, are continually led and acted by his conduct, and help. He reclaimeth us from error and ſin; he ſupporteth and ſtrengtheneth us in temptation; he adviſeth, and admoniſheth, exciteth and encourageth us to all works of piety and vertue.

Gal. 5. 25.
Rom. 8. 14.

Particularly, he guideth, and quickneth us in devotion, ſhewing us what we ſhould ask, raiſing in us holy deſires, and comfortable hopes, diſpoſing us to approach unto God with fit diſpoſitions of mind, love and reverence, and humble confidence.

Rom. 8. 26, 27.
1 Joh. 15. 14.

It is alſo a notable part of the Holy Spirit's office to comfort and ſuſtain us, as in all our religious practice, ſo particularly in our doubts, difficulties, diſtreſſes and afflictions; to beget joy, peace and ſatisfaction in us, in all our performances, and all our ſufferings, whence the title of Comforter belongeth to him.

Rom. 15. 13.
Heb. 3. 6.
1 Pet. 1. 8.

It is alſo another part thereof, to aſſure us of God's gracious love and favour, and that we are his children; confirming in us the hopes of our everlaſting inheritance. We feeling our ſelves to live ſpiritually by him, to love God, and goodneſs, to thirſt after righteouſneſs, and to delight in pleaſing God, are thereby raiſed to hope God loves and favours us; and that he having by ſo authentick a ſeal ratified his word and promiſe, having already beſtowed ſo ſure a pledg, ſo precious an earneſt, ſo plentiful firſt-fruits, will not fail to make good the remainder deſigned and promiſed us, of everlaſting joy and bliſs.

Rom. 8. 23.
2 Cor. 1. 22. 5. 5.
Eph. 1. 14.

4. The Holy Ghoſt is alſo our interceſſor with God; preſenting our ſupplications, and procuring our good. He cryeth in us, he pleadeth for us to God. Whence he is peculiarly called παράκλητος, he Advocate; that is, one who is called in by his good word, or countenance to aid him, whoſe cauſe is to be examined, or petition to be conſidered.

5. To which things we may add, that the Holy Ghoſt bears the office of a ſoul to God's Church, informing, enlivening and actuating

2 Cor. 12. 12, 13.

the whole body thereof; connecting and containing its members in ſpiritual union, harmony, order, peace and ſafety; eſpecially quickning the principal members (the Governors and Paſtors) thereof; conſtituting them in their function, qualifying them for the diſcharge Act. 20. 28. thereof, guiding and aiding them in it: *Take heed* (ſaid S. *Paul* to Eph. 4. 12. the Elders of *Epheſus*) *unto your ſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers:* And, *all theſe things* 1 Cor. 12. 11. *worketh that one, and the ſelf-ſame Spirit, dividing to every man ſeverally as he willeth.*

We have thus paſſed over the ſeveral main doctrines concerning the Bleſſed Holy Spirit; the application of which to practice briefly ſhould be this; the uſes which the conſideration of theſe points may have, are theſe.

1. We are upon the premiſes obliged to render all honour, and adoration, to the Majeſty of the divine Spirit.

2. The conſideration of theſe things ſhould work in us an humble affection, and a devout thankfulneſs to God for ſo ineſtimable a favour conferr'd upon us, as is the preſence and inhabitation, the counſel, conduct and aſſiſtance of God's Holy Spirit in us. Him we gratefully muſt own and acknowledg as the Author of our ſpiritual life, of all good diſpoſitions in us, of all good works performed by us, of all happineſs that we are capable of; to him therefore we muſt humbly render all thanks and praiſe, aſſuming nothing to our ſelves.

3. We ſhould earneſtly deſire, and pray for God's Spirit, the fountain of ſuch excellent benefits, ſuch graces, ſuch gifts, ſuch privileges, ſuch joys and bleſſings ineſtimable. If we heartily invite him, if we fervently pray for him, he aſſuredly will come to us; for ſo our Lord hath Luc. 11. 13. promiſed, *That our heavenly Father will give the Holy Spirit to them which aſk it.*

4. We ſhould endeavour to demean our ſelves well toward the Holy Spirit; yielding to that heavenly gueſt, when he vouchſafeth to arrive, a ready entrance, and a kind welcome into our hearts; entertaining him with all poſſible reſpect and obſervance; hearkning attentively to his holy ſuggeſtions, and carefully obeying him; not quenching the divine light, or the devout heat which he kindleth in us; not reſiſting his kindly motions and ſuaſions; not grieving, or vexing him, that ſo with ſatisfaction he may continue, and reſide in us, to our infinite benefit and comfort. It ſhould engage us to cleanſe our ſelves from all filthineſs of fleſh, and ſpirit; that we may be fit temples for ſo holy, and pure a ſpirit to dwell in; leſt he, by our impurities, be offended, loath and forſake us.

5. It is matter of comfort, and encouragement (exceedingly needful and uſeful for us) to conſider that we have ſuch a guide, and aſſiſtant in all our religious practice and ſpiritual warfare. If our luſts be ſtrong, our temptations great, our enemies mighty; we need not be diſheartned, having this All-wiſe, and All-mighty friend to adviſe, and help us: his grace is ſufficient for us againſt all the ſtrength of hell, the fleſh, and the world. Let our duty be never ſo hard, and our natural force never ſo weak; we ſhall be able to do all things by him, that ſtrengtheneth us: if we will but faithfully apply our ſelves to his aid, we cannot fail of good ſucceſs.

THUS ſar the Author's Sermons upon the Creed. *As to the remaining Articles, he hath only left a ſhort Explication of them, like to that upon the* Lord's Prayer, *&c. And there needed not much more, conſidering that the Subſtance of theſe Articles had been treated of before: That of the* Holy Catholick Church, *and of the* Communion of Saints *in his Diſcourſe of the* Unity of the Church, *at the end of his* Treatiſe *of the* Pope's Supremacy; *and that of the* Forgiveneſs of Sins, *in his* Sermons *of* Juſtification; *and that of the* Reſurrection of the Body, *in his* Sermon *of the* Reſurrection of Chriſt.

The Holy Catholick Church.

THIS Article was, I conceive, adjoined, or inſerted here, upon occaſion of thoſe many Hereſies and Schiſms, which from the beginning continually ſprang up, to the danger of Chriſtian doctrine, and diſturbance of the Church; the introducers thereof meaning thereby to ſecure the truth of Religion, the authority of Eccleſiaſtical Diſcipline, the peace and unity of the Church, by engaging men to diſclaim any conſent or conſpiracy with any of thoſe erroneous, or contentious people (who had deviſed new conceits, deſtructive or dangerous to the Faith, againſt the general conſent of Chriſtians, or drave on troubleſom factions, contrary to the common order, and prejudicial to the peace of the Church.) Their meaning of this Article therefore was, I take it, this: I believe, that is, I do adhere unto (for belief, as we at firſt obſerved, is to be taken as the nature of the matter requireth) or I am perſwaded that I ought to adhere unto that Body of Chriſtians, which diffuſed over the world retains the Faith which was taught, and the Diſcipline which was ſettled, and the Peace which was enjoyned by our Lord, and his Diſciples; I acknowledg the Doctrines generally embraced by the Churches, founded and inſtructed by the Apoſtles; I am ready to obſerve the received cuſtoms, and practices by them derived from Apoſtolical Inſtitution; I ſubmit to the laws and diſciplines by lawful authority eſtabliſhed in them; I do perſiſt in charity, concord and communion with them.

And that men antiently ſhould be obliged to profeſs thus, there is ground both in Reaſon, and Scripture. In reaſon, there being no more proper or effectual argument to aſſure us, that any doctrine is true, or practice warrantable; no means more proper to convince Sectaries (deviating from truth or duty) than the conſent of all Churches, of whom (being ſo diſtant in place, language, cuſtoms, humour; ſo independent, or coordinate in power) it is not imaginable, that they ſhould ſoon, or eaſily conſpire in forſaking the doctrines inculcated by the Apoſtles, or the practices inſtituted by them; it is the argument which *Irenæus, Tertullian*, and other defenders of Chriſtian truth and peace do preſs, and it may in matters of this kind paſs for a demonſtration.

It hath alſo ground in Scripture; which as it foretels, that pernicious hereſies ſhould be introduced, that *many falſe Prophets ſhould ariſe, and ſeduce many*; that *grievous wolves ſhould come in, not ſparing the flock*; that *men ſhould ariſe ſpeaking perverſe things, to draw diſciples after them*; as they warn us to *take heed of ſuch* men, to *reject* and *refuſe hereticks, to mark thoſe which make diviſions and ſcandals, beſide the doctrine which* Chriſtians *had learnt*, and *to decline from them*; to *ſtand off from ſuch men*, as do ἑτεροδιδασκαλεῖν, that is, *teach things different from Apoſtolical Doctrine, the Doctrine according to Godlineſs*; as it injoins us *to hold faſt the form of ſound words, heard from the Apoſtles*; *to continue in the things, which we have learned, and been aſſured of, knowing of whom we learnt them*; *to obey from the heart, that form of doctrine, into which we were delivered*; *to keep the traditions*, as the Apoſtles delivered them to us; *to ſtand faſt, and hold the traditions which we were taught, whether by word or writing*; *to ſtrive earneſtly for the faith once delivered to the Saints*; as it enjoins us to *walk orderly*, to *obey our guides*, or *rulers*; to *purſue peace*, to *maintain concord*, to *abide in charity* with all good Chriſtians; as it declareth hereſies, factions, contentions and ſeparations to be the works of the fleſh, proceeding from corrupt diſpoſitions of ſoul, (pride, covetouſneſs, vanity, raſhneſs, inſtability, perverſeneſs, craſt, hypocriſy, want of conſcience) ſo it alſo deſcribes the univerſality of them, who ſtick to the truth and obſerve the Law of Chriſt, *keeping the unity of the ſpirit in the bond of peace*; to be *one body, knit together, and compacted of parts, affording mutual aid and ſupply to its nouriſhment and welfare*; joined to, and deriving life, motion, ſenſe from *one Head*; informed *by one ſpirit*: as *one houſe built upon the foundation of Prophets and Apoſtles, Chriſt himſelf being the corner ſtone, in whom all the building is fitly framed and connected*; as one family under one Maſter; one City under one Governour; *one flock under one ſhepherd*; one nation or people ſubject to the ſame Law and Government, uſed to the ſame ſpeech, cuſtom and converſation; laſtly, as one Church or Congregation: for as ſometimes every particular Aſſembly of Chriſtians, and ſometimes a larger collection of particular Societies, combined together in one order, and under one Government, are termed Churches; ſo the whole aggregation of all particular Churches, or of all Chriſtian people, is frequently called the Church; even as the whole body of thoſe who lived in the profeſſion of obedience to the *Jewiſh Law* (which was a type of the Chriſtian Church) is called קהל ἐκκλησία, *the Congregation*.

1 Tim. 6. 3.
2 Tim. 1. 13, 14. 3. 14.
Rom. 6. 17.
1 Cor. 11. 2.
2 Theſſ. 2. 15. 3. 6.
Jud. 3.
Eph. 4. 4.
Ubi tres ſunt etiam Laici, ibi Eccleſia eſt. Tertul. *Exh. Caſt.*

In relation to which Society, theſe are the duties which we here profeſs our ſelves obliged to, and in effect promiſe to obſerve:

1. That we do, and will perſiſt in the truth of Chriſtian doctrine, delivered by our Saviour and his Apoſtles, atteſted unto by the general conſent of all Chriſtians; avoiding all novelties of opinion deviating from Apoſtolical Doctrine.

2. That we are obliged to maintain a hearty charity and good affection to all good Chriſtians.

3. That we are bound to communicate with all good Chriſtians, and all Societies ſincerely profeſſing faith, charity and obedience to our Lord; ſo as to join with them, as occaſion ſhall be, in all offices of piety; to maintain good correſpondence and concord with them.

4. That we ſhould ſubmit to the diſcipline and order, ſhould preſerve the peace, and endeavour the welfare of that part thereof wherein

in we live; for what of good or harm is done to a member thereof, is alſo done to the whole.

5. That we ſhould diſavow and ſhun all factious combinations whatever, of perſons corrupting the truth of Chriſtian doctrine, or diſturbing the peace of the Church, or of any part thereof.

6. In fine, that we ſincerely ſhould wiſh in our hearts, earneſtly pray for, and by our beſt endeavours promote the peace and proſperity of the whole Catholick Church; whereof we profeſs our ſelves members and children; *following* (as S. *Paul* directs) *righteouſneſs, faith, charity, peace with thoſe that call upon our Lord, with a pure heart.* 2 Tim.2.22.

The Communion of Saints.

THESE words were not extant in any of the antient *Creeds*, but were afterward inſerted; nor as I conceive doth the meaning of them much differ from what was intended in the precedent *Article*; and perhaps it was adjoyned for interpretation thereof; for the meaning of them is, as I take it, that all the Saints (that is all Chriſtians, either in legal preſumption, or according to real diſpoſition of heart ſuch) do, in effect, or ſhould, according to obligation, communicate, partake, joyn together, conſent, and agree in what concerneth Saints, or members of the Holy Catholick Church; in believing and acknowledging the ſame heavenly truth, in performance of devotions, or offices of piety with and for one another, in charitable good will and affection toward one another, in affording mutual advices, aſſiſtances and ſupplies toward the good (either ſpiritual or temporal) of each other; in condolency and compaſſion of each others evils, in congratulation and complacency in each others good; in minding the ſame thing for one another; and bearing one anothers burdens; ſo that if one member ſuffers, all the members ſuffer with it; or if one member be honoured, all the members rejoyce with it. This briefly ſeems to be the meaning of this point; and I need not to inſiſt on clearing the truth, or ſhewing the uſes thereof; the doctrine ſo manifeſtly carrying its obligation and its uſe in the face thereof.

The Forgiveneſs of Sins.

Luke 24.47. *And that repentance and remiſſion of ſins,* &c.

THAT men are naturally apt to tranſgreſs the laws of God and the dictates of Reaſon; that ſo doing they incur guilt, and are expoſed to vengeance (from the great Patron of right and goodneſs, who is injured and diſhonoured thereby) that hence they are ſubject to reſtleſs fears, and ſtinging remorſes of conſcience; that they cannot be exempted from ſuch obnoxiouſneſs, otherwiſe than by the free grace and mercy of God, nor be freed from ſuch anxieties otherwiſe than by an aſſurance of pardon from him, are points, to natural light, ſufficiently manifeſt.

Of ſuch a diſpoſition or will in God to remit offences, that all men
have ever had a preſumption, their application to him in religious practice
doth ſhew (for no man would addreſs himſelf in ſervice to God
Heb. 11. 6. without a hope, that God is reconcilable to him, and that his ſervice
therefore may be acceptable) particularly that general practice of offering
ſacrifice for expiation of ſin, and appeaſing God's wrath, doth
plainly declare the ſame.

But this was indeed but a preſumption, or conjecture, partly drawn
from the neceſſity of their caſe (which admitted no other remedy beſide
that hope) and from man's nature, apt to preſume that which moſt
pleaſeth; partly grounded upon experience of God's forbearance to
puniſh, and the continuance of his bounty toward men; upon which
grounds no man could build a full confidence that he ſhould find mercy;
much leſs could he be ſatisfied, upon what terms it would be granted,
in what manner it ſhould be diſpenſed, or how far it ſhould extend;
theſe things merely depending on the will of God, and the knowledg
of them only upon revelation from him.

The *Jewiſh* diſpenſation (which was particular and preparatory to
Chriſtianity) did indeed appoint and accept expiations for ſome leſſer
faults, committed out of ignorance and infirmity; but it pretended not
to juſtifie from all things; nor upon any terms did it promiſe remiſſion
Numb.15.30. of great ſins wilfully committed, but threatned remedileſs exciſion
Deut. 27. 26. for them; pronouncing dreadful imprecations not only upon the
Gal. 3. 10. tranſgreſſors of ſome particular laws, but againſt all thoſe who continued
not in all things written in the law to do them; ſo that the remiſſion
tendred by *Moſes* was of a narrow extent, and could hardly
exempt any man from obligation to puniſhment, and from fear thereof;
although indeed (to prevent deſpair, and that which naturally
follows thereon, a total neglect of duty) God was pleaſed by his Prophets,
among that people, occaſionally to ſignifie ſomewhat of farther
grace (beyond what he was tyed to by the terms of the Covenant
with that people) reſerved for them, and that he was willing (upon
condition of hearty repentance, and real amendment) to receive to
mercy even thoſe, who had been guilty of the moſt heinous offences:
but theſe diſcoveries, as they were ſpecial, and extraordinary, ſo were
they preparatory to the Goſpel, and diſpenſed upon grounds only declared
therein.

It is the Goſpel only, which explicitely teacheth and tendreth remiſſion
of all ſins, ſhewing for what reaſons, upon what conditions, to
what purpoſes it is diſpenſed by God. It clearly, and fully declares,
how God in free mercy and pity toward us (being all involved in ſin
and guilt, and lying under a condemnation to death and miſery; all
our works being unworthy of acceptance, all our ſacrifices being unable
in the leaſt part to ſatisfie for our offences) was pleaſed himſelf to
provide an obedience worthy of his acceptance, and thoroughly pleaſing
to him (in effect imputable to us, as performed by one of our
kind, and race, and for our ſake willingly undertaken, according to
his gracious pleaſure) to provide a ſacrifice in nature ſo pure, in value
ſo pretious, as might be perfectly ſatisfactory for our offences; in regard
to which obedience, God is become reconciled, ſo as to open his
arms of grace to mankind; in reſpect to which ſacrifice he doth offer
remiſſion of ſins to all men, who ſhall upon the terms propounded be
willing to embrace it; namely, upon condition of faith, and repentance;
that is, upon ſincerely profeſſing the doctrine of Chriſt, and heartily
reſolving

reſolving to obey his laws. This is that great doctrine ſo peculiar to the Goſpel, from whence eſpecially it hath its name, and is ſtyled the word of grace; this is that great bleſſing, which *Zachariah* in his Prophetical Hymn did praiſe God for, *The giving knowledg of ſalvation to God's people in the remiſſion of their ſins: according to the tender mercies of our God, in which the day-ſpring from on high hath viſited us*; Luk. 1. 77, 78. this is the *good tidings of great joy to all people*, which the Angels Luk. 2. 10 did celebrate at our Saviour's birth; this is that main point which our Lord eſpecially charged his Apoſtles to declare and teſtifie, *that in his name repentance and remiſſion of ſins ſhould be preached to all nations*; Luk. 24. 47. that *God had exalted him to his right hand, as a Prince and a Saviour to give repentance unto Iſrael and remiſſion of ſins*; (*to give repentance*, that Act. 5. 31. is, to give, as *Clemens* in his *Epiſtle* well expoundeth it, μετανοίας τόπον, a place for repentance in order to mercy; or that it ſhould be acceptable, and available for the remiſſion of our ſins, as all that on our part is required toward it) all which points (together with the nature of this remiſſion, its cauſes, its grounds, its ends, its conditions, its means and way of conveyance) are admirably couched in thoſe words of St. *Paul: All men* (ſaith he) *have ſinned, and are come ſhort of the Glory of God; but we are juſtified freely by his grace, by the redemption which is in Chriſt Jeſus; whom God hath propoſed a propitiatory by faith in his blood, for the demonſtration of his righteouſneſs, toward the forgiveneſs of forepaſt offences.* Rom. 3. 4, &c.

The conſideration of which point is of exceedingly great uſe and influence:

1. It ſhould engage us to admire the great goodneſs of God, and with grateful hearts to praiſe him for ſo great a favour: that God being ſo grievouſly affronted and wronged by our ſins (loaded with extreme aggravations) ſhould be at ſuch charge to purchaſe for us the means of pardon, ſhould offer it ſo freely, ſhould ſo earneſtly invite and intreat us to accept it; How inexpreſſible a clemency doth it demonſtrate? How great thankfulneſs doth it require from us?

2. It ſhould beget in us an ardent love to God, anſwerable to that love which diſpoſed him to beſtow on us ſo ineſtimable a benefit. We ſhould imitate the debtor in the Goſpel, *who moſt loved him, who had forgiven him moſt*; and the good Penitent St. *Magdalene*; who, *becauſe much was forgiven her, did love much.* Luk. 7. 41. Luk. 7. 47.

3. It is matter and ground of hope and of comfort to us, (is preventive of deſpair, and immoderate ſadneſs) for that our caſe cannot be ſo bad, but there is an aſſured remedy at hand, if we pleaſe to have recourſe thereto; the mercy of God upon our true repentance; whereby we infallibly ſhall obtain that happy ſtate, of which it is ſaid, *Bleſſed is he whoſe tranſgreſſion is forgiven——bleſſed is the man unto whom the Lord imputeth no iniquity.* Pſal. 32. 1, 2.

4. It is a great ingagement to obedience; for that it greatly aggravates our diſobedience, and endangers our eſtate. Having once from God's mercy obtained a cure and ſtate of health, we by relapſing into ſin do incur deeper guilt, and expoſe our ſelves to greater hazard; *Behold* (ſaith our Lord in like caſe) *thou art made whole, ſin no more, leſt a worſe thing come upon thee.* Joh. 5. 14.

5. Laſtly, it ſhews us how much (in conformity to God, and compliance with his will) we ſhould bear with, and forgive the offences, or injuries done to us. You know how ſtrongly our Lord in the Goſpel preſſeth the conſideration of God's free pardon beſtowed on us to

this

Matt. 18. 35, &c. Matt. 6. 14. this purpoſe; how he ſets out the extreme unreaſonableneſs and diſingenuity of thoſe, who (notwithſtanding this dealing of God with them) are hard hearted, and unmerciful toward their fellow-ſervants; how he threatens implacable ſeverity toward them, who *do not from their hearts forgive* to their brethren their treſpaſſes; and promiſeth remiſſion of ſins to them, who (according to what they profeſs to do in their prayers) ſhall forgive to men the offences committed againſt them; making it not only an indiſpenſable condition, but a ſufficient means of obtaining the divine favour and mercy.

Act. 26. 20. 3. 19. I ſhall only farther take notice, that although it be true, that God in the Goſpel doth generally propound remiſſion of ſins (upon account of our Lord's performances, and in his name) to all that truly repent, and turn unto him; chiefly granting it on this conſideration, and not withholding it from any, upon a blameleſs default of other performances; yet he requires (and complying with his will therein, is part of the duty, which repentance diſpoſes to, and is declared by) that (as well for publick edification, and the honour of his Church, as for the comfort and advantage of perſons concerned therein) this repentance ſhould be ſolemnly declared and approved by the Church; that this remiſſion ſhould be formally diſpenſed by the hands of God's Miniſters; being declared by expreſs words, or ratified by certain ſeals, or ſignified by myſterious repreſentations appointed by God. And to remiſſion of ſins, as thus diſpenſed, I doubt not but this Article hath an eſpecial reference; it being in St. *Cyprian*'s form of profeſſion at Baptiſm expreſſed by, *Credo remiſſionem peccatorum in Eccleſia*: but becauſe the Church's remitting of ſins thus, is by virtue of that authority, which Chriſt imparted to his Church, called the *Power of the Keys*; I ſhall upon this occaſion here briefly explain the nature of that Power.

THE

Power of the Keys.

THIS Power in part is founded upon (and this name of it was wholly drawn from) thoſe words of our Lord to S. *Peter*;

Matt. 16. 19. *And I will give thee the Keys of the Kingdom of heaven.* Where that which our Lord doth promiſe to S. *Peter* (not to him perſonally, but, as the *Fathers* interpret it, repreſentatively; he then ſignifying the Church, and ſtanding in the place of its Governours, however not excluſively; for it) is by a parity of reaſon to be extended to all the Apoſtles, and after them to all the Governours of the Church; unto whom the ſame power is other-where in terms equivalent committed, and by whom it was exerciſed; as may appear from comparing the practice of the Apoſtles, and of the Church in continual ſucceſſion from them, with the nature or intent of this power; the which it is now our buſineſs very briefly to explain.

It is expreſſed in a metaphorical term; and it is therefore to be underſtood according to the analogy it beareth with the thing aſſumed to reſemble it; as the nature of the object thereof doth require, or admit. Wherefore it being the main property of a key, by opening, to give ingreſs, and egreſs; (admittance into a place, or emiſſion from it) or by ſhutting to exclude from entrance, or to detain within; this power may be ſuppoſed to imply a right, or ability to perform ſuch actions in reference to its object, which is the Kingdom of heaven.

By *the kingdom of heaven* is underſtood the ſtate of religion under the *Goſpel*; in diſtinction (as it ſeems) from the conſtitution and condition thereof under the *Moſaical Law.* In the times of the Law, God's Law was in a manner terreſtrial; he being King of the *Jewiſh* Nation particularly; *Jeruſalem* being his Royal ſeat; and the Temple his throne; where he was ſerved with external and viſible performances; where he expreſly promiſed earthly benefits and privileges (long life and proſperity in the land of *Canaan*) and threatned puniſhments anſwerable. But in the Goſpel God is worſhipped univerſally, as reſident in heaven, as requiring ſpiritual ſervices, addreſſed to heaven; as conferring rewards, and inflicting penalties relating to the future ſtate there. This ſtate therefore aptly is called *the kingdom of heaven,* of which all Chriſtians are ſubjects; the Body of whom conſequently may alſo be named the kingdom of heaven: for the word kingdom ſometime denoteth the conſtitution of things in, or under which a certain people do live, ſometimes the people themſelves.

Now whereas this ſtate hath two degrees, or the perſons under it two conditions, one here preſent upon earth in tranſition, and acquiſition; the other hereafter of reſidence, and fruition in heaven (one like that of the *Iſraelites* travelling in the wilderneſs, the other like their poſſeſſion of *Canaan*) in this caſe we may well underſtand both; but chiefly the firſt (the Kingdom of Grace here) wherein immediately this power is exerted; although its effects do finally refer and reach to the other (the Kingdom of Glory hereafter.)

Let us then conſider how this Kingdom may be opened, or ſhut by the Governours of the Church: this evidently may be performed ſeveral ways.

1. The Kingdom of heaven may be opened by yielding real helps, inducing to enter into the Church; it may be ſhut, by the ſame means inducing perſons to continue within it. So by inſtruction, advice, perſuaſion, admonition, reproof; by affording fit means, and occaſions; by preſcribing laws and rules conducing to thoſe purpoſes, the Governours are obliged to open and ſhut the Kingdom of heaven; and the doing ſo therefore may be conceived an ingredient of this power.

2. The kingdom of heaven may be opened by interceſſion, or imprecation from God of fit diſpoſitions qualifying perſons to enter, together with a mind willing to do ſo. Thus, as all Chriſtians in their way may open the Kingdom, ſo particularly the Governours by their office and function are obliged to do it, as the publick mouths of the Church. Wherefore St. *Paul* injoyns, that *Supplication be made for all men; becauſe God would have all men to be ſaved, and to* have them *come to the knowledg of the truth*; or would have all men brought into this Kingdom. 1 Tim. 2. 1, &c.

3. The Kingdom of heaven may be opened or ſhut by prudent diſcrimination of perſons, who are fit to be received into the Church (εὔθετοι εἰς βασιλείαν, well-diſpoſed for the kingdom, as St. *Luke* ſpeaks) or who deſerve to be rejected from it.

Thus the Governours of the Church do open and ſhut the kingdom, when they determine who ſhall be admitted to Baptiſm (which is *Eccleſiæ janua*, and *porta gratiæ*, as St. *Auſtin* calls it) and who ſhall be refuſed; they admitted, who appear competently inſtructed in Chriſtian Doctrine, and well reſolved to obey it; they refuſed, who ſeem in thoſe points ignorant, or ill reſolved.

4. The Kingdom of heaven may be opened or ſhut by judicial acts; whereby unworthy perſons (whoſe converſation may be infectious, or whoſe continuance in the Church may be infamous thereto) are excluded from it, or kept without; or whereby perſons upon ſufficient preſumption of repentance and amendment, are reſtored to communion.

Thus, conſidering the ſenſe of the words with the nature of the matter, the Power of the Keys may be underſtood.

The ſame may be farther cleared by conſidering and explicating the Phraſes equivalent, by which it is expreſſed, or interpreted: Such are eſpecially, *Binding*, and *Looſing*; *Remitting*, and *Retaining ſins.*

By *Binding* and *Looſing*, our Lord himſelf interpreteth this power: *I will* (ſaith he) *give unto thee the Keys of the kingdom of heaven, and whatſoever thou ſhalt bind on earth ſhall be bound in heaven; whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.* For underſtanding the ſenſe of which phraſes, we may conſider, that things or perſons may be ſeveral ways bound and looſed.

1. *Binding* may denote any ſort of determination, reſtriction or detention impoſed on perſons and things; and *Looſing* anſwerably may ſignifie the contrary effects. So by juſt authority to command, or prohibit a thing (whereby its moral quality is determined, it is made good or bad) is to bind that thing, and the perſons ſubject to that authority. Alſo to abrogate a law, or to diſpenſe with its obſervation, is to looſe the matter of that law, together with the perſons concerned in it. Thus it is ſaid, Matt. 23. 4. that the Scribes, by preſcribing many unprofitable obſervances, did bind heavy burdens on the people. Again likewiſe,

2. To interpret the ſenſe of a law or doctrine, is a kind of ligation, or ſolution: it binds by declaring what is commanded, or prohibited, and conſequently to what men are obliged: It looſes, by ſhewing what is permitted, or remains indifferent, ſo leaving men to their freedom. *Quam verò clavem habebant Legis doctores, niſi interpretationem legis?* ſaith *Tertullian.* *In* Mark. *lib.*-- *cap.* 27. To bind and looſe thus, doth plainly belong to the Paſtors of the Church, they by office being the interpreters and teachers of God's law.

3. The exerciſe of any juriſdiction doth *aſtringe* the offender to puniſhment, or ſatisfaction; or doth abſolve him from them: it conſequently may be called *Ligation*, or *Solution* reſpectively.

4. The bringing perſons under any contract is a tying them to performance thereof. Thus do the Paſtors of the Church bind thoſe, whom they receive into the Church at Baptiſm, upon undertaking the conditions of Chriſtianity; and thoſe, whom after excluſion from Chriſtian Communion they abſolve, upon engagement to lead a better life.

5. The detention of a perſon in any ſtate, or under any power, is called *Ligation*; and a deliverance out of ſuch a ſtate, or power, *Solution.* So he that (by withholding means, or aſſurance of pardon) is detained under the guilt of ſin, is thereby bound; but he that hath the means and overtures of pardon conferr'd on him, is looſed: and thus do

the paſtors of the Church bind and looſe; by retaining and remitting ſin; the doing which is an inſtance of this power, expreſly granted by our Lord: *Whoſeſoever ſins* (ſaith he) *ye remit, they are remitted to them; whoſeſoever ſins ye retain, they are retained.* John 20.

Now they may be underſtood to remit, or retain ſins divers ways.

1. They do remit ſins *diſpoſitivè*; by working in perſons fit diſpoſitions, upon which remiſſion of ſins, by God's promiſe, is conſequent; the diſpoſitions of faith and repentance.

2. They remit (or retain) ſins *declarativè*; as the Ambaſſadors of God, in his name pronouncing the word of reconciliation to the penitent, and denouncing wrath to the obſtinate in ſin.

3. They remit ſins *impetrativè*; obtaining pardon for ſinners by their prayers; according to that of St. *James*; *Is any man ſick among you, let him call the Elders of the Church, and let them pray over him*—*And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.* Jam. 5. 14, 15.

4. They remit ſins *diſpenſativè*, by conſigning pardon in adminiſtration of the Sacraments; eſpecially in conferring Baptiſm, whereby, duly adminiſtred and undertaken, all ſins are waſhed away; and in the abſolving of Penitents, wherein grace is exhibited and ratified by impoſition of hands; the which S. *Paul* calls χαρίζεσθαι, to beſtow grace, or favour upon the penitent.

By conſidering all theſe things, we may competently underſtand wherein this Power of the Keys doth conſiſt. We might farther illuſtrate it, by obſerving the exerciſe thereof by the Apoſtles, and in the Primitive Church; by viewing the practice of a like power under the Law (which might perhaps be the riſe and pattern hereof) by conſidering the neceſſity and uſefulneſs of ſuch a power: but I cannot inſiſt on thoſe particulars, but proceed to the next *Article*.

The Reſurrection of the Body, or Fleſh.

THE doctrine of the immortality of the ſoul (whereby men are capable of rewards or puniſhments, according to their doings in this life) hath, in all Religions, been deemed a neceſſary Principle, and for ſuch (as *Cicero* and *Seneca* expreſly tell us) hath been embraced by all Nations; having indeed probably from original Tradition been conveyed over all the world. The ſame alſo divers *Philoſophers* (*Socrates* eſpecially, and his followers) did by natural reaſon ſtrive to evince true. But Tradition being too ſlippery, and Reaſon too feeble throughly to perſwade it; Chriſtianity by a clear and full proof (of miraculous works, and ſenſible experiments) doth aſſure us of it: The certainty thereof we owe to his inſtruction, *who brought life and* 2 Tim. 1. 10. *immortality to light by the Goſpel.* It plainly ſhews, that when we dy, we do not (like brute beaſts, or other natural bodies, when they appear diſſolved) wholly periſh; that our ſouls do not vaniſh into nothing, nor are reſolved into inviſible principles, but do return into God's hand, or into the place by him appointed for them, there continuing in that life which is proper to a ſoul. Neither only thus much doth it teach us concerning our ſtate after this life, but it farther informs us, that our bodies themſelves ſhall be raiſed again out of their duſt and corruption, that our ſouls ſhall be reunited to them, and that our perſons ſhall be reſtored into their perfect integrity of nature: the bringing of which effects to paſs, by divine power, is commonly called, *the reſurrection of the dead*, or, *from the dead* (ἐκ νεκρῶν) and ſimply the Reſurrection; as alſo being raiſed, being reduced from the dead—Sometimes alſo it is called, the *Regeneration* (or iterated nativity) and *being born from the dead*; which terms imply a reſpect to the body, and to the perſon of a man, as conſtituted of body and ſoul; for the mere permanency of our ſouls in being and life could not (with any propriety or truth) be called a reſurrection; that which never had fallen could not be ſaid to be raiſed again; that which did never die, could not be reſtored from death; nor could men be ſaid to riſe again but in reſpect to that part which had fallen, or that ſtate which had ceaſed to be. And as to be born at firſt doth ſignifie the production and union of the parts eſſential to a man; ſo to be born again implies the reſtitution and reunion of the ſame; a man thereby becoming entirely the ſame perſon that he was before. The ſame is alſo ſignified in terms more formal and directly expreſſive; the *quickning of the dead*; the *vivification of our mortal bodies*; the *redemption of our body*; the *corruptible* (τὸ φθαρτὸν τοῦτο, this very ſame corruptible body) *putting on incorruption, and this mortal putting on immortality*; *thoſe who are in the graves hearing Chriſt's voice*, and *proceeding forth to reſurrection*, either of *life*, or *judgment*; the *awaking of them which ſleep in the duſt of the earth*; the ſea, the death, the

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hell (or univerſal grave) reſigning their dead; which expreſſions, and the like occurring, do clearly and fully prove the reparation of our bodies, and their reunion to our ſouls, and our perſons becoming in ſubſtance completely the ſame that we were. Which truth of all perhaps that Chriſtianity revealed, as moſt new and ſtrange, was the hardlieſt received, and found moſt oppoſition among Heathens, eſpecially Philoſophers: *Hearing the reſurrection of the dead, ſome of them mocked, others ſaid, we will hear thee again of this matter.* So was St. *Paul*'s diſcourſe about this point entertained at *Athens*; they neglected or derided it, as a thing altogether impoſſible, or very improbable to happen (as *Pliny* ſomewhere counts the revocation of the dead to life impoſſible to to be performed, otherwhere calls it, *puerile deliramentum, a childiſh dotage* to ſuppoſe it.) But why it ſhould be deemed either impoſſible to divine power, or improbable upon accounts of reaſon, no good argument can be aſſigned. To recollect the diſperſed parts of a man's body, to range and *diſpoſe* them into their due ſituation and order; to reduce them into a temper fit to diſcharge vital functions; to rejoyn the ſoul to a body ſo reſtored; why ſhould it be impoſſible, or ſeem difficult to him, who did firſt frame, and temper our body out of the duſt, and inſpired the ſoul into it; to him, who out of mere confuſion digeſted the whole world into ſo wonderful an order and harmony; to him, who into a dead lump of earth inſerted ſuch numberleſs varieties of life; who from ſeeds buried in the ground and corrupted there, doth cauſe ſo goodly plants to ſpring forth; who hath made all nature to ſubſiſt by continual viciſſitudes of life and death; every morning, in a manner, and every ſpring, repreſenting a general Reſurrection? (Well might the Prophet *Jeremy* ſay, *Ah Lord God, thou haſt made the heaven and the earth, by thy great power, and ſtretched out arm; and there is nothing too hard for thee:* there is indeed nothing too hard for omniſcient Wiſdom to contrive, for omnipotent Strength to execute.) And, what difficulties ſoever fancy may ſuggeſt; Can we doubt of that being poſſible, which experience atteſteth done? *Ezekiel* ſaw *dry bones* rejoynted, and reinſpired with life; divers inſtances of dead perſons reſtored to life are recorded in the Prophetical Writings, and more in the New Teſtament; but moſt remarkable is that paſſage at our Saviour's death, when it is ſaid, that *many tombs were opened, and many bodies of ſaints that had departed roſe, and coming out of the tombs, after our Saviour's Reſurrection, entred into the Holy City, and did appear to many* (or publickly to the many, τοῖς πολλοῖς) which was a moſt full and manifeſt experiment of a miraculous Reſurrection, like to that which we believe: but of all, our Lord's own Reſurrection doth irrefragably confirm the poſſibility of our Reſurrection; ſo that St. *Paul*, with higheſt reaſon, might thus expoſtulate with the incredulous upon this account: *And if Chriſt be preached* (or aſſured by teſtimony) *that he roſe from the dead, how ſay ſome, that there is no reſurrection of the dead?* that is, how can any man deny that to be poſſible, which is ſo palpably exemplified?

Act. 17. 32.
Plin. *Hiſt. II.* 7. *VII.* 55.
Jer. 32. 17.
Ezek.
Mat. 27. 56.
1 Cor. 15. 12.

Neither can the point be ſhewed improbable, or implauſible; but it is rather very conſonant to the reaſon of the thing; and good cauſes may be aſſigned why it ſhould be. Man, according to original deſign and frame, doth conſiſt of ſoul and body; theſe parts have a natural relation, an aptitude, and an appetite (as it ſeems) to cohabit, and cooperate with each other; many actions very proper to man's nature cannot be performed without their conjunction and concurrence; many capacities of joy and comfort (with their oppoſites) do reſult thence: the ſeparation of them we ſee how unwilling, violent and repugnant it is to nature; and we are taught that it is penal, and conſequent upon ſin, and therefore cannot be good and perfect. Wherefore 'tis no wonder that God deſigning to reſtore man to his antient integrity, yea to a higher perfection; rewarding him with all the felicity his nature is capable of (on the one hand I mean, as on the other hand juſtly to puniſh and afflict him according to his demerit) ſhould raiſe the body, and rejoin it to the ſoul, that it might contribute its natural ſubſerviency to ſuch enjoyments, and ſufferings reſpectively. Not to omit the congruity in juſtice, that the bodies themſelves, which did communicate in works of obedience and holineſs, or of diſloyalty and profaneneſs (which in St. *Paul*'s language, were either ſervants of righteouſneſs unto ſanctity, or ſlaves to impurity and iniquity) ſhould alſo partake in ſutable recompences; that the body which endured grievous hardſhips for righteouſneſs, ſhould enjoy comfortable refreſhments; or that thoſe, which did wallow in unlawful pleaſures, ſhould undergo juſt afflictions.

Many other things might be ſaid to this purpoſe, but I paſs to the next point annexed to this, as in nature, ſo in order here.

The Life Everlaſting.

THE immediate conſequent of the Reſurrection (common, as
Act. 24. 15. St. *Paul* expreſſeth, to juſt, and unjuſt) is, as we have it placed in the Catalogue of Fundamentals, ſet down by the Apoſtle to the
Heb. 6. 2. *Hebrews*, κρίμα αἰώνιον, that judgment or doom, by which the eternal ſtate of every perſon is determined; and accordingly every man
2 Cor. 5. 10. muſt (as St. *Paul* ſays) *bear the things done in the body, according to what he hath done, whether it be good or evil.* Now this ſtate generally taken (as reſpecting both the righteous and bleſſed, the wicked and curſed perſons) for that it doth ſuppoſe a perpetual duration in being and ſenſe, may be called *everlaſting life*; although life (as being commonly apprehended the principal good, and becauſe all men naturally have a moſt ſtrong deſire to preſerve it; with reference alſo, probably, to the law, wherein continuance of life is propoſed as the main reward of obedience) is uſed to denote peculiarly the bleſſed ſtate; and death (the moſt abominable and terrible thing to nature, the moſt extreme alſo of legal puniſhments threatned upon the tranſgreſſors of
Joh. 5. 29. the law) is alſo uſed to ſignify the condition of the damned; the re-
Mat. 25. 46. ſurrection of life, and reſurrection of damnation; everlaſting life, and
Dan. 12. 2. everlaſting puniſhment being oppoſed: although, I ſay, life be thus
Phil. 3. 11.
Luk. 20. 35. commonly taken (as alſo the reſurrection it ſelf, by an ἐυφημισμὸς, is ſometimes appropriated to the righteous) yet the reaſon of the caſe requires, that here we underſtand it generally ſo as to comprehend both ſtates: both being matters of faith equally neceſſary, and of like fundamental conſequence; both yielding the higheſt encouragements to good practice, and determents from bad. For as on the one hand, what can more ſtrongly excite us to the performance of our duty, than an aſſurance of obtaining hereby ſo happy a ſtate? What can more efficaciouſly withdraw us from impiety, than being certain thereby to loſe, and

fall ſhort of it? ſo on the other hand, What can more vehemently provoke us to obedience, than being perſuaded, that we ſhall thereby avoid eternal miſery? What can more powerfully deter us from ſin, than conſidering, that by the commiſſion of it we ſhall expoſe our ſelves to that wretched ſtate? Infinitely ſtupid and obdurate we muſt be, if the conſideration what theſe ſtates are doth not produce theſe effects.

What is the ſtate of life? It is a ſtate of higheſt dignity, and glory; of ſweeteſt comfort and joy; of joy full in meaſure, pure in quality, perpetual in duration, in all reſpects perfect to the utmoſt capacity of our nature; wherein all our parts and faculties ſhall be raiſed to their higheſt pitch of perfection, our bodies ſhall become free from all corruptibility and decay, all weakneſs and diſeaſe, all groſneſs and unweildyneſs, all deformity and defilement; for they ſhall (as St. *Paul* teaches us) be rendred incorruptible, ſtrong, healthful, glorious and ſpiritual; our ſouls alſo ſhall in their faculties be advanced, in their inclinations rectified, in their appetites ſatisfied; the underſtanding becoming full of light, clear and diſtinct in knowledg of truth, free from ignorance, doubt and errour; the will being ſteddily inclined to good, ready to comply with God's will; free from all weakneſs, and all perverſeneſs; our affections being ſet in right order and frame; with a conſtant regularity tending unto that which is really beſt, and taking a full delight therein: wherein we ſhall enjoy the bliſsful ſight of God, ſmiling in love and favour upon us; the preſence of our gracious Redeemer, embracing us with moſt tender affection; the ſociety of the Holy Angels, and of the juſt made perfect; whoſe company and converſation, how unconceivably ſweet and delightful muſt it be? wherein nothing adverſe, or troubleſom can befal us; no unpleaſant or offenſive object ſhall preſent it ſelf to us; no want or need of any thing ſhall appear; no care, or fear, or ſuſpicion; no labour or toil; no ſorrow or pain, no diſtaſte or regret, no ſtir or contention, no liſtleſneſs or ſatiety ſhall be felt, or ſhall come near us; where God (as it is in the *Apocalypſe*) will wipe every tear from our eyes (of them who ſhall come there) and death ſhall be no more; nor ſorrow, nor clamour, nor pain any more: it is in fine a ſtate in excellency ſurpaſſing all words to expreſs it, all thoughts to conceive it; of which the brighteſt ſplendours, and the choiceſt pleaſures here are but obſcure ſhadows, and faint reſemblances; comparable to which no eye hath ſeen, nor ear hath heard any thing; nor hath it aſcended into any heart of man to conceive the like; as St. *Paul* out of the Prophet *Eſay* telleth us. Which ſtate, ſeeing by a pious life we certainly do acquire a right unto, and ſhall enjoy a poſſeſſion of; but from an impious life do forfeit all pretence thereto, and ſhall infallibly be deprived of it: Are we not infinitely mad, are we not extremely enemies, and injurious to our ſelves, if we do not embrace the one, and eſchew the other?

Apoc. 21. 4.

1 Cor. 2. 9.

Again, What is the other ſtate, that of death? What but a ſtate of loweſt *diſgrace* and ignominy; of utter ſhame and confuſion; of intolerable pains and miſeries, without any eaſe or reſpit, without any hope or remedy, without any ceſſation or end; wherein we ſhall not only for ever be ſecluded from God's preſence and favour; not only be deprived of all reſt, comfort and joy; but detruded into utmoſt wretchedneſs, into a condition far more dark and diſmal, more forlorn and diſconſolate than we can imagin; which not the ſharpeſt pain of body, nor the bittereſt anxiety of mind, which any of us hath ever felt, can in any meaſure repreſent; wherein our bodies ſhall be afflicted continually ly by a ſulphureous flame, not only ſcorching the skin, but piercing the inmoſt ſinews, our ſouls ſhall inceſſantly be gnawed upon by a worm (the worm of bitter remorſe for our wretched perverſneſs and folly, the worm of horrid deſpair ever to get out of that ſad eſtate) under which unexpreſſible vexations, always enduring pangs of death, always in ſenſe and in deſire dying, we ſhall never be able to die: which miſerable ſtate, ſince it is by performing our duty ſurely avoided, ſince by neglecting, or tranſgreſſing God's laws it is inevitably incurr'd; if we do not accordingly chuſe to demean our ſelves, how infinitely careleſs are we of our own good, how deſperately bent to our own ruin?

If theſe conſiderations make no impreſſion on us; What can any reaſon effect? What can any words ſignify? how monſtrouſly ſottiſh, or wild do we appear to be? I conclude with Prayer to Almighty God, That according to his infinite mercy, he by his gracious aſſiſtance leading us in the ways of piety and righteouſneſs, would bring us to everlaſting life and happineſs; that he by the ſame powerful grace withdrawing us from impiety and iniquity, would reſcue us from eternal death, and miſery: *To him, God the Father, God the Son, and God the Holy Ghoſt, be for ever all glory and praiſe.* Amen.

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Ζεὺς Ζαϐϐάσιος.

The End of the Second Volume.

THE
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Of the Learned
Iſaac Barrow, D.D.
Late Maſter of *Trinity Colledge* in *Cambridge.*

Publiſhed

By his Grace Dr. *JOHN TILLOTSON,*

Late Arch-Biſhop of *CANTERBURY.*

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Completing His Engliſh WORKS.

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TO
Her Royal Highneſs
THE
PRINCESS
ANNE
OF
DENMARK,

THOMAS BARROW,
The Authour's Father,
Humbly Dedicateth theſe
SERMONS.

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SERM.

Vol. III.

SERMON I.

Of Doing all in the Name of Chriſt.

COLOSS. 3. 17.

And whatſoever ye do in word, or in deed, do all in the Name of the Lord Jeſus.

W*Hatſoever ye do in word, or deed:* A Duty we ſee the Apoſtle injoyns us of a large extent, and therefore ſurely of a great Importance; indeed of an univerſal concernment; ſuch as muſt go along with, muſt run through all our Words and all our Actions. We are therefore much obliged, and much concerned to attend thereto, and to practiſe it carefully. But firſt we muſt underſtand what it is; the doing whereof depends upon underſtanding the ſenſe of that phraſe (*doing in the name of Jeſus*) being ſomewhat ambiguous, and capable of divers meanings; which both in common uſe, and in H. Scripture we find it to bear different, according to the variety of matters or occaſions to which it is applyed; moſt of which are comprehended, and (as it were) complicated in that general one, according to which we may be ſaid to do that in another perſon's name, which we do with any kind of reference or regard to him; ſuch as our relations, or our obligations to that perſon do require; and the particular nature of the action doth admit. And according to this acception I conceive it ſafeſt and beſt to interpret Saint *Paul*'s meaning here, ſuppoſing it to comprehend all the more ſpecial, and reſtrained meanings of this phraſe, truly applicable to the preſent matter; of which meanings I ſhall endeavour in order to propound the chief; and together, both to unfold and to inculcate the ſeveral reſpective branches of this duty. Yet firſt of all rejecting one or two, which cannot well be applied to this purpoſe.

To do in another's name, doth ſometimes denote the aſſuming another's Perſon, or pretending to be the ſame with him, the very He. So, *many ſhall come in my name*, (Propheſied our Saviour) *ſaying, I am Chriſt*: To do thus in *Jeſus* his Name, is the part of an Antichriſt, and an Impoſtor. That ſence therefore hath nothing to do here.

Matt. 24. 5.

Again; to do in anothers Name, doth often imply doing *alterius loco, or vice*; in another's Name, or ſtead, as a deputy, or ſubſtitute; repreſenting the Perſon, or ſupplying the office of another. So did the Prophets

Jer. 7. 13. 26. 5. 14. 14. *come, and ſpeak in God's Name* ; what they declared, or injoined, being
Jam. 5. 10. therefore ſaid to be declared, and injoined by God himſelf : *I ſpake unto you,*
Jo. 5. 34. *riſing up early, and ſpeaking (viz.* by the Prophets, whom he ſent, and
Matt. 10. 4. who are ſaid to come and ſpeak in his Name.) And thus the Apoſtles
Ezr. 5. 1. 2 Cor. 5. 20. ſpake in *Chriſt*'s Name : *We are Ambaſſadours for Chriſt* ; *we pray you in*
Rom. 13. 4. *Chriſt's ſtead, be reconciled.* Thus alſo Princes govern, and Magiſtrates
Deut. 1. 17. execute Juſtice in God's Name ; whence they are ſtiled *Gods*, as being his
Lieutenants, adminiſtring that Judgment, which belongs originally and
principally to him. Now for this ſenſe, neither is it ſo proper, or convenient here ; it agreeing only to ſome particular Perſons, and to ſome peculiar Actions of them ; inſomuch, that others preſuming to act, according to that manner or kind, in *Jeſus* his Name, ſhall thereby become uſurpers and deceivers. We (and to us all this Precept is directed) ſhall heinouſly tranſgreſs our duty, doing any thing thus in his Name, without his Letters of Credence ; without being ſpecially called or ſent ; or being duly by him authorized thereto.

Theſe, and ſuch like ſenſes the preſent matter doth not well admit ; the reſt that ſuit thereto I ſhall with ſome diſtinction in order repreſent.

I. To do in another's Name ſometimes doth ſignify to do it out of
affection or honour to another ; for anothers ſake, becauſe we love, or
Comp. Mark 9. 41. eſteem him ; ἐν τῷ ὀνόματι being equivalent to ἕνεκα τοῦ ὀνόματος, and διὰ τὸ ὄνομα.
Thus it is ſaid, *Whoſoever ſhall give you a cup of Water to drink in my name* ;
Matt. 10. 41. *becauſe ye are Chriſt's* (is added by way of interpretation, that is, out of
24. 9. reſpect to *Chriſt*, becauſe of your relation to him) *ſhall not loſe his reward.*
19. 29. And thus ſurely we ought to do every thing in *Jeſus* his Name ; all our
Matt. 18. 5. Actions ought to proceed from a Principle of grateful love, and reverence
1 Cor. 16. 14. towards our gracious Redeemer. *Let all your Actions be done in Charity*,
ſaith the *Apoſtle* ; if in Charity to our Neighbour, then much more in love to him, for whoſe ſake we are eſpecially bound to love our Neighbour. Upon any undertaking, or applying our ſelves to action, we ſhould ſo reflect thereupon as to conſider, whether that we are going about be apt to pleaſe him, and conducible to his honour ; if ſo, remembring what he hath done and ſuffered for us, (what excellent Bleſſings he hath purchaſed for us, what exceeding Benefits he hath conferr'd upon us) we ſhould out of love and reſpect to him readily perform it ; but if it otherwiſe appear diſpleaſing, or diſhonourable to him, we ſhould, from the ſame Principles, carefully decline it. The duty is certain, and the reaſon thereof evident ; for inducement to the practice thereof obſerve St. *Paul*'s example ; who thus repreſents himſelf in the main imployment of his
life, acting, *The love of Chriſt conſtrains us* ; *judging this, that he died for*
Φιλοτιμέμεθα αὐτῷ εὐάρεστοι εἶναι. *all, that they who live might not live to themſelves, but to him that died and*
roſe for them : The love of *Chriſt*, begot and maintained by a conſide-
1 Cor. 5. 9. ration of his great benefits conferr'd on him, was the ſpring that ſet St.
14. *Paul* on work, that excited, and urged him forward to action. Thus do-
1 Theſs. 2. 6. ing, we ſhall do in *Jeſus* his Name ; but if we act out of love to our ſelves
Tit. 1. 11. (to promote our own intereſts, to gratify our own deſires, to procure
1 Pet. 5. 2. Philip. 1. 15. Credit or Praiſe to our ſelves) we act onely in our own Names, and for
Matt. 23. 5. our own ſakes ; not in the Name, or for the ſake of *Jeſus*.

II. To do in another's Name implies doing (chiefly) for the intereſt, or advantage of another ; upon another's behalf or accompt ; as the ſervants, or factours of another. For, when the buſineſs is another's, and the fruit, or benefit emergent belong to another, he that proſecutes that buſineſs may well be, and is commonly ſuppoſed to act in that other's name. Thus our Saviour is in St. *John*'s Goſpel expreſſed *to come, to ſpeak,*

to act in God's Name; becauſe he did God's buſineſs (*the work which God* Joh. 7. 18. 8.
gave him to accompliſh) and entirely *ſought the glory of God*, as he there him- 54. 10. 25.
ſelf often avouches and profeſſes. And thus (in imitation of him) 5. 43. 36. 6.
ought we alſo to do all things in his Name; remembring that we *are not* 28. 9. 3, 4.
our own Men, but the Servants of Jeſus, (Servants to him not only by na- 1 Cor. 6. 19.
ture, as to our Maker and Preſerver; but by purchaſe, as to our Redeem- 7. 23.
er, who bought us with the greateſt Price; and by compact alſo, we ha- Heb. 5. 12.
ving freely undertaken his Service, and expecting wages from him) that 1 Pet. 1. 18.
we have therefore no buſineſs or imployment properly our own, but that Rom. 14. 8, 9.
all our buſineſs is (or ſhould be) to ſerve him, and promote his glory;
Whether we eat or drink, or whatever we do, we ſhould do all to the glory of our 1 Cor. 10. 31.
Lord. Whatever I ſay, we do, we therefore ſhould perform it with this formal reference, as it were, toward *Jeſus*, as his Servants, from conſcience of the duty we owe to him; with intention therein to ſerve him; in expectation of reward onely from him. So doth St. *Paul* (in proſecution of this ſame Precept) beneath in this *Chapter* injoyns us, that *what-* Col. 3. 22, 23.
ever we do, we perform it heartily, as to the Lord, and not to men, knowing (or conſidering) *that from the Lord we ſhall receive the recompence of the inheritance; for that we ſerve the Lord Chriſt*. In like manner otherwhere Eph. 6. 6, 9.
he teaches us to do what we do *not as pleaſers of men* (not upon any inferiour accompts) *but as Servants of Chriſt, knowing and conſidering that we have a Maſter in Heaven*. But,

III. Doing in another's Name imports frequently doing by the appointment and command, or by the commiſſion and authority of another.
Ἐν ποίᾳ δυνάμει ϗ ἐν ποίῳ ὀνόματι, *By what power, and in what name have ye done* Act. 4. 7.
theſe things, ſay the High Prieſts to the Apoſtles? that is, Who did ap-
point or authorize you to do thus? their anſwer was ready; *In the Name* Joh. 5. 36, 37,
of Jeſus, who had ſent, commiſſionated, and commanded them to Preach, 43. 14. 54. 17. 18.
and propagate that Doctrine. And thus we are alſo bound to do all things Luc. 24. 47.
in the Name of *Jeſus*, regulating all our actions by his Law; conform- 2 Cor. 5. 20.
ing our whole Lives to his Will; acting, not only out of good Principles 1 Cor. 6. 11.
(Principles of Love and Conſcience) but according to right Rules; the 2 Theſſ. 3. 6.
Rules of his Word and Example, which he hath declared, and preſcribed to us: for what is done beſide his Warrant and Will, cannot be rightly eſteemed done in his Name; will not as ſo be avowed, or accepted by him; no unjuſt or impious action will he upon any terms countenance or
patronize. It was once a famous ſaying, *All Miſchief begins in nomine* Joh. 16. 2.
Domini; and much ſurely, more than one way, hath been done under the like Notion or Pretence; but this will not ſerve to excuſe the doing of
that, in the day of final reckoning for our actions. For, *there will be many* Matt. 7. 23.
(we are taught) *that ſhall in that day by ſpecious profeſſions of having done this or that in Chriſt's Name*, veil their tranſgreſſions, and their neglects of duty, *ſaying, Lord, Lord, have we not in thy Name propheſied; and in thy Name caſt out devils, and in thy Name done many wonderful things?* who yet, our Lord himſelf aſſures us, ſhall have this reply made to them, *I*
never knew you, depart from me ye workers of iniquity. There will be thoſe Luc. 13. 26.
that ſhall claim acquaintance with *Chriſt* in ſuch terms: *Lord, we have eaten and drank before thee; and thou haſt taught in our Streets*; whom yet our Lord will diſclaim with a *Depart ye from me, all ye workers of iniquity*: 'Tis not, we ſee, Propheſying in *Chriſt*'s Name (or Preaching about him) nor frequent attendance upon thoſe who do ſo; nor ſpeaking much or hearing much concerning him; 'tis not having great gifts or endowments conferr'd by *Chriſt* (not even ſo great as that of working Miracles) 'tis not familiar converſe with *Chriſt*; or making frequent addreſſes to him,

that can ſanctify all a Man's actions, or ſo entitle them to the Name of *Chriſt*, as to ſecure his Perſon from being diſavowed and rejected by *Chriſt*; 'tis onely the conforming all our Actions to his holy Laws, that can aſſure us to be acknowledged and accepted by him. This I could wiſh they would conſider, who ſeem, by ſuch pretences, to commend, or excuſe their actions, although otherwiſe irregular and plainly contrary to the laws of *Chriſt*; ſuch as thoſe of being meek and charitable toward all Men; living peaceably our ſelves, and endeavouring to promote Peace among others; abſtaining from raſh and hard cenſures; from reviling and defaming others; paying reverence and obedience to Superiours; and the like Laws of Chriſt, not only expreſs and manifeſt, but even of the higheſt rank and conſequence among them; being mainly conducing to that which our Lord eſpecially tenders, the publick welfare and benefit of Mankind; the violation whereof cannot be juſtified by pretending any ſpecial regard whatever to *Chriſt*, or any collateral performance done, whether truly or ſeemingly, in his Name. We do but deceive our ſelves, if we conceit, that becauſe we think much, or ſpeak much of *Jeſus*; or have a zeal for ſomething good, all our actions are done in his Name; No; it only can be juſtly impreſſed upon, can warrant and ſanctify actions truly good and agreeable to his Law; it were an abuſe and forgery to do it, like ſtamping the Kings Name (or Image) on counterfeit metal; upon braſs or tin, inſtead of gold or ſilver. Good Intention and good Principles are indeed (as it were) the form and Soul of good Actions; but their being juſt and lawful are the body and matter of them; neceſſarily alſo concurring to their eſſence and integrity; they cannot ſubſiſt without it, but muſt paſs (as it were) for ghoſts and ſhadows. We are therefore concerned in all our doings to have an eſpecial regard to *Chriſt's* Law as their rule; that will render them capable of *Chriſt*'s Name, and denominate them Chriſtian.

IV. Hereto we may add, that what we do in imitation of *Jeſus*, and in conformity to his Practice (that living rule and copy propoſed to us) we may be ſaid peculiarly to do in his Name. As a Picture uſeth to bear his Name, whom it was made to repreſent, and whom it reſembles; ſo if we ſet *Chriſt*'s Example before us, and endeavour to tranſcribe it; if our life in the principal lineaments of ſanctity and goodneſs do reſemble his holy life; they may well bear his Name. But if our practiſe be unlike and unſutable to his, we cannot affix his Name thereto without great preſumption and abuſe; ſuch as would be committed, if to a draught of foul hue, and ugly features, we ſhould attribute the Name of ſome moſt handſome and goodly Perſon, of high worth and quality. To do thus in *Jeſus* his Name (with ſuch a regard to him) is a duty often preſcribed unto us, not only as relating to ſome caſes and actions, (as when his Charity, his Patience, his Humility, his Meekneſs are ſignally commended to our imitation) but generally, *He, that ſaith he abideth in him, ought as he walked, ſo himſelf alſo to walk*; that is, whoever profeſſes himſelf a Chriſtian ought to conform the whole tenour of his Converſation to that of *Jeſus*; to endeavour in every imitable Perfection to reſemble him. So that whenever we undertake any action, we ſhould do well to look upon this Pattern, thus (as it were) examining and inquiring of our ſelves; What did my Maſter in this or the like caſe; do I do the ſame thing, do I act from the ſame Principles, do I proceed in the ſame manner as he did; am I herein his Diſciple and Follower? if ſo, in his Name let me go on chearfully, if not let me forbear. Doing this will not be only according to our duty, but an eſpecial help and furtherance of good practice.

Eph. 5. 1, 2.
1 Cor. 10. 1.
Joh. 15. 12.
13. 34.
Heb. 12. 2.
Joh. 13. 15.
Phil. 2. 5.
1 Pet. 2. 21.
1 Joh. 2. 6.

V. To do in another's Name doth ſometimes import doing by any power derived, or virtue imparted by another; for that a thing ſo done may be imputed, ſhould be aſcribed to that other. So, *Through thee* (ſaith the *Pſalmiſt) will we puſh down our Enemies, in thy Name will we throw down thoſe that hate us,* (through thee, and in thy Name ſignify the ſame thing.) So did the *Apoſtles* caſt out Devils, and perform their other Miracles in *Jeſus* his Name (διὰ τοῦ ὀνόματος, *by his Name,* 'tis ſometime expreſſed) that is by a divine virtue imparted from him. To this I add another acception, ſcarce different (at leaſt as to our purpoſe) from that, according to which doing in another's Name ſignifies doing it in truſt, or confidence repoſed upon another, with expectation of aid, or hope of good ſucceſs from another. So, *we reſt on thee,* (ſaid good King *Aſa*) *and in thy name we go againſt this multitude*; in thy Name, that is, hoping for aſſiſtance and ſucceſs from thee. And thus it is ſaid, that *David went out* againſt *Goliah in the name of the Lord of hoſts*; that is, confiding in God's help as his onely weapon and defence: Thus alſo did the H. *Apoſtles* work their Miracles in *Jeſus* his Name; ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, *by faith in his Name,* (ſaith St. *Peter) his name hath made this Man ſtrong*; that is, we did only truſt in his divine Power, and it was that Power of his which reſtored that weak Perſon to his ſtrength. And thus alſo it is our duty to do all things in our Saviours Name; with faith and hope in him; wholly relying upon him for direction and aſſiſtance; expecting from him only a bleſſing and happy iſſue of our undertakings. What we do in confidence of our own wiſdom or ability; or in affiance upon the help of any other Perſon or thing, we do in our own Name, or in the Name of that thing (or that Perſon) in whom we ſo confide; to our ſelves, or to ſuch auxiliaries we ſhall be ready to attribute the ſucceſs, and to render the glory of the Performance; *glorying in our own arm,* and *ſacrificing to our Net.* But what we undertake onely depending upon our Lord for ability, and ſucceſs, may therefore bear his Name, becauſe our faith derives the Power from him, which enables us happily to perform it; ſo that the performance may truly be attributed to him, and to him we ſhall be apt to aſcribe it. And thus, I ſay, we are certainly obliged to do every thing in his Name; (in his Name alone;) retaining a conſtant ſenſe both of our own infirmity, and of the impotency of all other created things; and conſequently a total diffidence both in our ſelves, and in them; but repoſing all our truſt in the direction, and aſſiſtance of our All-wiſe, and Allmighty Lord; of *Jeſus,* to *whom all power in heaven and earth is given,* (who indeed had it originally by Nature as God; but alſo farther hath acquired it by deſert and purchaſe) into whoſe hands all things are given; and all things are put under his feet; who hath obtained this Power in deſign to uſe it for our good; and is thereby always ready to help us in our need, if we have recourſe unto him, and rely upon him; making him what St. *Paul* ſtiles him, *Our hope*; our onely hope; renouncing all other confidences not ſubordinate to him. To do ſo is a duty evidently grounded as well upon the reaſon of the thing, as upon the will and command of God; to do otherwiſe is no leſs a palpable folly, than a manifeſt injury to God. For, in truth, neither have we, nor any other created thing any power, other than ſuch as he is pleaſed freely to diſpenſe; and which is not continually both for its being and its efficacy ſubject to him, ſo that he may at his pleaſure ſubtract it, or obſtruct its effect: *No King is ſaved by the multitude of an hoſt; a mighty man is not delivered by much ſtrength; a horſe is a vain*

Ἐν τῷ ὀνόματι LXX. Pſal. 44. 4. 89. 24.
Matt. 7. 22. Mar. 9. 38. Act. 3. 6. 4. 10, 30. Joh. 17. 11.
2 Chro. 14. 11.
1 Sam. 17. 45.
Act. 3. 16.
Hab. 1. 16.
Mat. 28. 18. Joh. 3. 35. 13. 3. 17. 2. Heb. 1. 2. 2. 8. Eph. 1. 22. 1 Cor. 15. 27. Phil. 2. 9. Apoc. 5. 12.
1 Tim. 1. 1.

Eccl. 9. 11. *The race is not to the ſwift, nor the battle to the ſtrong.*

By ſtrength ſhall no man prevail. 1 Sam. 2. 9.
Pſal. 33. 17. 146. 3. 44. 3.
Iſa. 36. 6.

Iſa. 43. 11. —— *Beſide me there is no Saviour.*
Hoſ. 13. 4, 10. Pſal. 106. 21.
Jer. 14. 8.

Pſal. 146. 5. 40. 4. 44. 6. 33. 18. 147. 11. 34. 22. 125. 1. 34. 22. 31. 19. 61. 4. 91. 4. 118. 8. 78. 22. 66. 2. 112. 7.

Iſa. 51. 5. 57. 13. 50. 7. 26. 3.
Jer. 14. 8.
Jer. 17. 5, 6, &c.

Matt. 10. 29, 30.
Jam. 4. 13.

thing for ſafety : Whence 'tis plain, that we cannot, upon any created power, ground a ſolid aſſurance of ſucceſs in any undertaking ; it will be *leaning upon a broken reed* (which cannot ſupport us, and will pierce our hands) both a vain and a miſchievous confidence; that will abuſe us, bringing both diſappointment and guilt upon us; the guilt of wronging our Lord many wayes; by arrogating to our ſelves, or aſſigning to others what he only doth truly deſerve, and what peculiarly of right belongs to him ; withdrawing the ſame from him; implying him unable or unwilling to aſſiſt us, and do us good ; neglecting to uſe that ſtrength which he ſo dearly purchaſed and ſo graciouſly tenders ; ſo diſappointing him, and defeating (as it were) his purpoſes of favour and mercy toward us. On the other ſide, truſting onely upon our Saviour, we act wiſely and juſtly ; gratefully and officiouſly ; for that in doing ſo, we build our hopes upon moſt ſure grounds ; upon a wiſdom that cannot be deceived ; upon a ſtrength that cannot be withſtood ; upon a goodneſs that hath no limits ; upon a fidelity that can never fail. For that we act with an humility, and ſobriety of mind ſutable to our condition, and to the reaſon of things ; for that we thereby declare our good opinion of him as onely able, and very willing to do us good ; for that we render him his juſt honour and due ; we comply with his earneſt deſires , we promote his gracious deſigns of mercy and kindneſs toward us. Hence it is that every where in H.Scripture God ſo highly commends, ſo greatly encourages this duty of truſting alone in him ; that he ſo ill reſents, and ſo ſtrongly deters from the breach or omiſſion thereof; *Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord ; for he ſhall be like the heath in the deſart ; and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs ; in a ſalt land and not inhabited. Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is ; for he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river ; and ſhall not ſee when heat cometh ; but her leaf ſhall be green ; and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit :* thus in that place, thus in innumerable others we are threatened not onely with diſappointment, and bad ſucceſs in our undertakings, but with ſevere puniſhment, if we betake our ſelves to other ſuccours, and neglect or diſtruſt, or (in ſo doing) deſert God ; but are encouraged, not only with aſſurance of proſperous ſucceſs, but of additional rewards, if intirely in our proceedings we depend upon and adhere to God. Thus we ſhould do in all (even our moſt common and ordinary) affairs, which no leſs than the reſt are ſubject to his power, and governed by his care. For you know how St. *James* doth reprehend it as a piece of naughty boaſting and arrogance, to ſay, *The morrow we will go to this City, and ſtay there a year, and trade and gain* ; inſtead of ſaying, *if the Lord will, we will live, and do this or that* ; that is, to reſolve upon, undertake, or proſecute any affair without ſubmiſſion to God's will, and dependance on his Providence : But eſpecially we ought, in matters and actions more ſpiritual, to practiſe this duty ; for that to the performing of theſe, we have of our ſelves a peculiar impotence and unfitneſs ; needing therefore a more ſpecial aſſiſtance from our Lord ; that the ſucceſs of them more particularly depends upon him ; that the glory of them in an eſpecial manner is appropriate, and (as it were) conſecrate to him.

If it be a folly and a crime, to think we can do any thing without God, 'tis much more ſo to think we can do any thing good without him; 'tis an arrogance, 'tis an idolatry, 'tis a ſacriledge much more vain and wicked to do ſo. To imagine that we can, by the force of our own reaſon and reſolution, atchieve any of thoſe moſt high and hard enterprizes, to which, by the rules of vertue and piety we are engaged; that we can, by our own conduct and prowеſs, encounter and withſtand, defeat and vanquiſh thoſe ſo crafty, ſo mighty enemies of our ſalvation (our own fleſhly deſires; the menaces and allurements of the World; the ſlights and powers of Darkneſs) is much a worſe preſumption, than in other affairs of greateſt difficulty to expect ſucceſs without the divine aſſiſtance and bleſſing; than in other moſt dangerous battels, to think we can, *by our own bow, and by our own ſpear ſave our ſelves*; that we can obtain victory otherwiſe, than from his hand and diſpoſal, who is the Lord of Hoſts. Reaſon tells us, and experience alſo ſhews, and our Saviour hath expreſly ſaid it, That (in theſe things) *without him* (without his eſpecial influence and bleſſing) *we can do nothing*; he tells us, that we are but branches, inſerted into him; ſo that, without continually drawing ſap from him, we can have no life or vigour ſpiritual. The wiſeſt and beſt of Men, have, by their practice, taught us to acknowledge ſo much; to depend wholly upon him, to aſcribe all to him in this kind. *Why* (ſay St. *Peter* and St. *John*) *do ye wonder at this*; *or why gaze ye upon us, as if by our own power or piety, we had made this man walk?* —— *His name* (the name of *Jeſus*) *through Faith in his name, hath made this man ſtrong*: that acknowledgment indeed concerns a miraculous work; but ſpiritual works are in reality no leſs, they requiring as much or more of virtue ſupernatural, or the preſent interpoſition of God's hand to effect them; they make leſs ſhew without, but need as great efficacy within; ſo our Saviour, it ſeems, did imply, when he ſaid, *He that believes in me, the works that I do he ſhall do, and greater works than theſe.* Every good and faithful Man doth not work Miracles, yet ſomewhat greater, it ſeems, by the grace of *Chriſt*, *he performs*: However, to theſe St. *Paul* referr'd, when he affirmed, *I can do all things in* Chriſt *that ſtrengtheneth me*; nothing was ſo hard that he feared to attempt, that he deſpaired to maſter and go through with by the help of *Chriſt*; and, *Not* (ſaith he again) *that we are ſufficient of our ſelves to think any thing of our ſelves; but our ſufficiency is of God*: He was as ſenſible of his own inability, as he was confident in the gracious help of *Chriſt*. Thus ſhould we do all things in the Name of *Jeſus*; and 'tis not onely a duty to do it, but it may be a great encouragement to us, that we are capable of doing it; a great comfort to conſider, that in all honeſt undertakings, we have ſo ready, and ſo ſure an aid to ſecond and further us in them; confiding in which, nothing is ſo difficult, but we may eaſily accompliſh (*a grain of faith* will be able *to remove mountains*;) nothing is ſo hazardous, but we may ſafely venture on (*walking on the Sea, treading upon Serpents and ſcorpions*; daring *all the power of the enemy*.) In his Name we may, if our duty or good reaſon calls us forth (how ſmall and weak ſoever, how deſtitute ſoever of defenſive arms, or weapons offenſive) naked and unarmed, with a ſling and a ſtone, go out againſt the biggeſt, and beſt armed *Philiſtine*, nothing doubting of victory: Our weakneſs it ſelf (if we be humbly conſcious and ſenſible thereof) will be an advantage to us (as it was to St. *Paul*) to all effects and purpoſes, *the grace of our Lord will be ſufficient for us*, if we apply it, and truſt therein. But farther,

Οὔτε γὰρ ἀνθρώπινον τι ἄνευ τῆς ἐπὶ τὰ θεῖα συναναφορᾶς δεῖ πράξεις. Ant. 3. 13.

Pſal. 44. 6.

Joh. 15. 5.

Act. 3. 12, 16.

Joh. 14. 12.

Phil. 4. 13.

2 Cor. 3. 5.

Οὐδὲν ἀδυνατήσει ὑμῖν. Mat. 17. 20. 21. 21. Luk. 17. 6.

Matt. 14. 29.

Luk. 10. 19.

2 Cor. 9. 21.

VI. To do in another's Name may denote, to do it with ſuch regard to another, that we acknowledge (that, I ſay, we heartily and thankfully acknowledge) our hope of proſpering in what we do; our expectation of acceptance, favour, or reward to be grounded on him; that they are procured by his merits and means, are beſtowed only for his ſake. Thus Joh. 14. 13. 15. 16. 16. 23, 24. our Saviour bids us to *offer our prayers in his name*; that is, repreſenting unto God his meritorious performances in our behalf, as the ground of our acceſs to God, of our hope to obtain from him what we requeſt. So alſo Eph. 5. 20. 3. 21. we are injoined to *give thanks in his name*; that is, with perſwaſion and acknowledgment, that only in reſpect to him we become capable to receive, or enjoy any good thing; that in effect, all the bleſſings by divine mercy vouchſafed us have been procured by him for us, are through him conveyed unto us. And thus alſo we ſhould do all things in the name of *Jeſus*, offering all our deeds to God, as ſacrifices and ſervices unworthy of acceptance, both in themſelves, and as proceeding from us; but pleaſing, and acceptable to God onely for his ſake. We ſhould do well, upon all occaſions, to remember our natural condition, and the general ſtate of mankind; ſuch as it was before he did undertake, ſuch as it would have Rom. 3. 23. 11. 32. Gal. 3. 22. continued ſtill, had he not undertaken for it; That our race had forfeited, and was fallen from God's favour; having injured him beyond all power of making him any reparation or ſatisfaction; that thence it was ſecluded from all means and hopes apparent of happineſs, was expoſed and tended downright unto miſery; that we conſequently had no ground to hope, that God (from whom no leſs in mind and in deed, than by reaſon of our guilt and ſtate of condemnation we were eſtranged) would, in kindneſs, beſtow any good upon us, or from us accept favourably any thing we ſhould do. But that, by our Saviour's performances, the caſe is altered; He, by his entire obedience, having ſo pleaſed God, by his patient ſubmiſſion to God's will, having ſo appeaſed his anger, and ſatisfi'd his juſtice, that God is not only reconciled, but hath an eſpecial favour, bears an earneſt good-will toward us. That now the good things we poſſeſs, we may truly eſteem as bleſſings, and enjoy them with real comfort, as proceeding Acts 3. 46. from mercy and kindneſs; now what we honeſtly endeavour, we may hope ſhall pleaſe God; now we have a free acceſs to God, and may Eph. 2. 17. 3. 12. Ἐν πεποιθήσει. Eph. 1. 6. chearfully preſent our ſacrifices of duty and devotion, with a full perſwaſion that they ſhall be accepted. But all this happineſs, all theſe favours and priviledges, we muſt alwaies remember to come from the continued procurement and mediation of the *Beloved*; ſo as ever to be ready to acknowledge it, and to return our thanks therefore. To this ſenſe that our *Apoſtle* here had an eſpecial regard, the words immediately following imply —— *Doing all in the name of the Lord Jeſus, giving thanks to God, and the Father by him*; that is, in all things we do, taking occaſion to render thanks to God, as for his ſake being merciful and bountiful to us; beſtowing upon us the good we enjoy, bleſſing our endeavours, accepting our performances. We muſt not conceit, that any regard, any mercy, any favour, any reward is due to us in equity, is in effect conferr'd upon us upon our perſonal ſcore (for, how mean things are we in compariſon of his greatneſs; how vile and filthy things muſt we appear to his moſt pure, and all-diſcerning eyes; how unworthy of his regard and of his affection muſt we needs take our ſelves to be, if we do but well conſider, and are acquainted with our ſelves?) But that *in him* (*i. e.* for his ſake, and Eph. 1. 3, 6. by his means) *God hath bleſſed us with all ſpiritual bleſſings*, in him ἐχαρίτωσεν ἡμᾶς, *God hath favoured*, and caſt his Grace upon *us*; valuing us notwithſtanding all our imperfections; loving us notwithſtanding the ſpots with which we are defiled; notwithſtanding all the offences we have committed; for the relation and alliance we have to *Jeſus*. Nor muſt we look on our ſervices (the beſt we are able to perform) as in themſelves grateful or ſatisfactory: For all of them, if we mark them well, we ſhall find not only quite *unprofitable to God*, but very defective in many reſpects; for, Who can ſay, he performs any thing both in kind, in manner, in degree throughly right and good; with that ardency of love he owes to God, with that purity of intention, with that earneſt vigour of ſpirit, with that undiſtractedneſs of mind, with which he ſhould perform it? No; in all our flock we cannot pick out a ſacrifice entire and unblemiſhed; ſuch as God requires, ſuch as duty exacts of us. They need therefore (all our ſervices need) to be commended and compleated by the beloved Son his perfectly well-pleaſing performances; they need to be cleanſed and hallowed, by paſſing through the hands of our moſt Holy and undefiled high-Prieſt: to become ſweet and ſavoury (or to receive that ὀσμὴν εὐωδίας, which St. *Paul* ſpeaks of) from being offered up *in his cenſer*. In fine all our actions ſhould, in our intention, be works of religion dedicated to God's ſervice and honour; ſacrifices, as it were, of gratitude and homage to God; ſo they ought all to be offered up in the Name of *Jeſus*. I add farther,

Heb. 7. 26.
Eph. 5. 2.
Rev. 8. 3, 5.

VII. Laſtly, that we do in the Name of *Jeſus*, may well imply doing with invocation of him: thus we may underſtand that place of St. *James*, where the Elders are adviſed *to pray, and anoint the ſick in the Lord's name*; for, to anoint them, imploring our Lord's bleſſing upon them, and upon thoſe means uſed for their cure. And thus St. *Chryſoſtome* expounds the words; do all in *Jeſus* his Name, *that is* ſaith he, *imploring him for your helper in all things*; *alwaies firſt praying to him, undertake your buſineſs*. Doing thus, will indeed Chriſten, and conſecrate our actions; for *all things* (ſaith our *Apoſtle*) *are ſanctified by the word of God, and prayer*; that is, by God's bleſſing implored, and obtained by prayer; or, if God's word be there taken for his law, or revealed will, it is there ſignified, that our actions are not only ſanctified by their lawfulneſs, or conformity to that good rule, Gods declared will; but alſo by the invocation of his name; however, all our actions, it ſeems, are unhallowed and profane, if not accompanied with devotion. That to do thus is our duty, appears by thoſe frequent injunctions, to *pray indefinently*, to *pray alwaies*, to *abide inſtantly in prayer*; which do not onely import, that we ſhould pray often, and continue with Patience, and earneſtneſs in Prayer; but that we ſhould annex it to, or interpoſe it among all our actions, undertaking nothing (at leaſt of conſideration or moment) without it. We ſhould do it (our *Saviour* commands) ἐν παντὶ καιρῷ, that is, *on every occaſion*; and Saint *Paul* gives the ſame direction, *Praying*, ſays he, ἐν παντὶ καιρῷ, *on all opportunities, with all prayer and ſupplication in ſpirit*; (in ſpirit, that is, I take it, * *in our hearts* at leaſt, and with ſecret elevations of our mind, if not with our mouth and voice.) And (more explicitely otherwhere ſaith he) *Be careful for nothing, but in every thing* (in all your affairs) *by prayer and ſupplication, with thankſgiving, let your requeſts be made known to God*. And thus to do (to accompany all our undertakings with Prayer) we are indeed concern'd upon many accompts. We need God's direction (being our ſelves very blind and ignorant)

Jam. 5. 14.

In locum.
Αὐτὸν καλῶν βοηθὸν, ἐπὶ πάντων πρότερον αὐτῷ εὐχόμενος ἅπτου τῶν πραγμάτων.

1 Tim. 4. 5.

Δεῖ πάσης τῆς πράξεως προηγεῖσθαι τὴν προσευχήν. M. Erem.

Μηδὲν μήτε ποιῶμεν μήτε λέγωμεν πρὶν ἢ τὸν Θεὸν καλέσαι καὶ παρακαλέσαι συνεφάψασθαι τῶν ἐν χερσὶν ἡμῖν ἁπάντων. Chryſ.

Τοῦτο δή γε πάντες ὅσοι καὶ κατὰ βραχὺ σωφροσύνης μετέχουσιν ἐπὶ πάσῃ ὁρμῇ καὶ σμικροῦ καὶ μεγάλου πράγματος Θεὸν ἀεί που καλοῦσιν Plato. Tim.
Vid. Epiſt. 8. Arr. Epict. 11. 18.
1 Theſ. 5. 17. Luk. 18. 1.
Rom. 12. 12. Coloſ. 4. 2.

Ἐκτενῶς.

Luk. 11. 36.
Eph. 6. 18.
* Eph. 5. 19.
Ἐν καρδίᾳ.
Phil. 4. 6, 7.

Ἐν παντί.
Bene ac ſapienter majores inſtituerunt, ut rerum agendarum, ita dicendi initium a precationibus caperetur; quod nihil rite, nihilque providenter homines ſine Deorum immortalium ope, conſilio, honore auſpicarentur. Plin. *in Paneg.*

in the choice of what we attempt; that our ends and
Job 18. 7. Iſa. 30. 1. Hoſ. 10. 6. Prov. 1. 25, 30. Pſal. 106. 13. 16. 7. 73. 24. 107. 11. deſigns may be good; conducible to God's honour and
our own true advantage. For, as the Prophet tells us,
The way of man is not in himſelf, neither is it in man that
Jer. 10. 23. *walketh to direct his ſteps*; And, as the Wiſe man adds,
Prov. 20. 24. 16. 9. *Man's goings are of the Lord, how then can a man underſtand*
his own way? (implying, ſince God only knows
what is beſt for us, that we of our ſelves without his direction, know not
what to do, whether to go:) The H. *Pſalmiſt* ſignifies the ſame in thoſe
Pſal. 25. 12, 9. words (very encouraging to the practice of this duty) *What man is he that*
feareth the Lord? (that feareth him, that is, who worſhippeth him, and
ſeeketh his guidance) *him ſhall he teach in the way that he ſhall chuſe.* We
need alſo (being our ſelves not onely weak and infirm, but inconſtant and
unſtable) Gods aſſiſtance, and upholding hand in the purſuance of our
well-choſen deſigns (that we may uſe the beſt means, and proceed in a
ſtreight courſe; that we may perſiſt upright and ſteady in our Proceedings)
that which the *Wiſe man* ſeems to call, the eſtabliſhing of our thoughts,
and promiſes, as a conſequence, upon our ſeeking God's aſſiſtance in our
Prov. 16. 9. actions, and relying thereon; *Commit*, ſaith he, *thy works unto the Lord,*
and thy thoughts ſhall be eſtabliſhed; (thou ſhalt drive on thy good purpoſes
ſteadily, without ſtumbling or falling; at leaſt irrecoverably. So the
Pſal. 37. 23, 24. 17. 31. *Pſalmiſt* aſſures us concerning a good man: *The ſteps of a good man are*
ordered by the Lord; none of his ſteps ſhall ſlide; though he fall he ſhall not utterly
be caſt down; for the Lord upholdeth him with his hand. We alſo farther,
as to the final ſucceſs of our affairs, ſtand in need of Gods bleſſing;
that he, upon whoſe will altogether depends the diſpoſal of all events,
ſhould beſtow a good iſſue unto our endeavours, that they prove not matter
Pſal. 37. 5. 119. 5. 133. of diſcouragement, or diſcomfort to us; that which alſo the *Pſalmiſt*
aſſures us of obtaining, upon condition of our imploring and depending
upon God for it; *Commit thy way* (ſaith he) *unto the Lord; truſt alſo in*
him, and he ſhall bring it to paſs. We do thus need in all our affairs, the
direction, aſſiſtance and bleſſing of our Lord;
Luke 11. 9, 10. Joh. 14. 13. Pſal. 9. 10. but ſhall not have them without Prayer; for, the
rule is, *Ask and have, ſeek and find*; without asking
we are not likely to obtain thoſe gifts; without ſeeking we muſt not
hope to find thoſe benefits from God. If we are ſo proud, as to think we
do not need them, or ſo negligent, as not to mind them; or ſo diſtruſtful
of the divine power or goodneſs, that we imagine he cannot or will not
afford them to us; we are like to be ſo unhappy as to want them. God
expects from us, that we ſhould, in whatever we do, acknowledge him;
('tis the *Wiſe man*'s expreſſion, *In all thy waies acknowledge him, and he ſhall*
direct thy paths;) acknowledge him as the only faithful guide and counſellour;
as the only ſufficient helper and protectour; as the only free
arbitratour and donour of good ſucceſs. Nothing therefore is well done,
which is not thus done; we cannot be ſatisfied in what we do; we cannot
hope for a comfortable end thereof; we cannot expect a bleſſing from
God, if we have refuſed, or if we have neglected the recommending our
proceedings to his care. We can, I ſay, do nothing; not eat, not ſleep,
not trade, not travel, not ſtudy with any true content, any reaſonable
ſecurity, any ſatisfactory hope, if we have not firſt humbly implored
God's favour; committing our ſelves, and our buſineſs into his hand,
that hand which diſpenſeth all good, which alone can keep off all danger
Gen. 23. 7. and miſchief from us. *God ſhall ſend his Angel before thee*: ſo did our Father
Abraham ſend his ſervant about his buſineſs; having queſtionleſs before

fore commended it to God by Prayer. *God Almighty give you mercy before the man* : ſo did *Jacob* give his ſons their diſpatches toward *Ægypt* : In ſuch a manner did we enter upon all our affairs, we could not but be full of hope, and void of care concerning them ; for that commonly we are ſo full of anxiety about the event of what we undertake, whence doth it ariſe, but from a neglect of this duty? for, having committed our buſineſs into ſo ſure a hand, how could we farther be ſolicitous about it? Had we, according to St. *Peter*'s advice, *Caſt our care upon the Lord* ; or, *caſt our burden upon him* (as the *Pſalmiſt* exhorts us) had we duly ſought and invoked him, who *never faileth them that ſeek him*, who *is nigh to all them that call upon him* ; we ſhould not have ſuch a load of troubleſome care reſting upon us ; our hearts would be light, and free as to all theſe things ; we ſhould be ſecure, that nothing very bad, or diſaſtrous, could befal us ; we ſhould experience it true, what the Prophet affirms in that Prayer or *Pſalm* to God ; *Thou ſhalt keep him in perfect peace, whoſe mind is ſtayed on thee* : *Be careful for nothing*, Saint *Paul* bids us, *but in every thing let your requeſts be made known to* God ; if we perform the latter part, the former will naturally be conſequent thereon. Thus, in the laſt place, ſhould we do all things in the name of *Jeſus* (upon all occaſions praying to him, or which is all one, to God in his name) which that we may do, (that we are allowed and encouraged to do it) is alſo a privilege, and an advantage unvaluable.

Gen. 43. 14.
1 Pet. 5. 7.
Pſal. 55. 22.
Pſal. 9. 10. *Old Tranſl.*
70. 4.
Pſal. 145. 18.
Pſal. 112. 7, 8.
Iſa. 26. 3.
Phil. 4. 6, 7.

In ſo many ways and particular reſpects may we, and ought we to perform all we do in the name of *Jeſus* : We ſhould do every thing out of grateful affection and reſpect to him, as our chief Principle ; every thing as his ſervants, aiming eſpecially at the pleaſing of him and promoting his honour, as our principal end ; every thing according to his will and commandment, as our conſtant rule ; every thing after his example, as our beſt pattern ; every thing, in confidence of his gracious aſſiſtance and bleſſing, as our onely ſtrength and ſupport ; every thing with hope of acceptance purely upon his accompt ; every thing with thankful ſenſe and acknowledgment to God for the mercies and favours conveyed unto us by his means, conferred upon us for his ſake ; every thing with humble invocation of him, or with prayer to God in his name : In ſum, every thing with a due and proper regard had to him ; ſo that he be not paſſed over or left out in any thing we undertake ; but come always into conſideration, according as our relations to him, and our obligations to him do require. In the performances of which duties the life indeed of our religion (of all our good practiſe, of all our devotion) doth conſiſt.

To all this I ſhall only ſubjoin the mention of one general duty, implied in all and each of thoſe we have propounded, which is this ;

VIII. That our Lord *Jeſus* ſhould be frequently (and in a manner continually ; always, as to the habitual diſpoſition of our ſouls, actually upon all fit occaſions) preſent to our minds and thoughts. This, I ſay, is plainly implied in the former duties. For, how is it poſſible we ſhould perform all our actions (yea, utter all our words) with any ſort of regard to him, if we ſeldom think of him? Such is the nimbleneſs and activity of our minds, that it is feaſible enough to do thus ; and, in reſpect to other objects, we commonly experience it done ; for *animus eſt ubi amat* ; what ever we affect, our mind, however otherwiſe imployed, will be thinking on it, 'tis hard to reſtrain our thoughts from it ; (the covetous man's heart will be among his bags ; the voluptuous man's mind will be in his diſhes ; the ſtudious Perſon will be muſing on his notions, do he what he can.) Why then may we not as well, as often direct our minds toward our Lord, and mix the remembrance of him with all other employments or entertainments of our thoughts? to do ſo is ſurely very requiſite, and very expedient toward our good practice. Things far diſtant, or long abſent, can have ſmall efficacy, or influence; 'tis ſo we ſee in natural, and 'tis no leſs ſo in moral cauſalities; wherein repreſentation to the fancy and memory have a force anſwerable to that, which real conjunction and approximation have in nature. As the heat and light of the Sun, the farther he goes, and the longer he ſtays from us, do the more (proportionably) decreaſe; ſo according to our leſs frequently, and leſs ſeriouſly thinking upon any object, our affection and our reſpect thereto decay. If therefore we deſire, according to our duty, to maintain in our hearts ſuch diſpoſitions (due affection and due reverence) toward *Jeſus*; if we intend to ſuit our actions accordingly with due regard to him; we ſhould, in order to thoſe purpoſes, apply this ſo neceſſary and uſeful mean, of frequently bending our minds toward him; the doing of which in likelihood, will conduce much to the ſanctifying our affections, and to the governing our actions in a conſtant performance of our duty. For we can hardly ſure (admitting we do ſeriouſly believe him to be ſuch as we profeſs to believe him) with any competent attention think of him; but that thought will be apt to reſtrain us from doing ill, to incite us to do well; ſince together with that thought, ſome of his excellent Perfections, ſome of our principal relations, and ſome of our great obligations to him (each of which hath much vertue and force to thoſe purpoſes) Act. 10. 38. will interpoſe and repreſent themſelves. Frequently thinking of him, we ſhall ſometimes apprehend him with inceſſant toil, labouring in the ſervice of God, and in promoting the welfare of men; ſometime we ſhall imagine him undergoing all kind of contumelies and bitter pains; ſuffering by the cruel hands and tongues of ſpiteful men; we ſhall (as it were) behold him bleeding under the ſcourge, and hanging upon the croſs for our ſakes. Sometimes he will appear to our minds crowned with Majeſty, reigning in Sovereign Power and glory, having all things in ſubjection under his feet; ſometimes alſo he will be repreſented as our Judge, before whoſe tribunal we muſt all ſhortly ſtand, and be obliged to render an accompt of all our doings; which thoughts paſſing through our minds, will be apt to make ſome impreſſion upon our hearts, to have ſome influence upon our actions. For, can that moſt amiable and moſt venerable *Idea* of a Perſon ſo entirely pure and holy, ſo meek and humble, ſo full of benignity and charity toward all men (particularly towards our ſelves) be otherwiſe then apt to forget ſome eſpecial love and reverence toward him; than incline us ſtrongly to do well, yea than teach us what and how we ſhould do ſo, in conformity to ſuch a Pattern ſet before us? it occurring to our thoughts, that he is our Lord and Maſter (who made us and maintains us, who purchaſed us to himſelf, and redeemed us from miſerable ſlavery by his own heart-blood) how can it fail to raiſe in us ſome awe, ſome ſence of duty toward him? Will not the apprehenſion of what he did and what he ſuffered for us powerfully mind us, that according to all juſtice and equity, in all ingenuity and gratitude we are bound to do only that which will pleaſe him? If we think of *Jeſus*, when we are ſetting upon any action, ſhall we not thereupon be apt thus to interrogate our ſelves? Shall I do otherwiſe than he did, or would have done, ſo rendring my ſelf unlike, or contrary to him? Shall I be ſo unfaithful to my glorious Maſter, as to diſſerve him, or to neglect his ſervice? Shall I be ſo unworthy toward my gracious Redeemer, my beſt Friend, my moſt bountiful Benefactour, as to diſoblige him, to wrong him, to diſhonour him, to grieve him by thus doing? Shall I be ſo vain and raſh as to croſs him who is my King, able to controll and ſubdue me; as to offend him who is my Judge, reſolved to condemn and puniſh me? Shall I wilfully forfeit that friendſhip and favour of his, upon which all my happineſs doth depend? Shall I procure his diſpleaſure and enmity, from which my utter ruin muſt inevitably follow? Such conſiderations have a natural connexion with our frequent thinking upon, and the Preſence (as it were) of our Bleſſed Saviour to our minds, which therefore may be commended to us as an excellent inſtrument of bettering our hearts and our lives.

To conclude; Let us all alwayes remember, and conſider, that we are Chriſtians, related unto *Chriſt Jeſus*, and called by his name, and as ſo, in his name, let us do all things.

Lord of all power and might; who art the Authour and giver of all good things; graft in our hearts the love of thy name; increaſe in us true religion; nouriſh us with all goodneſs; and of thy great mercy keep us in the ſame; through Jeſus Chriſt *our Lord.*

SERMON II.

Of Being Imitatours of Chriſt.

1 COR. 4. 16.

I beſeech you be followers of me: or, I exhort you be imitatours of me.

Παρακαλῶ ὑμᾶς μιμηταί μου γίνεσθε.

SAint *Paul* by an impartial reflexion upon his heart and life being well aſſured, that he by the divine Spirit was enlightened with a certain knowledge of all neceſſary truth, and endued with plentiful meaſures of divine grace; being conſcious of a ſincere zeal in himſelf to honour God and benefit men; being ſatisfi'd, that with integrity he did ſuit his converſation to the dictates of a good conſcience, to the ſure rule of God's Law, and to the perfect example of his Lord; that his intentions were pure and right; his actions warrantable, and the tenour of his life conſpicuouſly blameleſs, doth, upon all occaſions (not out of any ſelf-conceitedneſs, arrogance, or oſtentation, from which he, by frequent acknowledgment of his own defects and his miſcarriages, and by aſcribing all the good he had, or did, to the grace and mercy of God, doth ſufficiently clear himſelf; but from an earneſt deſire to glorify God, and edifie his diſciples) deſcribe, and ſet forth his own Practice, propoſing it as a Rule, preſſing it upon them as an argument, an encouragement, an obligation to the performance of ſeveral duties. So by it he directeth and urgeth the *Epheſians* to a charitable compliance, or complaiſance; a ſweet and inoffenſive demeanour toward other: *Give no offence* (ſaith he) *neither to the Jews nor to the Gentiles, nor to the Church of God; even as I pleaſe all men in all things, not ſeeking my own profit, but the profit of many,*

1 Cor. 4. 32, &c. 10. 1.

that they may be ſaved; be ye followers of me : ſo he guides and provokes the *Philippians* to endeavours of proficiency in grace, and the ſtudy of Phil. 3. 16,17. Chriſtian Perfection : *Neverthelеſs* (ſaith he to them) *whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing : brethren, be followers together with me, and mark ſuch as walk ſo, as ye have us for an example.* By the like inſtance and argument, he moveth the *Theſſalonians* to a ſober and orderly converſation, to induſtry in their calling, 2 Theſſ. 3. 7. to ſelf-denyal, and a generous diſregard of private intereſt : *For your ſelves* (ſaith he) *know how ye ought to follow us ; for we behaved not our ſelves diſorderly among you ; neither did we eat any man's bread for nought, but wrought with labours and travail day and night, that we might not be chargeable to any of you ; not becauſe we have not power, but to make our ſelves an example to you to follow us* : The ſame Perſons he commendeth, as having by this 1 Theſſ. 1. 5. means been induced to a patient conſtancy in faith and good works : *Ye know* (ſaith he) *what manner of men we were among you for your ſake, and ye became followers of us, and of the Lord, having received the word in much affliction :* The practice of all virtue and goodneſs, he alſo thus recom- Phil. 4. 8, 9. mendeth under this rule and obligation : *Thoſe things, which ye have learned and received, and heard, and ſeen in me, do, and the God of Peace ſhall be with you.* Thus in our Text, (referring it to the context) he urgeth the Chriſtians, his diſciples at *Corinth*, to fidelity and diligence in the charges and affairs committed to them, to humility, patience and charity; wherein he declareth himſelf to have ſet before them an evident and exact Pattern. Which Practice of Saint *Paul* doth chiefly teach us two things: That we be careful to give; and that we be ready to follow good example: the latter of which duties more directly and immediately agreeth to the intent of this place; and it therefore I ſhall only now inſiſt upon : the ſubject and ſcope of my diſcourſe ſhall be to ſhew, that it is our duty and concernment to regard the Practices of good men, and to follow their example. To which purpoſe we may obſerve.

I. That it is the manner of the *Apoſtles*, upon all occaſions, to incul- Jam. 5. 10. cate this duty : we heard St. *Paul* : hear St. *James* : *Take* (ſaith he) *my brethren, the Prophets, who have ſpoken in the name of the Lord for an ex-* Jam. 5. 11. *ample of ſuffering affliction : Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is very pitiful and of tender mercy;* Heb. 6. 11. and the *Apoſtle* to the *Hebrews* : *We deſire* (ſaith he) *that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end ; that ye be not ſlothful, but followers of them, who through faith and patience inherit the pro-* Heb. 12. 1. *miſes* : and again ; *Wherefore ſeeing we are alſo compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo ea-* 1 Pet. 3. 1, 6. *ſily beſet us, and let us run with patience the race that is ſet before us.* And St. *Peter : Ye wives be in ſubjection to your own husbands ; even as Sarah obeyed Abraham, calling him Lord.* And wherever the eminent deeds of holy men are mentioned, it is done with an intimation at leaſt, or tacite ſuppoſition, that we are obliged to follow their example.

II. We may conſider that to this end (that we might have worthy Patterns to imitate) the goodneſs of God hath raiſed up in all ages ſuch excellent Perſons, furniſhing them with rare endowments, and with continual influences of his grace aſſiſting them, to this purpoſe, that they might not onely inſtruct us with wholeſome doctrine, but lead us alſo by good example in the Paths of righteouſneſs. For certainly what St. *Paul* ſaith concerning the ſins and puniſhments of bad men, is no leſs appli- 1 Cor. 10. 11. cable to the vertuous deeds and happy examples of good men : *All theſe things happened unto them for enſamples, and they are written for our admonition, upon whom the ends of the world are come.*

III. *They are written for our admonition*; It was a ſpecial deſign of God's Providence in recording and recommending to our regard the divine hiſtories: They were not framed as monuments of a fruitleſs memory and fame to them; they were not propoſed to us as entertainments of our curioſity, as objects of wonder, as matters of idle diſcourſe; that unconcernedly we ſhould gaze upon them, or talk about them; as Children look on fine Gays; but they are ſet before us, as copies to tranſcribe; as lights to guide us in our way to happineſs: So that if we will not ingratefully fruſtrate the intentions of Divine Providence for our good, we muſt diſpoſe our ſelves to imitate thoſe illuſtrious Paterns of Vertue and Piety.

Μεγίστη δὲ ὁδὸς πρὸς τὴν τοῦ καθήκοντος εὕρεσιν καὶ ἡ μελέτη τῶν θεοπνεύστων γραφῶν· ἐν ταύταις γὰρ καὶ αἱ τῶν πράξεων ὑποθῆκαι εὑρίσκονται, καὶ οἱ βίοι τῶν μακαρίων ἀνδρῶν ἀνάγραπτοι παραδεδομένοι οἷον εἰκόνες τινὲς ἔμψυχοι τῆς κατὰ θεὸν πολιτείας, τῷ μιμήματι τῶν ἀγαθῶν ἔργων πρόκεινται. Baſ. *ad* Greg. *Ep.* 2.

IV. We may farther conſider that in the nature of the thing it ſelf good example is of ſingular advantage to us, as being apt to have a mighty virtue, efficacy and influence upon our practice: which conſideration ſhould much ingage us to regard it, applying it as an inſtrument of making our ſelves good, and conſequently of becoming happy. Good example is, as I ſay, of exceeding advantage to practice upon many accounts.

1. Examples do more compendiouſly, eaſily and pleaſantly inform our minds, and direct our practice, than precepts, or any other way or inſtrument of diſcipline. Precepts are delivered in an univerſal and abſtracted manner, naked, and void of all circumſtantial attire, without any intervention, aſſiſtance, or ſuffrage of ſenſe; and conſequently can have no vehement operation upon the fancy, and ſoon do fly the memory; like flaſhes of lightening, too ſubtile to make any great impreſſion, or to leave any remarkable footſteps, upon what they encounter; they muſt be expreſſed in nice terms, and digeſted in exact method; they are various; and in many disjointed pieces conſpire to make up an entire body of direction; they do alſo admit of divers caſes, and require many exceptions, or reſtrictions which to apprehend diſtinctly, and retain long in memory, needs a tedious labour, and continual attention of mind, together with a piercing and ſteady judgment: But good example with leſs trouble, more ſpeed, and greater efficacy cauſes us to comprehend the buſineſs, repreſenting it like a Picture expoſed to ſenſe, having the Parts orderly diſpoſed, and completely united, ſuitably cloathed and dreſſed up in its circumſtances; contained in a narrow compaſs, and perceptible by one glance, ſo eaſily inſinuating it ſelf into the fancy, and durably reſting therein: In it you ſee at once deſcribed the thing done, the quality of the actour, the manner of doing, the minute ſeaſons, meaſures and adjuncts of the action; with all which you might not perhaps by numerous rules be acquainted; and this is the moſt facile, familiar and delightful way of inſtruction, which is by experience, hiſtory and obſervation of ſenſible events. A ſyſteme of Precepts, though exquiſitely compacted, is in compariſon but a *Skeleton*, a dry, meagre, lifeleſs bulk, exhibiting nothing of perſon, place, time, manner, degree, wherein chiefly the fleſh and blood, the colours and graces, the life and ſoul of things do conſiſt; whereby they pleaſe, affect, and move us: But example imparts thereto a goodly corpulency, a life, a motion, renders it conſpicuous, ſpecious and active, transforming its notional univerſality into the reality of ſingular ſubſiſtence. This diſcourſe is verified by various experience; for we find all Maſters of Art and Science explicating, illuſtrating and confirming their general Rules and Precepts by particular examples: *Mathematicians* de-

monſtrate their *Theorems* by *Schemes* and *Diagrams*, which in effect are but ſenſible inſtances; *Oratours* back their *Enthymemes* (or rational Argumentations) with *Inductions* (or ſingular Examples;) *Philoſophers* alledge the Practice of *Socrates*, *Zeno*, and the like Perſons of famous Wiſdom and Vertue to authorize their doctrine: *Politicks* and civil Prudence is more eaſily and ſweetly drawn out of good hiſtory, than out of Books *de Republica*. *Artificers* deſcribe *Models*, and ſet Paterns before their Diſciples, with greater ſucceſs, than if they ſhould deliver accurate Rules and Precepts to them: For who would not more readily learn to build by viewing carefully the Parts and Frame of a well contrived ſtructure, than by a ſtudious enquiry into the rules of *Architecture*; or to *draw* by ſetting a good Picture before him, than by merely ſpeculating upon the laws of *Perſpective*; or to write fairly and expeditely by imitating one good copy, than by hearkening to a thouſand oral Preſcriptions; the underſtanding of which, and faculty of applying them to practice, may prove more difficult, and tedious, than the whole practice it ſelf as directed by a copy? Neither is the caſe much different in Moral concernments; one good example may repreſent more fully, and clearly to us the nature of a vertue, than any verboſe deſcription thereof can do: in ſooner time, and with greater eaſe we may learn our duty by regarding the deportment of ſome excellent Perſon, than by attending to many Philoſophical diſcourſes concerning it: for inſtance, if we deſire to know what Faith is, and how we ſhould rely upon the Divine Providence, let us propoſe to our conſideration the practice of *Abraham*; wherein we may ſee the Father of the Faithful leaving a moſt pleaſant countrey, the place of his nativity, and queſtionleſs moſt dear unto him under that notion; deſerting his home and fixed habitation, his eſtate and patrimony; his kindred and acquaintance, to wander he knew not where in unknown Lands, with all his Family, leading an uncertain and ambulatory life in Tents, ſojourning and ſhifting among ſtrange People, devoid of Piety and Civility (among *Canaanites* and *Egyptians*) upon a bare confidence in the Divine Protection and Guidance: we may ſee him Aged 99 years, ſenſible of his own natural impotence, and an equal incapacity in his Conſort as to ſuch purpoſes, yet with a ſteady belief aſſuring himſelf, that from thoſe dead ſtocks a numerous Progeny ſhould ſpring, and that he who by all Power of Nature was unable to beget one Child, ſhould by virtue of God's Omnipotent Word become the Father of a mighty Nation: We may ſee him upon the firſt ſummons of the Divine Command without ſcruple or heſitancy, readily and chearfully yeilding up his onely Son (the ſole ground of his hope and prop of his Family, to whoſe very Perſon the promiſe of multiplication was affixed) to be ſacrificed and ſlain; not objecting to his own reaſon the palpable inconſiſtency of counſels ſo repugnant; nor anxiouſly labouring to reconcile the ſeeming contrariety between the Divine Promiſes and Commands; but reſolved as it were (with an implicit Faith in God) to believe things incredible, and to rely upon events impoſſible; contemplating theſe things let us ſay what Diſcourſe could ſo livelily deſcribe the nature of true Faith, as this illuſtrious Precedent doth.

Xen. Apomn. 4.

It was Xenoph. *obſervation, grounded upon his own Experience that the memory of* Socrates's *Converſation did greatly profit his Acquaintance* (τὸ μεμνῆσθαι Σ. μὴ παρόντος οὐ μικρὰ ὠφελεῖ τοὺς εἰωθότας αὐτῷ συνεῖναι) *and* Seneca *ſaith, that the Crowd of Philoſophers, which followed the ſame Wiſe-man derived more of their* Ethicks *from his manners than his words* (plus ex moribus, quam ex verbis Socratis traxit) *Sen.* Ep. 11. *And he that ſhall reflect upon the Story concerning his behaviour, when he was by malicious envy perſecuted to death, may perhaps be more edified thereby, than by all his ſubtile diſcourſes about death, and the Souls ſtate after it.*

Again, he that would learn how to demean himſelf in reſiſting the aſſaults of temptation, let him conſider that one carriage of *Joſeph*; of him, together withſtanding the courtſhips of an attractive beauty, and rejecting the ſolicitations of an imperious Miſtreſs, advantaged by opportunities of privacy and ſolitude; when the refuſal was attended with extream danger, and all the miſchiefs which the diſdain of a furious luſt diſappointed, of an outragious jealouſie provoked, of a loving Maſter's confidence abuſed, could produce; and all this by one of meaneſt condition in a ſtrange Place, where no interceſſion, favour, or patronage of friends could be had, no equal examination of his cauſe might be expected; of him doing this, merely upon Principles of Conſcience, and out of fear of God; (ſaying, *How can I do this great evil and ſin againſt God?*) and he that conſiders this example, how can he be ignorant of his duty in the like caſe?

Again, would we learn wiſdom, conſtancy and reſolution in the conduct of honeſt, and worthy deſigns, let us ſet before our eyes the Pattern of *Moſes?* and therein take notice, how he obeying divine inſtinct and direction, having embraced that noble Purpoſe of reſcuing his Countrymen from the *Egyptian* Bondage, of ſettling them in a method of happy Policy, and in bringing them into the promiſed Land of their enjoyment, did behave himſelf in the execution thereof; with how indefatigable induſtry he ſolicited their cauſe with a fickle, and deceitful, ſtupid, and hard-hearted King; enduring frequent diſappointments and repulſes, together with furious ſtorms of anger, and moſt terrible menaces from him: how having there ſurmounted all obſtacles, and effectually enlarged the People from their reſtraint in *Egypt*, he led them on foot through a valley, encompaſſed with mountains of Sea; and after that, undertook a tedious march (a march of 40 Years) through a wild, barren, and dry ſolitude, (where no water was, but ſuch as iſſued from the ſtony bowels of a rock; no food or means of ſubſiſtence, but ſuch as was ſupplyed by the miraculous purveyance of Heaven) in the mean while reſiſting the continual invaſions of open enemies, in great numbers with armed violence ſtriving to obſtruct his paſſage, and defeat his purpoſe; having alſo (which was more) his Patience conſtantly exerciſed in ſupporting the froward perverſeneſs of a moſt incredulous, and intractable People, which took all occaſions of complaint and mutiny againſt him; in conteſting with the factious rivality of envious Nobles, who repined at his ſucceſſes, and maligned his authority among them; in bearing the indiſcreet and untoward prevarications of his own moſt intimate friends and neareſt relations, complying with the wicked humours and deſires of the People; in ſuſtaining many other Perplexities and Croſſes; all which notwithſtanding he with inſuperable reſolution happily atchieved his glorious undertaking; and will not this example, attentively regarded, beyond the power of any other means or method, explain to us the way of induſtry, courage and perſeverance in good and worthy, though high and difficult enterprizes?

One inſtance more, and that of all moſt pertinent to our occaſion, Would you be inſtructed, how faithfully to diſcharge the miniſterial, or any other office? With a ſtedfaſt attention then behold the excellent Pattern of St. *Paul*; conſider how in all his deſigns he zealouſly and ſingly aimed at the honour and ſervice of God, neglecting his own ſafety, quiet, credit, and all worldly accommodations for the advancement of them. How affectionately he tendred the good and welfare of thoſe, the care of whoſe ſpiritual condition was commended to him, uſing all his ſkill, care and ſtrength in promoting their edification; declaring himſelf for their good to be content, not onely for a time to be abſent from the Lord, being deprived of that happineſs which he otherwiſe impatiently groaned for, and was fully aſſured of; but deſirous, as it ſeems, to be ſecluded for ever from his bliſsful preſence by a dreadful *Anathema*, for their ſake. How prudently, meekly and humbly he demeaned himſelf toward them; becoming all things to all men, forming himſelf into all allowable ſhapes and colours; undergoing all ſorts of cenſure and imputations (of a deſpicable, an ignorant, a fooliſh Perſon) tempering his ſpeech and deportment to their capacities and needs, bearing their miſcarriages, and complying with their weakneſſes; parting freely with his own juſt liberty, pleaſure and ſatisfaction, for their ſpiritual advantage. How generouſly he deſpiſed his own profit and eaſe, refuſing that ſupply he might with all reaſon and equity have required from them; chuſing to maintain himſelf with the labour of his own hands, and the ſweat of his brows, that he might render the Goſpel no-wiſe burdenſome, or offenſive to them. How vigilantly and couragiouſly he withſtood the miſchievous endeavours of falſe Brethren, and treacherous Seducers; earneſtly contending for the Churches peace and quiet againſt factious ſpirits, and for the ſubſtantial truths of the Goſpel againſt the pernicious devices of Hereticks and falſe Teachers. How patiently he ſuſtained all manner of Pains, Griefs, Travels, Wants, Loſſes, Hazards, Diſtreſſes, Diſappointments, Affronts and Reproaches for the Honour of God, the benefit of his ſpiritual Children, the diſcharge of his Duty, and ſatisfaction of his Conſcience: Theſe things, I ſay, regard, and then tell me, if he might not reaſonably inculcate this admonition, *Imitate me*; and if his example be not of rare uſe to inſtruct us, how faithfully we ſhould in our reſpective charges and employments demean our ſelves. I might in like manner inſtance how excellent a rule of Devotion the practice of the Royal Prophet may be unto us; how *Elias* his practice might teach us to be zealous Champions for truth and righteouſneſs; how they who would be good Judges, or honeſt Patriots may receive direction from the carriage of *Samuel*, *Daniel* and *Nehemiah*. But I proceed to ſay that farther,

Ὑπομονῆς οὖν διδάσκαλος ἄριστος ὁ τοῦ μακαρίου Ἰὼβ βίος ἀνεξικακίας ὁ τοῦ Μωϋσέως, πραότητος ὁ τοῦ Δαβίδ, &c. Chryſ. *T. V.* . 655.

II. Good Examples do not only inform; but they perſwade and incline our reaſon to good practice, commending it to us by plauſible authority: a way of reaſoning the moſt plain, eaſie and ſuitable to all mens capacities; leſs ſubject to errour and doubt, than any other in particular caſes; whereby as it is always more eaſie to know what is good and fit, ſo commonly it is moſt ſafe: there being few who can ſo well diſcern what is good, as they may reſt in the judgments of others. For that wiſe and vertuous Perſons do any thing, is a very probable argument, that we are obliged, and concerned to do the like; ſeeing ſuch Perſons may in all their actions be ſuppoſed to have an unbiaſſed regard to the rules of truth and juſtice. He therefore who can ſay, that *Abraham*, or *David*, or St. *Paul*, did ſo in ſuch a caſe, ſuppoſeth that he hath no ſmall reaſon to do the like; it is accounted pardonable, yea almoſt commendable, to err with ſuch Perſons; becauſe it is done with good appearance of reaſon, ſeeing ſuch Perſons were themſelves unlikely to err: *Will you* (ſaith *Cicero*) *commemorate to me* Scipio'*s*, *and* Cato's, *and* Lælius'*s*, *and ſay they did the ſame thing*; *though the thing diſpleaſes me, yet I cannot withſtand the authority of ſuch men: Their authority is ſo great, that it can cover even the ſuſpicion of a fault.* 'Tis obvious in temporal concernments, how great a ſtroak this way of diſcourſe hath; how boldly men adventure their deareſt intereſts in following ſuch, whom they probably deem honeſt, and able to guide them; For Inſtance, in travelling, if one being ignorant or doubtful of his way happen to meet a Perſon, whom he conceives able, and no-wiſe concerned, or diſpoſed to miſlead him,

Africanos mihi, & Catones, & Lelios commemorabis, & eos feciſſe idem dices, quamvis res mihi non placeat, tamen contra hominum authoritatem probare non potuero. Magna eſt hominum authoritas, & etiam tanta, ut delicti ſuſpicionem tegere poſſit. Cic. *in* Verr. 3.

him, he without ſcruple follows him, and confidently relies on his direction: In like manner, all good men in the way of vertuous practice tending directly toward happineſs (our common journies end;) it being their deſign, their intereſt, and their endeavour not to miſtake the way, not to defect from the right and neareſt courſe thereto, men are apt to think it reaſonable, and ſafe to accompany, in their Progreſs, or to preſs after them in their ſteps: and ſurely, next to a clear, and certain rule, there is not any more rational warrant for Practice, and conſequently no better inducement thereto, than ſuch good Precedents. Farther,

III. Examples do incite our Paſſions, and impel them to the performance of duty. They raiſe hope, they enflame courage, they provoke emulation, they urge upon modeſty, they awaken curioſity, they affect fancy; they ſet in motion all the ſprings of Activity. It may not be amiſs to ſhew how, particularly,

1. They raiſe hope, by diſcovering to us and aſſuredly proving the feaſibleneſs of matters propounded, or the poſſibility of ſucceſs in undertaking good deſigns, and that by the beſt and moſt convincing of arguments, experience. Nothing ſo depreſſeth hope, and advanceth deſpondency as an apprehenſion of impoſſibility, or which is equivalent thereto, an extream difficulty (appearing to ſurmount our preſent forces) in the buſineſs to be attempted: of ſuch a conceit deſperation ſeemeth a reaſonable conſequence. For τῶν ἀδυνάτων ἐφίεσθαι μανικὸν, '*tis a madneſs to aim at impoſſibilities*; and ſuch conſidering the great infirmity of humane nature, its ſtrong propenſions to evil, and averſeneſs from good, together with the manifold impediments, and allurements objecting themſelves in the way of good practice, all duties as barely repreſented in Precepts, and preſſed by rational inducements might ſeem to be, if good example did not clearly demonſtrate them to be poſſible, yea ſometimes facile; even thoſe, which upon a ſuperficial view do ſeem moſt difficult, and inſuperable by our weak endeavour. The *Stoical* Doctrine, which deſcribed a fine and ſtately Portraicture of vertue; and inculcated very ſtrict rules (a cloſe following of God and nature, a perfect victory over ſelf, the ſubduing all Paſſions and over-ruling all corporeal Appetites; an entire freedom, compoſure and tranquillity of Mind; a total indifferency in reſpect of Fortune, and all external events; with the like duties, rarely practiſed, although upon all accounts acknowledged conformable to reaſon) was therefore by moſt rejected as uſeleſs, or exploded as ridiculous, as being preſumed to propound matters purely imaginary and unpracticable, yet he that had ſeen this doctrine in great meaſure exemplified by *Zeno*, the firſt Maſter of it, would have had no ſuch reaſon to contemn it, nor to deſpair of practiſing according to it, if he would ſeriouſly endeavour it: exemplified, I ſay, by *Zeno*, whereof we have an illuſtrious teſtimony from a ſolemn decree of the *Athenians*: ἐπειδὴ Ζήνων Μνασέου, &c. Laert. *in* Zen. *Whereas* Zeno *the Son of* Mnaſeas *the Cittican, having many years profeſſed Philoſophy in this City, and as well in all other things hath demeaned himſelf like a good man, as particularly exhorting the young men, who went to be inſtructed by him, hath provoked them to vertue, and ſobriety; withal exhibiting his own life a pattern of the beſt things anſwerable to the diſcourſes he uſed to make; it is therefore auſpiciouſly decreed by the people, that* Zeno *the Son of* Mnaſeas *be ſolemnly praiſed and crowned (according to the uſage) with a golden crown; and that a monument be erected for him at the publick charge in the* Ceramicum (the Place where thoſe were interr'd, who had bravely expoſed their lives for publick defence.) This was indeed a noble atteſtation, and a comely reſpect exhibited to a vertuous Converſation:

Chryſ. *Tom.* 1. *p.* 69.

making in ſome meaſure a ſatisfaction for the heinous affront done thereto, when inſtead of honouring it with a crown, they rewarded it with a cup of Poiſon, given to the excellent *Socrates.* Suitably to which teſtimony *Seneca* ſaith of *Cleanthes*, that his vertuous Practice depended more upon the obſervation of *Zeno*'s life, than the information of his doctrine. *Zenonem Cleanthes non expreſſiſſet ſi eum tantummodo audiſſet; vita ejus interfuit, ſecreta perſpexit, obſervavit illum an ex formula ſua viveret.* Cleanthes (ſaith he) *had not ſo nearly reſembled* Zeno, *if he had onely attended to his diſcourſes: he was preſent to his life, he took notice of his private carriage, he obſerved whether his practice did ſuit to his doctrine.* So that *Stoiciſm* it ſelf which ſpeaketh ſuch Prodigies, was it ſeems founded not onely upon big words, the iſſues of a ſpeculative fancy, but more upon the good Practice of its firſt Maſter and Inſtitutour. And indeed he that would effectually perſwade the undertaking of any enterpriſe, muſt either ſuppoſe it, or prove it effectible; and the moſt eaſie, the moſt evident way of proving it is by Example. *Men* (ſaith *Pliny Junior* well) *are better inſtructed by examples, which have in them chiefly this advantage, that they do prove the things may be done which they enjoyn.* And, *Humane infirmity* ſaith (*Salvian* to the ſame purpoſe) *requires the aſſiſtance of example, that it may more eaſily now perform that, which it knows others to have before done; all poſterity being admoniſhed by hearing that what hath once been done, may be done again*: And, *The Example* (ſaith St. *Bernard*) *of a work done is a lively and efficacious Oration, eaſily perſwading what we intend, by proving that feaſible, which we ſtrive to perſwade unto.* Upon which ſcore we therefore are exceedingly obliged to thoſe holy men who by their Practice have aſſured us, that the higheſt duties exacted of us by our religion (the mortification of unreaſonable deſires, the ſuppreſſion of irregular paſſions; the loving and bleſſing our Enemies; the renouncing worldly vanities and pleaſures, the rejoycing in afflictions, the voluntary abdication of our eſtates in ſome caſes, yea, expoſing life it ſelf to inevitable hazard and loſs) are not chimerical Propoſitions of impoſſible Performances; but duties (if we ſhall ſeriouſly and vigorouſly apply our endeavours to them, and ſuffer our hopes to be elevated by their example) really practicable: Piety abſtractedly view'd in Precept may ſeem an aiery Project, a Name, a Notion; but it being ſeen in Example will prove a matter ſubſtantial, true and feaſible. A direct and pure ſpeculation thereof may dazle our ſight, and daſh our hopes; but as being reflected from Perſons practiſing it we may bear its luſtre, and hope to attain it.

Melius homines exemplis docentur, quæ imprimis hoc boni habent, quæ approbant, quæ præcipiunt fieri poſſe. Plin. Jun. *Paneg.*

Adjuvari ſe exemplis exoptat humana infirmitas, quo facilius ipſa nunc faciat, quæ alios feciſſe ante cognoſcat; dum admonetur auditu ætas omnis fieri poſſe, quod factum eſt. Salv. *ad Eccl. Cath.*

Sermo quidam vivus, & efficax exemplum operis eſt, facile perſuadens quod intendimus, dum factibile probat eſſe, quod ſuademus. Bern. *de Reſur. Serm.* 3.

Ex aliorum factis fieri poſſe credunt, quod forte cum putant fieri non poſſe pigreſcunt. Cyp. *Ep.* l. 2. 2.

2. Examples do enflame courage. So the Apoſtle to the *Hebrews* ſignifieth, when to this purpoſe he intimateth that he mentioned and ſetteth before them the examples of the *Patriarchs*; that he thereby might excite their courage, and cauſe them reſolutely to undertake that obedience, and patiently to undergo thoſe afflictions, which they performed and ſuſtained; *that* (ſaith he) *ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.* For that heat, and active Spirit, which in ſome degree reſideth in all mens breaſts, is by example kindled, as one flame is kindled by the contact, or approach of another. How many Perſons timorous, and averſe from dangerous undertakings, have notwithſtanding become very bold and adventrous in war by the diſcipline and influence of an exemplary valour? 'Tis *Plutarch*'s obſervation concerning *Cæſar*'s Souldiers, that they who in ſervice under other Commanders

Heb. 6. 12.

did not exceed the ordinary rate of courage, nor excel their fellows, did yet when he lead them become irreſiſtibly valiant, being animated and inſpired by his unparallel'd Gallantry; and who is there indeed ſo incurably heartleſs? ſo deſperately ſluggiſh or ſtupid, whom the ſight of a valiant Leader, marching before into the mouth of danger, will not infuſe fire and vigour into, and inſtigate forward into a participation of brave adventure? So example doth by a kind of contagion inſinuate courage, or inveagle men thereinto; beſide that it is a kind of daring, and proclaimeth him a Daſtard that will not imitate it; which imputation the loweſt courage of Man can hardly digeſt; and will therefore by doing ſomewhat anſwerable ſtrive to decline it.

———*Fortis in armis*
Cæſareis Labienus erat.

3. Again, Examples provoke emulation; which is another ſtrong Principle of activity; moving us earneſtly to deſire, (and thence eagerly to purſue) whatever good, privilege, or advantage we ſee another to enjoy. To obſerve another of the ſame nature and capacities with our ſelves to have ſhone with an illuſtrious vertue, to be conſecrated to Poſterity by a *laſting* fame, and to be crowned with glorious rewards above; what other reflections of thought can it produce in us, than ſuch as theſe? ſhall he a man, like my ſelf, endued with the ſame faculties, appetites and paſſions; ſubject to the ſame infirmities, temptations, needs, cares and encumbrances of life, ſhall he by noble diſpoſitions of Soul, and worthy Performances render himſelf highly conſiderable; while I by ſordid qualities, and unworthy Practices debaſe, and render my ſelf deſpicable? ſhall he leave behind him monuments of eternal Praiſe, while I do nothing worthy of regard or memory? ſhall he enjoy the favour of the great God, and the comforts of a bleſſed Eternity, but I be wholly deprived of that joyful Eſtate, and plunged into endleſs ſorrows, and deſperate miſery? ſhall a *Joſeph* ſtoutly reſiſt and overcome the ſtrongeſt Temptations, and I be eaſily baffled by the leaſt ſolicitation of Vice? ſhall a ſtripling *David* gloriouſly triumph over Giants, while I baſely am vanquiſhed by Dwarfs? ſhall *Job* be ſtripped of all his Goods with contentedneſs, and endure the moſt grievous Pains with Patience, while I am diſcompoſed for any ſmall loſs, and diſmayed by the leaſt croſs accident? ſhall *Abraham* here by his faith, and obedience attain to be called the Friend of God, and reſt for ever in his glorious and happy Boſom, while I deſervedly am refuſed the honour and comfort of that Heavenly communion here, and ſhall hereafter be caſt out from that bliſsful Preſence into the diſmal manſions of wretched folly and wickedneſs? Did *Paul*, once a ſtubborn Jew, a blind Phariſee, a grievous Blaſphemer, a bloody Perſecutour, by a ſeaſonable Converſion repair his State, approve himſelf to God by an eminent zeal for his glory, undergo reſtleſs Pains, run deſperate hazards, and endure all ſorts of diſtreſſes for the propagation of Gods Heavenly truth, obtaining thence a never-fading crown of Glory in Heaven, and a perpetual renown upon Earth; and ſhall I then, who from my youth have been educated in the moſt true and holy religion, who have by ſolemn engagements devoted my ſelf thereto; who may without any trouble, or danger profeſs and practice according to that holy diſcipline, proceed in wicked courſes, provoking God's wrath, and attracting his vengeance upon me? No: ſince the capacities are alike, ſince the means are common, ſince the rewards of Piety are promiſcuouſly expoſed and offered unto all, why ſhould I by deplorable perverſeneſs or negligence ſuffer my ſelf to be deprived of it and its benefits? Why ſhall not I become

Chryſ. T. 1. p. 77. T. 6. p. 148.
T. 5. Orat. 101.
Φύσει γὰρ φιλόκαλον οὖσαν τὴν φύσιν τῶν ἀνθρώπων εἰδὼς ὁ Κύριος, &c.

as good, as commendable, as happy as any other man? Theſe are the conceits and voices of natural emulation, that mighty Paſſion (ſo often and by many effects it diſcovereth it ſelf to be) implanted in our original conſtitution to be as a ſpur and incentive, ſtimulating and enflaming us unto the ready undertaking, and vigorous purſuit of good purpoſes; the which perhaps hath produced more noble effects, than any other Paſſion, or Inclination of our Souls: for all manner of excellency in knowledge, in prowеſs, in vertue how often doth it iſſue from this ſource? Doth not the admired fame of men notable for Learning (recorded in Story, or ſubject to preſent obſervation) and a jealouſie of being ſurpaſſed in accompliſhments competent to humane nature, ſharpen the appetite, and rouſe the induſtry of moſt Scholars, whom neither the love of knowledge, nor its apparent uſefulneſs could any-wiſe perſwade to bear ſo much toil in acquiſt thereof? Do not all Hiſtories acquaint us, that the moſt gallant enterprizes and exploits of famous Warriours have derived their beginning from an emulation of the glory purchaſed by their Anceſtours? (wiſdom and valour have thus eſpecially been propagated; one Man's ſignal excellency being Parent to the like in many other.) And that this Paſſion may in like manner be ſubſervient to the Production of Vertue and Piety, is plain enough from parity of reaſon, and from experience; and we have (for farther argument thereof) the *Apoſtles* Practice uſing it to this purpoſe: St. *Paul* employed it as an engine for the converſion of his dear countreymen; whom by raiſing in them a jealouſie of being out-ſtripped (in God's favour, and its effects) by the *Gentiles*, he endeavoureth to provoke to the embracing of the Chriſtian Faith; *I ſpeak to you Gentiles* (ſaith he) *in as much as I am the Apoſtle of the Gentiles, I magnifie my Office*, εἴ πως παραζηλώσω μου τὴν σάρκα, *if by any means I may provoke to emulation them which are my fleſh, and might ſave ſome of them.* And St. *James* inſtigateth us unto fervency of Prayer, by minding us, that *Elias was a man of like paſſions with our ſelves*; yet was able by his Prayers to ſhut and open Heaven, to procure barrenneſs and fertility to the Earth. And the *Apoſtle* to the *Hebrews* chargeth us, to *conſider one another*, εἰς παροξυσμὸν ἀγάπης, ϗ καλῶν ἔργων, *ſo as to provoke one another* (or by mutual emulation to ſharpen one another) *to charity and good works.*

—*Tentanda via eſt, qua me quoque poſſim*
Tollere humo.—

Rom. 11. 14.
10. 19.

Jam. 5. 17.

4. Examples do work upon modeſty, that *preſerver and guardian of vertue*, as *Cicero* calls it. For every good action of another doth upbraid, reproach and ſhame him, who acteth not conformably thereto. Can we without a trembling heart, and bluſhing forehead view the Practices of the ancient Saints, if ours be altogether unlike them? If they to pleaſe God, and ſecure their ſalvation did undergo ſuch *prodigious* Pains in aſſiduous devotions, abſtinencies, watchings, and we contrary-wiſe are extreamly ſluggiſh, cold and negligent in the Performance of our ordinary duties; if they willingly renounced all ſenſual complacencies, and we either cheriſh our ſelves in a ſoft delicacy of life, or wallow in a profane diſſolution of manners; if they to free themſelves from diſtracting cares, voluntarily diſburthened themſelves of all needleſs encumbrances, and we are wholly buſie in *heaping up* wealth, and driving on worldly intereſts; if they gladly embraced and endured the ſharpeſt afflictions, and we are terrified by the thought, are overwhelmed by the ſenſe of the leaſt diſappointment, or diſtaſtful occurrence; how can we without extream regret of mind, and confuſion of face conſider their Practice, or compare it with ours? It is a profligate impudence of him that can daily hear, and read

Cuſtos omnium virtutum, dedecus fugiens, laudemque maxime conſequens vereсundia eſt. Cic. *Part. Rhet.*

read the Stories of their doings, without being deeply ſenſible, and aſhamed at the diſſonance appearing between their courſe of life, and his.

5. Example awakens that curioſity, which is natural to us, and of no mean efficacy upon our actions. For whatever we ſee done, we are apt to be inquiſitive concerning it; why and to what purpoſe it is done, what the grounds are, and what the fruits of the Performance; eſpecially if the matter ſeem conſiderably important, and the action proceedeth from a Perſon deſerving reſpect; whereof having paſſed ſome competent judgment, we are by the ſame inſtinct of curioſity farther tranſported into a deſire of diſcerning by our trial and experience whether the event correſpondeth to our expectation; ſo are we eaſily induced to imitate the actions of others. By which means as vice ordinarily is conceived and propagated, (men by a prepoſterous and perverſe curioſity being inveagled to try what they ſee others affect or enjoy) ſo may vertue alſo by the ſame means be engendred and nouriſhed; the general ways of producing and maintaining thoſe contrary habits being alike. As therefore, 'tis a great blemiſh and reproach to humane nature, that,

——— *Faciles imitandis* Juven.
Turpibus & pravis omnes ſumus———

we (as the *Satyriſt* truly obſerveth of us) *have a great proclivity to follow naughty examples*; ſo there is from hence ſome amends, that we have alſo ſome inclination to imitate good and worthy Precedents; the which is ſomewhat more ſtrong and vigorous, becauſe countenanced and encouraged by the approbation of reaſon, our moſt noble faculty.

6. Examples alſo do pleaſe the mind and fancy in contemplation of them, thence drawing a conſiderable influence upon practice. No kind of ſtudious entertainment doth ſo generally delight as Hiſtory; or the tradition of remarkable examples: even thoſe who have an abhorrency or indiſpoſition toward other ſtudies (who have no *genius* to apprehend the more intricate ſubtilties of Science; nor the patience to purſue rational conſequences) are yet often much taken with hiſtorical narrations; theſe ſtriking them with a delectable variety of accidents, with circumſtantial deſcriptions, and ſenſible repreſentations of objects, do greatly affect and delight their fancies; eſpecially the relation of notable adventures, and rare accidents, is wont to be attended with great pleaſure and ſatisfaction. And ſuch are thoſe, which preſent to us the lives and examples of holy men, abounding with wonders of providence and grace: no attempts ſo gallant, no exploits ſo illuſtrious as thoſe, which have been atchieved by the faith and patience, by the prudence and courage of the ancient Saints; they do far ſurpaſs the moſt famous atchievements of *Pagan* Heroes. It was (I dare ſay) more wonderful, that *Abraham* with his retinue of Houſhold Servants ſhould vanquiſh four potent and victorious Kings; and that *Gideon* with three hundred unarmed men ſhould diſcomfit a vaſtly numerous hoſt; than that *Alexander* with a well appointed army of ſtout and expert Souldiers ſhould overturn the *Perſian* Empire. The Siege of *Jericho* is ſo far more remarkable, than thoſe moſt famous ones of *Numantia*, and *Saguntus*, as it is more ſtrange, that the blaſt of Trumpets, and the noiſe of People ſhouting ſhould demoliſh Walls, than the ſhaking them with Rams, or diſcharging maſſy Stones againſt them. And he that carefully will compare the deeds of *Sampſon* and *Hercules*, ſhall find, that one true exploit performed by the former doth much in force and ſtrangeneſs ſurmount the twelve fabulous labours of the other:

No triumphs indeed are comparable to thoſe of Piety; no trophies are ſo magnificent and durable, as thoſe which victorious faith erecteth: that hiſtory therefore which reports the *res geſtæ*, the acts and ſufferings of moſt pious men, muſt in reaſon be eſteemed not only the moſt uſeful, but alſo the moſt pleaſant; yeilding the ſweeteſt entertainment to well diſpoſed minds; wherein we ſee vertue expreſſed, not in bare *idea* only, but in actual life, ſtrength, motion; in all its beauty, and ornaments: than which no ſpectacle can be more ſtately; no object more grateful can be preſented to the diſcerning eye of reaſon.

7. We may farthermore conſider, that God hath provided and recommended to us one example, as a perfect ſtandard of good practice, The example of our Lord; the which declareth the uſe and efficacy of good example, as one principal inſtrument of Piety. That indeed is the moſt univerſal, abſolute and aſſured Pattern; yet doth it not ſuperſede the uſe of other examples: Not onely the valour and conduct of the General, but thoſe of inferiour officers, yea, the reſolution of common Souldiers do ſerve to animate their fellows: The Stars have their ſeaſon to guide us, as well as the Sun; eſpecially when our eyes are ſo weak, as hardly to beer the day. Even, conſidering our infirmity, inferiour examples, by their imperfection ſometime have a peculiar advantage. Our Lords moſt imitable practice did proceed from an immenſe vertue of divine grace, which we cannot arrive to; it in it ſelf is ſo perfect and high, that we may not ever reach it; looking upon it may therefore ſometimes dazle, and diſcourage our weakneſs; but other good men had aſſiſtances in meaſure, ſuch as we may hope to approach unto; they were ſubject to the difficulties, which we feel; they were expoſed to the perils of falling, which we fear: we may therefore hope to march on in a reaſonable diſtance after them; we may, by help of the ſame grace, come near in tranſcribing their leſs exact Copy.

To conclude, ſince upon ſo many accounts we are obliged to follow good examples; ſince they are of ſo great uſe toward our proceeding in the way to happineſs; thence they conduce to the clear inſtruction of our underſtanding, to the forcibly inclining our reaſon, to the vehement excitement of our Paſſions, to the delightfully affecting our imagination in ſubſerviency to good practice; let us make that due and profitable uſe of them, which we ſhould and may do. Let us with diligent attention peruſing the ſacred hiſtory meditate upon the lives of holy men therein propounded as Patterns of a perſevering Faith in God, and conſcionable obedience to his commandments. Let the light of their exemplary practice in all kind of piety and vertue continually ſhine upon our ſouls, to direct our minds, to inflame our affections, to quicken our reſolutions, to detect the errours, and correct the faults of our lives, that we imitating their vertuous and pious converſation, may partake of thoſe comfortable rewards; of that joy, and bliſs, whereof they reſt poſſeſſed: The which God Almighty, and our Bleſſed Saviour the authour and finiſher of our Faith, by his gracious aid and bleſſing grant unto us; to whom be all glory and praiſe for ever and ever. *Amen.*

SERM.

SERMON III.

Abiding in Chriſt to be demonſtrated by walking as Chriſt did.

1 JOHN 2. 6.

He that ſaith he abideth in him, ought himſelf alſo ſo to walk as he walked.

TO *abide in Chriſt*, to *be in Chriſt*, to *put on Chriſt*; and reciprocally *Chriſt*'s *being in us, living, dwelling, being formed in us*; and the like expreſſions occurring in H. Scripture, do not denote any Phyſical inherence, or Eſſential conjunction between *Chriſt* and us (ſuch as thoſe who affect unintelligible miſteries rather than plain ſenſe, would conceit) but onely that mutual relation accruing from our profeſſion of being *Chriſt*'s Diſciples, our being inſerted into his body the Church, being governed by his Laws, partaking of his Grace, with all the privileges of the Goſpel, relying upon his promiſes, and hoping for eternal ſalvation from him. By vertue of which relation we may be ſaid in a myſtical, or moral manner to be united to him, deriving ſtrength and ſuſtenance from him, as the members from the head, the branches from the tree, the other parts of the building from the foundation; by which ſimilitudes this myſterious union is uſually expreſſed in Scripture; in effect briefly, to be in, or to abide in *Chriſt* implyeth no more, but our being truly, in faith and practice, Chriſtians; ſo that the meaning of St. *John*'s words ſeemeth plainly and ſimply to be this; Whoever pretends to be a Chriſtian (that is, to believe the Doctrine, and embrace the Diſcipline of *Chriſt*) ought to walk (that is, is obliged to order the whole courſe of his life and actions) as *Chriſt* walked (that is, as *Chriſt* did live and converſe in the World :) Or, it is the duty of every one, profeſſing Chriſtianity, to conform his life to the pattern of *Chriſt*'s life, to follow his example, to imitate his practice. This is the importance of the words, this the ſubject of our preſent diſcourſe.

Rom. 8. 10.
Gal. 2. 20.
Eph. 3. 17.
Gal. 4. 19.

I. For illuſtration and confirmation of which point, we may obſerve, that the H. *Apoſtles* do, upon all occaſions, aſſume this ſuppoſition, when they would perſwade their Diſciples to the practice of any vertue, or performance of any duty; enforcing their exhortations, by repreſenting the practice of *Chriſt*, as an unqueſtionable ground of obligation, and an effectual inducement thereto. Hence they incite them to holineſs : *But* (ſaith St. *Peter*) *as he that hath called you is holy, ſo be ye holy in all manner of converſation*; to Charity : *And walk in love* (ſaith Saint *Paul*) *as Chriſt alſo loved us*: to Patience; *Becauſe* (ſaith St. *Peter*) *Chriſt alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps.* And *Let us*

1 Pet. 1. 15.
Eph. 5. 2.
1 Pet. 2. 21.

Heb. 12. 1. (ſaith the *Apoſtle* to the *Hebrews*) *run with patience the race that is ſet before us, looking unto Jeſus the authour and finiſher of our faith, who for the joy that* Phil. 2. 2. *was ſet before him endured the croſs* : to humility ; *Let* (ſaith St. *Paul*) *the ſame mind be in you, which was alſo in Chriſt Jeſus, who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation :* to charitable compliance, and inoffenſive demeanour toward o- 1 Cor. 10. 33. 11. 1. thers, intimated by St. *Paul*, when he ſays, *Even as I pleaſe all men in all things, not ſeeking my own profit, but the profit of many, that they might be ſa-* Rom. 15. 2. *ved* ; *Be ye followers of me, as I am of Chriſt* ; and again, *Let every one pleaſe his neighbour for his good to edification* ; *for even Chriſt pleaſed not himſelf.* Thus do the *Apoſtles* take all occaſion, from the like practice of *Chriſt*, to perſwade the performance of duty ; and the ſtrength of their argument lyeth upon the evidence of this ſuppoſition, that all profeſſing themſelves Chriſtians are eſpecially obliged to imitate *Chriſt*'s example. And their authority may be backed and inforced by ſeveral reaſons.

II. Doing ſo hath a reaſonableneſs and decency grounded upon our relations to *Chriſt* : it is fit and comely that the manners of the Diſciple ſhould be regulated by thoſe of his Maſter ; that the Servant ſhould not, in his garb and demeanour, diſſent or vary from his Lord; that the Subject ſhould conform his humour to the faſhion of his Prince ; eſpecially that we ſhould thus comply and conform to ſuch a Maſter, ſuch a Lord, ſuch a Prince, whom (upon higheſt conſiderations) by a moſt voluntary choice, and in a moſt ſolemn manner we have abſolutely devoted our ſelves unto : This Joh. 13. 13. reaſon our Lord doth himſelf urge : *Ye* (ſaith he to his Diſciples) *call me Maſter, and Lord, and ye ſay well, for ſo I am* ; *if I then your Lord and Maſter have waſhed your feet, ye ought alſo to waſh one anothers feet.*

III. Following *Chriſt*'s example is requiſite to demonſtrate the ſincerity of our faith, love and reverence to him. It is the moſt natural way of teſtifying affection and reſpect to imitate the manners of thoſe perſons, who are the objects of thoſe acts and diſpoſitions ; to eſteem what they approve, to delight in what they affect, and conſequently (ſince actions do proceed from affections) to do as they do. Contrary actions are plain arguments of contrary judgments, inclinations and affections : Who can imagine we ſincerely believe in *Chriſt*, or heartily love him, or truly honour him, that ſeeth us to loath what he liked, or affect what he deteſted; to contemn what he prized, or value what he deſpiſed ; to neglect what he purſued, or embrace what he avoided ? but if our lives reſemble his, any Man will thence collect our reſpect and affection to him : this argu- Joh. 13. 35. ment our Saviour doth alſo intimate : *By this* (ſaith he) *ſhall all men know ye are my diſciples, if ye love one another* ; that is, it will be an evident ſign and ſtrong argument, that ye really do believe in, love and honour me, if ye imitate me in my charity.

IV. By pretending to be Chriſtians we acknowledge the tranſcendent goodneſs, worth and excellency of our Saviour ; that he was incomparably better, and wiſer than any perſon ever was, or could be; that he alwayes acted with the higheſt reaſon, out of the moſt excellent diſpoſition of mind, in order to the beſt purpoſes ; and that his practice therefore reaſonably ſhould be the rule and pattern of ours. For the beſt and exacteſt in every kind is the meaſure of the reſt. All that would obtain exquiſite skill in any Art, or Faculty, think beſt to imitate the works of the beſt Maſters therein ; A Painter to draw after the pieces of *Zeuxis* or *Apelles* (of *Raphael*, or *Titian*) an Oratour to ſpeak in the ſtyle of *Cicero*, or *Demoſthenes* ; a Souldier to emulate the military Atchievements of *Hannibal*, or *Cæſar* : in like manner, reaſon requireth, if we would live well and happily, that we ſhould endeavour to conform our practice to that of our Saviour, the moſt perfect mirrour of all vertue and goodneſs.

V. The practice of our Saviour did throughly agree with his Doctrine and Law; he requireth nothing of us which he did not eminently perform himſelf. He *fulfilled* in deed as well as taught in word *all righteouſneſs*. He was not *ignava opera, Philoſopha ſententia*; like thoſe Maſters of Philoſophy, ſo frequently taxed and derided by the *Satyriſts*; who, by a horrid garb, ſupercilious looks, and loud declamations, would ſeem to diſcountenance thoſe vices which themſelves practiſed; nor like thoſe hypocritical Lawyers in the Goſpel, who laded other men with *heavy burthens*, ſuch as themſelves would *not touch with one of their fingers*: No, he impoſed nothing on us, which he did not firſt bear upon his own ſhoulders: the ſtrictneſs of his life did, in all reſpects, correſpond with the ſeverity of his Precepts; or rather did indeed much exceed them. They therefore who pretend to believe his doctrine, and avow themſelves bound to obſerve his Law, are conſequently engaged to follow his practice, in which his Doctrine and Law are ſignally exemplified.

Οὐδὲν ψυχρότερον τοῦ κατὰ λόγους φιλοσοφοῦντος. Chryſ.

Ὧν τὸ βῆμα τοῦ τρόπου κατήγορον. Naz.

Luc. 11. 46.

VI. It being the deſign of divine goodneſs, in ſending our Saviour, to render us good and happy, to deliver us from ſin and miſery, to inſtruct us in the knowledge, and excite us to the practice of all vertue; and thereby to qualify us for the enjoyment of a bleſſed immortality; effecting all this in a way agreeable to our natural condition and capacity; there could not be deviſed any more powerful means, or more convenient method of accompliſhing thoſe excellent purpoſes, than by propounding ſuch an example, and obliging us to comply therewith: the which may appear, 1. by conſidering in general the advantage and efficacy that good example is apt to have upon practice; 2. by weighing the peculiar excellency of our Saviour's example above all others, in order to thoſe ends; and 3. by ſurveying the particular inſtances of imitable goodneſs repreſented in the life of our Saviour.

1. Good example is naturally an effectual inſtrument of good practice; for that it doth moſt compendiouſly, pleaſantly and eaſily inſtruct; repreſenting things to be done at one view, in a full body, cloathed with all their modes and circumſtances; it recommends them to us, by the moſt plain and plauſible way of reaſoning, (and withal the moſt ſure and ſafe) the authority of wiſe and good men; it encourageth, by evidently declaring the practicableneſs of rules preſcrib'd; it kindleth and rowſeth mens courage, by a kind of contagion, as one flame doth kindle another; it raiſeth a worthy emulation of doing laudable things, which we ſee done; or of obtaining a ſhare in the commendations and rewards of vertue. It urgeth modeſty, breeding ſhame and regret in them who act contrarily thereto; it awakeneth curioſity, thereby producing a deſire to make trial of what it propoſeth; it affecteth and pleaſeth the fancy, thereby inſinuating an approbation, admiration and liking of the good things, which it repreſenteth; briefly, it exciteth and engageth all our paſſions, ſetting on work all thoſe powerful ſprings of activity, it conſequently is, in its own nature, an efficacious mean of good practice. This we may, in general, ſay of all good examples; but,

2. More eſpecially the example of *Chriſt* doth in efficacy and influence upon good practice, ſurpaſs all others; upon ſeveral accompts.

Firſt, In that it is a ſure and infallible rule; an entire and perfect rule of practice; deficient in no part, ſwerving in no circumſtance from truth and right, which priviledges are competent to no other example. The Practice of the beſt men is not always to be imitated, nor ever abſolutely as a certain ground of action; it is to be (ſo far as we have ability) conſidered, examined and compared to more certain rules; (the Divine Laws, and the Principles of right Reaſon) according to their agreement with which they are to be followed; they are indeed (before trial of the caſe) probable arguments of what is done by them being good and lawful; they do outweigh ſlender and obſcure reaſonings about the goodneſs of things; they may, when opportunity, leiſure, or ability of farther enquiry and judgment about things are wanting, ſerve to direct us; but they are not throughly ſure rules, or perfect meaſures of our duty. We ſhould beware leaſt we be ſeduced even by holy perſons; and therefore with circumſpection and caution ſhould peruſe their ſtory, and contemplate their demeanour; whereof thoſe which are explicitely commended, or allowed by the divine judgment, we may, being aſſured that we are in the ſame circumſtances, ſafely follow (taking them for monitories, encouragements and excitements to our duty) but thoſe that are directly condemned by the ſame ſentence, or apparently devious from God's Law, we as carefully ſhould avoid; ſuch as are of a doubtful and unaccountable nature we are to ſuſpend about, and not to ground upon; nor to argue from the fact to the rightfulneſs of them; the ſafeſt way being always (as we are able) to have recourſe to the ſimple, plain and perſpicuous precepts of God, and dictates of reaſon. For the beſt men have been always ſubject to errours and infirmities; the fountain of original corruption in them was never ſo dried up, or cloſely ſtopped, but that ſome impure ſtreams have bubbled forth; the fire of natural concupiſcence was never ſo utterly quenched, but that ſometimes it would blaze, or ſmoke out in bad actions; that inteſtine enemy (the fleſh) was never throughly ſubdued, nor the body of ſin quite ſlain and mortified in any other mortal man: Good men have ever had ſome foul ſpots, or deforming wrinkles appearing in the beauteous face of their converſation; they have had their inequalities and indiſpoſitions of humour; their ebbs of devotion; their fits of ſloth; their wanton freaks; their ſlips often, and ſometimes their falls; they have been ſubject to be deluded by miſtake, to be ſurprized by inadvertency, to be tranſported by paſſion, to be ſwayed by temper, to be biaſſed by intereſt, to be allured by temptation into falſe and unwarrantable proceedings; they might ſometime fail in the ſubſtance, oftner in the degree, in the manner, in the circumſtances of action; we find them often complaining of their proneneſs to do amiſs, bemoaning the wretched frailty of their ſtate; yea often repenting and bitterly mourning for their actual tranſgreſſions: There hardly is any Saint, recorded in Scripture, without ſome blemiſh in his actions; which ſhews our weakneſs, and ingageth us to be wary. They were indeed endowed with ſufficient competencies of divine light and graces ſutable to their private needs, or to the publick exigencies of their times, places, occaſions and affairs; but not with the perfection and extream degrees thereof, requiſite to preſerve them from all miſcarriage; ſo that we are not alwayes, or in all caſes, to conform our actions to their examples: We muſt not learn to equivocate of *Abraham*, nor to circumvent of *Jacob*, nor to be cholerick of *Moſes*, (ſo as in our exceſs of paſſion to break the Tables of the Divine Law) nor of *Eli* to be fondly affectionate, or indulgent to our relations, nor of *David* to utter uncharitable imprecations; nor to diſſemble of St. *Peter*; nor of St. *Paul* to revile Magi-

It was ill ſaid of *Seneca*: *Catoni ebrietas objecta eſt, & facilius efficiet, quiſquis objecerit hoc crimen, honeſtum, quam turpem Catonem.*

Magiſtrates: The uſe we are to make of many practices, of moſt eminently pious men, is not to be miſguided by them into wrong paths; not by them to authorize, or excuſe our preſumptuous miſdeeds; but to make us to admire, and to relye upon the Divine Mercy, which ſo graciouſly did overlook and pardon their offences; to provoke us to an imitation of their repentance; to render us watchful in ſhunning thoſe rocks, upon which perſons, ſo skilful in the conduct of their lives, have daſhed; to engage us to humility, by conſidering ſo manifeſt arguments of our frailty, and our being obnoxious to greater and more frequent miſcarriages.

But as to our Saviour's example, the caſe is quite different; for though he did Miracles as God, he commanded as *Christ*; he did many heroical things in diſcharge of his office, *&c.* in which things, we cannot, or may not imitate him; yet whatever in his life was in its own nature imitable by us, which did not exceed our natural powers, nor diſagree with our condition and quality; whatever he as Man, in a private capacity, as ſubject to the divine Law, with regard thereto performed, we may with all freedom, confidence and ſecurity imitate; nor can ſo doing incur any danger of errour, or guilt; for we cannot, without great folly and impiety, ſuſpect any fault, or imperfection in his moſt pure, righteous and innocent life: He was *holy, harmleſs, undefiled, and ſeparated from ſinners*: He was *a lamb without blemiſh and without ſpot*; *He was in all points tempted as we are, yet without ſin. He did no ſin, nor was any guile found in his mouth. God gave him of his Spirit not by meaſure*: theſe are the voices and elogies of the Sacred Oracles concerning him. The heavenly extraction, even of his humanity, derived no original contagion from our polluted ſtock, and rendred him free from the common incentives of evil concupiſcence. The inſeparable preſence of the Divinity with him (*for God was with him*, as St. *Peter* expreſſed it) and the unreſtrained effuſion of the H. Spirit upon him did preſerve him from all defilements of infectious converſation in this World; a clear evidence of divine light always ſhining in his Soul, directed him infallibly in the paths of truth and righteouſneſs: No tempeſt of croſs accidents without, nor any eſtuations of internal paſſion could diſcompoſe the ſteady calm and ſerenity of his mind; no allurement of worldly pleaſure, nor temptation of profit could pervert his practice, or ſeduce his heart, being enflamed with moſt intenſe love of God, and entire charity to men: ſo that his example muſt needs be a perfect rule and ſure direction to us. Which conſideration cannot but yeild great encouragement and comfort in following him; freeing us from all anxious doubt, and ſuſpicion of miſtake in our ſpiritual progreſs; like the preſence of a ſure guide to the bewildred Traveller; like the appearance of a Star to the weather-beaten Mariner; like that miraculous Pillar of Fire, which ſafely conducted the wandring *Iſraelites* through the unknown and unfrequented Paſſages of a wild Deſart. But farther,

Heb. 7. 26.
1 Pet. 1. 19.
Heb. 4. 15.
1 Pet. 2. 22.
Joh. 3. 34.
Act. 10. 38.

Secondly, The peculiar excellency of our Lord's Example appears, in that he was, by the Divine Providence, to this very purpoſe deſigned, and ſent into the World, as well by his Practice as by his Doctrine, to be the guide and maſter of holy life, and obedience to all men; and did accordingly propound to himſelf this end of his actions, that he might be imitated by his diſciples. So he declareth himſelf, as to ſome conſiderable paſſages of his life, and thence, by reaſonable inference, we may ſuppoſe the ſame of the reſt, ſo far as they might be conducible to the ſame end; eſpecially, ſince of ſome performances, no other, or no ſo probable accompt

Διὰ τοῦτο καὶ αὐτὸς ἐνήστευσεν οὐκ αὐτὸς ταύτης δεόμενος, ἀλλ' ἡμᾶς παιδεύων. Chryſ. *Tom.* 2. p. 81.

accompt can be given, as that they were done for exemplarity: For why ſhould he faſt, who had no ſins to be repented of, no rebellious fleſh to be tamed, no intemperate deſires to be mortifi'd, no coldneſs of devotion to be enlivened thereby? And why did he offer himſelf to be Baptized, who had no original ſtain to be cleanſed of, no fault to be forgiven, no want of ſpecial grace to be conferr'd? Why, but by his exemplary fulfilling all righteouſneſs, to teach us ready obedience to all Divine Inſtitutions, and peaceable compliance with all laudable cuſtoms: So an ancient Writer wiſely deſcanteth upon thoſe Practices of our Saviour: *He was* (ſaith that Writer) *Baptized, and faſted, not becauſe he had need of any cleanſing, or faſting, who in nature was pure and holy; but that he might atteſt to the truth of St.* John, *and might exhibit a pattern to us.* What induc'd him to condeſcend to ſuch a mis-beſeeming employment to appearance, as the waſhing of his diſciples feet, he doth himſelf tell us: *If I then* (ſaith he) *your Lord and Maſter have waſhed your feet, ye ought alſo to waſh one anothers feet; for I have given you an example, that ye ſhould do as I have done unto you.* This was his profeſſed ſcope and drift, in that admirable deportment of his, to teach us humility, charity and condeſcenſion toward the meaneſt of our Brethren. What did thoſe exuberant inſtances of charity, Practiſed by him, import? this eſpecially, that we ſhould imitate them; hither he drives them; *This* (ſaith he) *is my commandment, that ye love one another, as I have loved you.* Why was he, in his diſpoſition, ſo meek and gentle, in his converſation ſo humble and lowly? to this purpoſe, that we might of him learn thoſe excellent qualities: *Learn of me* (ſaith he) *for I am meek and lowly in heart.* And St. *Peter* ſaith, *That Chriſt ſuffered for us, leaving us an example, that we ſhould follow his ſteps*; ſignifying, that he deſigned his patience to be exemplary to us. If then our Saviour, in his humility, his charity, his meekneſs, his patience, intended his life to be exemplary, and expreſly propounded it as ſuch; then certainly, in his devotion, his ſelf-denial, his juſtice, in all other vertues he had the ſame intention; and what he intended, God deſigned to be; and what God deſigned to be, was doubtleſs eminently conducible to the end deſigned; and therefore our Saviour's life was moſt exemplary. Other Saints indeed were of very exemplary converſation, but either proved to be ſo, according to ordinary courſe of providence, without any peculiar deſignation thereto (their free choice conſpiring, with God's Grace, in producing good works ſhining before men) or at moſt, by a reſtrained determination to ſome particular time, place or people; as *Moſes* was choſen and appointed to conduct the *Iſraelites*; David *was taken from the ſheepfold, and following the ewes great with young, to feed* Jacob *God's people, and* Iſrael *his inheritance*; *Jeremy* was ſanctified from his birth, and ordained to be a Prophet of the Nations in his times, and St. *Paul* was ſeparated from the womb to be a Preacher of the Chriſtian Faith: theſe, and ſuch like eminent perſons, Almighty God, in his goodneſs, was pleaſed to raiſe up, to be, in their generations, as it were partial and temporary Saviours, as by declaring his will, and revealing his truth to men, ſo by guiding them with a remarkable example; theſe *burning and ſhining* * *Lamps* (as St. *John* the *Baptiſt* is called) were indeed, like lamps ſet up in ſome particular families, with a competent luſtre, to diſpel the preſent darkneſs, ſhining within their definite ſphere, and for a determinate time; but our Saviour, like the Sun, fixed in a higher orb, was ordained with a perpetual and unconfined ſplendour to illuminate the Univerſe; to cauſe a general and everlaſting day of healthful and comfortable knowledge over the face of the whole earth. He was

Ἐβαπτίσθη καὶ ἐνήστευσεν οὐκ αὐτὸς ἀπορυπώσεως ἢ νηστείας χρείαν ἔχων ἢ καθάρσεως ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα Ἰωάννῃ ἀλήθειαν προσμαρτυρήσῃ καὶ ἡμῖν ὑπογραμμὸν παράσχηται.

John 15. 12.

Mat. 11. 2.
1 Pet. 2. 21.

Acts 7. 35.
Pſal. 106. 23.
Pſal. 78. 70.
Jer. 1. 5.

Joh. 5. 35.
* Λύχνος ὁ καιόμενος καὶ φαίνων.

was *that true light, which enlighteneth every man coming into the world*; *He was prepared before the face of all people, to be a light to lighten the Nations* (not *Iſrael* onely, but the *Nations* indefinitely, or all Nations.) He was ordained, not Commander of a ſingle Regiment, or Party, but Captain-General of all Mankind, to conduct all thoſe who were diſpoſed to follow him, by a victorious obedience, into that triumphant ſtate of everlaſting joy and happineſs. His example doth belong unto us all without exception, by divine ordination; for *we*, all of us, *were* (to uſe St. *Paul*'s expreſſion) *predeſtinated to be conformed to the image of God's Son*; *that he might be the firſt-born among many brethren.* So it was, and ſo it became the infinite goodneſs, and philanthropy of God, to beſtow upon mankind one perfectly good example, inviting to all vertue, and ſo fit to countervail all thoſe many bad ones, wherewith we converſe, enticing to vice; to ſet forth, among ſo many imperfect ones, one accompliſhed piece of his heavenly workmanſhip, able to attract the eyes, and raviſh the hearts of all men with admiration of its excellent worth and beauty; to offer to our view ſome diſcernible repreſentation of his inviſible perfections; that ſo we might better be induced and inured to apprehend, love, reverence and imitate himſelf, by contemplation of that moſt exquiſite image of him; to give an evident proof, that the higheſt vertue is not unpracticable, that humane nature, by aid and guidance of the Divine Spirit, may arrive to the ſublimeſt pitch of perfection in goodneſs; in fine, to expoſe ſuch a common, ſweet and lovely pattern, as we with aſſurance, joy and comfort may follow.

John 1. 9.
Luc. 2. 31,32.
Heb. 2. 10.
Rom. 8. 29.
Joh. 5. 10. Ἃ γὰρ ἂν ἐκεῖνος ποιῇ ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

Thirdly, Our Saviours example is eſpecially influential upon practice, in that it was, by an admirable temperament, more accommodated for imitation than any others have been. That the perfect copy of his moſt holy life ſeems more eaſie to be tranſcribed, than the ruder draughts of other holy Men; for though it were written with an incomparable fairneſs, delicacy and evenneſs; not ſlurred with any foul blot, nor any where declining from exact ſtreightneſs; yet were the lineaments thereof exceeding plain and ſimple; not by any gaudy flouriſhes, or impertinent intrigues rendred difficult, to ſtudious imitation; ſo that even women and children, the weakeſt and meaneſt ſort of people, as well as the moſt wiſe and ingenuous, might eaſily perceive its deſign, and with good ſucceſs write after it. His was a gentle and ſteady light, bright indeed, but not dazling the eye; warm, but not ſcorching the face of the moſt intent beholder; No affected ſingularities, no ſupercilious moroſities, no frivolous oſtentations of ſeemingly high, but really fruitleſs performances; nothing that might deter a timorous, diſcourage a weak, or offend a ſcrupulous diſciple, is obſervable in his practice: but on the contrary, his converſation was full of lowlineſs and condeſcenſion, of meekneſs and ſweetneſs, of openneſs and candid ſimplicity; apt to envite and allure all men to approach toward it, and with ſatisfaction to enjoy it. He did not ſeclude himſelf into the conſtant retirements of a Cloiſter, nor into the farther receſſes of a Wilderneſs (as ſome others have done) but converſed freely and indifferently with all ſorts of men, even the moſt contemptible and odious ſort of men, ***Publicans*** and ***Sinners***; like the Sun, with an impartial bounty, liberally imparting his pleaſant light and comfortable warmth to all. He uſed no uncouth auſterities in habit, or diet, but complied, in his garb, with ordinary uſage, and ſuſtained his life with ſuch food as caſual opportunity did offer; ſo that his indifferency, in that kind, yielded matter of obloquy againſt him from the fond admirers of a humorous preciſeneſs. His devotions, (though exceedingly ſprightful and fervent)

fervent) were not uſually extended to a tedious and exhauſting durance, nor ſtrained into ecſtatical tranſports, charming the natural ſenſes, and overpowering the reaſon; but calm, ſteady and regular, ſuch as Perſons of honeſt intention and hearty deſire (though not endued with high fancy, or ſtirring paſſion) might readily imitate. His zeal was not violent or impetuous, except upon very great reaſon, and extraordinary occaſion, when the honour of God, or good of Men, was much concerned. He was not rigorous in the obſervance of traditional rites and cuſtoms, (ſuch as were needleſly burthenſome, or which contained in them more of formal ſhew, than of real fruit) yet behaved himſelf orderly and peaceably, giving due reſpect to the leaſt inſtitution of God, and complying with the innocent cuſtoms of men; thereby pointing out unto us the middle way between peeviſh ſuperſtition and boiſterous faction; which as always the moſt honeſt, ſo commonly is the moſt ſafe and pleaſant way to walk in. He delighted not to diſcourſe of ſublime miſteries (although his deep wiſdom comprehended all) nor of ſubtile ſpeculations and intricate queſtions, ſuch as might amuſe and perplex, rather than inſtruct and profit his Auditors; but uſually did feed his Auditors with the moſt common and uſeful truths, and that in the moſt familiar and intelligible language; not diſdaining the uſe of vulgar ſayings, and trivial proverbs, when they beſt ſerved to inſinuate his wholeſome meaning into their minds. His whole life was ſpent in exerciſe of the moſt eaſie and pleaſant, yet moſt neceſſary and ſubſtantial duties; obedience to God, charity, meekneſs, humility, patience, and the like; the which, that he might practiſe with the greateſt latitude, and with moſt advantage for general imitation, he did not addict himſelf to any particular way of life, but diſentangled himſelf from all worldly care and buſineſs; chuſing to appear in the moſt free, though very mean condition; that he might indifferently inſtruct, by his example, perſons of all callings, degrees and capacities; eſpecially the moſt, that is the poor; and might have opportunity, in the face of the world, to practiſe the moſt difficult of neceſſary duties; lowlineſs, contentedneſs, abſtinence from Pleaſure, contempt of the World, ſufferance of injuries and reproaches. Thus ſuited and tempered by Divine Wiſdom was the life of our bleſſed Saviour, that all ſorts of men might be in an equal capacity to follow him, that none might be offended, affrighted, or diſcouraged, but that all might be pleaſed, delighted, enamoured with the homely Majeſty, and plain beauty thereof: And in effect ſo it happened, that ordinary people (the weakeſt, but ſincereſt, and unprejudic'd ſort of men) were greatly taken with, moſt admired and applauded his deportment; many of them readily embracing his doctrine, and devoting themſelves to his diſcipline; while onely the proud, envious, covetous and ambitious *Scribes* and *Lawyers* rejected his excellent doctrine, ſcorned the heavenly ſimplicity, and holy integrity of his life.

Fourthly, The tranſcendent excellency of our Lords example appeareth, in that it is attended with the greateſt obligations (of gratitude and ingenuity, of juſtice, of intereſt, of duty) mightily engaging us to follow it. For 'tis not the example of an ordinary, or inconſiderable Perſon, of a ſtranger, of one indifferent, or unrelated to us; but of a glorious Prince, of heavenly extraction; (the firſt-born Son of the Almighty God, ſole heir of eternal Majeſty) of our Lord and Maſter, to whom we are for ever bound, by indiſpenſable bands of duty and obedience; of our great Captain, who hath undertaken to ſubdue our enemies, and hath obliged us to follow his conduct, in a holy warfare, againſt them, by moſt ſolemn ſacraments and vows; of our beſt friend, from whom we have received the greateſt favours and benefits imaginable; of our moſt gracious Saviour, who, for our ſake, hath voluntarily ſuſtained moſt bitter pains, and ſhameful contumelies; having ſacrificed his deareſt heart-blood to redeem us from intolerable ſlaveries, and from extremities of horrible miſery; of him, to whom, in all reſpects, we do owe the higheſt reſpect, love and obſervance that can be: Now it is the nature and property both of reſpect and love (ſuch as upon ſo many grounds we owe to him) to beget in the perſon reſpecting and loving, an endeavour (anſwerable to the degrees of thoſe diſpoſitions) of conforming to, and reſembling the qualities and manners of the perſon reſpected, or beloved. We ſee how readily Children do comply with the cuſtoms of their Parents and Tutours; Servants of their Maſters and Patrons; Subjects of their Princes and Governours, with a ſtudious earneſtneſs compoſing themſelves to expreſs in their carriage, not onely their good or their indifferent faſhions and manners, but even their moſt palpable deformities and vices; inſomuch, that a whole family, a city, a nation may be debauch'd from its ſobriety, or reform'd from its diſſoluteneſs, even inſtantly, by the example of one perſon, who, by his place, power and authority, challengeth extraordinary reverence from men: and much greater influence hath hearty love to transform our manners into an agreement with the manners of him we love: *What a man loves, that he imitateth ſo much as lies in his power*, ſaith *Hierocles*, truly. For love being founded on a good eſteem, and a benevolent inclination thence reſulting, engageth the affectionate perſon to admire the qualities of him he affecteth, to obſerve his deportments, to make the moſt advantageous conſtruction of what he doeth; to fancy he doeth all things with beſt reaſon and diſcretion; to deem therefore, that all his actions deſerve and require imitation: hence doth love either find, or ſoon produce a competent ſimilitude in the parties, (a ſimilitude of mind, of will, of inclination and affection; an *Eadem velle & nolle*:) It doth forcibly attract as to a vicinity of place and converſe, ſo to an agreement of affections and actions; it uniteth the moſt diſtant, it reconcileth the moſt oppoſite, it turneth the moſt diſcordant natures into a ſweet conſent, and harmony of diſpoſition and demeanour. We then having the greateſt reaſon both to honour and love our Saviour, ſurely his example being duly ſtudied and conſidered by us, muſt needs obtain a ſuperlative influence upon our practice, and be very powerful to conform, and aſſimilate it to his.

Ὃ γὰρ ἀγαπᾷ τις καὶ μιμεῖται ὅσον δύναται. Hier.

Theſe conſiderations may ſuffice, to ſhew the peculiar excellency of our Saviour's example in vertue, and efficacy upon our practice; the ſame more abundantly might be deduc'd from a ſurvey of the moſt conſiderable particulars, in which we may and ought to imitate him. But the time will not ſuffer us to launch forth into ſo vaſt a ſea of diſcourſe. I ſhall onely therefore, from the premiſſes, exhort, That if any earneſt deſire of happineſs, any high eſteem of vertue, any true affection to genuine ſanctity do lodge in our breaſts, we ſhould apply this moſt excellent means of attaining them; the ſtudy and endeavour of imitating the life of our Lord: If we have in us any truth and ſincerity, and do not vainly prevaricate in our profeſſion of being *Chriſt*'s Diſciples, and votaries of that moſt Holy Inſtitution, let us manifeſt it by a real conformity to the practice of him who is our Maſter, and authour of our faith: If we have in us any wiſdom, or ſober conſideration of things, let us employ it in following the ſteps of that infallible guide, deſigned by heaven to lead us in the ſtreight, even and pleaſant ways of righteouſneſs, unto the poſſeſſion of everlaſting bliſs: If we do verily like, and approve the practice of *Chriſt*, and are affected with the innocent, ſweet and lovely comelineſs thereof, let us declare ſuch our mind by a ſedulous care to reſemble it. If we bear any honour and reverence, any love and affection to *Chriſt*; if we are at all ſenſible of our relations, our manifold obligations, our duties to our great Lord, our beſt friend, our moſt gracious Redeemer; let us teſtify it by a zealous care to become like to him: Let a lively image of his moſt righteous and innocent, moſt holy and pious, moſt pure and ſpotleſs life be ever preſent to our fancies; ſo, as to inform our Judgments, to excite our affections, to quicken our endeavours, to regulate our purpoſes, to correct our miſtakes, to direct, amend and ſanctify our whole lives. Let us, with inceſſant diligence of ſtudy, meditate upon the beſt of hiſtories, wherein the tenour of his divine practice is repreſented to us; revolving frequently in our thoughts all the moſt conſiderable paſſages thereof, entertaining them with devout paſſions, impreſſing them on our memories, and ſtriving to expreſs them in our converſations; Let us endeavour continually to walk in the ſteps of our Lord, and *to follow the Lamb whitherſoever he goeth*; which that we may be able to do, do thou, O Bleſſed Redeemer, draw us, draw us by the cords of thy love; draw us by the ſenſe of thy goodneſs; draw us by the incomparable worth and excellency of thy perſon; draw us by the unſpotted purity and beauty of thy example; draw us by the merit of thy precious death, and by the power of thy Holy Spirit; *Draw us*, good Lord, *and we ſhall run after thee*. Amen.

Coll after Eaſter, 2. *Almighty God, who haſt given thine onely Son, to be unto us, both a ſacrifice for ſin, and alſo an enſample of godly life; give us grace, that we may always moſt thankfully receive that his ineſtimable benefit; and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame* Jeſus Chriſt *our Lord.* Amen.

SERMON IV.

Of Submiſſion to the Divine Will.

LUKE 22. 42.

Matt. 26. 39. *Nevertheleſs let not my will, but thine be done.*

THE great controverſie, managed with ſuch earneſtneſs and obſtinacy between God and Man, is this, whoſe will ſhall take place, his or ours: Almighty God, by whoſe conſtant protection and great mercy we ſubſiſt, doth claim to himſelf the authority of regulating our practice, and diſpoſing our fortunes; but we affect to be our own Maſters and Carvers; not willingly admitting any Law, not patiently brooking any Condition, which doth not ſort with our fancy and pleaſure: to make good his right, God bendeth all his forces, and applieth all proper means both of ſweetneſs and ſeverity (perſwading us by arguments, ſoliciting us by entreaties, alluring us by fair promiſes, ſcaring us by fierce menaces, indulging ample benefits to us, inflicting ſore corrections on us, working in us and upon us by ſecret influences of grace, by viſible diſpenſations of Providence) yet ſo it is, that commonly nothing doth avail, our will oppoſing it ſelf with invincible reſolution and ſtiffneſs.

Here indeed the buſineſs pincheth; herein as the chief worth, ſo the main difficulty of religious practice conſiſteth, in bending *that iron ſinew*; in bringing our proud hearts to ſtoop, and our ſturdy humours to buckle, ſo as to ſurrender and reſign our wills to the juſt, the wiſe, the gracious will of our God, preſcribing out duty, and aſſigning our lot unto us. We may accuſe our nature, but it is our pleaſure; we may pretend weakneſs, but it is wilfulneſs, which is the guilty cauſe of our miſdemeanours; for by God's help (which doth alwaies prevent our needs, and is never wanting to thoſe who ſeriouſly deſire it) we may be as good as we pleaſe, if we can pleaſe to be good; there is nothing within us that can reſiſt, if our wills do yeild themſelves up to duty: to conquer our reaſon is not hard; for what reaſon of man can withſtand the infinite cogency of thoſe motives, which induce to obedience? What can be more eaſie, than by a thouſand arguments, clear as day, to convince any man, that to croſs God's will is the greateſt abſurdity in the world, and that there is no madneſs comparable thereto? Nor is it difficult, if we reſolve upon it, to govern any other part or power of our nature; for what cannot we do, if we are willing? what inclination cannot we check, what appetite cannot we reſtrain, what paſſion cannot we quell or moderate; what faculty of our ſoul, or member of our body is not obſequious to our will? Even half the reſolution with which we purſue vanity and ſin, would ſerve to engage us in the ways of wiſdom and vertue.

Chryſ. *Tom.* 6. *Or.* 12. *in* 1 Cor. *Or.* 17. *Tom.* 5. *Or.* 28, 43.

Quodcunque ſibi imperavit animus obtinuit. Sen. *de Ira.* 2. 12.

Wherefore in overcoming our will the ſtreſs lieth; this is that impregnable fortreſs, which everlaſtingly doth hold out againſt all the batteries of reaſon and of grace; which no force of perſwaſion, no allurement of favour, no diſcouragement of terrour can reduce: this puny, this impotent thing it is, which grappleth with Omnipotency, and often in a manner baffleth it: And no wonder; for that God doth not intend to overpower our will, or to make any violent impreſſion on it, but onely to *draw it* (as it is in the *Prophet*) *with the cords of a man*, or by rational inducements to win its conſents and compliance; our ſervice is not ſo conſiderable to him, that he ſhould extort it from us; nor doth he value our happineſs at ſo low a rate, as to obtrude it on us, His victory indeed were no true victory over us, if he ſhould gain it by main force, or without the concurrence of our will; our works not being our works, if they do not iſſue from our will; and our will not being our will, if it be not free; to compel it were to deſtroy it, together with all the worth of our vertue and obedience: wherefore the Almighty doth ſuffer himſelf to be withſtood, and beareth repulſes from us; nor commonly doth he maſter our will otherwiſe, than by its own ſpontaneous converſion and ſubmiſſion to him: if ever we be conquer'd, as we ſhall ſhare in the benefit, and wear a crown; ſo we muſt join in the combat, and partake of the victory, by ſubduing our ſelves: *we muſt take the yoke upon us*; for God is onely ſerved by volunteers; he ſummoneth us by his Word, he attracteth us by his Grace, but we muſt *freely come unto him.*

Hoſ. 11. 4.

Ἐπεὶ τοῦτο καὶ αὐτὰ διαβάλλει τὰ ἀγαθὰ εἰ μὴ τοιαύτη αὐτῶν ἐστιν ἡ φύσις, ὡς καὶ ἑκόντας προσδραμεῖν, καὶ χάριν ἔχειν πολλήν. Chryſ. *in* 1 Cor. *Orat.* 2.

Our will indeed of all things is moſt our own; the onely gift, the moſt proper ſacrifice we have to offer; which therefore God doth chiefly deſire, doth moſt highly prize, doth moſt kindly accept from us. Seeing then our duty chiefly moveth on this hinge, the free ſubmiſſion and reſignation of our will to the will of God; it is this practice, which our Lord (who came to guide us in the way to happineſs, not onely as a teacher by his word and excellent doctrine, but as a leader, by his actions and perfect example) did eſpecially ſet before us; as in the conſtant tenour of his life, ſo particularly in that great exigency which occaſioned theſe words, wherein, renouncing and deprecating his own will, he did expreſs an entire ſubmiſſion to God's will, a hearty complacence therein, and a ſerious deſire that it might take place.

For the fuller underſtanding of which caſe, we may conſider, that our Lord, as partaker of our nature, and, *in all things* (bating ſin) *like unto us*, had a natural humane will, attended with ſenſes, appetites and affections, apt from objects incident to receive congruous impreſſions of pleaſure and pain; ſo that whatever is innocently grateful and pleaſant to us, that he reliſh'd with delight, and thence did incline to embrace; whatever is diſtaſtful and afflictive to us, that he reſented with grief, and thence was moved to eſchew; to this probably he was liable in a degree beyond our ordinary rate; for that in him nature was moſt perfect, his complection very delicate, his temper exquiſitely ſound and fine; for ſo we find, that by how much any man's conſtitution is more ſound, by ſo much he hath a ſmarter guſt of what is agreeable or offenſive to nature: If perhaps ſometimes infirmity of body, or diſtemper of ſoul (a ſavage ferity, a ſtupid dulneſs, a fondneſs of conceit, or ſtiffneſs of humour, ſupported by wild opinions, or vain hopes) may keep men from being thus affected by ſenſible objects; yet in him pure nature did work vigorouſly, with a clear apprehenſion and lively ſenſe, according to the deſign of our maker, when into our conſtitution he did implant thoſe paſſive faculties, diſpoſing objects to affect them ſo and ſo, for our need and advantage; if this be deemed weakneſs, it is a weakneſs connexed with our nature, which he therewith did take, and *with which* (as the *Apoſtle* ſaith) *he was encompaſſed.* Such a will our Lord had, and it was requiſite he ſhould have it; that he thence might be qualified to diſcharge the principal inſtances of obedience, for procuring God's favour to us, and for ſetting an exact pattern before us; for God impoſing on him duties to perform, and diſpenſing accidents to endure, very croſs to that natural will, in his compliance and acquieſcence thereto, his obedience was throughly tried; his vertue did ſhine moſt brightly; therefore (as the *Apoſtle* ſaith) *he was in all points tempted*; thence, as to meritorious capacity, and exemplary influence, *he was perfected through ſuffering.*

Ἐπεὶ ϗ αὐτὸς περίκειται ἀσθένειαν. Heb. 5. 2.

Heb. 4. 15. 2. 10, 18.

Hence was the whole courſe of his life and converſation among men, ſo deſigned, ſo modelled, as to be one continual exerciſe of thwarting that humane will, and cloſing with the divine pleaſure: it was predicted of him, *Loe I come to do thy will O God*; and of himſelf he affirmed, *I came down from Heaven not to do mine own will, but the will of him that ſent me*; whereas therefore ſuch a practice is little ſeen in atchieving eaſie matters, or in admitting pleaſant occurrences; it was ordered for him, that he ſhould encounter the rougheſt difficulties, and be engaged in circumſtances, moſt harſh to natural apprehenſion and appetite; ſo that if we trace the footſteps of his life from the ſordid manger to the bloody croſs, we can hardly mark any thing to have befallen him apt to ſatisfy the will of nature. Nature liketh reſpect, and loatheth contempt; therefore was

Heb. 10. 7. Pſal. 40. 7. Joh. 6. 38. 5. 30. 4. 34.

he born of mean Parentage, and in a moſt homely condition; therefore did he live in no garb, did aſſume no office, did exerciſe no power, did meddle in no affairs, which procure to men conſideration and regard; therefore an impoſtor, a blaſphemer, a ſorcerer, a looſe companion, a ſeditious incendiary were the titles of honour, and the elogies of praiſe conferred on him; therefore was he expoſed to the laſh of every ſlanderous, every ſcurrilous, every petulant and ungoverned tongue.

Nature doth affect the good opinion, and good will of men, eſpecially when due in grateful return for great courteſie and beneficence; nor doth any thing more grate thereon, than abuſe of kindneſs; therefore, could he (the world's great friend and benefactor) ſay, *the world hateth me*; therefore were thoſe, whom he, with ſo much charity and bounty had inſtructed, had fed, had cured of diſeaſes (both corporal and ſpiritual) ſo ready to clamour, and commit outrage upon him; therefore could he thus expoſtulate, *Many good works have I ſhewed you from my father, for which of thoſe works do ye ſtone me?* therefore did his kindred ſlight him, therefore did his diſciples abandon him, therefore did the grand traitor iſſue from his own boſome; therefore did that whole Nation, which he chiefly ſought and laboured to ſave, conſpire to perſecute him, with moſt rancorous ſpite and cruel miſuſage.

Joh. 5. 18,25.
Joh. 10. 31.
Joh. 13. 18.

Nature loveth plentiful accommodations, and abhorreth to be pinched with any want; therefore was extream penury appointed to him; he had no revenue, no eſtate, no certain livelyhood, not *ſo much as a houſe where to lay his head*, or a piece of money to diſcharge the tax for it; he owed his ordinary ſupport to alms, or voluntary beneficence; he was to ſeek his food from *a fig-tree on the way*; and ſometimes was beholden for it to the courteſie of Publicans; *δι' ἡμᾶς ἐπτώχευσε, he was* (ſaith St. *Paul*) *a beggar for us.*

Mat. 8. 20.
17. 25. 21. 19.
Luc. 8. 3.
2 Cor. 8. 9.

Nature delighteth in eaſe, in quiet, in liberty; therefore did he ſpend his days in continual labour, in reſtleſs travel, in endleſs vagrancy, *going about and doing good*; ever haſtening thither, whither the needs of men did call, or their benefit invite; therefore did he *take on him the form of a ſervant*, and was among his own followers *as one that miniſtreth*; therefore he *pleaſed not himſelf*, but ſuited his demeanour to the ſtate and circumſtances of things, complied with the manners and faſhions, comported with the humours and infirmities of men.

Joh. 4. 16.
Matt. 4. 23.
8. 35.
Act. 10. 38.
Phil. 2. 7.
Luc. 22. 27.
Marc. 6. 6.
Matt. 21. 28.

Nature coveteth good ſucceſs to its deſign and undertakings, hardly brooking to be diſappointed and defeated in them: therefore was he put to water dry ſticks, and to waſh *Negroes*; that is, to inſtruct a moſt dull and ſtupid, to reform a moſt perverſe and ſtubborn generation; therefore his ardent deſires, his ſolicitous cares, his painful endeavours for the good of men did obtain ſo little fruit; had indeed a contrary effect, rather aggravating their ſins than removing them, rather hardening than turning their hearts, rather plunging them deeper into perdition, than reſcuing them from it: therefore ſo much in vain did he, in numberleſs miraculous works, diſplay his power and goodneſs, convincing few, converting fewer by them; therefore although he taught with moſt powerful authority, with moſt charming graceſulneſs, with moſt convincing evidence, yet, *Who* (could he ſay) *hath believed our report?* though he moſt earneſtly did invite and allure men to him, offering the richeſt boons that heaven it ſelf could diſpenſe, yet, *Ye will not* (was he forced to ſay) *come unto me, that ye may be ſaved*; although with aſſiduous fervency of affection he ſtrove to reclaim them from courſes tending to their ruin, yet how he proſpered, ſad experience declareth, and we may learn from that

Luc. 4. 22,23.
Joh. 12. 38.
Joh. 5. 40.

doleful

Luc. 13. 34. 19. 42. doleful complaint, *How often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not* : οὐκ ἠθελήσατε, your will did not concur, your will did not ſubmit.

Marc. 1. 13, 35. Luc. 5. 16. Joh. 4. 6, 31. Luc 6. 12. Matt. 14. 23. In fine, natural will ſeeketh pleaſure, and ſhunneth pain; But what pleaſure did he taſt; what inclination, what appetite, what ſenſe did he gratifie? How did he feaſt, or revel? How, but in tedious faſtings, in frequent hungers, by paſſing whole nights in prayer, and retirement for devotion upon the cold mountains? What ſports had he, what recreation 18. 12. did he take, but feeling inceſſant gripes of compaſſion, and weariſome roving in queſt of the loſt ſheep? In what converſation could he divert himſelf, but among thoſe, whoſe doltiſh incapacity and forward humour, 17. 17. did wring from his patience thoſe words, *How long ſhall I be with you, how long ſhall I ſuffer you*? What Muſick did he hear? What but the ratlings of clamorous obloquy, and furious accuſations againſt him? to be deſperately maligned, to be inſolently mocked, to be ſtiled a King, and treated as a ſlave; to be ſpit on, to be buffetted, to be ſcourged, to be drenched with gall, to be crowned with thorns, to be nailed to a croſs; theſe were the delights which our Lord enjoyed, theſe the ſweet comforts of his life, and the notable proſperities of his fortune: ſuch a portion was allotted to him, the which he did accept from God's hand with all patient ſubmiſſion, with perfect contentedneſs, with exceeding alacrity, never repining at it, never complaining of it, never flinching from it, or fainting under it; but proceeding on in the performance of all his duty, and proſecution of his great deſigns, with undaunted courage, with unwearied induſtry, with undiſturbed tranquillity and ſatisfaction of mind.

Had indeed his condition and fortune been otherwiſe framed; had he come into the world qualified with a noble extraction; had he lived in a ſplendid equipage, had he enjoyed a plentiful eſtate and a fair reputation, had he been favoured and careſſed by men; had he found a current of proſperous ſucceſs, had ſafety, eaſe and pleaſure waited on him; Where had been the pious reſignation of his will; where the precious merit of his obedience; where the glorious luſtre of his example? how then had our frailty in him become victorious over all its enemies; how had he triumphed over the ſolicitations and allurements of the fleſh; over the frowns and flatteries of the world; over the malice and fury of hell; how then could he have ſo demonſtrated his immenſe charity toward us, or laid ſo mighty obligations upon us?

Such in general was the caſe, and ſuch the deportment of our Lord; but there was ſomewhat peculiar, and beyond all this occurring to him, which drew forth the words of our Text: God hath tempered for him a potion of all the moſt bitter and loathſome ingredients that could be; a drop whereof no man ever hath, or could indure to ſip; for he was not Δι᾽ ἀγνώστων σου παθημάτων ἐλέησον ἡμᾶς κύριε. Lit. Gr. Lam. 2. 12. onely to undergo whatever load humane rage could impoſe, of ignominious diſgrace, and grievous pain; but to feel diſmal agonies of Spirit, and thoſe *unknown ſufferings*, which God alone could inflict, God onely could ſuſtain: *Behold, and ſee*, he might well ſay, *if there be any ſorrow like unto my ſorrow, which is done unto me; wherewith the Lord hath afflicted me in the day of his fierce anger*? He was to labour with pangs of Charity, and through his heart to be pierced with deepeſt commiſeration of our wretched caſe: he was to crouch under the burthen of all the ſins (the numberleſs moſt heinous ſins and abominations) ever committed by mankind: he was to paſs through the hotteſt furnace of Divine Vengeance, and by his blood to quench the wrath of Heaven flaming out againſt iniquity; he was to ſtand (as it were) before the mouth of Hell, belching fire and brimſtone on his face: his grief was to ſupply the defects of our remorſe, and his ſuffering in thoſe few moments to countervail the eternal torments due to us: He was to bear the hiding of God's face, and an eclipſe of that favourable aſpect, in which all bliſs doth reſide; a caſe which he that ſo perfectly underſtood, could not but infinitely reſent: theſe things with the cleareſt apprehenſion he ſaw coming on him; and no wonder that our nature ſtarted at ſo ghaſtly a ſight; or that humane inſtinct ſhould dictate that petition, *Father if thou wilt, let this cup paſs from me*; words implying his moſt real participation of our infirmity; words denoting the height of thoſe ſad evils which encompaſſed him with his lively and lowly reſentment of them; words informing us, how we ſhould entertain God's chaſtiſements, and whence we muſt ſeek relief of our preſſures (that we ſhould receive them, not with a ſcornful neglect or ſullen inſenſibility, but with a meek contrition of ſoul; that we ſhould entirely depend on God's pleaſure for ſupport under them, or a releaſement from them), words which in conjunction with thoſe following do ſhew how inſtantly we ſhould quaſh and over-rule any inſurrection of natural deſire againſt the command or providence of God. We muſt not take that prayer to ſignify any purpoſe in our Lord to ſhift off his paſſion, or any wavering in reſolution about it; for he could not any wiſe mean to undo that, which he knew done with God before the world's foundation; he would not unſettle that, which was by his own free undertaking, and irreverſible decree; He that ſo often with ſatisfaction did foretel this event, who with ſo *earneſt deſire* longed for its approach; who with that ſharpneſs of indignation did rebuke his friend offering to divert him from it; who did again repreſs St. *Peter*'s animoſity with that ſerious expoſtulation, *The cup which my Father hath given me, ſhall I not drink it?* who had adviſedly laid ſuch trains for its accompliſhment, would he decline it? Could that heart all burning with zeal for God and charity to men admit the leaſt thought or motion of averſeneſs from drinking that cup, which was the Sovereign medicine adminiſtred by divine wiſdom for the recovery of God's Creation? No; had he ſpake with ſuch intent, legions of Angels had flown to his reſcue; that word, which framed the worlds, which ſtilled the tempeſts, which ejected Devils, would immediately have ſcattered his enemies, and daſhed all their projects againſt him; wherefore thoſe words did not proceed from intention, but as from inſtinct, and for inſtruction; importing, that what our humane frailty was apt to ſuggeſt, that his divine vertue was more ready to ſmother; neither did he vent the former, but that he might expreſs the latter.

Ἐπιθυμία ἐπεθύμȣν. Luc. 22. 15.

Joh. 18. 11.

Matt. 26. 53.

He did expreſs it in real effect; immediately with all readineſs addreſſing himſelf to receive that unſavoury potion; he reached out his hand for it, yeilding fair opportunity and advantages to his perſecutours; he lifted it up to his mouth, innocently provoking their envy and malice; he drank it off with a moſt ſteady calmneſs, and ſweet compoſure of mind, with the ſilence, the ſimplicity, the meekneſs of a lamb, carried to the ſlaughter; no fretful thought riſing up, no angry word breaking forth, but clear patience, enlivened with a warm charity, ſhining in all his behaviour, and thorough every circumſtance of his paſſion.

Such in his life, ſuch at his death was the practice of our Lord; in conformity whereto we alſo readily ſhould undertake whatever God propoſeth, we gladly ſhould accept whatever God offereth, we vigorouſly ſhould perform whatever God enjoyneth, we patiently ſhould undergo whatever God impoſeth, or inflicteth how croſs ſoever any duty, any diſpenſation may prove to our carnal ſenſe or humour.

To do thus, the contemplation of this example may ſtrongly engage us, for if our Lord had not his will, can we in reaſon expect, can we in modeſty deſire to have ours? muſt we be cockered and pleaſed in every thing, when as he was treated ſo courſely, and croſſed in all things? can we grutch at any kind of ſervice, or ſufferance; can we think much (for our trial, our exerciſe, our correction) to bear a little want, a little diſgrace, a little pain, when the Son of God was put to diſcharge the hardeſt tasks, to endure the ſoreſt adverſities?

But farther to enforce theſe duties, be pleaſed to caſt a glance on two conſiderations. 1. What the Will is to which. 2. Who the Willer is to whom we muſt ſubmit.

1. What is the Will of God? Is it any thing unjuſt, unworthy, or diſhonourable, any thing incommodious or hurtful, any thing extremely difficult, or intolerably grievous that God requireth of us, to do or bear? No: he willeth nothing from us, or to us, which doth not beſt become us, and moſt behove us; which is not attended with ſafety, with eaſe, with the ſolideſt profit, the faireſt reputation, and the ſweeteſt pleaſure.

Two things he willeth; that we ſhould be good, and that we ſhould be happy; the firſt in order to the ſecond, for that vertue is the certain way, and a neceſſary qualification to felicity.

1 Theſ. 4. 3. *The will of God*, ſaith St. *Paul*, *is our ſanctification*; what is that? what, but that the decaies of our frame, and the defacements of God's Image within us ſhould be repaired; that the faculties of our ſoul ſhould be reſtored to their original integrity and vigour; that from moſt wretched ſlaveries we ſhould be tranſlated into a happy freedom, yea, into a glorious kingdom; that from deſpicable beggary and baſeneſs we ſhould be advanced to ſubſtantial Wealth, and ſublime dignity; that we ſhould be cleanſed from the fouleſt defilements, and decked with the goodlieſt ornaments; that we ſhould be cured of moſt loathſome diſeaſes, and ſetled in a firm health of ſoul; that we ſhould be delivered from thoſe brutiſh luſts, and thoſe deviliſh paſſions, which create in us a hell of darkneſs, of confuſion, of vexation; which diſhonour our nature, deform our ſoul, ruffle our mind, and wrack our conſcience; that we ſhould be endowed with thoſe worthy diſpoſitions and affections, which do conſtitute in our hearts a heaven of light, of order, of joy and peace; dignify our nature, beautify our ſoul, clarify and chear our mind; that we ſhould eſchew thoſe practices, which never go without a retinue of woful miſchiefs and ſorrows, embracing thoſe which alwaies yeild abundant fruits of convenience and comfort; that in ſhort, we ſhould become friends of God, fit to converſe with Angels, and capable of Paradiſe.

1 Tim. 2. 7.
2 Pet. 3. 9.
Ezek. 33. 11.

God (ſaith St. *Paul* again) *willeth all men to be ſaved*; *he willeth not* (ſaith St. *Peter*) *that any man ſhould periſh*; He ſaith in himſelf, yea, he ſweareth it, *that he hath no pleaſure in the death of the wicked, but that the wicked ſhould turn from his way and live:* And what is this will, what, but that we ſhould obtain all the good whereof we are capable; that we ſhould be filled with joy, and crowned with glory; that we ſhould be fixed in an immoveable ſtate of happineſs, in the perpetual enjoyment of God's favour, and in the light of his bliſsful preſence: that we ſhould be rid of all the evils, to which we are liable; that we ſhould be releaſed from inextricable chains of guilt, from incurable ſtings of remorſe, from being irrecoverably engaged to paſs a diſconſolate eternity in utter darkneſs, and extream Woe? Such is God's Will; to ſuch purpoſes every command, every diſpenſation of God (how grim, how rough ſoever it may ſeem) doth tend: and do we refuſe to comply with that good Will; do we ſet againſt it a Will of our own, affecting things unworthy of us, things unprofitable to us, things prejudicial to our beſt intereſts; things utterly baneful to our ſouls? Do we reject the Will that would ſave us, and adhere to a Will that would ruine us; a fooliſh and a ſenſeleſs Will, which ſlighting the immenſe treaſures of Heaven, the unfading glories of God's Kingdom, the ineffable joys of eternity doth catch at ſpecious nothings, doth purſue miſchievous trifles; a ſhadow of baſe profit, a ſmoak of vain honour, a flaſh of ſordid pleaſure; which paſſeth away like *the mirth of fools*, or *the crackling of thorns*, leaving onely ſoot, black and bitter behind it. Eccleſ. 7. 6.

But at leaſt e'er we do thus, let us conſider, whoſe Will it is, that requireth our compliance.

It is the Will of Him, whoſe Will did found the earth, and rear the Heaven; whoſe Will ſuſtaineth all things in their exiſtence and operation; whoſe Will is the great law of the World, which univerſal nature in all its motions doth obſerve; which reigneth in Heaven, the bleſſed Spirits adoring it, which ſwayeth in Hell it ſelf, the curſed Fiends trembling at it; And ſhall we alone (we pitiful Worms crawling on earth) preſume to murmur, or dare to kick againſt it? Pſal. 148. 5. Apoc. 4. 11.

It is the Will of our Maker, vvho together vvith all our other faculties did create and confer on us, the very povver of Willing: and ſhall vve turn the Work of his hands, the gift of his bounty againſt him?

It is the Will of our Preſerver, vvho together vvith all that vve are, or have continually, doth uphold our very Will it ſelf; ſo that vvithout employing any poſitive force, merely by letting us fall out of his hand, he can ſend us and it back to nothing: and ſhall our Will claſh vvith that, on vvhich it ſo vvholly dependeth; vvithout vvhich it cannot ſubſiſt one moment, or move one ſtep forvvard in action?

It is the Will of our Sovereign Lord, vvho upon various indiſputable accounts hath a juſt right to govern us, and an abſolute povver to diſpoſe of us: ought vve not therefore to ſay vvith old *Eli*, *It is the Lord, let him do to me as it ſeems good to him*? Is it not extream iniquity, is it not monſtrous arrogance for us, in derogation to his Will, to pretend giving lavv, or picking a ſtation to our ſelves? Do vve not manifeſtly incur high treaſon againſt the King of Heaven by ſo invading his office, uſurping his authority, ſnatching his Sceptre into our hands, and ſetting our Wills in his Throne? 1 Sam. 3. 8.

It is the Will of our Judge, from whoſe mouth our doom muſt proceed, awarding Life or Death, Weal or Woe unto us; and what ſentence can we expect, what favour can we pretend to, if we preſumptuouſly ſhall offend, oppoſe that Will, which is the ſupream Rule of Juſtice, and ſole Fountain of Mercy?

It is the Will of our Redeemer, who hath bought us with an ineſtimable price, and with infinite pains hath reſcued us from miſerable Captivity under moſt barbarous enemies, that obeying his VVill we might command our own, and ſerving him we might enjoy perfect freedom; And ſhall we, declining his call and conduct out of that unhappy ſtate bereave him of his purchaſe, fruſtrate his undertakings, and forfeit to our ſelves the benefit of ſo great Redemption?

It is the VVill of our beſt friend; who loveth us much better, than we do love our ſelves; who is concerned for our welfare, as his own deareſt intereſt, and greatly delighteth therein; who by innumerable experiments hath demonſtrated an exceſs of kindneſs to us; who in all his dealings with us purely doth aim at our good, never charging any duty on us, or diſpenſing any event to us, ſo much with intent to exerciſe his power Lam. 3. 39. over us, as to expreſs his goodneſs towards us; who never *doth afflict or grieve us* more againſt our Will, than againſt his own deſire; never indeed but when goodneſs it ſelf calleth for it, and even mercy doth urge thereto; to whom we are much obliged, that he vouchſafeth to govern and guide us, our ſervice being altogether unprofitable to him, his governance exceedingly beneficial to us: And doth not ſuch a Will deſerve regard, may it not demand compliance from us? to neglect or infringe it, what is it? is it not palpable folly, is it not foul diſingenuity, is it not deteſtable ingratitude?

So doth every relation of God recommend his Will to us; and each of his Attributes doth no leſs: for,

It is the Will of him, who is moſt holy, or whoſe Will is eſſential rectitude: how then can we thwart it, without being ſtained with the guilt, and wounded with a ſenſe of great irregularity and iniquity?

It is the Will of him who is perfectly juſt; who therefore cannot but aſſert his own righteous Will, and avenge the violation thereof: is it then adviſeable to drive him to that point by wilful provocation; or to run upon the edge of neceſſary ſeverity?

It is the Will of him, who is infinitely wiſe; who therefore doth infallibly know what is beſt for us, what doth moſt befit our capacities and circumſtances; what in the final reſult will conduce to our greateſt advantage and comfort: ſhall we then prefer the dreams of our vain mind before the oracles of his Wiſdom; ſhall we forſaking the direction of his unerring Will follow the impulſe of our giddy humour?

It is the Will of him, who is immenſely good and benign; whoſe Will therefore can be no other than good Will to us; who can mean nothing thereby but to derive bounty and mercy on us: Can we then fail of doing well, if we put our ſelves entirely into his hands; are we not our own greateſt enemies, in withſtanding his gracious intentions?

It is finally the Will of him, who is uncontrollably powerful; whoſe Will therefore muſt prevail one way or other: either with our Will, or againſt it, either ſo as to bow and ſatisfy us, or ſo as to break and plague Iſa. 46. 11. us: for *My counſel* (ſaith he) *ſhall ſtand, and I will do all my pleaſure.* As to his diſpenſations, we may fret, we may wail, we may bark at them, but we cannot alter or avoid them: ſooner may we by our moans check the tides, or by our cries ſtop the Sun in his carriere, than divert the current of affairs, or change the ſtate of things eſtabliſhed by God's high decree; what he layeth on, no hand can remove; what he hath deſtined, no power can reverſe; our anger therefore will be ineffectual, our impatience will have no other fruit, than to aggravate our guilt, and augment our grief.

Dan. 5. 23. As to his commands, we may *lift up our ſelves againſt him,* we may fight ſtoutly, we may in a ſort prove Conquerors; but it will be a miſerable victory, the Trophies whereof ſhall be erected in Hell, and ſtand upon the ruines of our happineſs; for while we inſult over abuſed grace, we muſt fall under incenſed juſtice: If God cannot fairly procure his Will of us in way of due obedience, he will ſurely execute his Will upon us in way of righteous vengeance; if we do not ſurrender our Wills to the overtures of his goodneſs, we muſt ſubmit our backs to the ſtroaks of his anger: He muſt reign over us, if not as over loyal Subjects to our comfort, yet as over ſtubborn Rebels to our confuſion; for this in that caſe will be our doom, and the laſt words God will deſign to ſpend upon us, *Thoſe mine enemies, which would not that I ſhould reign over them, bring them hither, and ſlay them before me.* Luc. 19. 27.

Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting Covenant, make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever : Amen. Heb. 13. 20.

SERMON V.

Of Contentment.

PHIL. 4. 11.

I have learned in whatever ſtate I am, therewith to be content.

Ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι.

IN theſe words by the example of an eminent Saint is recommended to us the practice of an excellent duty, or vertue: a practice in it ſelf moſt worthy, very grateful to God, and immediately of great benefit to our ſelves; being indeed neceſſary towards the comfortable enjoyment of our lives: It is Contentedneſs, the vertue, which of all other doth moſt render this World acceptable, and conſtituteth a kind of temporal Heaven; which he that hath, is thereby *ipſo facto* in good meaſure happy, whatever other things he may ſeem to want; which he that wanteth, doth, however otherwiſe he be furniſhed, become miſerable, and carrieth a kind of Hell within him: it cannot therefore but well deſerve our beſt ſtudy about it, and care to get it; in imitation of St. *Paul*, who *had learned in whatever ſtate he was therein to be content.*

Τὸ δ' αὔταρκες τίθεμεν, ὃ μονούμενον αἱρετὸν ποιεῖ τὸν βίον καὶ μηδενὸς ἐνδεᾶ. Ariſt. *Eth.* l. 7.

In diſcourſing upon which words I ſhall conſider two particulars; firſt the vertue it ſelf (Contentedneſs in every ſtate) the nature of which I ſhall endeavour to explain; then the way of attaining or producing it, implied by St. *Paul* in the words, *I have learned.*

I. For explication of the vertue: The word here expreſſing it is, αὐτάρκεια, which ſignifieth ſelf-ſufficiency, or having enough of ones ſelf; the which is not to be underſtood abſolutely, as if he took himſelf to be independent in nature, able to ſubſiſt of himſelf, not wanting any ſupport or comfort without himſelf (for this is the property and privilege of the great *El-ſhaddai*, who alone ſubſiſteth of himſelf, needing toward his being and felicity nothing without himſelf? this is repugnant to the nature of man, who is a creature eſſentially dependent for his being and ſubſiſtence, indigent of many things for his ſatisfaction and welfare) but relatively conſidering his preſent ſtate, the circumſtances wherein he was, and the capacities he had; which by Gods diſpoſal and providence were ſuch, that he could not want more, than he had in his poſſeſſion, or

Τὸ δ' εὐδαιμονοῦν ἀπέχειν δεῖ πάντα ἃ θέλει πεπληρωμένῳ τινὶ ἐοικέναι· οὐ δίψος δεῖ προσεῖναι, οὐδὲ λιμόν. Arr. 3. 24.

reach. He meant not to exclude God, and his Providence; but rather ſuppoſed that as the ground and cauſe of his ſelf-ſufficiency; according as otherwhere he expreſſeth it : *Not as if we were ſufficient of our ſelves, but our ſufficiency is of God* : Nor did he intend to exclude the need of other creatures otherwiſe than as conſidered without his poſſeſſion, or beyond his power; But he meaneth onely, that he did not deſire or lack more than what God had ſupplyed him with; had put into his hand, or had ſet within his reach; that his will did ſuit to his ſtate, his deſire did not exceed his power.

2 Cor. 3. 5.

This is the meaning of the word, which the Apoſtle uſeth; but for the more full and clear underſtanding the vertue it ſelf, we ſhall firſt conſider the object, about which it is converſant, then the ſeveral acts, which it requireth, or wherein the exerciſe thereof conſiſteth.

1. The object of contentedneſs is the preſent ſtate of things whatever it be (whether proſperous or adverſe, of eminency or meanneſs, of abundance or ſcantneſs) wherein by divine Providence we are ſet : τὰ ἐν οἷς ἐσμὲν, *the things in which we are*, that is our preſent condition, with all its circumſtances: ſo it may be generally ſuppoſed, conſidering that it is ordinary, and almoſt natural for men (who have not learned as St. *Paul* had done, or are not inſtructed, and exerciſed in the practice of this duty) to be diſſatisfied, and diſquieted in every ſtate; to be always in want of ſomething; to find defects in every fortune; to fancy they may be in better caſe, and to deſire it earneſtly : If we eſtimate things wiſely, rich men are more liable to diſcontent then poor men. It is obſervable, that proſperity is a peeviſh thing, and men of higheſt fortune are apt moſt eaſily to reſent the ſmalleſt things : a little neglect, a ſlight word, an unpleaſing look doth affect them more than reproaches, blows, wrongs, do thoſe of a mean condition.

Proſperity is a nice and ſqueamiſh thing, and it is hard to find any thing able to pleaſe men of a full and proſperous ſtate, which being uncapable of bettering in ſubſtantial things they can hardly find matter of ſolid delight. Whereas a poor eſtate is eaſily comforted by the acceſſion of many things which it wanteth : a good meal, a ſmall gift, a little gain, or good ſucceſs of his labour doth greatly pleaſe a poor man with a very ſolid pleaſure : but a rich man hath nothing to pleaſe him, but a new toy, a puff of applauſe, ſucceſs at a horſe-race, at bowls, at hunting; in ſome petty ſport and paſtime, which can yeild but a very thin and tranſitory ſatisfaction to any man not quite brutified and void of ſenſe : whence contentedneſs hath place, and is needful in every condition, be it in appearance never ſo proſperous, ſo plentiful, ſo pleaſant. *In the fulneſs of his ſufficiencies, he ſhall be in ſtraits.*

Job 20. 22.

Chryſ. Tom. 7. p. 68.

The formal object thereof may indeed ſeem to be a condition diſtaſtful to our ſenſe, or croſs to our fancy; an adverſe or ſtrait condition; a condition of Poverty, of diſgrace, of any great inconvenience or diſtreſs incident to us in this World; but ſince the moſt men are abſolutely in ſuch a condition, expoſed to ſo many wants and troubles; ſince many more are needy comparatively, wanting the conveniencies that others enjoy, and which themſelves affect; ſince there are few, who in right eſtimation are not indigent and poor, that is, who do not deſire and fancy themſelves to want many things which they have not (for wealth conſiſteth not ſo much in the poſſeſſion of goods, as in apprehenſion of freedom from want, and in ſatisfaction of deſires) ſince care, trouble, diſappointment, ſatiety and diſcontent following them, do not onely haunt cottages, and ſtick to the loweſt ſort of people, but do even frequent palaces, and purſue men of higheſt rank; therefore any ſtate may be the object of contentedneſs; and the duty is of a very general concernment; Princes themſelves need to learn it; the leſſons teaching it, and the arguments perſwading it may as well ſuit the rich and noble, as the poor and the peaſant; ſo our *Apoſtle* himſelf doth intimate in the words immediately following our Text: *I know both how to be abaſed, and I know how to abound; Every where, and in all things I am inſtructed both to be full, and to be hungry: both to abound and to ſuffer need*; he had the art not onely to manage well both conditions, but to be ſatisfied in either.

Phil. 4. 1

But ſeeing real adverſity, poverty and diſgrace have naturally the ſtrongeſt influence in diſturbing and diſordering our minds; that contentedneſs is plainly moſt needful in ſuch caſes, as the proper ſupport, or medicine of our mind in them; that other ſtates do need it onely as they, by fancy or infirmity, do ſymbolize or conſpire with theſe; therefore unto perſons in theſe ſtates we ſhall more explicitely apply our directions, and perſwaſions, as to the proper and primary ſubjects of contentedneſs; the which by analogy, or parity of reaſon may be extended to all others who by imaginary wants and diſtreſſes do create diſpleaſure to themſelves. So much for the object, or the ſubject, of the vertue.

2. The acts, wherein the practice thereof conſiſteth (which are neceſſary ingredients, or conſtant ſymptoms of it) belong either to the mind and underſtanding, or to the will and appetite, or to external demeanour and practice; being 1. right opinions and judgments of mind, 2. fit diſpoſitions and affections of heart, 3. outward good actions and behaviours, in regard to our condition and the events befalling us; the former being as the root and ſtock, the latter as the fruits and the flowers of the duty: unto which may be reduced the correſpondent negations, or abſence of bad judgments, affections and deportments in reſpect to the ſame objects.

(1.) As to our opinions and judgments of things contentedneſs requireth, that

1. We ſhould believe our condition whatever it be to be determined by God, and that all events befalling us, do proceed from him; at leaſt that he permitteth and ordereth them, according to his judgment and pleaſure: that ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κὠδύρεται, all (as the *Prophet* ſingeth, *both good and evil proceedeth out of the mouth of the moſt High*; that *affliction* (as *Job* ſaid) *cometh not forth of the duſt, neither doth trouble ſpring out of the ground*; as a thing ariſing ſpontaneouſly, or ſowed by the hand of ſome creature, but rather deſcendeth from him, who ſaith, *I form the light, and create darkneſs; I make peace, and create evil; I the Lord do all theſe things.*

Soph. Aj. *Lor.*
Lam. 3. 38.
Amos 3. 6.
1 Kings 12. 15, 24.
Eſ. 45. 7.

We are apt, when any thing falleth out unpleaſant to us, to exclaim againſt fortune, and to accuſe our ſtars; or to inveigh againſt the ſecond cauſes which immediately offend us, aſcribing all to their influence; which proceeding in us doth argue in us a *Heatheniſh* ignorance and infidelity, or at leaſt much inconſiderateneſs, and impotency of mind; that our judgment is blinded and clouded, or perverted and ſeduced by ill paſſions; for that in truth there is not in the world any occurrence meerly fortuitous, or fatal (all being guided and weilded by the powerful hand of the All-wiſe, and Almighty God) there is no creature which in its agency doth not depend upon God, as the inſtrument of his will, or ſubordinate thereto; wherefore upon every event we ſhould, raiſing our minds above all other cauſes, diſcern and acknowledge God's hand; as *David* did, when *Shimei* curſed him; *Let him* (ſaid the good King) *curſe becauſe the Lord hath ſaid unto him, Curſe David*; as *Job* did when he was rifled of his goods, *The Lord* (ſaid he) *gave, and the Lord hath taken away*;

Atque Deos atque aſtra vocat crudelia mater.

2 Sam. 16.10.
Job 1. 21.

way; as our Saviour did, when in regard to the ſore hardſhips he was deſigned to undergo, he ſaid, *The Cup which my Father hath given me, ſhall I not drink.* Joh. 18. 11.

2. Hence we ſhould always judge every thing which happeneth to be throughly good and fit, worthy (all things conſidered) to be appointed, or permitted by that Governour of things; not entertaining any harſh thoughts of God, as if he were not enough wiſe, juſt, or benign in ordering us to be afflicted or croſſed; but taking all occurrences to be well conſiſtent with all God's holy Perfections and Attributes.

Παραχωρήσωμεν τοίνυν παρακαλῶ τῷ σοφῷ τοῦ παντὸς κυβερνήτῃ καὶ στέρξωμεν τὰ οἰκονομούμενα ὁποῖα ποτ' ἂν ᾖ, κἂν θυμήρη, κἂν λυπηρά. &c. Theod. Ep. 135.

We are apt to conceit, that the World is ill ordered, when we do not thrive and proſper therein; that every thing is irregular, which ſquareth not to the models of our fancies; that things had gone much better, if our deſigns had found ſucceſs; but theſe are vain and perverſe conceits; for that certainly is moſt good, which ſeemeth good to God; his will is a perfect ſtandard of right, and convenience, his eye never aimeth wrong, his hand never faileth to hit the mark of what is beſt; *All his paths are mercy and truth*; *He is righteous in all his ways, and holy in all his works*: So did King *Hezekiah* rightly judge, when upon denunciation of a ſad doom to his countrey and poſterity, he replied to the Prophet, *Good is the word of the Lord, which thou haſt ſpoken*; ſo even the *Pagan* Sage diſcerned, when he thus rebuked a male-content; *You ſlave, do you forſooth deſire any thing, but what is beſt? and is not that onely beſt, which ſeemeth beſt to God?*

Placeat homini quicquid Deo placuit, Sen. *Ep*. 75.

Στέργειν γὰρ χρὴ τὰ παρὰ τῆς ἀῤῥήτου σοφίας πρυτανευόμενα, καὶ ταῦτα πάντως νομίζειν συμφέροντα. Theod. *Ep* 15.

Οἶδε γὰρ ὡς σοφὸς τὸ συμφέρον, καὶ ὡς ἀγαθὸς τοῦτο ἡμῖν πραγματεύεται. *Id. Ep*. 18.

Pſal. 25. 10. 145. 17.

2 Kings 20. 19.

Ἀνδράποδον ἄλλο γὰρ θέλεις, ἢ τὸ ἄμεινον; ἄλλο οὖν ἄμεινον, ἢ τὸ θεῷ δοκοῦν; Arr. II. 7.

3. We ſhould even be ſatisfied in our mind that according to God's purpoſe all events do tend and conduce to our particular welfare; being not onely good to us as members of the world, and in order to more general ends, but ſerving towards our private benefit and advantage. We may be ready perhaps to confeſs, that whatever happeneth may be indeed juſt and fit in ſome diſtant, and occult reſpects, but hardly can we be induced to allow, that what we feel offenſive to our ſenſe or fancy, is really good for us, or was meant for our benefit; we cannot eaſily diſcern any thing of love or favour in ſuch matters: Thoſe ſort of *Aphoriſms*, in Holy Scripture, *Happy is the man whom God correcteth*; *As many as I love, I rebuke and chaſten*; ſound ſtrangely, and are huge *Paradoxes* to us; ſuch is our blindneſs of mind, and dulneſs of apprehenſion: but God knoweth with ſo exact a skilfulneſs to manage things, that every particular occurrence ſhall be advantageous to the perſon, whom it toucheth; and accordingly to each one he diſpenſeth that which is moſt ſuitable to him; whence, as frequently it is neceſſary for our good that we ſhould be croſſed (for that indeed otherwiſe we ſhould often much harm, ſometimes we ſhould quite undo our ſelves) ſo it alwayes, when God ſo ordereth it, is to be deemed moſt profitable and wholeſome for us: we are therefore in reaſon obliged to take the ſaddeſt accidents, and ſharpeſt afflictions, coming upon us by providence, to be no other than fatherly corrections, or friendly rebukes, deſigned to render us good and happy; as arguments therefore and inſtances of eſpecial good-will toward us; conceiving under every diſpenſation that we do as it were hear God ſpeaking to us, as he did to thoſe in the *Prophet*: *I know the thoughts, that I think toward you, thoughts of peace, and not of evil, to give you an expected end.*

Job 5. 17. Jam. 1. 12. Rev. 3. 19. Prov. 3. 12.

Jer. 29. 11.

4. Hence we are to believe, that our preſent condition (whatever it be)

to carnal, or worldly ſenſe) is in right judgment, all things conſidered, the beſt; moſt proper, moſt deſirable for us; better than we, if it were at our diſcretion and choice ſhould put our ſelves into: for that God (*the Saviour* 1 Tim. 2. 4. *of all men*, who *deſireth that no man ſhould periſh*; who *is good to all, and whoſe* Ezek. 33. 11. 2 Pet. 3. 9. *tender mercies are over all his works*; who exceedingly tendereth the welfare Pſal. 145. 9. of his children and ſubjects) doth ever (here in this life, the time of merit and trial) with a moſt wiſe good-will deſign our beſt good; and by the moſt proper methods (ſuch as do beſt ſuit our circumſtances and capacities) doth aim to draw us unto happineſs; and accordingly doth aſſign a ſtation for us moſt befitting in order to that great end; we therefore ſhould think our ſelves well-placed, becauſe we are where God doth ſet us, that we have enough, becauſe we have what God allotteth us.

There are other more particular judgments, which contentedneſs involveth, or which are required toward it; ſuch as theſe; that nothing originally is due to us, but all cometh purely from divine favour and bounty; that all adverſities are juſtly, and deſervedly inflicted on us, as the due wages, or natural fruits of our ſins; that our happineſs dependeth not on any preſent enjoyments or poſſeſſions, but may well ſubſiſt without them; that a competency (or ſo much as ſufficeth to maintain our life without intolerable pain) ought to ſatisfie our deſires; but theſe, and the like judgments will come opportunely to be conſidered as motives to the practice of the duty.

(2.) From ſuch acts of our mind or intellective parts concerning things incident to us, ſhould proceed the following diſpoſitions of will and affection.

1. We ſhould entertain all occurrences, how grievous ſoever to us, with entire ſubmiſſion, and reſignation of our will to the will of God; wholly acquieſcing in his good pleaſure; ſaying in our hearts after our *Lord*, *Let* Luk. 22. 42. *not my will, but thine be done*; with good *Eli*, *It is the Lord, let him do what* 1 Sam. 3. 18. *ſeemeth him good*; with *David*, *Behold here I am, let him do to me as ſeemeth* 2 Sam. 15. 26. *good to him*; even with *Socrates*, *If ſo it pleaſeth God, ſo let it be*; with *Epictetus*, *I always chiefly will that, which cometh to paſs*; *for I account that better which God willeth than what I will my ſelf*; *I will adhere as a miniſter and follower to him, I purſue, I affect, I ſimply will with him*: looking upon them as ſent from God we ſhould heartily bid them welcome, we ſhould kindly embrace them, we ſhould uſe them with all fair reſpect: ἀσπάζεσθαι τὰ συμβαίνοντα (to *hug*, or kindly to *embrace things* M. Anton. 3. *incident*) φιλεῖν τὰ ἀπονεμόμενα (*to love things diſpenſed by providence*) are precepts, 4. 2. 17. 10. 11. 12. 1. which even as dictated by natural reaſon *Philoſophers* do much inculcate.

Εἰ ταύτῃ θεοῖς φίλον ταύτῃ γενέσθω. Ἀεὶ μᾶλλον θέλω τὸ γινόμενον κρεῖττον γὰρ ἡγοῦμαι ὃ ὁ θεὸς θέλει ἢ ἐγώ· προσκείσομαι διάκονος καὶ ἀκόλουθος ἐκείνῳ συνορμῶ, ὀρέγομαι, ἁπλῶς συνθέλω. Arr. 3. 7.

This excludeth all rebellious Inſurrection, and ſwellings of mind againſt providence, ſuch as argue that we diſlike Gods government; that were we able we ſhould ſtruggle with Gods will; that we gladly would ſhake off his yoke; all ſuch ill reſentment and repining at our lot, which maketh Gods hand grievous, and his yoke uneaſie to us: ſuch affections as the wiſe man toucheth, when he ſaith, *The fooliſhneſs of man perverteth his* Prov. 19. 3. *way, and his heart fretteth againſt the Lord.*

2. We ſhould bear all things with ſteady calmneſs and compoſedneſs of mind, ſuppreſſing, or quelling thoſe tumults, thoſe ſtorms, thoſe exceſſes of paſſion, which the ſenſe of things diſguſtful is apt to excite; *Let no man be moved by theſe afflictions*; μηδένα σαίνεσθαι (i. e. θορυβεῖσθαι Chryſ.) 1 Theſſ. 3. 3. ſuch as are immoderate grief, fierce anger, irkſome deſpair, and the like. No adverſity ſhould ſo ruffle our minds, as to defeat and pervert the uſe of our reaſon ſo as to hinder us from perceiving, or performing what becometh us, ſo as to ingage us into any irregular, or unſeemly behaviour.

3. We ſhould indeed bear the worſt events with an εὐθυμία, that is,
with a ſweet and chearful diſpoſition of mind, ſo as
Ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται 2 Cor. 7. 10. not to be put out of humour; not to be dejected, or
quite diſcouraged by them, not to fall into that *heavineſs*,
Prov. 12. 22. which (as the *wiſe Man* ſaith) *maketh the heart of*
Εὐδοκῶ ἐν ἀσθενείαις ἐν ὕβρεσιν ἐν ἀνάγκαις, ἐν στενοχωρείαις ὑπὲρ Χριστοῦ. 2 Cor 12. 10. *man to ſtoop*; but rather finding delight and complacence
in them, as conſidering whence they come, whithey
εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς. Col. 1. 11. they aim and tend: ſuch was the diſpoſition and
demeanour of the *Apoſtles* and *primitive* good *Chriſtians*
in the midſt of their moſt grievous adverſities and
Acts 5. 41. ſufferings; *they rejoiced*, &c. they did *take joyfully the*
Heb. 10. 34. *ſpoiling of their goods*, they did *account it all joy, when they fell into divers tribulations*:
Jam. 1. 2. they were ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες, *as grieved but alwaies rejoicing*;
2 Cor. 6 10. their ſtate was grievous, but their heart was conſtantly chearful. Such
a conſtant frame of mind we ſhould maintain, ſo continually prepared
we ſhould be againſt all contingencies, that nothing ſhould happen amiſs
to us, ſo as deeply to affect us, or to unſettle us in our humour; that every
thing from Gods hand ſhould be acceptable; that no ſadneſs may
ſeize on us, at leaſt that we do not indulge or cheriſh it; that in no wiſe
we ſuffer any regret to quench that ſpiritual comfort and joy in God;
Pſal. 33. 1. which *becometh the upright* (as the *Pſalmiſt* ſaith) and which we are ſo
97. 12. Phil. 4. 4. often enjoined perpetually to maintain, as in all caſes, ſo particularly under
3. 1. afflictions and trials. We cannot indeed hardly be content, if we
2 Cor. 13. 11. are not chearful; for it is hard to be altogether on the ſuffering and bearing
1 Pet. 4. 13. hand, without any pleaſure; the mind can hardly ſtand in a poiſe;
ſo as neither to ſorrow or joy: we cannot digeſt adverſity, if we do not
reliſh it; we ſhall not ſubmit to it as his will, if we do not take it for an
2 Cor. 12. 10. argument of his love: εὐδοκῶ, *I* (ſaith St. *Paul*) *have a liking or pleaſure
in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for
Chriſts ſake; for when I am weak then I am ſtrong.*

4. We ſhould with faith and hope rely and wait on God for the removal,
or eaſement of our afflictions; or however we ſhould confide in him
for grace, and ſtrength to ſupport them well: as our *Saviour* did, when
Luke 22 42. he prayed, *Father, if thou be willing remove this Cup*; as they did in the
Iſa. 26. 8. *Prophet*, who ſaid, *In the way of thy judgments, O Lord, we have waited on*
33. 2. Lam. 3. 26. *thee*; according to that rule in the *Lamentation*; *It is good that a man
ſhould both hope, and wait quietly for the Salvation of the Lord*; and thoſe
Pſal. 37. 7. precepts in the *Pſalms*; *Reſt in the Lord and wait patiently for him*; *wait*
24. 17. *upon the* Lord, *be of good courage, and he ſhall ſtrengthen thine heart.*

Pſal. 40. 1. We ſhould in any caſe be ready with the holy *Pſalmiſt* thus to interrogate,
33. 20. 62. 1. 25. 3 69. 6. and ſuſtain our ſelves, *Why art thou caſt down, O my Soul, why art*
44. 19. 16. 8. *thou ſo diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, for*
Pſal. 42. 2. *the help of his countenance.*

Remembring, and conſidering, that (as we are expreſly taught in
2 Pet. 2. 3. *Scripture*, and as all our Religion doth clearly ſuppoſe) *God knoweth to*
1 Pet. 5. 7. *reſcue the Godly out of tribulation*, (he knoweth the proper ſeaſon, when it
Matt. 6. 25. is fit to do it) that *he is faithful, and will not ſuffer us to be tempted above*
1 Cor. 10. 13. *what we are able: but will with the temptation alſo make a way to eſcape, that we
may be able to bear it*, reflecting, I ſay, on theſe certain points of Chriſtian
1 Theſ. 4. 13. Truth, we ſhould never *ſorrow as thoſe who are without hope*; we ſhould
never deſpair of a good riddance from our adverſity, when it ſhall be ſeaſonable
Iſa. 40. 31. or beneficial for us; we ſhould always be aſſured of a comfortable
Mic. 7. 7. ſupport under it, which is uſually better than deliverance from it; our
minds ſhould never ſink into deſpondency, or diſconſolateneſs: that this

is practicable in the worſt caſe, we have conſpicuous inſtances to aſſure us; it hath been the practice of moſt illuſtrious and excellent perſons, particularly of the holy *Apoſtles*; never was any condition, in outward 2 Cor. 4. 8. reſpects and appearance, more forlorn and diſmal than was theirs; yet in 1 Cor. 4. 11. no-wiſe bereaved them of hope, or courage; *We* (they could ſay) *are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair, perſecuted, but not forſaken, caſt down, but not deſtroyed.*

5. We ſhould indeed not ſo much as faint, or languiſh in our minds upon any ſuch occaſion; no adverſity ſhould impair the forces of our reaſon or our ſpirit; ſhould enervate our courage, or ſlacken our induſtry; ſhould render us ſick, or weak in heart; for, *If* (ſaith the *wiſe Man*) *thou faint* Prov. 24. 10. *in the day of adverſity, thy ſtrength is ſmall*; ('tis the ſign of an infirm mind) and μὴ ἐκκακεῖν, *not to faulter* or decay, μὴ ἐκλύεσθαι, *not to be diſſolved* 2 Cor. 4. 16. or disjointed *in our ſouls* (as the body is in ſcorbutick diſtempers) are Rev. 2. 3. 2 Theſſ. 3. 13. rules preſcribed to us in ſuch caſes: We do then indeed need a firm and Gal. 6. 9. robuſt conſtitution of ſoul; we ſhould then bear up moſt reſolutely and Heb. 12. 3. ſtoutly: the encouragement of *Moſes* to the people, entring into battel *—nunc animis opus eſt, nunc pectore firmo.* may well be accommodated to us, in regard to our conflicts with adverſities; *Let not your hearts faint, fear not and do not tremble, neither be ye ter-* Deut. 20. 3. *rified becauſe of them.*

6. We ſhould not be weary of our condition, or have irkſome longings for alteration; but with a quiet indifferency, and willingneſs of mind lie under it, during God's pleaſure; according to the *Wiſe-man*'s advice; *My ſon deſpiſe not the chaſtening of the Lord, neither be weary of his correction*; Prov 3. 11. and that of the *Apoſtle*, enforced by our *Lord*'s example; *Conſider him,* Heb. 12. 3. *that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.* We ſhould not think God ſlow, or his time long and tedious, as if he were forgetful of us, or backward to ſuccour us: as the *Pſalmiſt* was enclined to do, when in the day of trouble he brake forth into theſe conceits and expreſſions; *Will the Lord caſt off for ever,* Pſal. 77. 7, 10. *and will he be favourable no more; is his mercy clean gone for ever, doth his promiſe fail for evermore; Hath God forgotten to be gracious; hath he in anger ſhut up his tender mercies?* Thus he in a ſad mood was apt to think and ſpeak; but recollecting himſelf he perceived it was his errour, and confeſſed it was his fault thus to imagine, *I ſaid, it was mine infirmity*; and it will be ours likewiſe, if we entertain ſuch conceptions and reſentments: we ſhould with the ſame mind endure our preſent ſtate, as we do paſs through a hard winter, or a time of foul weather, taking it for ſeaſonable and fit, becauſe the wiſe Authour of nature hath ſo appointed and ordered it.

7. We ſhould by adverſe accidents be rendred lowly in our own eyes, and ſober in our conceits of our ſelves; meek and gentle, tender and pliable in our temper and frame of ſpirit; ſenſible of our unworthineſs and meanneſs, of our natural frailty, penury and miſery, of our actual offences and miſcarriages; deeply affected in regard to the awful majeſty and power, to the perfect holineſs, and ſtrict juſtice of God: they ſhould quell our haughty ſtomach, they ſhould ſupple our ſtiff wilfulneſs, they ſhould ſoften our hard hearts, they ſhould mitigate our peeviſh humours; to effect theſe things is uſually the deſign of ſuch accidents, and it is ever the beſt fruit of them; this is that, which St. *Peter* adviſeth to, when he ſaith: *Be humbled under the mighty hand of God*; which God approveth 1 Pet. 5. 6. and encourageth with a gracious promiſe, when he ſaith; *—To this man* Iſa. 66. 2. *will I look, even to him that is of a poor and contrite ſpirit, and trembleth at my word*: this diſpoſition is an inſeparable adherent to contentedneſs; he

that hath not his ſpirit thus broken or mollified, will hardly be content in any ſtate; he that is haughty in conceit, and ſturdy in humour will every where find that which will croſs and diſturb him.

Ita plerumque contingit, ut dum aliquos fratres noſtros in quantulacunque requie conſtitutos in mediis noſtris anxietatibus cogitamus, non parva ex parte recreemur, tanquam & nos ideo ipſi quietius tranquilliuſque vivamus. Aug. *Ep.* 144.

8. It is required that we ſhould, notwithſtanding any meanneſs, any hardneſs of our condition, be meekly and kindly affected toward others, being ſatisfied and pleaſed with their more proſperous ſtate. We ſhould not be angry with the World, becauſe we do not thrive or flouriſh in it; we ſhould not be ſullen, or peeviſh toward any man, becauſe his fortune is better than ours; we ſhould not repine or grudge at the good ſucceſs of any of our brethren, becauſe we Rom. 12. 15. want the like our ſelves, *we ſhould rather rejoice with thoſe that rejoice*; innocently filching ſome pleaſure from them, or borrowing ſome ſatisfaction from their enjoyments. It is *humane* thus to do, becauſe of the natural cognation and friendſhip of men; it is more eſpecially *Chriſtian*, becauſe of our ſpiritual conſanguinity; by vertue whereof we are ſo knit together, Rom. 12. 15. and made *members each to other*, that *if* (as St. *Paul* telleth us) *one member* 1 Cor. 12. 26. *ſuffer, all the members ſuffer with it, and if one member be honoured, all the members ſhould rejoice with it:* We can hardly be content without thus appropriating the goods, and ſharing in the delights of others; he can never be content, who looketh *with an evil eye* upon other mens proſperity; he cannot do well himſelf, who loveth not to ſee his neighbour do well; numberleſs occaſions will happen to diſcompoſe and vex him.

Adverſity impatiently born is apt to ſour our ſpirits, and render us froward toward men; eſpecially when it proceedeth from the unkindneſs, ingratitude, or treachery of friends, or of perſons obliged to us for our good Will, or for benefits done to them; but nothing ſhould render us unkindly diſpoſed toward the World, nothing ſhould extinguiſh charity in us toward any man; ſo plain reaſon teacheth us, ſo great examples enforce, *Moſes* did not loſe his affection towards his Countreymen, becauſe he was by one of them threatened away into baniſhment and vagrancy; the *Apoſtles* became not diſaffected to the World, becauſe it miſuſed and perſecuted them; our Lord did continue moſt earneſtly to deſire, and laboriouſly to endeavour the good of thoſe who moſt deſpitefully uſed him; Like theirs, in all caſes, ſhould our diſpoſition be; we ſhould ever Pſal. 37. 8. obſerve the *Pſalmiſt*'s advice; *Ceaſe from anger, forſake wrath, fret not thy ſelf in any wiſe to do evil.* Again.

9. Contentedneſs doth imply a freedom from all ſolicitude and anxiety of mind, in reference to proviſion for our needs, and conveniences of 1 Pet. 5. 7. life; according to thoſe rules and precepts of *caſting our burthen and care* Pſal. 37. 5. 55. 23. *upon the Lord*, of *being careful for nothing, but commending our affairs to* Phil. 4. 6. *God's ordering*; according to that moſt comfortable Precept of our *Lord*, Matt. 6. 31. *Take no care, ſaying what ſhall we eat, or what ſhall we drink, or how ſhall we be cloathed; for your heavenly Father knoweth, that ye want all theſe things:* If we do not thus, it is hardly poſſible that we ſhould be content; if we do not depend upon Providence, we cannot ſcape being often diſtracted with care, and perplexed with fear; we cannot chearfully hope for any thing we need, nor be quietly ſecure of any thing we poſſeſs.

Ἥδιστα πολυτελείας ἀπολαύουσιν οἱ ἥκιστα ταύτης δεόμενοι. Epic. *ad* Menœc.
Ventre nihil novi frugalius. Juv. *Sat.* 5.

10. It requireth alſo that we ſhould curb our deſires, and confine them in the narroweſt bounds we can; ſo as not to affect more in quantity, or better in quality, than our nature and ſtate do require: if we muſt have ſuperfluities, if we can onely reliſh dainties, we ſhall never be pleaſed; for as nature hath limits, and is content with little; as there is no ſtate in

this World, the exigencies whereof may not be anſwered with a competence; ſo curioſity is an infinite, and inſatiable thing: *He that loveth pleaſure ſhall be a poor man; he that loveth wine and oil ſhall not be rich*; that is, he which is curious and nice in his deſires, will never have enough: The rule, which (according to St. *Paul*) ſhould regulate our deſires is this; *Having food and rayment, let us with them be ſatisfied*: if this will ſatisfy us, we may eaſily obtain ſatisfaction; a moderate induſtry with God's bleſſing, will procure ſo much; God hath promiſed to beſtow it; if this will not ſuffice, there is no ſure way of getting or keeping more; As God is no-wiſe obliged to provide us ſuperfluities, or concerned to relieve our extravagant longings; ſo we may fear that Providence will be ready to croſs us in our cares and endeavors tending to thoſe purpoſes; ſo that we ſhall be diſappointed in the procurement, or diſturbed in the fruition of ſuch needleſs things: However he that is moſt ſcant in his deſires, is likely to be moſt content in his mind: *He* (as *Socrates* ſaid) *is neareſt the Gods* (who needs nothing) *that needeth feweſt things*.

Prov. 21. 17.

Αἱ κατὰ φύσιν ὀρέξεις αὐταρκείᾳ περιορίζεται. Cl. Alex. *Pæd* 2. 1.

1 Tim. 6. 8.

Si ad naturam vives nunquam eris pauper; ſi ad opinionem, nunquam dives. Epic. Sen. *Ep.* 16.

Ὁ ἐλαχίστων δεόμενος ἔγγιστα θεῶν. Socr. *in* Xenoph. *Apomn.* 3.

In fine, contentedneſs doth import, that whatever our condition is, our minds and affections ſhould be modelled, and ſquared juſt according to it; ſo that our inclinations be compliant, our deſires be congruous thereto, ſo that eaſily we can comport with the inconveniences, can reliſh the comforts, can improve the advantages ſticking thereto; otherwiſe like an ill-made Garment, it will ſit unhandſome upon us, and be troubleſome to us. It is not uſually our condition it ſelf, but the unſutableneſs thereof to our diſpoſition and deſires (which ſoureth all its ſweets, and rendreth its advantages fruitleſs) that createth diſcontent; for (although it be very mean) others bear the ſame chearfully; many would be glad thereof; if therefore we will be content, we muſt bend our inclinations, and adapt our deſires to a correſpondence with our ſtate.

If we are rich, we ſhould get a large and bountiful heart, otherwiſe our Wealth will hang looſe about us; the care and trouble in keeping it, the ſuſpicion and fear of loſing it, the deſire of amplifying it, the unwillingneſs to ſpend or uſe it, will bereave us of all true ſatisfaction therein, and render it no leſs unſavoury to us, than unprofitable to others.

If we are poor, we ſhould have a frugal, provident, induſtrious mind, ſparing in deſires, free from curioſity, willing to take pains, able to digeſt hardſhips, otherwiſe the ſtraitneſs of our condition will pinch and gall us.

Are we high in dignity or reputation? we then need a mind well ballaſted with ſober thoughts, otherwiſe the Wind of Vanity will drive us into abſurd behaviours, thence will daſh us upon diſappointments, and conſequently will plunge us into vexation and diſcontent.

Are we mean and low? we need a meek and lowly, a calm and ſteady ſpirit: not affecting little reſpects, or reſenting the want of them; apt to paſs over or to bear quietly petty affronts and neglects; not apt to be moved by Words ſignifying contempt or diſdain; elſe (being fretted with ſuch things, which in this ill-natur'd and hard-hearted World we may be ſure often to meet with) we ſhall be uneaſie in our minds, and impatiently wiſh a change of our ſtate.

Theſe, and the like diſpoſitions and affections of ſoul this duty containeth, or requireth: from hence ſhould ariſe a correſpondent external demeanour, and ſuch actions as theſe which follow:

1. We ſhould reſtrain our Tongues from all unſeemly and unſavoury expreſſions, implying diſſatisfaction in God's proceedings, or diſpleaſure

Pſal. 78. 19.
Numb. 21. 5.

at his Providence; arguing deſperation or diſtruſt in God; ſuch as were thoſe of the diſcontented and impatient *Iſraelites*; *They* (ſaith the *Pſalmiſt*) *ſpake againſt God; they ſaid, can God furniſh a table in the wilderneſs? behold he ſmote the rock that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo, can he provide fleſh for his people?* Such as they uſed, of whom the *Prophet* ſaith—— *When they ſhall be hungry, they will fret themſelves, and curſe their King and their God*; as thoſe in the *Apocalypſe*, who being afflicted with deſerved judgments, *did blaſpheme the name of God, which had power over thoſe plagues* —— *blaſphemed the God of heaven becauſe of their pains and ſores.* Into ſuch profane enormities of language is diſcontent apt to break forth, queſtioning the power of God, or his willingneſs to ſuccour us; venting wrath and diſpleaſure toward him; charging him fooliſhly with injuſtice, or with unkindneſs, or with negligence, or with impotency; the abſtaining from which behaviour, under the ſenſe of his bitter calamities, is a great commendation of *Job*; *In all this* ('tis ſaid) *Job ſinned not, neither charged God fooliſhly.*

Iſa. 3. 21.
Rev. 19. 9, 11, 21.

Job 1. 22.
Οὐκ ἔδωκεν ἀφροσύνην τῷ θεῷ.
Ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσι. Hom. *Od.* τ'.

2. We ſhould indeed forbear any the leaſt complaint or murmuring, in regard to the diſpenſations of Providence; or upon diſſatisfaction in the ſtate allotted us: St. *Jude* ſaith, that God in the laſt day *will come, to execute judgment, and to convince men of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him*; *theſe* (ſubjoyneth he) are γογγυςαὶ, μεμψίμοιροι, *murmurers, that complain of their lot*: which ſignifieth the heinouſneſs and extreme dangerouſneſs of this practice. *Wherefore doth the living man complain?* is the *Prophet's* queſtion, implying it to be an unreaſonable and blameable practice Wherefore the advice of *David* is good; to ſuppreſs all complaint, to be ſtill and ſilent in ſuch caſes: *Be ſtill* (ſaith he) *and know that I am God*, and *Be ſilent to the Lord*; the which Precepts his practice may ſeem well to interpret and back; *I was*, ſaith he, *dumb, I opened not my mouth, becauſe it was thy doing*: and accordingly *Job*, *Behold* (ſaid he, after having conſidered all the reaſons he could imagine of God's proceedings) *I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.* And thus our *Saviour*, when *he was oppreſſed and afflicted, opened not his mouth.*

Jud: 15, 16.
Lam. 3. 39.
Pſal. 46. 10.
Pſal. 37. 7.
Pſal. 39. 9.
——σιωπῇ Πάσχειν ἄλγεα πολλὰ βίας ὑποδέγμενος ἀνδρῶν. Οδ. ν.
Job 40. 4.
Iſa. 53. 7.

Yea it is our duty, in theſe caſes, to ſpend our breath in declaring our ſatisfaction in God's dealing with us: acknowledging his wiſdom, juſtice and goodneſs therein; bleſſing and praiſing him for all that hath befallen us; each of us confeſſing after *David*; *I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me*; imitating *Job*, who upon the loſs of all his goods did ſay no more than this; *The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord.*

Δόξα τῷ θεῷ πάντων ἕνεκεν. Οὐ γὰρ παύσομαι τοῦτο ἐπιλέγων ἀεὶ ἐπὶ πᾶσι μοι τοῖς συμβαίνουσι. Chryſ. *ad* Olymp. *Ep.* 11.
Pſal. 119. 75.
Job 1. 21.

4. We ſhould abſtain from all irregular, unlawful and unworthy courſes toward the removal or remedy of our needs, or croſſes, chuſing rather to abide quietly under their preſſure, than by any unwarrantable means to relieve, or relax our ſelves; rather bearing patiently, than violently, like thoſe in the *Prophet*, *breaking our yoke, and burſting our bands. Take heed, regard not iniquity; for this haſt thou choſen rather than affliction.* We ſhould rather continue poor, than by couzenage, or rapine, endeavour to raiſe our fortune; we ſhould rather lye under diſgrace and contempt, than by ſinful or ſordid compliances ſtrive to acquire the reſpect and favour of men; we ſhould rather willingly reſt in the loweſt condition, than do

Jer. 5. 5.
Job 36. 21.

as thoſe, who by diſturbing the World, by fomenting diſorders and factions, by ſupplanting their neighbours Welfare, by venting ſlanders and diſtractions, do labour to amplify their eſtate : We ſhould rather endure any inconvenience or diſtreſs, than have recourſe to ways of evading them, diſallowed by God ; doing as the *Jews* did, who in their ſtraits, againſt the declared pleaſure of God, *ſet their faces toward* Ægypt, *ſtrengthened themſelves in the ſtrength of* Pharaoh, *truſted in the ſtaff of that broken reed.* In neglect or diffidence toward God, to embrace ſuch aids, is (as God in the *Prophet* declareth) a very blameable and miſchievous folly : *Ephraim* (ſaith he) *is like a ſilly dove without heart ; they call to* Ægypt, *they go to* Aſſyria——*Wo unto them, for they have fled from me ; deſtruction unto them, becauſe they have tranſgreſſed againſt me.* VVe may conſider how *St. Paul* reproveth the *Corinthians* for ſeeking a redreſs of wrong, ſcandalous and diſhonourable to the Church, *Now therefore it is utterly a fault among you, that ye go to law one with another ; Why do ye not rather take wrong ; why do ye not rather ſuffer your ſelves to be defrauded?* even to right your ſelves in a way, whereby any diſhonour may come to God, or damage to his Church is not to be approved ; and better it is in the *Apoſtle*'s judgment, to bear any injury or damage our ſelves, *Better it is* (ſaith St. *Peter*) *if the will of God be ſo, that we ſuffer for well-doing, than to do ill.* And, *Let them, who ſuffer according to the will of God, commit the keeping of their Souls to him in well-doing, as unto a faithful Creatour* ; is another wholeſom advice of that great *Apoſtle*.

Jer. 42. 15. 2. 18. 13.
Iſa. 30. 2. 3, 5. 6. 31. 1.
Ezek. 17. 15.
Hoſ. 7. 11, 13.
1 Cor. 6. 7.
1 Pet. 3. 17 4. 19.

5. VVe ſhould, notwithſtanding any adverſity, proceed in our affairs (ſuch as God requireth, or reaſon putteth us upon) with alacrity, courage and induſtry ; performing however, ſo far as our circumſtances do permit, what is good and fit for us : No diſappointment or croſs, no ſtraits or grievances of condition ſhould render us liſtleſs, or lazy, but rather it ſhould quicken and inflame our activity ; this being a good way to divert us from the ſenſe of our misfortunes, and to comfort us under their preſſure ; as alſo the readieſt way to remove or to abate them, τὸ παρὸν εὖ θέσθαι, *to order the preſent well*, whatever it be ; to make the beſt of a bad matter, to march forward whither reaſon calls (how difficultly ſoever, or ſlowly it be) in a rough or dirty way ; not to yeild to difficulties, but reſolutely to encounter them, to ſtruggle luſtily with them, to endeavour with all our might to ſurmount them ; are acts worthy of a manly reaſon and courage ; to direct ill accidents to good ends, and improve them to honeſt uſes, is the work of a noble vertue. If a bad game be dealt us, we ſhould not preſently throw up, but play it out ſo well as we can ; ſo perhaps we may ſave ſomewhat, we ſhall at leaſt be buſie till a better come. *Put thy truſt in the Lord, and be doing good,* is the *Pſalmiſt*'s advice in ſuch a caſe ; and it is a practice neceſſary to the procuring and maintaining content : If we be not otherwiſe well employed, we ſhall be apt, in our thoughts, to melancholize, and dote upon our miſchances, the ſenſe of them will faſten upon our ſpirits, and gnaw our hearts.

Κερδαντέον τὸ παρὸν σὺν εὐλογιστίᾳ. Ant. 4. 26. 6. 2.

Τὸ παρὸν ἀπευθύνειν πρὸς ὁσιότητα καὶ δικαιοσύνην. *Id.* 12. 1.

Tu ne cede malis, ſed contra audentior ito.

Pſal. 37. 3.

6 VVe ſhould behave our ſelves fairly and kindly toward the inſtruments and abetters of our adverſity ; toward thoſe who brought us into it, and thoſe who detain us under it, by keeping off relief, and thoſe who forbear to afford the ſuccour we might expect ; forbearing to expreſs any wrath or diſpleaſure, to exerciſe any revenge or enmity toward them ; but rather, even upon that ſcore, bearing good will, and expreſſing kindneſs toward them ; not onely as to our brethren, whom, according to the

general Law of Charity, we are bound to love, but as to the ſervants of
God in this particular caſe, and the inſtruments of his pleaſure toward us;
conſidering, that by maligning or moleſting them, we do expreſs ill re-
ſentments of God's dealing with us, and in effect, through their ſides do
wound his Providence; thus did the good *King* behave himſelf toward
Shimei, when he was bitterly reproached and curſed by him; not ſuffer-
ing (upon this accompt, becauſe he was God's inſtrument of afflicting
2 Sam. 16. 7. himſelf) that any harm ſhould be done unto him; thus the holy *Apoſtles*
1 Cor. 4. 12. *being reviled did bleſs, being defamed did intreat*; thus our Lord demeaned
1 Pet. 2. 23. himſelf toward his ſpiteful adverſaries; who, *when he was reviled, did not*
3. 9. *revile again*; *when he ſuffered, he did not threaten, but committed it to him*
that judgeth righteouſly. In all theſe caſes we ſhould at leaſt obſerve the
Prov. 24. 29. rules and advices of the *wiſe Man*; *Say not, I will do ſo to him as he hath*
20. 22. *done to me, I will render to the man according to his work*; *Say thou not, I*
will recompence evil; but wait on the Lord, and he ſhall ſave thee.

Diſcontent uſually conſiſteth not ſo much in diſpleaſure for the things we ſuffer, as at the perſons who bring them on us, or who do not help to rid us from them; it is their preſumed injury or diſcourteſie which we do fret at; ſuch paſſions therefore toward men being diſcarded, our evils preſently will become ſupportable, and content eaſily will enſue. As men in any ſickneſs or pain, if their friends are about them (affording comfort or aſſiſtance) do not ſeem to feel any thing, and forbear complaining; ſo if the World about us doth pleaſe us, if we bear no diſaffection or grudge toward any perſon in view, our adverſity will appear leſs grievous, it will indeed commonly be ſcarce ſenſible to us.

In theſe and ſuch like acts, the duty and vertue of contentedneſs doth eſpecially reſide; or it is employed and exerciſed by them: And ſo much may ſuffice for the explication of its nature; I come now to conſider the way of attaining it, intimated by St. *Paul* here, when he ſaith, *I have learned.*

SERMON VI.

Of Contentment.

PHIL. 4. 11.

I have learned &c.

THESE Words ſignify how contentedneſs may be attained, or how it is produced: It is not an endowment innate to us; it doth not arrive by chance into us; it is not to be purchaſed by any price; it ſpringeth not up of its ſelf, nor ariſeth from the quality of any ſtate: but it is a product of diſcipline; *I have learned.*

It is a queſtion debated in *Plato*, εἰ διδακτὸν ἡ ἀρετή, *whether Vertue be to be learned*, St. *Paul* plainly reſolveth it in this caſe by his own experience and teſtimony. What *Seneca* ſaith in general of vertue (*Nature giveth not Vertue ; it is an art to become good*) is moſt true of this vertue ; it is an art, with which we are not born, no more than with any other art or ſcience ; the which, as other arts, cannot be acquired without ſtudious application of mind, and induſtrious exerciſe : No art indeed requireth more hard ſtudy and pain toward the acquiry of it, there being ſo many difficulties, ſo many obſtacles in the way thereto : We have no great capacity, no towardly diſpoſition to learn it ; We muſt, in doing it, deny our carnal ſenſe, we muſt ſettle our wild fancy, and ſuppreſs fond conceits ; we muſt bend our ſtiff and ſtubborn inclinations ; we muſt repreſs and reſtrain wanton deſires ; we muſt allay and ſtill tumultuous paſſions ; we muſt croſs our humour, and curb our temper ; which to do is a hard chapter to learn : Much conſideration, much practice, much contention and diligence are required thereto.

Non dat natura virtutem ars eſt bonum fieri. Sen. *Ep.* 89.

Virtus etiamſi quoſdam impetus ex natura ſumit, tamen perficienda doctrina eſt. Quintil. 12. 2.

Hence it is an art which we may obſerve few do much ſtudy ; and of the ſtudents therein few are great proficients ; ſo that *Qui fit, Mecænas?* Horace's queſtion, *How comes it to paſs, that no body liveth content with the lot aſſigned by God?* wanted not ſufficient ground.

However it is not like the *Quadrature of the circle*, or the *Philoſophers Stone*, an art impoſſible to be learned, and which will baffle all ſtudy : there are examples which ſhew it to be obtainable ; there are rules and precepts, by obſerving which we may arrive to it.

And it is certainly a moſt excellent piece of learning ; moſt deſerving our earneſt ſtudy : no other ſcience will yeild ſo great ſatisfaction, or good uſe ; all other ſciences, in compariſon thereto, are dry and fruitleſs curioſities ; for were we Maſters of all other knowledge, yet wanted the skill of being content, we ſhould not be wiſe or happy ; happineſs and diſcontent are ἀσύστατα (things incompatible.)

But how then may this skill be learned? I anſwer, chiefly (divine grace concurring) by theſe three ways. 1. By underſtanding the rules and precepts, wherein the practice thereof conſiſteth. 2. By diligent exerciſe, or application of thoſe rules to practice ; whereby the habit will be produced. 3. By ſeriouſly conſidering, and impreſſing upon our minds thoſe rational inducements (ſuggeſted by the nature and reaſon of things) which are apt to perſwade the practice thereof. The *firſt* way I have already endeavored to declare ; the *ſecond* wholly dependeth upon the will and endeavor of the learner ; the *third* I ſhall now inſiſt upon, propounding ſome rational conſiderations, apt (by God's help) to perſwade contentedneſs, and ſerving to cure the malady of diſcontent. They may be drawn from ſeveral heads ; from God, from our ſelves, from our particular condition or ſtate ; from the World or general ſtate of men here ; from the particular ſtate of other men in compariſon to ours ; from the nature and conſequences of the duty it ſelf : Every thing about us well examined and pondered, will miniſter ſomewhat inducing and aſſiſting thereto.

I. In regard to God we may conſider, that equity doth exact, and gratitude requireth, and all reaſon dictateth, that we ſhould be content ; or that in being diſcontented we behave our ſelves very unbeſeemingly and unworthily, are very unjuſt, very ingrateful, and very fooliſh toward him.

1 Sam. 3. 18.

1. Equity doth exact this duty of us, and in performing it we act juſtly toward God, both admitting his due right, and acknowledging his good

exerciſe

Matt. 20. 17. exerciſe thereof; That ſaying in the *Goſpel, Is it not lawful for me to do what I will with mine own?* is a moſt evident maxime of equity; it is therefore the natural right, and prerogative of God (as the Creator and Preſerver, and conſequently the abſolute Lord, Owner and Governour of all things) to aſſign his ſtation, and allot his portion to every perſon, as he judgeth good and convenient; it is moſt juſt that inviolably he ſhould enjoy this right; He being alſo infinitely wiſe and good, it is likewiſe moſt juſt to acknowledge that he doth perfectly well manage this right; Now by contentful ſubmiſſion to God's diſpoſal of things, we do worthily expreſs our due regard to both theſe, avowing his right, and approving his exerciſe thereof; but by diſcontent and regret at what happeneth, we do in effect injure God in both thoſe reſpects, diſavowing his right, and impeaching his management. We do thereby ſo renounce his right, as (ſo far as conceit and wiſh do reach) to invade it, and uſurp it to our ſelves: ſignifying, that in our opinion things ought not to be ordered according to his judgment and pleaſure, but after our fancy and humour; we claim to our ſelves the priviledge of controlling his eſtate, and diſpenſing his goods, ſo as to be our own carvers, and to aſſume to our ſelves ſo much as we think good; we imply, that, if we were able, we would extort the power out of his hands, and manage it our ſelves, modelling the World according to our conceits and deſires.

Multos inveni æquos adverſus homines, adverſus Deos neminem: Sen. *Ep.* 93.

We do alſo (ſince we cannot but perceive the other attempt of diſpoſſeſſing God to be frivolous and fruitleſs) in effect charge God with miſdemeanour, with iniquity or infirmity in his diſtribution and diſpoſal of things; intimating, that in our opinion he doth not order them ſo juſtly, or ſo wiſely as might be (not ſo well as we in our Wiſdom and Juſtice ſhould order them) for did we conceive them managed for the beſt, we could not but judge it moſt unreaſonable to be aggrieved, or to complain: ſo heinouſly inſolent, and unjuſt are we in being diſcontent. In earneſt, Which is moſt equal, that God ſhould have his Will, or we? For ſhame we ſhall ſay, God: Why then do we not contentedly let him have it?

Τὴν αὑτοῦ γνώμην ὑποτάσσειν τῷ διοικοῦντι τὰ ὅλα καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως. Arr. 1. 12.

'Tis indeed, if we conſider it, the higheſt piece of injuſtice that we can be guilty of; exceeding that which we commit in any other ſort of diſobedience. For as in any State ſeditious Mutining is the greateſt crime, as moſt directly violating the Majeſty, and ſubverting the authority of the Prince; ſo in the World, none may be ſuppoſed more to offend and wrong its Sovereign Governour, than ſuch malecontents, who diſlike and blame his proceedings: Even a *Heathen* could teach us, that it is our duty to *ſubject our mind to him that adminiſtreth all things, as good Citizens to the Law of the Commonwealth*; if we do not, we are rebellious and ſeditious, which is the higheſt pitch of injuſtice toward our moſt gracious Sovereign.

Again, there can be no greater injury, or affront offered to God, than 1 John 5. 10. to *give him the lie*, by queſtioning his veracity or fidelity; this diſcontent plainly doth involve: for God hath expreſly declared himſelf ready upon Matt. 6. 25, 36. all occaſions to do us good; he hath promiſed to *care for us*, and *never to* Heb. 13. 5. *forſake us*, or leave us deſtitute; which Word of his if we did not diſtruſt, and take him to be unfaithful, we could not be diſcontent: As no man is diſpleaſed with his condition, or ſuſpicious of want, who knoweth that he hath abundant ſupply of all that he can need in a ſure place; that he hath a perſon moſt able, moſt willing, moſt faithful engaged to ſuccour him; ſo did we believe God to be true, who hath promiſed to help us, we could not be diſcontented for fear of any want.

We muſt at leaſt in ſo doing, ſuſpect God to be deficient in goodneſs toward us, or unwilling to help us, or we muſt apprehend him impotent, and unable to perform what he would, and what he hath promiſed, for us (like thoſe Infidels, who ſaid, *Can God furniſh a table in the wilderneſs? Can he give bread alſo, can he provide fleſh for his people?*) which conceits of God are alſo very unworthy, and injurious to him.

Pſal. 78. 19.

2. Gratitude requireth of us this duty: for we having no right, or title to any thing; all that we have coming from God's pure bounty; he having upon us all (whatever our condition comparatively is, or may ſeem to us) freely conferred many great benefits, common to all men among us (our being, life, reaſon, capacity of eternal happineſs, manifold ſpiritual bleſſings, incomparably precious and excellent) we in all reaſon ſhould be thankful for theſe, without craving more, or complaining for the want of other things. Whereas alſo all events (how croſs ſoever to our ſenſual conceits, or appetites) are by God deſigned, and diſpenſed for our good, gratitude requireth, that we ſhould thank God for them, and not murmur againſt them.

Iniquus eſt qui muneris ſui arbitrium danti non relinquit, avidus qui non lucri loco habet quod accipit, ſed damni quod reddidit, &c. Sen. *ad* Polyb. 29.

Surely if inſtead of rendring God thanks for all the excellent gifts which he moſt liberally (without any previous obligation to us, or deſert of ours) hath beſtowed on us, and continueth to beſtow, we fret, and quarrel, that he doth not in ſmaller matters ſeem to cocker us, we are extreamly ingrateful, and diſingenuous toward him: If any great Perſon here ſhould freely beſtow on us gifts of huge value (high preferment, or much Wealth) but with good reaſon, as we might preſume, ſhould withhold from us ſome trifle, that we fancy or dote upon, ſhould we not be very unworthy, if we ſhould take it ill and be angry with him for that cauſe? The caſe is plainly the ſame; God hath in the frankeſt manner beſtowed on us innumerable and ineſtimable goods, in compariſon whereto any comfort or convenience of our ſtate here is very trivial and deſpicable; Are we not therefore very ingrateful, if we heinouſly reſent the want of any ſuch things; if upon any ſuch accompt we diſguſt his Providence? Do we not deal, beyond all expreſſion, unworthily with God, in ſo much undervaluing the goods which he hath given us, or doth offer us, and hath put in our reach? He hath made us capable of the greateſt goods imaginable, and faithfully upon eaſie terms proffereth them to us; he even tendereth himſelf (himſelf, the immenſe and all-comprehending good, the fountain of all joy and bliſs) to be fully enjoyed by us; his Wiſdom he offereth to inſtruct and guide us, his power to protect and guard us, his fulneſs to ſupply us, his goodneſs to comfort us; he offereth his love and favour to us, in having which we virtually, and in effect have all things; becoming thereby, in the higheſt degree, rich and honourable and happy; And is it not then outragious unworthineſs to prize any other thing (any petty accommodation of this tranſitory life, any pitiful toy here) ſo much, as to be diſpleaſed for the want thereof; as if all this were not enough to ſatisfie our needs, or ſatiate our deſires; as if notwithſtanding all theſe immenſe effuſions (yea as it were profuſions) of bounty upon us, we could be indigent or unhappy? *Shall we* (to uſe that holy and moſt ingenuous conſideration of *Job*) *receive ſo much good from the bountiful hand of God, and ſhall we not contentedly receive, or bear ſo ſmall evils from him?* Evils indeed in name, and to groſs ſenſe, but not ſo in reality, not ſo in effect, at leaſt not ſo in God's deſign; but rather things very convenient and profitable for us; which is another aggravation of our ingratitude; for

Job 2. 10.

Εὐχαριστῶ σοι πάτερ ὦ ποιητὰ τῶν ἀνθρώπων—ὅτι ἄκοντας ἡμᾶς εὖ ποιεῖς, *&c.* ſaid *Philagrius* in a grievous diſeaſe. *Naz.* Ep. 66.

Ἐπειδὰν τὸ μὴ πάσχειν οὐκ ἔχω τοῦτο γὲ τοῦ πάσχειν παρακερδαίνω τὸ φέρειν, καὶ τὸ εὐχαριστεῖν. Naz. *de ſe. Ep.* 63.

Are we not alſo very ingrateful in miſapprehending, and diſliking that, which God doeth out of very gracious intentions toward us; in loathing his fatherly and friendly diſpenſations; the fatherly chaſtiſements and friendly diſciplines, which he unwillingly is forced (is I ſay forced by his own great love, and by our preſſing needs) to inflict or impoſe upon us? Surely our ill opinion of or *deſpiſing* (as the *wiſe-Man* calleth it) theſe unpleaſant bleſſings is no ſmall fault; Neither will our not diſcerning (out of affected dulneſs, and ſtupid pravity not diſcerning) the wiſdom of God's methods, and the wholeſomeneſs of the means he uſeth to better us, excuſe us from foul ingratitude.

Prov. 3. 11.

Εὔχετο πρὸς τοὺς θεοὺς ἁπλῶς τἀγαθὰ διδόναι ὡς τοὺς θεοὺς κάλλιστα εἰδότας ὁποῖα ἀγαθά ἐστι. Xenoph. *de* Socr.

Charior eſt illis homo quam ſibi.

3. Again, upon many accompts, reaſon farther dictateth in reſpect to God, that we ſhould be content: becauſe it is moſt reaſonable to acquieſce in God's choice of our ſtate, he being infinitely more wiſe than we, and infinitely better underſtanding what is good for us than we can do: becauſe he is well affected to us, and loveth us more than we do our ſelves; becauſe he hath a juſt right, and irreſiſtible power to diſpoſe of us, the which (whatever we can do, however we reſent it) he will effectually make uſe of; whence it is extremely fooliſh to be diſcontent: fooliſh it is to be diſſatisfied with the reſults of his Wiſdom, adhering to our vain apprehenſions, fooliſh to diſtruſt his goodneſs in compliance with our fond ſelf-love; fooliſh to conteſt his unqueſtionable right and uncontroulable power, having nothing but meer impotency to oppoſe againſt them; no leſs than downright madneſs it is to fret and fume at that which we can no wiſe help, to bark at that which lodgeth in heaven ſo far high above us, to ſolicite deaf neceſſity with our ineffectual Wailings; for if we think, that our diſpleaſure will affect God, that our complaints will incline him to alter our condition, or comply with our wiſhes, we do conceit vainly, and without any ground; ſooner may we, by our imagination, ſtop the Tides of the Sea, or turn the Streams of Rivers backward; ſooner, by our cries, may we ſtay the Sun, and change all the courſes of the Stars, than by our paſſionate reſentments or moanful clamours we can check the current of affairs, or alter that ſtate of things, which is by God's high decree eſtabliſhed: diſcontented behaviour will rather faſten our condition, or remove it into a worſe place; as it highly doth offend God, and encreaſeth our guilt, ſo it moveth God to continue, and to augment our evils. Thus lifting up our eyes to heaven, and conſidering the reference our diſpoſition and demeanour hath to God, will induce us to bear our caſe contentedly.

Οὐ γὰρ τις πρῆξις πέλεται κρυεροῖο γόοιο. *I.* ω

Σὺ δ' εἴκ' ἀνάγκῃ καὶ θεοῖσι μὴ μάχου. Eurip.

Lam. 3. 39.

II. Again, Reflecting upon our ſelves, we may obſerve much reaſon to be content with our ſtate; in whatever capacity we look upon our ſelves, it in reaſon becometh us, we in duty are obliged to be ſo.

As men and creatures we naturally are indigent and impotent; we have no juſt claim to any thing, nor any poſſeſſion maintainable by our power; all that we have, or can have, cometh from moſt pure courteſie and bounty; wherefore how little ſoever is allowed us, we have no wrong done us, nor can we juſtly complain thereat: Such beggars as we are muſt not pretend to be chuſers; if any thing be given us we may be glad, we ſhould be thanful. It is for thoſe who have a right and a power to maintain it, to reſent and expoſtulate, if their due be withheld; but for us that never had any thing, which we could call our own; that have no power to get or keep any thing; for us that came into the World naked and defenceleſs, that live here in continual, abſolute and arbitrary dependance for all our livelihood and ſubſiſtence, to conteſt with him that maintaineth us, or to complain of his dealing, is ridiculouſly abſurd and vain.

Upon a moral accompt we have leſs reaſon to challenge ought, or to
complain of any thing; for we deſerve nothing but evil: If we rightly
eſteem and value our ſelves, any thing will ſeem good enough for us, a-
ny condition will appear better than we deſerve; duly examining the
imperfections and infirmities of our nature, the diſorder and depravedneſs
of our hearts, the demeanours and enormities of our lives, we cannot but
apprehend, that we are even unworthy of the *crumbs which fall from our* Matt 15. 17.
maſters table; we cannot but acknowledge with the good *Patriarch*, that
we are *leſs than the leaſt of God's mercies.* Conſidering our natural un- Gen. 32. 10.
worthineſs, we ſhall ſee that we deſerve not ſo much as thoſe common
benefits which all men enjoy, and without which we cannot ſubſiſt; ſo that
in regard to them we ſhall be ready to acknowledge with the *Pſalmiſt*,
Lord what is man that thou takeſt knowledge of him, or the Son of man, that Pſal. 44. 3.
thou makeſt accompt of him? Trying our hearts and examining our ways, Job 7. 27.
we ſhall ſoon diſcover it to be abundant mercy, that we are not utterly
deprived of all good things, ſtript of all comforts, yea diſpoſſeſſed of our
very being and life it ſelf; that we are obliged to acknowledge with thoſe
in the *Lamentations*, *It is of the Lord's mercies that we are not conſumed, be-* Lam. 3. 22.
cauſe his compaſſions fail not. Were we far better than we are, yet it
would not become us to conteſt with him, to whoſe diſpoſal and judg-
ment we are ſubject; as *Job* teacheth us: *Behold* (ſaith he) *God taketh* Job 9. 12. &c.
away, who can hinder him, who will ſay unto him, what doeſt thou? If he will
*not withdraw his anger, the proud * helpers do ſtoop under him; how much leſs* * Κήτη
ſhall I anſwer him, and chuſe out my words to reaſon with him; whom though I
were righteous, I would not anſwer, but I would make ſupplication to my judge; (Job 9. 32.)
but for us, men ſo unrighteous and guilty, to debate with, to queſtion
the proceedings of our Judge, it is much more unſeemly.

Nothing can be more abſurd, than for men ſo deeply indebted, than for ſinners ſo very obnoxious to Wrath, to be aggrieved in any ſtate: Shall we, who are conſcious to our ſelves of ſo many great ſins againſt our God; who by wilful tranſgreſſions, or ſlothful neglects, have ſo much affronted and offended him; who have ſo little requited his love, and ſo much abuſed his patience; who have born ſo little fruit, and rendred him ſo little ſervice, ſhall we be angry that our humour is not pleaſed in all things? Shall we effect to ſwim in plenty, to wallow in pleaſure, to bask our ſelves in eaſe; to be fed with dainties, to be gaily clothed, to flouriſh in a brave and ſplendid condition, to be worſhipped and honoured, who deſerve not the meaneſt competence, or loweſt reſpect, to whom it is a great favour that we are permitted to ſubſiſt; whom ſtrict juſtice would often have caſt into utter miſery and diſconſolateneſs? It is not ſurely for ſuch perſons to be diſſatisfied with any thing in this World, but
to bleſs God's exceeding mercy, that they abide there on this ſide of the
bottomleſs pit; 'tis their part, with moſt ſubmiſſive patience, to bear
whatever is inflicted on them, humbly ſaying with him in the *Prophet*, *I* Mic. 7. 9.
will bear the indignation of the Lord, becauſe I have ſinned againſt him. See-
ing, whatever our croſſes or ſufferings be, vve cannot but confeſs to God
with thoſe in *Ezra*, *Thou haſt puniſhed us leſs than our iniquities deſerve*; Ezr. 9. 13.
being gainers upon the matter, having ſo much of our debt remitted in effect, being in compariſon to vvhat vvas due to us very tolerably, yea very favourably dealt vvith, Why ſhould we be diſſatisfied? If in ſuch caſes men ſhould deal ſo favourably vvith us, vve ſhould be much pleaſed, and ready to thank them; Why then ſhould vve take it ill of God, vvhen he even in his hardeſt proceedings againſt us, expreſſeth ſo much indulgence and mercy?

Lam 2. 33.
Αὐθαίρετα πήματα.
Jer. 5. 25.
Pſal. 107. 17.
Jer. 17. 10.
21 14. 32.
19. 6. 19.
Lam. 3. 39. גבר

If we muſt be diſpleaſed, and luſt to complain, we have reaſon much rather to accuſe our ſelves, than to exclaim at Providence, to bewail our ſins, than to deplore our fortune: for our evils are not indeed ſo much the voluntary Works of God, who *doth not afflict willingly, or grieve the children of men*, as the natural products of our ſin, which we do wilfully commit: It is (as the *Prophet* ſpeaketh) *our ſins* that *withhold good things from us*; and bring evil things upon us: *Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.* We make adverſity neceſſary, or expedient for us, then we cry out upon it: We labour in Planting, but cannot brook *the fruit of our doings*; we, like prodigals, fling away our eſtate in wanton profuſions, then complain of want; we affect and chuſe the cauſes, but loath, and cannot abide the certain conſequences; ſo fond in our conceits, ſo perverſe are we in our affections: *Wherefore doth the living man complain, for the puniſhment of his ſins?* ſo well might the *Prophet* demand and expoſtulate.

We may farther, looking on our ſelves, conſider our ſelves as ſervants to God, or rather as ſlaves, abſolutely ſubject to his diſpoſal; And ſhall any ſervant, ſhall a mere ſlave preſume to chuſe his place, or determine his rank in the family? Shall he appoint to himſelf what office he will diſcharge, what garb he ſhall go in, what diet he muſt have, what he will do, and how he ſhall be accommodated? Is it not fit that all theſe things ſhould be left to our Maſter's diſcretion and pleaſure? it is moſt reaſonable that we ſhould throughly acquieſce in his determination: even a *Pagan* Philoſopher could teach us, that this is reaſonable; who thus piouſly directeth his Speech to God: *For the reſt uſe me to what thou pleaſeſt. I do conſent unto thee, and am indifferent. I refuſe nothing which ſeemeth good to thee; lead me whither thou wilt; put on me what garment thou pleaſeſt: Wilt thou have me to be a governour or a private man, to ſtay at home or to be baniſhed away, to be poor or to be rich? I will, in reſpect to all theſe things, apologize for thee with men*; thus did *Epictetus* ſay, and ſuch ſpeech well becometh our relation to God: Servants ſhould be content with their Maſters appointments and allowances; they ſhould not onely themſelves forbear to find fault with, but be ready to maintain his proceedings againſt any, who ſhall preſume to reprehend or blame them. Eſpecially ſuch ſervants as we are, who, *after we have done all things commanded us, muſt acknowledge that we are unprofitable ſervants*; ſuch as can bring no conſiderable benefit to our Lord, or any-wiſe advance his ſtate; ſuch as therefore cannot challenge any Wages from him, more than he out of mere favour is pleaſed to allow: Could we, by our labours, enrich God, or raiſe him in dignity, or procure delight to him, it might ſeem congruous that he ſhould anſwerably reward us; but as he getteth nothing by us, ſo we cannot require any thing from him: our beſt ſervices do indeed rather need pardon, than deſerve any reward: No man hath lived ſo well, that he can pretend any thing from God, that he is not indeed much behind-hand in his accompts with God, having received from God far more of benefit than he can return to him in ſervice: No man, without extream preſumption and arrogance, can offer to preſcribe, in what meaſure, or what manner God ſhould reward him.

Χρῶ μοι λοιπὸν εἰς ὃ ἂν θέλῃς. Ὁμογνωμονῶ σοι, ἴσος εἰμί. Οὐδὲν παραιτοῦμαι τῶν σοι δοκούντων. Ὅπου θέλεις ἄγε· ἣν θέλεις ἐσθῆτα περίθες. Ἄρχειν με θέλεις, ἰδιωτεύειν μένειν φεύγειν, πένεσθαι, πλουτεῖν; ἐγώ σοι ὑπὲρ ἁπάντων τούτων πρὸς τοὺς ἀνθρώπους ἀπολογήσομαι. Arr. 2. 16.

Luc. 17. 10.

Again, if we conſider our ſelves as the children of God, either by birth or nature, or by adoption and grace, How can we be diſcontent for any thing? Have we not thence great reaſon to hope, or rather to be confident, that we ſhall never want any good thing (neceſſary or convenient for us) that no great evil ſhall ever oppreſs us? For is not God hence by paternal diſpoſition inclined, is he not in a manner, by paternal duty, engaged, in all needful occaſions, to ſupply and ſuccour us? Can we (without great profaneneſs, and no leſs folly) ſurmiſe, that he, which is ſo immenſly good, will be a bad (an unkind, or a neglectful) Father to us? No, as there is no other Father in goodneſs comparable to him, ſo none, in real effects of benignity, can come near him; ſo our Lord aſſureth us: *If ye* (ſaith he) *being evil, know how to give good things to your children; How much more will your heavenly Father give good things to his children that ask him?* Matt. 7. 11.

If we conſider our ſelves as Chriſtians, we have ſtill more reaſon to practiſe this duty: As ſuch, we are not onely poſſeſſed of goods abundantly ſufficient to ſatisfie our deſires; we have hopes able to raiſe our minds above the ſenſe of all preſent things; we have entertainments that ever may divert our minds, and fill our hearts with comfort; but we have alſo an aſſurance of competent ſupplies of temporal goods; for, *Godlineſs is profitable to all things, having the promiſe both of the preſent life, and of that which is to come*: 1 Tim. 4. 8. and, *If we ſeek firſt the Kingdom of heaven, and its righteouſneſs, all theſe things ſhall be added unto us.* Matt. 6. 33. It is indeed ſtrangely unhandſome for a Chriſtian ever to droop, or to be diſconſolate; for a friend of God, and an heir of heaven to think he wants any thing, or fear that he ſhall ever want; for him, whoſe treaſure and heart are above, to be ſo concerned with any thing here, as deeply to reſent it.

Again, if we reflect upon our ſelves as rational men, How for ſhame can we be diſcontent? Do we not therein much diſparage that excellent perfection of our nature? Is it not the proper work of reaſon to prevent things hurtful or offenſive to us, when that may be done; to remove them, if they are removeable; if neither of theſe can be compaſſed, to allay and mitigate them; ſo that we may be able well to ſupport them? Is it not its principal uſe to drive away thoſe fond conceits, and to quell thoſe troubleſome paſſions, which create, or foment diſquiet, and diſpleaſure to us? If it cannot do this, What doth it ſignifie? To what purpoſe have we it? Is not our condition really worſe than that of brute beaſts, if reaſon ſerveth only to diſcry the cauſes of trouble, but cannot enable to bear it? All the reaſons we have produced, and all that we ſhall produce againſt diſcontent, will, if we are reaſonable men, and reaſon availeth any thing, have this effect upon us.

Wherefore conſidering our ſelves, our capacities, our relations, our actions, it is moſt reaſonable to be content with our condition, and with whatever doth befal us.

SERMON VII.

Of Contentment.

PHIL. 4. 11.

I have learned in whatever ſtate, &c.

III. FArther, if we conſider, our condition (be it what it will, how poor, how mean, how deſpicable and forlorn ſoever) we can have from it no reaſonable ground of diſcontent.

1. Our condition in this World cannot (if rightly eſtimated, and well managed) be extremely bad, or ſorrowful; nothing here can occur inſupportable, or very grievous in it ſelf; we cannot, if we pleaſe, want any thing conſiderable, and the defect whereof may not be ſupplied, or ſupported by far better enjoyments. If we have high opinions of ſome things, as very excellent, or very needful for us, it's no wonder if we do want them, that our condition is unpleaſant to us; if we take other things for huge evils, then, if they be incumbent on us, we can hardly ſcape being diſpleaſed; but if we thoroughly look through ſuch things, and ſcan them exactly, valuing them, not according to fallacious impreſſions of ſenſe, or illuſive dreamings of fancy, but according to ſound dictates of reaſon, we may find, that neither abſence of the former, nor the preſence of the latter doth make our condition much worſe, or render our caſe deplorable.

We are, for inſtance, poor: that condition rightly weighed, is not ſo very ſad: for what is poverty? what but the abſence of a few ſuperfluous things, which pleaſe wanton fancy rather than anſwer need; without which nature is eaſily ſatisfied, and which if we do not affect, we cannot want? what is it but to wear coarſe clothes, to feed on plain and ſimple fare, to work and take ſome pains, to ſit or go in a lower place, to have no heaps of caſh, or hoards of grain, to keep no retinue, to have few friends, and not one flatterer? and what great harm in this? It is a ſtate, which hath its no ſmall conveniences and comforts, its happy fruits and conſequences; which freeth us from many cares and diſtractions, from many troubles and croſſes, from many encumbrances, many dangers, many temptations, many ſore diſtempers of body and ſoul, many grievous miſchiefs, to which Wealth is expoſed; which maintaineth health, induſtry and ſobriety; diſpoſeth us to feed heartily, to move nimbly, to ſleep ſweetly; which preſerveth us from luxury, from ſatiety; from ſloth and unwieldineſs. It yeildeth diſpoſition of mind, freedom and leiſure to attend the ſtudy of truth, the acquiſt of vertue. It is a ſtate, which

Tert. *de Pat.* 7.

Τὰ δ' ἀργυρώματ' ἐστὶν ἤτε πορφύρα
Εἰς τοὺς τραγῳδοὺς χρήσιμ' οὐκ εἰς τὸν
βίον. Socrat.

Vid. Plut. *in* Ariſt.

Si vis vacare animo, aut pauper ſis oportet, aut pauperi ſimilis.

Multis ad Philoſophandum obſtitere divitiæ; paupertas expedita eſt, ſecura eſt. Sen. *Ep.* 17.

Sæpius pauper, & fidelius ridet. Sen. *Ep.* 80.

many have born with great chearfulneſs; many (very wiſe men) have voluntarily embraced; which is allotted by divine Wiſdom to moſt men; and which the beſt men often do endure; to which God hath declared an eſpecial regard, which the mouth of truth hath proclaimed happy; which the Son of God hath dignified by his choice, and ſanctified by his partaking deeply thereof; and can ſuch a condition be very loathſome; can it reaſonably diſpleaſe us?

Pſal. 10. 14. 35. 10. 68. 10. 69. 33. 72. 4. 13. 140. 12. 146. 7. 147. 2. Luk. 6. 20. Jam. 2. 5. Iſa. 66. 2.

Again, thou art ſuppoſe fallen into diſgrace, or from honour and credit art depreſſed into a ſtate of contempt and infamy? this alſo rightly prized is no ſuch wretchedneſs; for what doth this import? what, but a change of opinion in giddy men, which thou doſt not feel, which thou art not concerned in, if thou pleaſeſt; which thou never hadſt reaſon much to regard, or at all to rely upon? what is thy loſs therein? it is the breaking of a bubble, the ſinking of a Wave, the changing of a Wind, the cracking of a thing moſt brittle, the ſlipping away of a thing moſt fugacious and ſlippery; What is honour and fame, but thought, and what more flitting, what ſooner gone away than a thought? and why art thou diſpleaſed at the loſs of a thing ſo very ſlender and ſlimme? If thou didſt know its nature, thou canſt not be diſappointed; if thou didſt not, it was worth thy while to be thus informed by experience, that thou maieſt not any more regard it. Is the contempt, thou haſt incurred, from thy fault? bear the conſequence thereof patiently, and do thy beſt by removing the cauſe to reverſe the effect: is it undeſerved and cauſeleſs? be ſatisfied in thy innocence, and be glad that thou art above the folly and injuſtice of thoſe, who contemn thee. Let thy affections rather be employed in pity of theirs, than in diſpleaſure for thy own caſe. Did (let me ask thee again) the good opinion of men pleaſe thee? that pleaſure was fond and vain, and it is well thou art rid of it? did it not much affect thee, why then doſt thou much grieve at the loſs thereof? Is not alſo thy fortune in this kind the ſame with that of the beſt men? have not thoſe who have deſerved moſt honour, been expoſed to moſt contempt? *But now* (*Job* could ſay) *they that are younger than I have me in deriſion, —they abhor me, they flee far from me, and ſpare not to ſpit in my face.* And, *I am*, (could that great and good *King* ſay) *a worm, and no man*; *a reproach of men, and deſpiſed of the people*; *All they that ſee me, laugh me to ſcorn; they ſhoot out the lip, they ſhake the head*, —and, we are *defamed, we are reviled, we are made as the filth of the world, and the off-ſcouring of all things unto this day*, could the holy *Apoſtles* ſay; and *He is deſpiſed and rejected of men, —he was deſpiſed and we eſteemed him not*, was ſaid of our Lord himſelf; and can this condition then in juſt eſteem be ſo very pitiful or grievous?

Job 30. 1, 10.

Pſal. 22. 6, 7.

1 Cor. 4. 12, 13.

Iſa. 53. 3.

But thou art perhaps troubled becauſe thou art wrongfully cenſured, odiouſly traduced and defamed, abuſed by ſlander, or by detraction; which aſperſeth thee with things whereof thou art no-wiſe guilty, or repreſenteth thee in a character unworthy of thee: Be it ſo; what then; why doth this ſo much affect thee?

Exempl. Jeremiæ. Chryſoſt. *ad* Olymp. 16.

Gratias ago Deo meo, quod dignus ſum quem mundus oderit. Hier. *Ep.* 39. (*ad* Aſellam.)

Is not every man ſubject to theſe things? are not the greateſt men, are not the wiſeſt men, are not the beſt men liable to the ſame? yea chiefly liable, excellency being the ſpecial mark of envy and obloquy? can any good men eſcape free of them among ſo many bad men, whoſe doings as goodneſs doth reproach, ſo it provoketh their malignity? Canſt thou imagine to paſs thy days in ſo unjuſt and ſpiteful a World without incurring ſuch bad uſage; can ſo many vain, ſo many bold, ſo many lawleſs,

Ἀλλ' οἱ μὲν ἠδίκησαν, ἐγὼ δ' οὐκ ἠδίκημαι. Theod. *Ep.* 80.

tongues be tied up, or kept within compaſs of truth, or equity? Wilt thou ſuffer it to be in the power of any man at his pleaſure ſo eaſily to diſcompoſe and vex thee? becauſe he will be bad, ſhalt thou be miſerable? why doſt thou not rather pleaſe thy ſelf in the conſcience of thy endeavouring to deſerve and do well; in thy innocence, and clearneſs from the blame which they impoſe on thee; in thy having given no cauſe of ſuch offence and outrage? why doſt thou not rather pity their unworthineſs and unhappineſs, who ſtoop to ſo mean and baſe practices, than fret at them, as bad to thee? they do themſelves far more miſchief, than they can do thee.

And why doſt thou not conſider, that indeed thou art guilty of many faults, and full of real imperfections, ſo that no man can eaſily derogate from thee more than thou deſerveſt: he may indeed tax thee unjuſtly, he may miſs in the particulars of his charge, he may diſcover groundleſs contempt, and ill-will toward thee; but thou knoweſt thy ſelf to be a grievous ſinner, and it is juſt that thou ſhouldſt be reproached, (God, for thy humiliation, or thy correction, may have ordered him, as *David* ſaid he might have ordered *Shimei, to curſe* thee) thou haſt therefore more need to be humble in reflection on thy ſelf, than to ſwell with diſdain in regard to his injury.

Thou ſhouldſt improve this dealing, and make it wholeſome to thee, by taking occaſion thence to correct thy real faults, and endeavouring to become truly more worthy; that ſo thy conſcience may be a firm bulwark againſt all detraction and obloquy: In fine, ſatisfie thy ſelf by *committing thy ſoul with patience in well-doing* unto thy Judge, who aſſuredly will do
Theodor. Ep. 83. thee right, will protect thy reputation, and clear thy innocence: his judgment is onely worth regarding, be little concerned with any other.

Again, Being diſappointed and croſſed in the ſucceſs of their projects, or undertakings, is wont to put men, as they conceive, into a woful caſe: but why ſo? why (let me ask thee, who art diſcontented upon this ſcore) didſt thou build much expectation upon uncertainties? didſt thou not foreſee a poſſibility, that thy deſign might miſcarry, and if ſo, why art thou not prepared to receive vvhat happeneth? vvas it not an adventure, vvhy then art thou troubled with thy chance? Is he not a ſilly gameſter, that will fret and fume at a bad caſt, or at the loſs of a game? didſt thou refer the buſineſs to God's diſpoſal and arbitrement? if not, thou deſervedſt to be croſſed, and rather confeſs thy fault, than complain of thy fortune; if thou didſt ſo, then be conſiſtent with thy ſelf, and acquieſce in his determination: In fine, what is thy loſs, is't of thy care and pain? would it have been much better, that thou hadſt been careleſs or idle? but haſt thou not in lieu of them got ſome Wiſdom and Experience? haſt thou not (if thy attempt was reaſonable and worthy) exerciſed thy Wit, thy courage, thy induſtry? haſt thou not (by thy defeat) got an opportunity to expreſs equanimity and patience? if thou ſo improveſt thy diſappointment, thou art a gainer by thy loſs, thou *doſt more than conquer* by thy defeat: however ſince the gain, the credit, the preferment thou didſt aim at, and haſt miſſed, are things in themſelves of no great value, and ſuch as thou maieſt well live without, as other good men have done, thou canſt not have much reaſon to be diſpleaſed upon this accompt, or to reckon thy condition diſaſtrous.

But friends, will ſome ſay, have been unkind, have been ungrateful, have been fickle and falſe, have neglected, have deſerted, have betrayed
Pſal. 55. 7. me; *It was not an enemy, that reproached me, then I could have born it,* &c. this is indeed commonly moſt grievous; yet being ſcanned will not render

a man's

man's condition ſo lamentable : for, ſuch misbehaviour of friends is re their calamity than ours : the loſs of bad friends is no damage, but advantage ; 'tis but the loſs of a miſchief, and a trouble : the fewer come to have of ſuch, the more time we ſave, the leſs trouble we et with, the greater ſecurity we enjoy. The kindneſs we have ſhew- the obligations we have put on ſuch, are not quite loſt, they will ng the rewards due to humanity and fidelity ; it will yeild ſatisfaction us, that however we have been kind and faithful to them. The fide- y of remaining true friends may ſatisfie us ; however if all other friend- ip ſhould fail, there is one remains, worth millions of other friends, ho can never prove unfaithful, or inconſtant, who never will be un- ndful of us, or deficient in kindneſs toward us.

Jam ſibi pœnas dedit qui peccavit. Sen. *de Gr.* 2. 30.

The death of friends doth it may be oppreſs thee with ſorrow.

But canſt thou loſe thy beſt friend ; canſt thou loſe the preſence, the nverſation, the protection, the advice, the ſuccour of d ? is he not immortal, is he not immutable, is he inſeparable from thee ? canſt thou be deſtitute of iends, whilſt he ſtands by thee ? Is it not an affront, an nous indignity to him, to behave thy ſelf, as if thy ppineſs, thy welfare, thy comfort had dependance on y other but him ? is it not a great fault to be unwilling to part with any ng, when he calleth for it ?

Vid. Sen. *Ep.* 63.

Οὐ γὰρ ἀπέθανεν ὁ πάντα ἄριστος ἐκεῖνος ἀνὴρ κατὰ τὴν τοῦ Κυρίου φωνὴν, ἀλλὰ καθεύδει ὕπνον τοῦ συνήθους μακρότερον. Theod. *Ep.* 68.

Ἀποδημίαν τοίνυν παρακαλῶ μακρὰν τὴν τελευτήν. &c. Theod. *Ep.* 16.

Vid. Greg. Naz. *Ep.* 202.

Neither is it a loſs of thy friend, but a ſeparation for a ſmall time ; he onely parted from thee as taking a little journey, or ing for a ſmall time to repoſe ; within a while we ll be ſure to meet again, and joyfully to congratu- , if we are fit, in a better place, and more happy ; *præmiſimus, non amiſimus* ; we have ſent him thi- r before, not quite loſt him from us.

Cur doles ſi periiſſe non credis ? cur impatienter feras ſubductum interim quem credis reverſurum ? profectio eſt quam putas mortem. Tert. *de Pat.* 9. Sen. *Ep.* 63.

Thy friend, if he be a good man (and in ſuch friend- ps onely we can have true ſatisfaction) is himſelf in bad condition, and doth not want thee ; thou canſt t therefore reaſonably grieve for him ; and to grieve ly for thy ſelf is perverſe ſelfiſhneſs and fondneſs.

Impatientia in ejuſmodi & ſpei noſtræ male ominatur, & fidem prævaricatur, &c. Tert. *ibid.*

Πῶς τὸ τῆς ἀγάπης ἀγαθὸν, ἑαυτῷ τὰ ῥᾴω διδόντα τῷ πλησίον ἀπονέμειν τὰ φροντιστέρα ; Naz. *Or.* 19.

But thou haſt loſt a great comfort of thy life, and advantage to thy af- irs here ? is it truly ſo ? is it indeed an irreparable loſs, even ſecluding e conſideration of God, whoſe friendſhip repaireth all poſſible loſs ? hat is it, I pray, that was pleaſant, convenient, or uſeful to thee in y friend, which may not in good meaſure be ſupplied here ? was it a e of hearty good-will, was it a ſweet freedom of converſation, was ſound advice or kind aſſiſtance in thy affairs ? and mayſt thou not find oſe left, which are alike able, and willing to miniſter thoſe benefits ? y not the ſame means, which knit him to thee, conciliate others alſo to thy friends ? he did not alone ſurely poſſeſs all the good nature, all e fidelity, all the Wiſdom in the World, nor hath carried them all a- y with him ? other friends therefore thou mayſt find to ſupply his om : all good men will be ready, if thou art good, to be thy friends, ey will heartily love thee ; they will be ready to chear thee with their eet and wholeſome ſociety, to yield thee their beſt counſel and help up- n any occaſion : Is it not therefore a fond and unaccountable affection to kind of perſonality, rather than want of a real convenience that diſtur- th thee ?

Vid. Sen. *Ep.* 63.

In fine, the ſame reaſons, which in any other loſs may comfort us, ould do it alſo in this : neither a friend nor any other good thing we can enjoy is under any ſecurity of not ſoon loſing it ; our welfare is not annexed to one man no more than to any other inferiour thing ; this is the condition of all good things here to be tranſient and ſeparable from us ; and accordingly we ſhould be affected toward them.

Fragile fractum eſt, mortale mortuum eſt.

But farther, it perhaps diſpleaſeth us, that the courſe of the World doeth not go right, or according to our mind ; that Juſtice is not well diſpenſed, that vertue is under hatches, that worth is not conſidered, that Induſtry is not rewarded, that innocence and modeſty are trampled upon ; that favour, partiality, corruption, flattery, craft, impudence do carry all before them ; devouring all the encouragement due to honeſt induſtry ; This may be obſerved, but why ſhould it diſpleaſe ? art thou guilty of contributing to this ? then mend, if not, then bear ; eſpecially ſeeing thou canſt not help it ; for ſo it hath always been, and ever will be in the World, that things never have gone there as the wiſeſt judge, or the beſt men deſire : there have never been good men enough to ſway the World, nor will the few good men that are, be ſo active in promoting publick good, as bad are in driving on their private deſigns ; doth not this courſe of things neceſſarily ſpring from the nature of men, which therefore we ſhould no more be vexed at, than for that a Serpent hath poiſon, or that a Waſp hath a ſting ? we cannot wonder at it, why then ſhould we be ſtrangely affected by it ? could any man ever have been pleaſed, if this were a ſufficient cauſe of diſpleaſure ? However the World goes, we may yet make a tolerable ſhift, God is engaged competently to provide for us ; that ſhould ſatisfie us: God obſerveth theſe things no leſs than we, and he can eaſily hinder them, yet he thinketh good to ſuffer them ; and ſhall not we do ſo likevviſe ? there is in fine appointed a judgment hereafter, when all theſe things ſhall be redreſſed and ſet ſtreight ; when juſtice and vertue ſhall triumph, when integrity and induſtry ſhall find their due recompence, 'tis but a moment to that time, and till then we may reſt ſatisfied.

Thus if we do ſurvey and rightly ſtate things, which cauſe diſcontent, and ſeem to render our condition hard and ſad, we ſhall find, that not from the things, but from our ſelves all the miſchief proceeds : We by our imagination give to the lighteſt things a Weight, and ſwell the ſmalleſt things into a vaſt bulk ; we fancy them very frightful and doleful, then we tremble and grieve at them. Mere names (the names of poverty, of diſgrace, of defeat) do ſcare us, without conſulting reaſon, and conſidering how little terrible the things are themſelves. We follow ſilly prejudices, judging that highly good, which the vulgar admire, that very evil, which the weakeſt ſort of men are wont to complain of ; hence ſo commonly doth our caſe ſeem grievous. But in truth there is no condition ſo bad, but if we manage it well and wiſely, if we bend our mind to comply with it, if we moderate our paſſions about the accidents thereof, if we vigilantly embrace and enjoy the advantages thereof, may not be eaſily ſupportable, yea prove very comfortable to us ; it is our fond conceits, our froward humours, our perverſe behaviours, which do create the trouble, which ſeemeth adherent to any condition, and embittereth every ſtate ; which from any ſlight occaſion doth create vexation, and turneth every event into diſaſter.

—uſque adeo nulla eſt, ſincera voluptas,
Salicitique aliquid lætis intervenit——
Ovid.

2. As there is no condition here perfectly and purely good (not deficient in ſome conveniences, not blended with ſome troubles) ſo there is none ſo throughly bad, that it hath not ſomewhat convenient and comfortable therein ; ſeldom

(

or never all good things do forſake a man at once, or all miſchiefs together aſſail him; ſomewhat uſually abideth, which well improved, or wiſely enjoyed, may ſatisfie a man, yea, render his eſtate comparable to theirs, who to vulgar eyes appear to be in the beſt condition: there is in every condition ſomewhat of good compenſating for its evils, and reducing it to a balance with other more plauſible ſtates. We are, ſuppoſe again, in poverty, (that inſtance I propound uſually, as the moſt ordinary ground of diſcontent) but have we therewith good health? then moſt rich men may envy us, and reaſonably we ſhould not exchange our ſtate with many crazy Princes: have we therewith our liberty? that is an ineſtimable good which often-times the greateſt men have wanted, and would have purchaſed with heaps of gold: have we therein a quiet mind, and a free uſe of our time? It is that, which wiſeſt men have prized above any Wealth, and which the chief men of the World would be glad to taſt of: have we a clear reputation? we have then the beſt good that any Wealth can yeild, we have more than many can obtain in the moſt ſplendid fortune: have we any friends ſticking to us? that is more than the richeſt perſons can aſſure themſelves of, to whom it is near impoſſible to diſtinguiſh the friends of their perſons from the flatterers of their fortune; it is a privilege and ſolace, which Princes are hardly capable to arrive at: have we a bare competency, ſufficient to maintain our life? we thereby keep our appetites in better compaſs, and our faculties in greater vigour; we thence better reliſh all things; we in conſequence thereof avoid the burthens, the diſeaſes, the vices of ſloth and luxury: have we farther (as if we are not very bad, we ſhall in this caſe aſſuredly have, humanity diſpoſing all men thereto) the compaſſion of men; is not this ſomewhat better, than that envy, that ill-will, that obloquy, which uſually do attend Wealth and Proſperity? why then, if our poor eſtate hath ſo manifold conveniencies, do we ſo much diſtaſt it? why do we ſo dwell and pore on the ſmall inconveniencies we feel under it, over-looking or ſlighting the benefits we may enjoy thereby? This indeed ordinarily is our folly and infirmity; that the want of any little thing, which we fancy or affect, doth hinder us, from ſatisfaction in all other things; *One dead fly* cauſeth all our *ointment to ſtink*; the poſſeſſion of a Kingdom will not keep us from being *heavy and diſpleaſed* (as *Ahab* was) if we cannot acquire a ſmall vineyard near us; on that one thing our head runs continually, our heart is wholly ſet, we can think on, we can taſt nothing elſe; the want of that notwithſtanding all our affluence doth pinch us, our dainties thence doth prove inſipid, our ſplendours appear dim, every thing but that is a toy unto us: So capriciouſly, and unaccomptably prone are we to diſcontent.

Aſſueſcendum conditioni ſuæ; & quam minimum de illa querendum, & quicquid habet circa ſe commodi apprehendendum eſt: nihil tam acerbum eſt, ex quo non æquus animus ſolatium inveniat. Sen. *de Tranq. an. cap.* 10.

Prov. 27. 7.

Eccleſ. 10. 1.

1 Kings 21. 1.

3. Is our condition (let me ask again) ſo extreamly bad, that it cannot be much worſe? Are we ſunk to the bottom of all calamity? No ſurely; God's Providence will not ſuffer, the ſtate of things here can never admit that to be: here are ſuccours always ready againſt extremities; our own Wit and Induſtry, the help of relations or friends, the natural pity and charity of our neighbours will preſerve us from them; eſpecially perſons in any meaſure innocent can never come near them; there will therefore never fail ſome good matter of content in what remains; a few good things, well improved, may greatly ſolace us; but however, let us imagine our caſe to be the worſt that can be; that a confluence of all temporal miſchiefs and wants hath arrived, that we are utterly bereaved of all the comforts this World afforded; that we are ſtripped of all our

Wealth, quite ſunk in our reputation, deſerted of every friend, deprived of our health and our liberty; that all the loſſes, all the diſgraces, all the pains which poor *Job* ſuſtained, or far more and greater than thoſe, have together ſeiſed on us; yet we cannot have ſufficient reaſon to be diſcontent; for that nevertheleſs we have goods left to us in our hands, or within our reach, far ſurpaſſing all thoſe goods we have loſt, much outweighing the evils we do undergo: When the World hath done its worſt, we remain Maſters of things incomparably better than it, and all it containeth; the poſſeſſion whereof may, and (if we be wiſe) will abundantly ſatisfie us. We are men ſtill, and have our reaſon left behind, which alone, in worth, exceedeth all the treaſures of the World; in well uſing which, and thereby ordering all things for the beſt, we become more worthy, and more happy than the moſt fortunate fool on earth; we may therein find more true ſatisfaction, than any Wealth, or any Glory here can miniſter: We may have a good Conſcience left, (the ſenſe of having lived well heretofore, or at leaſt a ſerious reſolution to live well hereafter) and that is a *continual feaſt*, yielding a far more ſolid and ſavoury pleaſure, than the moſt ample revenue can afford: We may have hope in God (the authour and donour of all good things) and thereby far greater aſſurance of our convenient ſubſiſtence and welfare, than all preſent poſſeſſions can beſtow; we have reſerved a free acceſs to the Throne of Grace, and thereby a ſure means (grounded on God's infallible word and promiſe) of obtaining whatever is good for us; we have a firm right to innumerable ſpiritual bleſſings and priviledges, each of them juſtly valuable beyond whole Worlds of ſelf; we can, in a word (we can if we pleaſe) enjoy God's favour, which immenſly tranſcendeth all other enjoyments, which vaſtly more than countervaileth the abſence of all other things; of this, by applying our ſelves to the love and ſervice of God, we are infallibly capable; of this no worldly force or fortune can diſpoil us; we having this, our condition cannot be poor, contemptible or pitiful; 'tis indeed thereby moſt rich, glorious and happy: For how can he be poor that hath the Lord of all things always ready to ſupply him; who hath God (as the *Pſalmiſt* is wont to ſpeak) to be *his portion for ever*? How can he be deſpicable, that hath the honour to have the Sovereign Majeſty of the World for his eſpecial friend? How can he be miſerable who enjoyeth the fountain of all happineſs, who hath *the light of God's countenance* to cheer him, who hath the conſolations of God's holy Spirit to refreſh and revive him? What can he want, who, beſide his preſent intereſt in all the needful effects of God's bountiful love, is an Heir of Heaven and everlaſting bliſs? Seeing therefore it is in our power to be religious, ſeeing we may, if we will (God's Grace concurring, which preventeth us to ſeek, which never is withheld from thoſe who ſeek it) be good Chriſtians; ſeeing nothing can hinder us from fearing God, or can *ſeparate us from his love*, neither can any thing render our condition bad or unhappy, really diſtreſſed or needy: *O fear the Lord* (ſaith the *Pſalmiſt*) *for there is no want to them that ſeek him*: *The young Lions* (or the rich, as the LXX. render it) *do lack and ſuffer hunger*; *but they that ſeek the Lord ſhall not want any good thing*; and, *Whoſo keepeth the commandment, ſhall feel no evil thing*, ſaith the *Wiſeman*; and, *The hand of our God is upon all them that ſeek him*, ſaith the *Prophet*; and, *Who is he that ſhall harm you*; (or do ill to you, or make you worſe) *if ye be followers of that which is good?* ſaith St. *Peter*; and, *We know* (ſaith St. *Paul*) *that to them who love God all things cooperate for good*; and, *Godlineſs* (ſaith he again) *with contentedneſs is great gain*; that is, ſuppoſing we have the goods which piety miniſtreth,

Job, who ἐκένωσεν αὐτοῦ (τοῦ διαβόλου) βελοθήκην ἅπασαν κατατοξευόμενος δι' αὐτοῦ, &c. Chryſ. *ad* Olymp. 2.

Prov. 15. 15.

Pſal. 73. 26. 16. 5. 119. 57. 142. 5.

Rom. 8. 39.

Pſal. 34. 9.

Πλούσιοι ἐπτώχευσαν. LXX.

Eccleſ. 8. 5.

Ezra 8. 22.

1 Pet. 3. 13.

Ὁ κακώσων.

Rom. 8. 28.

1 Tim. 6. 6.

ſtreth, although we have nothing more, we are, if we can be content, very well to paſs; it is abundantly ſufficient for us.

Why then, I pray, are we diſcontent? What do we groan or grieve for? what is it that we do want? is it the uſe of reaſon, is it vertue, is it God's favour? then indeed we have good cauſe to be diſpleaſed; for the want of thoſe things is indeed lamentable; but if we do want them, it is onely our ſelves that we ſhould complain of; for we may have them if we will, and who can help it if we will not? Who, if we ſhall wilfully deprive our ſelves of them, will be concerned to mind our complaints? But is it onely a lump of traſh, or a puff of honour, or a flaſh of pleaſure, that we do need? Is it that we cannot ſo delicately glut our bellies, or ſo finely cloath our backs, or ſo throughly ſooth our fancies, as we could wiſh, that we ſo pitifully moan? Is it being reſtrained in ſome reſpects from the ſwinge of our humour, is it that we are not ſo much regarded, or are ſlighted by ſome perſons, is it that we are croſſed in ſome deſign, that ſo diſcompoſeth and diſcourageth us? then are we ſottiſhly fond and childiſh in our conceits, and our affections: For proper it is to children, when as they want no ſolid or ſubſtantial goods, to wail for worthleſs toies and trinkets; 'tis for children, when they have not their will in petty and impertinent matters, to cry and lament; children are much affected with every Word, or little ſhew that croſſeth
them: If we were (as St. *Paul* chargeth us to be) *perfect men*, if we had 1 Cor. 14. 20.
manly judgments, and manly affections toward things, we ſhould not
ſo regard or value any of theſe temporal and tranſitory things, either
good or evil, as by the want of one ſort, or by the preſence of the other,
to be much diſturbed; we ſhould, with St. *Paul*, ſtyle any preſent evil
ἐλαφρὸν τῆς θλίψεως, *a lightneſs of affliction*: We ſhould with him reckon, 2 Cor. 4. 17.
that the ſufferings of this preſent time are not worthy to be compared with the Rom. 8. 18.
glories which ſhall be revealed to us: We ſhould with St. *Peter greatly rejoyce*, 1 Pet. 1. 6.
though for a ſeaſon we are in heavineſs, through manifold trials, or afflictions:
We ſhould eſteem any condition here very tolerable, yea very good.

4. In truth (if we will not mince the matter, and can bear a truth ſounding like a Paradox) uſually our condition is then better, when it ſeemeth worſe; then we have moſt cauſe to be glad when we are apteſt to grieve; then we ſhould be thankful, when we do complain; that it appeareth otherwiſe to us, it is becauſe in our taxations of things we do ordinarily judge (or rather not judge, but fancy, not hearing or regarding any dictate of reaſon) like beaſts; prizing things merely according to preſent ſenſe, or ſhew, not examining their intrinſick natures, or looking forward into their proper fruits and conſequences.

Adverſity (or a ſtate, wherein we are not furniſhed with all accommodations grateful to ſenſe or fancy; or wherein ſomewhat doth cleave to us offenſive to thoſe inferiour powers of ſoul) is the thing which we chiefly loath and abominate; whereas, in true judgment, nothing commonly is more neceſſary, more wholſome, more uſeful and beneficial to us; nothing is more needful, or conducible to the health of our ſoul, and to our real happineſs, than it: It is the School of Wiſdom, wherein our minds
are diſciplined and improved in the knowledge of the beſt things, whence * Pſal. 119. 71.
it is termed παιδεία, that is, inſtructive chaſtiſement; * ſo *David* found 1 Cor. 11. 32.
it, *It is*, ſaid he, *good for me that I have been afflicted, that I might learn* Κρινόμενοι
thy ſtatutes; and, our *Lord* himſelf, ἔμαθεν ἀφ' ὧν ἔπαθε, *He learned obedience* ὑπὸ κυρίου
from what he ſuffered. It is the *Academy* wherein vertue is acquired and παιδευόμεθα. Heb. 5. 8.
exerciſed;

——*multoque in rebus acerbis*
Acrius advertunt animos ad religionem. Lucret. 3. *p.* 64.

Καὶ γὰρ τὸν τῦφον περισπᾷ, καὶ τὴν ῥᾳθυμίαν ἐκκόπτει πᾶσαν ἡ θλίψις, καὶ πρὸς ὑπομονὴν ἀλείφει καὶ ἐκκαλύπτει τῶν ἀνθρωπίνων πραγμάτων τὴν εὐτέλειαν, καὶ πολλὴν εἰσάγει τὴν φιλοσοφίαν, &c. Chry. *in* 2 Cor. *Orat.* 26.

Miraris tu, ſi Deus, ille bonorum amantiſſimus qui illos quam optimos eſſe atque excellentiſſimos vult, fortunam illis cum qua exerceantur aſſignat? Sen. *de Prov.* 2.

Deut. 8. 2.

Eccleſ. 7. 3. Prov. 20. 30. Heb. 12. 11. Jam. 1. 3. Rom. 5. 3.

exerciſed; ſo God meant it to his people; *The Lord thy God* (ſaith *Moſes*) *led thee this forty years in the wilderneſs, that he might humble thee, and prove thee.* So the *Wiſeman* ſaith, that *by the ſadneſs of the countenance the heart is made better*; and, *that ſtripes do cleanſe the inward parts of the belly.* And, *It yieldeth* (ſaith the *Apoſtle*) *the peaceable fruit of righteouſneſs to them that are exerciſed thereby.*

Job 23. 10. (Pſal. 66. 10.) Eccleſ. 2. 5. Sap. 3. 5. (Iſa. 1. 25. 48. 10. Mal. 3. 23. Dan. 11. 35.)

* Hence πειρασμὸς (trial) is the uſual word ſignifying it. 1 Pet. 1. 6, *&c.*

It is the furnace of the Soul wherein it is tryed, cleanſed and refined from the droſs of vain conceits, of perverſe humours, of vitious diſtempers: *When* (ſaith *Job*) *he hath tried me, I ſhall come forth as gold*: and, *Gold* (ſaith the *Wiſe-man*) *is tried in the fire, and acceptable men in the furnace of * adverſity.*

Iſa. 26. 16. 29. 19. Hoſ. 5. 15. Pſal. 78. 34. 107. 4. &c. 84. 16. 2 Chron. 2. 3, 12. Dan. 3. 34. Pſal. 119. 67.

It is the method whereby God reclaimeth ſturdy ſinners to goodneſs, engageth them to ſeek and ſerve himſelf; ſo of the *Iſraelites*, the *Prophet* ſaith, *Lord in trouble have they viſited thee, they poured out a prayer when thy chaſtening was upon them*; ſo *Manaſſes*, *when he was in affliction he beſought the Lord his God, and humbled himſelf greatly before the God of his Fathers*; ſo *Nebuchadnezzar*, after being driven from his Kingdom, *his underſtanding returned unto him, and he bleſſed the moſt high, and praiſed and honoured him that liveth for ever.* So *David* himſelf, *Before*, ſaid he, *I was afflicted I went aſtray, but now have I kept thy word.*

Ἡ γὰρ τῶν πόνων ἐπίτασις μισθῶν ἐπίτασίς ἐστι καὶ ἔρεισμα ἀσφαλὲς πρὸς τὸ μὴ ἄκοντας ἐκπεσεῖν καὶ γὰρ τῦφον καταστέλλει καὶ ῥᾳθυμίαν ἀποστρέφει καὶ φρονιμωτέρους ποιεῖ καὶ εὐλαβεστέρους ἐργάζεται, *&c.* Chryſ. *tom.* 6. *Or.* 9.

* 2 Cor. 4. 17.

Heb. 10. 36. ὑπομονῆς ἔχετε χρείαν, *&c.*

1 Pet. 1. 6. 4. 14.

It is that whereby God doth prepare men, and doth entitle them to the bleſſed rewards hereafter: *Our light affliction* (ſaith * St. *Paul*) *which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*; and, *Ye* (ſaith St. *Peter*) *greatly rejoice, though now for a ſeaſon, if need be, ye are in heavineſs through manifold temptations, that the trial of your faith, being much more precious than of gold that periſheth, though it be tried with fire, may be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.* Such is the nature, ſuch the uſe, ſuch the fruits of adverſity.

Nihil infelicius eo, cui nihil unquam evenit adverſi, non licuit enim illi ſe experiri. Sen. *de Provid.* 3.

Non fert ullum ictum illæſa fælicitas. Ibid.

Quæ latet, inque bonis ceſſat non cognita rebus,
Apparet virtus, arguiturque malis.
Ovid. *Triſt.* 4. 3.

Non ignara mali miſeris ſuccurrere diſco. Æn. 2.

It is indeed ſcarce poſſible, that without taſting it ſomewhat deeply, any man ſhould become in good meaſure either wiſe or good. He muſt be very ignorant of himſelf (of his own temper and inclinations, of the ſtrength and forces of his reaſon) who hath not met with ſome rubs and croſſes to try himſelf and them with: the greater part of things he muſt little underſtand, who hath not experienced the worſt part: he cannot skill to weild and govern his paſſions, who never had them ſtirred up, and toſſed about by croſs accidents: he can be no good Pilot in matters of humane life, who hath not for ſome time ſailed in a rough Sea, in foul Weather, among ſands and ſhelves: he could have no good opportunity of employing throughly, or improving his Wit, his courage, his induſtry, who hath had no ſtraits to extricate himſelf from, no difficulties to ſurmount, no hardſhips to ſuſtain: The vertues of humility, of patience, of contentedneſs neceſſarily muſt be unknown to him, to whom no diſgraces, no wants, no ſore pains have arrived, by well enduring which, thoſe vertues are learnt, and planted in the Soul: Scarce can he become very charitable, or compaſſionate to others, who never himſelf hath felt the ſmart of affliction, or inconveniences of any diſtreſs;

for even, as the *Apoſtle* teacheth us, our Saviour himſelf was obliged *to ſuffer tribulation*, that he thence might become *merciful*, and *diſpoſed to ſuccour the afflicted.* (No wonder, if he *that liveth in* continual *proſperity*, be a *Nabal*, churliſh and diſcourteous, inſenſible of other mens grievances:) And how can he expreſs much piety or love to God, who is not (in ſubmiſſion to God's Will, and for his ſake) put to ſuffer any thing grievous, or want any thing deſirable? When can he employ any great faith or hope in God, who never hath any viſible need of ſuccour, or relief from him, who hath other preſent aids to confide in? Hovv can he purely delight in God, and place his ſole felicity in him? Hovv can he throughly reliſh ſpiritual things, vvhoſe affections are taken up by an affluence of other goods, whoſe appetites are glutted with enjoyment of other delights? What but deprivation of theſe things can lay open the vanity, the deceitfulneſs and ſlipperineſs of them? What but croſſes and diſappointments here can withdraw our minds from a fond admiration, and eager affection towards this World? What but the want of theſe joys and ſatisfactions, can drive us to ſeek our felicity otherwhere? when *the deceit of riches* poſſeſſeth us, How can we judge right of things? when cares about them diſtract us, How can we think about any thing that is good? when their ſnares entangle us, and their clogs encumber us, How can we be free and expedite in doing good? when abundance fatneth our hearts, and eaſe ſoftneth our ſpirits, and ſucceſs puffeth up our minds; when pride, ſenſuality, ſtupidity and ſloth (the moſt inſeparable adherents to large and proſperous Eſtates) do continually inſinuate themſelves into us, What Wiſdom, what Vertue are we like to have?

Heb. 2. 17, 18. 4. 15, 16.
1 Sam. 25. 6. 3.

Cum moleſtiæ in hujus vitæ fragilitate crebreſcunt, æternam requiem nos deſiderare compellunt. Mundus quippe iſte periculoſior eſt blandus, quam moleſtus, & magis cavendus quum ſe illicit diligi, quam cum admonet, cogitque contemni. Aug. *Ep.* 144.

Ardua nam res eſt opibus non tradere mores. Mart.

Munera iſta fortunæ putatis? inſidiæ ſunt. Sen. *Ep.* 8.

Viſcata beneficia. Ib.

Matt. 13. 22.
1 Tim. 6. 9.
Luc. 10. 41.
Deut. 32. 15.
Prov. 1. 32. 30. 9.
Hoſ. 13. 6.
Pſal. 30. 6.
Jer. 22. 21.
Amos 6. 1, &c.

Seeing then adverſity is ſo wholeſom and uſeful, the remedy of ſo great miſchiefs, the cauſe of ſo great benefits to us, Why ſhould we be diſpleaſed therewith? to be diſpleaſed with it, is to be diſpleaſed with that which is moſt needful, or moſt convenient for us, to be diſpleaſed with the health and welfare of our Souls; that we are reſcued from errours and vices, with all their black trains of miſeries and wickedneſs; to be diſpleaſed that we are not detained under the reign of folly and miſchief, that we are not inevitably made fools and beaſts. To be diſguſted with providence for affliction or poverty, is no other than as if we ſhould be angry with our Phyſician for adminiſtring a purge, or for preſcribing abſtinence to us; as if we ſhould fret at our Chirurgeon for ſearching our Wounds, or applying needful corroſives; as if we ſhould complain of the hand which draweth us from a precipice, or *pulleth us out of the fire. Many benefits* (ſaith *Seneca*) *have a ſad and rough countenance, as to burn and cut in order to healing* Such a benefit of God is adverſity to us; and as ſuch with a gladſome and thankful mind ſhould we receive it.

Gratulari & gaudere nos decet dignatione divinæ caſtigationis — O ſervum illum beatum, cujus emendationi Dominus inſtat; cui dignatur iraſci, quem admonendi diſſimulatione non decipit. Tert. *de Pat.* 11.

Ὁ ἁμαρτάνων κἂν μὴ κολάζηται, πάντων ἐστὶν ἀθλιώτερος, &c. Chryſ. ἀνδρ.

Ἡ νοσούντων ἰατρεία, ἢ ὑγιαινόντων γυμνασία. Simpl.

Κρείττων δ' ὑγιείας ἀχαλινώτου νόσος φιλόσοφος. Naz. *Ep.* 66.

Jude 23.

Beneficia multa triſtem & aſperam frontem habent, quemadmodum urere, & ſecare, ut ſanes. Sen. *de Benef.* 5. 20.

Horrorem operis fructus excuſat. Tert. *Scorp.* 5.

If with a diligent obſervation we conſult experience, we ſhall find, that as many have great cauſe to bewail, that they have been rich, that they have been blinded and corrupted with proſperity, that they have *received their conſolation here*; ſo many have great reaſon to be glad, that they have been poor, that they have been

Luke 6. 24. Jam. 5. 1. Amos 6. 1, &c.

Let our condition be what it will, we are the ſame. It doth not change us in our intrinſick worth, or ſtate. It is but a garment about us, or as weather.

diſ-

——*Ego utrum*
Nave ferar magna an parva, ferar unus & idem. Hor. *Epiſt.* 2. 3.

diſappointed, that they have taſted the bitter cup; it having inſtructed and corrected them; it having rendred them ſober and conſiderate; induſtrious and frugal, mindful of God, and devout toward him: And what we may rejoice in, when paſt, Why ſhould we not bear contentedly when preſent? Why ſhould not the expectation of ſuch good fruits ſatisfie us?

Why ſhould not ſuch a condition, being ſo plainly better in it ſelf, ſeem alſo better unto us? We cannot, if we are reaſonable, but approve it in our judgment; Why then are we not fully reconciled unto it in our affection?

SERMON VIII.

Of Contentment.

PHIL. 4. 11.

I have learned in whatever ſtate, &c.

5. BUT farther; Let our ſtate be, as to quality, what it will, good or bad, joyful or unpleaſant, we may yet conſider, that it cannot be deſperate, it may not be laſting; for there is not any neceſſary connexion between the preſent and the future; wherefore, as the preſent being momentany and tranſient, can little trouble us, ſo the future being unknown, and uncertain, ſhould not diſmay us. As no man reaſonably can be elevated with confidence in a good ſtate, preſuming on its duration, (*Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth*;) ſo no man ſhould be dejected for a bad one, in ſuſpicion that it will abide long; ſeeing neither (conſidering the frequent viciſſitudes that occur, and the flux nature of all things here) is each of them in it ſelf, ſtable; and the continuance of each abſolutely dependeth on God's arbitrary diſpoſal; and as God often doth overturn proſperity, to humane judgment moſt firmly grounded, ſo he moſt eaſily can redreſs the appearance to moſt forelorn adverſity; and he, being eſpecially *the helper of the helpleſs*, doth frequently perform it: As *he poureth contempt upon Princes, and weakeneth the ſtrength of the mighty*; ſo *he raiſeth the poor out of the duſt, and lifteth the needy out of the dunghil: He caſteth down the mighty from their ſeat, and exalteth the humble and meek: He ſendeth the rich empty away, and filleth the hungry with good things. He maketh ſore, and bindeth up, he woundeth, and his hands make whole.*

Prov. 27. 1.

Multa intervenient quibus vicinum periculum vel prope admotum aut ſubſiſtat aut deſinat, aut in alienum caput tranſeat. Sen.

Pſal. 72. 12. 107. 9. 10. 4. 106. 9.
Job 12. 21. Pſal. 107. 40.
Iſa. 25. 5. Job 5. 11.
Iſa. 2. 11. Pſal. 18. 27.

Pſal. 113. 7. 107. 41.

Job 5. 18.
1 Sam. 2. 7.

Conſidering therefore the reaſon of things, and the nature of God, if our ſtate be at preſent bad or ſorrowful, we have more reaſon to hope for its amendment, than to fear its continuance. If indeed things went on

Τοῖς γοῦν ἔχουσι καὶ σώφρονι λογισμῷ κεχρημένοις οὐδὲν τῶν ἀνθρωπίνων ἀδόκητον, οὐδὲν γὰρ τούτων σταθερὸν ἢ βέβαιον, &c. Theod. *Ep.* 14.

Sperat adverſis, metuit ſecundis,
Alteram ſortem bene præparatum pectus. Hor. Carm. 2. 10.

on in a fatal track, meerly according to a blind and heedleſs chance, or a ſtiff and unalterable neceſſity; if there were no remedy from God's providence, or ſupport by his grace to be expected (although even then there would be no reaſon to grieve or complain; grief would be unreaſonable becauſe unprofitable, complaint would be vain, becauſe fortune and fate are deaf) yet our infirmity might ſomewhat excuſe that idle proceeding; but ſince *not a Sparrow falleth to the ground, not a hair of our head periſheth*; nothing at all paſſeth otherwiſe, than by the voluntary diſpoſition of a moſt wiſe and gracious God; ſince he doth always ſtrictly view, and is very ſenſible of our griefs; yea, doth in a manner ſympathize with them (according to thoſe pathetical expreſſions in the Prophets; *His bowels ſound, and are troubled, his heart is turned within him*; *In all their afflictions he was afflicted.*) Since he farther hath by promiſe obliged himſelf to *care for us*, to ſupport, and ſuccour us; we have all reaſon to hope, yea firmly to believe (if at leaſt we can find in our hearts to hope and to believe) that we ſhall, as ſoon as it is good and expedient for us, find relief and eaſe; we ſhall have that εὔκαιρον βοήθειαν, that *ſeaſonable ſuccour*, of which the *Apoſtle* to the *Hebrews* ſpeaketh.

Mat. 10. 29, 30.
Luke 21. 18.
Hoſ. 11. 8.
Jer. 31. 20.
Iſa. 63. 9, 15.
Luc. 12. 29, 31.
Heb. 13. 5.
Matt. 6. 33.
Phil. 4. 6.
1 Pet. 5. 7.
Pſal. 55. 23.
37. 5.
Heb. 4. 6.

Hope lieth at the bottom of the worſt condition that can be; *The poor* (ſaith *Job's* friend) *hath hope*; and the rich can have no more; the future being equally cloſe to both; the one can have no greater aſſurance to keep what he hath, than the other hath to get what he needeth; yea clearly the poor hath the advantage in the caſe; for God hath more declared, that he will relieve the poor man's want, than that he will preſerve the rich man's ſtore: If then we have in every condition a hope preſent to us, Why do we *grieve as thoſe who have no hope*? having ever ready the beſt anchor that can be to reſt upon (for in this rolling Sea of humane affairs, there is no firmer anchor than hope) Why do we let our minds be toſſed with diſcontentful ſolicitudes and fears? Why do we not rather (as the *Apoſtle* injoineth) *rejoice in hope*, than grieve out of deſpair? Why do we not as the *Prophet* adviſeth, *hope and wait quietly for the ſalvation of the Lord*? the effect of ſo repoſing our ſelves for the future on God's Providence would be perfect content, and peace, according to that of the *Prophet*, *Thou wilt keep him in perfect peace, whoſe mind is ſtayed in thee, becauſe he truſteth in thee*: And that of the *wiſe Man*, *A patient man will bear for a time, and afterwards joy ſhall ſpring up unto him.*

Job 5. 16.
1 Theſſ. 4. 13.
Heb. 6. 19.
Rom. 12. 12.
Lam. 3. 26.
Iſa. 26. 3.
Eccl. 1. 23.

The truth is, and it ſeemeth very obſervable, in order to our purpoſe, that moſt diſcontent ariſeth not from the ſenſe of incumbent evil, but from ſuſpicion, or fear of ſomewhat to come: Although God at preſent diſpenſeth a competency of food and rayment, although we are in a tolerable condition, and feel no extremity of want or pain, yet not deſcrying the way of a future proviſion for us, anſwerable to our deſires, we do trouble our ſelves; which demeanour implyeth great ignorance and infidelity; We think God obliged in kindneſs, not only to beſtow upon us what is needful in its ſeaſon, but to furniſh us with ſtores, and allow us ſecurities; we muſt have ſomewhat in hand, or we cannot truſt him for the future; this is that which our Saviour cautioneth againſt, as the root of diſcontent and ſign of diffidence; *Take no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf, ſufficient to the day is the evil thereof*: An advice no leſs pious, than manifeſtly full of Reaſon and Wiſdom: For what a palpable folly is it to anticipate that evil which

Πολλῆς μικροψυχίας ἐστὶν ὑπὲρ τῶν ὕστερον συμβησομένων ἢ μηδ' ὅλως συμβησομένων τὴν ἀθυμίαν ἤδη καρποῦσθαι. καὶ κόπτεσθαι. Chryſ. *ad Stagir.* 2.

Matt. 6. 34.

Calamitoſus eſt animus futuri anxius, & ante miſeriam miſer.

Ne ſis miſer ante tempus; cum illa quæ imminentia expaviſti, fortaſſe nunquam ventura ſint, certe nondum venerint, &c. Sen. *Ep.* 13.

Quod juvat dolori ſuo occurrere? ſatis cito dolebis cum venerit. Ibid.
Quoties incerta erunt maria, tibi fave. Ib.

we would avoid; then, when we earneſtly deſire to put off ſorrow, to pull it toward us; to feel that miſchief which poſſibly ſhall never be; to give it a being in our fancy, which it may never have in nature? Could we follow this advice, never reſenting evils before they come, never prejudging about future events againſt God's Providence, and our own quiet; conſtantly depending on the divine care for us; not taking falſe alarms, and trembling at things, which ſhall never come near us; not being diſturbed with panick fears, no diſcontent could ever ſeize upon us; for the preſent is ever ſupportable; our mind cannot be overwhelmed by the pangs of a tranſitory moment.

Lam. 3. 25.
Iſa. 30. 18. 40. 31. 49. 23.
Pſal. 25. 3. 37. 9. 9. 10.
2 Chron. 28. 9.
Ezra 8. 22.
Amos 5. 4.
2 Chron. 15. 2.
Eccl. 2. 10.

If we need farther encouragement for application of this remedy, we have manifold experiments to aſſure its vertue: as there are innumerable Promiſes, that none who hope in God ſhall be diſappointed, ſo there are many illuſtrious examples of thoſe, whom God hath in remarkable manner, and wonderful meaſure relieved from wants and diſtreſſes, raiſing them out of deepeſt poverty, contempt and worldly wretchedneſs, into moſt eminent degrees of Wealth and Proſperity: *Look* (ſaith the *Hebrew* Sage) *into the ancient generations, and ſee; Who hath truſted in the Lord, and hath been aſhamed? Or who hath abiden in his fear, and hath been forſaken? Or who hath invoked him, and he did over-look? (or deſpiſe him?)* If we look into thoſe generations, we may there find *Joſeph* out of ſlavery, and out of priſon, advanced to be the chief Governour of a moſt flouriſhing Kingdom; *Moſes* from an exile, and a vagrant, made the Redeemer and Commander of a populous Nation: *Job* out of extream poverty and diſgrace, reſtored to be in Wealth and honour *twice* greater than *the greateſt men of the Eaſt*: *Daniel* out of captivity and perſecution, become Preſident of the greateſt Monarchy on earth: *David* raiſed out of great meanneſs to higheſt dignity, reſtored out of extream ſtraits into a moſt proſperous ſtate; according to thoſe Words of admiration and acknowledgment; *O what great troubles and adverſities haſt thou ſhewed me, and yet didſt thou turn and refreſh me, yea and broughteſt me from the deep of the earth again: Thou haſt brought me to great honour, and comforted me on every ſide*: Thus hath God eminently done with divers, thus we may be aſſured that he will do competently with us, if with the like faith and patience, we do, as they did, rely and wait upon him.

Job 42. 10. 1. 3.

Pſal. 71. 18. 69. 29. 18. 36.

6. But farther, imagine or ſuppoſe, that our condition (ſo irkſome to us at preſent) vvill certainly hold on to the utmoſt; yet conſider alſo, that it ſoon vvill ceaſe, and change of it ſelf; ſince vve are mortal, our evils cannot be perpetual, we cannot long be infeſted with them.

Eccl. 7. 6.
(Pſal. 27. 13.) *I had fainted, if I had not believed to ſee the goodneſs of the Lord in the land of the living.*

As it may debaſe, and embitter all the proſperity in the World, to conſider, that it is very fading and ſhort-lived, that its ſplendour is but a blaze, its pleaſure but a flaſh, its joy but as the *crackling of thorns*; ſo it ſhould abate and ſweeten any adverſity, to remember, that it is paſſing away, and ſuddenly will be gone. Put, I ſay, the worſt caſe that can be, that it were certainly determined, and we did as certainly know it, that thoſe things which cauſe our diſpleaſure, ſhould continue through our whole life; yet ſince our life it ſelf will ſoon be ſpun out, and with it all our worldly evils will vaniſh, Why are we troubled? What is ſaid of our ſelves muſt in conſequence be truly applied to them; *They flee like a ſhadow, and continue not*; they are *winds paſſing and coming not again*; they are *vapours appearing for a little time, and then vaniſhing away*; they *wither like graſs, and fade away as a leaf*; they may dye before us, they cannot out-

1 Chron. 29. 15.
Pſal. 78. 39.
Jam. 4. 14.
Pſal. 90. 5.
Iſa. 64. 6. 40. 6.

live us; our life is but a *hand breadth*; And can then our evils have any vaſt bulk? *Our age is as nothing*; And can any croſſes therein be then any great matter? How can any thing ſo very ſhort be very intolerable? It is but ὀλίγον ἄρτι λυπηθέντες, being (as St. *Peter* ſpeaketh) *a little while yet aggrieved*; it is but μικρὸν ὅσον ὅσον, *a ſmall quantity whatever it be of time*, as the *Apoſtle* to the *Hebrews* ſaith, that *we need patience*, it is but τὸ παραυτίκα ἐλαφρὸν τῆς θλίψεως, *an affliction for a preſent moment*; and therefore as St. *Paul* intimateth, *light* and inconſiderable that we are to undergo. We have but a very narrow ſtrait of time to paſs over, but we ſhall land on the firm, and vaſt continent of eternity; when we ſhall be freed from all the troubleſome agitations, from all the perilous ſtorms, from all the nauſeous qualms of this navigation; death (which may be very near, which cannot be far off) is a ſure haven from all the tempeſts of life, a ſafe refuge from all the perſecutions of the World, an infallible medicine of all the diſeaſes of our mind, and of our ſtate: it will inlarge us from all reſtraints, it will diſcharge all our debts, it will eaſe us from all our toils, it will ſtifle all our cares, it will vail all our diſgraces: it will ſtill all our complaints, and bury all our diſquiets; it will wipe all tears from our eyes, and baniſh all ſorrow from our hearts: it perfectly will level all conditions, ſetting the high and low, the rich and poor, the wiſe and ignorant all together upon even ground; ſmothering all the pomp and glories, ſwallowing all the Wealth and Treaſures of the World.

Pſal. 39. 5.
Omnia brevia tolerabilia eſſe de[illegible] etiamſi magna. Cic. Læl.
1 Pet. 1. 6.
Heb. 10. 26, 27.
2 Cor. 4. 17.

Ἶσος χῶρος ἅπασι, πένησι τε καὶ βασιλεῦσι.
Πάντες ἴσοι νέκυες. Phocyl.

It is therefore but holding out a while, and all our moleſtation, of its own accord, will expire: time certainly will cure us; but it is better that we ſhould owe that benefit to reaſon, and let it preſently comfort us: it is better by rational conſideration, to work content in our ſelves, uſing the brevity and frailty of our life as an argument to ſuſtain us in our adverſity, than onely to find the end thereof as a natural and neceſſary means of evaſion from it.

Κρεῖττον——
Ὃ μέλλεις τῷ χρόνῳ χαρίζεσθαι, τοῦτο χαρίζεσθαι τῷ λόγῳ. Plut. *ad* Apoll.

Serious reflection upon our mortality, is indeed, upon many accompts a powerful antidote againſt diſcontent; being apt to extirpate the moſt radical cauſes thereof.

Is it becauſe we much admire theſe worldly things, that we ſo much grieve for the want of them? this will quell that admiration; For how can we admire them if we conſider, how in regard to us they are ſo very tranſitory, and evanid? How can we deem them much worth the having, when we can for ſo little time enjoy them, muſt ſo very ſoon quite part from them?

How can we dote on the World, ſeeing *The World* (as St. *John* ſaith) *paſſeth away, and the deſire thereof?* 1 Joh. 2. 27. 1 Cor. 7. 31. Eccl. 1. 3, &c.

How can we value any Worldly glory, ſince *All the glory of men is* (as St. Peter telleth us) *as the flower of the graſs*; ſince, (as the *Pſalmiſt* ſaith) *Man in honour abideth not, but is like the beaſts that periſh?* 1 Pet. 2. 24. Pſal. 49. 12. 82. 6.

How can we *ſet our heart* on riches conſidering that *Riches are not for ever*, nor *can* (as the *wiſe Man* ſaith) *deliver from death*; that as St. *James* admoniſheth, *The rich man fadeth in his ways*; that it may be ſaid to any rich man, as it was to him in the *Goſpel*; *Thou fool, this night thy life ſhall be required of thee, and what thou haſt prepared to whom ſhall it fall?* Prov. 27. 24. 11. 4. Jam. 1. 11. Heb. 11. 25.

How can we fanſie pleaſure, ſeeing it is but πρόσκαιρος ἀπόλαυσις, a very *temporary fruition*; ſeeing however we do *eat*, or *drink*, or *play*, it followeth, the *morrow we ſhall dye*. 1 Cor. 15. 32.

How can we even admire any ſecular Wiſdom, and Knowledge, ſeeing

Pſal. 46. 4. ing that it is (as the *Pſalmiſt* telleth us) true of every man, that—*his*
breath goeth forth, he returneth to his earth, in that very day his thoughts periſh;
particularly it is ſeen that *wiſe Men dye*, no otherwiſe then *as the*
Pſal. 49. 10. *fooliſh, and brutiſh perſon periſheth*; that, as *Solomon* with regret obſerved,
Eccleſ. 9. 10. 2. 14. *There is no work, nor device, nor knowledge, nor wiſdom in the grave whither*
we are going.

Do we admire the condition of thoſe, who, upon the ſtage, do appear
in the ſtate of Kings, do act the part of wealthy men, do talk gravely and
wiſely like Judges or Philoſophers for an hour or two? If we do not
admire thoſe ſhadows and mockeries of ſtate, Why do we admire any
appearances upon this Theatre of the World, which are ſcarce a whit
leſs deceitful, or more durable than they?

Is it an envious or diſdainful regret at the advantages of others before
us (of others perhaps that are unworthy and unfit, or that are, as we
conceit, no more worthy and capable than our ſelves) that gnaweth our
heart; is it, that ſuch perſons are more wealthy, more honourable, in
greater favour or repute than we, that vexeth us? the conſideration
how little time thoſe ſlender preeminences will laſt, may (if better remedies
want due efficacy) ſerve toward rooting out that diſeaſe; the
Pſal. 37. 1, 2. *Pſalmiſt* doth ſeveral times preſcribe it; *Fret not thy ſelf* (ſaith he) *againſt*
evil doers, neither be thou envious againſt the workers of iniquity, for they
ſhall ſoon be cut down like the graſs, and wither as the green herb; and, again,
Pſal. 49. 17. *Be not afraid when one is made rich, and when the glory of his houſe is encreaſed*;
for when he dyeth he ſhall carry nothing away, his glory ſhall not deſcend
after him: and he being fallen into this ſcurvy diſtemper, did follow his
Pſal. 73. 3, 17. own preſcription, *I was*, ſaith he, *envious at the fooliſh, when I ſaw the*
proſperity of the wicked—until I went into the ſanctuary of God, *then underſtood*
I their end; *ſurely thou didſt ſet them in ſlippery places— How are they*
brought into deſolation as in a moment? So likewiſe doth *Solomon* preſcribe:
Prov. 23. 17, 18. *Let not* (ſaith he) *thine heart envy ſinners*; Why not? *becauſe ſurely there*
is an end, and thine expectation ſhall not be cut off: there will be a cloſe of
his undeſerved proſperity, and a good ſucceſs to thy well-grounded hope:
So whatever doth breed diſcontent, the reflection upon our mortal and
frail ſtate will be apt to remove it.

It was that which comforted *Job*, and fortified his patience under ſo
Job 14. 14, 1. grievous preſſures; *All the days of my appointed time* (ſaid he) *I will wait*
till my change come: He would not be weary while he lived of his afflictions,
Gen. 47. 9. *becauſe the days of man are few, and full of trouble*: If they are *full of*
trouble, and that be a ſadning conſideration; yet they are *few*, and that
maketh amends, that is comfortable.

7. I add, that it is ſomewhat conſolatory to conſider, that the worſe
our condition is here, the better we may hope our future ſtate will be;
the more trouble and ſorrow we endure, the leſs of worldly ſatisfaction
we enjoy here, the leſs puniſhment we have to fear, the more comfort
we may hope to find hereafter; for as it is a woful thing to have received
our portion, to have enjoyed *our conſolation in this life*, ſo 'tis a happy thing
to have undergone our pain here. A Purgatory under-ground is probably
a fable; but a Purgatory upon earth hath good foundations. God is wont
ſo to order it, that all men, that eſpecially good men, ſhall undergo it:
Heb. 12. 7. for, *What Son is there whom the Father doth not chaſten? All that will live*
2 Tim. 3. 12. *godly in Chriſt Jeſus, muſt ſuffer perſecution.*

8. A like conſolation it is to conſider, that Wealth and Proſperity are
great Talents, for the improvement of which we muſt render a ſtrict
accompt, ſo that *to whom much is given, from him much ſhall be required*;
ſo

ſo that they are in effect a burthen ; from which poverty includes an exemption ; for the leſs we have, the leſs we have to do, the leſs we are reſponſible for ; our burthen is ſmaller, our accompt will be more eaſie.

9. I ſhall in reference to our condition, and the nature of thoſe things which cauſe our diſcontent, but propoſe one conſideration more, or ask one queſtion : What is it that we do want, or wait for ? Is it any good we want, which by our care and induſtry we can procure ; Is it any evil that afflicteth us, which by the like means we can evade ? If it be ſo, Why then do we not vigorouſly apply our ſelves to the buſineſs ; why do we not inſtead of idle vexation, and ineffectual complaints, uſe the means offered for our relief ? Do we like and love trouble ? let us then be content to bear it ; let us hug it and keep it cloſe ; if not, let us employ the forces afforded us by nature, and by occaſion, to repel and remove it.

Τῶν μὴ δυνατῶν ἐφίεσθαι ἀνδραποδῶδες ϗ ἠλίθιον, ξένου, θεομαχοῦντος ὡς μόνον οἷόν τε, τοῖς δόγμασιν τοῖς ἑαυτοῦ. Epict. 3. 24.

——Πράως φέρε μηδ' ἀγανάκτει,
Ἐᾶσθαι δὲ πρέπει, καθ' ὅσον δύνῃ.
Aur. Carm.

But if we grieve and moan, becauſe we cannot obtain ſome good above our reach, or not decline ſome unavoidable evil, what do we thereby but palpably expreſs our folly, and wilfully heighten our Woe ; adding voluntary diſpleaſure to the heap of neceſſary want or pain ; impreſſing more deeply on our ſelves the ſenſe of them ? in ſuch a caſe patience is inſtead of a remedy, which though it do not throughly cure the malady, yet it ſomewhat alleviateth it, preventing many bad ſymptomes, and aſſwaging the paroxyſms thereof. What boots it to winſe and kick againſt fortune ? to do ſo will inflame us, and make us foam, but will not relieve or eaſe us : if we cannot get out of the net, or the cage, to flutter and flounce will do nothing but batter and bruiſe us.

——*Levius fit patientia*
Quicquid corrigere eſt nefas. Hor.

Animus æquus optimum eſt ærumnæ condimentum. Plaut. *Rud.*

Ἐπὶ ζημίᾳ χρημάτων ϗ θανάτῳ, ϗ ἀῤῥωςίᾳ ϗ τοῖς λοιποῖς συμπλέκομεν ἡμῖν δεινοῖς ἀλγοῦντες ϗ ἀθυμοῦντες οὐ μόνον οὐδεμίαν ἀπὸ ταύτης καρπούμεθα παραμυθίαν ἀλλὰ ϗ ἐπιτείνομεν τὰ δεινά. Chryſ. Ἀνδρ. 3.

Οἱ δὲ τῷ πάθει δουλωθέντες οὐδὲν μὲν κερδαίνουσι ὀλοφυρόμενοι, ἀνιαρῶς δὲ βιώσονται, ϗ παροξύνουσι τὸν τῶν ὅλων ἡγεμόνα. Theod. *Ep.* 15.

But farther, to allay our diſcontents, let us conſider the World, and general ſtate of Men here.

1. Look *firſt* upon the World, as it is commonly managed and ordered by Men : Thou perhaps art diſpleaſed, that thou doſt not proſper and thrive therein, that thou doſt not ſhare in the goods of it ; that its accommodations and preferments are all ſnapt from thee ; that thy pretences are not ſatisfied, and thy deſigns fail ; this thou doſt take to be ſomewhat hard, and unequal ; and therefore art grieved. But if thou art wiſe, thou ſhouldſt not wonder ; if thou art good, thou ſhouldſt not be vexed hereat : for thou haſt not, perhaps, any capacity for this World ; thy temper and diſpoſition are not framed to ſuit with its way ; thy principles and rules do claſh with it, thy reſolutions and deſigns do not well comport with proſperity here ; thou canſt not, or wilt not uſe the means needful to compaſs worldly ends : Thou perhaps haſt a meek, quiet, modeſt, ſincere, ſteady diſpoſition ; thou canſt not be pragmatical, and boiſterous, eager and fierce, importunately troubleſome, intolerably confident, unaccomptably verſatile and various : Thou haſt certain pedantick notions about right and wrong, certain Romantick fancies about another World (unlike to this) which thou doſt ſtiffly adhere to, and which have an influence upon thy actions : Thou haſt a ſqueamiſh conſcience, which cannot reliſh this, cannot digeſt that advantageous courſe of proceeding ; a

ſcrupulous humour, that hampereth thee, and curbeth thee from attempting many things which would ſerve thy purpoſe ; thou haſt a ſpice of ſilly generoſity, which maketh divers profitable ways of acting (ſuch as forging and feigning, ſupplanting others by detraction and calumny, soothing and flattering people) to be below thee, and unworthy of thee ; Thou thinkeſt thy ſelf obliged, and art peremptorily reſolved to obſerve ſtrict rules of juſtice, of humanity, of charity, to ſpeak as thou meaneſt, to do as thou wouldſt be done to, to wrong no man any-wiſe, to conſider and tender the caſe of other men as thine own : Thy deſigns are honeſt and moderate, conducible to (or at leaſt conſiſtent with) the publick good, injurious, or hurtful to no man ; Thou carrieſt on thy deſigns by fair ways, by a modeſt care, and harmleſs diligence ; nor canſt be drawn to uſe any other, how ſeemingly needful ſoever, which do ſavour of fraud, violence, any ſort of wrong or baſeneſs : Thou haſt an honeſt pride and haughtineſs of mind, which will not let thee condeſcend to uſe thoſe ſly tricks, crooked ways and ſhifts, which commonly are the compendious and moſt effectual ways of accompliſhing deſigns here: Thou art, in fine (like *Helvidius Priſcus*) in thy dealings and proceedings, *pervicax recti*, wilfully and *peeviſhly honeſt* : Such an one perhaps art thou, and ſuch is thy way ; And canſt thou hope to be any body, or get any thing here ? Shall ſuch a ſuperſtitious fop, ſuch a conſcientious ſimpleton, ſuch a baſhful ſneaksby, ſo phantaſtick a philoſopher pretend to any thing here ? No, thou art here *piſcis in arido*, quite out of thy element ; this World is not for *thee* to thrive in.

Τὸ τοῦ ἤθους χαλωόν τε καὶ ἄτεχνον καὶ πρὸς τὰς τοῦ βίου στροφὰς πάντως ἀνεπιτήδειον. Naz. *Ep.* 63.

This World is for Worldlings to poſſeſs and enjoy : *It was* (ſay the *Rabbins*) *made for the preſumptuous* ; and although God did not altogether deſign it for them, yet men have almoſt made it ſo : They are beſt qualified to thrive in it, who can luſtily buſtle and ſcramble ; who can fiercely ſwagger and huff ; who can fawn ; who can wind and wriggle like a Serpent ; who can finely cog and gloze ; who can neatly ſhuffle and juggle ; who can ſhrewdly over-reach and undermine others ; thoſe ſlippery wily artiſts, who can veere any whither with any Wind ; thoſe men of impregnable confidence, who can inſiſt upon any pretences ; who can be indefatigably and irreſiſtibly urgent, nor will be repulſed or baffled by any means ; thoſe who have a temper ſo laxe and ſupple, that they can bend it to any compliance advantageous to them ; who have a ſpirit ſo limber, that they can ſtretch it any whither ; who have face enough, and conſcience little enough to do any thing ; who have no certain principles, but ſuch as will ſort with their intereſts : no rules but ſuch *Lesbian* and leaden ones, that eaſily may be accommodated to their purpoſes : whoſe deſigns all tend to their own private advantage, without any regard to the publick, or to the good of others ; who can uſe any means conducible to ſuch deſigns, bogling at nothing, which ſerveth their purpoſe ; nor caring what they ſay, be it true or falſe ; what they do, be it right or wrong, ſo it ſeem profitable : this is called wiſdom, prudence, dexterity, ability, knowledge of men, and of the world, and I know not what beſide ; in the *Scripture* the *wiſdom of the world*, and *of the fleſh*, *craft*, *guile*, *deceit*, κυβεία, &c. For ſuch Perſons it is to flouriſh in this World ; *Behold, theſe* (ſaith the *Pſalmiſt*) *are the ungodly, who proſper in the world ; and who encreaſe in riches ; They are not in trouble as other men, neither are they plagued like other men ; Their eyes ſtand out with fatneſs, they have*

Quod facillimum factu eſt, pravus, & callidus bonos & modeſtos antiebat. Tac. *Hiſt.* 1.

Ἐφιάλτης στρατηγὸς ὀνειδιζόμενος κατὰ τὴν πενίαν, τὸ δὲ ἕτερον, ἔφη, διὰ τί οὐ λέγεις; ὅτι δίκαιός εἰμι. Æl. 13. 39.

Pſal. 73. 12. 5, 7.

have more than heart could wiſh : They it is who love the World, who ſeek it, who ſtudy and labour for it ; Who ſpend all their time, and employ all their care about it ; And is it not fit they ſhould have it ? Is it not a pity they ſhould miſs it ? Is it not natural, that they *who ſow to the fleſh, ſhould reap from the fleſh ?* Should not they who uſe the proper means obtain the end ? Should not they arrive at the place, who proceed in the direct road thither ?

1 Joh. 2. 16.

But for thee, who canſt not find in thy heart to uſe the means, why doſt thou hope to compaſs the end ; or grieve for not attaining it ? Why doſt thou blend and jumble ſuch inconſiſtences together, as the eager deſires of this, and the hopes of another World ? It becometh not ſuch a gallant to whine and pule. If thou wilt be brave, be brave indeed ; ſingly and throughly ; be not a double-hearted mongrel ; think not of ſatisfying thy mind, and driving on other intereſts together ; of enjoying the conceit of being an honeſt man, with the deſign of being a rich or great man ; of arriving to the happineſs of the other World, and attaining proſperity in this ? Wouldſt thou enjoy both theſe ? What conſcience is there in that ? Leave rather this World unto thoſe, who are more fit for it, who ſeem better to deſerve it, who venture ſo much, and take ſuch pains for it ; do not go to rob them of this ſlender reward ; but with content ſee them to enjoy the fruits of their labour and hazard : Be thou ſatisfied with the conſequences of thy vertuous reſolutions and proceedings ; if it be worth thy while to live innocently, modeſtly and conſcientiouſly, do it, and be ſatisfied ; ſpoil not thine expectations by repining at the want of thoſe things, which thy circumſtances render incompatible with them : Follow effectually the holy *Patriarchs* and *Apoſtles*, who, without regret, forſook all, and chearfully went thither, whither conſcience and duty called them ; if thou art not willing to do ſo, Why doſt thou pretend to the ſame principles, or hope for the like rewards ? But leaving the conſideration of the World as man hath made it ; Conſider that this World is not in its nature or deſign, a place of perfect eaſe and convenience, of pure delight and ſatisfaction : What is this World but a region of tumult and trouble ; a Theatre of vanity and diſaſters ; the Kingdom of care, of fear, of grief and pain ; of ſatiety, of diſappointment, of regret and repentance ? VVe came not hither to do our VVill, or enjoy our pleaſure ; we are not born to make laws for our ſelves, or to pick our condition here : No, this world is a place of baniſhment from our firſt Countrey, and the original felicity we were deſigned to ; this life is a ſtate of travel toward another *better Countrey* and ſeat of reſt : and well it is, in ſuch caſes, (well it is, I ſay, for us as Exiles and Travellers) if we can find any tolerable accommodation, if we can make any hard ſhift ; It ſhould not be ſtrange unto us, if in this our peregrination we do meet with rough paſſages, foul ways, hard lodging, ſcant or courſe fare ; if we complain of ſuch things, we do not ſurely conſider where we are, whence we came, whither we are going ; we forget that we are the Sons of *Adam*, the Heirs of ſin and ſorrow, who have forfeited our reſt and joy upon Earth ; we conſider not, how unavoidable the effects are of that fatal condemnation and curſe, which followed our firſt tranſgreſſion ; we mind not that the perfection and purity of the bleſſings we have loſt is not to be found on this ſide the celeſtial Paradiſe. This world is purpoſely made ſomewhat unpleaſant to us, leſt we ſhould over-much delight in it, be unwilling to part with

1 Cor. 10. 13.

Πειρατήριον ἐστιν ὁ βίος τοῦ ἀνθρώπου ἐπὶ γῆς. Job 7. 1. Chryſ. *ad Stag.* 2. (*p.* 106.)

Οὐ νενομοθετηκότες ἤλθομεν εἰς τὸν βίον, &c. Plut. *ad* Apollon.

Διὰ τοῦτο καὶ ὁ Θεὸς ἐπίπονον φύσει καὶ μοχθηρὸν ἡμῶν τὸν βίον κατεσκεύαζεν, ἵνα ἀπὸ ἐνταῦθα συνωθούμενοι θλίψεως ἐπιθυμίαν τῶν μελλόντων λάβωμεν, εἰ γὰρ νῦν, &c. Chryſ. ἀνδρ. 5.

with it, wiſh to ſet up our reſt here, and ſay, *Bonum eſt eſſe hic*; *It is good for us to be here.*

This life is a ſtate of probation and exerciſe, like to that (which prefigu-red and repreſented it) of God's People in the Wilder-neſs, wherein *God leadeth us* through many difficulties and hazards, in many wants and hardſhips, to *humble and prove us*, in order to the fitting us for another more happy ſtate.

Deut. 8. 23.

Λογίζεσθε χρὴ, ὅτι ὁ μὲν τῶν ἐπάθλων, καὶ τῶν στεφάνων καιρὸς ὁ μέλλων ἐστὶν αἰών· τῶν δὲ παλαισμάτων καὶ τῶν ἱδρώτων παρών. Chryſ. *ad Stagir.* 2.

No temptation therefore (or affliction) *can ſeize upon us, but ſuch as is humane*; that is, ſuch as is natural and proper to men, 'tis the conſideration, which St. *Paul* uſeth to comfort and ſupport us in troubles; and a plainly good one it is, for ſeeing *Man* (as *Eliphas* ſaith) *is born to trouble as the ſparks fly upward*; that nothing is more natural to any thing, than trouble is to us; if we are diſpleaſed therewith, we are in effect diſpleaſed that we are men; it implyeth that we gladly would put off our nature, and ceaſe to be our ſelves; we grieve that we are come to live in this World, and as well might we be vexed that we are not Angels; or that we are not yet in Heaven, which is the only place exempt from inconveniences and troubles, where alone *there is no ſorrow, no clamour, no pain.*

Πειρασμὸς ἡμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος. 1 Cor. 10. 3.

Ecclуſ. 40. 1. Ἀσχολία ἔκτισται παντὶ ἀνθρώπῳ, &c.

Job 5. 7.

Vid. Max. Tyr. *diſſ.* 25. *p.* 244.

It was the doom of man to eat his bread in ſorrow all the days of his life. *Gen.* 3. 17.

Eccl. 1. 14. *All is vanity and vexation of ſpirit.*

Apoc. 21. 4.

It hath always been, and it will ever be an univerſal complaint and lamentation, that the life of man and trouble are individual companions, continually, and cloſely ſticking one to the other; that life and miſery are but ſeveral names of the ſame thing; that our ſtate here is nothing elſe, but a combination of various evils (made up of cares, of labours, of dangers, of diſappointments, of diſcords, of diſquiets, of diſeaſes, of manifold pains and ſorrows) that all ages, from wailing infancy to querulous decrepitneſs, and all conditions, from the careful Sceptre to the painful ſpade, are fraught with many great inconveniences peculiar to each of them; that all the face of the Earth is overſpread with miſchiefs as with a general and perpetual deluge; that nothing perfectly ſound, nothing ſafe, nothing ſtable, nothing ſerene is here to be found; this with one ſad voice all mankind reſoundeth; this our *Poets* are ever moanfully ſinging, this our *Philoſophers* do gravely inculcate; this the experience of all times loudly proclaimeth: For what are all Hiſtories but continual regiſters of the evils incident to men; what do they all deſcribe, but wars and ſlaughters, mutinies and ſeditions, tumults and confuſions, devaſtations and ruines? What do they tell us, but of men furiouſly ſtriving together, circumventing, ſpoiling, deſtroying one another? What do we daily hear reported, but cruel broils, bloudy battles, and tragical events; great numbers of men ſlain, wounded, hurried into captivity; Cities ſacked and raſed, Countries haraſſed and depopulated; Kingdoms and Commonwealths overturned? What do we ſee before us but men carking, toiling, bickering; ſome worn out with labour, ſome pining away for want, ſome groaning under pain? And amidſt ſo many common miſeries and miſfortunes, in ſo generally confuſed and diſmal a ſtate of things, is it not ridiculouſly abſurd for us, doth it not argue in us a prodigious fondneſs of ſelf-love, heinouſly to reſent, or impatiently to bemoan our particular, and private croſſes? May not reaſonably that expoſtulation

Ὁ βίος ἀληθῶς οὐ βίος, ἀλλὰ ξυμφορά.
Βίος γὰρ ὄνομ' ἔχει, πόνος δ' ἔργῳ πέλει. Eurip.

Quid eſt diu vivere, niſi diu torqueri? Aug.

Πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα. Heſiod.

Ferre quam ſortem patiuntur omnes Nemo recuſet. Sen. *Troad.*

Ideo mihi videtur rerum natura, quod graviſſimum fecit, commune feciſſe, ut crudelitatem fati conſolaretur æqualitas. Sen. *ad* Polyb. 21.

lation of *Jeremy* to *Baruch* reach us? *The Lord ſaith thus, Behold, that which I have built, I will break down; and that which I have planted I will pluck up, even this whole land; And ſeekeſt thou great things for thy ſelf? ſeek them not; for behold I will bring evil on all fleſh.* Jer. 45. 4, 5.

4. Again, if we more cloſely and particularly ſurvey the ſtates of other men (of our brethren every-where, of our neighbours all about us) and compare our caſe with theirs, our condition hardly can appear to us ſo bad, but that we have many conſorts and aſſociates therein; many as ill, many far worſe beſtead than our ſelves. How many of our Brethren in the World may we obſerve conflicting with extream penury and diſtreſs; how many undergoing continual hard drudgeries to maintain their lives; how many ſorely pinched with hunger and cold; how many tortured with grievous ſickneſs; how many oppreſſed with debt; how many ſhut up under cloſe reſtraint; how many detained in horrible ſlavery; how many by the waſting rage of War rifled of their goods, driven from their homes, diſpoſſeſſed of all comfortable ſubſiſtence? How many, in fine, paſſing their lives in all the inconveniences of rude, beggarly, ſordid and ſavage barbariſm? And who of us have, in any meaſure, taſted of theſe, or of the like calamities? Yet are theſe Sufferers, all of them, the ſame in nature, with us; many of them, (as reaſon, as humility, as charity do oblige us to believe) deſerve as well, divers of them much better than our ſelves: What reaſon then can we have to conceive our caſe ſo hard, or to complain thereof? Were we the only perſons expoſed to trouble, or the ſingle marks of adverſe fortune; could we truly ſay with the Prophet; *Behold, if there be any ſorrow like my ſorrow*: We might ſeem a little Lam. 1. 12. unhappy; but ſince we have ſo much good company in our conceived Woe; ſince it is ſo ordinary a thing to be poor, and diſtreſſed; ſince *our caſe is* (as the *Poet* ſpeaketh) *not rare, but commonly known, trite, and drawn out from the heap of lots, offered to men by fortune*: Since pitiful objects do thus environ and encloſe us; 'tis plainly reaſonable, humane and juſt, that we ſhould without murmuring take, and bear our lot: For what priviledge have we to alledge, that we rather than others ſhould be untouched by the grievances, to which mankind is obnoxious? Whence may we pretend to be the ſpecial favorites, mignons, privado's and darlings of fortune? Why may not God as well deal with us, as he doth with other men; what grounds have we to challenge, or to expect, that he ſhould be partial toward us; why ſhould we imagine, that he muſt continually do miracles in our behalf, cauſing all thoſe evils, which fall upon our neighbours all about to skip over us, bedewing us, like *Gideon's* Jud. 6. 37. fleece, with plenty and joy, while all the earth beſide is dry; cauſing us, like the *three children*, to walk in this wide furnace, unſcorched and un- Dan. 3. 25. ſinged by the flames encompaſſing us? Are we not men framed of the ſame mould; are we not ſinners guilty of like offences, with the meaneſt Peaſant, the pooreſt beggar, the moſt wretched ſlave (if ſo, then a parity of Fortune with any men doth become us, and may be due to us; then it is a perverſe and unjuſt frowardneſs to be diſpleaſed with our lot) we may, if we pleaſe, pity the common ſtate of men, but we cannot reaſonably complain of our own; doing ſo plainly doth argue, that we do unmeaſurably overprize, and overlove our ſelves. When once a great *King* did exceſſively, and obſtinately grieve for the death of his Wife, whom he tenderly loved, a *Philoſopher* obſerving it, told him, "That he was ready to comfort him by reſtoring her to life, ſuppoſing

——*Nec rara videmus*
Quæ patoris; caſus multis hic cognitus & jam
Tritus, & è medio fortunæ ductus acervo. Juv. *Sat.* 13. *v.* 8.

Te nunc delicias extra communia cenſes
Ponendum, &c. Juv. *Sat.* 13. *v.* 140.

" onely, that he would ſupply what was needful toward the performing " it; " The *King* ſaid he was ready to furniſh him with any thing; the *Philoſopher* anſwer'd, " That he was provided with all things neceſſary, " except one thing; what that was the *King* demanded; he replied, *That if he would upon his Wives Tomb inſcribe the names of three perſons, who never mourned, ſhe preſently would revive*: the *King*, after inquiry, told the *Philoſopher*, That he could not find one ſuch man, *Why then, O abſurdeſt of all men* (ſaid the *Philoſopher* ſmiling) *art thou not aſhamed to moan as if thou hadſt alone fallen into ſo grievous a caſe; when as thou canſt not find one perſon, that ever was free from ſuch domeſtick affliction?* So might the naming one perſon, exempted from inconveniences, like to thoſe we undergo, be ſafely propoſed to us as a certain cure of ours; but if we find the condition impoſſible, then is the generality of the caſe a ſufficient ground of content to us; then may we, as the wiſe *Poet* adviſeth, *ſolace our own evils by the evils of others*, ſo frequent and obvious to us.

Ἔτι ὦ πάντων ἀτοπώτατε θρηνεῖς ἀναίδην, ὡς μόνος ἀλγεινῷ τοσούτῳ συμπλακεὶς, ὃ μηδὲ ἕνα τῶν πώποτε γεγονότων ἄμοιρον οἰκείου πάθους ἔχων δεῖξαι. Jul. *Ep.* 38.

Παρηγορεῖ τὰ κακὰ δι' ἑτέρων κακῶν. Menand.

5. We are indeed very apt to look upward toward thoſe few, who, in ſuppoſed advantages of life (in wealth, dignity, or reputation) do ſeem to tranſcend, or to precede us, grudging and repining at their fortune; but ſeldom do we caſt down our eyes on thoſe innumerably many good people, who lie beneath us in all manner of accommodations, pitying their mean, or hard condition; like Racers we look forward, and purſue thoſe who go before us, but reflect not backward, or conſider thoſe who come behind us: two or three outſhining us in ſome ſlender piece of proſperity, doth raiſe diſſatisfaction in us; while the doleful ſtate of millions doth little affect us with any regard or compaſſion: hence ſo general diſcontent ſpringeth, hence ſo few are ſatisfied with their condition; and epidemical eye-ſore moleſting every man; for there is no man, of whatſoever condition, who is not in ſome deſirable things outſtripped by others; none is ſo high in fortune, but another in Wit or Wiſdom, in Health, or ſtrength, or beauty, in reputation or eſteem of men may ſeem to excel him; he therefore looking with an *evil* or envious *eye* on ſuch perſons, and with ſenſeleſs diſregard paſſing over the reſt of men, doth eaſily thereby loſe his eaſe and ſatisfaction from his own Eſtate: Whereas if we would conſider the caſe of moſt men, we ſhould ſee abundant reaſon to be ſatisfied with our own; if we would a little feel the calamities of our neighbours, we ſhould little reſent our own croſſes; a kindly commiſeration of others more grievous diſaſters would drown the ſenſe of our leſſer diſappointments.

Nulli ad aliena reſpicienti ſua placent. Sen. *de Ira.* 3. 31.

——*Neque ſe majori pauperiorum*
Turbæ comparet, hunc atque hunc ſuperare laboret:
Ut cum carceribus, &c. Hor. *Sat.* 1.

Inde fit ut nemo, qui ſe vixiſſe beatum
Dicat; &c. Hor. *Sat.* 1.

Si vis gratus eſſe adverſus Deos, & adverſus vitam tuam, cogita quàm multos anteceſſeris. Sen. *Ep.* 15.

Nunquam erit felix, quem torquebit felicior. Sen. *de Ira.* 3. 31. *Vid. Ib.*

If with any competent heedfulneſs we view perſons and things before us, we ſhall eaſily diſcern, that what abſolutely ſeemeth great and weighty, is indeed comparatively very ſmall and light; that things are not ſo unequally diſpenſed, but that we have our full ſhare in good, and no more than our part in evil; * that *Socrates* had reaſon to ſuppoſe, that *if we ſhould bring into one common ſtock all our miſhaps, ſo that each ſhould receive his portion of them, gladly the moſt would take up their own, and go their ways*; that conſequently it is both iniquity and folly in us to complain of our lot.

Εἰ συνενέγκαιμεν εἰς τὸ κοινὸν τὰς ἀτυχίας, ὥστε διελέσθαι τὸ ἴσον ἕκαστον, ἀσμένως ἂν τοὺς πλείους τὰς αὑτῶν λαβόντας ἀπελθεῖν. Plut. *Apoll.*

* That at worſt we are *Extremi primorum, extremis uſque priores.* Hor. *Epiſt.* 2. 2.

6. If even we would take care diligently to compare our ſtate with the ſtate of thoſe, whom we are apt moſt to admire and envy, it would afford matter of conſolation, and content unto us. What is the ſtate of the greateſt perſons (of the Worlds *Princes* and *Grandees*) what but a ſtate encompaſſed with ſnares, and temptations numberleſs; which without extreme caution, and conſtancy, force of reaſon, and command of all appetites, and paſſions cannot, be avoided; and ſeldom are? What but a ſtate of pompous trouble, and gay ſervility, of living in continual noiſe and ſtir, environed with crouds and throngs, of being ſubject to the urgency of buſineſs, and the tediouſneſs of ceremony; of being abuſed by perfidious ſervants, and mocked by vile flatterers; of being expoſed to common cenſure and obloquy, to miſrepreſentation, miſconſtruction and ſlander; having the eyes of all men intent upon their actions, and as many ſevere judges as watchful ſpectatours of them; of being accomptable for many mens faults, and bearing the blame of all miſcarriages about them; of being reſponſible in conſcience, for the miſcarriages and miſhaps which come from the influence of our counſels, our examples, *&c.* of being peſter'd and purſu'd with pretences, with ſuits, with complaints, the neceſſary reſult whereof is to diſpleaſe or provoke very many, to oblige or ſatisfie very few, of being frequently ingaged in reſentments of ingratitude, of treachery, of neglects, of defects in duty, and breaches of truſt toward them; of being conſtrained to comply with the humours and opinion of men; of anxious care to keep, and jealous fear of loſing all; of danger and being objected to the traiterous attempts of bold male-contents, of fierce zealots and wild fanaticks; of wanting the moſt ſolid and ſavoury comforts of life, true friendſhip, free converſation, certain leaſure, privacy and retiredneſs, for enjoying themſelves, their time, their thoughts as they think good; of ſatiety and being cloyed with all ſorts of enjoyments: In fine, of being paid with falſe coin for all their cares and pains, receiving for them ſcarce any thing more, but empty ſhews of reſpect, and hollow acclamations of praiſe; (whence the *Pſalmiſt* might well ſay, *Surely men of low degree are vanity, and men of high degree a lye*; a lye, for that their ſtate cheateth us, appearing ſo ſpecious, yet being really ſo inconvenient and troubleſome.) Such is the ſtate of the greateſt men; ſuch as hath made wiſe Princes weary of themſelves, ready to acknowledge, that if men knew the weight of a Crown, none would take it up, apt to think with Pope *Adrian*, who made this *Epitaph* for himſelf; *Here lyeth* Adrian *the* Sixth, *who thought nothing in his life to have befallen him more unhappy, than that he ruled:* Such, in fine, their ſtate, as upon due conſideration we ſhould, were it offered to our choice, never embrace; ſuch indeed, as in ſober judgment, we cannot prefer before the moſt narrow and inferiour fortune: How then can we reaſonably be diſpleaſed with our condition, when we may even pity *Emperours* and *Kings*, when, in reality, we are as well, perhaps are much better than they.

Magna ſervitus eſt magna fortuna, &c. Sen. *ad* Polyb. 26.

Perſonata felicitas. Sen. *Ep:* 80.

Pſal. 62. 9.

——*adulandi certamen eſt, & unum omnium amicorum officium, una contentio quis blandiſſime fallat.* Sen. *de Benef.*6. 30.

Vid. optime diſſerentem.

Vid. & de Clem. 1. 19.

Et ad Polyb. 26.

Antigonus. *Neſcitis amici, quid mali ſit imperare, &c.* Saturninus *apud* Vopiſcum.

Hic ſitus eſt Adrian. VI. *qui nihil ſibi in vita infelicius duxit, quam quod imperavit.* Lud. Guicciard. P. Jovius *in vit.*

Nihil difficilius quam bene imperare. Diocleſ. *apud* Vopiſc. *in* Aureliano.

7. Farther, it may induce and ingage us to be content, to conſider what commonly hath been the lot of good men in the World: We ſhall, if we ſurvey the Hiſtories of all times, find the beſt men to have ſuſtained moſt grie-

Conſider what calamities great, powerful glorious men have endured; *Crœſ. Polycr. Pomp.* &c. Sen. *de Ira.* 3. 25.

Οἱ τῶν Ἑλλήνων ἄριστοι πενίᾳ διέζων παρὰ πάντα τὸν βίον. (Ariſtides, Phocion, Epaminondas, Pelopidas.) *Æl.* xi. 9. 11. 43.

Lamachus, *Socrates*, *Ephialtes*.

Abel, *Noe*, *&c.* Chryſ. *Tom.* 6 *p.* 107.

Gen. 47. 9.

Pſal. 105. 18.

Σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ.

Socrates, Cato, Regulus, Phocion, *&c. Magnum exemplum niſi mala fortuna non invenit.*

Vid. Chryſ. *Tom.* 5. *Or.* 27. *p.* 168. *&* *Tom.* 6. *Or.* 10. *p.* 107.

Job 13. 27.

1 Sam. 26. 20.

Νῦν καὶ πάλαι ἐξ οὗ γεγόνασιν ἄνθρωποι ἅπαντες οἱ τῷ θεῷ φίλοι τῷ στενῷ καὶ ἐπιμόχθῳ καὶ μυρίων γέμοντι δεινῶν ἐκληρώθησαν βίῳ. Chryſ. *in Mart. Ægypt. T.* 5. 522.

Ἐν τοῖς πειρασμοῖς λάμπουσιν οἱ δίκαιοι, τοὺς ἁγίους ἅπαντας οὕτως ἤγαγεν ὁ θεὸς διὰ θλίψεως. Chryſ. *in* 2 Cor. *Or.* 27.

Lam. 3. 1.

Acts 7. 52.

1 Cor. 4. & 7.

Chryſ. *Tom.* 6. *Or.* 93.

Iſa. 53. 3.

Matt. 8. 20.

Ἐκ γὰρ τῶν πρώτων φύντων ἀνθρώπων μέχρι τοῦ παρόντος καιροῦ τοὺς τὸν τῶν ὅλων ἐσπουδακότας σέβειν θεὸν ἔστιν εὑρεῖν παρὰ τῶν συμβεβιωκότων ἀνθρώπων ἠδικημένους καὶ πλείστοις ἄγαν περιπεπτωκότας ἀνιαροῖς. Theod. *Ep.* 132.

vous croſſes and troubles; ſcarce is there in holy Scripture recorded any perſon eminent and illuſtrious for goodneſs, who have not taſted deeply of vvants and diſtreſſes. *Abraham*, *the Father of the faithful*, and eſpecial *friend of God*, vvas called out of his Countrey, and from his Kindred, to vvander in a ſtrange land, and lodge in Tents, vvithout any fixed habitation. *Jacob* ſpent a great part of his life in ſlaviſh toil, and in his old age vvas in reflection upon his life moved to ſay, *that the days of his pilgrimage had been few and evil.* *Joſeph* vvas maligned and perſecuted by his Brethren, ſold avvay for a ſlave, ſlandered for a moſt heinous crime, thruſt into a grievous priſon, vvhere *his feet were hurt with fetters, and his ſoul came into iron.* *Moſes* vvas forced to fly avvay for his life, to become a vagabond in a foreign place, to feed ſheep for his livelihood; to ſpend aftervvards the beſt of his life in conteſting vvith an obſtinately perverſe Prince, and in leading a miſtruſtful, refractory, mutinous people, for forty years time, through a vaſt and wild deſart. *Job*, what a ſtupendious heap of miſchiefs did together fall, and lie heavy upon him? (*Thou writeſt bitter things againſt me*, he might well ſay.) *David*, How often was he plunged in ſaddeſt extremity, and reduced to the hardeſt ſhifts; being *hunted like a partridge in the wilderneſs* by an envious Maſter, forced to counterfeit madneſs for his ſecurity among barbarous infidels; diſpoſſeſſed of his kingdom, and perſecuted by his own moſt favoured ſon; deſerted by his ſervants, reproached and ſcorned by his ſubjects? *Elias* was driven long to ſculk for his life, and to ſhift for his livelihood in the Wilderneſs. *Jeremy* was treated as an Impoſtour and a Traitour, and caſt into a miry Dungeon; finding matter from his ſufferings for his doleful lamentations, and having thence occaſion to exclaim, *I am the man that have ſeen affliction by the rod of his wrath*, &c. *Which of the Prophets were not perſecuted*, and miſuſed? as St. *Stephen* asked. The *Apoſtles* were pinched with all kinds of want, haraſſed with all ſorts of toil, expoſed to all manner of hazards, perſecuted with all variety of contumelies, and pains that can be imagined: Above all, our Lord himſelf beyond expreſſion was *a man of ſorrow, and acquainted with grief*, ſurpaſſing all men in ſuffering as he did excel them in dignity, and in vertue; extream poverty, *having not ſo much as where to lay his head*, was his portion; to undergo continual labour and travel, without any mixture of carnal eaſe or pleaſure, was his ſtate; in return for the higheſt good will, and choiceſt benefits to receive moſt cruel hatred, and grievous injuries, to be loaded with the bittereſt reproaches, the fouleſt ſlanders, the soreſt pains which moſt ſpiteful malice could invent, or fierceſt rage inflict, this was his lot: *Am I poor*, ſo may one ſay, was he to extremity; Am I ſlighted of the World? ſo was he notoriouſly; Am I diſappointed, and croſſed in my deſigns? ſo was he continually, all his moſt painful endeavours having ſmall effect; Am I deſerted or betrayed of Friends? ſo was he by thoſe who were moſt intimate, and moſt obliged to him; Am I reviled, ſlandered, miſuſed? Was not he ſo beyond all compariſon moſt outrageouſly.

Heb. 11. 38.

Have all theſe, and many more, of *whom the world was not worthy*, undergone all ſorts of inconvenience, being *deſtitute*, *afflicted*, *tormented*;

And ſhall we then diſdain, or be ſorry to be found in ſuch company? *Having ſuch a cloud of martyrs, Let us run with patience the race that is ſet before us.* Is it not an Honour, ſhould it not be a comfort to us, that we do, in condition, reſemble them? If God hath thus dealt with thoſe, who of all men have been deareſt to him, ſhall we take it ill at his hands, that he, in any manner, dealeth ſo with us? Can we pretend, can we hope, can we even wiſh to be uſed better, than Gods firſt-born, and our Lord himſelf hath been? If we do, are we not monſtruouſly fond and arrogant? eſpecially conſidering, that it is not onely an ordinary fortune, but the peculiar character of Gods choſen, and children, to be often croſſed, checked, and corrected; Even *Pagans* have obſerved it, and avowed there is great reaſon for it; *God* (ſaith *Seneca*) *hath a fatherly mind toward good men; and ſtrongly loveth them——therefore after the manner of ſevere parents, he educateth them hardly*, &c. The *Apoſtle* doth in expreſs terms aſſure us thereof; for, *whom* (ſaith he) *the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons——but if ye be without chaſtiſement, whereof all* (that is, all good men, and genuine Sons of God) *are partakers, then are ye baſtards, and not ſons.* Would we be illegitimated, or expunged from the number of God's true children; would we be diveſted of his ſpecial regard and good-will? if not, Why do we not gladly embrace, and willingly ſuſtain adverſity, which is by himſelf declared ſo peculiar a badge of his children, ſo conſtant a mark of his favour? if *all* good men do (as the *Apoſtle* aſſerteth) *partake thereof*; ſhall we, by diſpleaſure at it, ſhew, that we deſire to be aſſuredly none of that party, that we affect to be diſcarded from that holy and happy ſociety? *Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice.* It is peculiarly the lot of Chriſtians, as ſuch, in conformity to their afflicted Saviour; they are herein *predeſtinated to be conformable to his image*; *to this they are appointed.* (*Let no man*, ſaith St. *Paul*, *be moved by theſe afflictions, for ye know, that we are appointed thereunto*:) to this they are called (*if when we do well*, ſaith St. *Peter*, *and ſuffer for it, ye take it patiently, this is acceptable with God*; *for even hereunto were ye called*) this is propounded to them as a condition to be undertaken, and undergone by them as ſuch; they are by profeſſion *crucigeri*, bearers of the croſs; (*If any one will come after me, let him deny himſelf, and take up his croſs and follow me*; *Every one that will live godly in Chriſt Jeſus, muſt ſuffer perſecution*) by this are they admitted into the ſtate of Chriſtians; (*by many afflictions we muſt enter into the kingdom of heaven*) this doth qualify them for enjoying the glorious rewards, which their religion propoundeth; (*We are coheirs with Chriſt*; ſo that, *if we ſuffer together, we ſhall alſo together be glorified with him*; *If we endure, we ſhall alſo reign with him*;) * And ſhall we then pretend to be Chriſtians, ſhall we claim any benefit from thence, if we are unwilling to ſubmit to the Law, to attend the call, to comply with the terms thereof? Will we enjoy its priviledges, can we hope for its rewards, if we will not contentedly undergo what it requireth? Shall we arrive to the end it propoundeth, without going in the way it preſcribeth, the way which our Lord himſelf doth lead us in, and himſelf hath trod before us?

Heb. 12. 1.

Sen. *de Provid. c.* 2.

Heb. 12. 6, 7, 8.

Ecclus. 2. 1. Τέκνον εἰ προσέρχῃ δουλεύειν κυρίῳ ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν.

John 16. 20.

Rom. 8. 29.

1 Theſſ 3. 3.

Phil. 3. 10.

1 Pet. 2. 20, 21.

Mat. 16. 24. 10. 38. 2 Tim. 2: 12.

John 16. 33. Ἐν τῷ κόσμῳ θλίψιν ἕξετε.

Quotam partem anguſtiarum perpeſſus ſum qui cruci milito. Hier. *ad* Aſellam, *Ep.* 99.

Acts 14. 22.

Vid. Greg. Naz. *Ep.* 201. (*ad* Theclam.)

2 Tim. 2. 12.

(Phil. 3. 10.)

* It is a priviledge of Chriſtians, in favour beſtowed on them; ὑμῖν ἐχαρίσθη: Phil. 1. 29.

Our glory Eph. 3. 13.

Ὑπομονῆς ἔχετε χρείαν. Heb. 10. 36. Faith and Patience are conſorts. Heb. 6. 12. Apoc. 13. 10.

In

1 Pet. 4. 12.

In fine, ſeeing adverſity is, as hath been declared, a thing ſo natural to all men, ſo common to moſt men, ſo incident to great men, ſo proper to good men, ſo peculiar to Chriſtians, we have great reaſon to obſerve the *Apoſtles* advice; *Beloved, wonder not concerning the fiery trial, which is to try you, as if ſome ſtrange thing happened to you*; we ſhould not wonder at it as a ſtrange, or uncouth thing, that we are engaged in any trouble or inconvenience here; we are conſequently not to be affected with it as a thing very grievous.

SERMON IX.

Of Contentment.

PHIL. 4. 11.

I have learned in whatever State, &c.

1 Tim. 6. 6. Ἔστι δὲ μέγας πορισμὸς ἡ εὐσέβεια μετὰ αὐταρκείας.

Aug. *de Civ. Dei.* 1. 8.

Moreover conſidering the nature of this duty it ſelf, may be a great inducement and aid to the practice of it.

1. It is it ſelf a ſovereign remedy, for all poverty and all ſufferance; removing them, or allaying all the miſchief they can do us. It is well and truly ſaid by St. *Auſtine*, *Intereſt non qualia, ſed qualis quis patiatur*; *It is no matter what, but how diſpoſed a man ſuffereth*: The chief miſchief any adverſity can do us is to render us diſcontent, in that conſiſteth all the ſting, and all the venom thereof; which thereby being voided, adverſity can ſignify nothing prejudicial, or noxious to us; all diſtraction, all diſtemper, all diſturbance from it is by the antidote of contentedneſs prevented or corrected. He that hath his deſires moderated to a temper ſutable with his condition, that hath his paſſions compoſed and ſettled agreeably to his circumſtances, what can make any grievous impreſſion on him, or render him any-wiſe miſerable? He that taketh himſelf to have enough, what doth he need? he that is well-pleaſed to be as he is, how can he be better, What can the largeſt Wealth, or higheſt proſperity in the World yeild more, or better than ſatisfaction o mind? He that hath this moſt eſſential ingredient o felicity, is he not thence in effect moſt fortunate? i not at leaſt his condition as good as that of the mo proſperous.

Cui cum paupertate bene convenit, dives eſt. Sen. *Ep.* 2.

Nemo aliorum ſenſu miſer eſt, ſed ſuo; & ideo non poſſunt cujuſquam falſo judicio eſſe miſeri, qui ſunt vere conſcientia ſua beati. Nulli beatiores ſunt, quam qui hoc ſunt quod volunt. Salv. *de Gubern. Dei,* 1.

2. As good do I ſay? yea is it not plainly much be ter, than can ariſe merely from any ſecular proſperity for ſatisfaction ſpringing from rational conſideration and vertuous diſpoſition of mind is indeed far mor precious, more noble and worthy, more ſolid and durable, more ſwee

Οὐ γὰρ τὸ ποιῆσαί τι χρηστὸν μόνον, ἀλλὰ τὸ παθεῖν τι κακὸν πολλὰς ἔχει τὰς ἀμοιβὰς καὶ μεγάλα τὰ ἔπαθλα, &c. Chryſ. *ad* Olymp. *Ep.* 3. *Vid. p.* 73.

and delectable, than that which any poſſeſſion, or fruition of worldly goods can afford: The τὸ ἄφθαρτον τοῦ πρᾳέος, καὶ ἡσυχίου πνεύματος, *incorruptibility* (at St. *Peter* ſpeaketh) *of a meek and quiet ſpirit is before God of great price*; *before God*, that is, according to the moſt upright and certain judgment it is the moſt precious and valuable thing in the World; *There is* (the *Philoſopher* could ſay) *no ſpectacle more worthy of God* (or grateful to him) *than a good man gallantly combating with ill fortune.* Not to be diſcompoſed or diſtempered in mind, not to fret or whine, when all things flow proſperouſly and according to our mind, is no great praiſe, no ſign of wiſdom, or argument of goodneſs; it cannot be reckoned an effect of ſound judgment, or vertuous affection, but a natural conſequent of ſuch a ſtate: But when there are evident occaſions, and urgent temptations to diſpleaſure, when preſent ſenſe and fancy do prompt and provoke to murmuring, then to be ſatisfied in our mind, then to keep our paſſions in order, then to maintain good humour, then to reſtrain our tongue from complaint, and to govern our demeanour ſweetly, this is indeed honourable and handſome; to ſee a worthy man ſuſtain croſſes, wants, diſgraces with equanimity and chearfulneſs is a moſt goodly ſight: ſuch a perſon to a judicious mind appeareth in a far more honourable and invidious ſtate, than any proſperous man: his vertue ſhining in the dark is far more bright and fair: *this* (as St. Peter ſaith, in a like caſe) *is thank-worthy, if a man for conſcience toward God ſuffereth grief*; if, in our caſe (we may ſay after him) a man out of conſciencious deference to God's Will, doth contentedly undergo adverſity, this God is ready to take for an obligation on himſelf, and will be diſpoſed in a manner to *thank him* (or to reward him) for it: This indeed amounteth to a demonſtration that ſuch a perſon is truly wiſe and really good: ſo is the ſatisfaction of a contented poor man more worthy: And it is no leſs more ſweet and comfortable, than that of any rich man, pleaſing himſelf in his enjoyments; contentedneſs ſatisfieth the mind of the one, abundance doth only ſatiate the appetites of the other; the former is immaterial and ſprightly, the complacence of a man; the latter is groſs and dull, like the ſenſuality of a beaſt; the delight of that ſinketh deep into the heart, the pleaſure of this doth only float in the outward ſenſes, or in the fancy; one is a poſitive comfort, the other but a negative indolency in regard to the mind: The poor good man's joy is wholly his own, and home-born, a lovely child of reaſon and vertue; the full rich man's pleaſure cometh from without, and is thruſt into him by impulſes of ſenſible objects.

Οὐδὲν τῶν ἐν ἀλγηδόσιν ὑπομονῆς εἰς εὐδοκιμήσεως λόγον ἴσον· ἡ γὰρ βασιλὶς τῶν ἀγαθῶν, καὶ τῶν στεφάνων ἡ κορωνὶς αὕτη μάλιστά ἐστι. Chryſ. *ad* Olymp. *Ep.* 16. *Vid. Epiſt.* 6. & *ad* Olymp. *Epiſt.* 3 (p. 75.) *de* Joſepho. 1 Pet. 3. 4.

Ecce par Deo dignum vir bonus cum mala fortuna compoſitus. Sen. *de Provid.*

1 Pet. 2. 19.

Honeſta res eſt læta paupertas. Epic.

Οὐδὲ γὰρ ὁ διὰ τὸν Θεόν τι πάσχων μόνον εὐδοκιμεῖ, ἀλλὰ καὶ ὁ ἀδίκως τι πάσχων, καὶ φέρων γενναίως, καὶ εὐχαριστῶν τῷ συγχωροῦντι Θεῷ οὐκ ἐλάττων τοῦ διὰ τὸν Θεὸν ταῦτα πάσχοντός ἐστιν. Chryſ. ἀνδρ. ς′.

Hence is the ſatisfaction of contented adverſity far more conſtant, ſolid and durable, than that of proſperity; it being the product of immutable reaſon abideth in the mind, and cannot eaſily be driven thence by any corporeal impreſſions, which immediately cannot touch the mind; whereas the other, iſſuing from ſenſe, is ſubject to all the changes, inducible from the reſtleſs commotions of outward cauſes affecting and altering ſenſe: whence the ſatisfaction proceeding from reaſon and vertue, the longer it ſtayeth the firmer and ſweeter it groweth, turning into habit, and working nature to an agreement with it; whereas uſually the joys of wealth and proſperity do ſoon degenerate into faſtidiouſneſs, and terminate in bitterneſs, being *honey in the mouth*, but ſoon becoming *gall in the bowels.* Nothing indeed can affect the mind with a truer pleaſure, than the very conſcience of diſcharging our duty toward God in bearing hardſhip,

Apoc. 10. 10.
Job 20. 20, 22.

ſhip, impoſed by his providence, willingly and well. We have therefore much reaſon not only to acquieſce in our ſtraits but to be glad of them, ſeeing they do yield us an opportunity of immediately obtaining goods, more excellent and more deſirable, than any proſperous or wealthy man can eaſily have, ſince they furniſh us with means of acquiring and exerciſing a vertue worth the moſt ample fortune; yea juſtly preferable to the beſt eſtate in the World; a vertue, which indeed doth not onely render any condition tolerable, but ſweetneth any thing, yea ſanctifieth all ſtates, and turneth all occurrences into bleſſings.

3. Even the ſenſible ſmart of adverſity is by contentedneſs ſomewhat tempered and eaſed; the ſtiller and quieter we lye under it, the leſs we feel its violence and pungency: It is tumbling and toſſing, that ſtirreth the ill humours, and driveth them to the parts moſt weak, and apt to be affected with them; the rubbing of our ſores is that which enflameth and exaſperateth them: Where the mind is calm, and the paſſions ſetled, the pain of any grievance is in compariſon leſs acute, leſs ſenſible.

4. Whence if others in our diſtreſs are uncharitable to us, refuſing the help they might, or ſhould afford toward the reſcuing us from it, or relieving us in it, we hereby may be charitable and great benefactours to our ſelves; we ſhould need no *anodyne* to be miniſtred from without, no ſuccour to come from any creature, if we would not be wanting to our ſelves, in hearkening to our own reaſon, and enjoying the conſolation which it affordeth. In not doing this, we are more uncharitable and cruel to our ſelves, than any ſpiteful enemy or treacherous friend can be; no man can ſo wrong or moleſt us, as we do our ſelves by admitting or foſtering diſcontent.

5. The contented bearing of our condition is alſo the moſt hopeful and ready means of bettering it, and of removing the preſſures we lie under.

It is partly ſo in a natural way, as diſpoſing us to embrace and employ the advantages which occur conducible thereto; for as diſcontent blindeth men ſo that they cannot deſcry the ways of eſcape from evil, it diſpiriteth and diſcourageth them from endeavouring to help themſelves, it depriveth them of many ſuccours and expedients, which occaſion would afford for their relief; ſo he that being undiſturbed in his ſpirit hath his eyes open and his courage up, and all his natural powers in order, will be always ready and able to do his beſt, to act vigorouſly, to ſnatch any opportunity, and employ any means toward the freeing himſelf from what appeareth grievous to him.

Upon a ſupernatural accompt content is yet more efficacious to the ſame purpoſe: For chearful ſubmiſſion to Gods Will doth pleaſe him much, doth ſtrongly move him to withdraw his afflicting hand, doth effectually induce him to advance us into a moſt comfortable ſtate: Of all vertues there is none more acceptable to God than patience. God will take it well at our hands if we do contentedly receive from his hand the worſt things: 'tis a monſtrous thing not to receive proſperity with grateful ſenſe, but i is heroical with the ſame mind to receive things unpleaſant: he that d
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1 Pet. 5. 6. *Be humbled* (ſaith St. *Peter*) *under the mighty hand of God, that he ma exalt you in due time* (ἐν καιρῷ when it is opportune and ſeaſonable) an
Jam. 4. 10. *Be humble* (ſaith St. *James*) *before the Lord, and he will exalt you,* and

When (ſaith *Job*'s friends) *men are caſt down, then thou ſhalt ſay there is lifting up, and he will ſave the humble perſon.* God with favourable pity hearkeneth to the groans of them who are *humbly contrite* under his hand, and reverently *tremble at his word*; he *reviveth the ſpirit of the humble*; *He is nigh to the broken of heart*, and *ſaveth ſuch as are of a contrite ſpirit*; *He healeth the broken in heart, and bindeth up their wounds*; He proclaimeth *bleſſedneſs to the poor in ſpirit*, and *to thoſe that mourn*, becauſe they ſhall find comfort and mercy; all which declarations and promiſes are made concerning thoſe who bear adverſity with a ſubmiſs and contented mind; and we ſee them effectually performed in the caſes of *Ahab*, of the *Ninivites*, of *Nebuchadnezzar*, of *Manaſſes*, of *Hezekiah*, of *David*; of all perſons mentioned in *holy Scripture*, upon whom adverſities had ſuch kindly operations. But diſcontent and impatience do offend God, and provoke him to continue his judgments, yea to encreaſe the load of them: To be ſullen and ſtubborn is the ſure way to render our Condition worſe, and more intolerable: For, *who hath hardened himſelf againſt God and proſpered*? The *Pharaohs* and *Sauls*, and ſuch like perſons, who rather would break than bend, who being diſſatisfied with their Condition choſe rather to lay hold on other imaginary ſuccours, than to have recourſe to God's mercy and help; thoſe, who (like the refractory *Iſraelites*) have been *ſmitten in vain* as to any quiet ſubmiſſion or converſion unto God, what have they but plunged themſelves deeper into wretchedneſs?

Job 22. 29.
(Luke 14. 11. 18. 14.)
Iſa. 66. 2. 57. 15.
Pſal. 34. 18. 51. 17. 147. 3.
Matt. 5 3, 4.
Job 9. 4.
Jer. 2. 30. 5. 3.
Iſa. 9. 13. 1. 5. 26. 10.

It is indeed to quell our haughty ſtomach, to check our froward humour, to curb our impetuous deſires, to calm our diſorderly paſſions, to ſuppreſs our fond admiration and eager affection toward theſe worldly things, in ſhort to work a contented mind in us, that God ever doth inflict any hardſhips on us, that he croſſeth us in our projects, that he detaineth us in any troubleſome ſtate; until this be atchieved, as it is not expedient that we ſhould be eaſed, as relief would really be no bleſſing to us; ſo God (except in anger and judgment) will no-wiſe grant or diſpenſe it; it would be a cruel mercy for him to do it: If therefore we do wiſh ever to be in a good caſe as to this World, let us learn to be contented in a bad one: Having got this diſpoſition firmly rooted in our hearts, we are qualified for deliverance and preferment; nor will God fail in that due ſeaſon to perform for us what he ſo often hath declared and promiſed; his nature diſpoſeth him, his word hath engaged him to help and comfort us.

Theſe are the moſt proper inducements unto contentedneſs, which conſidering (in the light of reaſon and holy *Scripture*) the nature of the thing, ſuggeſted unto my meditation: there are beſide ſome other means adviſable, (ſome general, ſome more particular) which are very conducible to the production of content, or removing diſcontent; which I ſhall touch, and then conclude.

1. A conſtant endeavour to live well, and to maintain a good conſcience. He that doeth this can hardly be diſmay'd or diſturbed with any occurrence here; this will yield a man ſo ample and firm a ſatisfaction of mind, as will bear down the ſenſe of any incumbent evils; this will beget ſuch hope in God, and ſo good aſſurance of his favour, as will ſupply the want of all other things, and fully ſatisfie us, that we have no cauſe to be troubled with any thing here: He that by conſcientious practice hath obtained ſuch a hope is prepared againſt all aſſaults of fortune with an undaunted mind and force impregnable; *He will* (as the *Pſalmiſt* ſaith) *not be afraid of any evil tydings, for his heart is fixed truſting in the Lord.* Maintaining this will free us from all anxious care, transferring it upon God;

Pſal. 112. 1. 119. 6.

ſhip, impoſed by his providence, willingly and well. We have therefore much reaſon not only to acquieſce in our ſtraits but to be glad of them, ſeeing they do yield us an opportunity of immediately obtaining goods, more excellent and more deſirable, than any proſperous or wealthy man can eaſily have, ſince they furniſh us with means of acquiring and exerciſing a vertue worth the moſt ample fortune; yea juſtly preferable to the beſt eſtate in the World; a vertue, which indeed doth not onely render any condition tolerable, but ſweetneth any thing, yea ſanctifieth all ſtates, and turneth all occurrences into bleſſings.

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Chryſ. *Tom.* 6. *Or.* 89. ſo ζημιοῦται μὲν ὡς ἄνθρωπος, στεφανοῦται δὲ ὡς φιλόθεος, *he ſuffereth loſs as a man, but is*
Vid. Chryſ. *ad* Stag. 1. & 2. (*p.* 106.) *crowned as a lover of God.* Beſides that it is an unreaſonable thing to think of enjoying both reſt and pleaſure here, and the rewards hereafter; our conſolation here with *Dives*, and our refreſhment hereafter with *Lazarus*.

1 Pet. 5. 6. *Be humbled* (ſaith St. *Peter*) *under the mighty hand of God, that he may exalt you in due time* (ἐν καιρῷ when it is opportune and ſeaſonable) and
Jam. 4. 10. *Be humble* (ſaith St. *James*) *before the Lord, and he will exalt you*, and

When (ſaith *Job's* friends) *men are caſt down, then thou ſhalt ſay there is lifting up, and he will ſave the humble perſon.* God with favourable pity hearkeneth to the groans of them who are *humbly contrite* under his hand, and reverently *tremble at his word* ; he *reviveth the ſpirit of the humble* ; *He is nigh to the broken of heart,* and *ſaveth ſuch as are of a contrite ſpirit* ; *He healeth the broken in heart, and bindeth up their wounds* ; He proclaimeth *bleſſedneſs to the poor in ſpirit,* and *to thoſe that mourn,* becauſe they ſhall find comfort and mercy ; all which declarations and promiſes are made concerning thoſe who bear adverſity with a ſubmiſs and contented mind ; and we ſee them effectually performed in the caſes of *Ahab,* of the *Ninivites,* of *Nebuchadnezzar,* of *Manaſſes,* of *Hezekiah,* of *David* ; of all perſons mentioned in *holy Scripture,* upon whom adverſities had ſuch kindly operations. But diſcontent and impatience do offend God, and provoke him to continue his judgments, yea to encreaſe the load of them: To be ſullen and ſtubborn is the ſure way to render our Condition worſe, and more intolerable : For, *who hath hardened himſelf againſt God and proſpered?* The *Pharaohs* and *Sauls,* and ſuch like perſons, who rather would break than bend, who being diſſatisfied with their Condition choſe rather to lay hold on other imaginary ſuccours, than to have recourſe to God's mercy and help ; thoſe, who (like the refractory *Iſraelites*) have been *ſmitten in vain* as to any quiet ſubmiſſion or converſion unto God, what have they but plunged themſelves deeper into wretchedneſs?

Job 22. 29. (Luke 14. 11. 18. 14.)
Iſa. 66. 2. 57. 15.
Pſal. 34. 18. 51. 17. 147. 3.
Matt. 5. 3, 4.
Job 9. 4.
Jer. 2. 30. 5. 3.
Iſa. 9. 13. 1. 5. 26. 10.

It is indeed to quell our haughty ſtomach, to check our froward humour, to curb our impetuous deſires, to calm our diſorderly paſſions, to ſuppreſs our fond admiration and eager affection toward theſe worldly things, in ſhort to work a contented mind in us, that God ever doth inflict any hardſhips on us, that he croſſeth us in our projects, that he detaineth us in any troubleſome ſtate ; until this be atchieved, as it is not expedient that we ſhould be eaſed, as relief would really be no bleſſing to us; ſo God (except in anger and judgment) will no-wiſe grant or diſpenſe it ; it would be a cruel mercy for him to do it : If therefore we do wiſh ever to be in a good caſe as to this World, let us learn to be contented in a bad one : Having got this diſpoſition firmly rooted in our hearts, we are qualified for deliverance and preferment ; nor will God fail in that due ſeaſon to perform for us what he ſo often hath declared and promiſed ; his nature diſpoſeth him, his word hath engaged him to help and comfort us.

Theſe are the moſt proper inducements unto contentedneſs, which conſidering (in the light of reaſon and holy *Scripture*) the nature of the thing, ſuggeſted unto my meditation : there are beſide ſome other means adviſable, (ſome general, ſome more particular) which are very conducible to the production of content, or removing diſcontent ; which I ſhall touch, and then conclude.

1. A conſtant endeavour to live well, and to maintain a good conſcience. He that doeth this can hardly be diſmay'd or diſturbed with any occurrence here ; this will yield a man ſo ample and firm a ſatisfaction of mind, as will bear down the ſenſe of any incumbent evils ; this will beget ſuch hope in God, and ſo good aſſurance of his favour, as will ſupply the want of all other things, and fully ſatisfie us, that we have no cauſe to be troubled with any thing here : He that by conſcientious practice hath obtained ſuch a hope is prepared againſt all aſſaults of fortune with an undaunted mind and force impregnable ; *He will* (as the *Pſalmiſt* ſaith) *not be afraid of any evil tydings, for his heart is fixed truſting in the Lord.* Maintaining this will free us from all anxious care, transferring it upon God;

Pſal. 112. 1. 119. 6.

it will breed a ſure confidence, that he will ever be ready to ſupply us with all things convenient, to protect and deliver us from all things hurtful; enſuring to us the effect of that promiſe, by the conſcience of having performed the condition thereof: *Seek ye firſt the kingdom of God and its*
Matt. 6. 33. *righteouſneſs, and all theſe things ſhall be added unto you.*

This was that which ſupported the *Apoſtles*, and kept them chearful under all that heavy load of diſtreſſes which lay upon them; *Our re-*
1 Cor. 1. 12. *joicing is this* (could they ſay) *the teſtimony of our conſcience, that in ſim-*
1 Pet. 3. 16. *plicity and godly ſincerity——we have had our converſation in this world.*
Acts 23. 1.
24. 16.

'Tis the want of this beſt pleaſure, that both rendreth the abſence of all other pleaſures grievous, and their preſence inſipid: Had we a good conſcience we could not ſeem to want comfort; as we could not truly be unhappy, ſo we could hardly be diſcontent; without it no affluence of other things can ſuffice to content us. It is an evil conſcience that giveth an edge to all other evils, and enableth them ſorely to afflict us, which otherwiſe would but ſlightly touch us; we become thence uncapable of comfort, ſeeing not only things here upon earth to croſs us, but heaven to lowre upon us; finding no viſible ſuccour, and having no hope from the power inviſible; yea having reaſon to be diſcouraged with the fear of God's diſpleaſure. As he that hath a powerful enemy near, cannot abide in peace, without anxious ſuſpicion and fear; ſo he that is at variance with the Almighty, who is ever at hand, ready to croſs and puniſh him, what quiet of mind can he enjoy? *There is no peace to the wicked.*

2. The contemplation of our future ſtate is a ſovereign medicine to
1 Theſſ. 4. 18. work contentedneſs, and to cure diſcontent: as diſcontent eaſily doth
Vid. Naz. ſeiſe upon, and cleaveth faſt to Souls, which earneſtly do pore and dote
Ep. 201. upon theſe preſent things, which have in them nothing ſatisfactory or
(*ad* Theclam.) ſtable; ſo if we can raiſe our minds firmly to believe, ſeriouſly to conſider, and worthily to prize the future ſtate and its concernments, we can hardly ever be diſcontent in regard to theſe things. Conſidering heaven and its happineſs, how low and mean, how ſordid and vile, how unworthy of our care and our affection will theſe inferiour things appear?
2 Cor. 7. 31. How very unconcerned ſhall we ſee our ſelves to be in them, and how eaſily thence ſhall we be content to want them? What, ſhall any of us be then ready to ſay, doth it concern me in what rank or garb I paſs my few days here? what conſiderable intereſt can I have in this uncertain and tranſitory ſtate? what is any loſs, any diſgrace, any croſs in this World to me, who am a Citizen of Heaven, who have a capacity and hope of the immenſe riches, the incorruptible glories, the perfect and endleſs joys of eternity? This was that which ſuſtained the holy *Apoſtles*
2 Cor. 4. 16. in all their diſtreſſes; *For this cauſe* (ſaith St. *Paul*) *we faint not——while*
&c. 5. 7. *we look not on the things which are ſeen, but on the things which are not ſeen,* *for the things which are ſeen are temporal, but the things which are not ſeen are*
Rom. 8. 18. *eternal*; and *I reckon* (ſaith he again) *that the ſufferings of this preſent life are not worthy to be compared with the glory which ſhall be revealed in us.*

If likewiſe we do with faith and ſeriouſneſs conſider the diſmal ſtate below of thoſe, who are eternally ſecluded from all joy and bliſs, who are irrecoverably condemned to utter darkneſs, and the extremity of horrible pain, how tolerable, how pleaſant, how very happy will the meaneſt ſtate here appear to be? how vain a thing will it then ſeem to us to be t diſlike, or to be troubled with any worldly thing; to accompt any chance happening to us to be ſad, or diſaſtrous? What, ſhall we ſay then each of us is this ſame loſs to the loſs of my Soul and all its comforts for ever? what is this want to the perpetual want of heavenly bliſs? what is this ſhor

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and faint pain to the cruel pangs of endleſs remorſe, to the *weeping and gnaſhing of teeth in outward darkneſs, to everlaſting burnings?*

Thus infinitely ſilly and petty muſt all concernments of this life appear to him, who is poſſeſſed with the belief and conſideration of matters relating to the future ſtate; whence diſcontent in regard to them can hardly find acceſs to his mind.

3. Conſtant devotion is an excellent inſtrument and guard of content, an excellent remedy and fence againſt diſcontent.

It is ſuch in way of impetration, procuring the removal, or alleviation of our croſſes: For God hath promiſed that *he will give good things to thoſe that ask him*; *The Lord is nigh unto all that call upon him in truth*; *he will fulfil the deſire of them that fear him*; *he alſo will hear their cry, and will ſave them. The poor man cryeth, and the Lord heareth him, and ſaveth him out of all his troubles*; the holy *Scripture* is full of ſuch declarations and promiſes aſſuring us of ſuccour from our diſtreſſes, upon our ſupplication to God; whence St. *Paul* thus adviſeth againſt all ſolicitude: *Be careful for nothing, but in every thing by prayer, and ſupplication with thanksgiving, let your requeſt be made known to God*: *And* (addeth ſignifying the conſequence of this practice) *the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Jeſus Chriſt.*

Matt. 7. 11.
Pſal. 145. 18.
Jam. 4. 8.
Pſal. 34. 6.
107. 6.
Phil. 4. 7.
(Pſal. 25. 16.
86. 1. 4, 17.
44. 23.)

It likewiſe performeth the ſame by procuring grace and aid from God, which may enable and diſpoſe us to bear all evils well, which is really much better than a removal of them; for that hence they become wholſome and profitable to us, and cauſes of preſent good, and grounds of future reward; thus when St. *Paul* beſought God for deliverance from his thorn in the fleſh, the return to him was; *My grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs*: It was a greater favour to receive an improvement of ſpiritual ſtrength, occaſioned by that croſs, then to be quite freed from it.

2 Cor. 12. 9.
1 Cor. 10. 13.

Devotion alſo hath immediately of it ſelf a ſpecial efficacy to produce content. As in any diſtreſs it is a great conſolation, that we can have recourſe to a good Friend, that we may diſcharge our cares and our reſentments into his boſome; that we may demand advice from him, and, if need be, requeſt his ſuccour; ſo much more it muſt be a great comfort, that we can in our need approach to God, who is infinitely the moſt faithful, the moſt affectionate, the moſt ſufficient Friend that can be; always moſt ready, moſt willing, moſt able to direct and to relieve us: He deſires, and delights, that *in the day of our trouble we ſhould ſeek him*; that *we ſhould pour forth our hearts before him*, that we ſhould *caſt our burthens*, and *our cares upon him*, that we ſhould upon all occaſions implore his guidance and aid: And complying with his deſires as we ſhall aſſuredly find a ſucceſsful event of our devotions, ſo we ſhall immediately enjoy great comfort and pleaſure in them.

Pſal. 77. 2. 27. 8. 105. 4. 62. 8.
1 Sam. 1. 15. Pſal. 55. 22.
1 Pet. 5. 7. Pſal. 5. 8; 27. 11. 31. 3.
43. 3. 139. 24. 143. 10. 61. 2.
Jer. 31. 9.

The *God of all conſolation* doth eſpecially by this chanel convey his comfort into our hearts; his very preſence (that *preſence*, in which the *Pſalmiſt* ſaith *there is fulneſs of joy*) doth mightily warm and chear us; his Holy Spirit doth in our religious entercourſe with him inſinuate a lightſome ſerenity of mind, doth kindle ſweet and kindly affections, doth ſcatter the gloomy clouds of ſadneſs; practiſing it we ſhall be able to ſay with the *Pſalmiſt*, *In the multitude of my thoughts within me thy comforts delight my ſoul.*

Pſal. 16. 11.
Pſal. 94. 19.

Humbly addreſſing our ſelves to God, and reverently converſing with him doth compoſe our minds, and charm our paſſions, doth ſweeten our humour doth refreſh and raiſe our ſpirits, and ſo doth immediately breed and nouriſh contentedneſs.

Iſa. 26. 3. It alſo ſtrengthneth our faith, and quickneth our hope in God, whereby we are enabled to ſupport our preſent evils, and peace of mind doth ſpring up within us.

Pſal. 73. 26. 69. 16. 23. 4. 71. 20. It enflameth our love unto God, in ſenſe of his gracious illapſes, thence rendring us willing to endure any want or pain for his ſake, or at his appointment.

It in fine doth miniſter a raviſhing delight, abundantly able to ſupply the defect of any other pleaſures, and to allay the ſmart of any pains whatever; rendring thereby the meaneſt eſtate more acceptable and pleaſant, than any proſperity without it can be. So that if we be truly devout we can hardly be diſcontent: It is diſcoſting from God by a neglect of devotion, or by a negligence therein, that doth expoſe us to the incurſions of worldly regret and ſorrow.

Theſe are general Remedies and Duties both in this and all other regards neceſſary, the which yet we may be induced to perform in contemplation of this happy fruit (contentedneſs) ariſing from them. Farther,

4. It ſerveth toward production of contentedneſs to reflect much upon our imperfection, unworthineſs and guilt; ſo as thereby to work in our hearts a lively ſenſe of them, and a hearty ſorrow for them; this will divert our ſadneſs into its right channel, this will drown our leſſer grief by the influx of a greater. It is the nature of a greater apprehenſion or pain incumbent to extinguiſh in a manner, and ſwallow up the ſenſe of a leſſer, although in it ſelf grievous; as he that is under a fit of the ſtone doth ſcarce feel a pang of the gout; he that is aſſaulted by a wolf will not regard the biting of a flea. Whereas then of all evils and miſchiefs moral evils are incomparably far the greateſt, in nature the moſt ugly and abominable, in conſequence the moſt hurtful and horrible; ſeeing (in St. *Chryſoſtome*'s language) *Excepting ſin, there is nothing grievous or terrible among humane things; not poverty, not ſickneſs, not diſgrace, not that which ſeemeth the moſt extream of all evil, death it ſelf; thoſe being names only among ſuch as philoſophate, names of calamity, void of reality; but the real calamity this, to be at variance with God, and to do that which diſpleaſeth him*; ſeeing evidently according to juſt eſtimation no evil beareth any proportion to the evil of Sin, if we have a due ſenſe thereof, we can hardly be affected with any other accident: If we can keep our minds intent upon the heinous nature, and the lamentable conſequences of Sin, all other evils cannot but ſeem exceedingly light and inconſiderable; we cannot but apprehend it a very ſilly and unhandſome thing to reſent or regard them: What (ſhall we then judge) is poverty in compariſon to the want of a good conſcience? what is Sickneſs compared to diſtemper of mind, and decay of ſpiritual ſtrength? what is any diſappointment to the being defeated and overthrown by temptation? what any loſs to the being deprived of God's love and favour? what any diſgrace to the being out of eſteem and reſpect with God? what any unfaithfulneſs or inconſtancy of friends to having deſerted or betrayed our own ſoul? what can any danger ſignify to that of eternal miſery, incurred by offending God? what preſſure can weigh againſt the load of guilt, or what pain equal that of ſtinging remorſe? In fine, what condition can be ſo bad as that of a wretched Sinner? any caſe ſurely is tolerable, is deſirable,

Οὐδὲν δεινὸν τῶν ἀνθρωπίνων, ἀλλ' ἢ ἁμαρτία μόνη· οὐ πενία, οὐ νόσος, οὐχ ὕβρεις οὐκ ἐπήρεια, οὐκ ἀτιμία, &c. Chryſ. ἀνδρ. ε'. γ'. 6.
Vid. ad Olymp. *Ep.*13. *ad* Theod. 1.

deſirable, is lovely and ſweet in compariſon to this: Would to God, may a man in this caſe reaſonably ſay, that I were poor and forelorn as any beggar; that I were covered all over with botches and blains as any *Lazar*; that I were bound to paſs my days in an hoſpital or a dungeon; might I be chained to an oar, might I lye upon the rack, ſo I were clear and innocent: Such thoughts and affections if reflecting on our ſinful doings and ſtate do ſuggeſt and impreſs, what place can there be for reſentment of other petty croſſes?

Contrition alſo upon this ſcore is productive of a certain ſweetneſs and joy apt to quaſh or to allay all worldly grief: as *it worketh a ſalutary repentance not to be repented of*, ſo it therewith breedeth a ſatisfactory comfort, which doth ever attend repentance: He that is very ſenſible of his guilt, cannot but conſequently much value the remedy thereof, mercy; and thence earneſtly be moved to ſeek it; then in contemplation of divine goodneſs, and conſidering God's gracious promiſes, will be apt to conceive faith and hope, upon his imploring mercy, and reſolution to amend; thence will ſpring up a chearful ſatisfaction, ſo poſſeſſing the heart, as to expel or to exclude other diſpleaſures: A holy and a worldly ſadneſs cannot well conſiſt together.

2 Cor. 7. 10. *Vid.* Chryſ. *ad* Demet. *& ad* Steletch. *Tom.* 6.

5. Another good inſtrument of contentedneſs is ſedulous application of our minds to honeſt employment. Honeſt ſtudies and cares divert our minds, and drive ſad thoughts from them: They chear our ſpirits with wholeſome food and pleaſant entertainments; they yield good fruits, and a ſucceſs accompanied with ſatisfaction, which will extinguiſh or temper diſcontent: While we are ſtudious or active, diſcontent cannot eaſily creep in, and ſoon will be ſtifled.

Idleneſs is the great mother and the nurſe of diſcontent; it layeth the mind open for melancholly conceits to enter; it yieldeth harbour to them, and entertainment there; it depriveth of all the remedies and allays which buſineſs affordeth.

Reciprocally diſcontent alſo begetteth idleneſs, and by it groweth: They are like ice and water, ariſing each out of the other: We ſhould therefore not ſuffer any ſadneſs ſo to encroach upon us, as to hinder us from attending to our buſineſs (the honeſt works and ſtudies of our calling) for it thereby will grow ſtronger and more hardly vincible.

Mater me genuit.

6. A like expediment to remove diſcontent is good company. It not onely ſometimes miniſtreth advices and arguments for content, but raiſeth the drooping ſpirit, erecting it to a loving complaiſance, drawing it out towards others in expreſſions of kindneſs, and yielding delight in thoſe which we receive from others, infecting us by a kind of contagion with good humour, and inſtilling pleaſant *Idea's* into our fancy, agreeably diverting us from ſad and irkſome thoughts: Diſcontent affecteth retirement and ſolitude, as its element and food; good company partly ſtarveth it by ſmothering ſad thoughts, partly cureth it by exhilarating diſcourſe. No man hardly can find diſpleaſure, while friendly converſation entertaineth him; no man returneth from it without ſome refreſhment and eaſe of mind.

Ἀγαθὴ δὲ παραίφασις ἐστιν ἑταίρου.

7. Having right and lowly conceits of our ſelves is a moſt ſure guardian and procurer of content: For anſwerable to a man's judgment of himſelf are his reſentments of the dealing he meeteth with from God or man. He that thinks meanly as he ought of himſelf, will not eaſily be offended at any thing; any thing, will he think, is good enough for me; I deſerve nothing from God, I cannot deſerve much of man; if I have any competence of proviſion for my life, any tolerable uſage, any reſpect, it is

more than my due, I am bound to be thankful : But he that conceiteth highly (that is vainly) of himſelf, nothing will ſatisfie him ; nothing, thinks he, is good enough for him, or anſwerable to his deſerts ; no body can yield him ſufficient reſpect ; any ſmall neglect diſturbeth and enrageth him ; he cannot endure that any man ſhould thwart his intereſt, ſhould croſs his humour, ſhould diſſent from his opinion ; Hence ſeeing the world will not eaſily be induced to conceit of him as he doth of himſelf, nor to comply with his humours and pretences, it is impoſſible that he ſhould be content.

8. It conduceth to this purpoſe to contemplate and reſent the publick ſtate of things, the intereſt of the World, of our Country, of God's Church. The ſenſe of publick calamities will drown that of private, as unworthy to be conſidered or compared with them : The ſenſe of publick proſperity will allay that of particular misfortune. How (will a wiſe and good man ſay) can I deſire to proſper and flouriſh, while the State is in danger or diſtreſs ? how can I grieve, ſeeing my Country is in good condition ? is it juſt, is it handſome that I ſhould be a Non-conformiſt either in the publick ſorrow or joy ? Indeed

9. All Hearty Charity doth greatly alleviate diſcontent. If we bear ſuch a good will to our Neighbour as to have a ſincere compaſſion of his evils, and complacence in his good, our caſe will not much afflict us. If we can appropriate and enjoy the proſperity, the wealth, the reputation, of our Neighbour, by delighting in them, what can we want ; what can diſpleaſe us? If our heart be enlarged in pity for the misfortunes of others, it cannot be contracted with grief for our own : Our ſorrow, like water, being thus diffuſed, cannot be ſo deep but it will be more fruitful ; it will produce ſuch effects as will comfort and pleaſe us ; It is a ſtingy ſelfiſhneſs which maketh us ſo very ſenſible of croſſes, and ſo uncapable of comfort.

10. Again, if we will attain contentment, we muſt take heed of ſetting our affection upon any worldly thing whatever, ſo as very highly to prize it, very paſſionately to affect it, very eagerly to purſue it ; ſo as to conceive our happineſs in any meaſure to hang on it, or ſtick thereto: If there be any ſuch thing, we ſhall be diſappointed in the acquiſt, or the retention of it ; or we ſhall be diſſatisfied in its enjoyment.

So to adhere in affection to any thing is an adulterous diſloyalty toward our Maker and beſt Friend ; from which it is expedient that we ſhould be reclaimed ; whence God (in juſt anger, or in kind mercy) will be apt to croſs us in our attempts to get it, or to deprive us of its poſſeſſion ; whence the diſpleaſure will follow, which always attendeth a ſeparation from things we love. But if we be ſuffered to obtain or to retain it, we ſhall ſoon find diſſatisfaction therein ; being either diſguſted with ſome bitterneſs in it (ſuch as doth lurk in every ſenſible good) or being cloyed with its luſciouſneſs : it after a ſmall enjoyment will become either diſtaſtful or inſipid.

This, according to continual experience, is the nature of all things, pleaſant onely to ſenſe or fancy, preſently to ſatiate : No beauty can long pleaſe the eye, no melody the ear, no delicacy the palate, no curioſity the fancy ; a little time doth waſt away, a ſmall uſe doth wear out the pleaſure, which at firſt they afford : Novelty commendeth and ingratiateth them ; diſtance repreſenteth them fair and lovely ; the want or abſence of them rendreth them deſirable ; but the preſence of them dulleth their grace, the poſſeſſion of them deadneth the appetite to them.

New objects with a gentle and grateful touch warble upon the corporeal organs, or excite the ſpirits into a pleaſant friſk of motion ; but when uſe hath levigated the organs, and made the way ſo ſmooth and eaſie that the ſpirits paſs without any ſtop, thoſe objects are no longer felt, or very faintly; ſo that the pleaſure ceaſeth.

Onely thoſe things which reaſon (religious and ſound reaſon) doth approve, do yield a laſting (undecaying, unalterable) ſatisfaction; if we ſet our affections on them, we cannot fail of content: In ſeeking them we cannot be diſappointed, for God (without any reſervation or exception) hath promiſed to beſtow them upon thoſe who ſeriouſly and diligently ſeek them: nor can we be diſpoſſeſſed of them; God will not take them away, and they lie beyond the reach of any other hand: Having them then we cannot but fully and durably be ſatisfied in the fruition of them; the longer we have them, the more we ſhall like them; the more we taſt them, the better we ſhall reliſh them: time waſteth not, but improveth the ſenſe of their unfading beauty and indefectible ſweetneſs.

11. It is of great influence toward contentedneſs with an earneſt and impartial regard to contemplate things, as they are in themſelves, deveſted of tragical appearances, in which they are wrapt by our own inconſiderate fancy, or which vulgar prejudices do throw upon them: As all things, looked upon by the corporeal eye through a miſt, do ſeem bigger then in reality they are, ſo to the eye of our mind all things (both good and evil) ſeem hugely enlarged, when viewed through the foggs of our dusky imagination, or of popular conceit. If we will eſteem that very good, which with a gay appearance dazleth our imagination, or which the common admiration and applauſe of men recommendeth, the moſt vain and worthleſs, the moſt dangerous, the moſt miſchievous things often will appear ſuch; and if we pleaſe to accompt thoſe things greatly bad which look ugly or horridly to imagination, which are defamed by the injudicious part of men; or which men commonly do loath, do fret at, do wail for, we ſhall take the beſt, moſt innocent, moſt uſeful, moſt wholeſome things for ſuch, and accordingly theſe errours of our minds will be followed by a perverſe practice, productive of diſſatisfaction and diſpleaſure to us. No man ever will be ſatisfied, who values things according to the price which fancy ſetteth on them, or according to the rate they bear in the common market; who diſtinguiſheth not between good and famous, bad and infamous; who is affected accordingly with the want of thoſe things, which men call good, with the preſence of thoſe which they term bad.

But if we judge of things as God declareth, as impartial and cautious reaſon dictateth, as experience diligently obſerved (by their fruits and conſequences) diſcovereth them to be, we ſhall have little cauſe to be affected by the want, or preſence of any ſuch thing which is wont to produce diſcontent.

12. We ſhould to this purpoſe take eſpecial care to ſearch out through our condition, and pick thence the good that is therein, making the beſt we can of it, enjoying and improving it; but what is inconvenient or offenſive therein declining it, diminiſhing it, tempering it ſo well as we may, always forbearing to aggravate it. There are in nature divers ſimples, which have in them ſome part, or ſome juice very noxious, which being ſevered and caſt away, the reſt becometh wholeſome food; neither indeed is there any thing in nature ſo venomous, but that from it by art and induſtry may be extracted ſomewhat medicinal, and of good uſe, when duly applied, ſo in moſt apparent evils lieth incloſed much good, which if we carefully ſeparate (caſting away the intermixed droſs and refuſe)

refuſe) we ſhall find benefit, and taſt comfort thence ; there is nothing ſo throughly bad, as being well ordered, and opportunely miniſtred will not do us much good : So if from poverty we caſt away or bear quietly that which a little pincheth the ſenſe, or grateth on the fancy, and enjoy the undiſtractedneſs of mind, the liberty, the leiſure, the health, the ſecurity from envy, obloquy, ſtrife, which it affordeth, how ſatisfactory may it become to us ? The like conveniencies are in diſgrace, diſappointment, and other ſuch evils, which being improved may endear them to us : Even Sin it ſelf (the worſt of evils, the onely true evil) may yield great benefits to us ; it may render us ſober and lowly in our own eyes, devout in imploring mercy, and thankful to God for it ; merciful and charitable toward others in our opinions and cenſures ; more laborious in our good practice, and watchful over our ſteps : And if this deadly poiſon well adminiſtred yieldeth effects ſo exceedingly beneficial and ſalutary, what may other harmleſs (though unhandſome, and unpleaſant) things do, being skilfully managed ?

13. It is a moſt effectual means of procuring content, and curing diſcontent, to rowſe and fortify our faith in God, by, with moſt ſerious attention, reflecting upon the arguments and experiments, which aſſure us concerning God's particular providence over all, over us. It is really infidelity (in whole, or in part, no faith, or a ſmall and weak faith) which is at the root, as of all ſin, ſo particularly of diſcontent : For how is it poſſible, did we firmly believe, and with any meaſure of attention conſider that God taketh care of us, that he tendereth our good, that he is ready at hand to ſuccour us, (how then, I ſay, is it poſſible) that we ſhould fear any want, or grievouſly reſent any thing incident ? But we like St. *Peter* are ὀλιγόπιστοι, of *little faith*, therefore we cannot *walk on the ſea* ; but in deſpair ſink down : Sometimes our faith is buried in oblivion or careleſneſs ; we forget, or mind not that there is a Providence ; but look on things as if they fell out caſually or fatally ; thence expect no redreſs from Heaven, ſo tumble into deſpair and diſconſolateneſs. Sometimes becauſe God doth not in our time and our way relieve us or gratifie us we ſlip into profane doubt, queſtioning in our hearts whether he doth indeed regard us, or whether any relief is to be expected from him ; not conſidering, that onely God can tell when, and how it is beſt to proceed ; that often it is not expedient our wiſhes ſhould be granted ; that we are not wiſe enough, or juſt enough to appoint or chuſe for our ſelves ; that it is impoſſible for God to gratify every man ; that it would be a mad World, if God in his government thereof ſhonld ſatisfie all our deſires.

We forget how often God hath ſuccoured us in our needs and ſtraits, how continually he hath provided for us ; how patiently and mercifully he hath born with us, what miracles of bounty and mercy he hath performed in our behalf ; we are like that diſtruſtful and inconſiderate people,
Pſal. 78. 42. who *remembred not the hand of God, nor the day when he delivered them* ;
Pſal. 106. 7, 13, 21. *remembred not the multitude of his mercies* ; but *ſoon forgat his works, and waited not for his counſel* ; *They forgat God their Saviour, who had done great things in Egypt, wondrous works in the land of Ham, and terrible things in the red Sea.*

From ſuch diſpoſitions in us our diſcontents do ſpring ; and we cannot cure them, but by recollecting our ſelves from ſuch forgetfulneſs and neg-
Pſal. 22. 19. 46. 1. 81. 1. 59. 7. 144. 1. ligence ; by ſhaking off ſuch wicked doubts and diſtruſts ; by fixing our hearts and hopes on him, who alone can help us ; who is *our ſtrength, the*
Pſal. 73. 26. 27. 1. 140. 7. *ſtrength of our heart, of our life, of our ſalvation.*

Of him (to conclude) let us humbly implore, that he in mercy would beſtow upon us grace to ſubmit in all things to his Will, to acquieſce in all his diſpenſations, gladly to embrace and undergo whatever he allotteth to us; in every condition, and for all events befalling us heartily to adore, thank and bleſs him: Even ſo to the Ever-bleſſed God, our gracious maker and preſerver, be eternally rendred all glory, thankſgiving and praiſe. *Amen.*

SERMON X.

Of Patience.

1 PET. 2. 21.

Becauſe alſo Chriſt ſuffered for us, leaving us an example, that ye ſhould follow his ſteps.

IN theſe Words two things appear eſpecially obſervable; a duty implied (the *duty* of *patience*) and a reaſon expreſſed, which enforceth the practice of that duty (the *example* of *Chriſt.*) We ſhall (uſing no more Preface, or circumſtance) firſt briefly, in way of explication and direction, touch the duty it ſelf, then more largely deſcribe, and urge the example.

The word *patience* hath, in common uſage, a double meaning, taken from the reſpect it hath unto two ſorts of objects, ſomewhat different. As it reſpecteth provocations to anger, and revenge by injuries, or diſcourteſies, it ſignifieth a diſpoſition of mind to bear them with charitable meekneſs; as it relateth to adverſities and croſſes diſpoſed to us by providence, it importeth a pious undergoing and ſuſtaining them. That both theſe kinds of patience may here be underſtood, we may, conſulting and conſidering the context, eaſily diſcern: that which immediately precedeth, *If when ye do well, and ſuffer for it, ye take it patiently, this is acceptable to God,* relateth to good endurance of adverſity; that which preſently followeth, *who when he was reviled, reviled not again, when he ſuffered he threatned not,* referreth to meek comporting with provocations: The Text therefore, as it looketh backward, doth recommend the patience of adverſities, as forward, the patience of contumelies. But ſeeing both theſe objects are reducible to one more general, comprizing both, that is, things ſeeming evil to us, or offenſive to our ſenſe, we may ſo explicate the duty of patience, as to include them both.

Patience then is that vertue, which qualifieth us to bear all conditions, and all events, by God's diſpoſal incident to us, with ſuch apprehenſions and perſwaſions of mind, ſuch diſpoſitions and affections of heart, ſuch external deportments, and practices of life as God requireth, and good reaſon directeth. Its nature will, I conceive, be underſtood beſt by conſidering the chief acts which it produceth, and wherein eſpecially the practice thereof conſiſteth; the which briefly are theſe.

1. A thorough perſwaſion, that nothing befalleth us by fate, or by chance, or by the meer agency of inferiour cauſes, but that all proceed-
Job 5. 6. eth from the diſpenſation, or with the allowance of God, (that, *Affliction*
Lam. 3. 38. *doth not come forth of the duſt, nor doth trouble ſpring out of the ground*; but that all, both *good and evil proceedeth out of the mouth of the moſt high*)
2 Sam. 16. 10. according as *David* reflected, when *Shimei* reviled him; *Let him* (ſaith the good King) *curſe, becauſe the Lord hath ſaid unto him, Curſe David*;
Job 1. 21. and as *Job*, when he was ſpoiled of all his goods, acknowledged, *The Lord gave, and the Lord hath taken away.*

2. A firm belief, that all occurrences (however adverſe, and croſs to our deſires) are well conſiſtent with the juſtice, wiſdom and goodneſs of God; ſo that we cannot reaſonably diſapprove, repine at, or complain of them; but are bound and ready to avow with the *Pſalmiſt*, that *All his*
Pſal. 25. 10. 145. 17. *paths are mercy and truth*; *He is righteous in all his ways, and holy in all his*
2 Kings 20. 19. *works*; to judge and ſay with *Hezekiah*, *Good is the word of the Lord,*
Pſal. 119. 75. *which thou haſt ſpoken*; to confeſs with *David* unto him, *I know, O Lord, that thy judgments are right; and that thou in faithfulneſs haſt afflicted me.*

3. A full ſatisfaction of mind, that all (even the moſt bitter, and ſad
Job 5. 17. accidents) do (according to God's purpoſe) tend, and conduce to our
Jam. 1. 12. good; acknowledging the truth of thoſe divine Aphoriſms; *Happy is the*
Prov. 3. 12. *man whom God correcteth*; *whom the Lord loveth he correcteth, even as a Fa-*
Heb. 12. 5. Rev. 3. 19. *ther the Son, in whom he delighteth. As many as I love I rebuke, and chaſten.*

4. An entire ſubmiſſion, and reſignation of our wills to the will of God; ſuppreſſing all rebellious inſurrections, and grievous reſentments of heart againſt his providence; which may diſpoſe us heartily to ſay after
Luke 22. 42. our *Lord*, *Let not my will, but thine be done*; with good *Eli*, *It is the Lord,*
1 Sam. 3. 18. 2 Sam. 15. 26. *Let him do what ſeemeth him good*; with *David*, *Here I am, let him do to me as ſeemeth good to him*; yea even with *Socrates*, *If ſo it pleaſeth God, ſo let it be.*

Bearing adverſities calmly, chearfully and courageouſly; ſo as not to be diſcompoſed with anger, or grief; not to be put out of humour, nor to be dejected or diſheartened; but in our diſpoſition of mind to reſemble
2 Cor. 6. 10. the primitive Saints, who were ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, *as grieved, but*
Heb. 10. 34. *always rejoicing*; who *took joyfully the ſpoiling of their goods*, who *accompt-*
Jam. 1. 2. *ed it all joy when they fell into divers tribulations.*

6. A hopeful confidence in God for the removal or eaſement of our afflictions, and for his gracious aid to ſupport them well; agreeable to thoſe
Lam. 3. 26. good rules and precepts? *It is good that a man ſhould both hope, and wait*
Pſal. 37. 7. *quietly for the ſalvation of the Lord*; *Reſt in the Lord, and wait patiently*
27. 14. *for him*; *wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart*; according to the pattern of *David*, who, in ſuch a caſe, thus
Pſal. 42. 5. rouſed and ſtaid himſelf: *Why art thou caſt down, O my ſoul, and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him for the help of his countenance*; and after the holy *Apoſtles*, who in their moſt for-
2 Cor. 4. 8. lorn eſtate could ſay, *We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed.*

7. A willingneſs to continue, during God's pleaſure, in our afflicted ſtate, without wearineſs, or irkſome longings for alteration; according
Prov. 3. 11. to that advice of the *wiſe Man*, *My ſon, deſpiſe not the chaſtning of the Lord, neither be weary of his correction*; and that of the *Apoſtle*, back'd with our

Lord

Lord's example ; *Conſidering him that endured ſuch contradiction of ſinners* Heb. 12. 3. *againſt himſelf, leſt we be weary, and faint in our minds.*

8. A lowly frame of mind (that is, being ſober in our conceits of our ſelves, ſenſible of our unworthineſs, and meanneſs, of our natural frailty, penury and wretchedneſs ; of our manifold defects and miſcarriages in practice ; being meek and gentle, tender and pliable in our temper and frame of ſpirit ; being deeply affected with reverence and dread toward the awful majeſty, mighty power, perfect juſtice and ſanctity of God ; all this) wrought by our adverſity effectually, according to its deſign, quelling our haughty ſtomach, ſoftning our hard hearts, mitigating our peeviſh humours ; according to St. *Peter*'s injunction, *Be humbled under* 1 Pet. 5. 6. *the mighty hand of God* ; and God's own approbation joined with a gracious promiſe, *To this man will I look ; even to him that is of a poor and con-* Ez. 66. 2. *trite ſpirit, and trembleth at my word.*

9. Reſtraining our Tongues from all diſcontentful complaints, and murmurings, all profane, harſh, unſavoury expreſſions, importing diſpleaſure, or diſſatisfaction in God's dealing toward us, arguing deſparation or diſtruſt in him ; ſuch as were thoſe of the impatient and incredulous *Iſraelites* ; *They ſpake againſt God, and ſaid, can God furniſh a table in* Pſal. 78. 19, 20. *the wilderneſs ? behold he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed ; can he give bread alſo, can he provide fleſh for his people ?* Such as they uſed, of whom the *Prophet* ſaid —— *When they ſhall be hun-* Iſa. 8. 21. *gry, they will fret themſelves, and curſe their King, and their God* ; ſuch as they were guilty of, whom St. *Jude* calleth γογγυσαὶ ϗ μεμψίμοιροι, *murmur-* Jude 16. *ers, and querulous perſons* (or ſuch as found fault with their lot) that which is ſtiled, *charging God fooliſhly* ; for abſtaining from which (notwithſtanding the preſſure of his moſt grievous calamities) *Job* is commended (where 'tis ſaid, *Job ſinned not, neither charged God fooliſhly*) that Job 1. 22. which the *Prophet* condemneth as unreaſonable in that expoſtulation ; *Wherefore doth the living man complain ?* In ſuch caſes we ſhould ſmother Lam. 3. 39. our paſſions in a ſtill and ſilent demeanour, as the *Pſalmiſt* adviſed, and as Pſal. 37. 7. 46. 10. 4. 4. he practiſed himſelf : *I was dumb* (ſaith he) *and opened not my mouth, becauſe* Pſal. 39. 9. *it was thy doings.* Yea contrariwiſe patience requireth.

10. Bleſſing and praiſing God (that is, declaring our hearty ſatisfaction in God's proceedings with us, acknowledging his wiſdom, juſtice and goodneſs therein, expreſſing a grateful ſenſe thereof, as wholſome and beneficial to us) in conformity to *Job*, who, upon the loſs of all his comforts, did thus vent his mind : *The Lord gave, and the Lord hath taken* Job 1. 21. *away ; bleſſed be the name of the Lord.*

11. Abſtaining from all irregular and unworthy courſes toward the removal, or redreſs of our croſſes ; chuſing rather to abide quietly under their preſſure, than by any unwarrantable means to relieve or relaxe our ſelves ; contentedly wearing, rather than violently *breaking our yoke*, or Jer. 5. 5. *burſting our bonds* ; rather continuing poor, than ſtriving to enrich our ſelves by fraud or rapine ; rather lying under contempt, than by ſinful or ſordid compliances attempting to gain the favour and reſpect of men ; rather embracing the meaneſt condition, than labouring by any turbulent, unjuſt, or uncharitable practices to amplifie our eſtate ; rather enduring any inconvenience, or diſtreſs, than *ſetting our faces toward Egypt*, or ha- Jer. 42. 15. ving recourſe to any ſuccour which God diſalloweth ; according to what is replied in that reprehenſion of St. *Paul*, *Now therefore it is utterly a fault* 1 Cor. 6. 7. *among you, becauſe ye go to Law one with another ; Why do ye not rather take wrong ; why do ye not rather ſuffer your ſelves to be defrauded ?* and in that advice of St. *Peter* ; *Let them that ſuffer according to the will of God, com-* 1 Pet. 4. 19.

mit the keeping of their ſouls to him in well-doing, as unto a faithful creator.

12. A fair behaviour toward the inſtruments and abettors of our
affliction; thoſe who brought us into it, or who detain us under it, by
keeping off relief, or ſparing to yield the ſuccour which we might expect;
the forbearing to expreſs any wrath or diſpleaſure, to exerciſe any revenge,
to retain any grudge, or enmity toward them; but rather even upon that
ſcore bearing good-will, and ſhewing kindneſs unto them; unto them,
not onely as to our brethren, whom according to the general law of charity
we are bound to love, but as to the Servants of God in this particular
caſe, or as to the inſtruments of his pleaſure toward us, conſidering that
by maligning or miſchiefing them, we do ſignifie ill reſentment of God's
dealings with us, and in effect through their ſides, do wound his Providence:
Thus did the *pious King* demean himſelf, when he was bitterly
2 Sam. 16. 7. reproached, and curſed by *Shimei*; not ſuffering (upon this accompt) any
harm or requital to be offered to him; thus did the holy *Apoſtles*, who
1 Cor. 4. 12. *being reviled did bleſs, being perſecuted did bear it, being defamed did intreat*;
thus did our *Lord* deport himſelf toward his ſpiteful adverſaries, who *being*
1 Pet. 2. 23. *reviled did not revile again; when he ſuffered did not threaten, but committed*
3. 9. *it to him that judgeth righteouſly.*

13. Particularly in regard to thoſe, who by injurious and offenſive uſage,
do provoke us; patience importeth,

1. That we be not haſtily, over-eaſily, not immoderately, not pertinaciouſly
incenſed with anger toward them; according to thoſe divine
Jam. 1. 19. Precepts, and Aphoriſms; *Be ſlow to wrath; Be not haſty in thy ſpirit to*
Eccleſ. 7. 9. *be angry; for anger reſteth in the boſom of fools. Give place to wrath* (that
Prov. 16. 32. 14, 17, 29. is, remove it.) *Let all bitterneſs, and wrath, and anger, and clamour, and*
Rom. 12. 19. *evil-ſpeaking be put away from you, with all malice. Ceaſe from anger, let go*
Eph. 4. 31, 26. Coloſſ. 3. 8. *diſpleaſure, fret not thy ſelf any-wiſe to do evil.*

Matt. 5. 21, 24. 2. That we do not in our hearts harbour any ill-will, or ill-wiſhes, or
Pſal. 37. 8. ill-deſigns toward them, but that we truly deſire their good, and purpoſe
to further it, as we ſhall have ability and occaſion; according to that Law
Levit. 19. 18. (even charged on the *Jews*) *Thou ſhalt not bear any grudge againſt the children
of thy people; but thou ſhalt love thy neighbour as thy ſelf*; and according
Matt. 5. 44. to that noble command of our Saviour; *Love your enemies, pray for*
Luke 6. 27. *them which deſpitefully uſe you, and perſecute you.*

3. That in effect we do not execute any revenge, or for requital do any
miſchief to them, either in word or deed; but for their reproaches exchange
bleſſings (or good words and wiſhes) for their outrages repay benefits
and good turns; according to thoſe Evangelical Rules; *Do good to*
Matt. 5. 44, 39. *them that hate you, Bleſs them that curſe you: Bleſs them that perſecute you,*
Rom. 12. 14. *bleſs and curſe not: See that none render evil for evil: Be pitiful, be courteous,*
1 Theſſ. 5. 15. 1 Pet. 3. 9. *not rendring evil for evil, or railing for railing, but contrariwiſe bleſſing: If*
Prov. 25. 21. *thine enemy hunger, feed him; if he thirſt, give him drink: Say not I will do to*
Rom. 12. 20. *him as he hath done to me; I will render to the man according to his work: Say*
Prov. 24. 29. 20. 22. *thou not I will recompenſe evil, but wait on the Lord, and he ſhall ſave thee,*

14. In fine, Patience doth include and produce a general meekneſs and
kindneſs of affection, together with an enlarged ſweetneſs, and pleaſantneſs
in converſation and carriage toward all men; implying, that, how
hard ſoever our caſe, how ſorry or ſad our condition is, we are not therefore
angry with the World, becauſe we do not thrive, or flouriſh in it;
that we are not diſſatisfied, or diſguſted with the proſperous eſtate of other
men; that we are not become ſullen or froward toward any man, be-
Rom. 12. 15. cauſe his fortune excelleth ours; but that rather we do *rejoice with them
that rejoice*; we do find complacence, and delight in their good ſucceſs,
we

we borrow ſatisfaction and pleaſure from their enjoyments.

In theſe and the like acts, the practice of this vertue (a vertue, which all men, in this ſtate of inward weakneſs, and outward trouble, ſhall have much need and frequent occaſion to exerciſe) conſiſteth; unto which practice, even Philoſophy, natural reaſon, and common ſenſe do ſuggeſt many inducements; the tenour of our holy Faith and Religion do ſupply more and better; but nothing can more clearly direct, or more powerfully excite thereto, than that admirable example, by which our Text doth enforce it: Some principal of thoſe rational inducements we ſhall curſorily touch, then inſiſt upon this example.

It will generally induce us to bear patiently all things incident, if we conſider, That it is the natural right and prerogative of God to diſpoſe of all things, to aſſign our ſtation here, and allot our portion to us; whence it is a moſt wrongful inſolence in us, by complaining of our ſtate, to conteſt his right, or impeach his management thereof: That we are obliged to God's free bounty for numberleſs great benefits and favours; whence it is vile ingratitude to be diſpleaſed for the want of ſome leſſer inconveniences: That God having undertaken, and promiſed to ſupport and ſuccour us, it is a heinous affront to diſtruſt him, and conſequently to be diſſatisfied with our condition: That ſeeing God doth infinitely better underſtand what is good for us, than we can do; he is better affected toward us, and more truly loveth us than we do our ſelves; he with an unqueſtionable right hath an uncontroulable power to diſpoſe of us, it is moſt reaſonable to acquieſce in his choice of our ſtate: That ſince we have no claim to any good, or any pleaſure, and thence in with-holding any, no wrong is done to us, 'tis unjuſt and frivolous to murmur, or grumble; ſince we are, by nature, God's ſervants, it is fit the appointment of our rank, our garb, our diet, all our accommodations, and employments in his family, ſhould be left entirely to his diſcretion and pleaſure: That we being grievous Sinners, *leſs than the leaſt of God's mercies*, meriting no good, but deſerving ſore puniſhment from him, it is juſt, that we ſhould be highly content and thankful for any thing on this ſide death and damnation: That our afflictions, being the natural fruits and reſults of our choice, or voluntary miſcarriages, it is reaſonable we ſhould blame our ſelves rather than pick quarrels with Providence for them. That our condition, be it what it will, cannot, being duly eſtimated, be extremely bad, or inſupportably grievous; for that as no condition here is perfectly and purely good (not deficient in ſome accommodations, not blended with ſome troubles) ſo there is none that hath not its conveniences and comforts; for that it is our fond conceits, our froward humours, our perverſe behaviours, which create the miſchiefs adherent to any ſtate; for that alſo how forelorn ſoever our caſe is, we cannot fail, if we pleaſe, of a capacity to enjoy goods far more than countervailing all poſſible want of theſe goods, or preſence of theſe evils; we may have the uſe of our reaſon, a good conſcience, hope in God, aſſurance of God's love and favour, abundance of ſpiritual bleſſings here, and a certain title to eternal glory and bliſs hereafter; which if we can have, our condition cannot be deemed uncomfortable. That indeed our adverſity is a thing very good and wholſome, very profitable and deſirable, as a means of breeding, improving and exerciſing the beſt vertues, of preparing us for, and entitling us to the beſt rewards. That our ſtate cannot ever be deſperate, our adverſity probably may not be laſting (there being no connexion between the preſent and the future, viciſſitudes being frequent, all things depending on the arbitrary diſpenſation of God, who doth always pity us, and is

apt to relieve us.) That however our affliction will not outlive our
ſelves, and certainly muſt ſoon expire with our life. That this World is
not a place of perfect convenience, or pure delight; we come not hither
to do our will, or enjoy our pleaſure, we are not born to make laws, or
Job 5. 7. pick our condition here; but that *trouble* is natural and proper to us (*We*
1 Cor. 10. 13. *are born thereto, as the ſparks flie upwards.*) *No tribulation ſeiſeth us, but*
ſuch as is humane; whence 'tis reaſonable that we contentedly bear the
croſſes ſutable to our nature and ſtate. That no adverſity is in kind,
or degree, peculiar to us, but if we ſurvey the conditions of other men
(of our brethren every where, of our neighbours all about us) and compare
our caſe with theirs, we ſhall find, that we have many conſorts and
aſſociates in adverſity, moſt as ill, many far worſe beſtead than our ſelves;
whence it muſt be a great fondneſs and perverſeneſs to be diſpleaſed that
we are not exempted from, but expoſed to bear a ſhare in the common
troubles and burthens of mankind. That it hath particularly been the
lot of the beſt men (perſons moſt excellent in vertue, and moſt deep in
God's favour) to ſuſtain adverſity; and it therefore becometh us willingly
and chearfully to accept it. That, in fine, patience it ſelf is the beſt
remedy to eaſe us in, to reſcue us from adverſity, for it cannot much annoy
us, if we bear it patiently, God will, in mercy, remove it, if we
pleaſe him, by demeaning our ſelves well under it; but that impatience
doth not at all conduce to our relief, doth indeed exaſperate, and augment
our pain: Such conſiderations may induce us to a patience in general
reſpecting all ſorts of evils.

There are alſo reaſons particularly diſpoſing to bear injuries and contumelies
from men calmly and meekly, without immoderate wrath, rancorous
hatred, or ſpiteful revenge toward them: Becauſe they do proceed
from divine providence, diſpoſing or permitting them (for the trial of our
patience, the abaſing our pride, the exerciſing of ſome other vertues, or
for other good purpoſes) to fall upon us: Becauſe vindication of miſdemeanours
committed againſt us doth not appertain to us; we not being
competent Judges of them, nor rightful executors of the puniſhments
due to them; God having reſerved to himſelf the right of deciſion, and
Rom. 12. 19. power of execution: *Vengeance is mine, ſaith the Lord, I will repay it.*
Heb. 10. 30. Becauſe we are obliged to interpret charitably the actions of our neighbour,
Deut. 32. 35, 36. ſuppoſing his miſcarriages to proceed from infirmity, from miſtake,
Vid. Tert. *de pat. cap.* 10. or from ſome cauſe, which we ſhould be rather inclinable to excuſe, than
to proſecute with hatred, or revenge. Becauſe indeed our neighbours
moſt culpable offences, as iſſuing from diſtemper of mind, are more reaſonably
the objects of compaſſion, and charity, than of anger, or ill-will.
Becauſe we are bound to forgive all injuries by the command of God, and
in conformity to his example, who paſſeth by innumerable moſt heinous
Pſal. 145. 8. offences committed againſt himſelf: *Gracious is the Lord, and full of com-*
86. 15. *paſſion, ſlow to anger, and of great mercy; long-ſuffering, and plenteous in mercy*
and truth; ſo muſt we be alſo, if we will be like him, or pleaſe him.
Becauſe we our ſelves, being ſubject to incur the ſame faults in kind, or
greater in value, do need much pardon, and ſhould thence be ready to
allow it unto others; both in equity, and in gratitude toward God; leſt
Matt. 18. 32. that in the Goſpel be applied to us; *O thou wicked ſervant, I forgave thee*
all that debt, becauſe thou deſiredſt me; Shouldſt not thou alſo have had com-
paſſion upon thy fellow-ſervant, even as I had pity on thee? Becauſe God hath
Matt. 6. 14. made it a neceſſary condition of our obtaining mercy; promiſing us favour
Ecclus 8. 2. if we yield it, menacing us extremity, if we refuſe it: *If ye forgive men*
Matt. 18. 35. Mark 11. 25. *their treſpaſſes, our heavenly father will alſo forgive you; But if ye forgive*
not

not men their treſpaſſes, neither will your father forgive your treſpaſſes. Becauſe our neighbour ſuffering by our revenge in any manner (in his body, intereſt, or reputation) doth not any-wiſe profit us, or benefit our eſtate, but needleſly doth multiply and encreaſe the ſtock of miſchief in the World; yea commonly doth bring farther evil upon our ſelves, provoking him to go on in offending us, rendring him more implacably bent againſt us, engaging us conſequently deeper in ſtrife and trouble: Becauſe no wrong, no diſgrace, no prejudice we can receive from men is of much conſequence to us, if our mind be not diſorder'd, if we are free from thoſe bad paſſions, which really are the worſt evils that can befal us. Becauſe, in fine, impatience it ſelf is inſignificant, and ineffectual to any good purpoſe; or rather produceth ill effects: It doth not cure our wound, or aſſwage our grief; it removeth no inconvenience, nor repaireth any damage we have received; but rather enflameth our diſtemper, and aggravateth our pain; more really indeed moleſting and hurting us, than the injury or diſcourteſie which cauſeth it: Thus briefly doth reaſon dictate to us the practice of all patience.

Idcirco quis te lædit ut doleas, quia fructus lædentis in dolore læſi eſt. Tert. *de pat.* 8.

Si patientiæ incubabo, non dolebo; ſi non dolebo, ulciſci non deſiderabo. Ib. 10.

But the example propoſed by the *Apoſtle* here, and otherwhere by St. Paul (*Let the ſame mind be in you, which was alſo in Chriſt Jeſus*——) by the *Apoſtle* to the *Hebrews* (*Let us run with patience the race that is ſet before us, Looking unto Jeſus the authour and finiſher of our faith*——) by our Lord himſelf (*Learn of me, for I am meek and lowly*) that doth in a more lively manner expreſs how in ſuch caſes we ſhould deport our ſelves, and moſt ſtrongly engageth us to comply with duties of this nature. Let us now therefore deſcribe it, and recommend it to your conſideration.

Phil. 2. 5.
Heb. 12. 1, 2.
Matt. 11. 22.

The example of our Lord was indeed in this kind the moſt remarkable that ever was preſented, the moſt perfect that can be imagined: He was, above all expreſſion, *a man of ſorrows and acquainted with grief*; he did undertake, as to perform the beſt works, ſo to endure the worſt accidents, to which humane nature is ſubject; his whole life being no other than one continual exerciſe of patience, and meekneſs, in all the parts, and to the utmoſt degrees of them: If we trace the footſteps of his life, from the ſordid Manger to the bloudy Croſs, we ſhall not be able to obſerve any matter of complacence, ſcarce any of comfort (in reſpect to his natural or worldly ſtate) to have befallen him.

Vid. Tertull. *de Pat. c.* 3. Cypr. *de Pat. T.* 2. *p.* 315.
Iſa. 53. 3.

His parentage was mean, to appearance, and his birth, in all exteriour circumſtances, deſpicable: *Is not this the Carpenter's Son?* were words of contempt and offence, upon all occaſions thrown upon him.

Matt. 13. 55.
Mark 6. 3.

His life was ſpent not onely in continual labour, and reſtleſs travel, but in hard poverty, yea in extream penury, beneath the ſtate, not onely of the meaneſt Men, but of the moſt ſhifting Beaſts: *The foxes have holes, and the birds of the air have neſts, but the Son of man hath not where to lay his head.*

Matt. 8. 20.

For his neceſſary ſubſiſtence we find him often deſtitute of ordinary proviſion (as when he ſought food from the barren Fig-tree) often indebted for it to the courteſie, and (as it were) alms of the vileſt people, of *Publicans and Sinners*: ſo δι' ἡμᾶς ἐπτώχευσε *he was* (as the *Apoſtle* ſaith) *a beggar for us.*

Matt. 21. 18, 19.
Nullius menſam, tectumve deſpexit. Tert.
2 Cor. 8. 9.

Yet may we never perceive him any-wiſe diſcontented with, or complaining of his condition; not diſcouraged, or depreſſed in ſpirit thereby, not ſolicitouſly endeavouring any correction or change thereof; but willingly embracing it, heartily acquieſcing therein; and, notwithſtanding all its inconveniences, chearfully diſcharging his duties, vigorouſly purſuing his main deſigns of procuring glory to God, and benefit to men:

Nor did he onely with content undergo the incommodities of a poor eſtate, but he was ſurrounded with continual dangers; the moſt powerful men of thoſe times (enraged with envy, ambition and avarice) deſperately maligning him; and being inceſſantly attentive upon all occaſions to moleſt, hurt and deſtroy him: *The world* (as he ſaith himſelf, that is, all the powerful and formidable part of the World) *hating me*; Yet did not this any-wiſe diſmay, or diſtemper him, nor cauſe him either to repine at his condition, or decline his duty. He utterly diſregarded all their ſpiteful machinations, perſiſting immoveable in the proſecution of his pious and charitable undertakings, to the admiration of thoſe who obſerved his demeanour: *Is* [illegible] *this he* (ſaid they) *whom they ſeek to kill? but lo he ſpeaketh boldly.*

John 15. 18.
John 7. 25.

He did indeed ſometimes opportunely ſhun their fury, and prudently did elude their ſnares, but never went violently to repel them, or to execute any revenge for them; improving the wonderful power he was endued with, altogether to the advantage of mankind, never to the bane or hurt of his malicious enemies.

Luke 4. 30.
Matt. 21. 27.
22. 18.

Senſible enough he was of the cauſeleſs hatred they bare him; (ἐμίσησάν με δωρεὰν, *They*, ſaid he, *have hated me for nothing*;) and of their extream ingratitude; yet never could he be provoked to reſent, or requite their dealing; ſee how mildly he did expoſtulate the caſe with them; *Then* (ſaith St. *John*) *the Jews took up ſtones to ſtone him: Jeſus anſwered them, Many good things have I ſhewed you from my Father, for which of thoſe do ye ſtone me?*

John 15. 25.
John 10. 31.

To be extremely hated, and inhumanely perſecuted without any fault committed, or juſt occaſion offered, is greatly incenſive of humane paſſion; but for the pureſt, and ſtrongeſt good-will, for the moſt unexpreſſible beneficence, to be recompenced with moſt virulent reproaches, moſt odious ſlanders, moſt outrageous miſuſages, How exceeding was that meekneſs, which without any ſignification of regret, or diſguſt, could endure it?

Out of moſt tender charity, and ardent deſire of their ſalvation, he inſtructed them, and inſtilled heavenly doctrine into their minds, what thanks, what reward did he receive for that great favour? to be reputed, and reported an Impoſtour: πλανᾷ τὸν ὄχλον, *he* (ſaid they) *doth impoſe upon the people.*

Matt. 23. 37.
John 7. 12.
Matt. 27. 63.

He took occaſion to impart the great bleſſing of pardon for Sin to ſome of them, confirming his authority of doing it by a miraculous work of goodneſs: How did they reſent ſuch an obligation? by accompting him a blaſphemer: *Behold* (ſaith St. *Matthew*) *certain of the Scribes ſaid within themſelves, this man blaſphemeth*: Which moſt harſh and uncharitable cenſure of theirs he did not fiercely reprehend, but calmly diſcuſſed, and refuted by a clear reaſoning; τί ἐνθυμεῖσθε πονηρὰ; *Wherefore conceive ye evil in your hearts; for whether is eaſier to ſay, thy ſins are forgiven thee, or to ſay, ariſe and walk?* that is, Is it not credible that he, who can perform the one, may diſpenſe the other?

Matt. 9. 3, &c.
Ingratos curavit, inſidiatoribus ceſſit. Tert.

He freed them from moſt grievous diſeaſes, yea reſcued them from the greateſt miſchief poſſible in nature, being poſſeſſed by the unclean Fiend; How did they entertain this mighty benefit, by moſt horrible calumny accuſing him of Sorcery, or conſpiracy with the Devil himſelf? *The Phariſees ſaid, he caſteth out devils by the prince of the devils*: yea thence attributing to him the very name and title of the grand Devil: *If they have called the Maſter of the houſe Beelzebub, how much more* (ſhall they defame) *them of his houſhold?* Yet this moſt injurious defamation he no otherwiſe rebuked, than by a mild diſcourſe, ſtrongly confuting it; *Every King-*

Acts 10. 38.
Matt. 9. 34.
12. 24.
Matt. 10. 25.
Matt. 12. 25.

dom (ſaid he) *divided againſt it ſelf is brought to deſolation —— and if Satan caſt out Satan, he is divided againſt himſelf; how then ſhall his Kingdom ſtand?* that is, the Devil better underſtands his intereſt, than to aſſiſt any man in diſpoſſeſſing himſelf.

He did conſtantly labour in reclaiming them from errour and ſin; in converting them to God and goodneſs, in propoſing fair overtures of grace and mercy to them, in ſhewing them by word and practice the ſure way to happineſs; What iſſue was there of all his care and pains? What but neglect, diſtruſt, diſappointment; rejection of himſelf, of what he ſaid, and what he did? *Who hath believed our report, and to whom hath the arm of the Lord been revealed?* was a Propheſy, abundantly verified by their carriage toward him.

John 12. 38.

Theſe, and the like uſages, which he perpetually did encounter, he conſtantly received without any paſſionate diſturbance of mind, any bitter reflections upon that Generation, any revengeful enterpriſes againſt them; yea requited them with continued earneſtneſs of hearty deſires, and laborious endeavours for their good.

We might obſerve the ingrateful diſreſpects of his own Countreymen, and Kindred toward him, which he paſſeth over without any grievous diſdain; rather excuſing it, by noting that entertainment to have been no peculiar accident to himſelf, but uſual to all of like employment; *No Prophet* (ſaid he) *is acceptable in his own countrey.*

Luke 4. 24.
Matt. 13. 57.

We might alſo mention his patient ſuffering repulſes from ſtrangers; as when being refuſed admittance into a *Samaritane* Village, and his Diſciples being incenſed with that rude diſcourteſie, would have fire called down from Heaven to conſume thoſe Churls, he reſtrained their unadviſed wrath, and thus expreſſed his admirable meekneſs; *The Son of man is not come to deſtroy mens lives, but to ſave them.*

Non illi ſaltem civitati quæ eum recipere noluerat iratus eſt, cum etiam diſcipuli tam contumelioſo oppido cæleſtes ignes repræſentari voluiſſent. Tert.

Luke 9.53,56.

We might likewiſe remark his meek comporting with the ſtupid and *perverſe incredulity of his Diſciples, notwithſtanding ſo many pregnant, and palpable inducements continually exhibited for confirmation of their faith; the which he no otherwiſe, than ſometime gently, admoniſheth them of, ſaying, τί δειλοί ἐστε ὀλιγόπιστοι; *Why are ye fearful, O ye of little faith?* ὀλιγόπιστε, τί ἐδίστασας; *O thou of ſmall faith, why didſt thou doubt?*

* Luke 9. 41.
Matt. 17. 17.
Non peccatores, non publicanos, aſpernatus eſt. Tert.
Matt. 8. 26.
14. 31.

What ſhould I inſiſt on theſe, although very remarkable inſtances? ſince that one ſcene of his moſt grievous (ſhall I ſay, or glorious) paſſion doth repreſent unto us a perfect, and moſt lively image of the higheſt patience and meekneſs poſſible: of the greateſt ſorrow that ever was or could be, yet of a patience ſurmounting it; of the extreameſt malice that ever was conceived, yet of a charity overſwaying it; of injury moſt intolerable, yet of a meekneſs willingly and ſweetly bearing it: There may we obſerve the greateſt provocations from all hands to paſſionate animoſity of ſpirit, and intemperate heat of ſpeech, yet no diſcovery of the leaſt diſorderly, angry, or revengeful thought, the leaſt raſh, bitter or reproachful word, but all undergone with cleareſt ſerenity of mind, and ſweetneſs of carriage toward all perſons.

To *Judas*, who betrayed him, How doth he addreſs himſelf? Doth he uſe ſuch terms as the Man deſerved, or as paſſion would have ſuggeſted, and reaſon would not have diſallowed; Did he ſay, Thou moſt perfidious Villain, thou monſter of iniquity and ingratitude; thou deſperately wicked Wretch; Doſt thou, prompted by thy baſe covetouſneſs, treacherouſly attempt to ruine thy gracious Maſter, and beſt Friend; thy moſt benign and bountiful Saviour? No, inſtead of ſuch proper language,

Matt. 26. 50. he uſed the moſt courteous and endearing terms: Ἑταῖρε, ἐφ' ᾧ πάρει; *Friend*
(or companion) *for what doſt thou come*; Or what is thy buſineſs here?
a tacite charitable warning there is to reflect upon his unworthy and wicked
action, but nothing apparent of wrath, or reproach.

From his own diſciples and ſervants, who had beheld his many miraculous
works, and were indebted to him for the greateſt favours, he reaſonably
might have expected a moſt faithful adherence, and moſt diligent
attendance on him in that juncture; yet he found them careleſs, and
ſlothful: What then? How did he take it? Was he angry, did he upbraid,
did he ſtorm at them? Did he threaten to diſcard them? No;
Matt. 26. 40, 45. he onely firſt gently admoniſheth them: *What, could ye not watch one hour
with me?* then a little exciteth them, *Watch and pray, that ye enter not into
temptation*: He withal ſuggeſted an excuſe for their drowſineſs and
dulneſs; *The Spirit is willing but the fleſh is weak*: in fine, he indulgeth to
their weakneſs, letting them alone, ſaying, Καθεύδετε λοιπὸν, *Sleep on now
and take your reſt.*

Matt. 26. 31. When he foreſaw they would be offended at his (to appearance) diſaſtrous
eſtate, and fearfully would deſert him, he yet expreſſed no indignation
againſt them, or decreaſe of affection toward them upon that ſcore;
but ſimply mentioneth it, as unconcerned in it, and not affected thereby.

And the unworthy Apoſtaſie of that Diſciple, whom he had eſpecially
favoured and dignified, he onely did mildly forewarn him of, requiting it
foreſeen by the promiſe of his own effectual prayers for his ſupport and recovery;
Luke 22. 61, 62. Ἐνέβλεψε τῷ Πέτρῳ. and when St. *Peter* had committed that heinous fact, our good
Lord onely *looked on him* with an eye of charity and compaſſion; which
more efficaciouſly ſtruck him, than the moſt dreadful threat; or ſharp reprehenſion
could have done; *Peter* thereupon *went out, and wept bitterly.*

When the High-Prieſts officer, upon no reaſonable occaſion, did injuriouſly
and ignominiouſly ſtrike him, he returned onely this mild expoſtulation:
John 18. 23. Cypr. *Ep.* 65. *If I have ſpoken evil, bear witneſs of the evil; if well, why ſmiteſt
thou me?* That is, I adviſe thee to proceed in a fair and legal way againſt
me, not to deal thus boiſterouſly and wrongfully, to thy own harm.

Even careful and tender he was of thoſe, who were the inſtruments of
his ſuffering; he protected them from harm, who conducted him to execution;
Luke 22. 51, &c. as we ſee in the caſe of the High-Prieſts ſervant, whom (with
more zeal, than wherewith he ever regarded his own ſafety) he defended
from the fury of his own friend, and cured of the wounds received
in the way of perſecuting himſelf.

All his demeanour under that great Trial was perfectly calm, not the
leaſt regret, or reluctancy of mind, the leaſt contradiction, or obloquy
Iſa. 53. 7. of ſpeech appearing therein; ſuch it was as became *the lamb of God*, who
was to *take away the ſins of the world*, by a willing oblation of himſelf; ſuch
Iſa. 50. 6. as did exactly correſpond to the ancient Prophecies; *He was oppreſſed, and
he was afflicted, yet he opened not his mouth; he was brought as a Lamb to the
ſlaughter, and as a ſheep before the ſhearer is dumb, ſo he opened not his mouth*;
and, *I gave my back to the ſmiters, and my cheeks to them that plucked off the
hair; I hid not my face from ſhame and ſpitting.*

Neither did the wrongful ſlanders deviſed and alledged againſt him by
ſuborned witneſſes, nor the virulent invectives of the Prieſts, nor the barbarous
clamours of the people, nor the contemptuous ſpitting upon him,
and buffeting him, nor the cruel ſcourgings, nor the contumelious mockeries,
nor all the bloudy tortures inflicted upon him, wring from him
one ſyllable importing any diſſatisfaction in his caſe, any wrath conceived
for his miſuſages, any grudge or ill-will in his mind toward his perſecutors;

tors; but on the contrary, inſtead of hatred and revenge he declared the
greateſt kindneſs and charity toward them, praying heartily to God his
Father for the pardon of their ſins. Inſtead of aggravating their crime
and injury againſt him, he did in a ſort extenuate and excuſe it, by conſideration
of their ignorance and miſtake: *Lord*, (ſaid he, in the height of Luke 23. 34.
his ſufferings) *forgive them, for they know not what they do.* The life they
ſo violently bereaved him of, he did willingly mean to lay down for the
ranſom of their lives; the bloud they ſpilt he wiſhed to be a ſalutary Balſam
for their wounds and maladies; he moſt chearfully did offer himſelf
by their hands a ſacrifice for their offences. No ſmall part of his afflictions
was a ſenſe of their ſo grievouſly diſpleaſing God, and pulling miſchief
on their own heads, a foreſight of his kind intentions being fruſtrated by
their obſtinate incredulity and impenitence, a reflection upon that inevitable
vengeance, which from the divine Juſtice would attend them; this
foreſeen did work in him a diſtaſtful ſenſe, (more grievous than what his
own pain could produce) and drew from him tears of Compaſſion (ſuch
as no reſentment of his own caſe could extort) for, *When he was come near* Luke 19. 41.
he beheld the City, and wept over it, ſaying, O that thou hadſt known, even 13. 34.
thou, at leaſt in this thy day, the things which belong unto thy peace.

If ever he did expreſs any commotion of mind in reference to this matter,
it was onely then when one of his friends, out of a blind fondneſs of
affection did preſume to diſſwade him from undergoing theſe evils; then
indeed being ſomewhat moved with indignation he ſaid to St. Peter, *Get* Mat. 16. 23.
thee behind me, Satan, for thou art an offence unto me; for thou ſavoureſt not
the things that be of God, but thoſe that be of men.

Neither was it out of a ſtupid inſenſibility or ſtubborn reſolution that
he did thus behave himſelf; for he had a moſt vigorous ſenſe of all thoſe Mat. 26. 37, 38.
grievances, and a ſtrong (natural) averſation from undergoing them; as Luke 22. 44. John 12. 27.
thoſe dolorous Agonies wherewith he ſtruggled; thoſe deadly groans he Mat. 26. 39.
uttered; thoſe monſtrous lumps of Bloud he ſwet out; thoſe earneſt Heb. 5. 7.
Prayers he made to be freed from them, declare; but from a perfect ſubmiſſion
to the Divine Will, and entire command over his Paſſions, an
exceſſive Charity toward Mankind this patient and meek behaviour did
ſpring: *The Cup which my Father hath given me, ſhall I not drink it? O my* John 18. 11.
Father, if it be poſſible, let this Cup paſs from me; nevertheleſs not as I will, Mat. 26. 39.
but as thou wilt; Let not my will, but thine be done. *No man taketh away my* Luke 22. 42. John 10. 18.
life, but I lay it down of my own accord; I will give my fleſh for the life of the 6. 51.
world: So doth our Lord himſelf expreſs the true grounds of his paſſion
and his patience.

Such is the Example of our Lord; the ſerious conſideration whereof
how can it otherwiſe than work patience and meekneſs in us; If he, that
was *the Lord of Glory* (infinitely excellent in Dignity and Vertue) did ſo
readily embrace, did ſo contentedly endure ſuch extremities of penury,
hardſhip, diſgrace and pain, how can we refuſe them or repine at them?
Can we pretend to a better lot than he received, or preſume that God
muſt deal better with us than he did with his own deareſt Son? Can we
be diſpleaſed at a conformity to our Lord and Maſter? Can we without
ſhame affect to live more ſplendidly, or to fare more deliciouſly than he
choſe to do? Shall we fret or wail, becauſe our deſires are croſſed, our
projects defeated, our intereſts any-wiſe prejudiced; when as his moſt
earneſt deſires, and his moſt painful endeavours had ſo little of due and
deſired ſucceſs: When he was ever ready, and had ſo conſtant occaſion
to ſay, *Let not my will be done*? Can we deſpiſe that ſtate of meanneſs and
ſorrow which he from the higheſt ſublimities of Glory and Beatitude

was pleaſed to ſtoop unto ? Can we take our ſelves for the want of any
Luke 14. 27. 9. 23. present conveniences or comforts to be wretched, when as the fountain of
Mat. 10. 38. all happineſs was deſtitute of all ſuch things, and ſcarce did ever taſte any
16. 24. worldly pleaſure ? Are we fit or *worthy to be his Diſciples*, if we will not
Heb. 5. 8. *take up his Croſs and follow him*; if we will not go to his School (that School
wherein he is ſaid himſelf to have *learnt obedience*) if we will not con that
leſſon which he ſo loudly hath read out, and tranſcribe that Copy which
he ſo fairly hath ſet before us : Can we pretend to thoſe great benefits,
thoſe high priviledges, thoſe rich and excellent rewards, which he hath
Heb. 2. 9, 10. attained for us, and which he propoſeth to us, if we will not go on toward
Phil. 2. 9. them in that way of patience which he hath trod before us?

Heb. 12. 3. Can we alſo, if we *conſider him that endured ſuch contradiction of ſinners*, be tranſported with any wrathful or revengeful paſſion, upon any
Quam gravis cauſa ſit hominis Chriſtiani ſervum pati nolle cum prior paſſus ſit Dominus, &c. Cypr. *Ep.* 56. provocation from our brethren ? Can we hope, or wiſh for better uſage
from men than our Lord did ever find ? Can we be much diſpleaſed with
any man for thwarting our deſires or intereſts, for diſſenting from our
conceits, for croſſing our humours, when as he (to whom all reſpect and
obſervance was due) did meet with ſo little regard or compliance in any
way ; continually did encounter repulſes, diſappointments, oppoſitions
from the perverſe and ſpiteful world ? Can we be very jealous of our
Credit, or furious when our imaginary honour (honour, that we never
really deſerved, or can juſtly claim, being guilty of ſo many great faults
and ſins) is touched with the leaſt diſgraceful reflection, if we do well obſerve and mind, that the moſt truly, and indeed onely honourable perſonage (onely honourable, becauſe onely innocent perſon) that ever was
had his reputation aſperſed by the moſt odious reproaches, which deepeſt Envy and Malice could deviſe, without any grievous reſentment, or
being ſolicitous otherwiſe to aſſert or clear it than by a conſtant ſilence?
Can we be exaſperated by every petty affront, (real or ſuppoſed) when
the moſt noble, moſt courteous, moſt obliging perſon that ever breathed
upon earth was treacherouſly expoſed to violence by his own ſervant,
ſhamefully deſerted by his own moſt beloved friends, deſpitefully treated
by thoſe whom he never had offended, by thoſe upon whom he had heaped the greateſt benefits, without expreſſing any anger or diſpleaſure againſt them, but yielding many ſignal teſtimonies of tendereſt pity and love
toward them ? Can we ſee our Lord treated like a ſlave and a thief, without any diſturbance or commotion of heart ; and we vile wretches upon
every ſlight occaſion ſwell with fierce diſdain, pour forth reproachful language, execute horrible miſchief upon our brethren ? He indeed was ſurrounded with injuries and affronts ; every ſin that ſince the foundation of
things hath been committed was an offence againſt him, and a burthen
Iſa. 53. 6. upon him ; (*God laid upon him the iniquities of us all*) ſo many declared
enemies, ſo many Rebels, ſo many Perſecutors, ſo many Murtherers he
had as there have lived men in the World ; for every ſinner did in truth
conſpire to his affliction and deſtruction ; we all in effect did betray him,
did accuſe him, did mock, did ſcourge, did pierce and crucifie him ; yet
Rom 5.6,8,10 he forgave all offences, he died for all perſons ; *while we were yet enemies, yet
ſinners, he died for us*, to reſcue us from death and miſery : And ſhall we
not then in imitation of him, for his dear ſake, in gratitude, reſpect and
Rependamus illi patientiam, quam pro nobis ipſe dependit. Ter. *de pat.* 16. obedience to him, be ready to bear the infirmities of our brethren, to forgive any ſmall wrongs or offences from them ; whatever they do to us, to
love them, and do them what good we can ? If ſo admirable a pattern of
patience and meekneſs ſo immenſe cannot, what is there that can oblige or
move us ? I conclude with thoſe doxologies to our ſo patient and meek
Redeemer :

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and to the Lamb for ever and ever. Apoc. 5.12,13

Unto him that loved us, and waſhed us from our ſins in his blood, and hath made us Kings and Prieſts unto God and his Father, to him be glory and dominion for ever and ever. Amen. Apoc. 1. 5.

SERMON XI.

Rejoyce evermore.

1 THESS. V. 16.

Rejoyce evermore.

R*Ejoyce evermore!* O good Apoſtle, how acceptable Rules doſt thou preſcribe? O bleſſed God, how gracious Laws doſt thou impoſe? This is a Rule to which one would think all men ſhould be forward to conform: This is a Law, which it may ſeem ſtrange that any man ſhould find in his heart to diſobey: for what can any Soul deſire more than to be always on the merry pin, or to lead a life in continual alacrity? who readily would not embrace a Duty, the obſervance whereof is not onely pleaſant, but pleaſure it ſelf? Who is ſo wild as to affect a ſin, which hath nothing in it but diſeaſe and diſguſt?

That joy ſhould be injoyned, that ſadneſs ſhould be prohibited, may it not be a plauſible exception againſt ſuch a Precept, that it is ſuperfluous and needleſs, ſeeing all the endeavours of men do aim at nothing elſe, but to procure joy and eſchew ſorrow; ſeeing all men do conſpire in opinion with *Solomon,* that *a man hath nothing better under the ſun than——to be merry*? Were it not rather expedient to recommend ſober ſadneſs, or to repreſs the inclinations of men to effuſe mirth and jollity? Eccl. 8. 15. 2. 24. 3. 12, 22. 5. 18, 26.

So it may ſeem; but yet alas, if we conſult experience, or obſerve the World, we ſhall find this Precept very ill obeyed; for do we not commonly ſee People in heavy dumps; do we not often hear doleful complaints? is not this World apparently a ſtage of continual trouble, and grief? Did not the Preacher, upon a diligent ſurvey of *all the works done under the Sun,* truly proclaim, *Behold all is vanity and vexation of Spirit*? Where, I pray, is any full or firm content; where is ſolid and durable joy to be found? Eccl. 1. 14.

It is true that men, after a confuſed manner, are very eager in the queſt, and earneſt in the purſuit of joy; they rove through all the Foreſt of Creatures, and beat every buſh of Nature for it, hoping to catch it either in natural endowments and improvements of Soul, or in the gifts of Fortune, or in the acquiſts of Induſtry; in Temporal Poſſeſſions, in ſenſual

Enjoyments, in ludicrous divertiſements and amuſements of Fancy; in gratification of their Appetites and Paſſions: They all hunt for it, though following a different ſcent, and running in various tracks, ſome in way of plodding for rare notions, ſome in compaſſing ambitious projects, ſome in amaſſing heaps of wealth, ſome in practice of over-reaching ſubtilties, ſome in wreeking their malice, their revenge, their envy; ſome in venting frothy conceits, bitter ſcoffs, or profane railleries; ſome in jovial converſation and quaffing the full bowls; ſome in muſick and dancing; ſome in gallantry and courting; ſome in all kinds of riotous exceſs, and wanton diſſoluteneſs; ſo each in his way doth inceſſantly prog for joy; But all much in vain, or without any conſiderable ſucceſs; finding at moſt inſtead of it ſome faint ſhadows, or tranſitory flaſhes of pleaſure; the which depending on cauſes very contingent and mutable, reſiding in a frail temper of fluid humours of body, conſiſting in ſlight touches upon the organs of ſenſe, in friſks of the corporeal ſpirits, or in fumes and vapours twitching the imagination, do ſoon flag and expire; their ſhort enjoyment being alſo tempered with regret, being eaſily daſhed by any croſs accident, ſoon declining into a nauſeous ſatiety, and in the end degenerating into gall and bitter remorſe; for *Even* (as Solomon obſerved) *in laughter, the heart is ſorrowful, and the end of that mirth is heavineſs*; and *Though* (as it is ſaid in *Job*) *wickedneſs is ſweet in the mouth——yet his meat in his bowels is turned, it is the gall of Aſps within him*: So that indeed the uſual delights, which men affect are ſuch, that we ſhould not if we could, and we could not if we would conſtantly entertain them; ſuch *rejoicing evermore* being equally unreaſonable and impoſſible.

Prov. 14. 13.
Sunt quædam triſtes voluptates—Sen. *Ep.* 67.
Job 20. 12.——14. 20. 5.

Quaquaverſum ſe verterit anima hominis, ad dolores figitur alibi, præterquam in te. Aug. *Conſ.* 4. 10.

Wherefore there is ground more than enough, that we ſhould be put to ſeek for a true, ſubſtantial, and conſiſtent joy; it being withal implied, that we ſhould affect it in another way, or look for it in another box, than commonly men do; who therefore are ſo generally diſappointed, becauſe they would have it upon impoſſible or undue terms; and leaſt expect it there, where it is onely to be had.

It is a ſcandalous miſpriſion, vulgarly admitted, concerning Religion, that it is altogether ſullen and ſour, requiring a dull, lumpiſh, moroſe kind of life, barring all delight, all mirth, all good humour: Whereas on the contrary it alone is the never-failing ſource of true, pure, ſteady joy; ſuch as is deeply rooted in the heart, immoveably founded in the reaſon of things, permanent like the immortal ſpirit wherein it dwelleth, and like the eternal objects, whereon it is fixed; which is not apt to fade, or cloy; and is not ſubject to any impreſſions apt to corrupt, or impair it: Whereas in our Text, and in many Texts parallel to it, we ſee, that our Religion doth not onely allow us, but even doth oblige us to be joyful as much and often as can be, not permitting us to be ſad for one Minute, baniſhing the leaſt fit of Melancholly, charging us in all times, upon all occaſions to be chearful; ſuppoſing conſequently that it is in ſome manner poſſible to be ſo, and affording power to effect what it doth require.

Such indeed is the tranſcendent goodneſs of our God, that he maketh our delight to be our duty, and our ſorrow to be our ſin, adapting his holy Will to our principal inſtinct; that he would have us to reſemble himſelf as in all other perfections, ſo in a conſtant ſtate of happineſs; that as he hath provided a glorious Heaven of bliſs for us hereafter, ſo he would have us enjoy a comfortable paradiſe of delight here. He accordingly hath ordered the whole frame of our Religion in a tendency to

produce joy in thoſe who embrace it; for what is the Goſpel, but (as the
holy Angel, the firſt promulger of it, did report) *good tydings of great* Luke 2. 10.
joy to all people? How doth God repreſent himſelf therein, but as *the* Rom. 5. 33. 13. 5.
God of love, of hope, of peace, of all conſolation, chearfully ſmiling in fa- Eph. 2. 4.
vour on us, graciouſly inviting us to the moſt pleaſant enjoyments, boun- 2 Cor. 1. 3. 13. 11.
tifully diſpenſing moſt comfortable bleſſings of mercy, of grace, of ſal- 1 Pet. 5. 10.
vation to us? for what doth our Lord call us to him, but *that he may give* Jam. 5. 11.
us reſt, and refreſhment to our ſouls; that he may *wipe away all tears from* Matt. 11. 28. Apoc. 7. 17.
our eyes; that he may ſave us from moſt woful deſpair, and ſettle us *in a* 21. 4.
bleſſed hope; that we may *enter into our Maſter's joy*; that *our joy may be full,* Tit. 2.
and ſuch as no man can take from us? Matt. 25. 21. John 15. 11.

What is the great overture of the Goſpel, but the gift of a moſt bleſſed 16. 22, 24.
Comforter, to abide with us for ever, chearing our hearts with his lightſome John 14. 16.
preſence, and raviſhing conſolations? Wherein doth the Kingdom of
Heaven conſiſt? *not in meat and drink, but in righteouſneſs, and peace, and* Rom. 14. 17.
joy in the Holy Ghoſt? What are the prime fruits ſprouting from that root
of Chriſtian Life, the Divine Spirit? they are, as St. *Paul* telleth us, *Love,* Gal. 5. 22.
joy and peace: Are there not numberleſs declarations importing a joyful
ſatisfaction granted to the obſervers of God's Commandments; that
Light is ſown for the righteous, and gladneſs for the upright in heart? Doth Pſal. 97. 11.
not our Lord pronounce a ſpecial beatitude to the Practiſer of every ver- 118. 15. 32.
tue? And if we ſcan all the Doctrines, all the Inſtitutions, all the Pre- 11. 68. 3.
cepts, all the promiſes of Chriſtianity, will not each appear pregnant with
matter of joy, will not each yield great reaſon, and ſtrong obligation to
this duty of *rejoycing evermore*?

Wherefore a Chriſtian, as ſuch, (according to the deſign of his Religion, and in proportion to his compliance with its dictates) is the moſt jocund, blith, and gay perſon in the World; always in humour, and full of chear; continually bearing a mind well ſatisfied, a light heart and calm ſpirit, a ſmooth brow and ſerene countenance, a grateful accent of ſpeech, and a ſweetly compoſed tenour of carriage: No black thought, no irkſome deſire, no troubleſome paſſion ſhould lodge in his breaſt; any furrow, any frown, any cloud doth ſit ill upon his face; the leaſt fretful word, or froward behaviour doth utterly misbecome him: If at any time it appear otherwiſe, 'tis a deflection from his character; 'tis a blemiſh and wrong to his profeſſion; it argueth a prevarication in his judgment, or in his practice; He forgetteth that he is a Chriſtian, or hath not preſerved the innocence belonging to that Name. For, If a Chriſtian remembreth what he is, or is ſenſible of his condition; if he reflecteth on the Dignity of his Perſon, the Nobleneſs of his Relations, the ſublimity of his Priviledges, the greatneſs and certainty of his Hopes, how can he be out of humour? Is it not abſurd for him that is at peace with Heaven, with his own Conſcience, with all the World; for the poſſeſſor of the beſt goods, and the Heir of a bleſſed immortality; for the Friend, the Favourite, the Son of God, to fret or wail?

He that is ſettled in a moſt proſperous ſtate, that is (if he pleaſeth) ſecure of its continuance, that is well aſſured of its improvement; that hath whatever good he can wiſh in his reach, and more than he can conceive in ſure reverſion, what account can be given that he ſhould be ſad, or ſeem afflicted?

He that hath the unexhauſtible ſpring of good for his portion, that hath
his welfare entruſted in God's moſt faithful hand; that hath God's infal-
lible word for his ſupport; that hath free acceſs to him, *in whoſe preſence* Pſal. 16. 11.
is fulneſs of joy; that hath frequent taſts of God's goodneſs, in gracious
diſpenſations of Providence, in entercourſes of devotion, in the influences

of grace; that hath the infinite beauty and excellency for the perpetual object of his contemplation and affection; that enjoyeth the ſerenity of a ſound mind, of a pure heart, of a quiet conſcience, of a ſure hope, what can he want to refreſh or comfort him?

If a true and perfect Chriſtian hath no care to diſtract him, having diſcharged all his concerns on God's Providence; If he hath no fear to diſmay him, being guarded by the Almighty protection from all danger and miſchief; If he hath no deſpair to ſink him, having a ſure refuge in the divine mercy and help; If he hath no ſuperſtitious terrours or ſcruples to perplex him, being conſcious of his own upright intentions to pleaſe God, and confident of God's merciful willingneſs to accept his ſincere endeavours; If he hath no incurable remorſe to torment him, the ſting of guilt being pulled out by the merits of his Saviour, applied by his faith and repentance: If he hath no longing deſires to diſquiet him, being fully ſatisfied with that he doth poſſeſs, or may expect from God's bounty; all other things being far beneath his ambition, or coveting: If he hath no contentions to enflame him, knowing nought here worth paſſionately ſtriving for, and being reſolved to hold a friendly good-will toward all men; If he hath no repining envy, ſeeing that none can be more happy than he may be, and that every man's good by charity is made his own; If he hath no fretful diſcontent, ſince he gladly doth acquieſce in the condition, and ſucceſs allotted to him, reſigning his will to God's pleaſure, taking all for beſt which thence doth occur, being aſſured that *all things ſhall work together for his good* and advantage: If he hath no ſpiteful rancours to corrode his heart, no boiſterous paſſions to ruffle his mind, no inordinate appetites, perverſe humours, or corrupt deſigns to diſtemper his ſoul, and diſturb his life, whence then may ſorrow come, or how can ſadneſs creep into him?

Ἐπιθυμίας ἀπηλλαγείσης εὔδιος ἡ ψυχὴ ϗ γαληνιῶσα γίνεται. Juſt. Mart. *ad Græc. Paræn.* 2.

What is there belonging to a Chriſtian, whence grief naturally can ſpring? from God, *our exceeding joy*, the Fountain of Happineſs; from Heaven the region of light and bliſs; from divine truth, which illuſtrateth and cheareth the ſoul; from God's Law, which *rejoiceth the heart*, and *is ſweeter than honey and the honey-comb*; from wiſdom, whoſe *ways are ways of pleaſantneſs, and all whoſe paths are peace*; from vertue, which cureth our afflictive diſtempers, and compoſeth our vexatious paſſions; from theſe things, I ſay, above which a Chriſtian as ſuch is onely converſant, no ſorrow can be derived; from thoſe ſweet ſources no bitter ſtreams can flow; But hell, the fleſh, the world, darkneſs, errour, folly, ſin and irreligion (things with which a Chriſtian ſhould have nothing to do, from which he ſhould keep a-loof, which he doth pretend utterly to renounce and abandon) theſe, theſe alone, are the parents of diſcomfort and anguiſh.

Pſal. 43. 4.
Pſal. 19. 10.
119. 103.
Prov. 3. 17.

Wherefore there is the ſame reaſon, the ſame obligation, the ſame poſſibility, that we ſhould rejoice evermore, as that we ſhould always be Chriſtians, exactly performing duty, and totally forbearing ſin; for innocence and indolency do ever go together, both together making Paradiſe; perfect vertue and conſtant alacrity are inſeparable companions, both conſtituting beatitude; And as although from our infirmity we cannot attain the higheſt pitch of vertue, yet we muſt aſpire thereto endeavouring to *perfect holineſs in the fear of God*; ſo though it may not be poſſible to get, yet it is reaſonable to ſeek perpetual joy; which doing in the right way we ſhall not fail of procuring a good meaſure of it.

2 Cor. 7. 1.
Matt. 5. 48.
1 John 3. 3.

Indeed to exerciſe piety and to rejoice are the ſame things, or things ſo interwoven, that nothing can disjoin them; religious practice is like a river, *the ſtreams whereof make glad the City of God, the holy place of the Tabernacle of the moſt High*, that is, every pious ſoul: No good deed can be performed without ſatisfaction; each vertue hath a peculiar delight annexed to it; whence the acts of joy, which upon various objects, grounds, and occaſions, we may exert, being numberleſs, I ſhall onely touch a few principal inſtances.

Pſal. 46. 4.

1. We ſhould evermore rejoice in the exerciſe of our faith; according to that prayer of our Apoſtle for the *Romans*, *Now the God of hope fill you with all joy and peace in believing.*

Rom. 15. 13.

Every kind of faith (that which embraceth divine truths, that which applieth God's mercy, that which enſureth God's promiſes, that which confideth in God's providence, each of them) is a clear ſpring of joy, ever ſtanding open to us; which he that drinketh, *ſhall never thirſt.*

Joh. 6. 35. 7. 38. 4. 14.

1. The faith, which embraceth God's heavenly truth, doth not onely enlighten our minds, but is apt to affect our hearts; there being no Article of Faith, or myſtery of our religion, which doth not involve ſome great advantage, ſome notable favour, ſome happy occurrence diſpenſed to us by the goodneſs of God, the which Faith doth apprehend and convey to our ſpiritual guſt, ſo that we cannot hardly *but receive the word with joy.* For is it not very ſweet with Faith to contemplate the rich bounty of God in the Creation of the World, and producing ſo goodly a Frame, ſo copious a ſtore of things, with a ſpecial regard to our ſuſtenance and accommodation? Is it not ſatisfactory to believe that God by his Almighty hand and vigilant care, with the ſame benign regard doth uphold and govern the ſame? Is it not extreamly pleaſant with faith to reflect on that great honour and happineſs, which God did vouchſafe, to confer on mankind, by ſending down from Heaven his onely Son to aſſume our nature, and to converſe with men, that we might be advanced to a *participation of the divine nature*, and to an enjoyment of *communion with God*? How without great delight can we be perſwaded, that our Saviour by his meritorious obedience and paſſion hath appeaſed God's wrath, and inclined his favour toward us, hath ſatisfied juſtice, hath expiated our offences, hath ranſomed and reſcued our ſouls from the dominion of Sin and Satan, from death and corruption, from Hell and everlaſting torment; hath purchaſed immortal life, and endleſs bliſs for us? What comfort is there in being aſſured by the reſurrection, and triumph of our Lord over death, that our ſouls are indeed immortal, that our bodies ſhall be raiſed from the duſt, that our perſons are capable of an eternal ſubſiſtence in happineſs? will it not much pleaſe us with an eye of faith to behold our Redeemer ſitting in glorious exaltation at God's right hand, governing the World for the benefit of his Church, diſpenſing benediction and grace to us; interceding as our *merciful and faithful High prieſt* for the pardon of our ſins, the acceptance of our prayers, the ſupply of our needs, and the relief of our diſtreſſes; If we be fully convinced, that our Lord Jeſus is the Chriſt, our Lord, and Saviour, *the authour of eternal Salvation, to all that obey him*, how can we otherwiſe than follow thoſe, of whom St. *Peter* ſaith, *Whom having not ſeen ye love; in whom, though ye now ſee him not, yet believing ye rejoice with joy unſpeakable, and full of glory:* So from the hearty belief of every Evangelical Truth we may ſuck conſolation; each of them is food to our Soul; and to believe it is to eat it; which how can we do without a delicious, or moſt ſavoury reliſh?

Matt. 13. 20.
Phil. 1. 25.
2 Pet. 1. 4.
1 John 1. 3.
εἰδότες—
2 Cor. 4. 14.
Heb. 2. 17.
1 John 2. 1.
Heb. 5. 9.
1 Pet. 1. 8.
Crede & manducaſti. Aug.

2. At leaſt methinks that faith greatly ſhould exhilarate us, which applieth thoſe verities (ſo *worthy of all acceptation*) wherein God doth open

1 Tim. 1. 15.

his arms wide to embrace us, propoſing moſt kind invitations, and favourable
overtures of mercy, upon the faireſt terms poſſible; together
with effectual remedies for all the maladies and miſeries of our ſouls: for
if we are ſenſible of our heinous Guilts, if we are laden with the heavy
burthen of our ſins, if our heart is galled with ſore compunction for our
Pſ. 38. 1. 6. 1. miſdeeds; if we are ſtruck with the *terrours of the Lord*, and *tremble with*
102. 4. 143. 4. *the fear of Gods judgments*; how comfortable muſt it be to be perſwaded
119. 120. that God is fully reconcileable to us, is very deſirous to ſhew us mercy,
1 John 2. 1, 2. and gladly will accept our repentance; that *we have an advocate with the*
Father, who *hath propitiated for our ſins*, doth mediate for our peace, hath
both full power and certain will, if we ſincerely do renounce our offences,
Rom. 8. 1. wholly to remit them? ſo that *there is therefore now no condemnation*
to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the
Rom. 5. 1. *Spirit*; and that *being juſtified by faith we have peace with God, through our*
Pſal. 51. 8. *Lord Jeſus Chriſt*; Will not this belief revive us, and *make the broken bones*
90. 8, 14. *to rejoyce*; will not the Goſpel of peace be hence in truth *a joyful ſound to*
Iſa. 40. 1, 2. us? might it not hence well be proclaimed in the Prophet, *Comfort ye,*
Comfort ye my people; ſpeak ye comfortably to Jeruſalem, and cry unto her; that
her warfare is accompliſhed, that her iniquity is pardoned.

And if we find our ſelves in habit of ſoul grievouſly diſtempered, labouring
under great impotency and blindneſs, overborn and oppreſſed with
the prevalency of corruption, peſtered with unreaſonable deſires and paſſions,
unable to curb our inclinations and appetites, to reſiſt temptations,
to diſcharge our duty in any tolerable meaſure, or with any eaſe; is it not
then comfortable to believe, that we have a moſt faithful and skilful Phyſician
at hand to cure our diſtempers; that we have a powerful ſuccour
within ken, to relieve our infirmities; that God is ready to impart an
abundant ſupply of grace, of light, of ſpiritual ſtrength to direct and
aſſiſt us; that if any man doth lack *wiſdom*, he is encouraged *with faith*
Jam. 1. 5, 6. *to ask it of God, who giveth liberally and upbraideth not*? if any man want
Luke 11. 13. ſtrength, God's Almighty Spirit is promiſed to thoſe, who with humble
Phil. 4. 13. earneſtneſs do implore it; ſo that we may *be able to do all things* (incumbent
Rom. 7. 25. on us) *by Chriſt who ſtrengtheneth us.*
2 Cor. 3. 5.
Ph. 2. 13. 3. And what more hearty ſatisfaction can we feel, than in a firm perſwaſion
2 Pet. 1. 4. concerning the real accompliſhment of thoſe *exceedingly great and*
precious promiſes, whereby we become capable of the moſt excellent priviledges,
the moſt ample benefits, the moſt happy rewards, that can be? how
can the belief that by God's infallible word, or as ſurely as truth it ſelf is
true, an eternal inheritance of a treaſure that cannot fail, of a glory that
cannot fade, of a kingdom that cannot be ſhaken, of a felicity ſurpaſſing
all expreſſion and all conceit, is reſerved for us, in recompence of our
faithful obedience; how, I ſay, can that be a dead, dull, dry belief, void
of ſprightly comfort and pleaſure?

Likewiſe the faith of confidence in God's good providence, and paternal
care over us, (whatever our condition or circumſtances be) ſhould
infuſe a chearful refreſhment of heart into us.

It is in holy Scripture moſt frequently aſſerted, that he who placeth his
truſt in God, is a very bleſſed and happy Perſon; and can we without
great ſatisfaction partake of that beatitude?

Can we by ſuch a truſt disburthen all our ſolicitous cares, all our anxious
fears, all the troubles of our ſpirit, and preſſures of our condition upon
God, with ſtrong aſſurance, that from his mighty power and watchful
care, in due time, in the moſt expedient manner, we ſhall receive a competent
ſupply of our wants, a riddance from our grievances, a protection

from all danger and harm, a bleſſing upon all our good endeavours and
undertakings, without feeling much eaſe and peace in our hearts?

What can be more chearing than a perſwaſion, that all our concerns
are lodged in the hands of ſuch a Friend, ſo wiſe, ſo able, ſo faithful, ſo
affectionate, ſo ever readily diſpoſed to help us, and further our good?
They who truſt in God, are ſaid *to abide under the ſhadow of the Almighty,* Pſal. 91. 1.
and to be covered with his wings; God is often ſtyled their rock, their for- Pſal. 61. 4. 91. 4. 57. 1. 17. 8. 36. 7.
treſs, their ſhield and buckler, their defence and refuge; And are they
not then impregnably ſafe? why then ſhould they fear any diſaſter? at 18. 2. 62. 2.
what occurrence ſhould they be diſturbed? Have they not huge reaſon to Pſal. 112. 2.
ſay with the *Pſalmiſt, In the ſhadow of thy wings will I rejoyce*; *The Lord* Pſal. 63. 7.
is my ſtrength and my ſhield, my heart truſteth in him, and I am helped; *there-* Pſal. 28. 7.
fore my heart danceth for joy, and in my Song will I praiſe him: May not (Pſal. 33. 21.)
each of thoſe confiders in God well repreſs all inſurrections of trouble and
grief, with that holy charm, *Why art thou ſo vexed, O my ſoul, and why* Pſal. 42. 14.
art thou ſo diſquieted within me, O truſt in God—for he is the health of my 43. 5.
countenance, and my God.

II. We ſhould evermore rejoice in the practice of Chriſtian hope, ma-
king good that aphoriſm of *Solomon, The hope of the righteous ſhall be glad-* Prov. 10. 28.
neſs; and obeying thoſe Apoſtolical injunctions, that we ſhould *rejoyce in*
hope; that we ſhould *retain the confidence, and the rejoicing of hope firm to* Rom. 12. 12.
the end. Thoſe excellent and moſt beneficial truths, thoſe ſweet propo- Heb. 3. 6.
ſitions of grace and mercy, thoſe rich promiſes, which faith doth apprehend
as true in a general reference to all Chriſtians, hope doth appropriate,
and apply as particularly touching our ſelves; improving the knowledge
of our common capacity into a ſenſe of our ſpecial intereſt in them. God,
ſaith our Faith, will aſſuredly receive all penitent Sinners to mercy, will
crown all pious Chriſtians with glory, will faithfully perform whatever
he hath graciouſly promiſed to all People, hath a tender care for all that
love and fear him; But God, ſaith our hope, will have mercy on me,
will *render to me the wages of righteouſneſs*, will *verify his good word to* 2 Tim. 4. 8.
me his ſervant, will protect, will deliver, will bleſs me in all exigencies: 1 Kings 8. 26.
If ſo, being conſcious of our ſincere endeavour to ſerve and pleaſe God;
if diſcerning, from a careful reflection upon our heart and ways, that in
ſome good meaſure with fidelity and diligence we have diſcharged the
conditions required of us, we can entitle our ſelves to God's ſpecial affe-
ction, we can accommodate his word to our caſe, we can aſſume a pro-
priety in his regard, how can we forbear conceiving joy?

All hope, in proportion to the worth of its object, and the ſolidity of
its ground, is comfortable; it being *the anchor of the ſoul*, which ſtayeth Heb. 6. 19.
and ſupporteth it in undiſturbed reſt; it appeaſing un-
quiet deſires, it ſetting abſent goods before us, and an-
ticipating future enjoyments by a ſweet foretaſt; See-
ing then if we have a good Conſcience, and *our heart*
doth not condemn us, our hope is grounded *on the rock of*
ages (on the immutable nature, and the infallible word of
God) ſeeing it is the hope of the moſt worthy, the moſt ſublime, the moſt in-
comparable and ineſtimable goods, it muſt be moſt extremely delightful.

Καὶ περὶ τοῦ παραστῆσαι ὑπόσχεσιν πα-
λιγγενεσίας αὐτῇ ἡ ψυχὴ τῇ ἐλπίδι
γαυρουμένη διαφαίνεται. *Conſt. Ap.* 7. 33.
1 John 3. 31.
Iſa. 26. 4.

If it much pleaſeth men to conceit themſelves next heirs of a fair eſtate,
to have the reverſion of a good office, to be probable expectants of a
great preferment (although death may intercept, or other accidents may
obſtruct the accompliſhment of ſuch hopes) how much more ſhall that
lively hope (of which St. Peter ſpeaketh) *of an inheritance, incorruptible,* 1 Pet. 1. 4, 5.
and undefiled, and that fadeth not away, reſerved in Heaven for us; *who are*

kept by the power of God through faith unto ſalvation, (which hope therefore can never be daſhed or defeated) breed a moſt chearful ſatisfaction, far tranſcending all other pleaſures, which ſpring from the moſt deſirable fru- Luke 10. 20. itions here; according to that admonition of our Lord, *Notwithſtanding in this rejoice not that the ſpirits are ſubject unto you; but rather rejoice that your names are written in Heaven.*

III. We ſhould evermore rejoice in the performing the duty of Charity; both that which we owe to God, and that which is due to our Neighbour.

Love is the ſweeteſt and moſt delectable of all Paſſions; and when by the conduct of wiſdom it is directed in a rational way toward a worthy, congruous, attainable object, it cannot otherwiſe than fill the heart with raviſhing delight.

And ſuch (in all reſpects ſuperlatively ſuch) an object is God: He infinitely beyond all other things deſerveth our affection, as moſt perfectly amiable and deſireable, as having obliged us by innumerable and ineſtimable benefits, all the good that we have ever enjoyed, or that we can ever expect, being derived from his pure bounty; all things in the world in competition with him, being pitifully mean, ugly and loathſome; all things without him, being vain, unprofitable, and hurtful to us; ſo that Pſal. 89. 6. the *Pſalmiſt* might well ſay, *Who in Heaven can be compared unto the Lord?* Pſal. 73. 25. *who among the ſons of the mighty can be likened unto the Lord? whom have I in heaven but thee? and there is none upon earth that I can deſire beſide thee.* Matt. 22. 38. He is the moſt proper object of our love; for we chiefly were framed, and it is the *prime law* of our nature to love him; our Soul from original inſtinct vergeth toward him as its centre, and can have no reſt till it be fixed on him; he alone can ſatisfie the vaſt capacity of our minds, and fill our boundleſs deſires.

He of all lovely things, moſt certainly and eaſily may be attained; for whereas commonly men are croſſed in their affection, and their love is embittered from their affecting things imaginary, which they cannot reach, or coy things, which diſdain and reject their affection; it is concerning God quite otherwiſe; for,

John 6. 37. He is moſt ready to impart himſelf, and *will not reject any that cometh* Pſal. 70. 4. *unto him*; He moſt earneſtly deſireth, and woeth our love; 2 Cor. 5. 20. He is not onely moſt willing to correſpond in affection, but doth prevent us therein; John 14. 21, 23. *for we love him*, (ſaith the *Apoſtle*) *becauſe he firſt loved us.* Apoc. 3. 20. 1 John 4. 19.

He doth cheriſh and encourage our love by ſweeteſt influences, and moſt comfortable embraces, by kindeſt expreſſions of favour, by moſt Rom. 8. 28. beneficial returns, ordering that *all things ſhall work together for good to thoſ* 1 Cor. 2. 9. *who love him:* And whereas all other objects do in the enjoyment much fail our expectation, he doth ever far exceed it.

Wherefore in all affectionate motions of our hearts toward God, in deſiring him, or ſeeking his favour and friendſhip; in embracing him, or ſetting our eſteem, our good-will, our confidence on him; in enjoying him by devotional meditations, and addreſſes to him; in a reflective ſenſe 1 Cor. 6. 17. of our intereſt and propriety in him; in that myſterious union of ſpirit, Acts 11. 23. hereby we do cloſely adhere to him, and are (as it were) inſerted in him; Deut. 10. 20. John 15. 4, 6. in a hearty complacence in his benignity, a grateful reſentment of his kindneſs, and a zealous deſire of yeilding ſome requital for it, we cannot but feel very pleaſant tranſports, aſſuring to us the truth of that ſaying in Pſal. 5. 12. the *Pſalm, They that love thy name ſhall be joyful in thee*; and diſpoſing us to Pſal. 36. 7.— cry out with the *Pſalmiſt, How excellent is thy loving-kindneſs, O Lord*, Be- Pſal. 63. 3. *cauſe thy loving-kindneſs is better than life, my lips ſhall praiſe thee.*

Indeed that celeſtial flame (kindled in our hearts by the ſpirit of love) cannot be void of warmth ; we cannot fix our eyes upon infinite beauty, we cannot taſte infinite ſweetneſs, we cannot cleave to infinite felicity, without we ſhould alſo perpetually rejoice in the firſt daughter of love to God, charity toward men ; the which in complection and chearful diſpoſition doth much reſemble its mother : For it doth rid all thoſe gloomy, keen, turbulent imaginations and paſſions, which cloud our mind, which fret our heart, which diſcompoſe the frame of our ſoul ; (from burning anger, from ſtorming contention, from gnawing envy, from rankling ſpite, from racking ſuſpicion, from diſtracting ambition and avarice) It conſequently doth ſettle our mind in an even temper, in a ſedate humour, in an harmonious order, in that pleaſant ſtate of tranquillity, which naturally doth reſult from the voidance of irregular paſſions.

And who can enumerate or expreſs the pleaſures which do wait on every kind, on each act of Charity ?

How triumphant a joy is there in any-wiſe doing good ? whereby we feed good humour, and gratify our beſt inclinations, whereby we oblige our brethren and endear our ſelves to them, whereby we moſt reſemble the divine goodneſs, and attract the divine favour ?

St. *Paul* telleth us, that *God loveth the chearful giver* ; and he preſcribeth, that *he who ſheweth mercy*, ſhou'd do it ἐν ἱλαρότητι *with merrineſs* ; And in the Law it is commanded, *Thine heart ſhall not grieve, when thou giveſt to thy poor brother* ; And who indeed can out of charity give alms, or ſhew mercy, without chearfulneſs ? ſeeing that he thereby doth ſatisfy his own mind, and doth eaſe his own bowels ; conſidering that in doing good to his neighbour he receiveth far more good to himſelf ; that he then doth put forth his ſtock to very great and moſt certain advantage ; that he diſchargeth an office very acceptable to God, doth much oblige him, and render him a debter, doth engage him abundantly to requite and reward that beneficence.

2 Cor. 9. 7.
Rom. 12. 8.
Deut. 15. 10.
Eccluſ. 35. 10.

What ſatiſfaction is there in forgiving offences ; whereby we diſcharge our ſouls from vexatious inmates (black thoughts, and rancorous animoſities ;) whereby we clear our ſelves from the troubles attending feuds and ſtrifes ; whereby we imitate our moſt gracious Creatour, and tranſcribe the pattern of our meek Redeemer ; whereby we render our ſelves capable of divine mercy, and acquire a good title to the pardon of our own ſins : according to that divine word, *If you forgive men their treſpaſſes, your heavenly Father will forgive you.*

Matt. 11. 25. 25. 35.

How unconfinedly and inexhauſtibly vaſt is that delight, which a charitable complacence in the good of our neighbour (*a rejoicing with thoſe that rejoice*) may afford ? a man thence engroſſing all the good in the World, and appropriating to himſelf all the proſperous ſucceſſes, all the pleaſant entertainments, all the comfortable ſatisfactions of his neighbour. Even a charitable ſympathy, or condolency, in the adverſities of our neighbour, is not deſtitute of content ; for the ſoul is thereby melted into a gentle temper, ſuſceptive of the beſt impreſſions ; we ſhare in the comfort, which we miniſter to others ; we are refreſhed in that kindly ſubmiſſion to the good pleaſure of God, in that lightſome contemplation of God's mercy, in thoſe comfortable hopes of a happy iſſue, which we ſuggeſt to the afflicted ; We thence are expoſed to a grateful ſenſe of God's goodneſs, in preſerving our ſelves from thoſe calamities, and in qualifying us to comfort our brethren ; We feel ſatisfaction in reflecting upon this very practice, and obſerving that we do act conformably to good nature, to the dictates of reaſon, to the will of God, therein diſcharging a good conſcience, and enjoying a portion of that *continual feaſt.*

Rom. 12. 15.
1 Cor. 13. 6.
Rom. 12. 15.
2 Cor. 1. 6.
7. 7.
Συμπαρακληθῆναι.
Rom. 1. 12.

I ſhould, if the time would permit, farther declare how we ſhould find delight in the contemplation, of all God's Attributes, of his works, of his word; in thankful reſentment of all God's benefits; in willing obedience to all God's Laws; how joy is a proper fruit growing on the practice of humility, of juſtice, of temperance, of devotion, of every vertue and grace; More particularly I ſhould have evidenced how from a patient ſubmiſſion to God's afflicting hand, from penitential contrition of heart for our ſins, from a pious fear and ſolicitude in working out our ſalvation, moſt ſweet conſolations (ſo tempering thoſe ingredients, as to render their bitterneſs very ſavoury) may ſpring; But in recommending joy I would not produce grief; and therefore ſhall not farther annoy your patience.

SERMON XII.

Keep thy Heart with all diligence, *&c.*

PROV. IV. 23.

Keep thy Heart with all diligence, &c.

BEFORE we do apply our ſelves to inculcate this Precept, it is requiſite that we ſhould ſomewhat explain the terms, and ſettle the meaning thereof; in doing that, we begin with the laſt Words, which qualify the action injoined as to its degree, or extent: *with all diligence*; the words (מִכָּל־מִשְׁמָר) anſwering to theſe in the *Hebrew*, do, according to the various uſe, or force of the particle מן, admit a threefold acception. They may (1.) denote abſolutely the intenſeneſs in degree or extenſion in kind of the performance required in this Precept: πάσῃ φυλακῇ τήρει τὴν καρδί[illegible], *Omni cuſtodia ſerva cor tuum*; keep thy heart with all cuſtody, that is, with all ſorts, or with all degrees of care and diligence; ſo the LXX *Interpreters*, and the *Vulgar Latin* following them, render thoſe words. They may (2.) taking the particle for a *Mem excellentiæ*, as they call it, ſignify comparatively; *præ omni cuſtodia ſerva cor tuum*; keep thy heart above all keeping; that is, eſpecially and more than thou keepeſt any other thing; ſo doth *Pagnin* underſtand them, not without cauſe, both for the reaſon ſubjoined here, *becauſe from it are the iſſues of life*; that is, becauſe it is the principal part and fountain of all vital operations, and therefore deſerveth the beſt cuſtody; as alſo for that in what follows, and in other places of Scripture frequently we are injoyned to keep our tongues from bad diſcourſe, our eyes from wandring after bad objects, our feet from declining to bad courſes; and therefore probably in compariſon to theſe, although needful and inferiour cuſtodies, we are admoniſhed to this moſt eſpecially incumbent cuſtody of our hearts. They may alſo (3.) and that probably enough be taken ſo as to denote the univerſality of the object or matter of this keeping, or the adequate term and bound thereof, keep thy heart, ἀπὸ παντὸς φυλάγματος, *ab omni re cuſtodienda*, from every thing which it ſhould be kept from; that is, from every thing offenſive or hurtful to it: So did *Aquila* and *Theodotion* tranſlate the words. Theſe ſenſes are all of them good, and each may fairly pretend to find place in the meaning of the words; which of them with moſt likelihood I ſhall not diſcuſs, meaning only to inſiſt upon the ſubſtance of the precept; the nature of which being duly conſidered, will infer that it is to be obſerved according to the manner and meaſure preſcribed, underſtood according to any of thoſe ſenſes, or according to all of them conjointly.

As for the meaning of the words, *Keep thy heart*; two enquiries may be made: 1. what the heart is, which *Solomon* adviſeth us to keep; what to keep it doth import.

To the *firſt* I anſwer, that in the ſtile of Scripture the heart doth commonly import the whole inward man, the ὁ ἔσω ἄνθρωπος, *the man within us*, (as St. *Paul* ſpeaketh) the ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, *the hidden man of the heart* (as St. *Peter* calleth it) comprehending all the thoughts and imaginations, all the inclinations and diſpoſitions; all the judgments and opinions, all the paſſions and affections; all the reſolutions and purpoſes formed within us; in ſhort, all interiour, whether tendencies to move, or actual motions of humane Soul. For the *Scripture* (by the way we may obſerve it) ſeemeth to favour that anciently moſt common and current opinion (embraced by *Ariſtotle* himſelf, even as true in ſtrict Philoſophy, although rejected by moſt of the latter Schools) that the heart, that material part and principal entrail of the Body, is the chief ſeat of the Soul, and immediate inſtrument of its nobleſt operations. However, becauſe the heart in a man's breaſt is moſt inwardly ſeated, moſt ſecluded from ſight, guarded from acceſs, fenced from danger, thence whatever is inmoſt, moſt inviſible, moſt inacceſſible in any thing is called the heart thereof; and all a man's ſecret thoughts, inclinations, opinions, affections, deſigns are involved in this name; ſometimes all, or divers of them conjunctly are called his heart, ſometimes any one of them ſingly (as there is ſubject or occaſion of uſing the word) is ſo termed: Inſtances in every kind are innumerably many, and very obvious; and therefore I ſhall not ſpend time in producing any, but ſhall ſuppoſe that here the word may be underſtood in its utmoſt extent, ſo as to comprehend all the particulars intimated; there being no apparent reaſon for preferring, or excluding any; all of them being capable of moral quality, both ſimply and immediately in themſelves, and conſequentially as they may be the principles of good or bad actions; and becauſe all of them may be, and to be, ought to be the objects of the keeping here injoined.

Rom. 7. 22.
1 Pet. 3. 4.

But then what is this *keeping*? I anſwer, that the Word as applied to this matter is eſpecially capable of three ſenſes, each of which may be exemplified.

1. It may imply to obſerve, that is, to keep it under a conſtant view, as it were; to mark, or attend unto, to inquire into and ſtudy our heart. So, *My ſon* (ſaith the *wiſe Man*) *give me thy heart, and let thine eyes keep* (or obſerve) *my ways*; the ſame word which here, is there uſed both in the *Hebrew* and *Greek*, and can there well ſignifie no other cuſtody, but that of attending unto; it being the office of the eye only to look, and obſerve. Likewiſe, *Obſerve* (ſaith God in the Law) *and hear all theſe*

Prov. 23. 25.
Deut. 12. 28.

words which I command thee; that is, hear them very attentively: And ſo in divers other places.

2. It may alſo denote the governance, or good management of our hearts; keeping all the motions thereof in due order, within fit compaſs; applying them to good, and reſtraining them from bad things: So the Pſal. 39. 1. *Pſalmiſt* uſeth the word, when he ſaith, *I will keep my mouth with a bridle*; that is, I will ſo rule and curb it, that no evil language ſhall iſſue from it: Eccleſ. 5. 1. So when the *wiſe Man* adviſeth to *keep our foot when we go to the houſe of God*; by keeping it, he means rightly to guide and order our proceedings; or well to diſpoſe our ſelves when we addreſs our ſelves to religious per- Prov. 27. 18. formances: So again, *He* (ſaith he) *that keepeth the Fig-tree, ſhall eat the fruit thereof*; he that keepeth it, that is, he that dreſſeth and ordereth it to advantage for bearing fruit.

3. Again, keeping may be taken for preſerving, guarding, ſecuring from miſchief or damage: which indeed is the moſt common uſe of the word; and therefore we need no inſtancing to countenance it.

Now any of theſe ſenſes may be intended here, or all of them together; and they indeed are in the nature of the thing ſo coherent, or ſo mutually dependent one on the other, that any one of them can hardly be practiſed without the reſt: For without heedfully obſerving our heart we cannot well govern it; and an ill-governed heart cannot eaſily be attended to; and without both watchful obſervation, and skilful management of it, we cannot guard it from evil; and reciprocally without guarding it, we cannot well rule it, or duly mind it: ſuch a complication there is in practice of theſe three cuſtodies.

I ſhall at preſent onely diſcourſe concerning the firſt of them, which ſeems in the nature of things, and according to our method of acting to precede. According to this expoſition, when 'tis ſaid, *Keep thy heart with all diligence*, we may underſtand it, as if each of us were thus adviſed: With a moſt conſtant and wary care obſerve all the interiour propenſions and motions of thy ſoul; whatever is done, or deſigned within thee; whither thy deſires lean, what thy affections are ſtirred by, to what thy judgment of things doth lead thee, with greateſt attention and aſſiduity mark and ponder it.

It is a peculiar excellency of humane nature, which ſeemeth more to diſtinguiſh a man from any inferiour rank of creatures, than bare reaſon it ſelf, that he can reflect upon all that is done within him, can diſcern the tendencies of his ſoul, is acquainted with his own purpoſes; ſome ſhadows of other rational operations are diſcoverable in beaſts, and 'tis not eaſie to convince them, who from plauſible experiments do affirm them ſometimes to ſyllogize; but no good reaſon or experience can (I ſuppoſe) make it probable, that they partake of this reflexive faculty; that they do ever regard, or remark upon their own imaginations; they ſeem always to march directly forward with a blind impetuouſneſs toward ſome pleaſing object, without attending to the fancy that guides them, or the appetite which excites them: neither indeed do they ſeem to need any ſuch power in order to the preſervation of their life, or gratifying of their ſenſe, which are the main ends they were deſigned and fitted for. But man being deſigned by his Maker, diſpoſed by the frame of his nature, and obliged by a Law impoſed on him not to follow caſual impulſes from exteriour objects, nor the bare conduct of his imagination, nor the ſway of his natural propenſities, but to regulate as well the internal workings of his ſoul, as his external actions according to certain Laws or Rules preſcribed him; to ſettle his thoughts upon due objects, to bend his inclinations into a right frame, to conſtrain his affections within due bounds, to rectify his judgments of things, to ground his purpoſes upon honeſt reaſons, and direct them unto lawful matters; it is needful, that he ſhould have this power of diſcerning whatever moveth, or paſſeth within him; what he thinks upon, whither he inclines, how he judgeth, whence he is affected, wherefore he doth reſolve; without this power he could not be a moral agent, not able to perform any duty, not properly ſubject to any Law, not liable to render an accompt of his doings: Did he not perceive his own thoughts, how could he diſpel them, when they are bad, or vain? might he not obſerve his own inclinations, how could he ſtrive to reſtrain them, or to reform them, when they draw to unlawful practices? were he not ſenſible of his affections, how could he endeavour to reduce or compoſe them, when they become exorbitant or tumultuous? were he not conſcious of his own opinions, how could he weigh, and examine them; how could he conform his actions to them, or practice according to the dictates of his conſcience? 'tis therefore plainly needful that man ſhould be endued with this power, for that without it he can neither perform the duty required of him, nor enjoy the benefits he is capacified, and deſigned for: Our Maker therefore hath conferred it upon us, our duty conſiſts in its right uſe, our advantage ariſeth from the conſtant and careful exerciſe of this excellent faculty: Conſtant and careful, I ſay: *conſtant*, for obſervation implies ſo much; for, if ever we ſhut our eyes, or turn our heads aſide, what we look to may be gone; much therefore will paſs away undiſcerned and unobſerved by us; eſpecially ſuch quick and fleeting things as are the interiour motions of our ſoul will eſcape; wherefore a continual vigilancy is requiſite to a keeper of the heart; It muſt alſo be *careful*, as the keeper of a thing ſo nimble and ſlippery muſt not ſleep, ſo he muſt not ſlumber; he muſt not be oſcitant, but very intent upon his charge; ſuperficial glances upon the outward face, as it were, of the ſoul will not ſuffice; to *obſerve* is with earneſt care to look through the matter; to diſcern whatever lurketh therein, to pierce into the very depth and bottom of it, to ſpy through every nook and corner therein; otherwiſe 'tis but ſlightly viewed rather than truly obſerved; eſpecially ſo ſubtile, ſo intricate, ſo obſcure a thing as a man's heart is requireth an extraordinary application of mind in obſerving it with judgment and fruit.

This is then our duty, recommended by the Wiſe Man, to be continually with extream diligence, looking inward upon our ſelves, obſerving what thoughts ſpring up within us, what imaginations find moſt welcome harbour in our breaſts, what objects moſt affect us with delight, or diſpleaſure (what it is that we love and readily embrace; what we diſtaſt and preſently reject) what prejudices do poſſeſs our minds; wherefore we propoſe to our ſelves ſuch undertakings; converſing with our ſelves, and as it were diſcourſing in this manner: What is it that I think upon, are my thoughts ſerious, ſeaſonable, and pure? Whither do I propend; are my inclinations compliant to God's Law, and good reaſon? What judgments do I make of things; are my apprehenſions clear, ſolid, ſure, built upon no corrupt prejudice? What doth moſt eaſily ſtir me, and how is my heart moved; are my affections calm, and orderly, and well placed? What plots do I contrive, what projects am I driving on; are my deſigns good, are my intentions upright and ſincere? let me throughly enquire into theſe points, let me be fully ſatisfied in them; thus ſhould we continually be doing. The holy Scripture doth often bid us to judge our ſelves, to examine our works; to ſearch and try; to weigh, to heed, to watch over our ways: *If* (ſaith St. *Paul*) *we would judge* (diſcern, or di-

1 Cor. 11. 31. ſtinguiſh) *our ſelves, we ſhould not be judged*; that is, we ſhould avoid
Gal. 6. 4. thoſe miſcarriages, which bring the divine judgments upon us: and, *Let*
Εἰ ἑαυτοὺς *us* (ſaith the Prophet *Jeremy*) *ſearch and try our ways, and turn unto the*
διεκρίνομεν. *Lord*; and, *I ſaid I will take heed to my ways* (ſaith the *Pſalmiſt*); and,
Lam. 3. 40. *Ponder the path of thy feet, and let all thy ways be eſtabliſhed*, is the *Wiſe*
Pſal. 39. 1. *Man's* advice: Search our ways, and ponder our paths, this implies, that
Prov. 4. 26. we firſt do examine, and weigh our hearts; for there our ways begin;
thence is motion derived to our feet, and to our hands alſo: All our
actions depend as effects of them, all do receive their moral quality thence:
Mark 7. 23. Whatever in our doings is good or bad ἔσωθεν ἐκπορεύεται, doth (as our Lord
expreſſeth it) iſſue from within us; our actions are but ſtreams ſweet or
bitter, clear or foul, according to the tincture they receive at thoſe inward
ſources of good or evil inclinations, of true or falſe judgments, of
pure or corrupt intention; there conſequently we are principally obliged,
to exerciſe the ſcrutiny and trial required of us.

Socrates is reported to have much admired that Verſe in *Homer*,

Ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται.

Gell. *XIV*. 6. affirming that in it the ſum of all Wiſdom is comprized: the ſenſe and
drift thereof being this, as he took it: Seek and ſtudy what good or bad
is at home, within thy houſe; ſee how all goes in thy breaſt; employ thy
chief inquiry upon the affairs of thy ſoul; there confining thy curioſity
and care.

Such is the duty; and the practice thereof is of huge profit and uſe;
bringing many great benefits and advantages with it; the neglect of it is
attended with many grievous inconveniences and miſchiefs, and for perſwading
to the one, diſſwading from the other, I ſhall propound ſome of
them, ſuch as are moſt obvious, and offer themſelves to my meditation.

The moſt general, and moſt immediate advantage ariſing hence is this,
that by ſuch a conſtant and careful inſpection, or ſtudy upon our hearts,
we may arrive to a competent knowledge of, and a true acquaintance
with our ſelves (a moſt uſeful knowledge, a moſt beneficial acquaintance)
Jer. 17. 9. neither of them being otherwiſe attainable. *The heart* (as you know
the Prophet ſays) *is deceitful above all things*; and, *who* (adds he) *can
know it*? who can know it: none it ſeems, but God that made it; and
the man that hath it: he that hath it, muſt, I ſay, be able competently
to know it; even in regard to him the queſtion may intimate ſome difficulty,
but it doth not denote an abſolute impoſſibility: Hard it may be
for us to know the heart by reaſon of its deceitfulneſs; but the ſlieſt impoſture,
if narrowly looked into, may be detected: 'Tis a very ſubtle and
abſtruſe, a very various and mutable thing; the multiplicity of objects
it doth converſe with, the divers alterations it is ſubject to from bodily
temper, cuſtom, company, example, other unaccomptable cauſes; eſpecially
its proneneſs to comply with, and to ſute its judgments of things
unto preſent circumſtances without, and preſent appetites within do render
it ſuch; wherefore it is not indeed eaſie to know it; but yet poſſible
it is; for under ſevere penalties we are obliged not to be deceived by it,
or which is all one, not to ſuffer it to be deceived: *Let no man* (ſaith St.
1 Cor. 3. 18. *Paul*) *deceive himſelf*: *ſee that ye be not deceived*, ſaith our *Saviour*, *Take
Luke 21. 8. heed* (ſaith *Moſes*) *to your ſelves, that your heart be not deceived*; ſuch Precepts
Deut. 11. 16. there are many, obliging us to know our hearts, and to diſcover the
fallacies put on them, or upon us by them; carrying with them directions
how to compaſs it; that is, by looking about us, and taking heed; (by
careful circumſpection and caution.) It is therefore a feaſible thing to avoid
being impoſed upon, and well to underſtand our ſelves: But as other

abſtruſe pieces of knowledge, ſo this eſpecially cannot be attained without induſtrious applications of our mind, and conſtant obſervations, to find the corners wherein the deceit lurks; we muſt purſue its ſecret windings and intrigues; we muſt trace it ſtep by ſtep, (as Hunters do wild Beaſts) into the utmoſt receſſes of its firſt deſires, and moſt deeply radicated prejudices; we muſt do as *David* did, when he ſtrove to free himſelf from diſtruſt and impatience in his ſtraits: *I communed with my own heart* (ſaith he) *and my ſpirit made diligent ſearch*; by which practice he found, as he farther acquaints us, that it was *his infirmity*, which moved him to doubt of God's mercy and benignity toward him. *Cicero* having ſomewhere commended Philoſophy as the moſt excellent gift by Heaven beſtowed upon man, aſſigns this reaſon; *becauſe it teaches us, as all other things, ſo eſpecially this of all moſt difficult thing, to know our ſelves*: but he, with his favour, doth ſeem to promiſe for his friend more than ſhe is able to perform; the main part of this knowledge doth lye beyond the reach of any particular method; the Empirick ſeems to have more to do here than the Doctor: Philoſophy may perhaps afford us ſome plauſible notions concerning the nature of our ſoul; its ſtate, its power, its manners of acting; it may preſcribe ſome wide directions about proceeding in the diſcovery of our ſelves; but the particular knowledge (and therein the chief difficulty lieth) of our ſelves, how our ſouls ſtand inclined and diſpoſed, that onely our particular earneſt ſtudy, and aſſiduous obſervation can yield unto us; and it is an ineſtimable advantage to obtain it. All men are very curious and inquiſitive after knowledge, the being endued therewith paſſeth for a goodly ornament, a rich poſſeſſion, a matter of great ſatisfaction, and much uſe: Men are commonly aſhamed of nothing ſo much as ignorance; but if any knowledge meriteth eſteem for its worth and uſefulneſs, this next to that concerning Almighty God, may ſurely beſt pretend thereto; if any ignorance deſerveth blame, this certainly is moſt liable thereto; to be ſtudious in contemplating natural effects, and the cauſes whence they proceed; to be verſed in the writings and ſtories of other mens doings; to be pragmatical obſervers of what is ſaid or done without us (that which perchance may little concern, little profit us to know) and in the mean while to be ſtrangers at home, to overlook what paſſeth in our own breaſts, to be ignorant of our moſt near and proper concernments, is a folly, if any, to be derided, or rather greatly to be pitied, as the ſource of many great inconveniences to us. For it is from ignorance of our ſelves that we miſtake our ſelves for other Perſons than we really are, and accordingly we behave our ſelves toward our ſelves with great indecency and injuſtice; we aſſume and attribute to our ſelves that which doth not any-wiſe belong unto us, or become us: As put caſe we are ignorant of the Perſons we converſe with, as to their quality, their merit, their humour; we ſhall be apt to miſcall, and miſtake them; to miſbehave our ſelves in our demeanour toward them; to yield them more or leſs reſpect than befits them; to croſs them rudely, or unhandſomely to humour them: In like manner, if we be ſtrangers to our hearts, ſhall we carry our ſelves toward our own ſelves: We ſhall hence, like men in a frenzy, take our ſelves for extraordinary People, rich and noble, and mighty, when indeed our condition being duly eſtimated, we are wretchedly mean and beggarly. We do frequently hug our ſelves (or rather ſhadows in our room) admiring our ſelves for qualities not really being in us; applauding our ſelves for actions nothing worth; ſuch as proceed from ill principles, and aim at bad ends, when as did we turn our thoughts inwards,

Pſ. 77. 6, 10.

Hæc enim una nos cum cæteras res omnes, tum quod eſt difficillimum docuit, ut noſmet ipſos noſceremus. Cic. *de Leg.* 1.

Rev. 3. 17.

Ut nemo in ſeſe tentat deſcendere, nemo.

wards, and regard what we find in our hearts, by what inclinations we are moved, upon what grounds we proceed, we ſhould be aſhamed, and ſee cauſe rather to bemoan, than to bleſs our ſelves: Deſcending into our ſelves we might perchance diſcern that moſt of our gallant performances (ſuch as not conſidering our hearts we preſume them to be) are derived from ſelf-love, or pride; from deſire of honour, or love of gain; from fear of damage or diſcredit in the World, rather than out of love, reverence, and gratitude toward God, of charity, compaſſion, and good-will toward our brethren, of ſober regard to our own true welfare and happineſs; which are the onely commendable principles, and grounds of action: St. *Luke* telleth us of certain men, who *perſwaded themſelves that they were righteous, and deſpiſed others*; upon occaſion of whom our Saviour dictateth the Parable of the *Phariſee* and *Publican*; whence think we came that fond confidence in themſelves, and proud contempt of others? from ignorance ſurely of themſelves, or from not obſerving thoſe bad diſpoſitions, thoſe wrong opinions, thoſe corrupt fountains within, from whence their ſuppoſed righteous deeds did flow. *If any man* (ſaith St. *Paul*, giving an account of ſuch preſumptions) *thinks himſelf to be ſomething, when he is nothing,* ἑαυτὸν φρεναπατᾷ, *he cheats himſelf in his mind; but let every man examine his work, and then he ſhall have rejoicing in himſelf alone* (or, privately with himſelf); ſome, he implieth, do impoſe upon, and delude themſelves, imagining themſelves ſome-bodies, (indued forſooth with admirable qualities, or to have atchieved very worthy deeds) when as, if they would enquire into themſelves, they ſhould find no ſuch matter; that themſelves were no ſuch Men, and their Works no ſuch Wonders: But if (ſaith he) a Man doth δοκιμάζειν ἑαυτοῦ τὸ ἔργον, implore and examine what he doeth, and in reſult thereof doth clearly perceive, that he acteth upon good reaſons, and with honeſt intentions, then may he indeed injoy a ſolid interiour ſatisfaction (a true καύχημα, or exultation of mind) whatever others, not acquainted with thoſe inward ſprings of his motion, do pleaſe to judge of him, and his proceedings. No man indeed can truly value himſelf, or well approve of his own doings, ſo as to find any perfect comfort in himſelf, or in them, who doth not by ſtudying himſelf diſcover whence, and why he acts: One may be a flatterer, but cannot be a true friend to himſelf, who doth not throughly acquaint himſelf with his own inward ſtate; who doth not frequently conſult, and converſe with himſelf: A friend to himſelf, I ſaid, and to be ſo is one of the greateſt benefits that humane life can enjoy; that which will moſt ſweeten and ſolace our life to us: friendſhip with others (with perſons honeſt and intelligent) is a great accommodation, helping much to allay the troubles, and eaſe the burthens of life; but friendſhip with our ſelves is much more neceſſary to our well-being: for we have continual opportunities and obligations to converſe with our ſelves; we do ever need aſſiſtance, advice and comfort at home: and as commonly 'tis long acquaintance, and familiar entercourſe together, which doth conciliate one man to another, begetting mutual dearneſs and confidence, ſo it is toward ones ſelf: As no man can be a friend to a meer ſtranger, or to one whoſe temper, whoſe humour, whoſe deſigns he is ignorant of; ſo cannot he be a friend to himſelf, if he be unacquainted with his own diſpoſition and meaning; he cannot in ſuch a caſe rely upon his own advice

Luke 18. 7.

Ῥᾷϛον ἑαυτὸν ἀπατῆσαι, καὶ οἴεσθαι εἶναι τι οὐδὲν ὄντα, ὑπὸ τῆς κενῆς δόξης φυσιώμενον. Nazianz. *Orat.* 27.

Gal. 6. 3.

Πρὸς ἑαυτὸν μόνον.

——*patriæ quis exul ſe quoque fugit?*
Αὐτὸς σεαυτῷ χρῶ συμβούλῳ, καὶ τῷ Θεῷ. Naz. *Epiſt.* 60.

Ἔνιοι τὸν ἴδιον βίον ὡς ἀτερπίστατον θέαμα προσιδεῖν οὐχ ὑπομένουσιν, οὐδ᾽ ἀνακλάσαι τὸν λογισμὸν ὡς φῶς ἐφ᾽ ἑαυτοὺς καὶ περιαγαγεῖν· ἀλλ᾽ ἡ ψυχὴ γέμουσα κακῶν παντοδαπῶν, καὶ φρίττουσα, καὶ φοβουμένη τὰ ἔνδον, ἐκπηδᾷ θύραζε, &c. Plut. *de Curioſ.* p. 916.

vice, or aid, when need is; but will ſuſpect, and diſtruſt himſelf; he cannot be pleaſant company to himſelf, but ſhall be ready to croſs, and fall out with himſelf; he cannot adminiſter conſolation to his own griefs and diſtreſſes; his privacy will become a deſertion, his retirement a mere ſolitude. But paſſing over this general advantage, I ſhall with ſome more minuteneſs of diſtinction conſider divers particular advantages accruing from the practice of this duty, together with the oppoſite inconveniences, which are conſequent upon the neglect thereof, in the following Diſcourſe.

SERMON XIII.

Keep thy Heart with all diligence, &c.

PROV. IV. 23.

Keep thy Heart with all diligence, &c.

I Proceed to the particular advantages of the practice of this duty, and the inconveniences of the neglect of it.

1. The conſtant and careful obſervation of our hearts will ſerve to prevent immoderate ſelf-love, and ſelf-conceit; to render us ſober and modeſt in our opinions concerning, and in our affections toward our ſelves; qualifying us to comply with the Apoſtolical Precept, *μὴ φρονεῖν ὑπὲρ [illegible]*, that is, not to overween, or overvalue our ſelves, and our own things: for he that by ſerious inſpection upon his own heart, ſhall diſcern how many fond, impure, and ugly thoughts do ſwarm within him; how averſe his inclinations are from good, and how prone to evil; how much his affections are miſplaced, and diſtempered (while he vehemently delights in the poſſeſſion, and impotently frets for the want of trifles, having ſmall content in the fruition, and but ſlender diſpleaſure for the abſence of the greateſt goods; while empty hopes exalt him, and idle fears deject him; while other various paſſions, like ſo many tempeſts, drive, and toſs him all about) who ſhall obſerve, how clouds of darkneſs, errour and doubt do hover upon the face of his ſoul; ſo that he quickly taketh up opinions, and ſoon layeth them down, and often turneth from one miſtake unto another; how unſettled his reſolutions are, eſpecially in the purſuance of the beſt goods; and what corrupt mixtures cleave to his beſt purpoſes; who taketh notice how backward he is unto, and how cold in devotions toward God, how little ſenſible of his goodneſs, or fearful of his diſpleaſure, or zealous for his honour, or careful of performing his duty toward him; how little alſo it is that he deſireth, or delighteth in the good, that he pitieth and grieveth at the evil of his neighbour; how ſluggiſh alſo and remiſs he is in the purſuance of his own beſt affairs, and

higheſt concernments; he that doth, I ſay, frequently with heedfulneſs regard theſe imperfections and obliquities in his own heart, how can he be raviſhed with ſelf-love? how can he be much taken with himſelf? can any man dote upon ſuch deformity, admire ſuch weakneſs and naughtineſs? No ſurely; that men are ſo amorous of themſelves, ſo haughty and arrogant in their conceits, doth conſtantly ariſe from not reflecting on their own hearts; not beholding themſelves wiſtly enough in that mirrour; not conſidering according to juſt repreſentation there how little lovely, or worthy they are: If they did practice that, they would ſee reaſon, and thence become inclinable rather to deſpiſe, to loath, to pity themſelves.

2. Upon that advantage is conſequent, that this practice will diſpoſe us with equanimity, and patience to bear all croſſes and grievances befalling us; ſo producing not onely an excellent vertue, but a conſiderable ſolace to us; for the being conſcious of ſo much unworthineſs, which obſervation of our heart will neceſſarily diſcover, will not onely juſtifie the providence, (ſo removing all juſt cauſe of complaint) but will commend the benignity of God unto us (ſo adminiſtring good matter of thanks) It will prompt us heartily to confeſs with thoſe in *Ezra*, that *our puniſhments are leſs than our deſervings*; to join in acknowledgment with the *Pſalmiſt*, that *God hath not dealt with us after our ſins; nor rewarded us according to our iniquities*; to ſay with *Jeremy*, *It is of the Lord's mercy, that we are not conſumed, becauſe his compaſſions fail not*; with *Jacob*, *I am leſs than any of thy mercies.*

Leniter ex merito quicquid patiare ferendum eſt. Ovid. *Ep.* 5.

Ezra 9. 13.

Pſal. 103. 10.

Lam. 3. 22.

Gen. 32. 10.

3. Particularly this Practice will fence us againſt immoderate diſpleaſure occaſionable by Mens hard opinions, or raſh cenſures paſſed on us: For he that by inquiry into himſelf perceives ſo many defects in himſelf, will not ſo eaſily, nor ſo greatly be offended, if ſome of them (or ſome like to them) be objected to him; ſince he finds himſelf truly liable to many more, and greater. *Epictetus*, his advice is, when you are told, that any Man ſpeaks ill of you, that you ſhould not apologize, but anſwer onely, that he was ignorant of many other faults of yours, or he would not onely have mentioned thoſe: To be diſpoſed without diſſembling, or affection to follow his counſel would argue a man very intelligent of himſelf, and well prepared to endure happily and handſomely encounters of this kind, which every man ſhall be ſure to meet with. None indeed can ſo contentedly brook reproach, or blame, as he that by intimate acquaintance with his own heart doth know the cenſure paſſed on him to be in effect mild and favourable; as finding himſelf a witneſs of more faults, than any adverſary can accuſe him of; as being a ſtricter examiner, and ſeverer judge of himſelf than the moſt envious eye, or diſaffected mind can be. It is alſo ſome comfort, that if cenſures be very outragious, a Man by knowledge of himſelf (by knowing his own diſpoſitions, if his perſon be disfigured by a very ill character; by knowing his own purpoſes, if his actions be grievouſly aſperſed) is certain they are ſuch; that he can be as well a faithful witneſs, and juſt Judge for himſelf, as againſt himſelf.

4. Likewiſe this practice will defend us, as from the diſcomforts of harſh cenſure, ſo from the miſtakes and miſcarriages, to which the more favourable opinions of Men, or their flattering expreſſions (thoſe luſcious poiſons) may expoſe us.

Index ipſe ſui ſe totum explorat ad unguem
Quid proceres, vanique ferat quid opinio vulgi
Securus——

——*Nihil eſt quod credere de ſe*
Non poſſit, cum laudatur——

'Tis not onely true of great men, but even of all men: The common nature of men diſpoſeth them to be credulous, when they are commended, or receive any ſignification of eſteem from others:

Every ear is tickled with this ἥδιστον ἄκουσμα, this ſweet muſick of applauſe: But we are not to relye upon others imperfect and ill-grounded judgment ſo much as upon our own more certain knowledge concerning our ſelves:

—— *ne cui de te plus quam tibi credas.*

Take no man's word before thine own ſenſe, in what concerns thine own caſe and character, is an advice deſerving our regard and practice: For that a man in queſtions of this kind is able to be a skilful and indifferent Umpire between himſelf and others; that he is neither elevated, nor depreſſed in mind by external weights, but keepeth himſelf equally poiſed in a juſt conſiſtence by his own well-informed conſcience; that neither his heart is exaſperated with the bittereſt gall of reproach, nor his head intoxicated with the ſweeteſt wine of flattery, is an invaluable convenience of life; or rather it is a vertue arguing a moſt ſtrong and healthful conſtitution of ſoul. *How great a levity of mind, how great a vanity is it* (ſaith a good Father) *ſetting aſide a man's own conſcience to follow other mens opinions (and even that feigned and forged) to be ſnatched away by the wind of falſe praiſe, to rejoice in being circumvented, and to receive being mocked for a benefit?* From being thus abuſed, this practice alone can ſecure us: If we know our ſelves well, we cannot ſo eaſily be deluded by the miſtakes of others concerning us, on either hand.

Quæ hæc tanta levitas eſt animi, quæ tanta vanitas relicta propria conſcientia alienam opinionem ſequi, & quidem fictam, atque ſimulatam; rapi vento falſæ laudationis, gaudere ad circumventionem ſuam, & illuſionem pro beneficio accipere? Hier. (*vel* Paulinus) *ad* Celant.

5. Likewiſe, farther upon the ſame this practice will conduce to qualifie our opinions, and moderate our paſſions toward others; ſo that without intemperate anger, or bitterneſs, we may bear the faults, errours, and infirmities of our brethren; that we ſhall be benign in our carriage, and gentle in our cenſures even toward them, who do not behave themſelves ſo well and wiſely as they ſhould do. St. *Paul* thus admoniſheth the *Galatians, Brethren, if a man be overtaken in a fault, ye which are ſpiritual* (the more ſpiritual whether in truth, or in our own eſteem, the more eſpecially are we obliged hereto) *reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leſt thou may be alſo tempted:* σκοπῶν σεαυτόν, looking upon, or ſpying into thy ſelf; ſuch conſidering our ſelves, taking notice of our own infirmity within, perceiving how ſubject we are to the impreſſions of temptation, and that hence it may be our own caſe to fall and faulter, if occaſion concur with our weakneſs; diſcerning this, I ſay, as it will be a reaſon obliging, ſo it may be an inſtrument conducing to a mitigation of ſpirit toward thoſe, whom we ſee overtaken with miſtake, or overborn by frailty. *Why doſt thou ſee a mote in thy brothers eye, but doſt not conſider the beam in thine own eye?* is our Saviour's queſtion; why a man ſhould do ſo, there cannot (as he implies) any good reaſon be aſſigned; ('tis a very unreaſonable and inexcuſable miſcarriage) but whence a man doeth ſo, is obvious and plain; it is, becauſe he curiouſly pryes into other mens doings, and careleſly neglecteth the obſervation of his own heart: Did we reflect our ſight inwards, we ſhould be more apt to mark our own faults, and leſs ready to diſcover thoſe of others; or however we ſhould be more gently affected in regard to them: For he that knows himſelf a beggarly Wretch, will he reproach poverty to another? He that conſulting the glaſs doth find himſelf ill-favoured, will he upbraid another for want of grace or beauty? He that perceives that the dart will rebound, and thereby wound himſelf, will he not be careful of flinging it? Will a man be forward in pronouncing a heavy ſentence againſt another, who conſiders himſelf by plain conſequence involved in the condemnation thereof? Should a man do ſo, he doth at leaſt render him-

Gal. 6. 1.

Marc. Ant. *XI.* 18.

Matt. 7. 2.

ſelf

Rom. 2. 1.

2 Sam. 12.

ſelf uncapable of apology, or excuſe: So we are told by St. *Paul*: *Every cenſurer* (πᾶς ὁ κρίνων) *is*, ſaith he, *inexcuſable*; *for that in arraigning another he condemns himſelf*: guilty is he of inexcuſable folly, or impudence; of folly and blindneſs, if he ſee not; of extream impudence, if ſeeing his own obnoxiouſneſs he will not abſtain from judging others for that, of which himſelf is guilty in the ſame kind, or equivalently in ſome other. You know how ***David*** was caught by *Nathan*, and unwarily adjudged himſelf to death: And ſo may every man expoſe himſelf, that is rigorous in cenſure toward others without reflecting on himſelf, and conſidering his own heart; wherein he ſhall find ſo much ground and matter of being angry with, and judging himſelf. If we will be fierce and keen, 'tis reaſon we ſhould be ſo firſt, and chiefly there, where our greateſt enemies do abide, whence moſt miſchief ariſeth to us; where there is fitteſt matter, and juſteſt cauſe of paſſion: Thus is this practice a moſt proper and effectual remedy for thoſe baneful vices of pride and peeviſhneſs in our ſelves, of malignity and fury toward others. But farther,

Si volumus æqui rerum omnium judices eſſe, hoc primum nobis ſuadeamus, neminem eſſe noſtrum ſine culpa. Sen. de Ir.

Συγγνώμην ἔφη διδόναι πᾶσι τοῖς ἁμαρτάνουσι, πλὴν ἑαυτῷ. Cato *Maj.* Plut. *p.* 624.

Pſal. 113. 1.

6. The obſervation of our heart yieldeth great advantage in being very conducible to render men truly wiſe and prudent; in thoſe things eſpecially, which moſt nearly concern them: Giving them to ſee before them, and to underſtand what they do; and to proceed without ſecurity; as contrarily the neglect thereof rendereth men unadviſed and uncertain in their doings. A main point of prudence conſiſteth in ſuiting a man's undertakings to his powers and capacities; in not attempting things ſurpaſſing his ability, or fitneſs; and in not declining ſuch uſeful, or beneficial attempts, as he may well compaſs. Some are overbold and raſh in ſetting upon things beyond their ſtrength to accompliſh, or skill to manage; whence commonly with ſhame and ſorrow they are defeated in their enterprizes; Others are overbackward and diffident, ſo as not to adventure upon what they may with good advantage, or perhaps ought to perform; thence depriving themſelves of the benefits they might obtain, or omitting the duties, which they are obliged to; both which inconveniences uſually do proceed from the not looking into, and ſtudying the heart; for the moſt and greateſt impediments of action do lye there; being grounded upon inward indiſpoſitions, or diſagreeableneſs of mens temper, capacity, inclination to the matters, to which they apply themſelves: A tender foot will be galled and lamed, if you ſet it going in rugged paths; a weak head will turn, if you place it high, or upon the brink of a precipice; a ſoft ſpirit cannot well comport with boiſterous employments; he that naturally affects calm and quiet, muſt not hope to come off well, if he engage himſelf upon affairs expoſed to abundance of care and tumult; nor will he if he be well ſtudied this way, and rightly underſtand himſelf, adventure thereupon. It was as well according to wiſdom, as modeſty, that ***David*** could ſay: *My heart is not haughty, nor mine eyes lofty, neither do I exerciſe my ſelf in great matters, or in things too high for me.* In every undertaking two things occur to be conſidered, what of difficulty is found therein, and what of temptation; whether it can be done, and whether it ſhould be done: It is a folly to ſpend our care and pains upon that, which is too hard for us to effect, and 'tis worſe than ſo to adventure upon that, which moſt probably will bring us into ſin, and hurt our ſouls; onely the ſtudy of our ſelves, weighing our power, and trying our temper, will prevent both: He that doeth this may commonly foreſee what the caſe being put he ſhall do; that if ſuch a temptation doth aſſault him in ſuch circumſtances, his inclinations will be apt to comply therewith, and he ſhall ſcarce be able to reſiſt (that for inſtance he ſhall wax haughty in a ſtate of dignity, become luxurious in abundance of wealth, be diſtracted with care in a buſie employment) and therefore he will not be ſo forward to ingage himſelf upon ſuch occaſions; danger and miſchief being ſo vividly pre-repreſented to his ſight. But he that pondereth not his own heart is ready to preſume, that be the buſineſs what it will, he ſhall come off well; and ſo unadviſedly ruſheth into the ſnare; he aſſumes unweildy burthens upon his ſhoulders, which he ſoon feeleth ſorely to oppreſs and pain him; which he can neither bear with eaſe, nor put off with convenience; When, for inſtance, the Prophet told *Hazael* 2 Kings 12. 8. what Cruelties and Rapines, ſhould (when he got power and opportunity) be committed by him; you ſee how he was ſtartled at the report: *am I a Dog*, ſaith he; that is, can I be ſo vile and baſe; yes, he might himſelf have perceived that he ſhould in likelihood be ſo; the probability of his doing, as the Prophet ſaid, had been no great news to him, if he had obſerved his own inclinations. Good *Agur* on the other ſide did better underſtand himſelf, when he prayed; *Give me neither poverty nor riches,* Prov. 30. 8. *but feed me with food convenient for me*; he was conſcious of natural infirmity, and therefore afraid of being in a condition that might prevail upon it; of great wealth, leſt it ſhould tempt him to forgetfulneſs, and neglect of God (*leſt*, (ſaith he) *I be full and deny thee, and ſay who is the Lord?*) of extreme want, leſt it ſhould put him upon unjuſt, diſhoneſt and impious courſes to maintain his life; (*leſt*, adds he, *I be poor and ſteal, and take the name of my God in vain*;) he ſaw by looking into himſelf, that ſelf-love (the root of pride and injuſtice) was potent in him, and formidable, when occaſion ſhould favour it, and therefore by imploring divine aid, he ſtrove to decline the advantages and occaſions of it. It was good counſel which *Xenophon* tells us the *Oracle* gave *Crœſus*, conſulting about the ſucceſs of his attempt againſt *Cyrus*, Σαυτὸν γινώσκων εὐδαίμων Κροῖσε περάσεις· De Cyri *Inſtit.* 7. *Knowing thy ſelf thou ſhalt paſs on happily* (in the courſe of thy life and undertakings:) had he, conſidering his own ability, in relation to the dubious event of things (that as he could not promiſe himſelf good fortune, ſo he did not know how he ſhould comport with bad; being not ſure that he ſhould overcome either his enemies, or himſelf) thus, I ſay, had he complied with the *Oracle*'s advice, he might have eſcaped the loſs and ſorrow which befell him. So is t with us; if we know not the burthen of our Veſſel, we ſhall either put more ſail to it than it can bear, or leſs than will ſuffice to carry it on, it will be overladen, or want fit balaſt: If we are ignorant of our capacities, we ſhall either ſoar too high with a dangerous confidence, or grovel below in a ſluggiſh liſtleſneſs: Studying our ſelves will help to preſerve us in a middle pitch, will direct us in a moderate courſe, wherein we may proceed with ſufficient courage and alacrity; with a prudent foreſight, or at leaſt with a comfortable hope of good ſucceſs.

7. Near to that lies another conſiderable benefit, attending this practice, which is, that it will help to render us expedite in our reſolutions, and conſtant to them; conſiſtent with our ſelves, and uniform in our proceedings; whence will ariſe both great convenience to our ſelves, and ſatisfaction to others with whom we deal or converſe: As on the contrary ſide from the neglect thereof we ſhall become ſlow in deliberation, doubtful in reſolution, and unſtable in performance. When any occaſion of acting is preſented, we ſhall be ready to cloſe with what is agreeable to our inclination, and not repugnant to our judgment, if by due ſtudy and experience we are acquainted with them; that acquaintance is a certain

preparation to a ſpeedy choice; and we ſhall upon the ſame grounds conſtantly adhere to our choice, ſtanding upon ſo firm a baſe; and ſo ſhall neither diſcompoſe our ſelves, nor diſappoint others by our irreſolution and inconſtancy. But he that skills not his own heart, firſt will dwell long upon conſultation (not feeling perfectly whither his inward Bias doth draw him) and when he ſeems upon ſome ſuperficial reaſon to have determined on one ſide, ſome diſcordance to his own inclination, or ſome latent prejudice ſoon diſcovering it ſelf, he wavers, and at length falls off; finding that he hath promiſed to himſelf or others what he is unable or
Jam. 1. 8. unwilling to perform; ſo like St. *James* his two-ſouled man, he is unſteady in all his ways. The hard Student of himſelf is like a man that hath his Eſtate *in numerato*, in ready Caſh, all in his hand, or at his command; he can preſently tell what he can do, and ſatisfie thoſe he hath to do with; go to him, you may know where to have him, even juſt where you left him, or where he uſes to be; you may expect a ſudden diſpatch, and you may rely upon his word; for he knows before-hand what he doeth, and ſhall continue to like; why he determines ſo or ſo; and cannot be removed from his well-grounded purpoſe (that which is by the Philoſopher
Sen. *de Vit. B.* 8. termed *ratio nec diſſidens, nec hæſitans*, a reaſon that doth not ſtrive, nor ſtick, he is maſter of.) But he that neglects this practice, what he hath any title to, lieth diſperſed, and laid up in corners unknown to himſelf, ſo that himſelf cannot come readily by it; you can hardly tell where to find him; you muſt wait his reſolution, and when 'tis told you, you cannot be aſſured thereof; nor any-wiſe ſatisfied that he will ſtick to his word, or his mind; he knows not throughly what he would have himſelf, can you then hope for a certain anſwer from him? He cannot well truſt himſelf, can you then relie upon him? He will find himſelf miſtaken and croſſed in his own choice, can you expect leſs? *Quid eſt ſapientia? ſemper*
Sen. *Ep.* 20. *idem velle, atque idem nolle*: Conſtancy to a Man's ſelf is, ſaith he, the very being of Wiſdom; however nothing more beſeems a Man, more commends him to ſociety, and ſuits him to buſineſs, is more pleaſant and grateful to thoſe, who have to do with him, than ſuch a clear, uniform, ſteady diſpoſition of mind; ſuch a ſmooth and even tenour of action; nothing renders converſation and commerce more unpleaſant, than a fickle lubricity of humour, and unaccountable deformity of behaviour: That ſtudy therefore is very uſeful, which conduceth to breed and maintain the one, and which removeth the other.

8. Again, another valuable convenience of this practice is, that it diſpoſeth unto, and preſerveth a Man's mind in a ſober temper, agreeable to his ſtate, and to the circumſtances into which he is caſt; ſuch a temper I mean as that, which the *Wiſe Man* preſcribes, where he ſaith, *In the*
Eccleſ. 7. 14. *day of proſperity be joyful, but in the day of adverſity conſider.* It is apt to beget either a comfortable joy, or a wholſome regret, according as the interiour condition of his ſoul (that wherein the chief cauſe of the one, or of the other affection is grounded) doth ſeaſonably and juſtly require. To be tranſported with mirth and jollity in a ſtate of grievous miſery, when reaſon it ſelf demands ſorrow and pity; to be ſad and dumpiſh when all things flow proſperouſly, either of thoſe will ſeem marvellouſly incongruous, and argue a kind of ſtupidity in him that ſo behaves himſelf. Now there is not in truth any calamity ſo diſaſtrous as that which befals us within our ſelves, no Proſperity ſo worthily delightful as the good proceeding of affairs in our ſouls: 'Tis the moſt excellent pleaſure a Man is capable of, that which doth ſpring from the being conſcious, that his mind doth
3 John 1. 2. εὐοδοῦσθαι (as St *John* ſpeaks) that is, go well forward in a happy courſe;

that good thoughts freely do ſpring up, that good inclinations are ſtrong and prevalent, that good habits of mind wax vigorous; that the love of goodneſs is improved; that he generally doth thrive in health and ſtrength ſpiritual: No increaſe of treaſure can affect the covetous, no riſing in power and dignity can ſatisfie the ambitious, no enjoyment of ſenſual entertainments can raviſh the voluptuous man with ſo true or great content, as the ſenſible proficiency in vertuous and pious diſpoſitions of ſoul, growing *richer unto God*, and ſtronger in the hopes of his favour do produce in him that doth affect it, and can perceive it: 'Tis a joy in all reſpects incomparable; onely wiſe and reaſonable, pure and innocent, firm and durable. As on the other hand if it be ſo that we diſcern, that within our hearts bad thoughts do ſwarm and multiply, bad appetites do ſway, bad cuſtoms do encroach upon us; that deſire of, and delight in good things decay; that we become more dark, dull, unſettled in our ſpiritual apprehenſions, more feeble and languid in our proſecutions of vertue, 'tis a great benefit to have a timely remorſe prompting and urging us to endeavour a deliverance from ſo unhappy a condition: But no man can well either enjoy that comfortable delight, or be affected with this profitable ſorrow, who doth not with a careful attention view his heart, and deſcry how things go there. This conſideration mindeth of a farther and more general advantage accruing from this practice; which is this, that

9. A ſerious inſpection into our hearts doth much avail toward the reformation of our hearts and lives; curing the diſtempers, and correcting the vices of them. For to the curing any diſeaſe it is requiſite to know the complexion and temper of the Patient, and the part affected, and the next cauſes thereof: As the moſt grievous of bodily diſeaſes are ſeated in, or do proceed from the entrails; but not all of them from the ſame one of them; and the ſame diſeaſe depends upon the diſtemper ſometimes of one, ſometimes of another among them: So do all vices (as our *Saviour* expreſly teacheth) iſſue from the heart, or interiour man; ſome from one, ſome from another part or region thereof; and the ſame from different parts: Sometimes natural temper, ſometimes falſe opinion, ſometimes evil cuſtom is the root of the ſame kind of diſeaſe; and 'tis expedient we ſhould know diſtinctly which of them in particular caſes is the root, that accordingly we may underſtand what method of cure to uſe, whence to fetch the remedy, where to apply it; for unskilfulneſs in theſe points may fruſtrate our endeavours of amendment. If the miſchief proceed from natural inclination, we muſt not hope ever utterly to ſubdue it, nor to free our ſelves ſuddenly from the incurſions thereof; nor is bare reaſoning a proper Weapon againſt it; it being grounded in the original conſtitution of the ſoul, either immediately, or as linked to the body; which by no operation of our mind can be ſoon altered; for, *No wiſdom* (as *Seneca* ſpeaketh well) *can remove the natural vices of body or mind; what is infixed and inbred may be allayed by art, not ſubdued.* Reaſon alone and directly, is not able to grapple therewith; ſhe'll break her teeth upon ſo tough and knotty matter: It will weary her armes in vain to ſwim againſt the rapid current of natural propenſion; the violent eruptions thereof may indeed ſomewhat be reſtrained; occaſions of complying therewith may often be declined; it may in time, and by degrees, be weakned by ſubtracting the food and incentives thereof: But eſpecially Devils of this kind muſt, as our Saviour inſtructeth us, be ejected by humble, earneſt and frequent invocation of divine aſſiſtance; without which other means commonly will prove ineffectual: But if the vice

Matt. 15. 18.

Nulla ſapientia naturalia corporis, aut animi vitia ponuntur: quicquid infixum & ingenitum eſt leniter arte, non vincitur. Sen. *Ep.* 11.

Τί φθείρει τὸ ἔθος, ἐναντίον ἔθος. Epict.

proceed onely from ill habit, or the prevalency of bad cuſtom we are to oppoſe a contrary cuſtom thereto, preſently diſuſing that practice, and acting otherwiſe, ſo ſhall we eaſily remove and extirpate it: If neither of theſe cauſes are diſcernable, we may preſume our indiſpoſition is derived from ill opinion; and that conſequently our beſt courſe of redreſſing it, is to examine the reaſon of the thing; to get clear and right apprehenſions concerning it. For example, if we obſerve our ſelves apt to be frequently tranſported with anger, let us look into our hearts, and take notice, whether the root of that diſtemper be a cholerick complexion, or whether it ariſe from an habitual indulgence to our ſelves of being moved upon ſlight cauſes, whereby a peeviſh humour is grown upon us; or whether it cometh from vain conceits of our ſelves, as of Perſons unto whom extraordinary deference and obſervance is due, ſo that no man ſhould preſume to diſſent from our opinion, or contravene our deſire; and as we find, ſo we muſt reſpectively proceed in repreſſing the cauſes of this diſeaſe; praying, if it ariſe from nature, to the Omnipotent (the onely Lord and Commander of nature) that he would by his grace free us from that inflamable temper, and inable us to govern our paſſion; withal ſhunning occaſions of being provoked; abſtaining from ſuch diet, ſuch buſineſs, ſuch company, as naturally do kindle or ferment that humour: If the Malady grow from cuſtom, uſing our ſelves to bear patiently harſh words, unkind dealings, croſs accidents; if our opinion diſpoſe us thereto, reaſoning our ſelves into moderate conceits about our ſelves, conſidering the reaſons that may acquit or excuſe others to us upon occaſion of offence; Uſing all, or ſome of theſe means, or the like, ſuch as the obſervation of our heart ſhall diſcover to us to be moſt proper and ſuitable to the nature, or to the cauſe of this diſtemper infeſting us, we ſhall wholly, or in good part rid our ſelves from it. Again, (to adjoin another example, the matter ſeeming to deſerve our heed) ſuppoſe we experience our ſelves inclining to covetouſneſs; eager in getting, ſolicitous in keeping, unwilling to part with our goods upon reaſonable occaſion (for the maintenance of our convenient reſpect in the World, or for relieving the needs of our Brethren, or for ſerving the publick, or for promoting the intereſts of Piety and Vertue) let us then look, and ſee whether this ariſeth from a natural ſtraitneſs, hardneſs, ſuſpiciouſneſs, or diffidence of Heart (ſome ſuch diſpoſitions may be obſerved in men) or from being by our Education, or manner of life enured to ſuch a love of getting, or of ſparing, or of tenacity; or whether it ſprings from conceits about the worth, or the neceſſity of wealth (that without being furniſhed with heaps of treaſure, we ſhall come into danger of want or diſgrace; we ſhall not be able to maintain our life, or uphold our credit; we ſhall not enjoy any thing, or be any bodies among men) let us, I ſay, by examining our hearts find out from which of theſe ſprings this ſordid diſpoſition floweth, and accordingly ſtrive to correct it; either praying to Almighty God, that he would inlarge and ſupple our heart, if it be natural to us; or addicting our ſelves upon reaſonable occaſion to liberality and free expence, if cuſtom hath therein prevailed upon us; or, if vain ſurmiſes have ſeduced us, rectifying our judgments; as by other good diſcourſes, proper againſt that brutiſh vice, ſo eſpecially by conſidering that God is moſt good and bountiful, and tender of our being overwhelmed with need; that he continually watcheth over us, ſo that he cannot but ſee, and will regard what we want; and that he faithfully hath promiſed, if we endeavour to pleaſe him, and uſe a moderate diligence in honeſt ways to maintain our ſelves, that he will yield his bleſſing, and never will leave

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is deſtitute. So in all caſes we may proceed diſcreetly in the cure of our ſpiritual, and in withſtanding the temptations to ſin, that aſſault us, if we do but ſearch into our hearts, and learn thence, whence they flow, and by what they are nouriſhed.

10. This practice farther, doth particularly ſerve to regulate our devotions, and performances more immediately ſpiritual; by ſhewing us what we need to pray for, what we are obliged to give thanks for, what it becomes us to confeſs, and deprecate, for want thereof we ſhall be apt not onely to neglect, but indecently to confound, yea miſerably to pervert theſe duties; to confound them by praying for what is already given us, is put into our hand, or lies within our reach; for which therefore we are not to pray, but to render thanks; alſo by giving thanks formally for that, which perhaps we are far from poſſeſſing, and do moſt want; ſo, I ſay, we ſhall be apt to confound and miſplace, to render vain and chimerical in a ſort our ſpiritual addreſſes, as wanting due ground and object; yea to pervert them by asking for things really prejudicial and hurtful to us (in the circumſtances we ſtand) and thanking God for what in anger and judgment he diſpenſeth to us (ſo indeed are many appearing goods, grateful to preſent ſenſe) as alſo deprecating things moſt beneficial and uſeful, and healthful to our ſouls; neglecting to return thanks for what God diſpoſeth in mercy (ſo are many things at preſent bitter, and unſavoury to our carnal appetite and fancy) thus from ignorance of our ſelves, and what we truly need, are we apt to pervert our devotions, not onely defeating our ſelves of the advantages they might yield us; but (if God be not more gracious than to hearken to us, and to grant our wiſhes) bringing lamentable miſchief on our ſelves. Many examples of theſe confuſions and perverſe miſapplications of devotion both Scripture affords, and experience will ſuggeſt, if we obſerve them. You know the compariſon in the *Goſpel* between the devotions of the *Phariſee* and the *Publican*, with the different acceptance they found: The one was prompt enough to give thanks for the graces he had received, and the advantages he conceived that he had in his qualities, and in his performances above others; but not having duly ſtudied himſelf; did not perceive, that he was rather bound to ask pardon for the pride of his heart, and the vanity that adhered to his performances, which rendered his thankſgiving very improper and unſeaſonable: The other being conſcious of his demerits and wants, with a manner ſutable to his condition, in words few, but full and fit, did confeſs his unworthineſs (which to do did beſt beſeem him) and implored mercy (which was the thing he chiefly needed) ſo was his diſcreet Prayer better accepted, than the others impertinent thankſgiving: *I tell you* (ſaith our *Saviour*) *this man went down to his houſe juſtified rather than the other.* The two Sons of *Zebedee*, conceiting that our Lord would ſhortly become a great Prince, and affecting to become Favourites then, did confidently ſue for the next place of dignity about him; our Lord repreſſed their fond ambition by downright telling them firſt that *they knew not what they asked*; then by demanding of them whether they were able to undergo the trials they ſhould meet with; implying what they ſhould rather have requeſted; that they more needed humility and patience, than pomp and pleaſure: And it was the ſame two perſons, whoſe intemperate zeal he otherwhere checked with an οὐκ οἴδατε οἵου πνεύματος, *Ye know not of what ſpirit ye are*: And no wonder, if they who knew not what they were, did ask they knew not what; that being ignorant of their own hearts, they ſhould endite abſurd petitions; that in ſuch a caſe they ſhould deſire things not onely incongruous and inconvenient, but

Pſal. 73. 18.

Heb. 12. 11.

Evertere domos totas optantibus ipſis Dii faciles, &c. Juv. *Sat.* 10.

Luke 18.

Luke 18. 14.

Matt. 20. 21.

Luke 9. 55.

but dangerous and deſtructive to themſelves. For to make a right diſtinction of theſe duties; to be able diſcreetly and pertinently (if I may ſo ſpeak) to converſe with God it is requiſite to look into our hearts; and from them to take fit matter, due meaſure, right ſeaſon of requeſt, and of acknowledgment reſpectively; things commonly not being as they appear to our preſent ſenſe, or to our groſs conceit, in themſelves, or in their degree good or bad; but according to the diſpoſition of our hearts, and the effects they work upon them: That is not good, which pleaſeth our ſenſe and fancy, nor that bad, which diſguſts them; but that is good, which rendereth our heart wiſer and better; which correcteth our inclinations, compoſeth our affections, informeth our judgments rightly, and purifieth our intentions; that is bad, which hath contrary effects within us. We it's likely ſhould pray with greateſt ſeriouſneſs and earneſtneſs for the removal of thoſe infirmities, for eaſe from thoſe afflictions, which we ſee the Holy *Apoſtles* (being better inſtructed in things, being more acquainted with themſelves) did rejoice, did glory in, did give thanks for; as finding the wholſome operations they had upon their hearts (that by them their vertues were exerciſed, and improved, their faith tried, their patience increaſed, their hope confirmed; that, (to uſe the *Apoſtles* Words) they did *in the ſequele return the peaceful fruit of righteouſneſs to thoſe who were exerciſed by them*; but leaving this Point, though deſerving perhaps farther conſideration, I proceed, and ſay farther, that

Jam. 1. 2.
Rom. 5. 3.
2 Cor. 12. 9.
Gal. 6. 14.
1 Pet. 1. 6.
Heb. 12. 11.

11. The continual viſitation of our inward parts doth not onely yield much advantage, (as in ſome meaſure hath been ſhewed) at the long-run by influence at the ſpring-head upon the principles and cauſes of action, but doth immediately conduce to good practice, preventing and ſtifling in the very birth many ſinful and vain practices: That ſo many indiſcreet and impertinent, ſo many irregular and unſavoury, ſo many unjuſt and uncharitable ſpeeches do iſſue from our mouths, it is eſpecially becauſe we are not then imployed upon this duty; are not watching over our hearts, and obſerving thoſe inward fountains (levity and wantonneſs of thought, precipitancy and diſorder of paſſion) from whence they overflow; were we intent there, we ſhould perhaps endeavour to ſtop the current, and contain theſe inward bad motions from venting themſelves. The like we may ſay concerning many unwarrantable actions, into which we inconſiderately plunge our ſelves, not heeding whence they ſpring: Did we regard that ſuch actions were ariſing from ambitious, covetous, froward diſpoſitions; or from certain ill-grounded prejudices lurking in our minds, we ſhould often ſurely forbear them; but while we keep none, or bad ſentinels; while in the cuſtody of our hearts we ſleep, or are drowſie; while we neglect to examine and weigh our actions what they are, and whence they come, they (although very bad and hurtful) do ſteal by us, and paſs as friends, and we hear no more of them, but in their woful conſequences. What efficacy the conſideration of God's omnipreſent eye, beholding all our doings, hath, and how all wiſe men do preſs it as a powerful means to contain us from bad action, you cannot but well know; as likewiſe that ſome of them in order to the ſame purpoſe direct us to conceive our ſelves always under the inſpection of ſome perſon eſpecially venerable for his worth, or for his relation to us, whom we ſhould be afraid, or aſhamed to diſpleaſe: And ſurely were the faith concerning God's preſence, or the fancy concerning the preſence of a *Cato*, or a *Lælius* ſtrong enough, they could not but have great effect: However did we but live even in our own preſence, under the eye of our own judgment and conſcience; regarding not onely the matter and body, but the reaſon

Sen. *Ep.* 11. 25.

and ground (that is the ſoul) of our actings; even that would do much; the love and reverence of our ſelves would ſomewhat check and controll us; we ſhould fear to offend, we ſhould be aſhamed to vilify even our ſelves by fond or foul proceedings: It would (in the Philoſophers eſteem) ſupply the room of any other Keeper or Monitor, if we ſhould thus keep our ſelves: If (ſaith he) *we have ſo far profited, as to have got a reverence of our ſelves, we may then well let go a Tutour, or Pedagogue.*

Sen. *Ep.* 25.

Cum jam profeceris tantum, ut ſit tibi etiam tui reverentia, licebit dimittas pædagogum. Ibid.

12. This practice doth much conduce to the knowledge of humane nature, and the general diſpoſitions of mankind, which is an excellent and moſt uſeful part of Wiſdom: For the principal inclinations and firſt motions of the ſoul are alike in all men; whence he that by diligent ſtudy of himſelf hath obſerved them in his own ſoul, may thence collect them to be in others; he hath at leaſt a great advantage of eaſily tracing them, of ſoon deſcrying them, of clearly perceiving them in thoſe he converſeth with; the which knowledge is of great uſe, as directing us how to accommodate our ſelves in our behaviour and dealing with others.

No Man indeed can be a good Inſtructor or Adviſer in Moral Affairs, who hath not attained this Skill, and doth not well underſtand the nature of Man: His Precepts and Rules will certainly be fallacious, or miſapplied without it: This is that, which rendered the Dictates of the *Stoicks* and other ſuch Philoſophers ſo extravagant and unpracticable, becauſe they framed them not according to the real nature of Man, ſuch as is exiſtent in the World, but according to an Idea formed in their own Imaginations.

Some Caution indeed is in this matter to be uſed, that thoſe motions of Soul, which proceed from particular Temper and Complexion, from ſupervenient Principles or Habits, may be diſtinguiſhed from thoſe which are natural and common unto all: Which diſtinction to make is of great uſe and benefit, in order to the governing, reſtraining or correcting them.

If there be any in us, which are not obſervable in any other men; or in other men, which are not in us, thoſe do not ariſe from common nature, but from the particular diſpoſition of one or other reſpectively.

13. I add laſtly, that univerſally this Practice is requiſite and neceſſary for the well-governing of our Heart. Politicians inculcate much, that to the well-governing of a People, ſquaring fit Laws for it, and keeping it in good order, the nature and humour of that People ſhould be chiefly heeded and well underſtood, for that the grave *Romans*, and light *Greeks*; the ſoft *Perſians*, and ſtout *Germans*; the ſubtile *Africans*, and groſs *Scythians* would not be well managed in the ſame manner. So to govern any man's heart (ſince the hearts of men, as their faces, and as their voices, differ according to diverſities of complexion, of age, of education, of cuſtom and manner of living) it conduceth to know how it is diſpoſed from any of thoſe, or the like cauſes. (But how we are to guide and govern our hearts, and what particular influence this practice hath thereupon, I reſerve for other Meditations; when we ſhall endeavour more diſtinctly to ſhew how we may apply our thoughts to due objects; how curb and correct our inclinations; how order our paſſions; how rectify our opinions; how purify our intentions, now) I conclude with the good *Pſalmiſt*'s Requeſts to God Almighty: *Teach us thy way, O Lord, unite our hearts to fear thy name. Give us underſtanding, and we ſhall keep thy Law, yea we ſhall obſerve it with our whole heart. Search us O God, and know our hearts; try us, and know our thoughts; ſee if there be any wicked way in us, and lead us in the way everlaſting.* Amen.

Vid. Naz. *Orat.* 1.

Pſal. 86. 11.
Pſal. 119. 34.
Pſal. 139. 23.

SER-

SERMON XIV.

The Conſideration of our Latter End.

PSAL. XC. 12.

So teach us to number our days, that we may apply our hearts unto wiſedom.

THIS *Pſalm* is upon ſeveral peculiar accompts very remarkable; for its antiquity, in which it perhaps doth not yield to any parcel of Scripture; for the eminency of its Authour, *Moſes* the Man of God; the greateſt of the ancient Prophets (moſt in favour, and (as it were) moſt intimate with God:) 'Tis alſo remarkable for the form and matter thereof, both affording much uſeful inſtruction. In it we have a great Prince, the Governour of a numerous People ſequeſtring his mind from the management of publick Affairs to private Meditations; from beholding the preſent outward appearances, to conſidering the real nature and ſecret cauſes of things: In the midſt of all the ſplendour and pomp, of all the ſtir and tumult about him he obſerves the frailty of humane condition, he diſcerns the Providence of God juſtly ordering all; this he does not onely in way of wiſe conſideration, but of ſerious devotion, moulding his obſervations into pious acknowledgments, and earneſt prayers to God; thus while he caſts one eye upon Earth viewing the occurrences there, liſting up the other to Heaven; there ſeeing God's all-governing Hand, thence ſeeking his gracious favour and mercy. Thus doth here that great and good Man teach us all, (more particularly Men of high Eſtate, and much Buſineſs) to find opportunities of withdrawing their thoughts from thoſe things, which commonly amuſe them, (the Cares, the Glories, the Pleaſures of this World) and fixing them upon matters more improvable to devotion; the tranſitorineſs of their Condition, and their ſubjection to God's juſt Providence; joining alſo to theſe Meditations ſutable acts of Religion, due acknowledgments to God and humble prayers. This was his practice among the greateſt encumbrances that any man could have; and it ſhould alſo be ours. Of thoſe his devotions, addreſſed to God, the Words are part, which I have choſen for the ſubject of my meditation and preſent diſcourſe; concerning the meaning of which I ſhall firſt touch ſomewhat; then propound that obſervable in them, which I deſign to inſiſt upon.

The Prophet *David* hath in the 39th *Pſalm* a Prayer very near in words, Pſal. 39. 4. and of kin (it ſeems) in ſenſe to this here; *Lord*, prays he, *Make me to know my end, and the meaſure of my days, what it is, that I may know how frail I am*: Concerning the drift of which place, as well as of this here, it were obvious to conceive, that both theſe Prophets do requeſt of God, that he would diſcover to them the definite term of their life (which by his decree he had fixed, or however by his univerſal preſcience he did diſcern; concerning which we have theſe words in *Job*, *Seeing man's days* Job 14. 5. *are determined, the number of his months are with thee, thou haſt appointed his bounds, that he cannot paſs*) we might, I ſay, at firſt hearing be apt to imagine, that their Prayer unto God is, (for the comfort of their mind burthened with afflictions, or for their better direction in the management of their remaining time of life) that God would reveal unto them the determinate length of their life. But this ſenſe, which the Words ſeem ſo naturally to hold forth is by many of the Fathers rejected; for that the knowledge of our lives determinate meaſure is not a fit matter of Prayer to God; that being a ſecret reſerved by God to himſelf, which to inquire into ſavours of preſumptuous curioſity; the univerſal validity of which reaſon I will not debate; but ſhall defer ſo much to their judgment, as to ſuppoſe that the numbring of our days (according to their ſenſe) doth here onely imply a confuſed indefinite computation of our days number, or the length of our life; ſuch as, upon which it may appear, that neceſſarily our life cannot be long (not according to the accompt mentioned in this *Pſalm*) the ſame with that of *Solon*, in *Heroditus* (above 70 or 80 Years, eſpecially as to purpoſes of health, ſtrength, content) will probably by reaſon of various accidents, to which it is expoſed, be much ſhorter (7 or 10 Years according to a moderate eſteem) may poſſibly, from ſurpriſes undiſcoverable, be very near to its period; by few inſtants removed from death (a Year, a Month, a Day, it may be ſomewhat leſs.) This I ſhall allow to be the *Arithmetick* that *Moſes* here deſires to learn; whence it doth follow that teaching (or making to know, ſo it is in the *Hebrew*) doth import here (as it doth otherwhere frequently in Scripture) God's affording the Grace to know practically, or with ſerious regard to conſider this ſtate and meaſure of our life (for in ſpeculation no Man can be ignorant of humane lives brevity and uncertainty; but moſt Men are ſo negligent and ſtupid, as not to regard it ſufficiently, not to employ this knowledge to any good purpoſe). This Interpretation I chuſe, being in it ſelf plauſible enough, and countenanced by ſo good authority; yet the former might well enough (by good conſequence, if not ſo immediately) ſerve my deſign: Or be a ground able to ſupport the diſcourſe I intend to build upon the Words; the ſubject whereof briefly will be this, that the conſideration of our lives certain and neceſſary brevity and frailty, is a mean proper and apt to diſpoſe us toward the wiſe conduct of our remaining life; to which purpoſe ſuch a conſideration ſeems alike available, as the knowledge of its punctual or definite meaſure; or more than it; upon the ſame, or greater reaſons.

Οὐ γὰρ δήπου φρένας ἔχοντος ἀνθρώπου ἀγνοεῖν ὅτι ἄνθρωπος ζῶον ἐστὶ θνητὸν οὐδ᾽ ὅτι γέγονεν εἰς τὸ ἀποθανεῖν. Plut, *ad* Apoll. *p.* 202.

Quis eſt tam ſtultus, quamvis ſit adoleſcens, cui ſit exploratum ſe vel ad veſperum eſſe victurum. Cic. *de Sen.*

As for the latter clauſe, *that we may apply our hearts to wiſedom*; 'tis according to the *Hebrew*, *and we ſhall bring the heart to wiſedom*; implying, the application of our hearts to wiſedom to be conſequent upon the skill and practice (beſtowed by God) of thus computing our days. As for *wiſedom*, that may denote either *ſapience*, a habit of knowing what is true; or prudence, a diſpoſition of chuſing what is good; we may here underſtand both, eſpecially the latter; for, as *Tully* ſaith of Philoſophy, *Omnis ſumma Philoſophia ad beatè vivendum refertur*, The ſum or whole of Philoſophy refers to living happily; ſo all Divine Wiſedom doth reſpect good practice. The word alſo comprehends all the conſequences and adjuncts of ſuch wiſdom (for ſo commonly ſuch words are wont by way of *metonymie* to denote, together with the things primarily ſignified, all that naturally flow from, or that uſually are conjoined with them) in brief (to ceaſe from more explaining that, which is in it ſelf conſpicuous enough) I ſo underſtand the Text, as if the Prophet had thus expreſſed himſelf: Since, O Lord, all things are in thy hand, and ſovereign diſpoſal; ſince it appears that man's life is ſo ſhort and frail, ſo vexatious and miſerable; ſo expoſed to the juſt effects of thy diſpleaſure; we humbly beſeech thee, ſo to inſtruct us by thy wiſedom, ſo to diſpoſe us by thy grace; that we may effectually know; that we may ſeriouſly conſider the brevity and uncertainty of our lives durance; whence we may be induced to underſtand, regard, and chuſe thoſe things which good reaſon dictates beſt for us; which according to true wiſedom, it moſt concerns us to know and perform. From which ſenſe of the words we might infer many uſeful documents, and draw matter of much wholſome diſcourſe; but paſſing over all the reſt, I ſhall onely inſiſt upon that one point, which I before intimated, *viz.* that the ſerious conſideration of the ſhortneſs and frailty of our life is a proper inſtrument conducible to the bringing our hearts to wiſedom, to the making us to diſcern, attend unto, embrace and proſecute ſuch things as are truly beſt for us; that it is available to the prudent conduct and management of our life; the truth of which propoſition is grounded upon the divine Prophet his opinion: He apprehended ſuch a knowledge or conſideration to be a profitable means of inducing his heart to wiſedom; wherefore he prays God to grant it him in order to that end; ſuppoſing that effect would proceed from this cauſe. And that it is ſo in way of reaſonable influence I ſhall endeavour to ſhew by ſome following reaſons.

De fin. II. p. 95.

Natura dedit uſuram vitæ, tanquam pecuniæ, nulla præſtituta die. Tuſc. quæſt. I. p. 326.

I. The ſerious conſideration of our lives frailty and ſhortneſs will confer to our right valuation (or eſteem) of things, and conſequently to our well-placing, and our duly moderating our cares, affections and endeavours about them. For as we value things, ſo are we uſed to affect them, to ſpend our thoughts upon them, to be earneſt in purſuance or avoiding of them. There be two ſorts of things we converſe about, good and bad; the former, according to the degree of their appearance ſo to us (that is, according to our eſtimation of them) we naturally love, delight in, deſire and purſue; the other likewiſe in proportion to our opinion concerning them, we do more or leſs loath and ſhun. Our actions therefore being all thus directed and grounded, to eſteem things aright both in kind and degree (ἑκάςῳ ἀποδιδόναι τὴν ἀξίαν, to aſſign every thing its due price, as *Epictetus* ſpeaks; *quanti quidque ſit judicare*, to judge what each thing is worth as *Seneca*,) is in order the firſt, in degree a main part of wiſedom; and as ſo is frequently by wiſe men commended. Now among

1 John 1. 17. *Love not the world*; for—*the world paſſeth away, and the deſire thereof.*

Primum eſt, ut quanti quidque ſit judices; ſecundum, ut impetum ad illa capias ordinatum temperatumque; tertium, ut inter impetum tuum, actionemque conveniat, ut in omnibus iſtis tibi ipſi conſentias. Sen. *Epiſt.* 89.

among qualities that commend or vilifie things unto us, duration and certainty have a chief place; they often alone ſuffice to render things valuable or contemptible. Why is Gold more precious than Glaſs or Chryſtal; why prefer we a Ruby before a Roſe, or a Gilly-flower? 'tis not becauſe thoſe are more ſerviceable, more beautiful, more grateful to our ſenſes than theſe (it is plainly otherwiſe) but becauſe theſe are brittle and fading, thoſe ſolid and permanent; theſe we cannot hope to retain the uſe or pleaſure of long; thoſe we may promiſe our ſelves to enjoy ſo long as we pleaſe; whence on the other ſide is it, that we little fear or ſhun any thing how painful, how offenſive ſoever, being aſſured of its ſoon paſſing over, the biting of a flea, or the prick in letting bloud? The reaſon is evident; and that in general nothing can on either hand be conſiderable (either to value or diſeſteem) which is of a ſhort continuance. Upon this ground therefore let us tax the things concerning us whether good or bad, relating to this life, or to our future ſtate; and firſt the good things relating to this life; thence we ſhall be diſpoſed to judge truly concerning them, what their juſt price is, how much of affection, care and endeavour they deſerve to have expended on them. In general, and in the lump concerning them all St. *Paul* tells us, that τὸ σχῆμα τȣ̃ κόσμȣ παράγει, *the* ſhape or *faſhion* (all that is apparent or ſenſible) in *this preſent world doth flit, and ſoon give us the go-by*: We gaze a while upon theſe things, as *in tranſitu*, or *intra conſpectum*; as they paſs by us, and keep a while in ſight; but they are preſently gone from us, or we from them. They are but like objects repreſented in a Glaſs; which having viewed a-while, we muſt ſhortly turn our backs, or ſhut our eyes upon them, then all vaniſhes, and diſappears unto us. Whence he well infers an indifferency of affection toward them; a ſlackneſs in the enjoyment of them to be required of us; a *uſing this world, as if we uſed it not*; a *buying, as if we were not to poſſeſs*; a *weeping, as if we wept not*; *and a rejoicing, as if we rejoiced not*; a kind of negligence and unconcernedneſs about theſe things. *The world* (ſaith St. *John*) *paſſeth away, and the deſire thereof*; whatever ſeemeth moſt lovely and deſirable in the World is very flitting; however our deſire and our enjoyment thereof muſt ſuddenly ceaſe. Imagine a man therefore poſſeſſed of all worldly goods, arm'd with power, flouriſhing in credit, flowing with Plenty, ſwimming in all delight (ſuch as were ſometime *Priamus, Polycrates, Cræſus, Pompey*) yet ſince he is withal ſuppoſed a man and mortal; ſubject both to fortune and death; none of thoſe things can he reaſonably confide, or much ſatisfy himſelf in; they may be violently divorced from him by fortune, they muſt naturally be looſed from him by death; the cloſeſt union here cannot laſt longer than till death us depart; wherefore no man upon ſuch accompt can truly call or (if he conſider well) heartily eſteem himſelf happy; a *man cannot* hence (as the moſt able judge, and truſty voucher of the commodities doth pronounce) *receive profit or content from any labour he taketh* (upon theſe tranſitory things) *under the ſun*. Why then (let me inquire) do we ſo cumber our heads with care, ſo rack our hearts with paſſion, ſo waſt our ſpirits with inceſſant toil about theſe tranſitory things? why do we ſo highly value, ſo ardently deſire, ſo eagerly purſue, ſo fondly delight in, ſo impatiently want, or loſe, ſo paſſionately contend for and emulate one another in regard to theſe bubbles; forfeiting and foregoing our homebred moſt precious goods, tranquillity and repoſe, either of mind or body, for them? Why erect we ſuch mighty fabricks of expectation and confidence upon

1 Cor. 7. 31.

—— πάντα παρέρχεται ἡμᾶς,
Εἰ δὲ μή, ἀλλ' αὐτοὶ πάντα παρερχόμεθα. *Gr. Epig. Anthol.*

1 John 2. 17.
Ἐπιθυμία αὐτȣ̃.

Eccl. 1. 3. &c.

Commorandi natura nobis diverſortum dedit non habitandi locum. Cic. *de Sen.*
1 Pet. 2. 11.1.
Heb. 13. 11.
11. 15.
1 Chron. 29. 15.
Job 14. 1.
Pſal. 78. 39.
Jam. 4. 14.
Iſa. 64. 6.
Pſal. 102. 3.
90. 5. 9. 103. 15. 39. 5.
144. 4. 119. 19.
Pſal. 103. 15.
Iſa. 40. 6.

ſuch unſteady ſands? why dreſs we up theſe our Inns, as if they were our homes, and are as careful about a few nights lodging here, as if we deſigned an everlaſting aboad (we that are but *ſojourners and pilgrims* here, and have *no fixed habitation* upon earth; who *come forth like a flower, and are ſoon cut down*; *flee like a ſhadow and continue not*; *are winds paſſing away, and coming not again*; *who fade all like a leaf, whoſe life is a vapour appearing for a little time, and then vaniſhing away*; *whoſe days are a hand-breadth, and age is nothing*; *whoſe days are conſumed like ſmoak, and years are ſpent as a tale. Who wither like the graſs*, upon which we feed; *and crumble as the duſt*, of which we are compacted; for thus the Scripture by appoſite compariſons repreſents our condition) yet we build (like the Men of *Agrigentum*) as if we were to dwell here for ever; and hoard up, as if we were to enjoy after many ages; and inquire, as if we would never have done knowing? The Citizens of *Croton* (a Town in *Italy*) had a manner (it is ſaid) of inviting to Feaſts a Year before the time, that the Gueſts in appetite and garb might come well prepared to them; do we not uſually reſemble them in this ridiculous ſolicitude and curioſity; *ſpes inchoando longas*, commenſing deſigns, driving on projects, which a longer time than our life would not ſuffice to accompliſh? How deeply do we concern our ſelves in all that is ſaid or done; when the morrow all will be done away and forgotten? when (excepting what our duty to God, and charity towards men requires of us, and that which concerns our future eternal ſtate) what is done in the World, who gets or loſes, which of the ſpokes in fortune's wheel is up, and which down, is of very little conſequence to us. But the more to abſtract our minds from, and temper our affections about theſe ſecular matters, let us examine particularly by this ſtandard, whether the moſt valued things in this World deſerve that eſtimate which they bear in the common Market, or which popular opinion aſſigns them.

1 Pet. 2. 24.
Pſal. 62. 9.
Iſa. 14. 17.

1. To begin then with that which takes chief place, which the World moſt dotes on, which ſeems moſt great and eminent among men; ſecular ſtate and grandeur, might and proweſs, honour and reputation, favour and applauſe of men, all the objects of humane pride and ambition; of this kind, St. *Peter* thus pronounces πᾶσα δόξα ἀνθρώπου, *All the glory of men is as the flower of the graſs*; *the graſs is dried up, and the flower thereof doth fall off*; 'tis as the flower of the graſs, how ſpecious ſoever, yet the moſt fading and failing part thereof; the graſs it ſelf will ſoon wither, and the flower doth commonly fall off before that. We cannot hold this flower of worldly glory beyond our ſhort time of life; and we may eaſily much ſooner be deprived of it: Many tempeſts of fortune may beat it down, many violent hands may crop it, 'tis apt of its ſelf to fade upon the ſtalk; however the ſun (the influence of age and time) will aſſuredly burn and dry it up, with our life that upholds it. *Surely* (ſaith the *Pſalmiſt*) *men of low degree are vanity, and men of high degree are a lye*: Men of high degree; The mighty Princes, the famous Captains, the ſubtile Stateſmen, the grave Senatours; they who turn and toſs about the World at their pleaſure; who, (in the *Prophet*'s language) *make the Earth tremble, and ſhake Kingdoms*: Even theſe, they are a lie; (ſaid he, who himſelf was none of the leaſt conſiderable among them, and by experience well knew their condition, the greateſt and moſt glorious Man of his time King *David*.) They are a lie; that is, their ſtate preſents ſomething of brave and admirable to the eye of Men; but 'tis only *deceptio viſus*; a ſhew without a ſubſtance; it doth but delude the careleſs ſpectatours with

falſe appearance; it hath nothing under it ſolid or ſtable; being laid in the balance (the royal *Prophet* there ſubjoins; that is, being weighed in the ſcales of right judgment, being thoroughly conſidered) it will prove lighter than vanity it ſelf; it is leſs valuable than mere emptineſs, and nothing it ſelf; that ſaying ſounds like an *hyperbole*, but it may be true in a ſtrict ſenſe: Seeing, that the care and pains in maintaining it, the fear and jealouſie of loſing it, the envy, obloquy and danger that ſurround it, the ſnares it hath in it, and temptations inclining men to be pufft up with Pride, to be inſolent and injurious, to be corrupted with pleaſure (with other bad concomitants thereof) do more than countervail what-ever either of imaginary worth or real convenience may be in it. Perhaps could it without much care, trouble and hazard continue for ever, or for a long time, it might be thought ſomewhat conſiderable; but ſince its duration is uncertain and ſhort; ſince *man in honour abideth not, but is like* Pſal. 82. 6.
the beaſts that periſh; that they who look ſo *like Gods*, and are called ſo, Pſal. 49. 12,
and are worſhipped as ſo, *yet muſt die like men* (like men, yea *like ſheep* &c.
ſhall be laid in the grave;) Since, as 'tis ſaid of the King of *Babylon* in *Eſay*; Iſa. 14. 11.
their pomp muſt be brought down to the grave, and the noiſe of their viols; the worm ſhall be ſpread under them, and the worm ſhall cover them; ſeeing that a moment of time ſhall extinguiſh all their luſtre, and ſtill all that tumult about them; that they muſt be diſrobed of their Purple, and be cloathed with Corruption; that their ſo ſpatious and ſplendid Palaces muſt ſoon be exchanged for cloſe darkſome Coffins; that both their own breath, and the breath of them who now applaud them muſt be ſtopped; that they who now bow to them, may preſently trample on them; and they who to day trembled at their preſence, may the morrow ſcornfully inſult upon their memory: *Is this the man* (will they ſay, as they did of Iſa. 14. 16.
that great King) *who made the Earth to tremble; that did ſhake Kingdoms; that made the World as a Wilderneſs; and deſtroyed the Kingdoms thereof*? Since this is the fate of the greateſt, and moſt glorious among Men, what reaſon can there be to admire their condition; to prize ſuch vain and ſhort-liv'd preeminences? For who can accompt it a great happineſs to be ſtyled and reſpected as a Prince, to enjoy all the Powers and Prerogatives of higheſt dignity for a day, or two; then being obliged to deſcend into a ſordid and deſpicable eſtate? Who values the fortune of him that is brought forth upon the Stage to act the Part of a Prince; though he be attired there, and attended as ſuch; hath all the garb and ceremony, the enſigns and appurtenances of Majeſty about him; ſpeaks and behaves himſelf imperiouſly; is flattered and worſhipped accordingly; yet, who in his heart doth adore this Idol; doth admire this mockery of greatneſs? Why not? becauſe after an hour or two the Play is over, and this Man's reign is done. And what great difference is there between this and the greateſt worldly ſtate? between *Alexander* in the Hiſtory, and *Alexander* on the Stage? Are not (in the *Pſalmiſt*'s accompt) *all our years ſpent as a* Pſal. 90.
tale that is told; or, as a Fable, that is acted? This in compariſon of that, what is it at moſt, but telling the ſame ſtory, acting the ſame Part a few times over? What are a few years more than a few hours repeated not very often? not ſo often as to make any conſiderable difference; ſo a great Emperour reflected: τί διαφέρει τριήμερος τριγερηνίου; *what* (ſaid he) *doth the age* Anton. IV. 50.
of an infant, dying within three days, differ from that of Neſtor, who lived three ages of men; ſince both ſhall be paſt and ended; both then meet, Sen. *Ep.* 99.
and thereby become equal; ſince conſidering the immenſe time that runs 24.
on, and how little a part thereof any of us takes up (*juvenes & ſenes in*

æquo ſumus) we are all alike young and old; as a drop and a Pint bottle in compare to the Ocean are in a ſort equal, that is, both altogether inconſiderable. *Quid enim diu eſt, ubi finis eſt?* ſaith St. *Auſtine*: *what can be long that ſhall be ended*; which coming to that paſs is as if it never had been?

Mihi ne diuturnum quidem quidquam videtur, in quo eſt aliquid extremum, &c. Cic. de Seneƈt.

Since then upon this accompt (upon worldly accompts, I ſpeak all this; and excepting that Dignity and Power may be Talents beſtowed by God, or advantages to ſerve God, and promote the good of Men; excepting alſo the relation Perſons juſtly inſtated in them bear to God as his Deputies and Miniſters; in which reſpects much reverence is due to their Perſons, much value to their Places; even the more, by how much leſs their preſent outward Eſtate is conſiderable, and becauſe at preſent they receive ſo ſlender a reward for all their cares and pains employ'd in the diſcharge of their Offices; this I interpoſe to prevent miſtakes, leſt our diſcourſe ſhould ſeem to diſparage, or detract from the reverence due to Perſons in eminent Place. But ſince, under this caution) all worldly Power and Glory appear ſo little valuable, the conſideration hereof may avail to moderate our affections about them; to quell all ambitious deſires of them, and all vain complacencies in them. For why ſhould we ſo eagerly ſeek and purſue ſuch empty ſhadows, which if we catch, we in effect catch nothing; and whatever it is, doth preſently ſlip out of our hands? Why do we pleaſe our ſelves in ſuch evanid dreams; is it not much better to reſt quiet and content in any ſtation wherein God hath placed us, than to trouble our ſelves and others in climbing higher to a Precipice, where we can hardly ſtand upright, and whence we ſhall certainly tumble down into the grave? This Conſideration is alſo a remedy, proper to remove all regret and envy grounded upon ſuch regards? For why, though ſuppoſe Men of ſmall worth, or vertue ſhould flouriſh in Honour and Power, ſhall we repine Pſal. 90. 6. thereat? Is it not as if one ſhould envy to a Butterfly, its gaudy Wings; to a Tulip its beautiful colours, to the Graſs its pleaſant verdure; that Graſs, to which in this *Pſalm* we are compared; *which in the morning flouriſheth, and groweth up, in the evening is cut down and withereth*? I may Ant. *IV*. 50. ſay of this diſcourſe with the *Philoſopher*, ἰδιωτικὸν μὲν, ὅμως δ' ἀνυτικὸν βοήθημα 'tis a homely remedy (there may be divers better ones) yet hath its efficacy; for *David* himſelf made uſe thereof more than once: *Be not, ſaith* Pſal. 49. 16. 73. 17. 37. 1. *he, afraid* (or troubled) *when one is made rich, when the glory of his houſe is encreaſed; for when he dieth he ſhall carry nothing away, his glory ſhall not* Prov. 23. 17. *deſcend with him. I was* (ſaith he again) *envious at the fooliſh, when I ſaw the proſperity of the wicked; but I went into the ſanctuary, then underſtood I their end; ſurely thou didſt ſet them in ſlippery places—how are they brought into deſolation as in a moment*: Thus conſidering the lubricity and tranſitorineſs of that Proſperity, which fooliſh and wicked Men enjoyed, did ſerve to cure that envious diſtemper, which began to affect the good man's Heart.

2. But let us deſcend from Dignity and Power (that is, from names and ſhews) to ſomewhat ſeeming more real and ſubſtantial; to Riches; that great and general Idol, the moſt devoutly adored that ever any hath been in the World; which hath a Temple almoſt in every Houſe, an Altar in every Heart; to the gaining of which moſt of the thoughts, moſt of the labours of Men immediately tend; in the Poſſeſſion of which Men commonly deem the greateſt Happineſs doth conſiſt. But this conſideration we diſcourſe about, will eaſily diſcover, that even this, as all other Idols, 1 Cor. 8. 4. is *nothing in the World*, nothing true and ſolid; Will (I ſay) juſtify that

advice and verifie that aſſertion of the *Wiſe-man* : *Labour not for riches, wilt thou ſet thy heart upon that which is not*? it well applied will pluck down the high places reared to this great Idol of Clay in Mens Hearts ; will confute the common Conceits and Phraſes, which ſo beautifie Wealth ; ſhewing that whoever dotes thereon is more truly and properly ſtyled a miſerable Man, than a happy, or bleſſed one : For is he not indeed miſerable, who *makes lies his refuge*, who confides in that which will deceive and diſappoint him? The *Prophet* aſſures us ſo : *Woe* (ſaith the Prophet *Habakkuk*) *woe be to him, who coveteth an evil covetouſneſs to his houſe* ; *that he may ſet his neſt on high, that he may be delivered from the power of evil* : Men (he implies) imagine by getting Riches, they have ſecured and raiſed themſelves above the reach of all miſchief : But ye ſee it was in the Prophet's judgment a woful miſtake. St. *Paul* doth warn Men (very emphatically) *not to hope* ἐπὶ πλούτου ἀδηλότητι, *in the uncertainty* (or obſcurity) *of riches* ; intimating, that to truſt in them, is to truſt in darkneſs it ſelf; in that wherein we can diſcern nothing ; in we know not what? They are, we cannot but obſerve, ſubject to an infinity of chances, many of them obvious and notorious ; more of them ſecret and unaccomptable : *They make* (the *Wiſe-man* tells us) *themſelves wings* (they need it ſeems no help for that) *and fly away like as an eagle toward heaven* (quite out of ſight, and beyond our reach they of their own accord do ſwiftly fly away) however, ſhould they be diſpoſed to ſtay with us, we muſt fly from them ; were they inſeparably affixed to this life, yet muſt they together with that be ſevered from us ; as we came naked of them into this World, ſo naked ſhall we return : *As he came*, ſaith the *Preacher*, *ſo ſhall he go* ; *and what profit* (then) *hath he that laboureth for the wind*? From hence, that we muſt ſo ſoon part with riches, he infers them to be but wind ; a thing not any wiſe to be fixed or ſetled ; which 'tis vain to think we can appropriate, or retain ; and vain therefore greedily to covet, or purſue : So the *Pſalmiſt* alſo reaſons it : *Surely, every man* (ſaith he) *walketh in a vain ſhew* ; *ſurely they are diſquieted in vain* ; *he heapeth up riches, and knoweth not who ſhall gather them.* Men, in his accompt, that troubled themſelves in accumulating Wealth, did but idly delude themſelves, fanſying to receive content from ſuch things, which they muſt themſelves ſoon be ſeparated from ; and leave at uncertainties, to be diſpoſed of they know not how : That which in his wiſe Son's eſteem was ſufficient to *make a man hate all his labour under the ſun* : *Becauſe*, ſaith he, *I ſhall leave it to the man that ſhall be after me, and who knoweth, whether he ſhall be a wiſe man or a fool? yet he ſhall have rule over all my labour, wherein I have laboured, and wherein I have ſhewed my ſelf wiſe under the ſun* : All, it ſeems, that we are ſo wiſe, and ſo induſtrious about ; that we ſo beat our heads about, and ſpend our ſpirits upon, is at moſt but *gaudium hæredis* ; *the joy of an heir*, and that an uncertain one (for your Son, your Kinſman, your Friend may for all you can know dye before you, or ſoon after you) 'tis but a being at great pains and charges in tilling the Land, and ſowing and dreſſing it ; whence we are ſure not to reap any benefit to our ſelves, and cannot know who ſhall do it.

Prov. 23. 5.

Ὄλβιος, *Beatus, &c. pro divite.*

Hab. 2. 9.

1 Tim. 6. 19.

Prov. 23. 5.

Job 1. 21. 27. 19.

1 Tim. 6. 7.

Eccl. 5. 21.

Pſal. 39. 6.

Eccl. 2. 18.

In his elaborant, quæ ſciunt nihil omnino ad ſe pertinere ; ſerunt arbores quæ alteri ſeculo proſint. Cic. *de Seneƈt.*

The rich man (St. *James* tells us) *as the flower of the graſs ſhall he paſs away* ; *for the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion thereof periſheth* ; *So alſo ſhall the rich man fade in his ways* ; all the comfort (we ſee by the *Apoſtles* diſcourſe) and the convenience, all the grace and ornament

Jam. 1. 11.

ornament that riches are ſuppoſed to yield will certainly wither and decay,
either before, or with us; whenever the ſun (that is, either ſome
extream miſchance in life, or the certain deſtiny of death) doth ariſe, and
make impreſſion on them. But our *Saviour* hath beſt ſet out the nature
Luke 12. 20. and condition of theſe things in that *Parable* concerning the man, who
having had a plentiful crop of Corn, and having projected for the diſpoſal
of it, reſolved then to *bleſs himſelf*, and entertain his mind with pleaſing
diſcourſes, that having, in readineſs and ſecurity, ſo copious accommodations,
he might now enjoy himſelf with full ſatisfaction and delight;
not conſidering, that though his Barns were full, his life was not ſure;
that God's Pleaſure might ſoon interrupt his *Paſs*-time; that the fearful
ſentence might preſently be pronounced; *Thou fool, this night thy life ſhall
be required of thee, and what thou haſt prepared, to whom ſhall it fall? Euripides*
calls riches φιλόψυχον χρῆμα *a thing which much endears life*; or makes
men greatly love it; but they do not enable at all to keep it: There is no
Τινι ἔςαι. ἀντάλλαγμα τῆς ψυχῆς, *no* price, or *ranſome equivalent to life*; *all that a man hath,
he would give* to redeem it, but it is a purchaſe too dear for all the riches in
Pſal 49. the World to compaſs; ſo the *Pſalmiſt* tells us, *They that truſt in their wealth,
and boaſt themſelves in the multitude of their riches, none of them can by any
means redeem his brother, nor give to God a ranſome for him; for the redemption
of their ſoul is precious*: They cannot redeem their Brother's ſoul,
or life; nor therefore their own; for all ſouls are of the ſame value, all
greatly ſurpaſs the price of gold and ſilver. Life was not given us for
Luke 12. 20. perpetuity, but lent, or depoſited with us; And without delay or evaſion
it muſt be reſigned into the hand of its juſt Owner, when he ſhall pleaſe
to demand it; and although righteouſneſs may, *yet riches* (as the *Wiſeman*
Prov. 11. 4. tells us) *cannot deliver from death, nor at all profit us in the day of wrath.*
Could we probably retain our Poſſeſſions, for ever in our hands; nay,
could we certainly foreſee ſome conſiderable long definite time, in which
we might enjoy our ſtores, it were perhaps ſomewhat excuſable to ſcrape
and hoard, it might look like rational *Providence*, it might yield ſome
valuable ſatisfaction; but ſince, *Rape, congere, aufer, poſſide, ſtatim relinquendum
Prov. 27. 24. eſt*; ſince, as *Solomon* tells us, *Riches are not for ever, nor doth the
crown endure to every generation*; yea, ſince they muſt be left very ſoon,
nor is there any certainty of keeping them any time; that one day may
conſume them; one night may diſpoſſeſs us of them; and our life together
with them, there can be no reaſon why we ſhould be ſolicitous about
them; no accompt given of our ſetting ſo high a rate upon them. For
who would much regard the having cuſtody of a rich treaſure for a day
or two, then to be ſtripped of all, and left bare? To be to day inveſted
in large demains, and to morrow to be diſpoſſeſſed of them? No
Man ſurely would be ſo fond, as much to affect the condition. Yet this
Sen. *Ep.* 98. is our caſe; whatever we call ours, we are but guardians thereof for a
few days. This conſideration therefore may ſerve to repreſs, or moderate
in us all covetous deſires, proud conceits, vain confidences and ſatisfactions
Job 31. 24. in reſpect to worldly Wealth, to induce us (in *Job*'s language) *not
to make gold our hope, nor to ſay to the fine gold, thou art my confidence; not
to rejoyce becauſe our wealth is great, and becauſe our hand hath gotten much*;
to extirpate from our hearts that root of all evil, the love of Money.
For if, as the *Preacher* thought, the greateſt pleaſure or benefit accruing
from them, is but looking upon them for a while, (*what good*, ſaith he, *is
Eccl. 5. 11. there to the owners thereof, ſaving the beholding of them with their eyes?*) if
a little will, nay muſt ſuffice our natural appetites, and our preſent neceſſi-

ties; if more than needs, is but (as the Scripture teaches us) *a trouble* diſquieting our minds with care; *a* dangerous *ſnare*, drawing us into miſchief and ſorrow; if this, I ſay, be their preſent quality; and were it better, yet could it laſt for any certain, or any long continuance, is it not evidently better to enjoy that pittance God hath allotted us with eaſe and contentation of mind; or if we want a neceſſary ſupply, to employ only a moderate diligence in getting thereof by the faireſt means, which with God's bleſſing promiſed thereto, will never fail to procure a competence, and with this to reſt content; than with thoſe in *Amos*, *to pant after the duſt of the earth*; *to lade our ſelves with thick clay*; to thirſt inſatiably after floods of gold, to heap up mountains of treaſure, to extend unmeaſurably our poſſeſſions, (*joining houſe to houſe, and laying field to field, till there be no place, that we may be placed alone in the midſt of the earth*; as the Prophet *Eſay* doth excellently deſcribe the covetous Man's humour) than, I ſay, thus inceſſantly to toil for the maintenance of this frail body, this flitting breath of ours? If Divine Bounty hath freely imparted a plentiful eſtate upon us, we ſhould indeed bleſs God for it; *making our ſelves friends* thereby (as our *Saviour* adviſes us) employing it to God's Praiſe and Service; to the relief and comfort of our Brethren that need; but to ſeek it earneſtly, to ſet our heart upon it, to relye thereon; to be greatly pleaſed or elevated in mind thereby, as it argues much infidelity and prophaneneſs of heart, ſo it ſignifies much inconſiderateneſs and folly, the ignorance of its nature, the forgetfulneſs of our own condition, upon the grounds diſcourſed upon.

Eccl. 5. 12.
1 Tim. 6. 9.
Simplici cura conſtant neceſſaria, in delicias laboratur. Sen. *Ep.* 89.
Matt. 6.
Heb. 13. 15.
1 Tim. 6. 8.
Pſal. 55. 26.
Amos 2. 6.
Hab. 2. 6.
Iſa. 5. 8.
Luke 15. 9.

3. Now, in the next place; for Pleaſure, that great Witch, which ſo enchants the World, and which by its miſchievous Baits ſo allures Mankind into ſin and miſery; although this conſideration be not altogether neceſſary to diſparage it (its own nature ſufficing to that; for it is more tranſitory than the ſhorteſt life, it dyes in the very enjoyment) yet it may conduce to our wiſe and good practice in reſpect thereto, by tempering the ſweetneſs thereof, yea ſouring its reliſh to us; minding us of its inſufficiency and unſerviceableneſs to the felicity of a mortal creature; yea, its extreamly dangerous conſequences to a ſoul, that muſt ſurvive the ſhort enjoyment thereof. Some Perſons indeed, ignorant or incredulous of a future eſtate; preſuming of no ſenſe remaining after death, nor regarding any accompt to be rendred of this life's actions, have encouraged themſelves, and others in the free enjoyment of preſent ſenſualities, upon the ſcore of our life's ſhortneſs and uncertainty; inculcating ſuch *Maxims* as theſe:

——Brevis eſt hic fructus homullis;
——poſt mortem nulla voluptas.

Lucr.

Quem fors dierum cunque dabit, lucro
Appone, nec dulces amores
Sperne puer, &c.

Hor. l. 9.

Let us eat and drink for to morrow we ſhall dye; becauſe our life is ſhort, let us make the moſt advantageous uſe thereof we can; becauſe death is uncertain, let us prevent its ſurpriſal, and be beforehand with it, enjoying ſomewhat, before it ſnatches all from us. The Authour of *Wiſedom* obſerveth, and thus repreſents theſe Mens diſcourſe: *Our life is ſhort and tedious; and in the death of a man there is no remedy; neither was there any man known to have returned from the grave: -——Come on, therefore let us enjoy the good things that are preſent; let us ſpeedily uſe the creatures like as in youth; Let us fill our ſelves with coſtly wine and ointments; and let no flower of the ſpring paſs by us, let us crown our ſelves with roſe-buds before they be withered; let none of us go without his part of voluptuouſneſs ——for this is our portion, and our lot*

1 Cor. 15. 32.
Sap. 2. 1, &c.

is this. Thus, and no wonder, have ſome men conceiving themſelves beaſts, reſolved to live as ſuch; renouncing all ſober care becoming men, and drowning their reaſon in brutiſh ſenſualities; yet no queſtion, the very ſame reflexion, that this life would ſoon paſs away, and that death might ſpeedily attack them, did not a little quaſh their mirth, and damp their pleaſure. To think, that this perhaps might be the laſt Banquet they ſhould taſt of; that they ſhould themſelves ſhortly become the feaſt of Worms and Serpents; could not but ſomewhat ſpoil the guſt of their higheſt delicacies, and diſturb the ſport of their loudeſt jovialties; but
Job 20. 14. in *Job*'s expreſſion, *make the meat in their bowels to turn, and be as the gall of Aſps within them.* Thoſe cuſtomary enjoyments did ſo enamour them of ſenſual delight, that they could not without pungent regret imagine a neceſſity of ſoon for ever parting with them; and ſo their very Pleaſure was by this thought made diſtaſtful and embittered to them. So did the *Wiſeman* obſerve: *O death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions; unto the man that hath nothing to vex him; and that hath proſperity in all things*; *Te* (adds he) *unto him, that is yet able to receive meat*: And how bitter then muſt the remembrance there-
Ecclus 41. 1. of be to him, who walloweth in all kind of corporal ſatisfaction and delight; that placeth all his happineſs in ſenſual enjoyment? However, as to us, who are better inſtructed and effected; who know and believe a future ſtate; the conſideration, that the time of enjoying theſe delights
Eccles. 7. 6. will ſoon be over; that this World's jollity is but like *the crackling of thorns under a pot* (which yields a briſk ſound, and a chearful blaze, but heats little, and inſtantly paſſes away) that they leave no good fruits behind them, but do onely corrupt and enervate our minds; war againſt, and hurt our ſouls; tempt us to ſin, and involve us in guilt; that therefore *Solomon* was ſurely in the right, when he ſaid of *laughter*, that *it is mad,*
Eccl. 2. 2. *and of mirth, what doeth it*? (that is, that the higheſt of theſe delights are very irrational impertinences) and of intemperance; that, at the
Prov. 23. 32. laſt, *it biteth like a Serpent, and ſtingeth like an Adder*; with us, I ſay,
Heb. 11. 25. who reflect thus, that (πρόσκαιρος ἁμαρτίας ἀπόλαυσις) *enjoyment of ſinful pleaſure for a ſeaſon cannot* obtain much eſteem and love; but will rather, I hope, be deſpiſed and abhorred by us. I will add onely

Δοκεῖ γοῦν ἡ σοφία θαυμαστὰς ἡδονὰς ἔχειν καθαρειότητι, ϗ τῷ βεβαίῳ Ariſt. *Eth. X. 7.*

4. Concerning ſecular Wiſdom and Knowledge; the which Men do alſo commonly with great earneſtneſs and ambition ſeek after, as the moſt ſpecious ornament, and pure content of their mind; this conſideration doth alſo detect the juſt value thereof; ſo as to allay intemperate ardour toward it, pride and conceitedneſs upon the having or ſeeming to have it, envy and emulation about it. For, imagine, if you pleaſe, a Man accompliſhed with all varieties of learning commendable, able to recompt all the ſtories, that have been ever written (or the deeds acted) ſince the World's beginning; to underſtand, or with the moſt delightful fluency and elegancy to ſpeak all the languages, that have at any time been in uſe among the ſons of men; skilful in twiſting and untwiſting all kinds of ſubtilties; verſed in all ſorts of natural experiments, and ready to aſſign plauſible conjectures about the cauſes of them; ſtudied in all Books whatever, and in all Monuments of Antiquity; deeply knowing in all the myſteries of art, or ſcience, or policy, ſuch as have ever been deviſed by humane wit, or ſtudy or obſervation; yet all this, ſuch is the pity, he muſt be forced preſently to abandon; all the uſe he could make of all his notions, the pleaſure he might find in them, the reputation ac-

cruing to him from them muſt at that fatal minute vaniſh; *his breath goeth forth, he returneth to his earth, in that very day his thoughts periſh. There is no work, nor device, nor knowledge, nor wiſedom in the grave, whither he goeth.* *'Tis ſeen* (ſaith the *Pſalmiſt*, ſeen indeed every day, and obſerved by all) *that wiſe men die; likewiſe the fool and brutiſh perſon periſheth; one event happeneth to them both; there is no remembrance of the wiſe more than of the fool for ever*; (both dye alike, both alike are forgotten) as the wiſeſt man himſelf, did (not without ſome diſtaſt) obſerve and complain. All our ſubtile conceits, and nice criticiſms; all our fine inventions and goodly ſpeculations ſhall be ſwallowed up either in the utter darkneſs, or in the clearer light of the future ſtate. One Potion of that *Lethean* cup (which we muſt all take down upon our entrance into that *Land of forgetfulneſs*) will probably drown the memory, deface the ſhape of all thoſe *Ideas*, with which we have here ſtuffed our minds; however they are not like to be of uſe to us in that new, ſo different, ſtate; where none of our languages are ſpoken; none of our experience will ſute; where all things have quite another face unknown, unthought of by us. Where *Ariſtotle*, and *Varro* ſhall appear mere Idiots; *Demoſthenes* and *Cicero* ſhall become very infants; the wiſeſt and eloquenteſt *Greeks* will prove ſenſeleſs and dumb *Barbarians*; where all our Authours ſhall have no authority; where we muſt all go freſh to ſchool again; muſt unlearn perhaps, what in theſe miſty regions we thought our ſelves beſt to know; and begin to learn, what we not once ever dream'd of; Doth therefore, I pray you, ſo tranſitory and fruitleſs a good (for it ſelf I mean and excepting our duty to God, or the reaſonable diligence we are bound to uſe in our calling) deſerve ſuch anxious deſire; or ſo reſtleſs toil; ſo careful attention of mind, or aſſiduous pain of body about it? Doth it become us to contend, or emulate ſo much about it? Above all do we not moſt unreaſonably, and againſt the nature of the thing it ſelf we pretend to (that is ignorantly and fooliſhly) if we are proud and conceited, much value our ſelves or contemn others, in reſpect thereto? *Solomon* the moſt experienced in this matter, and beſt able to judge thereof (He that gave his heart to ſeek and ſearch out by wiſdom concerning all things, that had been done under Heaven, and this with extream ſucceſs; even he) paſſeth the ſame ſentence of vanity, vexation and unprofitableneſs, upon this, as upon all other ſubceleſtial things. True, he commends wiſdom as an excellent and uſeful thing comparatively; *exceeding folly, ſo far as light exceedeth darkneſs*; But ſince light it ſelf is not permanent, but muſt give way to darkneſs; the difference ſoon vaniſhed; and his opinion thereof abated; conſidering, that as it happened to the fool, ſo it happened to him, he breaks into that expoſtulation: *And why then was I more wiſe?* to what purpoſe was ſuch a diſtinction made, that ſignified in effect ſo little? And indeed the Teſtimony of this great perſonage may ſerve for a good *Epilogue* to all this diſcourſe, diſcovering ſufficiently the ſlender worth of all earthly things: Seeing he, that had given himſelf induſtriouſly to experiment the worth of all things here below, to ſound the depth of their utmoſt perfection and uſe; who had all the advantages imaginable of performing it; Who flouriſhed in the greateſt magnificences of worldly pomp and power; who enjoyed an incredible affluence of all riches; who taſted all varieties of moſt exquiſite pleaſure; whoſe heart was (by God's ſpecial gift, and by his own induſtrious care) enlarged with all kind of knowledge (furniſhed

Pſal. 46. 4.
Eccl. 9. 10.

Pſal. 49. 10.
Eccl. 2. 14, 15, &c.

Pſal. 88. 12.

Τὴν δ' Ἰσοκράτους διατριβὴν ἐπισκώπτων, γηρᾷν φησι παρ' αὐτῷ τοὺς μαθητὰς, ὡς ἐν ᾅδου χρησομένους ταῖς τέχναις, καὶ δίκας ἐροῦντας. Cato Sen. *apud* Plut. *pag.* 641.

Διπλοῦν ὁρῶσιν οἱ μαθόντες γράμματα.
Eccl. 2. 15.

1 Kings 4. 29. with notions many *as the Sand upon the Sea ſhore)* above all that were before him; who had poſſeſſed and enjoyed all that fancy could conceive, or heart could wiſh, and had arrived to the top of ſecular Happineſs; Yet even *He* with pathetical reiteration pronounces all to be *vanity and vexation of ſpirit*; altogether unprofitable and unſatisfactory to the mind of Man. And ſo therefore we may juſtly conclude them to be; ſo finiſhing the firſt grand advantage this preſent conſideration affordeth us in order to that wiſedom, to which we ſhould apply our hearts.

I ſhould proceed to gather other good fruits, which it is apt to produce and contribute to the ſame purpoſe; but ſince my thoughts have taken ſo large ſcope upon that former head, ſo that I have already too much, I fear, exerciſed your patience, I ſhall only mention the reſt. As this conſideration doth, as we have ſeen, Firſt, diſpoſe us rightly to value theſe temporal goods, and moderate our affections about them; ſo it doth, Secondly, in like manner, conduce to the right eſtimation of temporal evils; and thereby to the well tempering our paſſions in the reſentment of them; to the begetting of patience and contentedneſs in our minds. Alſo, Thirdly, it may help us to value, and excite us to regard thoſe things (good or evil) which relate to our future ſtate; being the things only of a permanent nature, and of an everlaſting conſequence to us. Fourthly, It will engage us to husband carefully, and well employ this ſhort time of our preſent life: Not to defer or procraſtinate our endeavours to live well; not to be lazy and loitering in the diſpatch of our only conſiderable buſineſs, relating to eternity; to embrace all opportunities, and improve all means; and follow the beſt *compendiums* of good practice leading to eternal bliſs. Fifthly, It will be apt to confer much toward the begetting and preſerving ſincerity in our thoughts, words and actions; cauſing us to decline all oblique deſigns upon preſent mean intereſts, or baſe regards to the opinions or affections of men; bearing ſingle reſpects to our conſcience and duty in our actions; Teaching us to ſpeak as we mean; and be what we would ſeem; to be in our hearts and in our cloſets, what we appear in our outward expreſſions and converſations with Men; For conſidering, that within a very ſhort time all the thoughts of our hearts ſhall be diſcloſed; and all the actions of our lives expoſed to publick view (being ſtrictly to be examined at the great bar of divine judgment before Angels and Men) we cannot but perceive it to be the greateſt folly in the World, for this ſhort preſent time to diſguiſe our ſelves; to conceal our intentions, or ſmother our actions. What hath occurred (upon theſe important ſubjects) to my meditation, I muſt at preſent, in regard to your patience, omit. I ſhall cloſe all with that good *Collect* of our Church.

Almighty God, give us grace, that we may caſt away the works of darkneſs, and put upon us the armour of light now in the time of this mortal life, in which thy Son Jeſus Chriſt came to viſit us in great humility; that in the laſt day, when he ſhall come again in his glorious Majeſty to judge both the quick and the dead, we may riſe to the life immortal, through him, who liveth and reigneth with thee, and the Holy Ghoſt, now and ever. Amen.

SERMON XV.

The Conſideration of our Latter End.

PSAL. XC. 12.

So teach us to number our days, that we may apply our hearts unto wiſedom.

IN diſcourſing formerly upon theſe words (expounded according to the moſt common and paſſable interpretation) that which I chiefly obſerved was this: That the ſerious conſideration of the ſhortneſs and frailty of our life is a fit mean or rational inſtrument ſubſervient to the bringing our hearts to wiſedom; that is, to the making us diſcern, attend unto, embrace, and proſecute ſuch things, as according to the dictates of right reaſon are truly beſt for us.

Job 14. 14. *All the days of my appointed time will I wait, till my change come.*

I. The truth of which obſervation I largely declared from hence, that the ſaid conſideration diſpoſeth us to judge rightly about thoſe goods (which ordinarily court and tempt us, *viz* worldly glory and honour; riches, pleaſure, knowledge; to which I might have added wit, ſtrength and beauty) what their juſt worth and value is; and conſequently to moderate our affections, our cares, our endeavours about them; for that if all thoſe goods be uncertain and tranſitory, there can be no great reaſon to prize them much, or to affect them vehemently, or to ſpend much care and pains about them.

II. I ſhall next in the ſame ſcales weigh our temporal evils; and ſay, that alſo, The conſideration of our lives brevity and frailty doth avail to the paſſing a true judgment of, and conſequently to the governing our paſſions, and ordering our behaviour in reſpect to all thoſe temporal evils, which either according to the Law of our nature, or the fortuitous courſe of things, or the particular diſpenſation of providence do befal us. Upon the declaration of which point I need not inſiſt much, ſince what was before diſcourſed concerning the oppoſite goods doth plainly enough infer it; more immediately indeed in regard to the *mala damni*, or *privationis* (the evils, which conſiſt onely in the want, or loſs of temporal goods) yet ſufficiently alſo by a manifeſt parity of reaſon in reſpect to the *mala ſenſus*, the real pains, croſſes and inconveniences, that aſſail us in this life. For if worldly glory do hence appear to be no more than a tranſient blaze, a fading ſhew, a hollow ſound, a piece of theatrical pageantry, the want thereof cannot be very conſiderable to us. Obſcurity of condition (living in a valley beneath that dangerous height, and deceitful luſtre) cannot in reaſon be deemed a very ſad or pitiful thing; which ſhould diſpleaſe, or diſcompoſe us; if we may thence learn that abundant wealth is rather a needleſs clog, or a perillous ſnare, than any great convenience to us; we cannot well eſteem to be poor a great infelicity, or to undergo loſſes a grievous calamity; but rather a benefit to be free from the diſtractions that attend it; to have little to keep for others, little to care for our ſelves. If theſe preſent pleaſures be diſcerned hence to be only wild fugitive dreams; out of which being ſoon rouſed we ſhall only find better regrets to abide; why ſhould not the wanting opportunities of enjoying them be rather accompted a happy advantage, than any part of miſery to us? If it ſeem, that the greateſt perfection of curious knowledge (of what uſe or ornament ſoever) after it is hardly purchaſed, muſt ſoon be parted with; to be ſimple or ignorant will be no great matter of lamentation: as thoſe will appear no ſolid goods, ſo theſe conſequently muſt be onely *umbræ malorum*, phantaſms, or ſhadows of evil, rather than truly or ſubſtantially ſo; (evils created by fancy and ſubſiſting thereby; which reaſon ſhould, and time will ſurely remove.) That in being impatient or diſconſolate for them, we are but like children, that fret and wail for the want of petty toys. And for the more real or poſitive evils ſuch as violently aſſault nature, whoſe impreſſions no reaſon can ſo withſtand, as to diſtinguiſh all diſtaſt or afflictive ſenſe of them; yet this conſideration will aid to abate and aſſwage them; affording a certain hope and proſpect of approaching redreſs. It is often ſeen at Sea, that Men (from unacquaintance with ſuch agitations, or from brackiſh ſtreams ariſing from the ſalt Water) are heartily ſick, and diſcover themſelves to be ſo by apparently grievous ſymptomes; yet no man hardly there doth mind or pity them, becauſe the malady is not ſuppoſed dangerous, and within a while will probably of it ſelf paſs over; or that however, the remedy is not far off; the ſight of Land, a taſt of the freſh air will relieve them: 'Tis near our Caſe: We paſſing over this troubleſome Sea of life; from unexperience, joined with the tenderneſs of our conſtitution, we cannot well endure the changes and croſſes of fortune; to be toſs'd up and down; to ſuck in the ſharp vapours of penury, diſgrace, ſickneſs, and the like, doth beget a qualm in our ſtomachs; make us nauſeate all things, and appear ſorely diſtempered; yet is not our condition ſo diſmal, as it ſeems; we may grow hardier, and wear out our ſenſe of affliction; however, the Land is not far off, and by diſembarking hence we ſhall ſuddenly be diſcharged of all our moleſtations. 'Tis a common ſolace of grief, approved by wiſe men, *ſi gravis, brevis eſt; ſi longus, levis*; if it be very grievous and acute, it cannot continue long, without intermiſſion or reſpit; if it abide long, it is ſupportable; intolerable pain is like lightening, it deſtroys us, or is it ſelf inſtantly deſtroyed. However, death at length (which never is far off) will free us; be we never ſo much toſſed with ſtorms of misfortune, that is a ſure haven; be we perſecuted with never ſo many enemies, that is a ſafe refuge; let what pains or diſeaſes ſoever infeſt us, that is an aſſured *Anodynon*, and infallible remedy for them all; however we be wearied with the labours of the day, the night will come and eaſe us; the grave will become a bed of reſt unto us.

Sen. *Ep* 89.

Θάρσει πόνου γὰρ ἄκρον οὐκ ἔχει χρόνον.

Τὸ μὲν ἀφόρητον ἐξάγει· τὸ δὲ χρονίζον φορητόν Ant. *VII. Sect.* 33.

Summi doloris intentio invenit finem: nemo poteſt valde dolore, & diu: ſic nos amantiſſima noſtri natura diſpoſuit, ut dolorem aut tolerabilem, aut brevem faceret. Sen. *Ep.* 24.

Dolore perculſi mortem impleramus, eamque unam, ut miſeriarum malorumque terminum, exoptamus. Cic. *conſ.*

Moriar? hoc dicis; deſinam ægrotare poſſe, &c. Sen.

us. Shall I dye? I ſhall then ceaſe to be ſick; I ſhall be exempted from diſgrace; I ſhall be enlarged from priſon; I ſhall be no more pinched with want; no more tormented with pain. Death is a Winter, that as it withers the Roſe and Lilly, ſo it kills the Nettle and Thiſtle; as it ſtifles all worldly joy and pleaſure, ſo it ſuppreſſes all care and grief; as it huſhes the voice of mirth and melody, ſo it ſtills the clamours, and the ſighs of miſery; as it defaces all the World's glory, ſo it covers all diſgrace, wipes off all tears, ſilences all complaint, buries all diſquiet and diſcontent. King *Philip* of *Macedon* once threatened the *Spartans* to vex them ſorely, and bring them into great ſtraits; but, anſwered they, *can he hinder us from dying*; that indeed is a way of evading, which no enemy can obſtruct, no Tyrant can debar Men from; they who can deprive of life, and its conveniences, cannot take away death from them. There is a place, *Job* tells us, *where the wicked ceaſe from troubling, and where the weary be at reſt; where the priſoners reſt together; they hear not the voice of the oppreſſour; the ſmall and great are there; and the ſervant is free from his Maſter.* 'Tis therefore but holding out a while, and a deliverance from the worſt this World can moleſt us with, ſhall of its own accord arrive unto us: in the mean time 'tis better that we at preſent owe the benefit of our comfort to reaſon, than afterward to time; by rational conſideration to work patience and contentment in our ſelves; and to uſe the ſhortneſs of our life as an argument to ſuſtain us in our affliction, than to find the end thereof onely a natural and neceſſary means of our reſcue from it. The contemplation of this cannot fail to yield ſomething of courage and ſolace to us in the greateſt preſſures; theſe tranſient, and ſhort-liv'd evils, if we conſider them as ſo, cannot appear ſuch horrid bugbears, as much to affright or diſmay us; if we remember how ſhort they are, we cannot eſteem them ſo great, or ſo intolerable. There be, I muſt confeſs, divers more noble conſiderations, proper and available to cure diſcontent and impatience. The conſidering, that all theſe evils proceed from God's juſt will, and wiſe providence; unto which it is fit, and we upon all accompts are obliged readily to ſubmit; that they do ordinarily come from God's goodneſs, and gracious deſign toward us; that they are medicines (although ungrateful, yet wholſome) adminiſtred by the Divine Wiſdom to prevent, remove or abate our diſtempers of ſoul (to allay the tumours of pride, to cool the fevers of intemperate deſire; to rouſe us from the lethargy of ſloath; to ſtop the gangrene of bad conſcience) that they are fatherly corrections intended to reclaim us from ſin, and excite us to duty; that they ſerve as inſtruments or occaſions to exerciſe, to try, to refine our vertue; to beget in us the hope, to qualify us for the reception of better rewards; ſuch diſcourſes indeed are of a better nature, and have a more excellent kind of efficacy; yet no fit help, no good art, no juſt weapon is to be quite neglected in the combat againſt our ſpiritual foes. A Pebble-ſtone hath been ſometimes found more convenient than a Sword or a Spear to ſlay a Giant. Baſer remedies (by reaſon of the Patient's conſtitution, or circumſtances) do ſometime produce good effect, when others in their own nature more rich and potent want efficacy. And ſurely frequent reflexions upon our mortality, and living under the ſenſe of our lives frailty cannot but conduce ſomewhat to the begetting in us an indifferency of mind toward all theſe temporal occurrents; to extenuate both the goods and the evils we here meet with; conſequently therefore to compoſe and calm our paſſions about them.

ᾍδην ἔχων βοηθὸν, οὐ τρέμω σκιάς. *Eripere vitam nemo non homini poteſt; At nemo mortem.* Sen. *Trag.*

Job 3. 17.

Ὃ μέλλεις τῷ χρόνῳ χαρίζεσθαι, τοῦτο χαρίζεσθαι τῷ λόγῳ. Plut. *ad* Apol. *p.* 195.

Omnia brevia tolerabilia eſſe debent, etiamſi magna. Cic. Læl. *ad fin.*

III. But I proceed to another uſe of that conſideration we ſpeak of
emergent from the former, but ſo as to improve it to higher purpoſes.
For ſince it is uſeful to the diminiſhing our admiration of theſe worldly
things, to the withdrawing our affections from them, to the ſlackning
our endeavours about them; it will follow that it muſt conduce alſo to
beget an eſteem, a deſire, a proſecution of things conducing to our future
welfare; both by removing the obſtacles of doing ſo, and by engaging us
to conſider the importance of thoſe things in compariſon with theſe. By
removing obſtacles I ſay; for while our hearts are poſſeſſed with regard
and paſſion toward theſe preſent things, there can be no room left in them
for reſpect and affection toward things future. 'Tis in our ſoul as in the
reſt of nature; there can be no penetration of objects (as it were) in our
hearts, nor any vacuity in them; our mind no more than our body can be
in ſeveral places, or tend ſeveral ways, or abide in perfect reſt; yet ſome-
where it will always be; ſome-whither it will always go; ſome-what it
Matt. 6. 21. will ever be doing. If we *have a treaſure* here (ſome-what we greatly like
and much confide in) *our hearts will be here* with it; and if here, they
cannot be otherwhere; they will be taken up; they will reſt ſatisfied;
they will not care to ſeek farther. If we affect worldly glory and delight
John 5. 44. in the applauſe of men, we ſhall not be ſo careful to pleaſe God, and
12. 43. ſeek his favour. If we admire and repoſe confidence in riches, it will
Mat. 6. 24. make us neglectful of God, and diſtruſtful of his Providence; if our mind
Rom. 8. 5. thirſts after, and ſucks in greedily ſenſual pleaſures, we ſhall not reliſh
ſpiritual delights, attending the practice of vertue and piety, or ariſing
from good conſcience; adhering to, attending upon Maſters of ſo different,
ſo oppoſite a quality is inconſiſtent; they cannot abide peaceably together,
they cannot both rule in our narrow breaſts; we ſhall love and hold to the
1 John 2. 15. one; hate and deſpiſe the other. *If any man love the World, the love of
the Father is not in him*; the love of the World, as the preſent gueſt, ſo
occupies and fills the room; that it will not admit, cannot hold the love
of God. But when the heart is diſcharged and emptied of theſe things;
when we begin to deſpiſe them as baſe and vain; to diſtaſt them as inſipid
and unſavoury; then naturally will ſucceed a deſire after other things
promiſing a more ſolid content; and deſire will breed endeavour; and
endeavour (furthered by God's aſſiſtance always ready to back it) will
yeild ſuch a glimps and taſte of thoſe things, as will ſo comfort and ſatisfie
our minds, that thereby they will be drawn and engaged into a more
earneſt proſecution of them. When (I ſay) driving on ambitious Projects,
heaping up Wealth, providing for the fleſh (by our reflecting on
the ſhortneſs and frailty of our life) become ſo inſipid to us, that we find
little appetite to them, or reliſh in them; our reſtleſs minds will begin
to hunger and thirſt after righteouſneſs, deſiring ſome ſatisfaction thence:
Luke 22. 5. Diſcerning theſe ſecular and carnal fruitions to be meer *husks* (the proper
food of ſwine) we ſhall bethink our ſelves of that better nouriſhment (of
rational or ſpiritual comfort) which our Fathers houſe doth afford to his
children and ſervants. Being ſomewhat diſentangled from the care of
our farms and our trafficks; from yoaking our oxen and being married to
our preſent delights; we may be at leaſure, and in diſpoſition to comply
Matt. 22. 5. with divine invitations to entertainment ſpiritual. Experiencing, that
our trade about theſe petty commodities turns to ſmall accompt, and that
in the end we ſhall be nothing richer thereby; reaſon will induce us with
Matt. 13. 46. the Merchant in the Goſpel *to ſell all that we have* (to forego our preſent
intereſts and deſigns) for the purchaſing that *rich Pearl* of God's Kingdom,

dom, which will yield ſo exceeding profit; the gain of preſent comfort to our conſcience, and eternal happineſs to our ſouls, In fine, when we conſider ſeriouſly, that *we have here no abiding City*, but are onely *ſojourners and pilgrims upon Earth*; that all our care and pain here do regard onely an uncertain and tranſitory ſtate; and will therefore ſuddenly as to all fruit and benefit be loſt unto us; this will ſuggeſt unto us, with the good Patriarchs, κρείττονος ὀρέγεσθαι πατρίδος, *to long after a better Countrey*; a more aſſured, and laſting ſtate of life; where we may enjoy ſome certain and durable repoſe; to tend homeward, in our deſires and hopes, toward thoſe eternal manſions of joy and reſt prepared for God's faithful ſervants in Heaven. Thus will this conſideration help toward the bringing us to inquire after and regard the things concerning our future ſtate; and in the reſult will engage us to compare them with theſe preſent things, as to our concernment in them and the conſequence of them to our advantage or damage, whence a right judgment, and a congruous practice will naturally follow. There be four ways of comparing the things relating to this preſent life with thoſe which reſpect our future ſtate: Comparing the goods of this with the goods of that; the evils of this with the evils of that; the goods of this with the evils of that; the evils of this with the goods of that. All theſe compariſons we may find often made in Scripture; in order to the informing our judgment about the reſpective value of both ſorts; the preſent conſideration intervening, as a ſtandard to meaſure and try them by.

Heb. 13. 14. 1 Pet. 2. 11. Heb. 11. 16.

Firſt then; comparing the preſent goods with thoſe which concern our future ſtate, ſince the tranſitorineſs and uncertainty of temporal goods detract from their worth, and render them in great degree contemptible; but the durability and certainty of ſpiritual goods doth encreaſe their rate, and make them exceedingly valuable; 'tis evident hence, that ſpiritual goods are infinitely to be preferred in our opinion, to be more willingly embraced, to be more zealouſly purſued than temporal goods, that, in caſe of competition, when both cannot be enjoyed, we are in reaſon obliged readily to part with all theſe, rather than to forfeit our title unto, or hazard our hope of thoſe. Thus in the Scripture it is often diſcourſed: *The world* (ſaith St. *John*) *paſſeth away, and the deſire thereof; but he that doth the will of God, abideth for ever*: The World, and all that is deſirable therein is tranſient; but obedience to God's commandments is of an everlaſting conſequence; whence he infers, that we ſhould *not love the world*; that is, not entertain ſuch an affection thereto, as may any way prejudice the love of God, or hinder the obedience ſpringing thence, or ſuitable thereto. 1 John 2. 17.

All fleſh is graſs (ſaith St. *Peter*) *and all the glory of man as the flower of the graſs; the graſs withereth, and the flower thereof falleth away; But the word of the Lord endureth for ever*: All worldly glory is frail and fading, but the Word of God is eternally firm and permanent; that is, the good things by God promiſed to them, who faithfully ſerve him, ſhall infallibly be conferred on them to their everlaſting benefit; whence it follows, that as he exhorts, we are bound to gird up the loins of our mind, to be ſober, and hope to the end; to proceed and perſiſt conſtantly in faithful obedience to God. *Charge thoſe* (ſaith St. *Paul*) *who are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, that they do good, be rich in good works, ready to diſtribute, willing to communicate; treaſuring up for themſelves a good foundation for the future; that they may attain everlaſting life*: Since, argues he, preſent riches are of

1 Pet. 1. 24. v. 13. 1 Tim. 6. 19.

uncertain, and ſhort continuance; but faith and obedience to God, exer-
ciſed in our charity and mercy toward men, are a certain ſtock improve-
able to our eternal intereſt; therefore be not proud of, nor relye upon
thoſe, but regard eſpecially, and employ our ſelves upon theſe. Our Sa-
viour himſelf doth often inſiſt upon, and inculcate this compariſon: *Trea-*
Matt. 6. 20. *ſure not unto your ſelves treaſures upon earth, where moth and ruſt do corrupt;*
and where thieves break through and ſteal; but treaſure up to your ſelves trea-
ſures in heaven, where moth and ruſt do not corrupt, and where thieves do not
v. 25. *break through and ſteal. Do not take care for your ſoul, what ye ſhall eat, and*
what ye ſhall drink; nor for your body, what ye ſhall put on; but ſeek firſt the
John 6. 27. *kingdom of God. Labour not for the food that periſheth, but for the food that*
Luke 12. 33. *abideth to eternal life; ſell your ſubſtance, and give alms; provide your ſelves*
θησαυρὸν ἀνέκλειπτον *bags that wax not old; an indefectible treaſure in the heavens:* Thus doth
the Holy Scripture, ſetting forth the uncertainty and tranſitorineſs of the
preſent, the certainty and permanency of future goods, declare the excel-
lency of theſe above thoſe; adviſing thereupon, with higheſt reaſon, that
we willingly reject thoſe (in real effect, if need be, however always in
ready diſpoſition of mind) in order to the procuring or ſecuring of theſe.
It alſo, for our example and encouragement, commends to us the wiſdom
and vertue of thoſe Perſons, who have effectually practiſed this duty;
Heb. 11. 10. of *Abraham, our Father,* who, in expectation of that well-founded City
made and built by God, did readily deſert his Countrey and Kindred,
with all preſent accommodations of life; of *Moſes,* who diſregarded the
v. 23. ſplendours and delights of a great Court; rejected the alliance of a great
Princeſs, and *refuſed to be called the ſon of Pharaoh's daughter;* in reſpect
to the μισθαποδοσία, that future diſtribution of reward; a ſhare wherein
ſhall aſſuredly fall to them, who above all other conſiderations regard
the performance of their duty to God; of the *Apoſtles,* who *forſook all,*
Matt. 19. 27. Parents, Brethren, Lands, Houſes, Trades, receits of Cuſtome, to fol-
Luke 18. 28. low *Chriſt;* him at preſent poor, and naked of all ſecular honour, power,
wealth and delight; in hope onely to receive from him divine benefits,
Luke 10. 39. and future preferments in his Kingdom; of *Mary,* who neglecting preſent
affairs, and ſeating her ſelf at *Jeſus* his feet, attending to his diſcipline;
is commended for her wiſdom, in minding the *only neceſſary thing;* in
chuſing *the better part, which could never be taken from her:* of St *Paul,*
Phil. 3. 7, 8. who *accompted all his gains* (all his worldly intereſts and priviledges) *to be*
damage, to be *dung in reſpect to Chriſt, and the excellent knowledge of him,*
with the benefits thence accruing to him. On the contrary there we have
Eſau condemned and ſtigmatized for *a profane* and a vain *perſon,* who
Heb. 12. 16. *(ἀντὶ μιᾶς βρώσεως) for one little eating-bout;* one meſs of Pottage (for a little
preſent ſatisfaction of ſenſe, or for the ſuſtenance of this frail life) did
withgo his birthright, that embleme of ſpiritual bleſſings and priviledges.
We have again repreſented to us that unhappy young *Gentleman;* who,
Mark 10. 18. though he had good qualities, rendring him amiable even to our Saviour;
and had been trained up in the obſervance of God's Commandments;
yet not being content to part with his large Poſſeſſions, in lieu of the trea-
ſure by *Chriſt* offered in Heaven, was reputed deficient; could find no
acceptance with God, nor admiſſion into his Kingdom; for a petty tem-
poral commodity forfeiting an infinite eternal advantage. For, ſaith our
Saviour, *He that loveth father or mother above me; he that doth not hate fa-*
Matt. 10. 37. Luke 14. 26. *ther and mother, wife and children, brothers and ſiſters, yea his own life (for*
me and the Goſpel) is not worthy of me, nor can be my diſciple. He that in
Mark 10. 29. his eſteem or affection doth prefer any temporal advantages before the

benefits tendred by our Saviour (yea doth not in compariſon deſpiſe, renounce and reject his deareſt contents of life, and the very capacity of enjoying them, his life it ſelf) doth not deſerve to be reckoned among the Diſciples of *Chriſt*; to be ſo much as a Pretender to eternal joy, or a candidate of immortality. Our *Saviour* rejects all ſuch unwiſe and perverſe traders, who will not exchange brittle glaſs for ſolid gold; counterfeit gliſtering ſtones for genuine moſt precious jewels; a garland of fading flowers for an incorruptible crown of Glory; a ſmall temporary penſion for a vaſtly rich freehold; *an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in the heavens.* 1 Pet. 1. 4. Thus doth the Holy Scripture teach us to compare theſe ſorts of good things;

And, ſecondly, ſo alſo doth it to compare the evils of both ſtates; for that ſeeing, as the ſoon ceaſing of temporal miſchiefs ſhould (in reaſonable proceeding) diminiſh the fear of them, and mitigate the grief for them; ſo the inceſſant continuance of ſpiritual evils doth (according to juſt eſtimation) render them hugely grievous and formidable; 'tis plain, that we ſhould much more diſlike, abominate, and ſhun ſpiritual evils, than temporal; that we ſhould make no queſtion rather to endure theſe paroxyſms of momentany pain, than incur thoſe chronical and (indeed) incurable maladies; that we ſhould run willingly into theſe ſhallow plaſhes of preſent inconvenience, rather than plunge our ſelves into thoſe unfathomable depths of eternal miſery. There is (I ſuppoſe) no man, who would not accompt it a very great calamity (ſuch as hardly greater could befal him here) to have *his right eye plucked out*, and *his right hand cut off*, Matt. 5. 29. 18. 8. and *his foot* taken from him; to be deformed and maimed, ſo that he can do nothing, or ſtir any whither; yet our Lord repreſents theſe to us as inconſiderable evils, yea as things very eligible and advantageous in compariſon of thoſe miſchiefs, which the voluntary not embracing them, in caſe we cannot otherwiſe than by ſo doing avoid ſin, will bring on us: συμφέρει σοι, *it is* (ſaith he) *profitable for thee, that one of thy members be loſt, rather than that thy whole body be caſt into hell*; καλόν σοι ἐστὶ, *'tis good,* 'tis excellent for thee *to enter into life lame and maimed, and one ey'd, rather than having two hands, and two feet, and two eyes* (in all integrity and beauty of this temporal, or corporal ſtate) *to be caſt into eternal fire.* To be baniſhed from ones native ſoil, ſecluded from all comforts of friendly acquaintance, deveſted irrecoverably of great eſtate and dignity; becoming a vagrant and a ſervant in vile employment, in a ſtrange Countrey, every Man would be apt to deem a wretched condition; yet *Moſes*, we Heb. 11. 25. ſee, freely choſe it, rather than by enjoying unlawful pleaſures at home, in *Pharaoh*'s Court, to incur God's diſpleaſure and vengeance: συγκακουχεῖσθαι μᾶλλον ἑλών, *chuſing rather to undergo evil together with God's people, than to* have πρόσκαιρον ἁμαρτίας ἀπόλαυσιν, *a temporary fruition of ſinful delight*, dangerous to the welfare of his ſoul. Death is commonly eſteemed the moſt extream and terrible of evils incident to man; yet our *Saviour* bids us not to regard or fear it, in compariſon of that deadly ruine, which we adventure on by offending God: *I ſay unto you my friends* (ſaith he, he intended Luke 12. 4. it for the moſt friendly advice) *Be not afraid of them that kill the body, and* Matt. 10. 28. *after that have nothing farther to do; but I will ſhew you whom ye ſhall fear;* Ἀποκτεῖναι δύνανται, βλάψαι δ' οὔ. *Fear him, who after he hath killed, hath power to caſt into hell*, to caſt both body and ſoul into Hell, and deſtroy them therein; *Yea, I ſay unto you* (ſo he inculcates and impreſſes it upon them) *fear him.*

But thirdly; Conſidering the good things of this life together with the evils of that, which is to come; Since enjoying theſe goods in compa-

riſon with enduring thoſe evils is but rejoicing for a moment in reſpect of
mourning to eternity ; if upon the ſeeming ſweetneſs of theſe enjoyments
to our carnal appetite be conſequent a remedileſs diſtempering of our ſoul ;
ſo that what taſts like honey proves gall in the digeſtion ; gripes our bow-
els, gnaws our heart, and ſtings our conſcience for ever ; if preſent mirth
and jollity have a tendency to that dreadful weeping and wailing and
gnaſhing of teeth threatned in the Goſpel ; if for the praiſe and favour
of a few giddy men here we venture eternal ſhame and confuſion before
God and Angels and all good men hereafter ; if for attaining or preſer-
ving a ſmall ſtock of uncertain riches in this World we ſhall reduce our
ſelves into a ſtate of moſt uncomfortable nakedneſs and penury in the
other. 'Tis clear as the Sun that we are downright fools and mad men,
if we do not upon theſe accompts rather willingly reject all theſe good
things, than hazard incurring any of thoſe evils ; for, ſaith truth it ſelf,
Mark 8. 36. *What will it profit a man, if he gain the whole World* (καὶ ζημιωθῇ τὴν ψυχὴν) *and*
Luke 9. 25. *be endamaged as to his ſoul*, or loſe his ſoul as a mulct. 'Tis a very diſad-
vantageous bargain for all the conveniencies this World can afford to be
deprived of the comforts of our immortal ſtate. But,

Laſtly, comparing the evils of this life with the benefits of the future,
ſince the worſt tempeſts of this life will be ſoon blown over, the bittereſt
croſſes muſt expire (if not before, however) with our breath ; but the
good things of the future ſtate are immutable and perpetual ; 'tis in evi-
dent conſequence moſt reaſonable ; that we freely (if need be) under-
take, and patiently endure theſe for the ſake of thoſe ; that in hope of
1 Pet. 1. 4. that *incorruptible inheritance, laid up for us in Heaven*, we not only ſup-
port and comfort our ſelves, but even rejoyce and exult in all the afflicti-
ons by God's wiſe and juſt diſpenſation impoſed on us here ; as they in
Ibid. St. *Peter* ; wherein (ſaith he) *ye greatly rejoyce (or exult,) being for a little*
Ἀγαλλιᾶσθε ὀλίγον ἄρτι *while as in heavineſs through manifold * afflictions or trials. Accompting it*
* Πειρασμοῖς. *all joy* (ſaith St. *James) when ye fall into divers temptations* (that is, affli-
Jam. 1. 2. ctions or trials) *knowing that the trial of your faith perfecteth patience* ; that
is, ſeeing the ſufferance of theſe preſent evils conduceth to the furtherance
Rom. 5. 8. of your ſpiritual and eternal welfare. And, *We glory in tribulation*, ſaith
St. *Paul* ; rendring the ſame accompt, becauſe it tended to their ſouls ad-
vantage : St. *Paul*, than whom no man perhaps ever more deeply taſted
of the cup of affliction ; and that tempered with all the moſt bitter ingre-
Ἐν ἀκαταστασίαις. dients which this World can produce ; Whoſe life was ſpent in conti-
nual agitation and unſettledneſs ; in all hardſhips of travel and labour and
care ; in extreme ſufferance of all pains both of body and mind ; in all
imaginable dangers and difficulties and diſtreſſes, that nature expoſes man
unto, or humane malice can bring upon him ; in all wants of natural com-
fort (food, ſleep, ſhelter, liberty, health) in all kinds of diſgrace and
contumely ; as you may ſee in thoſe large inventories of his ſufferings,
2 Cor. 11. 23. regiſtred by himſelf, in the 6th and 11th *Chapters* of his 2d *Epiſtle* to the
6. 5. *Corinthians* ; Yet all this conſidering the good things he expected after-
2 Cor. 4. 17. ward to enjoy, he accompted very ſlight and tolerable : *For* (ſaith he)
5. 1. *our lightneſs of affliction, that is for a little while here, worketh for us a far*
Τὸ γὰρ παραυτίκα ἐλαφρὸν *more exceeding weight of glory ; while we look not at the things which are ſeen ;*
τῆς θλίψεως. *but at thoſe, which are not ſeen ; for the things which are ſeen are temporal ;*
but the things which are not ſeen are eternal. For we know, that when our
earthly houſe of this tabernacle (of this unſteady tranſitory abode) *is diſſol-*
ved we are to have a tabernacle from God, a houſe not made with hands, eternal
Rom. 8. 18. *in the Heavens. I reckon*, ſaith he again, that is having made a due com-

pariſon and computation I find) *that the ſufferings of this preſent time are not worthy* (that is are not conſiderable, come under no rate or proportion) *in reſpect of the glory which ſhall be revealed* (or openly conferred) *upon us.* The like opinion had thoſe faithful Chriſtians, in the *Epiſtle* to the *Hebrews*, of whom 'tis ſaid, that *being expoſed to publick ſcorn as in the theatre,* Heb: 10. 34. Θεατριζόμενοι *with reproaches and afflictions, they did with gladneſs accept the ſpoiling* * (or rapine) *of their goods; knowing that they had in Heaven a better and more* * Ἁρπαγὴν *enduring ſubſtance.* But the principal example (moſt obliging our imitation) of this wiſe choice is that of our *Lord* himſelf; who, in contemplation of the future great ſatisfaction and reward of patient ſubmiſſion to the divine will, did willingly undergo the greateſt of temporal ſorrows and ignominies; *Who* (ſaith the *Apoſtle to the Hebrews,* propounding his Heb. 12. 2. example to us) *for the joy that was ſet before him endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of God.*

Thus immediately, or by an eaſie inference doth the conſideration of this lifes ſhortneſs and uncertainty confer to that main part of wiſdom, rightly to value the things about which we are converſant; diſpoſing us conſequently to moderate our affections, and rightly to guide our actions about them; fitting us therefore for the performance of thoſe duties ſo often enjoined us; of not caring for, not truſting in, not minding (unduly that is, and immoderately) things below; of dying to this World, and taking up our croſs, or contentedly ſuffering (in ſubmiſſion to God's will) all loſs and inconvenience; as alſo to the placing our meditation and care; our love and deſire; our hope and confidence; our joy and ſatisfaction; our moſt earneſt pains and endeavours upon things divine, ſpiritual and eternal.

IV. I proceed to another general benefit of that general conſideration; which is that it may engage us to a good improvement of our time; the thing which is a very conſiderable piece of wiſdom. For if time be, (as *Theophraſtus* called it truely) *a thing of moſt precious value* (or expence) Πολυτελέστατον ἀνάλωμα. as it were a great folly to laviſh it away unprofitably; ſo to be frugal thereof, and careful to lay it out for the beſt advantage, eſpecially every Man having ſo little ſtore thereof, muſt be a ſpecial point of Prudence. *To be covetous of time* (*Seneca* tells us) *is a commendable avarice*; it being *Nulla niſi temporis honeſta eſt avaritia.* Sen. neceſſary for the accompliſhment of any worthy enterprize; there being nothing exellent, that can ſoon or eaſily be effected. Surely he that hath much and great buſineſs to diſpatch; and but a little time allowed for it, is concerned to husband it well; not to loſe it wholly in idleneſs; not to trifle it away in unneceſſary divertiſements; not to put himſelf upon other impertinent affairs; above all not to create obſtacles to himſelf, by purſuing matters of a tendency quite contrary to the ſucceſs of his main undertakings. 'Tis our caſe; we are obliged here to negotiate in buſineſs of infinite price and conſequence to us; no leſs than the ſalvation of our ſouls and eternal happineſs; and we ſee, that our time to drive it on and bring it to a happy iſſue is very ſcant and ſhort; ſhort in it ſelf; and very ſhort in reſpect to the nature of thoſe affairs; the great variety, and the great difficulty of them: The great father of *Phyſicians* did quicken the ſtudents of that faculty to diligence, by admoniſhing them (in the firſt place, ſetting it in the front of his famous *Aphoriſms*) that, *life is ſhort, and art is long.* And how much more ſo is the art of living well *Non enim dat natura virtutem; ars eſt bonum fieri.* Sen. *Ep.* 89. (that moſt excellent and moſt neceſſary art; for indeed vertue is not a gift of nature, but a work of art; an effect of labour and ſtudy) this, I ſay moſt needful and uſeful art of living vertuouſly and piouſly; this art of ſpiritual Phyſick; (of preſerving and recovering our ſouls health) how much longer is it? how many rules are to be learnt? how many precepts to be obſerved in order thereto? We are bound to furniſh our minds with needful knowledge of God's will and our duty; we are to bend our unwilling wills to a ready compliance with them; we are to adorn our ſouls with diſpoſitions ſutable to the future ſtate (ſuch as may qualify us for the preſence of God, and converſation with the bleſſed ſpirits above) it is incumbent on us to mortify corrupt deſires, to reſtrain inordinate paſſions, to ſubdue natural propenſities, to extirpate vitious habits; in order to the effecting theſe things, to uſe all fit means; devotion toward God, ſtudy of his Law, reflexion upon our actions, with all ſuch ſpiritual inſtruments; the performing which duties, as it doth require great care and pains, ſo it needs much time; all this is not *dictum factum*, as ſoon done as ſaid; a few ſpare minutes will not ſuffice to accompliſh it. Natural inclination, that wild beaſt within us, will not ſo preſently be tamed, and made tractable by us. Ill habits cannot be removed without much exerciſe and attendance; as they were begot, ſo they muſt be deſtroyed, by a conſtant ſucceſſion, and frequency of acts. Fleſhly luſt is not to be killed with a ſtab or two; it will fight ſtoutly, and rebel often, an hold out long, before with our utmoſt endeavour we can obtain an entire victory over it. No vertue is acquired in an inſtant, but by degrees, ſtep by ſtep; from the ſeeds of right inſtruction and good reſolution it ſprings up, and grows forward by a continual progreſs of cuſtomary practice; 'tis a child of patience, a fruit of perſeverance (that ὑπομονὴ ἔργου ἀγαθοῦ, *enduring in doing well*, St. *Paul* ſpeaks of) and conſequently a work of time, for enduring implies a good ſpace of time. Having therefore ſo much to doe, and of ſo great concernment, and ſo little a portion of time for it, it behoves us to be careful in the improvement of what time is allowed us; to embrace all opportunities and advantages offered; to go the neareſt way, to uſe the beſt *compendiums* in the tranſaction of our buſineſs; not to be ſlothful and negligent, but active and intent about it; (for as time is diminiſhed, and in part loſt by ſloth or ſlackneſs; ſo it is enlarged, and, as it were, multiplied by induſtry; my day is two in reſpect of his, who doeth but half my work.) Not (alſo) to conſume our time in fruitleſs paſtimes, and curious entertainments of fancy; being idly buſie about impertinences and trifles (we call it ſport, but 'tis a ſerious damage to us;) not to immerſe our ſelves in multiplicities of needleſs care about ſecular matters, which may diſtract us, and bereave us of fit leiſure for our great employment; that which our *Saviour* calls τυρβάζεσθαι περὶ πολλά, *to keep a great deal of doe* and ſtir (to be jumbled about as it were, and confounded) *about many things*; and, περισπᾶσθαι περὶ πολλὴν διακονίαν, *to be diſtracted* and perplexed *about much comberſome ſervice*; which St. *Paul* calls ἐμπλέκεσθαι ταῖς τοῦ βίου πραγματείαις, *to be implicated* and entangled (as in a net) *with the negotiations of this preſent life*; ſo that we ſhall not be expedite, or free to beſtir our ſelves about our more weighty affairs. The ſpending much time about thoſe things doth ſteal it from theſe; yea doth more than ſo, by diſcompoſing our minds ſo that we cannot well employ what time remains upon our ſpiritual concernments. But eſpecially we ſhould not proſtitute our time upon vitious projects and practices; doing which is not onely a prodigality of the preſent time, but an abridgment of the future; it not onely doth not promote or ſet forward our buſineſs, but brings it backward; and makes us more work than we had before; 'tis

Τί φθείρει ἔθος; ἐναντίον ἔθος. Epict.

Rom. 2. 7.

Luke 10. 40.

1 Tim. 2. 4.

'tis a going in a way directly contrary to our journeys-end. The Scripture aptly reſembles our life to a wayfaring, a condition of travel and pilgrimage; now he that hath a long journey to make, and but a little time of day to paſs it in, muſt in reaſon ſtrive to ſet out ſoon, and then to make good ſpeed; muſt proceed on directly, making no ſtops or deflections (not calling in at every ſign that invites him, not ſtanding to gaze at every object ſeeming new or ſtrange to him; not ſtaying to talk with every Paſſenger that meets him; but rather avoiding all occaſions of diverſion and delay) leſt he be ſurpriſed by the night, be left to wander in the dark, be excluded finally from the place whither he tends: So muſt we in our courſe towards Heaven and happineſs, take care that we ſet out ſoon (procraſtinating no time, but beginning inſtantly to inſiſt in the ways of Piety and Vertue) then proceed on ſpeedily, and perſiſt conſtantly; no where ſtaying or loitering, ſhunning all impediments and avocations from our Progreſs; leſt we never arrive near, or come too late unto the gate of Heaven. St. *Peter* tells us, that the end of all things doth approach, and thereupon adviſes us *to be ſober, and to watch unto* 1 Pet. 4. 7. *prayer*; for that the leſs our time is, the more intent and induſtrious it concerns us to be. And, St. *Paul* injoins us to *redeem the time, becauſe the* Eph. 5. 15. *days are evil*; that is, ſince we can enjoy no true quiet or comfort here, we ſhould improve our time to the beſt advantage for the future; he might have alſo adjoined, with the Patriarch *Jacob*, the paucity of the days to their badneſs; becauſe *the days of our life are few and evil*, let us Gen. 47. 9. redeem the time; *Man that is born of a woman is of few days, and full of* Job 14. 1. *trouble*. So few indeed they are, that 'tis fit we ſhould loſe none of them, but uſe them all in preparation toward that great change we are to make; that fatal paſſage out of this ſtrait time into that boundleſs eternity. So, it ſeems, we have *Job*'s example of doing: *All the days* (ſays he) *of my* Job 14. 14. *appointed time will I wait till my change come.* I end this Point with that ſo comprehenſive warning of our Saviour: *Take heed to your ſelves, leſt at any* Luke 21. 34. *time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. Watch ye therefore and pray that ye may be counted worthy to eſcape —— and to ſtand before the ſon of man.*

V. I ſhall adjoin but one uſe more, to which this conſideration may be ſubſervient, which is, that it may help to beget and maintain in us (that which is the very heart and ſoul of all goodneſs) Sincerity. Sincerity in all kinds, in our thoughts, words and actions. To keep us from harbouring in our breaſts ſuch thoughts, as we would be afraid or aſhamed to own: from ſpeaking otherwiſe than we mean, than we intend to doe, than we are ready any-where openly to avow; from endeavouring to ſeem what we are not; from being one thing in our expreſſions and converſations with men; another in our hearts, or in our cloſets. From acting with oblique reſpects to private intereſts or paſſions, to humane favour or cenſure (in matters, I mean, where duty doth intervene, and where pure conſcience ought to guide and govern us) from making profeſſions and oſtentations (void of ſubſtance, of truth, of knowledge, of good purpoſe) great ſemblances of peculiar ſanctimony, integrity, ſcrupuloſity, ſpirituality, refinedneſs, like thoſe *Phariſees* ſo often therefore noted in the Goſpel; as alſo from palliating, as thoſe men did, deſigns of ambition, avarice, envy, animoſity, revenge, perverſe humour, with pretences of zeal and conſcience. We ſhould indeed ſtrive to be good

(and that in all real ſtrictneſs, aiming at utmoſt perfection) in outward
act, and appearance, as well as in heart and reality; for the glory of
God and example of men (*providing things honeſt in the ſight of all men*)
Rom. 12. 17. but we muſt not ſhine with a falſe luſtre, nor care to ſeem better than we
are, nor intend to ſerve our ſelves in ſeeming to ſerve God; bartering ſpiritual
commodities for our own glory or gain. For ſince the day approaches
Rom. 2. 16. when *God will judge* τὰ κρυπτὰ ἀνθρώπων, *the things men do ſo ſtudiouſly conceal*;
Eccl. 12. 14. when *God ſhall bring every work into judgment, with every ſecret thing,*
whether it be good or whether it be evil; ſince *we muſt all appear* (or rather
2 Cor. 5. 10. be all made apparent, be manifeſted and diſcovered) *at the tribunal of*
Ὀυ γὰρ παρα- *Chriſt*: ſince *there is nothing covered, which ſhall not be revealed, nor hid*
ςῆναι ἡμᾶς *that ſhall not be known*; *ſo that whatever is ſpoken in the ear in cloſets, ſhall be*
ἁπλῶς δεῖ, ἀλλὰ ϗ φανε- *proclaimed on the houſe tops*: Since at length, and that within a very ſhort
ρωθῆναι. Chryſoſt. time (no man knows how ſoon) the whiſpers of every mouth (the cloſeſt
Luke 12. 2, 3. murmurs of detraction, ſlander and ſychophantry) ſhall become audible
to every ear; the abſtruſeſt thoughts of all hearts (the cloſeſt malice
and envy) ſhall be diſcloſed in the moſt publick Theatre before innumerable
ſpectatours; the truth of all pretences ſhall be throughly examined;
the juſt merit of every Perſon, and every cauſe ſhall with a moſt
exact ſcrutiny be ſcann'd openly in the face of all the World; to what
purpoſe can it be to juggle or baffle for a time; for a few days (perhaps
for a few minutes) to abuſe, or to amuſe thoſe about us with crafty diſſimulation
or deceit? Is it worth the pains to deviſe plauſible ſhifts, which
ſhall inſtantly, we know, be detected and defeated; to bedaub foul deſigns
with a fair varniſh, which death will preſently wipe off; to be dark
and cloudy in our proceedings, when as a clear day (that will certainly diſpel
all darkneſs and ſcatter all miſts) is breaking in upon us; to make
vizors for our faces, and cloaks for our actions, whenas we muſt very
ſhortly be expoſed, perfectly naked and undiſguiſed, in our true colours,
to the general view of Angels and Men? Heaven ſees at preſent what
we think and doe, and our conſcience cannot be wholly ignorant or inſenſible;
nor can Earth it ſelf be long unacquainted therewith. Is it not
much better, and more eaſie (ſince it requires no pains or ſtudy) to act
our ſelves, than to accommodate our ſelves to other unbeſeeming and undue
parts; to be upright in our intentions, conſiſtent in our diſcourſes,
plain in our dealings, following the ſingle and uniform guidance of our
reaſon and conſcience, than to ſhuffle and ſhift, wandring after the
various uncertain and inconſtant opinions or humours of men? What
matter is it, what cloaths we wear, what garb we appear in, during
this poſture of travel and ſojourning here; what for the preſent we go
for; how men eſteem us, what they think of our actions? St. *Paul* at
1 Cor. 4. 3. leaſt did not much ſtand upon it; for *with me*, ſaid he, *'tis a very ſmall*
thing (ἐλάχιςον, the leaſt thing that can come under conſideration) *to be*
judged of you, or of humane day (that is, of this preſent tranſitory, fallible,
reverſible judgment of men.) If we mean well and do righteouſly our
conſcience will at preſent ſatisfie us, and the divine (unerring and impartial)
ſentence will hereafter acquit us; no unjuſt or uncharitable cenſure
ſhall prejudice us; if we entertain baſe deſigns, and deal unrighteouſly;
as our conſcience will accuſe and vex us here, ſo God will ſhortly
condemn and puniſh us; neither ſhall the moſt favourable conceit of men
1 Cor. 3. 13. ſtand us in ſtead. *Every man's work ſhall become manifeſt; for the day ſhall*
declare it; becauſe it ſhall be revealed by fire; and the fire (that is, a ſevere
and ſtrict inquiry) *ſhall try every man's work, of what ſort it is.* I cannot

inſiſt more on this Point; I ſhall onely ſay, that conſidering the brevity and uncertainty of our preſent ſtate, the greateſt ſimplicity may juſtly be deemed the trueſt wiſdom; that who deceives others doth cozen himſelf moſt; that the deepeſt policy (uſed to compaſs, or to conceal bad deſigns) will in the end appear the moſt downright folly.

I might add to the precedent diſcourſes, that *Philoſophy* it ſelf hath commended this conſideration as a proper and powerful inſtrument of vertue; reckoning the practice thereof a main part of wiſdom; the greateſt proficient therein in common eſteem, *Socrates*, having defined Philoſophy (or the ſtudy of wiſdom) to be nothing elſe, but (μελέτη θανάτου) *the ſtudy of death*; intimating alſo (in *Plato*'s *Phædon*) that this ſtudy, the meditation of death and preparation of his mind to leave this World, had been the conſtant and chief employment of his life. That likewiſe, according to experience, nothing more avails to render the minds of men ſober and well compoſed, than ſuch ſpectacles of Mortality, as do impreſs this conſideration upon them. For whom doth not the ſight of a Coffin or of a Grave gaping to receive a friend perhaps, or an ancient Aquaintance; however a man in nature and ſtate altogether like our ſelves; of the mournful looks and habits, of all the ſad pomps and ſolemnities attending man unto his long home, by minding him of his own frail condition, affect with ſome ſerious, ſome honeſt, ſome wiſe thoughts? And if we be reaſonable men we may every day ſupply the need of ſuch occaſions, by repreſenting to our ſelves the neceſſity of our ſoon returning to the duſt; dreſſing in thought our own Herſes, and celebrating our own Funerals; by living under the continual apprehenſion and ſenſe of our tranſitory and uncertain condition; dying daily, or becoming already dead unto this World. The doing which effectually being the gift of God, and an eſpecial work of his Grace, let us of him humbly implore it, ſaying after the Holy *Prophet*, *Lord*, *ſo teach us to number our days, that we may apply our hearts unto wiſedom.* Amen.

Τοῦτο ἔχει ἡ τελειότης τοῦ ἤθους τὸ πᾶσαν ἡμέραν ὡς τελευταίαν διεξάγειν. Anton. *lib.* 7.

SERMON XVI.

The Danger and miſchief of delaying Repentance.

PSAL. CXIX. 60.

I made haſte, and delayed not to keep thy Commandments.

THIS Pſalm (no leſs excellent in vertue, than large in bulk) containeth manifold reflexions upon the nature, the properties, the adjuncts and effects of God's Law, many ſprightly ejaculations about it (conceived in different forms of ſpeech; ſome in way of petition, ſome of thanksgiving, ſome of reſolution, ſome of aſſertion or aphoriſm) many uſefull directions, many zealous exhortations to the obſervance of it; the which are not ranged in any ſtrict order, but, (like a variety of fair flowers and wholſome herbs in a wide field) do with a grateful confuſion lie diſperſed, as they freely did ſpring up in the heart, or were ſuggeſted by the devout ſpirit of him, who indited the *Pſalm*; whence no coherence of ſentences being deſigned, we may conſider any one of them abſolutely or ſingly by it ſelf,

Among them, that which I have picked out for the ſubject of my diſcourſe, implieth an excellent rule of practice, authoriſed by the *Pſalmiſt's* example; it is propounded in way of devotion or immediate addreſs to God; unto whoſe infallible knowledge his conſcience maketh an appeal concerning his practice; not as boaſting thereof, but as praiſing God for it, unto whoſe gratious inſtruction and ſuccour he frequently doth aſcribe all his performances: But the manner of propounding I ſhall not inſiſt upon; the rule it ſelf is, that ſpeedily, without any procraſtination or delay, we ſhould apply our ſelves to the obſervance of God's Commandments; the practice of which rule it ſhall be my endeavour to recommend and preſs.

It is a common practice of men, that are engaged in bad courſes, which their own conſcience diſcerneth and diſapproveth, to adjourn the reformation of their lives to a farther time, ſo indulging themſelves in the preſent commiſſion of ſin, that yet they would ſeem to purpoſe, and promiſe themſelves hereafter to repent, and take up: Few reſolve to perſiſt finally in an evil way, or deſpair of being one day reclaimed, but immediately and effectually to ſet upon it, many deem unſeaſonable or needleſs; it will, they preſume, be ſoon enough to begin to morrow or next day, a month or a year hence, when they ſhall find more commodious opportunity, or ſhall prove better diſpoſed thereto; in the mean time with *Solomon's* ſluggard, *Yet*, ſay they, *a little ſleep, a little ſlumber, a little folding of the hands*; let us but neglect this duty, let us but ſatisfie this appetite, let us but enjoy this bout of pleaſure; hereafter God willing we mean to be more careful, we hope that we ſhall become more ſober: So like bad debtours: when our conſcience dunneth us, we always mean, we always promiſe to pay; if ſhe will ſtay a while, ſhe ſhall, we tell her, be ſatisfied; or like vain ſpendthrifts, we ſee our eſtate fly, yet preſume that it will hold out, and at length we ſhall reſerve enough for our uſe. Εἰς αὔριον τὰ σπουδαῖα, *Let ſerious buſineſs ſtay till the morrow*, was a ſaying that coſt dear to him who ſaid it; yet we in our greateſt concerns follow him.

Recognoſce ſingulos, conſidera univerſos, nullius non vita ſpectat in craſtinum; non enim vivunt, ſed victuri ſunt. Sen *Ep.* 45.

Victuros agimus ſemper, nec vivimus unquam. Manil. 4.

Prov. *6.* 10.

Plut. *in* Pelop.

But how fallacious, how dangerous and how miſchievous this manner of proceeding is; how much better and more adviſable it is, after the example propounded in our Text, ſpeedily to betake our ſelves unto the diſcharge of our debt and duty to God, the following conſiderations will plainly declare.

Non eſt crede mihi ſapientis dicere, vivam. Mart. *I.* 16.

I. We may conſider, that the obſervance of God's Commandments (an obſervance of them proceeding from an habitual diſpoſition of mind, in a conſtant tenour of practice) is our indiſpenſable duty, our main concernment, our only way to happineſs; the neceſſary condition of our attaining ſalvation; that alone which can procure God's love and favour toward us; that unto which all real bleſſings here, and all bliſs hereafter are inſeparably annexed: *Fear God and keep his Commandments, for this is the whole of man*; (the whole duty, the whole deſign, the whole perfection

Eccl. 12. 13.

ction, the ſum of our wiſdom, and our happineſs.) *If thou wilt enter into life, keep the Commandments: The righteous Lord loveth righteouſneſs, his countenance doth behold the upright; God will render to every man according to his works*; theſe are Oracles indubitably clear, and infallibly certain; theſe are immoveable terms of juſtice between God and Man, (which never will, never can be relaxed; being grounded on the immutable nature of God, and eternal reaſon of things; if God had not decreed, if he had not ſaid theſe things, they would not aſſuredly be true; for it is a foul contradiction to reaſon, that a Man ever ſhould pleaſe God without obeying him; 'tis a groſs abſurdity in nature, that a Man ſhould be happy without being good; wherefore all the wit in the World cannot deviſe a way, all the authority upon Earth (yea, I dare ſay, even in Heaven it ſelf) cannot eſtabliſh a condition, beſide faithful obſervance of God's Law, that can ſave, or make us happy; from it there can be no valid diſpenſation, without it there can be no effectual abſolution, for it there can be no acceptable commutation; nor in defect thereof will any faith, any profeſſion, any trick or pretence whatever avail, or ſignify any thing; Whatever expedient to ſupply its room ſuperſtition, miſtake, craſt, or preſumption may recommend, we ſhall, relying thereon, be certainly deluded: If therefore we mean to be ſaved (and are we ſo wild as not to mean it?) if we do not renounce felicity (and do we not then renounce our wits?) to become vertuous, to proceed in a courſe of obedience, is a work that neceſſarily muſt be performed; and why then ſhould we not inſtantly undertake it; wherefore do we demur or ſtick at it; how can we at all reſt quiet, while an affair of ſo vaſt importance lieth upon our hands, or until our mind be freed of all uncertainty and ſuſpence about it? Were a probable way ſuggeſted to us of acquiring great wealth, honour or pleaſure, ſhould we not quickly run about it, could we contentedly ſleep, till we had brought the buſineſs to a ſure or hopeleſs iſſue? and why with leſs expedition or urgency ſhould we purſue the certain means of our preſent ſecurity and comfort, of our final ſalvation and happineſs? in doing ſo, are we not ſtrangely inconſiſtent with our ſelves?

Matt. 19. 17.
Pſal. 11. 7.
Prov. 15. 9.
Rom. 2. 6.
Matt. 5. 18.
Luke 16. 17.
Pſal. 119. 15.

Again, diſobedience is the certain road to perdition; that which involveth us in guilt and condemnation, that which provoketh God's wrath and hatred againſt us, that which aſſuredly will throw us into a ſtate of eternal ſorrow and wretchedneſs: *The fooliſh ſhall not ſtand in God's ſight, he hateth all the workers of iniquity; If ye do not repent, ye ſhall periſh. The wicked ſhall be turned into Hell, and all the people that forget God; The unrighteous ſhall not inherit the Kingdom of God; The wicked ſhall go into everlaſting puniſhment*, theſe are denunciations no leſs ſure than ſevere, from that mouth, which is never opened in vain; from the execution whereof there can be no ſhelter or refuge; And what wiſe man, what man in his right ſenſes would for one minute ſtand obnoxious to them? Who that any wiſe tendereth his own welfare would move one ſtep forward in ſo perillous and deſtructive a courſe? the farther in which he proceedeth, the more he diſcoſteth from happineſs, the nearer he approacheth to ruine.

Pſal. 5. 5.
Luke 13. 3.
Pſal. 9. 17.
1 Cor. 6. 9.
Matt. 25. 46.
7. 21.

In other caſes common ſenſe prompteth men to proceed otherwiſe; for who, having rendred one his enemy, that far overmatcheth him, and at whoſe mercy he ſtandeth, will not inſtantly ſue to be reconciled? who being ſeiſed by a pernicious diſeaſe, will not haſte to ſeek a cure? who being fallen into the jaws of a terrible danger, will not nimbly leap out thence? and ſuch plainly is our caſe; while we perſiſt in ſin, we live in enmity and defiance with the Almighty, who can at his Pleaſure cruſh us;

we lie under a fatal plague, which, if we do not ſeaſonably repent, will certainly deſtroy us; we incur the moſt dreadful of all hazards, abiding in the confines of death and deſtruction; God frowning at us, guilt holding us, Hell gaping for us: Every Sinner is (according to the *Wiſe-man's* Prov. 23. 34. expreſſion) *as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt*; and he that is in ſuch a caſe, is he not mad or ſenſeleſs, if he will not forthwith labour to ſwim out thence, or make all ſpeed to get down into a ſafer place? can any man with comfort lodge in a condition ſo diſmally ticklish?

2. We may conſider, that in order to our final welfare we have much work to diſpatch, the which requireth as earneſt care and painful induſtry, ſo a competent long time; which, if we do not preſently fall on, may be wanting, and thence our work be left undone, or imperfect: To conquer and correct bad inclinations, to render our ſenſual appetites obſequious to reaſon, to compoſe our paſſions into a right and ſteady order, to cleanſe our ſouls from vanity, from perverſeneſs, from ſloth, from all vitious diſtempers, and in their room to implant firm habits of vertue; to get a clear knowledge of our duty, with a ready diſpoſition to perform it; in fine, to ſeaſon our minds with holy affections, qualifying us for the preſence of God, and converſation with the bleſſed Spirits above; theſe are things that muſt be done, but cannot be done in a trice; it is not *dictum* Rom. 2. 7. *factum*, as ſoon done as ſaid; but ὑπομονὴ ἔργου ἀγαθοῦ, *a patient continuance in well-doing* is needful to atchieve it; for it no time can be redundant, the longeſt life can hardly be ſufficient: *Art is long, and life is ſhort*, may be an Aphoriſm in *Divinity* as well as in *Phyſick*; the art of living well, of preſerving our Soul's health, and curing its diſtempers, requireth no leſs time to compaſs it, than any other Art or Science.

'Ου καθεύδουσιν ἡμῖν χορηγεῖ βοήθειαν ὁ Θεὸς, ἀλλὰ πονουμένοις. Chryſ. ad Eph. λογ. κγ.

Vertue is not a Muſhrome, that ſpringeth up of it ſelf in one Night, when we are aſleep or regard it not: But a delicate Plant, that groweth ſlowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it, in our untoward ſoil, in this World's unkindly weather; happineſs is a thing too pretious to be purchaſed at an eaſie rate, Heaven is too high to be come at without much climbing; the crown of bliſs is a Prize too noble to be won without a long and a tough conflict. Neither is a vice a ſpirit, that will be conjured down by a charm, or with a *Preſto* driven away; it is not an adverſary, that can be knocked down at a blow, or diſpatched with a ſtab. Whoſoever ſhall pretend at any time eaſily with a celerity, by a kind of *Legerdemain*, or by any miſterious knack, a Man may be ſettled in vertue, or converted from vice, common experience abundantly will confute him; which ſheweth, that a habit otherwiſe (ſetting miracles aſide) cannot be produced or deſtroyed, than by a conſtant exerciſe of acts ſutable or oppoſite thereto; and that ſuch acts cannot be exerciſed without voiding all impediments and framing all Principles of action (ſuch as temper of body, judgment of mind, influence of cuſtome) to a compliance; that who by temper is peeviſh or cholerick, cannot without maſtering that temper become patient or meek; that who from vain opinions is proud, cannot without conſidering away thoſe opinions prove humble; that who by cuſtome is grown intemperate, cannot without weaning himſelf from that cuſtome come to be ſober; that who from the concurrence of a ſorry nature, fond conceits, mean breeding and ſcurvy uſage is covetous; cannot without draining all thoſe ſources of his fault, be turned into liberal. The change of our mind is one of the greateſt alterations in nature, which cannot

O quam iſtud parum putant, quibus tam facile videtur! Quint. 12. 1.

cannot be compaſſed in any way, or within any time we pleaſe; but it muſt proceed on leiſurely and regularly, in ſuch order, by ſuch ſteps, as the nature of things doth permit; it muſt be wrought by a reſolute and laborious perſeverance; by a watchful application of mind in voiding Prejudices, in waiting for advantages, in attending to all we do; by forcible wreſting our nature from its bent, and ſwimming againſt the current of impetuous deſires; by a patient diſentangling our ſelves from practices moſt agreeable and familiar to us; by a wary fencing with temptations, by long ſtruggling with manifold oppoſitions and difficulties; whence the Holy Scripture termeth our practice a warfare, wherein we are to fight many a bloody battel with moſt redoubtable foes; a combat, which muſt be managed with our beſt skill, and utmoſt might; a race, which we muſt paſs through with inceſſant activity and ſwiftneſs.

If therefore we mean to be good or to be happy, it behoveth us to loſe no time; to be preſently up at our great task; to ſnatch all occaſions, to embrace all means incident of reforming our hearts and lives. As thoſe, who have a long journey to go, do take care to ſet out early and in their way make good ſpeed, leſt the night overtake them before they reach their home; ſo it being a great way from hence to Heaven, ſeeing we muſt paſs over ſo many obſtacles, through ſo many Paths of duty before we arrive thither, it is expedient to ſet forward as ſoon as can be, and to proceed with all expedition; the longer we ſtay, the more time we ſhall need, and the leſs we ſhall have.

Ἀλλ' ἄγε νῦν ἴομεν, δὴ γὰρ μέμβλωκε μάλιστα Ἦμαρ, ἀτὰρ τάχα τοι ποτὶ ἕσπερα ῥίγιον ἔσται. Hom. *Od.* ρ.

3. We may conſider, that no future time which we can fix upon will be more convenient than the preſent is for our reformation. Let us pitch on what time we pleaſe, we ſhall be as unwilling and unfit to begin as we are now; we ſhall find in our ſelves the ſame indiſpoſitions, the ſame averſeneſs, or the ſame liſtleſneſs toward it as now: There will occur the like hardſhips to deter us, and the like Pleaſures to allure us from our duty; objects will then be as preſent and will ſtrike as ſmartly upon our ſenſes; the caſe will appear juſt the ſame, and the ſame Pretences for delay will obtrude themſelves; ſo that we ſhall be as apt then as now to prorogue the buſineſs. We ſhall ſay then, to morrow I will mend; and when that morrow cometh, it will be ſtill to morrow, and ſo the morrow will prove endleſs. If like the ſimple Ruſtick, (who ſtay'd by the River ſide waiting till it had done running, that ſo he might paſs dry-foot over the chanel) we do conceit, that the ſources of ſin (bad inclinations within, and ſtrong temptations abroad) will of themſelves be ſpent or fail, we ſhall find our ſelves deluded. If ever we come to take up, we muſt have a beginning with ſome difficulty and trouble; we muſt courageouſly break through the preſent with all its enchantments; we muſt undauntedly plunge into the cold ſtream; we muſt rouſe our ſelves from our bed of ſloth; we muſt ſhake off that brutiſh improvidence which detaineth us, and why ſhould we not eſſay it now? there is the ſame reaſon now that ever we can have; yea, far more reaſon now; for if that we now begin, hereafter at any determinate time, ſome of the work will be done, what remaineth will be ſhorter and eaſier to us. Nay farther,

Cras hoc fiet; idem cras fiet, &c.
Perſ. *Sat.* 5.

Qui non eſt hodie, cras minus aptus erit.
Ovid. *de Rom. I.* Epiſt. 4. 12.

——*qui recte vivendi prorogat horam,*
Ruſticus expectat dum defluat amnis, at ille
Labitur, & labetur in omne volubilis ævum.
Hor. *Ep. I.* 2.

Εἰ μὲν λυσιτελὴς ἡ ὑπέρθεσις ἐστιν, ἡ παντελὴς ἀπόστασις αὐτῆς ἔτι λυσιτελεστέρα. Epict. 4. 12.

For the ſame reaſon we put it off, we ſhould put it away. If it be good at all, it is good at preſent.

4. We

Παρὰ τὸ σήμερον ἁμαρτηθὲν εἰς τἄλλα χεῖρον ἀνάγκη σοι τὰ πράγματα ἔχειν Epict. 4. 12.

4. We may conſider, that the more we defer, the more difficult and painful our work muſt needs prove; every day will both enlarge our task, and diminiſh our ability to perform it: Sin is never at a ſtay; if we do not retreat from it, we ſhall advance in it; and the farther on we go, the more we have to come back; every ſtep we take forward, (even before we can return hither, into the ſtate wherein we are at preſent) muſt be repeated; all the web we ſpin muſt be unravelled; we muſt vomit up all we take in; which to do we ſhall find very tedious and grievous.

Falſis opinionibus tanto quiſque inſeritur, quanto magis in eis, familiariuſque volutatur. Aug. *Ep.* 117.

Vice as it groweth in age, ſo it improveth in ſtature and ſtrength; from a puny Child it ſoon waxeth a luſty Stripling, then riſeth to be a ſturdy Man, and after a-while becometh a maſſy Giant, whom we ſhall ſcarce dare to encounter, whom we ſhall be very hardly able to vanquiſh; eſpecially ſeeing that as it groweth taller and ſtouter, ſo we ſhall dwindle and prove more impotent; for it feedeth upon our vitals, and thriveth by our decay; it waxeth mighty by ſtripping us of our beſt forces; by enfeebling our reaſon, by perverting our will, by corrupting our temper, by debaſing our courage, by ſeducing all our appetites and paſſions to a treacherous compliance with it ſelf; every day our mind groweth more blind, our will more reſty, our ſpirit more faint, our appetites more fierce, our paſſions more headſtrong and untameable: The power and empire of ſin do ſtrangely by degrees encroach, and continually get ground upon us, till it hath quite ſubdued and enthralled us; firſt we learn to bear it, then we come to like it, by and by we contract a friendſhip with it, then we dote upon it, at laſt we become enſlaved to it in a bondage, which we ſhall hardly be able, or willing to ſhake off; when not onely our necks are fitted to the yoke, our hands are manacled, and our feet ſhackled thereby; but our heads and hearts do conſpire in a baſe ſubmiſſion thereto: When vice hath made ſuch impreſſion on us, when this pernicious weed hath taken ſo deep root in our mind, will and affection, it will demand an extremely toilſome labour to extirpate it.

Indeed by continuance in ſin, the chief means (afforded by nature, or by grace) of reſtraining, or reducing us from it, are either cut off, or enervated and rendred ineffectual.

Μέγιστον πρὸς ἀρετὴν βοήθημα ἡ αἰδώς, Greg. Naz. *Or.* 26.

——*nam quis*
Peccandi finem poſuit ſibi, quando recepit
Ejectum ſemel attrita de fronte ruborem
Juv. *Sat.* 18.

Ezek. 2. 4. 3. 7.
Iſa. 48. 4.
Jer. 5. 3.
Prov. 21. 29.

Phil. 3. 19.

Natural modeſty, while it laſteth, is a curb from doing ill; Men in their firſt deflexions from vertue are baſhful and ſhy; out of regard to other Mens opinion, and tenderneſs of their own honour they are afraid, or aſhamed to tranſgreſs plain rules of duty; but in proceſs this diſpoſition weareth out; by little and little they arrive to that character of the degenerate *Jews*, whom the *Prophets* call *impudent children*, having *a brow of braſs*, and *faces harder than a rock*; ſo that they commit ſin with open face, and in broad day, without any mask, without a bluſh; they deſpiſe their own reputation, and defy all cenſure of others; they outface and outbrave the World, till at length with prodigious inſolence they come to boaſt of wickedneſs, and *glory in their ſhame*, as an inſtance of high courage, and ſpecial gallantry.

Ψυχὴ ἅπαξ ἁμαρτίας γευσαμένη, καὶ ἀναλγήτως διατεθεῖσα πολλὴν παρέχει τῷ νοσήματι τὴν προσθήκην, &c. Chryſ. Tom. Orat. 64.

Conſcience is a check to beginners in ſin, reclaiming them from it, and rating them for it; but this in long ſtanders becometh uſeleſs, either failing to diſcharge its office, or aſſaying it to no purpoſe, having often been ſlighted, it will be weary of chiding; or if it be not wholly dumb, we ſhall be deaf to its reproof: As thoſe who live by cataracts or downfalls of Water are by continual noiſe ſo deafened as not to hear or mind it, ſo ſhall we in time grow ſenſeleſs, not regarding the loudeſt Peals and Rattlings of our conſcience.

The Heart of a raw Novice in impiety is ſomewhat tender and ſoft, ſo that remorſe can pierce and ſting it; his neck is yeilding and ſenſible, ſo that the yoke of ſin doth gall it; but in ſtout Proficients the heart becometh hard and ſtony, the neck ſtiff and brawny; (*an iron ſinew*, as the *Prophet* termeth it) ſo that they do not feel or reſent any thing; but are like thoſe of whom St. *Paul* ſpeaketh; οἵτινες ἀπηλγηκότες, who *being paſt feeling* all ſorrow or ſmart, *have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.*

(Ezek. 2. 4. 3. 7. Neh. 9. 29. 2 Chron. 36. 13. Dan. 5. 20.) Iſa. 48. 4. *Quo quis pejus ſe habet, minus ſentit.* Sen. Ep. 53. Eph. 4. 19.

When firſt we nibble at the Bait, or enter into bad courſes, our reaſon doth conteſt and remonſtrate againſt it, faithfully repreſenting to us the folly, the uglineſs, the baſeneſs, the manifold ill conſequences of ſinning; but that by continuance is muffled ſo as not to diſcern, or muzled ſo as not to declare; yea, often is ſo debauched as to excuſe, to avow and maintain, yea, to applaud and extol our miſcarriages.

For a time a Man retaineth ſome courage, and a hope that he may repent; but progreſs in ſin diſpiriteth and caſteth into deſpair; whether God be placable, whether himſelf be corrigible; an apprehenſion concerning the length of the way, or the difficulty of the work diſcourageth, and deſpondency rendreth him heartleſs and careleſs to attempt it. There is no Man that hath heard of God, who hath not at firſt ſome dread of offending him, and ſome diſſatisfaction in tranſgreſſing his will; it appearing to his mind (not yet utterly blinded and depraved) a deſperate thing to brave his irreſiſtible Power, an abſurd thing to thwart his infallible Wiſdom, a deteſtable thing to abuſe his immenſe Goodneſs; but obſtinacy in ſin doth quaſh this conſcientious awe; ſo that at length *God is not in all his thoughts, the fear of God is not before his eyes*; The Wrath of the Almighty ſeemeth a Bugbear, the fierceſt menaces of Religion ſound but as Rattles to him.

Pſal. 10. 4. 36. 1.

As for the gentle Whiſpers and Touches of Divine Grace, the monitory Diſpenſations of Providence, the good advices and wholſome reproofs of Friends, with the like means of reclaiming ſinners; theſe to Perſons *ſettled on their lees*, or fixed in bad cuſtome, are but as guſts of Wind bruſhing an old Oak, or as Waves daſhing on a Rock, without at all ſhaking or ſtirring it.

Jer. 48. 11. Zeph. 1. 12.

Now when any Perſon is come to this paſs, it muſt be hugely difficult to reduce him; to retrieve a defloured Modeſty, to quicken a jaded Conſcience, to ſupple a callous Heart, to reſettle a baffled Reaſon, to rear a dejected Courage, to recover a Soul miſerably benummed and broken, to its former vigour and integrity, can be no eaſie matter.

The diſeaſes of our Soul no leſs than thoſe of our Body, when once they are inveterate, they are become more incurable; the longer we forbear to apply due remedy, the more hard their cure will prove; if we let them proceed far, we muſt e're we can be rid of them, undergo a courſe of Phyſick very tedious and offenſive to us; many a rough Purge, many a ſore Phlebotomy, many an irkſome ſweat we muſt endure. Yea farther,

——*fruſtra medicina paratur,*
Cum mala per longas invaluere moras.
Ovid.

Ῥᾷον δ' ἀπ' ἀρχῆς μὴ ἐνδῦναι κακίᾳ, καὶ προσπῦσαν διαφυγεῖν, ἢ προβαίνουσαν ἀνακόψαι. Greg. Naz. *Orat.* 26.

5. We may conſider, that by delaying to amend, to do it may become quite impoſſible; it may be ſo in the nature of the thing, it may be ſo by the will of God: The thing may become naturally impoſſible; for vice

by

Ἐπειδὰν εἰς φρενῖτιν ἐκπεσόντες λακτίζωσι ϗ δάκνωσι τοὺς βουλομένους ἀπαλλάξαι τῆς ἀῤῥωστίας αὐτοὺς, τότε νοσοῦσιν ἀνίατα. Chryſ. *in Babyl. Orat.* 2.

Prov. 6. 9.

Eph. 2. 1. Apoc. 3. 1. 1 Tim. 5. 6.

Frangas citius quam corrigas quæ in pravum induruerunt. Quintil. 1. 3.

Jer. 13. 23.

by cuſtom may paſs into nature, and prove ſo congeneal, as if it were born with us; ſo that we ſhall propend to it as a ſtone falleth down, or as a ſpark flieth upward: By ſoaking in Voluptuouſneſs we may be ſo transformed into Brutes, by ſleeping in malice ſo converted into Fiends, that we neceſſarily ſhall act like creatures of that kind, into which we are degenerated; and then in no-wiſe without a downright Miracle are we capable of being reformed. *How long*, ſaith *Solomon*, *wilt thou ſleep, O Sluggard, when wilt thou ariſe out of thy ſleep?* We may be ſo often called on, and 'tis not eaſie to awaken us, when we are got into a ſpiritual ſlumber; but when we are, *dead in treſpaſſes and ſins*, ſo that all breath of holy affection is ſtopt, and no ſpiritual pulſe from our heart doth appear; that all ſenſe of duty is loſt, all appetite to good doth fail, no ſtrength or activity to move in a good courſe doth exert it ſelf, that our good complexion is diſſolved, and all our finer ſpirits are diſſipated; that our mind is quite crazed, and all its Powers are ſhattered or ſpoiled, when thus, I ſay, we are ſpiritually dead, how can we raiſe our ſelves, what beneath omnipotency can effect it? as a ſtick, when once 'tis dry and ſtiff, you may break it, but you can never bend it into a ſtreighter poſture, ſo doth the Man become incorrigible, who is ſettled and ſtiffned in vice. The ſtain of habitual ſin may ſink in ſo deep, and ſo throughly tincture all our Soul, that we may be like thoſe People, of whom the *Prophet* ſaith, *Can the Ethiopian change his skin, or the Leopard his ſpots? then may ye do, good, that are accuſtomed to doe evil:* Such an impoſſibility may ariſe from nature; one greater and more inſuperable may come from God.

John. 3. 8.

Τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας. Heb. 10. 29.

To an effectual repentance the ſuccour of divine grace is neceſſary; but that is arbitrarily diſpenſed; *the ſpirit bloweth where it liſteth*, yet it liſteth wiſely, with regard both to the paſt behaviour, and preſent capacities of Men; ſo that to ſuch who have abuſed it, and to ſuch who will not treat it well, it ſhall not be imparted: And can we be well aſſured, can we reaſonably hope, that after we by our preſumptuous delays have put off God and dallied with his grace; after that he long in vain hath *waited to be gracious*; after that he hath endured ſo many neglects, and ſo many repulſes from us; after that we frequently have ſlighted his open invitations, and ſmothered his kindly motions in us; in ſhort, after we ſo unworthily have miſuſed his goodneſs and patience, that he farther will vouchſafe his grace to us? when we have forfeited it, when we have rejected it, when we have ſpurned and driven it away, can we hope to recover it?

Ἀδύνατον. Heb. 6. 4.

Luke 19. 42, 44. 2 Cor. 6. 2. Heb. 3. 13. John. 9. 4. Luke 19. 42. Iſa. 59. 10.

Jer. 15. 6. Mal. 2. 17. Iſ. 1. 14. 7. 13. Rom. 1. 24, 26, 28. Pſal. 81. 12. Iſa. 63. 17.

There is a time, a ſeaſon, a day allotted to us; *our day* it is termed, *a day of ſalvation, the ſeaſon of our viſitation, an acceptable time*; wherein God freely doth exhibit grace, and preſenteth his mercy to us; if we let this day ſlip, *the night cometh when no man can work*; when *the things belonging to our peace will be hidden from our eyes*; when (as the *Prophet* expreſſeth it) we ſhall *grope for the wall like the blind, and ſtumble at noon day as in the night, and be in deſolate places as dead men*; after that day is ſpent, and that comfortable light is ſet, a diſmal night of darkneſs, of cold, of diſconſolateneſs will ſucceed; when God being *weary of bearing with* Men doth utterly deſert them, and *delivereth them over to a reprobate mind*; when ſubtracting his gratious direction and aſſiſtence, *he giveth them over to their own hearts luſts, and to walk in their own counſels*; when they are brought to complain with thoſe in the *Prophet*, *O Lord, why haſt thou made us to err from thy ways, and hardened our heart from thy fear?* when like

Pharaoh they ſurvive only as objects of God's juſtice, or occaſions to glorify his power; when like *Eſau*, they cannot find a place of repentance, *although they ſeek it carefully with tears*; when as to the fooliſh loitering Virgins, *the door* of mercy is *ſhut upon them*; when the *maſter of the houſe doth riſe and ſhut the door*, &c. when that menace of divine wiſedom cometh to be executed; *They ſhall call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me; for that they hated knowledge, and did not chuſe the fear of the Lord*: And if neglecting our ſeaſon, and preſent means, we once fall into this ſtate, then is our caſe moſt deplorable; we are dead Men irreverſibly doomed, and onely for a few moments reprieved from the ſtroak of final vengeance; *we are veſſels of wrath fitted* (or made up) *for deſtruction*; by a fatal blindneſs and obduration ſealed up to ruine; we are like the *terra damnata, that earth* (in the *Apoſtle*) *which drinking up the rain, that cometh oft upon it, and bearing thorns and briers, is rejected, and is nigh unto curſing,* and *whoſe end is to be burned.* Wherefore according to the advice of the *Prophet*, *Seek ye the Lord, when he may be found, call ye upon him, while he is near.*

Rom. 9. 17.
Heb. 13. 17.
Matt. 25. 10.
Luke 13. 25.
Prov. 1. 28.
Rom. 9. 22.
Κατηρτισμένα εἰς ἀπώλειαν.
Heb. 6. 7, 8.
Iſa. 55. 6.

It is true, that God is ever ready upon our true converſion to receive us into favour, that his arms are always open to embrace a ſincere Penitent; that he hath declared, *whenever a wicked man turneth from his wickedneſs, and doeth that which is right, he ſhall ſave his ſoul alive*; that if *we do waſh our ſelves, make us clean, put away the evil of our doings, and ceaſe to do evil,* then *although our ſins be as ſcarlet, they ſhall be white as ſnow, though they be like crimſon they ſhall be as wool*; that if we *rend our hearts, and turn unto the Lord, he is gratious and merciful, and will repent of the evil*; that *God is good and ready to forgive, and plenteous in mercy unto all that call upon him*; that whenever a prodigal ſon with humble confeſſion and hearty contrition for his ſin doth *ariſe and go to his father*, he will embrace him tenderly, and entertain him kindly; that even a profane Apoſtate, and a bloody Oppreſſour (as *Manaſſes*) a lewd Strumpet (as *Magdalene*) a notable Thief (as he upon the Croſs) a timorous Renouncer (as St. *Peter*) a furious Perſecutor (as St. *Paul*) a ſtupid Idolater (as all the *Heathen* World, when the *Goſpel* came to them, was) the moſt heinous Sinner that ever hath been, or can be imagined to be, if he be diſpoſed to repent, is capable of mercy; thoſe declarations and promiſes are infallibly true, thoſe inſtances peremptorily do evince, that repentance is never ſuperannuated; that if we can turn at all, we ſhall not turn too late; that *pænitentia nunquam ſera, modo ſeria*, is an irrefragable rule; yet nevertheleſs delay is very unſafe; for what aſſurance can we have, that God hereafter will enable us to perform thoſe conditions of bewailing our ſins, and forſaking them? have we not cauſe rather to fear that he will chaſtiſe our preſumption by with-holding his Grace? for although God faileth not to yeild competent aids to Perſons who have not *deſpiſed his goodneſs and long-ſuffering that leadeth them to repentance*; yet he that wilfully or wantonly loitereth away the time, and ſquandereth the means allowed him; who refuſeth to come when God calleth, yea woeth and courteth him to repentance, how can he pretend to find ſuch favour?

Ezek. 18. 27.
Iſa. 1. 16.
Joel 2. 13.
Pſal. 86. 5.
Luke 15. 18.
Vid. Chryſ. *ad* Theod. 2. *Judas* (ſaith he there) was capable of pardon.
Rom. 2. 4.

We might add, that ſuppoſing God in ſuperabundance of mercy might be preſumed never to with-hold his grace; yet ſeeing his grace doth not work by irreſiſtible compulſion; ſeeing the worſe qualified we are, the more apt we ſhall be to croſs and defeat its operation; ſeeing that we cannot hope that hereafter we ſhall be more fit than now to comply with it: Yea ſeeing we may be ſure, that after our hearts are hardned by perſeverance in ſin, we ſhall be more indiſpoſed thereto; we by delay of repentance do not only venture the forfeiture of divine grace, but the danger of abuſing it, which heinouſly will aggravate our guilt, and hugely augment our puniſhment.

We ſhould do well therefore moſt ſeriouſly to regard the *Apoſtle's* admonition; *Exhort one another to day, while it is called to day, leſt any of you be hardened by the deceitfulneſs of ſin*: Now that we find our ſelves invited to repent, now that we apprehend ſo much reaſon for it; now that we feel our hearts ſomewhat enclined thereto; now that we have time in our hands, and are not barr'd from hopes of mercy; now that it is not extremely difficult, or not abſolutely impoſſible, let us in God's name lay hold on the occaſion, let us ſpeedily and earneſtly ſet upon the work. Farther yet,

Heb. 3. 13.

6. We ſhould conſider, that we are mortal and frail, and thence any deſigns of future reformation may be clipt off, or intercepted by death; which is always creeping toward us, and may for all we can tell be very near at hand. You ſay you will repent to morrow; but are you ſure you ſhall have a morrow to repent in? have you an hour in your hand, or one minute at your diſpoſal? have you a leaſe to ſhew for any term of life; can you claim or reckon upon the leaſt portion of time without his leave, who beſtoweth life, and dealeth out time, and ordereth all things as he pleaſeth? Can you any wiſe deſcry the juſt *meaſure of your days*, or *the bounds of your appointed time* without a ſpecial revelation from him, *in whoſe hands is your breath*; and *with whom* alone *the number of your months is* regiſtred? *Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth*, ſaith the *Wiſe-man*: boaſt not of it, that is, do not pretend it to be at thy diſpoſal, preſume not upon any thing that may befal therein; for whilſt thou preſumeſt thereon, may it not be ſaid unto thee, as to the rich Projectour in the *Goſpel*, * *Thou fool, this night ſhall thy ſoul be required of thee*. Doth not, ſecluding hidden decrees, every Man's life hang upon a thread very ſlender and frail? is it not ſubject to many diſeaſes lurking within, and to a thouſand accidents flying about us? how many, that might have promiſed themſelves as fair ſcope as we can, have been unexpectedly ſnapt away? How many have been cropt in the flower of their age and vigour of their ſtrength? Doth not every day preſent experiments of ſudden death? Do we not continually ſee that obſervation of the *Preacher* verified, *Man knoweth not his time*; *as the fiſhes that are taken in an evil net, and as the birds are caught in the ſnare, ſo are the ſons of men ſnared in an evil time, when it cometh ſuddenly upon them*? Old men are ready to drop of themſelves, and young men are eaſily bruſhed or ſhaken down; the former viſibly ſtand upon the brink of Eternity, the latter walk upon a bottomleſs Quag, into which unawares they may ſlump; who then can anywiſe be ſecure?

Qui pœnitenti veniam ſpoſpondit, peccanti craſtinum diem non promiſit. Greg. *in Evang. Hom. IX.*

Job 12. 10.
14. 5. 7. 1.
Pſal. 39. 4.
90. 12.
Dan. 5. 23.
Prov. 27. 1.
Οὐκ οἶδας τί τέξεται ἡ ἐπιοῦσα· μὴ ἐπαγγέλλου τὰ μὴ σά. Baſ. M. *exh. ad Bapt.*
* Luke 12. 10.

Eccles 9. 12.

Τί γὰρ οἶδας ἄνθρωπε ἁμαρτήσας, εἰ ἡμέρας ζήσεις ἐν τῷδε τῷ βίῳ, ἵνα καὶ μετανοήσης, &c.

Ὅτι ἄδηλος ἡ ἔξοδός σου ἐκ τοῦ βίου ὑπάρχει, καὶ ἐν ἁμαρτίᾳ τελευτήσαντι μετάνοια οὐκ ἔσται, &c. Conſt. Ap. 2. 13.

We are all therefore highly concerned to uſe our life, while we have it; to catch the firſt opportunity, leſt all opportunity forſake us; to cut off our ſinning, leſt our ſelves be cut off before it: And that the rather, becauſe by laviſhing, or miſemploying our preſent time, we may loſe the future, provoking God to bereave us of it; for as prolongation of time is a reward of Piety; as to obſervance of the Commandments it is promiſed, *Length of days, and long life, and peace ſhall be added unto thee*; ſo being immaturely ſnatched hence is the puniſhment

Prov. 3. 2.

awarded to impious practice; ſo it is threatned that *Evil men ſhall be cut off*; Pſal. 37. 9.
that bloody and deceitful men ſhall not live out half their days; that *God will* Pſal. 55. 23.
wound the head of his enemies, and the hairy ſcalp of ſuch an one as goeth on Pſal. 68. 21.
ſtill in his wickedneſs: the very being unmindful of their duty is the cauſe, why men are thus ſurpriſed; for, *If*, ſaith God, *thou doſt not watch, I* Rev. 3. 3.
ſhall come upon thee as a thief, and thou ſhalt not know when I come upon thee. 16. 5.
And *If* (ſaith our Lord) *that ſervant doth ſay in his heart, my Lord delay-*
eth his coming, &c. *The Lord of that ſervant will come in a day, when he look-* Luke 12. 45.
eth not for him, &c. 46.

If then it be certain, that we muſt render a ſtrict accompt of all our doings here; if by reaſon of our frail nature and ſlippery ſtate, it be uncertain when we ſhall be ſummoned thereto; if our negligence may abridge and accelerate the term, is it not very reaſonable to obſerve thoſe advices of our Lord; *Watch, for ye do not know the day, nor the hour, when* Matt. 25. 13.
the ſon of man cometh; *Take heed to your ſelves, leſt at any time your heart be* 24. 42.
overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo Mark 13. 33.
that day come upon you unawares. *Let your loins be girded about, and your* Luke 12. 15,
lamps burning, and ye your ſelves like men, that wait for your Lord: And to 35.
take the counſel of the *Wiſe-man*, *Make no tarrying to turn unto the Lord,* Ecclus 5. 7.
and put not off from day to day; for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity ſhalt thou be deſtroyed, and periſh in the day of vengeance.

Theſe conſiderations plainly do ſhew how very fooliſh, how extremely dangerous and deſtructive the procraſtinating our reformation of life is: there are ſome others of good moment, which we ſhall reſerve.

SERMON XVII.

The Danger and miſchief of delaying Repentance.

PSAL. CXIX. 60.

I made haſte, and delayed not to keep thy Commandments.

I Proceed to the Conſiderations which yet remain to be ſpoken to.

1. We may conſider the cauſes of delay in this caſe (as in all caſes of moment) to be bad and unworthy of a Man: What can they be but either ſtupidity, that we do not apprehend the importance of the affair; or improvidence that we do not attend to the danger of perſiſting in ſin; or negligence that we do not mind our concernments; or ſloth that

Ἀργίας πρόφασις ἡ ἀναβολή, Simpl.

Animal hoc providum, ſagax, Cic. *de leg.* 1.

Cic. *de offic.* 1.

keepeth us from rowſing and beſtirring our ſelves in purſuance of what appeareth expedient; or faint-heartedneſs and cowardice, that we dare not attempt to croſs our appetite, or our fancy? all which diſpoſitions are very baſe and ſhameful: It is the prerogative of humane nature to be ſagacious in eſtimating the worth, and provident in deſcrying the conſequences of things; whereas other creatures, by impulſe of ſence, do onely fix their regard on preſent appearances; which peculiar excellency by ſtupidity and improvidence we forfeit, degenerating into brutes; and negligence of that, which we diſcern mainly to concern us is a quality ſomewhat beneath thoſe, depreſſing us below beaſts, which cannot be charged with ſuch a fault; ſloth is no leſs deſpicable, rendring a man fit for nothing; nor is there any thing commonly more reproachful than want of courage: ſo bad are the cauſes of delay.

Μηδὲν ἀναβαλλόμενος. *Succeſſus urgere ſuos, inſtare,* &c. Luc. 1.

Pleriſque in rebus tarditas & procraſtinatio odioſa eſt. Cic. *Philip.* 6.

Αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει. Heſ.

Dum deliberamus quando incipiendum eſt, incipere jam ſerum eſt. Quint. 12.7.

2. And the effects are no leſs unhappy, being diſappointment, damage, trouble and ſorrow: As expedition (catching advantages and opportunities, keeping the ſpirit up in its heat and vigour, making forcible impreſſions where-ever it lighteth, driving on the current of ſucceſs) doth ſubdue buſineſs, and atchieve great exploits (as by practiſing his Motto, *to defer nothing*, *Alexander* did accompliſh thoſe mighty feats which make ſuch a clatter in ſtory; and *Cæſar* more by the rapid quickneſs and forwardneſs of undertaking, than by the greatneſs of courage, and skilfulneſs of conduct, did work out thoſe enterpriſes, which purchaſed to his Name ſo much glory and renown) ſo delay and ſlowneſs do ſpoil all buſineſs, do keep off ſucceſs at diſtance from us, thereby opportunity is loſt, and advantages ſlip away; our courage doth flag, and our ſpirit languiſheth; our endeavours ſtrike faintly, and are eaſily repelled; whence diſappointment neceſſarily doth ſpring, attended with vexation.

Dimidium facti qui cœpit habet. Hor. *Ep.* 1. 2.

Μόνον ἀρχὴν ἐπιθεὶς τῷ πράγματι, &c. Chryſ. *Tom.6. Orat.p.* 68.

Τὸ δυσχερὲς καὶ δυσκατόρθωτον τοῦτό ἐστι, τὸ δυνηθῆναι ἐπιβῆναι τῆς εἰσόδου καὶ τῶν προθύρων ἅψασθαι τῆς μετανοίας. *Ib. p.* 79.

Honeſtas, quæ principio anxia habetur, ubi contigerit, voluptati luxuriæque habetur. Vict. *in* Sept. Sev.

3. Again, we may conſider, that to ſet upon our duty is a great ſtep toward the performance of it; if we can reſolve well, and a little puſh forward, we are in a fair way to diſpatch; *to begin* (they ſay) *is to have half done*; to ſet out, is a good part of the journey; to riſe betimes, is oftner harder than to doe all the day's work; entring the Town, is almoſt the ſame with taking it; it is ſo in all buſineſs, it is chiefly ſo in moral practice: For if we can find in our hearts to take our leave of ſin, if we can diſengage our ſelves from the witcheries of preſent allurement; if we can but get over the threſhold, of vertuous converſation, we ſhall find the reſt beyond expectation ſmooth and expedite; we ſhall diſcover ſuch beauty in vertue, we ſhall taſt ſo much ſweetneſs in obedience as greatly will encourage us to proceed therein.

Eph. 5. 16.
Col. 4. 5.

4. Again, we may conſider, that our time it ſelf is a gift, or a talent committed to us, for the improvement whereof we are reſponſible no leſs than for our Wealth, our Power, our Credit, our Parts, and other ſuch advantages, wherewith for the ſerving of God, and furthering our own ſalvation we are inſtruſted: *To redeem the time* is a Precept; and of all Precepts the moſt neceſſary to be obſerved, for that without redeeming (that is embracing and well employing) time we can do nothing well; no good action can be performed, no good reward can be procured by us: Well may we be adviſed to take our beſt care in husbanding it, ſeeing juſtly of

all things it may be reckoned moſt pretious; its price being ineſtimable, and its loſs irreparable; for all the World cannot purchaſe one Moment of it more than is allowed us, neither can it, when once gone, by any means be recovered: So much indeed as we ſave thereof, ſo much we preſerve of our ſelves; and ſo far as we loſe it, ſo far in effect we ſlay our ſelves, or deprive our ſelves of life; yea by miſpending it we do worſe than ſo; for a dead ſleep, or a ceſſation from being, is not ſo bad as doing ill; all that while we live backward, or decline toward a ſtate much worſe than annihilation it ſelf. Farther

Πολυτελέστατον ἀνάλωμα.

5. Conſider, that of all time the preſent is ever the beſt for the purpoſe of amending our life: It is the onely ſure time, that which we have in our hands, and may call our own; whereas the paſt time is irrevocably gone from us; and the future may never come to us: It is abſolutely (reckoning from our becoming ſenſible of things, and accomptable for our actions) the beſt, as to our capacity of improving it;

Omnia quæ ventura ſunt in incerto jacent, protinus vive. Sen. *de vit. brev.* 9.

Optima quaque dies miſeris mortalibus ævi
Prima fugit.

Verg. *Georg.* 3.

Our beſt days do firſt paſs away, was truly ſaid; the nearer to its ſource our life is, the purer it is from ſtain, the freer from clogs, the more ſuſceptive of good impreſſions, the more vivid and brisk in its activity; the farther we go on, eſpecially in a bad courſe, the nearer we verge to the dregs of our life; the more dry, the more ſtiff, the more ſluggiſh we grow, delay therefore doth ever ſteal away the flower of our age, leaving us the bran and refuſe thereof. Again,

6. If at any time we do reflect upon the time that hath already ſlipped away unprofitably from us, it will ſeem more than enough, and (if we conſider well) it will be grievous to us to loſe more; the morrow will ſeem too late to commence a good life; ἀρκετὸς ὁ παρεληλυθὼς χρόνος, *The time paſt of our life* (ſaith St. *Peter*) *may ſuffice us to have wrought the will of the Gentiles,* or to have continued in ill courſes; more indeed it might than ſuffice; it ſhould be abundantly too much to have imbezilled ſo large a portion of our pretious and irreparable time: After we have ſlept in neglect of our duty, ὥρα ἤδη ἐγερθῆναι, *it is* (as St. *Paul* ſaith) *now high time to awake,* unto a vigilant obſervance thereof: this we ſhall the rather doe, if we conſider, that

Sera nimis vita eſt craſtina, vive hodie. Matt. 1. 16.

1 Pet. 4. 3.

Rom. 13. 11.

7. For ill living now we ſhall come hereafter to be ſorry, if not with a wholſome contrition, yet with a painful regret; we ſhall certainly one day repent, if not of our ſin, yet of our ſinning; if not ſo as to correct for the future, yet ſo as to condemn our ſelves for what is paſt: the conſideration of our having ſacrilegiouſly robb'd our Maker of the time due to his ſervice; of our having injuriouſly defrauded our ſouls of the opportunities granted to ſecure their welfare; of our having profuſely caſt away our moſt pretious hours of life upon vanity and folly, will ſometime twitch us ſorely. There is no man who doth not with a ſorrowful eye review an ill-paſt life; who would not gladly recal his miſpent time; *O mihi præteritos!* O that God would reſtore my paſt years to me, is every ſuch Man's Prayer, although it never was heard, never could be granted unto any. And what is more inconſiſtent with wiſdom, than to engage our ſelves upon making ſuch ineffectual and fruitleſs wiſhes? What is more diſagreeable to reaſon, than to do that, for which we muſt be forced to confeſs and call our ſelves fools? What Man of ſenſe for a flaſh of tranſitory Pleaſure, for a puff of vain repute, for a few ſcraps of dirty Pelf would plunge himſelf into ſuch a gulf of anguiſh?

Ille ſapit quiſquis, Poſthume, vixit heri. Mart. 5. 60.

Ampliat ætatis ſpatium ſibi vir bonus, hoc eſt,
Vivere bis, vita poſſe priore frui. Mart. 10. 23.

8. On the contrary, if laying hold on occaſion, we ſet our ſelves to do well, reflexion thereon will yield great ſatisfaction and pleaſure to us; we ſhall be glad that we have done, and that our task is over; we ſhall *enjoy our former life*; Our time which is ſo paſt will not yet be loſt unto us; but rather it will be moſt ſecurely ours, laid up beyond the reach of danger, in the repoſitory of a good conſcience.

Rom. 2.

Quam magna deliquimus, tam granditer defleamus, &c. Cypr. de Lapſ. Or. 5.

9. Again, all our time of continuance in ſin we do *treaſure up wrath*, or accumulate guilt; and the larger our guilt is, the ſorer muſt be our repentance; the more bitter the ſorrow, the more low the humbling, the more earneſt the deprecation requiſite to obtain pardon: the broader and deeper the ſtain is, the more waſhing is needful to get it out; if we ſin much and long, we muſt grieve anſwerably, or we ſhall be no fit objects of mercy.

Pœna poteſt demi, culpa perennis erit. Ovid.

Ἡ συγχώρησις ἐῤῥύσατο τῶν ἁμαρτημάτων παρὰ τοῦ Θεοῦ καὶ ἡ μνήμη τῶν συγκεχωρημένων ἁμαρτημάτων οὐκ ἠφανίζετο παρὰ τοῦ Παύλου. Chryſ. *Tom.* 8. *p.* 97.

Rom. 6. 21.

10. And whenever the ſin is pardoned, yet indelible marks and monuments thereof will abide. We ſhall eternally be obliged to cry *peccavi*; although the puniſhment may be remitted, the deſert of it cannot be removed; a ſcar from it will ſtick in our fleſh; which ever will deform us; a tang of it will ſtay in our memory, which always will be diſguſtful; we ſhall never reflect on our miſcarriages without ſome confuſion and horrour; inceſſantly we ſhall be liable to that queſtion of St. *Paul*, *What fruit had ye of thoſe things, whereof ye are now aſhamed*? If therefore we could reaſonable preſume, yea if we could certainly foreſee, that we ſhould hereafter in time repent, yet it were unadviſable to perſiſt in ſin, ſeeing it being once committed, can never be reverſed; never expunged from the regiſters of time, never daſhed out from the tables of our mind and memory; but will perpetually reſt as matter of doleful conſideration, and of tragical ſtory to us. Ezek. 16. 61. *Then ſhalt thou remember thy ways, and be aſhamed.* Ezek. 16. 63. *That thou mayſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God*: Ezek. 36. 31. 20. 43. *Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations.*

1 Cor. 15. 41.

Prov. 1. 18.

11. Again, ſo much time as we ſpend in diſobedience, ſo much of reward we do forfeit; for commenſurate to our works ſhall our rewards be; the fewer our good works are in the courſe of our preſent life, the ſmaller ſhall be the meaſures of joy, of glory, of felicity diſpenſed to us hereafter; the later conſequently we repent, the leſs we ſhall be happy: *One ſtar* (ſaith the *Apoſtle*) *differeth from another in glory*; and of all ſtars, thoſe in the celeſtial ſphere will ſhine brighteſt, who did ſoon riſe here, and continued long by the luſtre of their good works to glorify their heavenly Father; for *the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* While therefore we let our intereſt lie dead by lingring, or run behind by ſinful practice, we are very bad husbands for our ſoul; our ſpiritual eſtate doth thereby hugely ſuffer; every minute contracteth a damage that runneth through millions of ages, and which therefore will amount to an immenſe ſum: And who for all the pleaſures here would forego one degree of bliſsful joy hereafter; who for all earthly ſplendours would exchange one ſpark of celeſtial glory; who for all the treaſures below would let ſlip one gem out of his heavenly crown?

12. Farther, let us conſider that whatever our age, whatever our condition or caſe be, the advice not to procraſtinate our obedience is very ſuitable and uſeful.

Art thou young? then it is moſt proper to enter upon living well. For when we ſet out, we ſhould be put in a right way; when we begin to be Men, we ſhould begin to uſe our reaſon well; life and vertue ſhould be of the ſame ſtanding; what is more ugly than a Child, that hath learnt little, having learnt to do ill; than naughtineſs ſpringing up in that ſtate of innocence? the foundation of good life is to be laid in that age, upon which the reſt of our life is built; for this is the manner of our proceeding; the preſent dependeth always upon what is paſt; our practice is guided by notions that we had ſucked in, is ſwayed by inclinations that we got before; whence uſually our firſt judgments of things, and our firſt propenſions do ſtretch their influence upon the whole future life. *Train up a child in the way he ſhould go, and when he is old he will not depart from it,* ſaith the *Wiſe-man.*

Sub pædagogo cœperis licet, ſerum eſt.
Matt. 8. 44.
Prov. 22. 6.

That age as it is moſt liable to be corrupted by vice, ſo it is moſt capable of being imbued with vertue; then nature is ſoft and pliable, ſo as eaſily to be moulded into any ſhape, ready to admit any ſtamp impreſſed thereon; then the mind is a pure table, in which good principles may be fairly engraven, without raſing out any former ill prejudices; then the heart being a ſoil free of weeds, the ſeeds of goodneſs being caſt therein will undiſturbedly grow and thrive; then the complexion being tender will eaſily be ſet into a right poſture; Our ſoul is then a Veſſel empty and ſweet; good liquor therefore may be inſtilled, which will both fit it, and ſeaſon it with a durable tincture; the extream curioſity and huge credulity of that age, as they greedily will ſwallow any, ſo will they admit good inſtruction. If we do then imbibe falſe conceptions, or have bad impreſſions made on our minds, it will be hard afterwards to expel, or to correct them. Paſſion is then very fluid and moveable, but not being impetuouſly determined any way, may eaſily be derived into the right chanel. Then the quickneſs of our wit, the briskneſs of our fancy, the freſhneſs of our memory, the vigour of our affections, the luſty and active mettle of our ſpirits being applied to vertuous ſtudies and endeavours, will produce moſt noble fruits; the beauty of which will adorn us, the ſweetneſs will pleaſe us, ſo as to leave on our minds a perpetual reliſh and ſatisfaction in goodneſs. Then being leſs encombred with the cares, leſs intangled in the perplexities, leſs expoſed to the temptations of the World and ſecular affairs, we can more eaſily ſet forth, we may proceed more expeditely in good courſes. Then being void of that ſtinging remorſe, which doth adhere to reflexions upon paſt follies, and miſpent time, with more courage and alacrity we may proſecute good undertakings; then beginning ſo ſoon to embrace vertue, we ſhall have advantage with more leiſure, and more eaſe to poliſh and perfect it through our enſuing courſe of life; ſetting out ſo early, in the very morning of our age, without much ſtraining, marching on ſoftly and fairly, we may go through our journey to happineſs.

Natura tenaciſſimi ſumus eorum quæ rudibus annis percipimus, &c. Quint. 1. 1.

Difficulter eraditur quod rudes animi perbiberunt. Hier. *ad* Lætam.

Ut corpora ad quoſdam membrorum flexus formari niſi tenera non poſſunt, ſic animos ad pleraque duriores robur ipſum facit. Quint. *ib.*

Quo ſemel eſt imbuta recens ſervabit odorem Teſta diu.
Hor. *Ep.* 1. 2.

Ἤδει γὰρ ὅτι χαλεπὸν ἡ νεότης, ὅτι δὲ εὔπτωτον, ὅτι δὲ εὐεξαπάτητον, ὅτι δὲ ὀλισθηρὸν, καὶ σφοδροτέρου δεῖ χαλινοῦ. Chryſ. ἀνδρ. α.

Our actions then are the firſt fruits of our life, which therefore are fit and due ſacrifices to our Maker; which if we do withdraw, we ſhall have nothing left ſo worthy or acceptable to preſent unto him; will it be ſeemly to offer him the dregs and refuſe of our age; ſhall we not be aſhamed to bring a crazy temper of body and ſoul, dry bones and decayed ſenſes; a dull fancy, a treacherous memory, a ſluggiſh ſpirit before him? ſhall we then when we are fit for little begin to undertake his ſervice? with our decrepit limbs and waſted ſtrength ſhall we ſet our ſelves to *run the ways of his commandments*?

As it is uncomfortable to think of being parſimonious, when our ſtock is almoſt gone; ſo it is to become thrifty of our life, when it comes near the bottom. Δεινὴ ἐνὶ πυθμένι φειδώ.

If we keep innocency, ſpend our youth well, it will yeild unexpreſſible comfort to us; it will ſave us much ſorrow, it will prevent many
Pſal. 37. 38. inconveniences to us: If we have ſpent it ill, it will yeild us great diſpleaſure, it will coſt us much pains; we ſhall be forced ſadly to bewail our folly and vanity therein; it will be bitter to ſee, that we muſt unlive our former life, and undoe all we have done; that we muſt renounce the Principles we have avowed, we muſt root out the habits we have planted, we muſt forſake the Paths which we have beaten and ſo long trode in, if ever we will be happy; it will be grievous to us, when we come
Pſal. 25. 7. with penitential regret to deprecate, *Lord remember not the ſins of my youth*;
Job 20. 11. we ſhall feel ſore pain, when *our bones are full of the ſins of our youth*, and
13. 26. we come *to poſſeſs the iniquities thereof*.

Lam. 3. 27. *It is* therefore *good* (as the *Prophet* ſaith) *that a man*
Fingit equum tenera docilem cervice Magiſter *bear the yoke in his youth*, when his neck is tender; it is
Ire viam, quam monſtrat eques.—Hor. excellent advice which the *Preacher* giveth, *Remember*
Ep. 12. 1. *thy Creator in the days of thy youth, while the evil days come not, and the years draw nigh, when thou ſhalt ſay I have no pleaſure in them.*

Eth. 1. 3. *Ariſtotle* ſaith, that young men are not *fit hearers of*
Τῆς πολιτικῆς οὐκ ἔστιν οἰκεῖος ἀκροατὴς ὁ νέος· ἄπειρος γὰρ τῶν κατὰ τὸν βίον πράξεων· ἔτι τοῖς πάθεσιν ἀκολουθητικὸς ὢν ματαίως ἀκούσεται καὶ ἀνωφελῶς. *moral doctrine*, becauſe (ſaith he) *they are unexperienced in affairs of life*; and *becauſe they are apt to follow their paſſions, which indiſpoſe to hear with fruit or profit*; but his concluſion is falſe, and his reaſons may be well turned againſt him; for becauſe young men want experience, therefore is there no bad prejudice, no contrary habit to obſtruct their embracing ſound doctrine; becauſe their paſſions are vehement and ſtrong, therefore being rightly ordered, and ſet upon good objects they with great force will carry them to vertuous practice; that indeed is the beſt time to regulate and tame Paſſions; as Horſes muſt be broken when they are Colts, Dogs muſt be made when they are Whelps, elſe they will never be brought to any thing. The *Poet* therefore adviſed better than the *Philoſopher*

Hor. *Ep.* 1. 2. —*nunc adbibe puro*
Pectore verba puer, nunc te melioribus offer;

Eph. 6. 4. and St. *Paul* plainly doth confute him, when he biddeth Parents to *educate their children in the nurture and admonition of the* Lord; when he chargeth
Tit. 2. 6. *Titus*, that he *exhort young men to be ſober-minded*; when he commendeth
2 Tim. 2. 22.
2 Tim. 3. 15. *Timothy*, for that he had ἀπὸ βρέφους *from his infancy known the Holy Scrip-*
Pſal. 119. 9. *tures*; So doth the *Pſalmiſt*, when he ſaith, *Wherewith ſhall a young man cleanſe his way? by taking heed according to thy word.* And *Solomon*, when he de-
Prov. 1. 4. clareth that his moral Precepts did ſerve *to give ſubtilty to the ſimple, to the*
Prov. 22. 6, 15. *young man knowledge and diſcretion*; when he biddeth us to *train up a child in the way he ſhould go*; St. *Peter* doth intimate the ſame, when he biddeth
1 Pet. 2. 2. us, *as new born babes to deſire the ſincere milk of the word*; and our Saviour,

when he ſaid, *Suffer little children to come unto me, for of ſuch is the kingdom of God*; Luk. 18. 16. that is, the more Simplicity and Innocence a Man is endued with, the more apt he is to embrace and comply with the Evangelical Doctrine: *Ariſtotle* therefore was out, when he would exclude young Men from the Schools of Vertue. It is obſervable that he contradicteth himſelf; for Ὀυ μικρὸν διαφέρει τὸ οὕτως ἢ οὕτως, εὐθὺς ἐκ νέων ἐθίζεσθαι, ἀλλὰ πάμπολυ, μᾶλλον δὲ τὸ πᾶν. Eth. 2. 2. *It is* (ſaith he) *of no ſmall concernment to be from youth accuſtomed thus or thus; yea, 'tis very much, or rather all*: And how ſhall a young Man be accuſtomed to do well, if he be not allowed to learn what is to be done?

Again, are we old? it is then high time to begin; we have then leſs time to ſpare from our moſt important Buſineſs; we ſtand then in moſt imminent Danger, upon the Edge of Perdition, and ſhould therefore be nimble to skip out thence; our Forces being diminiſhed, our Quickneſs and Induſtry ſhould be encreaſed; the later we ſet out, the more ſpeed it behoveth us to make. If we ſtay, we ſhall grow continually more indiſpoſed and unfit to amend; it will be too late, when utter Decrepitneſs and Dotage have ſeized upon us; and our Body doth ſurvive our Soul. When ſo much of our Time, of our Parts, of our Strength are fled, we ſhould husband the reſt to beſt advantage, and make the beſt ſatisfaction we can unto God, and unto our Souls with the Remainder.

Quod facere ſolent qui ſerius exeunt—calcar adamus. Sen. *Ep.* 68. 76. 19.

Apoc. 3. 2. Στήριξον τὰ λοιπὰ, ἃ μέλλει ἀποθανεῖν.

This Age hath ſome peculiar Advantages, which we ſhould embrace; the Froth of Humours is then boiled out, the Fervours of Luſt are ſlacked, Paſſions are allayed, Appetites are flatted; ſo that then Inclinations to ſin are not ſo violent, nor doth the Enjoyment thereof ſo much gratifie.

——*non omnia grandior ætas*
Quæ fugiamus habet—— Ovid.

Ἡ μὲν γὰρ νεότης πελάγει προσέοικε μαινομένῳ, κυμάτων ἀγρίων, καὶ πνευμάτων γέμοντι πονηρῶν· ἡ δὲ πολιὰ ὥσπερ εἰς λιμένα ἀκύμαντον τὰς τῶν γεγηρακότων ὁρμίζει ψυχὰς, παρέχουσα τὴν ἀπὸ τῆς ἡλικίας ἐντρυφᾶν ἀσφαλεία. Chryſ. *Tom* 6. *Orat.* 38.

Long Experience then hath diſcovered the Vanity of all Worldly things, and the Miſchief of ill Courſes; ſo that we can then hardly admire any thing, or be fond of enjoying what we have found unprofitable or hurtful.

Age is excuſed from Compliance with the Faſhions, and thence much exempted from Temptations of the World; ſo that it may be good without Obſtacle or Oppoſition.

It is proper thereto to be grave and ſerious, and conſequently to be vertuous; for Gravity without Vertue and Seriouſneſs about vain things are ridiculous.

Nothing doth ſo adorn this Age as Goodneſs, nothing doth ſo diſgrace it as Wickedneſs; *The hoary head is a crown of glory, if it be found in the way of righteouſneſs*; Prov. 16. 31. but it is a Mark of Infamy, if it be obſerved proceeding in a courſe of Iniquity, it ſignifieth that Experience hath not improved it, it argueth incorrigible Folly, or rather incurable Madneſs therein.

There is indeed no Care, no Imployment proper for old Men but to prepare for their Diſſolution; to be bidding adieu to the World with its vain Pomps and miſchievous Pleaſures; to be packing up their Goods, to be caſting their Accompts, to be fitting themſelves to abide in that State into which they are tumbling, to appear at that Bar, before which ſuddenly Nature will ſet them. As a Ship which hath long been toſs'd and Weather-beaten, which is ſhattered in its Timber, and hath loſt much of its Rigging, ſhould do nothing in that caſe but work toward the Port, there to find its Safety and Eaſe; ſo ſhould a Man, who having paſt many Storms and Agitations of the World is grievouſly battered and torn with Age,

In freto viximus, moriamur in portu. Sen. Ep. 19.

Age, ſtrive only to die well, to get ſafe into the Harbour of eternal Reſt.

In fine, *Epicurus* himſelf ſaid well, that *no man is either immature or over-ripe in regard to his ſoul's health*; we can never ſet upon it too ſoon, we ſhould never think it too late to begin; to live well is always the beſt thing we can do, and therefore we ſhould at any time endeavour it; there are common Reaſons for all Ages, there are ſpecial Reaſons for each Age, which moſt ſtrongly and moſt clearly do urge it; it is moſt ſeaſonable for young Men, it is moſt neceſſary for old Men, it is moſt adviſable for all Men *.

* Οὔτ' ἄωρος οὐδείς ἐστιν, οὔτε πάρωρος πρὸς τὸ κατὰ ψυχὴν ὑγιαῖνον. Epic. *ad* Monœc.

* *Quare juventus, imo omnis ætas (neque enim rectæ voluntati ſerum eſt tempus ullum) totis mentibus huc tendamus, in hoc elaboremus; forſan & conſummare contingat.* Quint. 12. 1.

Again, be our Condition what it will, this Advice is reaſonable: Are we in Health? we owe God Thanks for that excellent Gift, and the beſt Gratitude we can expreſs is the improving it for his Service and to our own Good; we ſhould not loſe the Advantage of a Seaſon ſo fit for our Obedience and Repentance; while the Forces of our Body and Mind are entire, while we are not diſcompoſed by Pain or Faintneſs, we ſhould ſtrive to diſpatch this needful Work, for which Infirmity may diſable us.

Are we ſick? it is then time to conſider our Frailty, and the beſt we can to obviate the worſt Conſequences thereof: It is then very fit, when we do feel the ſad Effects of Sin, to endeavour the Prevention of worſe Miſchiefs that may follow; it is ſeaſonable, when we lie under God's correcting Hand to ſubmit unto him, to deprecate his Wrath, to ſeek Reconciliation with him by all kinds of Obedience ſutable to that State; with ſerious Reſolutions to amend hereafter, if it ſhall pleaſe God to reſtore us; it is moſt adviſeable, when we are in the Borders of Death, to provide for that State which lieth juſt beyond it.

Are we rich and proſperous? 'tis expedient then preſently to amend, leſt our Wealth do ſoon corrupt us with Pride, with Luxury, with Sloth, with Stupidity; leſt our Proſperity becometh an inevitable Snare, an irrecoverable Bane unto us.

Prov. 1. 32.

Are we poor or afflicted? 'tis then alſo needful to repent quickly; that we may have a comfortable Support for our Soul, and a certain Succour in our Diſtreſs; that we may get a Treaſure to ſupply our Want, a joy to drown our Sorrow; a Buoy to keep our Hearts from ſinking into Deſperation and Diſconſolateneſs. This Condition is a Medicine, which God adminiſtreth for our Soul's Health; if it do not work preſently ſo as to do us good, it will prove both grievous and hurtful to us.

13. Laſtly, we may conſider, that abating all the rueful Conſequences of abiding in Sin, abſtracting from the deſperate Hazards it expoſeth us to in regard to the future Life, it is moſt reaſonable to abandon it, betaking our ſelves to a vertuous Courſe of Practice. For Vertue in it ſelf is far more eligible than Vice, to keep God's Commandments hath much greater Convenience than to break them; the Life of a good Man in all conſiderable reſpects is highly to be preferred above the Life of a bad Man: for what is Vertue, but a way of living that advanceth our Nature into a Similitude with God's moſt excellent and happy Nature; that promoteth our true Benefit and Intereſt; that procureth and preſerveth Health, Eaſe, Safety, Liberty, Peace, comfortable Subſiſtence, fair Repute, Tranquillity of Mind, all kinds of Convenience to us? to what Ends did our moſt benign and moſt wiſe Maker

Eſt virtus nihil aliud quàm in ſe perfecta, & ad ſummum perducta natura, Cic. *de Leg.* 1.

ther deſign and ſuit his Law, but to the furthering our good, and ſecuring us from Miſchief, as not only himſelf hath declared, but Reaſon ſheweth, and Experience doth atteſt? What is Vice but a ſort of practice which debaſeth and diſparageth us, which plungeth us into grievous Evils, which bringeth Diſtemper of Body and Soul, Diſtreſs of Fortune, Danger, Trouble, Reproach, Regret, and numberleſs Inconveniencies upon us; which for no other reaſon, than becauſe it ſo hurteth and grieveth us, was by our loving Creator interdicted to us? Vertue is moſt noble and worthy, moſt lovely, moſt profitable, moſt pleaſant, moſt creditable; Vice is moſt ſordid and baſe, ugly, hurtful, bitter, diſgraceful in its ſelf, and in its conſequences. If we compare them together, we ſhall find, that Vertue doth always preſerve our Health, but Vice commonly doth impair it; that Vertue improveth our Eſtate, Vice waſteth it; that Vertue adorneth our Reputation, Vice blemiſheth it; that Vertue ſtrengtheneth our parts, Vice weakeneth them; that Vertue maintaineth our Freedom, Vice enſlaveth us; that Vertue keepeth our Mind in Order and Peace, Vice diſcompoſeth and diſquieteth it; Vertue breedeth Satisfaction and Joy, Vice ſpawneth Diſpleaſure and Anguiſh of Conſcience: To enter therefore into a vertuous courſe of Life, what is it but to embrace Happineſs; to continue in vicious Practice, what is it but to ſtick in Miſery?

Deut. 10. 13.
Mic. 6. 8.
Neh. 9. 13.
Rom. 7. 12.
Pſal. 19. 9.
119. 107.

By entring into good Life, we enter into the Favour and Friendſhip of God, engaging his infinite Power and Wiſdom for our Protection, our Succour, our Direction and Guidance; enjoying the ſweet Effluxes of his Mercy and Bounty; we therewith become Friends to the holy Angels, and bleſſed Saints; to all good Men, being united in a holy and happy Conſortſhip of Judgment, of Charity, of Hope, of Devotion with them; we become Friends to all the World, which we oblige by good Wiſhes, and good Deeds, and by the Influence of good Example: we become Friends to our ſelves, whom we thereby enrich and adorn with the beſt Goods; whom we gratifie and pleaſe with the choiceſt Delights: but perſiſting in Sin, we continue to affront, wrong, and diſpleaſe our Maker, to be diſloyal towards our Sovereign Lord; to be ingrateful towards our chief Benefactour, to diſoblige the beſt Friend we have, to provoke a moſt juſt and ſevere Judge, to cope with Omnipotency, to contradict Infallibility, to enrage the greateſt Patience, to abuſe immenſe Goodneſs: We thereby become Enemies to all the World, to God, whom we injure and diſhonour; to the Friends of God, whom we deſert and oppoſe; to the Creatures, which we abuſe to our Pride, Luſt and Vanity; to our Neighbours, whom we corrupt or ſeduce; to our ſelves, whom we bereave of the beſt Goods, and betray to the worſt Evils.

Beginning to live ſoberly, we begin to live like Men, following the Conduct of Reaſon; beginning to live in Charity, we commence the Life of Angels, enjoying in our ſelves moſt ſweet Content, and procuring great Benefit to others; but going on in ſinful Voluptuouſneſs, we proceed to live like Beaſts, wholly guided by Senſe, and ſwayed by Appetite; being pertinacious in Malice, we continue to be like Fiends, working torment in our ſelves, and Miſchief to our Neighbours.

Embracing Vertue we become wiſe and ſober Men, worthy and honourable, beneficial and uſeful to the World; but continuing in Vice, we continue to be fooliſh and vain, to be vile and deſpicable, to be worthleſs and uſeleſs.

By our Delay to amend, what do we gain? what, but a little flaſhy and tranſient Pleaſure inſtead of a ſolid and durable Peace; but a little counterfeit Profit inſtead of real Wealth; but a little Smoak of deceitful

Opinion inſtead of unqueſtionable ſound Honour; Shadows of imaginary Goods inſtead of thoſe which are moſt ſubſtantial and true, a good Mind, the Love of God, the aſſured Welfare of our Souls. But this Field of Diſcourſe is too ſpacious; I ſhall only therefore for Concluſion ſay, that ſpeedily applying our ſelves to Obedience, and breaking off our Sins by Repentance, is in effect nothing elſe but from a preſent Hell in Trouble, and the Danger of a final Hell in Torment to be tranſlated into a double Heaven; one of joyful Tranquillity here, another of bliſsful Reſt hereafter; unto the which Almighty God in his Mercy bring us all, through Jeſus Chriſt our Lord; to whom for ever be all Glory and Praiſe. *Amen.*

1 Theſ. 5. 23. *The very God of peace ſanctifie you wholly, and I pray God your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* Amen.

SERMON XVIII.

Of Induſtry in general.

ECCLES. IX. 10.

Whatſoever thy hand findeth to do, do it with all thy might.

Rom. 12. 11. IN St. *Paul's* Epiſtle to the *Romans*, among divers excellent Rules of Life, preſcribed by that great Maſter, this is one, Τῇ σπουδῇ μὴ ὀκνηροί. *Be not ſlothful in buſineſs*, or to Buſineſs; And in the 2d Epiſtle to the *Corinthians*, among other principal Vertues, or worthy Accompliſhments, for *abounding* wherein the *Apoſtle* commendeth thoſe Chriſtians, he ranketh *all diligence*, or induſtry exerciſed in all Affairs and Duties incumbent on them: this is that Vertue, the Practice whereof in this moral Precept or Advice the *Royal Preacher* doth recommend unto us; being indeed an eminent Vertue, of very general Uſe, and powerful Influence upon the Management of all our Affairs, or in the Conduct of our whole Life. Πᾶσα σπουδή. 2 Cor. 8. 7.

Induſtry, I ſay, in general, touching all Matters incident, which *our hand findeth to do*, that is, which Diſpenſation of Providence doth offer, or which choice of Reaſon embraceth, for employing our active Powers of Soul and Body, the *Wiſe-man* doth recommend; and to preſſing the Obſervance of his Advice (waving all curious Remarks either *Critical* or *Logical* upon the Words) I ſhall preſently apply my Diſcourſe, propoſing divers Conſiderations apt to excite us thereto; only firſt, let me briefly deſcribe it, for our better Apprehenſion of its true Notion and Nature.

By Induſtry we underſtand a ſerious and ſteady Application of Mind, joined with a vigorous Exerciſe of our active Faculties in proſecution of any reaſonable, honeſt, uſeful Deſign, in order to the Accompliſhment, or Attainment of ſome conſiderable Good; as for inſtance, a *Merchant* is induſtrious who continueth intent and active in driving on his Trade for acquiring Wealth; a *Soldier* is induſtrious, who is watchful for occaſion, and earneſt in Action towards obtaining the Victory; and a *Scholar* is induſtrious, who doth aſſiduouſly bend his Mind to ſtudy for getting Knowledge.

Induſtry doth not conſiſt merely in Action; for that is inceſſant in all Perſons, our Mind being a reſtleſs thing never abiding in a total Ceſſation from Thought or from Deſign (being like a Ship in the Sea, if not ſteered to ſome good purpoſe by reaſon, yet toſſed by the Waves of Fancy, or driven by the Winds of Temptation ſomewhither.) But the direction of our Mind to ſome good End, without roving or flinching, in a ſtreight and ſteady courſe, drawing after it our active Powers in execution thereof, doth conſtitute Induſtry; the which therefore uſually is attended with Labour and Pain; for our Mind (which naturally doth affect Variety and Liberty, being apt to loath familiar Objects, and to be weary of any Conſtraint) is not eaſily kept in a conſtant Attention to the ſame thing; And the Spirits imployed in Thought are prone to flutter and fly away, ſo that it is hard to fix them: And the corporeal Inſtruments of Action being ſtrained to a high pitch, or detained in a Tone will ſoon feel a Laſſitude, ſomewhat offenſive to Nature; whence Labour or Pain is commonly reckoned an Ingredient of Induſtry; and Laboriousneſs is a Name ſignifying it; upon which Account this Vertue (as involving Labour) deſerveth a peculiar Commendation; it being then moſt laudable to follow the Dictates of Reaſon, when ſo doing is attended with Difficulty and Trouble.

Ἡ γὰρ ψυχὴ φύσιν ἔχουσα τοῦ κινεῖσθαι διαπαντὸς, οὐκ ἀνέχεται ἠρεμεῖν, ἔμπρακτον τὸ ζῶον τοῦτο ἐποίησεν ὁ Θεὸς, &c. Chryſ. *in* Act. *Or*. 35.

Such in general I conceive to be the nature of Induſtry; to the practice whereof the following Conſiderations may induce.

1. We may conſider that Induſtry doth befit the Conſtitution and Frame of our Nature; all the Faculties of our Soul, and Organs of our Body being adapted in a Congruity and Tendency thereto: Our Hands are ſuited for Work, our Feet for Travel, our Senſes to watch for occaſion of purſuing Good, and eſchewing Evil, our Reaſon to plod and contrive Ways of imploying the other Parts and Powers; all theſe, I ſay, are formed for Action; and that not in a looſe and gadding way; or in a ſlack and remiſs degree, but in regard to determinate Ends, with Vigour requiſite to attain them; and eſpecially our Appetites do prompt to Induſtry, as inclining to things not attainable without it; according to that Aphoriſm of the *Wiſeman*, Ἐπιθυμίαι ὀκνηρὸν ἀποκτείνουσιν —*The Deſire of the ſlothful killeth him, for his hands refuſe to labour*; that is, he is apt to deſire things which he cannot attain without Pains; and not enduring them he for want thereof doth feel a deadly Smart and Anguiſh: Wherefore in not being induſtrious we defeat the Intent of our Maker; we pervert his Work and Gifts; we forfeit the Uſe and Benefit of our Faculties; we are bad Husbands of Natures Stock. Prov. 21. 25. 13. 4.

2. In conſequence hereto Induſtry doth preſerve and perfect our Nature; keeping it in good tune and temper; improving and advancing it toward its beſt ſtate. The Labour of our Mind in attentive Meditation and Study doth render it capable and patient of thinking upon any Object or Occaſion; doth poliſh and refine it by uſe, doth enlarge it by Acceſſion of Habits; doth quicken and rowſe our Spirits, dilating and diffuſing them into their proper Chanels: The very Labour of our Body doth keep the Organs of Action ſound and clean, diſcuſſing Fogs and ſuperfluous Humours, opening Paſſages, diſtributing Nouriſhment, exciting vital Heat: Barring the uſe of it, no good Conſtitution of Soul or Body can ſubſiſt; but a foul

Ruſt, a dull Numbneſs, a reſty Liſtleſneſs, a heavy Unweildineſs muſt ſeize on us; our Spirits will be ſtifled and choaked, our Hearts will grow faint and languid, our Parts will flag and decay; the Vigour of our Mind, and the Health of our Body will be much impaired.

Πάντα γὰρ ἡ ἀργία βλάπτει, καὶ τὰ μέλη σώματος αὐτὰ, &c. Chryſ. in Act. Orat. 35.

Πρῶτον μὲν γὰρ ποιοῦτο τὸ σῶμα ἔκλυτον, &c. Ibid.

It is with us as with other things in nature, which by Motion are preſerved in their native Purity and Perfection, in their Sweetneſs, in their Luſtre, Reſt corrupting, debaſing and defiling them; If the Water runneth it holdeth clear, ſweet and freſh; but Stagnation turneth it into a noiſome Puddle: If the Air be fanned by Winds, it is pure and wholſome, but from being ſhut up it groweth thick and putrid; If Metals be employed, they abide ſmooth and ſplendid; but lay them up, and they ſoon contract Ruſt; If the Earth be belaboured with Culture, it yieldeth Corn; but lying neglected, it will be overgrown with Brakes and Thiſtles; and the better its Soil is the ranker Weeds it will produce; all nature is upheld in its Being, Order and State by conſtant Agitation; every Creature is inceſſantly employed in Action conformable to its deſigned End and Uſe; In like manner the Preſervation and Improvement of our Faculties depends on their conſtant Exerciſe.

Ποῖος ἵππος χρήσιμος, ὁ τρυφῶν, ἢ ὁ ἐργαζόμενος; ποία ναῦς, ἡ πλέουσα ἢ ἡ ἀργοῦσα; ποῖον ὕδωρ, τὸ τρέχον, ἢ τὸ ἑστὼς; ποῖος σίδηρος, ὁ κείμενος, ἢ ὁ ἐργαζόμενος, &c. Chryſ. ibid.

Neglectis urenda filix innaſcitur agris. Hor. *Ser.* 1. 3.

Plut. περὶ παιδ. p. 3.

3. As we naturally were compoſed, ſo by Divine Appointment we were originally deſigned for Induſtry; God did not intend that Man ſhould live idly, even in his beſt State; or ſhould enjoy Happineſs without taking pains; but did provide Work enough even in Paradiſe it ſelf; for *The Lord God* (ſaith the *Text*) *took man, and put him into the Garden of* Eden *to dreſs it, and to keep it*, ſo that had we continu'd happy, we muſt have been ever buſie, by our Induſtry ſuſtaining our Life, and ſecuring our Pleaſure; otherwiſe Weeds might have overgrown Paradiſe, and that of *Solomon* might have been applicable to *Adam*, *I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding, and loe it was all grown over with thorns, and nettles had covered the face thereof.*

Gen. 2. 15.

Prov. 24. 30, 31.

4. By our Tranſgreſſion and Fall the neceſſity of Induſtry (together with a Difficulty of obtaining Good, and avoiding Evil) was encreaſed to us; being ordained both as a juſt Puniſhment for our Offences, and as an Expedient Remedy of our Needs: For thereupon *the Ground was curſed to bring forth thorns and thiſtles to us*; and it was our Doom pronounced by God's own Mouth, *In the ſweat of thy face ſhalt thou eat bread till thou return unto the ground*; ſo that now Labour is fatally natural to us; now *Man* (as *Job* ſaith) *is born to labour as the ſparks fly upward* (or, *as the Vultur's chickens ſoar aloft*) according to the *Greek* Interpreters.)

Gen. 3. 17—

Job 5. 7.

Ἀλλ᾽ ἄνθρωπος γεννᾶται κόπῳ· νεοσσοὶ δὲ γυπὸς ὑψηλὰ πέτονται. LXX. Interp. *Now* great Travel (*as the Son of* Sirach *ſaith*) is created for every Man; (ἀσχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ, &c. Ecclus 40. 1.) and an heavy Yoke is upon the Sons of Adam, &c.

5. Accordingly our Condition and Circumſtances in the World are ſo ordered, as to require Induſtry; ſo that without it we cannot ſupport our Life in any Comfort or Convenience; whence St. *Paul's* Charge upon the *Theſſalonians*, that *If any one would not work, neither ſhould he eat*, is in a manner a general Law impoſed on Mankind by the Exigency of our State, according to that of *Solomon*; *The idle ſoul ſhall ſuffer hunger*, and, *The ſluggard who will not plow by reaſon of the cold, ſhall beg in harveſt, and have nothing.*

2 Theſ. 3. 10.

Prov. 19. 15.

Prov. 20. 4.

Of all our many Neceſſities, none can be ſupplied without Pains, wherein all Men are obliged to bear a ſhare; Every Man is to work for his Food, for his Apparel, for all his Accommodations, either immediately and directly,

ectly, or by Commutation and Equivalence; for the *Gentleman* himſelf cannot (at leaſt worthily and inculpably) obtain them otherwiſe, than by redeeming them from the Plowman, and the Artificer by Compenſation of other Cares and Pains conducible to publick Good.

The wiſe *Poet* did obſerve well, when he ſaid,

——Pater ipſe colendi
Haud facilem eſſe viam voluit.

Virg. Geor. 1.

and St. *Chryſoſtome* doth propoſe the ſame Obſervation, that God to whet our Mind, and keep us from moping, would not that we ſhould eaſily come by the Fruits of the Earth, without employing much Art and many Pains; in order thereto there muſt be Skill uſed in obſerving Seaſons, and preparing the Ground; there muſt be Labour ſpent in manuring, in delving and plowing, in ſowing, in weeding, in fencing it; there muſt be Pains taken in reaping, in gathering, in laying up, in threſhing, and dreſſing the Fruit e'er we can enjoy it: So much Induſtry is needful to get Bread; and if we liſt to fare more daintily, we muſt either hunt for it, uſing Craſt and Toil to catch it out of the Woods, the Water, the Air; or we muſt carefully wait on thoſe Creatures, of which we would ſerve our ſelves, feeding them that they may feed us; ſuch Induſtry is required to preſerve Mankind from ſtarving. And to guard it from other Inconveniences, Miſchiefs and Dangers ſurrounding us, it is no leſs requiſite: for to ſhelter us from Impreſſions of Weather, we muſt ſpin, we muſt weave, we muſt build; and in order thereto we muſt ſcrape into the Bowels of the Earth to find our Tools, we muſt ſweat at the Anvil to forge them for our Uſe; we muſt frame Arms to defend our Safety, and our Store from the Aſſaults of wild Beaſts, or of more dangerous Neighbours, wild Men. To furniſh Accommodations for our Curioſity and Pleaſure, or to provide for the Convenience and Ornament of our Life, ſtill greater meaſures of Induſtry are demanded; to ſatisfie thoſe Intents, a thouſand Contrivances of Art, a thouſand ways of Trade and Buſineſs do ſerve, without which they are not attainable. In whatever Condition any Man is in what State ſoever he be placed, whatſoever Calling or way of Life he doth embrace, ſome peculiar Buſineſs is thence impoſed on him, which he cannot with any Advantage or good Succeſs, with any Grace, with any Comfort to himſelf, or Satisfaction to others, manage without competent Induſtry; nothing will go on of it ſelf without our Care to direct it, and our Pains to hold it, and forward it in the right Courſe: All which things ſhew, that Divine Wiſdom did intend that we ſhould live in the Exerciſe of Induſtry, or not well without it; having ſo many Needs to be ſupplied, ſo many Deſires to be appeaſed thereby; being expoſed to ſo many Troubles and Difficulties, from which we cannot extricate our ſelves without it. But farther yet,

——curis acuens mortalia corda;
Nec torpere gravi paſſus ſua regna veterno.
(Virg. *Ibid.*

Διὰ τοῦτο εἰς ἀνάγκην κατέστησεν ἐργασίας ὁ Θεὸς, &c. Chryſoſt. *in* Act. *Hom.* 35.

6. Let us conſider that Induſtry hath annexed thereto, by Divine Appointment and Promiſe, the faireſt Fruits, and the richeſt Rewards: All good things (being either ſuch in themſelves, or made ſuch by Humane Eſteem) are the Fruits of Induſtry; ordered to ſprout from it, under the Protection and Influence of God's Bleſſing, which commonly doth attend it.

All good things indeed are the Gift of God, and freely diſpenſed by his hand; but he doth not give them abſolutely without Condition, nor miraculouſly without Concurrence of ordinary means: By ſupporting our active Powers, and ſupplying needful Aid to our Endeavours; by directing and upholding us in the courſe of our Action; by preventing or removing Ob-

Pſ. 37. 3. 23.
Prov. 3. 6.

Dii laboribus omnia vendunt. Judg. 6. 36. 7. 7. 2 Kings 5. 2. Joſh. 1. 7, 9.

Obſtacles that might croſs us; by granting that final Succeſs which dependeth on his Pleaſure, he doth confer them on us; Our Hand commonly is God's Hand by which he worketh good, and reacheth out Benefits to us; governing and wielding it as he pleaſeth.

God indeed could not well proceed otherwiſe in diſpenſing his Favours to us; not well, I ſay; that is, not without ſubverting the Method of things which himſelf hath eſtabliſhed; not without ſlighting and voiding his own firſt Bounty, or rendring the common Gifts of Nature (our Reaſon, our Senſes, our active Powers) vain and uſeleſs; not without making us uncapable of any Praiſe, or any Reward, which ſuppoſe Works atchieved by our earneſt Endeavour; not without depriving us of that ſweeteſt Content, which ſpringeth from enjoying the fruit of our Labour.

Καὶ πῶς ἔμελλες λαμβάνειν τὸν μισθὸν, εἰ τὸ πᾶν ἔμελλεν ἔσεσθαι τοῦ Θεοῦ. Chryſ. *in* Eph. Orat. 2.

Περὶ ἐκεῖνα μᾶλλον ἡ ψυχὴ διάκειται ὑπὲρ ὧν ἔκαμε· διὰ τοῦτο καὶ πόνους ἀνέμιξεν ἀρετῇ οἰκειῶσαι αὐτῇ ταύτην βουλόμενος. Chryſ. *in* Joh. *Or.* 36.

Διὰ τοῦτο οὐ τὸ πᾶν ἑαυτοῦ ἐποίησεν, ἀλλ' ἀφῆκέ τι ἐφ' ἡμῖν εἶναι ἵνα εὐπρόσωπον λάβῃ πρόφασιν τοῦ δικαίως ἡμᾶς στεφανοῦν. Chryſ. *Tom. Or.* 28.

Joſh. 1. 7.

Hence it is, that whatever in holy Scripture is called the Gift of God, is otherwhile affirmed to be the effect of Induſtry; it being the uſeful Condition upon which, and the Inſtrument whereby divine Providence conveyeth good things to us: What God ſaid to *Joſhua*, doth imply the general Method of his Proceeding, *Only, be thou ſtrong and courageous —— that thou mayeſt proſper whitherſoever thou goeſt.*

Αὐτός τι νῦν δρῶν εἶτα τοὺς θεοὺς κάλει. Cato *apud* Sal. *in bello Catil.*

Hence whatever we are directed to pray for, we are alſo exhorted to work for; declaring thereby, that we are ſerious in our Devotion, and do not mock God, asking that of him, which we deem not worth our Pains to acquire. It was well ſaid of *Cato* in *Saluſt*, *Vigilando, agendo, conſulendo, proſperè omnia cedunt, ubi ſocordiæ te atque ignaviæ tradideris nequicquam Deos implores, irati infeſtique ſunt.* We are bid to pray even for our daily Bread, yet we may ſtarve if we do not work for it; and in St. *Paul's* Judgment deſerve to do ſo.

Τὰν χεῖρα ποτιφέροντα δεῖ τὰν τύχαν ἐπικαλεῖν. Plut. *Apoph.* Lac.

Hence we are bound to thank God for all thoſe things, for the want of which we muſt thank our ſelves, and condemn our own Sloth.

Hence, although we ſhould caſt our Care on God, and relie on his Providence, being ſollicitous for nothing; yet we muſt not ſo truſt him, as to tempt him, by neglecting the means which he doth offer, of relieving our ſelves; to be preſumptuouſly ſlothful being no leſs blameable, than to be diſtruſtfully careful.

Hence God in all ſuch Caſes, when we do need any good thing, is ſaid to be our Helper and Succourer to the obtaining it; which doth imply that we muſt co-operate with him; and join our Forces to thoſe, which He doth afford; ſo that as we can do nothing without him, ſo he will do nothing without us; yea, ſo that ſometime we are ſaid alſo to help God; *Curſe ye Meroz, curſe ye bitterly the inhabitants thereof; becauſe they came not to the help of the Lord; to the help of the Lord againſt the mighty.* If ever God doth perform all without Human Labour conſpiring, it is only in behalf of thoſe who are ready to do their beſt, but unable to do any thing, being overpowered by the inſuperable Difficulty of things; But He never doth act Miracles, or controul Nature, he never doth ſtretch forth his Arm, or interpoſe ſpecial Power in favour of wilful and affected Sluggards.

Judg. 5. 13. Pſal. 72. 12. 22. 11. 2 Cor. 12. 10. 2 Chron. 14. 11. 1 Sam. 14. 6.

In fine, it is very plain both in common Experience, declaring the courſe of Providence, and in Holy Scripture, expreſſing God's Intention, that Almighty God doth hold forth all good things as the Prizes and Recompences of our vigilant Care, and painful Endeavour; as by ſurveying Particulars we may clearly diſcern.

Nothing is more grateful to Men, than *proſperous Succeſs* in their Undertakings, whereby they attain their Ends, ſatisfie their Deſires, ſave their Pains, and come off with Credit; this commonly is the Effect of Induſtry (which commandeth Fortune, to which all things ſubmit and ſerve) and ſcarce ever is found without it; An induſtrious Perſon, who as ſuch is not apt to attempt things impoſſible or unpracticable, can hardly fail of compaſſing his Deſigns, becauſe he will apply all means requiſite, and bend all his Forces thereto; ſtriving to break through all Difficulties, and to ſubdue all Oppoſitions thwarting his Purpoſes: But nothing of worth or Weight, can be atchieved with half a Mind, with a faint Heart, with a lame Endeavour; Any Enterprize undertaken without Reſolution, managed without Care, proſecuted without Vigour, will eaſily be daſhed and prove abortive, ending in Diſappointment, Damage, Diſgrace, and Diſſatisfaction: So the *Wiſe-man* doth aſſure us: *The ſoul* (ſaith he) *of the ſluggard deſireth and hath nothing, but the ſoul of the diligent ſhall be made fat*; the one pineth away with ineffectual and fruitleſs Deſires; the other thriveth upon Satisfaction in proſperous Succeſs.

Τῆς ἐπιμελείας πάντα δοῦλα γίγνεται. Antiph.

Quodcunque imperavit ſibi animus, obtinuit, &c. Sen. *de* Ir. 2. 12.

Prov. 13. 4. 21. 25.

Plentiful Accommodations for our Suſtenance and Convenience all Men will agree to be very deſirable; and theſe are indeed the Bleſſings of him, who *viſiteth the earth and enricheth it*; who *crowneth the year with his goodneſs*, and, *whoſe clouds drop fatneſs*; but they are ſo diſpenſed by Heaven, that Induſtry muſt concur therewith in deriving them to us, and Sloth will debar us of them; for *He* (ſaith the Holy Oracle) *that tilleth his land, ſhall be ſatisfied with bread; and the thoughts of the diligent alone tend to plenteouſneſs*; but *The ſluggard ſhall beg in harveſt, and have nothing*; and *The idle ſoul ſhall ſuffer hunger.*

Prov. 15. 30.
Pſ. 65. 9, 11.
Gen. 21. 28.
Prov. 21. 11.
Prov. 21. 5. (*deeſt* in LXX)
Prov. 20. 4.
Prov. 19. 15.

Wealth is that, which generally Men of all things are wont to affect and covet with moſt ardent Deſire, as the great Store-houſe of their Needs and Conveniences, the ſure Bulwark of their State and Dignity; the univerſal Inſtrument of compaſſing their Deſigns and Pleaſures; And moſt evident it is, that in the natural courſe of things, Induſtry is the way to acquire it, to ſecure it, to improve and enlarge it; the which Courſe purſued innocently and modeſtly, God will be ſo far from obſtructing, that he will further and bleſs it; for that indeed it would be a Flaw in Providence, if honeſt Induſtry, uſing the means it affordeth, ſhould fail of procuring a Competency; which joined with a pious Contentedneſs in St. *Paul*'s Computation, is *great wealth.* Wherefore although *Solomon* telleth us, that *the bleſſing of the Lord is that which maketh rich*; yet doth he not forget or contradict himſelf, when he alſo doth affirm, that *The hand of the diligent maketh rich*; and that *He who gathereth by labour ſhall encreaſe*; becauſe God bleſſeth the Induſtrious, and by his own Hand, as the moſt proper Inſtrument, maketh him rich; when the Preacher ſaid, *There is a man to whom God hath given riches and wealth*, he knew well enough what Man it was, to whom God giveth them; and that Sluggards were not fit Objects of that Liberality: For he had obſerved it to be their Doom to be poor and beggarly, their Nature to waſte and embezil an Eſtate; He could aſſure us, that *Drowſineſs ſhall cloath a man with rags*; He could propound it as a certain Obſervation, that *He who is ſlothful in his work, is brother to a great waſter*; or that want of Induſtry in our Buſineſs will no leſs impair our Eſtate, than Prodigality it ſelf; He could more than once warn the Slothful, that if he did *ſleep on*, or perſiſt in his ſluggiſh way, Indigency would ſurprize and ſeize on him with an inſupportable Violence: So (ſaith he) *ſhall thy poverty come as one that travelleth, and thy want as an armed man.*

1 Tim. 6. 6.
Prov. 15. 16.
Prov. 10. 22. 22. 4.
2 Chron. 29. 12.
Eccleſ. 5. 19.
Prov. 10. 4. 13, 11.
Eccleſ. 6. 1, 2.
S. *Paul* exhorteth to *work with our hands* ἵνα μηδενὸς χρείαν ἔχητε. 1 Theſ. 4. 12.
Prov. 23. 21.
Prov. 18. 9.
Prov. 10. 4.
Prov. 6. 11. 24. 32.

Another Darling of Humane Affection (and a Jewel indeed of conſiderable worth and uſe in our Life) is *Honour*, or Reputation among Men: This alſo plainly, after the common Reaſon and Courſe of things, is purchaſed and preſerved by Induſtry: For he that aſpireth to worthy things, and aſſayeth laudable Deſigns, purſuing them ſteadily with ſerious Application of Heart, and reſolute Activity will rarely fail of good Succeſs, and conſequently will not miſs Honour, which ever doth crown Victory; And if he ſhould hap to fail in his Deſign, yet he will not loſe his Credit; for having meant well, and done his beſt, all will be ready to excuſe, many to commend him: The very Qualities which Induſtry doth exerciſe, and the Effects which it doth produce, to beget Honour; as being ornaments of our Perſon and State. God himſelf (from whom *honour cometh*, and whoſe ſpecial Prerogative it is to beſtow it, he, as King of the World, being the Fountain of Honour) will be concerned to dignifie an induſtrious Management of his Gifts with that natural and proper Recompence thereof; conducting him who fairly treadeth in the Path of Honour, that he ſhall ſafely arrive unto it. It is therefore a Matter of eaſie Obſervation which the wiſe *Prince* doth prompt us to mark; *Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings, he ſhall not ſtand before mean men*; that is, Diligence, as it is the faireſt, ſo it is the ſureſt way to the beſt Preferment; as it qualifieth a Man for Employment, and rendereth him uſeful to the World, ſo it will procure worthy Employment for him, and attract the World to him; as the ſame great Author again doth aſſert. *The hand*, ſaith he, *of the diligent ſhall bear rule*; Yea, ſo honourable a thing is Induſtry it ſelf; that an Exerciſe thereof in the meaneſt Rank is productive of Eſteem, as the *Wiſe-man* again doth obſerve and tell us; *He that waiteth on his maſter* (that is, with Diligence attendeth on the Buſineſs committed to him) *ſhall be honoured*.

1 Chron. 29. 11.
Dan. 5. 18.
Eccleſ. 5. 19.
Prov. 22. 29.
Prov. 12. 24.
Prov. 27. 18.
Ὃς φυλάσσει τὸν ἑαυτοῦ κύριον, τιμηθήσεται.

No induſtrious Man is contemptible; for he is ever looked upon as being in a way of thriving, of working himſelf out from any ſtraits, of advancing himſelf into a better Condition. But without Induſtry we cannot expect any thing but Diſreſpect, Shame and Reproach, which are the certain Portion of the Slothful; he not having the Heart to enterprize or the Reſolution and Patience to atchieve any thing deſerving Regard, or apt to procure it; he wanting all the Ornaments and good Fruits that grow from Induſtry; he being only fit for a ſordid and ſervile Condition; whence *the ſlothful* (ſaith *Solomon*) *ſhall be under tribute*; and, *He that ſleepeth in harveſt, is a ſon that cauſeth ſhame*; He cauſeth it to his Relations by his beggarly Accoutrements, he cauſeth it much more to himſelf by his deſpicable Faultineſs, and by the diſgraceful Conſequences of it.

Prov. 12. 24.
Δόλιοι δὲ ἔσονται ἐν προνομῇ.
Prov. 10. 5.

Another yet more precious Good, far ſurpaſſing all external Advantages of our State; the which in the Judgment of him who (together with it having a full poſſeſſion of all ſecular Proſperity, Wealth, Dignity and Power) was beſt able to prize it, *is better than rubies, and incomparably doth excel all things that may be deſired*, as ennobling, enriching and embelliſhing our better part: *Wiſdom*, I mean, or a good Comprehenſion, and right Judgment about Matters of higheſt importance to us, is the Prize of Induſtry, and not to be gained without it; Nature conferreth little thereto, Fortune contributeth much leſs; it cannot be bought at any rate; *It cannot* (ſaith *Job*) *be gotten for gold, neither ſhall ſilver be weighed for the price thereof; it cannot be valued with the Gold of Ophir, with the precious Onyx or the Sapphire*; it is the Off-ſpring of watchful Obſervation and Experience, of ſerious Meditation and Study; of careful Reflexion on things, marking, comparing and weighing their Nature, their Worth, their

Prov. 8. 11.
3. 14. 15. 4. 7.
Job 28. 18.
Nec rude quid proſit video ingenium. Hor. de Art.
Job 28. 15.

their Tendencies and Conſequences; theſe are needful to the getting of Wiſdom, becauſe Truth, which it ſeeketh, commonly doth not lie in the Surface, obvious to a ſuperficial Glance, nor only dependeth on a ſimple Conſideration of few things; but is lodged deep in the Bowels of things, and under a knotty Complication of various Matters; ſo that we muſt dig to come at it, and labour in unfolding it: Nor is it an eaſie Task to void the Prejudices ſpringing from Inclination or Temper, from Education or Cuſtom, from Paſſion and Intereſt, which cloud the Mind, and obſtruct the Attainment of Wiſdom.

If we will have it, we muſt get it as *Solomon* himſelf did, that great Maſter of it. How was that? *I gave*, ſaith he, *my heart to know wiſdom.* He who made it his Option and Choice before all things; who ſo earneſtly and ſo happily did pray for it; upon whom it is ſo expreſly ſaid, that God in a ſpecial manner, and plentiful meaſure did beſtow it; who averreth God to be the ſole Donor of it (for, *The Lord*, ſaith he, *giveth wiſdom, out of his mouth cometh knowledge and underſtanding*) yet even he, did firſt give his Heart to it, before it was given into his Heart: He did not only gape for it to receive it by mere Infuſion; but he worked and ſtudied hard for it. He was indeed a great Student, an inquiſitive Searcher into Nature, a curious Obſerver of the World, a profound Conſiderer and Comparer of things; and by that induſtrious Courſe, promoted by Divine Bleſſing, he did arrive to that great Stock of ſo renowned a Wiſdom.

Eccleſ. 1. 17.
2. 3.
1 Kings 3. 9.
4. 29.
Sap 8. 21.
9. 17.
Eccleſ. 2. 26.
Jam. 1. 5.
Prov. 2. 6.

And the ſame Method it is which he preſcribeth to us for getting it; exhorting us, that we *incline our ear unto wiſdom, and apply our heart to underſtanding*; that we *cry after knowledge, and lift up our voice for underſtanding*; that we *ſeek her as ſilver, and ſearch for her, as for hid treaſures*; in following which Courſe he doth aſſure us of good Succeſs; for *then* (ſaith he) *ſhalt thou underſtand the fear of the Lord, and find the knowledge of God*, which is *the head* or chief part of *Wiſdom*; And *Bleſſed* (ſaith he again, in the Perſon and Place of Wiſdom it ſelf) *is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors; for he that findeth me, findeth life, and ſhall obtain favour of the Lord*; It is the way, he ſuppoſeth of finding Wiſdom, to watch aſſiduouſly, to wait diligently upon the means of attaining her; and how infallible the Acquiſt of her is thereby, ſhe doth again by his Mouth thus acquaint us; *I love them that love me, and thoſe that ſeek me early ſhall find me*; and *She* (ſaith his *Imitatour*) *is eaſily ſeen of them that love her, and found of ſuch as ſeek her; whoſo ſeeketh her early, ſhall have no great travel, for he ſhall find her ſitting at his doors.*

Prov. 22. 3,4.
1. 5.
Prov. 2. 5.
Prov. 8. 34.
Prov. 8. 17.
Sap. 6. 12,13, 14.

This indeed is the only way; Idleneſs is not capable of ſo rich and noble a Purchaſe; a ſlothful Perſon may be conceited (yea needs muſt be ſo) but he can never be wiſe; *A ſluggard* (ſaith *Solomon*) *is wiſer in his own conceit, than ſeven men that can render a reaſon*; this Conceit of Wiſdom is a natural Iſſue of his Ignorance; and 'tis indeed no ſmall part of his Folly, that he doth not perceive it; being no leſs ſtupid in reflection on his own mind, than in conſidering other matters; Being always in a ſlumber, he will often fall into ſuch pleaſant Dreams; and no wonder that he ſhould preſume upon abundance of Knowledge who not liſting to take any Pains in the Search or Diſcuſſion of things, doth ſnatch the firſt Appearances, doth embrace every Suggeſtion of his Fancy, every Conceit, gratifying his Humour for Truth.

Prov. 26. 16.

What ſhould I ſpeak of *Learning*, or the Knowledge of various things, tranſcending vulgar Apprehenſion? who knoweth not that we cannot otherwiſe reach any part of that than by aſſiduous Study and Contemplation?

tion? who doth not find that all the power in the World is not able to command, nor all the Wealth of the *Indies* to purchaſe one Notion? who can be ignorant, that no Wit alone, or Strength of Parts can ſuffice, without great Induſtry to frame any Science, to learn any one Tongue, to know the Hiſtory of Nature, or of Providence: It is certainly by *Horace*'s Method,

Multa tulit, fecitque puer,——

by much Exerciſe and Endurance of Pains, that any one can arrive to the Mark of being learned or skilful in any ſort of knowledge.

Qui cupit optatam curſu contingere metam,
Multa tulit, fecitque puer, ſudavit & alſit. Hor. *de Art.*

But farther yet, *Vertue*, the nobleſt Endowment, and richeſt Poſſeſſion whereof Man is capable; the Glory of our Nature, the Beauty of our Soul, the goodlieſt Ornament, and the firmeſt Support of our Life; that alſo is the Fruit and Bleſſing of Induſtry; that of all things moſt indiſpenſibly doth need and require it. It doth not grow in us by Nature, nor befal us by Fortune; for Nature is ſo far from producing it, that it yieldeth mighty Obſtacles and Reſiſtances to its Birth, there being in the beſt Diſpoſitions much Averſeneſs from good, and great Proneneſs to Evil; Fortune doth not further its Acquiſts, but caſteth in Rubs and Hindrances thereto, every Condition preſenting its Allurements, or its Affrightments from it; all things within us, and about us conſpire to render its Production, and its Practice laborious.

Τῇ μὲν κακίᾳ ἡδονῇ, τῇ δὲ ἀρετῇ συγκεκλήρωται πόνος. Chryſ. *in* Joh. *Or.* 26.
Κακία μὲν γὰρ αὐτοδίδακτον· ἀρετὴ δὲ σὺν πόνῳ κτᾶται. Syn. *de Provid.* 2.

It is ('tis true) a Gift of Heaven, and cannot be obtained without a ſpecial Influence of Divine Grace, but it is given as Children are (of whom it is ſaid, *Lo children are an heritage of the Lord, and the fruit of the womb is his reward*) not without ſore Travel and Labour of the Mother, not without grievous Difficulty and Pangs in the Birth: In our Converſion to embrace Vertue God doth guide us; but to what? to ſit ſtill? No, to walk, to run in his Ways: Grace doth move us, but whereto? to do nothing? No, but to ſtir, and act vigorouſly; *The holy Spirit doth help our infirmities*; but how could it help them, if we did not conjoin our beſt (though weak) Endeavours with its Operations? to what doth it συναντιλαμβάνειν, or *co-help* us, but *to ſtrive againſt ſin, to work righteouſneſs*, to perform Duty with earneſt Intention of Mind, and laborious Activity? *God* (ſaith St. *Chryſoſtome*) *hath parted vertue with us, and neither hath left all to be in us, leſt we ſhould be elated to pride, nor himſelf hath taken all, leſt we ſhould decline to ſloth* *.

Pſal. 127. 3.

Rom. 8. 26. *συναντιλαμβάνεται.* Heb. 12. 4. Rom. 2. 10. Acts 10. 35.

Ἐμερίσατο πρὸς ἡμᾶς τὴν ἀρετὴν ὁ Θεὸς, καὶ οὔτε ἐφ' ἡμῖν ἀφῆκε τὸ πᾶν εἶναι, ἵνα μὴ εἰς ἀπόνοιαν ἐπαιρώμεθα οὔτε αὐτὸς τὸ πᾶν ἔλαβεν, ἵνα μὴ εἰς ῥαθυμίαν ἀποκλινώμεθα ἀλλ' &c. Chryſ. *Tom.* 5. *Or.* 28.

* *Οὐδὲ γὰρ ἡ περὶ τὰ καλὰ τῶν ἀνθρώπων ἐγχείρησις δίχα τῆς ἄνωθεν βοηθείας τελειωθήσεται· οὐδὲ ἡ ἄνωθεν χάρις ἐπὶ τὸν μὴ σπουδάζοντα παραγένοιτ' ἂν, ἀλλ' ἑκάτερα συγκεκρᾶσθαι προσήκει, σπουδήν τε ἀνθρωπίνην, καὶ τὴν διὰ πίστεως ἄνωθεν καθήκουσαν συμμαχίαν εἰς τελείωσιν ἀρετῆς.* Bal *Conſt. Mon. cap.* 15.

Indeed the very Nature and Eſſence of Vertue doth conſiſt in the moſt difficult and painful Efforts of Soul; in the extirpating rooted Prejudices and Notions from our Underſtanding; in bending a ſtiff Will, and rectifying crooked Inclinations; in over-ruling a rebellious Temper; in curbing eager and importunate Appetites; in taming wild Paſſions; in withſtanding violent Temptations; in ſurmounting many Difficulties, and ſuſtaining many Troubles; in ſtrugling with various unruly Luſts within, and encountring many ſtout Enemies abroad, which aſſault our Reaſon, and *war againſt our ſoul*: In ſuch Exerciſes its very Being lieth; its Birth, its Growth, its Subſiſtence dependeth on them; ſo that from any Diſcontinuance or Remiſſion of them it would ſoon decay, languiſh away, and periſh.

What Attention, what Circumſpection, and Vigilancy of Mind, what Intention of Spirit, what force of Reſolution, what Command and Care over our ſelves doth it require, to keep our Hearts from vain Thoughts, and evil Deſires; to guard our Tongue from wanton, unjuſt, uncharitable Diſcourſe; to order our Steps uprightly and ſteadily in all the Paths of Duty? ϗ τί ἐκ ἐπίπονον τῶν τῆς ἀρετῆς; *and what* (as St. *Chryſoſtome* asketh) *of all things belonging to vertne is not laborious?* It is no ſmall Task to know it, wherein it conſiſteth, and what is demanded of us; it is a far more painful thing to conform our Practice unto its Rules and Dictates.

Chryſ. in Joh. Or. 36.

If travelling in a rough Way; if climbing up a ſteep Hill; if combating ſtern Foes, and fighting ſharp Battles; if croſſing the Grain of our Nature and Deſires; if continually holding a ſtrict Rein over all our Parts and Powers, be things of Labour and Trouble, then greatly ſuch is the Practice of Vertue.

Τῆς ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάνατοι, μακρός τε ϗ ὄρθιος οἶμος ἐπ᾽ αὐτὴν,
Καὶ τρηχύς —

Heſ. ἔργ. α.

Indeed each Vertue hath its peculiar Difficulty, needing much Labour to maſter it: *Faith* is called ἔργον πίστεως; *the work of faith*, and it is no ſuch eaſie Work, as may be imagined, to bring our Hearts into a thorough Perſwaſion about Truths croſſing our ſenſual Conceits, and controuling our peeviſh Humours; unto a perfect Submiſſion of our Underſtanding, and Reſignation of our Will to whatever God teacheth or preſcribeth; to a firm Reſolution of adhering to that Profeſſion, which exacteth of us ſo much Pains, and expoſeth us to ſo many Troubles.

1 Theſ. 1. 3.
2 Theſ. 1. 11.
John 6. 29.

Charity is alſo a laborious Exerciſe of many good Works, and he that will practiſe it, muſt in divers ways labour hardly; He muſt labour in voiding from his Soul many Diſpoſitions deeply radicated therein by Nature, Opinion and Cuſtom, (Envy, Frowardneſs, Stubbornneſs, perverſe and vain Selfiſhneſs, from whence Wrath, Revenge, Spite and Malice do ſpring forth:) He muſt labour in effectual Performance of all good Offices, and in catching all Occaſions of doing good; He muſt exert that κόπον ἀγάπης, that *labour of love*, whereof St. *Paul* doth ſpeak; He muſt (as that holy *Apoſtle* directeth, not only in Precept, but by his own Practice) work with his own Hands, that he may ſupply the Wants of his Neighbour.

Gal. 6. 10.
1 Theſ. 1. 3.
Heb. 6. 10.
Eph. 4. 28.
Act. 20. 35.

Hope it ſelf (which one would think, when grounded well, ſhould be a no leſs eaſie than pleaſant Duty) doth need much Labour to preſerve it ſafe, ſtreight and ſtable, among the many Waves and Billows of Temptation aſſaying to ſhake and ſubvert it; whence a *patience of hope* is recommended to us; and we ſo often are exhorted to hold it faſt, to keep it ſure, firm and unſhaken to the end.

Ἀκλινῆ.
Heb. 10. 23.
Heb. 6. 19.
1 Theſ 1. 3.
Heb. 10. 36.

Heb. 6. 11. Ἐνδείκνυσθαι σπουδήν.
Heb. 3. 6, 14. 2 Pet. 1. 10.

Temperance alſo ſurely demandeth no ſmall Pains; it being no ſlight Buſineſs to check our greedy Appetites, to ſhun the Enticements of Pleaſure, to eſcape the Snares of Company and Example, to ſupport the Ill-Will and Reproaches of thoſe Zealots and Bigots for Vice; who cannot tolerate any Non-conformity to their Extravagancies; but (as St. *Peter* doth expreſs it) *think it ſtrange, if others do not run with them to the ſame exceſs of riot, ſpeaking ill of them for it.*

Πάντες ἐξ ἑνὸς στόματος ὑμνοῦσιν ὡς καλὸν μὲν ἡ σωφροσύνη τε ϗ δικαιοσύνη, χαλεπὸν μέν τοι ϗ ἐπίπονον. Plat. de Rep. 2.

1 Pet. 4. 4.

What ſhould I ſpeak of *Meekneſs*, of *Patience*, of *Humility*, of *Contentedneſs*? Is it not manifeſt how laborious thoſe Vertues are, and what Pains are neceſſary in the obtaining, in the Exerciſe of them? what Pains, I ſay, they require in the Voidance of fond Conceits, in the Suppreſſion of froward Humours, in the quelling fierce Paſſions, in the brooking grievous Croſſes and Adverſities, in the bearing heinous Injuries and Affronts?

Thus doth all Vertue require much Induſtry, and it therefore neceſſarily muſt it ſelf be a great Vertue, which is the Mother, the Nurſe, the Guardian of all Vertues; yea, which indeed is an Ingredient and conſtitutive Part of every Vertue; for if Vertue were eaſily obtainable or practicable without a good meaſure of Pains, how could it be Vertue? what Excellency could it have, what Praiſe could it claim, what Reward could it expect? God hath indeed made the beſt things not eaſily obtainable, hath ſet them high out of our Reach, to exerciſe our Induſtry in getting them, that we might raiſe up our ſelves to them, that being obtained, they may the more deſerve our Eſteem, and his Reward.

Laſtly, the Sovereign Good, the laſt Scope of our Actions, the Top and
Sum of our Deſires; *Happineſs* it ſelf, or *Eternal Life* in perfect Reſt, Joy
and Glory; although it be the ſupreme Gift of God, and ſpecial *Boon* of di-
Rom. 6. 23. Eph. 2. 8. vine Grace (τὸ δὲ χάρισμα τȣ̃ Θεȣ̃, *But* ſaith St. *Paul*, *the gift of God's grace is*
eternal life) yet it alſo by God himſelf is declared to be the Reſult and
Phil. 2. 12. Reward of Induſtry; for we are commanded *to work out our ſalvation with*
2 Pet. 1. 10. *fear and trembling*; and to *give diligence in making our calling and election*
Rom. 2. 6, 7. *ſure*, by vertuous Practice, and *God* (ſaith St. *Paul*) *will render to every*
10. 6, 22. *man according to his works, to them who by patient continuance in well-doing,*
ſeek Glory, and honour, and immortality, eternal life; and, in the Cloſe of
Apoc. 22. God's Book it is proclaimed, as a Truth of greateſt Moment, and ſpecial
Point of God's Will, *Bleſſed are they that do his commandments, that they*
may have right to the tree of life. It is plainly Induſtry, which climbeth
Heb. 12. 22. the holy *Mount*; it is Induſtry which taketh *the Kingdom of Heaven by*
Mat. 11. 12. 1 Cor. 9. 24. *force*; it is Induſtry, which *ſo runneth as to obtain* the Prize; which ſo
Jac. 1. 12. fighteth as *to receive the Crown*; which ſo *watcheth* as to ſecure our ever-
Mat. 24. 42. 25. 13. laſting Intereſt to us.

Luc. 12. 37. Thus do the choiceſt good Things, of which we are capable, ſpring
Apoc. 3. 3. from Induſtry, or depend upon it; and no conſiderable Good can be attained without it; thus all the Gifts of God are by it conveyed to us, or are rendred in effect beneficial to us; for the Gifts of Nature are but Capacities which it improveth; the Gifts of Fortune or Providence are but Inſtruments, which it imployeth to our Uſe; the Gifts of Grace are the Supports and Succours of it; and the very Gift of Glory is its Fruit and Recompence.

There are farther ſeveral other material Conſiderations, and weighty Motives to the Practice of this Duty; which Meditation hath ſuggeſted to me; but theſe in regard to your Patience, muſt ſuffice at preſent; the other (together with an Application proper to our Condition and Calling) being reſerved to another Occaſion.

SER-

SERMON XIX.

Of Induſtry in general.

ECCLES. IX. 10.

Whatſoever thy hand findeth to do, do it with all thy might.

INduſtry, which the Divine *Preacher* in this *Text* recommendeth to us, is a Vertue of a very diffuſive Nature and Influence; ſtretching it ſelf through all our Affairs, and twiſting it ſelf with every Concern we have; ſo that no Buſineſs can be well managed, no Deſign accompliſhed, no Good obtained without it: It therefore behoveth us to conceive a high Opinion of it, and to inure our Souls to the Practice of it, upon all Occaſions: In furtherance of which Purpoſes I formerly not long ſince, did propound ſeveral Motives and Inducements; and now proceeding on, ſhall repreſent divers other Conſiderations ſerviceable to the ſame End.

1. We may conſider that Induſtry is productive of Eaſe it ſelf, and preventive of Trouble: It was no leſs ſolidly, than acutely and ſmartly adviſed by the Philoſopher *Crates: Whether* (ſaid he) *labour be to be choſen, labour; or whether it be to be eſchewed, labour, that thou mayeſt not labour; for by not labouring, labour is not eſcaped, but is rather purſued*; and St. *Chryſoſtome* doth upon the ſame Conſideration urge Induſtry, becauſe *Sloth* (ſaith he) *is wont to ſpoil us, and to yield us much pain*; No Man can cozen Nature, eſcaping the Labour to which he was born; but rather attempting it, will delude himſelf, then finding moſt, when he ſhunneth all Labour.

Εἰθ᾽ αἱρετὸν ὁ πόνος, πόνει· εἴτε φευκτὸν, πόνει, ἵνα μὴ πονῇς· διὰ γὰρ τοῦ μὴ πονεῖν οὐ φεύγεται πόνος, τῷ δὲ ἐναντίῳ καὶ διώκεται, Crates, *Ep.* 4.

Ἡ ἀργία διαφθείρειν ἡμᾶς εἴωθε, καὶ πολὺν παρέχει τὸν πόνον. Chryſ. *in Joh. Orat.* 36.

Sloth indeed doth affect Eaſe and Quiet; but by affecting them doth loſe them; It hateth Labour and Trouble, but by hating them, doth incur them; It is a ſelf-deſtroying Vice, not ſuffering thoſe who cheriſh it, to be idle, but creating much Work, and multiplying Pains unto them; engaging them into divers Neceſſities and Streights, which they cannot ſupport with Eaſe, and out of which without extream Trouble they cannot extricate themſelves: Of this the *Preacher* doth afford us a plain Inſtance; *By much ſlothfulneſs* (ſaith he) *the building decayeth, and through idleneſs of the hands the houſe droppeth through*; A little Care taken at firſt about repairing the Houſe, would have ſaved its Decay and Ruin; and conſequently the vaſt Charge and Trouble, becoming needful to re-edifie it: And the like doth happen in moſt other Caſes and Occurrences of Life: Idleneſs commonly doth let ſlip Opportunities and Advantages, which cannot with Eaſe be retrieved; it letteth things fall into a bad Caſe, out of which they can hardly be recovered.

Eccleſ. 19.12.

The certain Conſequences of it (Diſgrace, Penury, want of Experience; diſobliging and loſing Friends, with all the like Miſchiefs) cannot be ſupported without much Diſquiet; and they diſable a Man from redreſſing the Inconveniences into which he is plunged.

But Induſtry by a little voluntary Labour taken in due Place and Seaſon, doth ſave much neceſſary Labour afterward, and by moderate Care doth prevent intolerable Diſtreſs; and the Fruits of it (Wealth, Reputation, Skill and Dexterity in Affairs, Friendſhips, all Advantages of Fortune) do enable a Man to paſs his Life with great Eaſe, Comfort and Delight.

2. Induſtry doth beget Eaſe by procuring good Habits, and Facility of acting things expedient for us to do. By taking Pains to day we ſhall need leſs Pains to Morrow; and by continuing the Exerciſe, within a while we ſhall need no Pains at all, but perform the moſt difficult Tasks of Duty, or of Benefit to us with perfect Eaſe, yea commonly with great Pleaſure. What ſluggiſh People account hard and irkſome (as to riſe early, to hold cloſe to Study, or Buſineſs, to bear ſome Hardſhip) will be natural and ſweet; as proceeding from another Nature, raiſed in us by Uſe.

Induſtry doth breed Aſſurance and Courage, needful for the undertaking and Proſecution of all neceſſary Buſineſs, or for the Performance of all Duties incumbent on us.

No Man can quite decline Buſineſs, or diſengage himſelf from Duty, without infinite Damage and Miſchief accruing to himſelf; but theſe an induſtrious Man (confiding in this efficacious Quality) will ſet upon with Alacrity, and Diſpatch with Facility, his Diligence voiding Obſtacles and ſmoothing the way to him; whenas Idleneſs finding ſome Difficulties, and fanſying more, ſoon diſheartеneth, and cauſeth a Man to deſiſt from Action, rather chuſing to crouch under the Burthen, than by Endeavour to carry it through, to diſcharge himſelf thereof: Whence as to an Induſtrious Man things ſeeming difficult will prove eaſie, ſo to a ſlothful Perſon the eaſieſt things will appear impoſſible; according to *Solomon*'s Obſervation: *The way* (ſaith he) *of* * *a ſlothful man is an hedge of thorns, but the way of the upright is made plain*; whereas a ſlothful Man, being apt to neglect his Obligations, is oppoſed to an upright Man, who hath a conſcionable regard to them, and is willing to take Pains in the Diſcharge of them: So it is declared, that to the one the way is rough and thorny, to the other beaten and expedite.

* עצל. Prov. 15. 19.
* Ὁδοὶ ἀνεργῶν ἐστρωμέναι, αἱ δὲ τῶν ἀνδρείων τετριμμέναι.

And again, *The ſlothful man* (ſaith he) *doth ſay, there is a Lion without, I ſhall be ſlain in the ſtreets*; he is very apt to conceit, or to pretend imaginary Difficulties and Hazards, and thence to be deterred from going about his Buſineſs, or doing his Duty. This Conſideration of S. *Chryſoſtome* doth propoſe, exciting to an earneſt Purſuit of Vertue; becauſe *There is* (ſaith he) *nothing ſo eaſie which our great ſloth doth not repreſent very grievous and burthenſome; nothing ſo painful and difficult, which Diligence and willingneſs do not ſhew to be very eaſie.*

Prov. 22. 13. 26. 13.
Προφασίζεται καὶ λέγει ὀκνηρὸς, Λέων ἐν ταῖς ὁδοῖς, ἐν δὲ ταῖς πλατείαις φονευταί.

Οὐδὲν οὕτως ἐστὶ ῥᾴδιον, ὃ μὴ σφόδρα βαρὺ καὶ ἐπαχθὲς ὁ πολὺς δείκνυσιν ὄκνος ἡμῶν· ὥσπερ ἐπίπονον καὶ ἢ δυσχερὲς ὃ μὴ λίαν εὔκολον ἡ σπουδὴ καὶ ἡ προθυμία. Chryſ. *Tom.* 6. *Or.* 15. *p.* 144.

Τὰ μὲν ῥᾴδια τοὺς ἀμελοῦντας φεύγει, τὰ δὲ χαλεπὰ ἐπιμελείαις ἁλίσκεται. Plut. *de Educ.*

3. We may conſider that Induſtry will ſweeten all our Enjoyments, and ſeaſon them with a grateful Reliſh; for as no Man can well enjoy himſelf, or find ſound Content in any thing, while Buſineſs or Duty lie unfiniſhed on his Hand; ſo when he hath done his beſt toward the Diſpatch of his Work, he will then comfortably take his Eaſe, and enjoy his Pleaſure; then his Food doth taſt ſavourily, then his Divertiſements and Recreations

have a lively Guſtfulneſs, then his Sleep is very ſound and pleaſant, according to that of the *Preacher*, *The ſleep of a labouring man is ſweet.*

Eccleſ. 5. 12. Τοῦ δούλου.

4. Eſpecially thoſe Accommodations prove moſt delightful, which our Induſtry hath procured to us; we looking on them with a ſpecial Tenderneſs of Affection, as on the Children of our Endeavour; we being ſenſible at what Coſts of Care and Pain we did purchaſe them. If a Man getteth Wealth by Fraud or Violence, if he riſeth to Preferment by Flattery, Detraction, or any bad Arts, he can never taſte any good Savour, or find ſound Comfort in them; Aud from what cometh merely by chance, as there is no Commendation due, ſo much Satisfaction will not ariſe: 'Tis the *Wiſe-man*'s Obſervation, *The ſlothful man roaſteth not that which he took in hunting*, and therefore it cannot be very grateful to him; but (addeth he) *the ſubſtance of a diligent man is precious*; that is, what a Man compaſſeth by honeſt Induſtry, that he is apt highly to prize; he triumpheth in it, and (in St. *Paul*'s Senſe innocently) boaſteth of it; he feeleth a ſolid Pleaſure, and a pure Complacency therein; the manner of getting it doth more pleaſe him than the thing it ſelf; as true Hunters do love the Sport more than the Quarry, and generous Warriours more rejoice in the Victory than in the Spoil; For *our ſoul* (as St. *Chryſoſtome* diſcourſeth) *is more affected with thoſe things, for which it hath laboured*; *for which Reaſon* (addeth he) *God hath mix'd Labours with Vertue it ſelf, that he might endear it to us.* Yea, farther,

Cui ſit conditio dulcis ſine pulvere palmæ? Hor. *Ep. l.* 1.

Prov. 12. 27.

1 Cor. 9. 15.

Περὶ ἐκεῖνα μᾶλλον ἡ ψυχὴ διακεῖται, ὑπὲρ ὧν ἔκαμε· διὰ τοῦτο καὶ πόνους ἀνέμιξεν ἀρετῇ οἰκειῶσαι αὐτῇ ταύτην βουλόμενος. Chryſ. *in* Joh. *Orat.* 36.

5. The very Exerciſe of Induſtry immediately in it ſelf is delightful, and hath an innate Satisfaction which tempereth all Annoyances, and even ingratiateth the Pains going with it.

The very Settlement of our Mind on fit Objects, or its Acquieſcence in determinate Action, conducing to a good End, whereby we are freed of Doubt, Diſtraction, and faſtidious Liſtleſneſs, doth miniſter Content.

The Reflexion upon our having embraced a wiſe Choice, our Proceeding in a fair Way, our being in chace of a good Purpoſe, doth breed Complacence.

To conſider that we are ſpending our time accomptably, and improving our Talents to good Advantage (to the Service of God, the Benefit of our Neighbour, the bettering of our own State) is very chearing and comfortable.

And whereas *In all Labour* (as the *Wiſe-man* telleth us) *there is profit*, the Foreſight of that Profit affordeth Pleaſure, the foretaſting the good Fruits of our Induſtry is very delicious.

Prov. 14. 23.

Hope indeed doth ever wait on Induſtry: And what is more delightful than Hope? This is the Incentive, the Support, the Condiment of all honeſt Labour; in Virtue whereof the Husbandman toileth, the Merchant trudgeth, the Scholar ploddeth, the Soldier dareth with Alacrity and Courage, not reſenting any Pains, not regarding any Hazards which attend their Undertakings: This the holy *Apoſtles* tell us did enable them with Joy to ſuſtain all their painful Work, and hazardous Warfare; enjoining us alſo as to *work with fear*, ſo to *rejoice in hope.*

1 Cor. 9. 10.
——*ipſa operis difficultate lætus ſpem ſegetis de labore metitur*, *Apud* Aug. *Ep.* 142.
Rom. 12. 12. 5. 2. Heb. 3. 6.
1 Tim. 4. 10. Col. 1. 5.
2 Cor. 3. 12. 1 John 3. 3.
Pet. 1. 3. Tit. 2. 13.

In fine, Induſtry doth free us from great Diſpleaſure, by redeeming us from the Moleſtations of Idleneſs, which is the moſt tedious and irkſome thing in the World, racking our Soul with anxious Suſpence, and perplexing Diſtraction; ſtarving it for want of ſatisfactory Entertainment, or cauſing it to feed on its own Heart by doleful Conſiderations; infeſting it

Otio qui neſcit uti plus habet negotii, &c.——
Otioſo in otio animus neſcit quid quidem velit, &c. Ennius *apud* Agel. 19. 10.

with

Καὶ τί ἀηδέστερον γένοιτ' ἂν ἀνθρώπου οὐδὲν ἔχοντος ποιεῖν; τί μοχθηρότερον; τί ταλαιπωρότερον; μυρίων οὐ χεῖρον τοῦτο δεσμῶν, χασμᾶσθαι καὶ κεχηνέναι διαπαντὸς ἐπὶ τῆς ἀγορᾶς καθήμενον, ὁρῶντα τοὺς παριόντας, Chryſ. in Act. Or. 35.

Otium eſt vivi hominis ſepultura.

with Crowds of frivolous melancholick, troubleſome ſtinging Thoughts; galling it with a Senſe of our ſquandring away precious time, of our ſlipping fair Opportunities, of our not uſing the Abilities and Advantages granted us, to any Profit or Fruit: Whence St. Chryſoſtome ſaith very truly, that *there is nothing more unpleaſant, more painful, more miſerable than a Man that hath nothing to do: Is not this* (ſaith he) *worſe than ten thouſand Chains, to hang in ſuſpence, and be continually gaping, looking on thoſe who are preſent?* Indeed the ſtricteſt Impriſonment is far more tolerable, than being under Reſtraint by a lazy Humour from profitable Employment: This enchaineth a Man, hand and foot, with more than Iron Fetters: This is beyond any Impriſonment; It is the very Entombment of a Man, quite in Effect ſequeſtring him from the World, or debarring him from any valuable Concerns therein. And if Liberty be ἐξουσία αὐτοπραγίας, *a power of doing what one liketh beſt*; then is he, who by his Sloth is diſabled from doing any thing wherein he can find any reaſonable Satisfaction, the verieſt Slave that can be; from which Slavery Induſtry freeing us, and diſpoſing us to perform chearfully whatever is convenient, thereby doeth us a great Pleaſure. Farther,

Diu fuit, non diu vixit.

Matth. 25. 26.

6. Let us conſider, that Induſtry doth afford a laſting Comfort, depoſited in the Memory and Conſcience of him that practiſeth it. It will ever upon his reviewing the Paſſages of his Life, be ſweet to him to behold in them Teſtimonies and Monuments of his Diligence; it will pleaſe him to conſider, that he hath lived to purpoſe, having done ſomewhat conſiderable! that he hath made an advantageous uſe of his time; that he hath well husbanded the Talents committed to him; that he hath accompliſh'd (in ſome meaſure) the Intents of God's Bounty, and made ſome Return for his excellent Gifts. What Comfort indeed can any Man have, yea, how ſore Remorſe muſt he feel in reflecting upon a Life ſpent in unfruitful and unprofitable Idleneſs? How can he otherwiſe than bewail his Folly and Baſeneſs in having lived (or rather having only been) in vain; as the Shadow and Appearance of a Man; in having laviſhed his Days, in having buried his Talents, in having imbezilled his Faculties of Nature, and his Advantages from Providence; in having defeated the good Will of God, and endeavour'd no Requital to the munificent Goodneſs of his Maker, of his Preſerver, his benign Lord and Maſter, his gracious Saviour and Redeemer? how without Confuſion, can he in his Mind revolve, that he hath no-wiſe benefited the World, and profited his Neighbour, or obliged his Friends, or rendred to his Country, (to the Society, or Community of which he is a Member) amends for all the Safety and Quiet, the Support, the Convenience, and the Pleaſure he hath enjoyed under its Protection, and in its Boſom? that he hath not born a competent Share in the common Burthens, or paid a due Contribution of his Care and Labour to the publick Welfare? How can ſuch a Man look inward upon himſelf with a favourable Eye, or pardon himſelf for ſo loathſome Defaults?

7. Let us conſider, that Induſtry doth argue a generous and ingenuous Complection of Soul.

It implieth a Mind not content with mean and vulgar things (ſuch as Nature dealeth to all, or Fortune ſcattereth about) but aſpiring to things of high worth, and purſuing them in a brave Way, with adventurous Courage, by its own Forces, through Difficulties and Obſtacles.

It ſignifieth in a Man a Heart, not enduring to owe the Suſtenance or Convenience of his Life to the Labour or the Liberality of others; to pilfer a Livelihood from the World; to reap the Benefit of other Mens Care and Toil, without rendring a full Compenſation, or out-doing his private Obligations by conſiderable Service and Beneficence to the Publick.

A noble Heart will diſdain to ſubſiſt like a Drone upon the Hony gathered by others Labour; like a Vermin to filch its Food out of the publick Granary; or like a Shark to prey on the leſſer Fry; but will one way or other earn his Subſiſtence: For he that doth not earn, can hardly own his Bread, as St. *Paul* implieth, when he ſaith, *Them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.*

2 Theſſ. 3. 12. Τὸν ἑαυτῶν ἄρτον.

Of this generous Ingenuity we have a notable Inſtance in that great *Apoſtle* himſelf; which he doth often repreſent as a Pattern to us, profeſſing much Complacence therein; He with all Right and Reaſon might have challenged a comfortable Subſiſtence from his Diſciples, in recompence for the incomparable Benefits he did confer on them, and of the exceſſive Pains he did endure for their Good; this he knew well, but yet did rather chuſe to ſupport himſelf by his own Labour, than any wiſe to ſeem burthenſome or troubleſome to them: *Theſe hands* (ſaid he) *have miniſtred to my neceſſities, and to them that are with me; I have ſhewed you all things, that ſo labouring ye ought to ſupport the weak, and to remember the words of our Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.* This was the Practice of him, who was in *Labours moſt abundant*; and ſuch is the *Genius* of every Man, who upon Principles of Conſcience, Reaſon and Honour, is induſtrious. Of him it may be ſaid, as of *Solomon*'s good Houſewife; *She ſeeketh wool and flax, and worketh willingly with her hands; ſhe is like the merchants ſhip, ſhe bringeth her food from afar; ſhe looketh well to her houſhold, and eateth not the bread of idleneſs.*

1 Cor. 9. 15.
2 Theſſ. 3. 9.
1 Cor. 9. 11.
1 Theſſ. 2. 6.
Acts 20. 34, 35. 18 3.
1 Theſſ. 2. 9.
2 Theſſ. 3. 8.
1 Cor 4. 12.
2 Cor. 11. 9.
2 Cor. 11. 23.
Prov. 31. 13, 14, 27.

Sloth is a baſe Quality, the Argument of a Mind wretchedly degenerate and mean; which is content to grovel in a deſpicable State; which aimeth at no worthy thing, nor purſueth any thing in a laudable way; which diſpoſeth a Man to live *gratis* (precariouſly) and ingratefully on the publick Stock, as an inſignificant Cypher among Men, as a Burthen of the Earth, as a Wen of any Society; ſucking aliment from it, but yielding no Benefit or Ornament thereto.

8. Induſtry is a Fence to Innocence and Vertue; a Bar to all kind of Sin and Vice, guarding the Avenues of our Heart keeping off the Occaſions and Temptations to vicious Practice. When a Man is engaged in honeſt Employment, and ſeriouſly intent thereon, his Mind is prepoſſeſſed and filled, ſo that there is no room or vacancy for ill thoughts, or baſe Deſigns to creep in; his Senſes do not lie open to enſnaring Objects; he wants Leiſure and Opportunity of granting Audience to the Sollicitations of ſinful Pleaſure; and is apt to anſwer them with a *non vacat*; the Devil can hardly find Advantage of tempting him, at leaſt many Devils cannot get Acceſs to him, according to that Obſervation in *Caſſian*, *A working Monk is aſſaulted by one Devil, but an idle one is ſpoiled by numberleſs bad Spirits.* The Caſe of Men ordinarily is like to that of *Ægyſthus*.

Semper te diabolus inveniat occupatum. Bern. *form. hom. v. cap.* 7.

Operans monachus uno dæmone pulſatur, otioſus verò innumeris Spiritibus devaſtatur, Caſſ. *de Inſtit.* 10. 23.

—ne nil ageretur, amavit,

Ovid *de Remed.*

rather than do nothing, he was ready to do ill; he not having Buſineſs to employ his Thoughts, wanton Deſires did inſinuate themſelves into his Heart, and tranſported him to that diſaſtrous Wickedneſs, which ſupplied Matter to ſo many Tragedies: And the like Inſtance the *Sacred Hiſtory* ſuggeſted in King *David*, who *walking* ('tis ſaid) *on the roof of his houſe*, his

2 Sam. 11. 2.

his Mind then roving, and being untacked from honeſt Cares, that Temptation ſeized on him, whereby he was plunged into that woful Miſdemeanour, which did create to him ſo much Sorrow, did make ſuch a ſpot in his Life, and leave ſuch a Blur on his Memory, whence yet we may draw ſome Benefit, taking it as a profitable Document and Warning, how Idleneſs doth expoſe the beſt Men to Danger.

Idleneſs is indeed the Nurſery of Sins, which as naturally grow up therein as Weeds in a neglected Field, or Inſects in a ſtanding Puddle; Ecclus. 33. 27. *Idleneſs teacheth much evil.* It is the general Trap, whereby every Tempter aſſayeth to catch our Soul: For the Mind being looſe from Care, Satan is ready to ſtep in with his Suggeſtions, the World preſenteth its Allurements, fleſhly Deſires riſe up; proud, froward, wanton Cogitations ſlip in; ill Company doth entice, ill Example is regarded, every Temptation doth object and impreſs it ſelf with great Advantage and Force; Men in ſuch a caſe being apt to cloſe and comply with Temptations, even to divert their Mind, and entertain themſelves, to cure their Liſtleſneſs, to paſs their time, committing Sin, for want of better Occupation. Hence in Places, where there is leaſt Work, the worſt Sins do moſt prevail; and Idleneſs therefore was by the Prophet reckoned one of the three great Sins of *Sodom*, Parents of the reſt: *Behold* (ſaith *Ezekiel*) *this was the iniquity of thy ſiſter Sodom; pride, fulneſs of bread, and abundance of idleneſs was in her:* Ezek. 16. 49. Hence it ſeldom doth happen in any way of Life, that a Sluggard and a Rake-hell do not go together, or that he who is idle, is not alſo diſſolute.

——ſi non
Intendes animum ſtudiis, & rebus honeſtis,
Invidia vel amore vigil torquebere——
Hor. *Ep.* 1. 2.

9. Particularly Induſtry doth prevent the Sins of vain Curioſity, Pragmaticalneſs, troubleſome Impertinency, and the like Peſts of common Life, into which Perſons not diligently following their own Buſineſs, will aſſuredly fall. *We hear* (ſaith St. *Paul* to the *Theſſalonians*) *that there are ſome who walk among you diſorderly, working not at all, but are buſie-bodies;* 'tis no wonder, if they did *not work at all*, that they ſhould *walk diſorderly*; or that quite neglecting their own Concerns, they ſhould περιεργάζεσθαι, *overwork*, or be too buſie in matters not belonging to them, intruding themſelves into the Affairs of their Neighbours: For there is a natural Connection between theſe things, ſince every Man muſt be thinking, muſt be doing, muſt be ſaying ſomewhat, to ſpend his Leiſure, to uphold Converſation, to pleaſe himſelf and gratifie others, to appear ſomebody among his Companions: to avoid the Shame of being quite out of Employment: Wherefore not having the Heart to mind his own Affairs, he will take the Boldneſs to meddle with the Concerns of other Men: If he cannot have the Subſtance, he will ſet up an Idol of Buſineſs, and ſeem very active in his Impertinency. In order thereto, being curiouſly inquiſitive, and prying into the Diſcourſe, Actions and Affairs of all Men. This Men are apt to do in their own Defence: and beſides, Idleneſs doth put Men into a looſe, gariſh, wanton Humour, diſpoſing them without Heed or Regard to meddle with any thing, to prattle at any rate. In fine, whoever hath no Work at home, will be gadding to ſeek Entertainment abroad, like thoſe Goſſips of whom St. *Paul* ſaith, 1 Tim. 5. 3. *They learn to be idle, wandring about from houſe to houſe; and not only idle, but tatlers alſo, and buſie bodies, ſpeaking things which they ought not:* If indeed we conſider, all the frivolous and petulant Diſcourſe, the impertinent Chattings, the raſh Cenſures, the ſpiteful Detractions which are ſo rife in the World, and ſo much Poiſon all Converſation, we ſhall find the main Root of them to be a want of Induſtry

2 Theſſ. 3. 11.
Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, Working nothing, but overworking.

duſtry in Men, or of diligent Attendance on their own Matters; which would ſo much take up their Spirit and time, that they would have little Heart or Leiſure to ſearch into, or comment upon other Mens Actions and Concerns.

10. Let us conſider that Induſtry is needful in every Condition and Station, in every Calling and way of Life, in all relations, for our good Behaviour, and right Diſcharge of our Duty in them. Without it we cannot in any ſtate act decently, or uſefully, either to the Benefit and Satiſfaction of others, or to our own Advantage and Comfort.

Are we rich? then is Induſtry requiſite for keeping and ſecuring our Wealth, for managing it wiſely, for employing it to its proper Uſes, and beſt Advantages; (in the ſervice of God, in Beneficence to our Neighbour, in advancing publick Good) ſo that we may render a good Accompt to him who hath entruſted us with the Stewardſhip thereof: Induſtry is very needful to guard us from the Temptations and Miſchiefs to which Wealth doth expoſe us, that it do not prove a treacherous Snare, an unweildy Burthen, a deſtructive Poiſon and Plague to us, throwing us into Pride and Vanity, into Luxury, into Stupidity, into diſtracting Solicitude, into a baſe worldly and earthly temper of Heart, into a prophane Oblivion of God, and of our own Souls.

Are we in conſpicuous Rank of Dignity, or in Honour and Repute among Men? then is Induſtry requiſite to keep us faſt in that State, to hold us from tumbling from that Pinacle down into extream Diſgrace; for then all Eyes are upon us, ſtrictly obſerving what we do, and ready to paſs Cenſure on our Actions; ſo that great Diligence is neceſſary to approve our ſelves, and ſhun Obloquy. Nothing is more brittle than Honour, every little thing hitting on it, is able to break it, and therefore without exceeding Care we cannot preſerve it; Nothing is more variable or fickle than the Opinions of Men (wherein Honour conſiſteth) it is therefore no eaſie matter to fix or detain them in the ſame Place.

Vitrea fama Hor.
Eccl. 10. 1.

Honour cannot live without Food or Fuel; it muſt be nouriſhed by worthy Actions; without a continual Supply of them, it will decay, languiſh, and pine away: Induſtry therefore is required to keep it; and no leſs is neceſſary to uſe it well, in a due Subordination to God's Honour, and Reference to his Service, that inſtead of an Ornament and Convenience, it do not prove a baneful Miſchief to us; puffing up our Minds with vain Conceits and Complacencies, inclining us to Arrogance and Contempt of others, tempting us by aſſuming to our ſelves to rob God of his due Glory; to decline which Evils great Care is requiſite; we muſt have a ſteady Ballaſt, and we muſt hold the Rudder warily, when we carry ſo great Sail.

On the other hand, are we poor and low in the World; or do we lie under Diſgrace? then do we much need Induſtry to ſhun Extremities of Want and Ignominy; that we be not ſwallow'd up and overwhelm'd by Need or Contempt; to ſupport us under our Preſſures, to keep up our Spirits from Dejection and Diſconſolateneſs; to preſerve us from impious Diſcontentedneſs and Impatience: Induſtry is the only Remedy of that Condition, enabling us to get out of it, retrieving a Competence of Wealth or Credit; or diſpoſing us to bear it handſomely, and with Comfort; ſo as not to become forlorn or abject Wretches.

It is ſo needful to every Condition; and it is ſo for all Vocations; for,

Is a Man a Governour, or a Superiour in any Capacity? Then what is he but a publick Servant doom'd to continual Labour, hired for the Wages of Reſpect and Pomp to wait on his People; in providing for their Needs, protecting their Safety, preſerving their Peace and Welfare; where is he but on a Stage, whereon he cannot well act his part, without vigilant Attendance to his Charge, and conſtant Activity in performing all the Functions thereof ? He is engag'd in great Obligations and Neceſſities of uſing extream Diligence, both in regard to himſelf and others. *Homer's* Deſcription of a Prince is a good one ; *One who hath much People and many Cares committed to him :*

Ὦ λαοί τ' ἐπιτετράφαται, ϗ τόσσα μέμηλε.

He muſt watchfully look to his own Steps, who is to guide others by his Authority and his Example. All his Actions require ſpecial Conduct, not only his own Credit and Intereſt, but the common Welfare depending thereon. He muſt heedfully adviſe what to do, he muſt diligently execute what he reſolveth on. He hath the moſt ticklish things that can be (the Rights and Intereſts, the Opinions and Humours of Men) to manage. He hath his own Affections to curb and guide, that they be not perverted by any ſiniſter Reſpects, not ſwayed by any unjuſt Partiality, not corrupted by Flattery or Fear. He will find, that to wield Power innocently, to brandiſh the Sword of Juſtice diſcreetly and worthily, for the Maintenance of Right, and Encouragement of Vertue, for the Suppreſſion of Injury, and Correction of Vice is a matter of no ſmall Skill or ſlight Care.

Induſtry is indeed a Quality moſt proper for Perſons of high Rank and Dignity, or of great Power and Authority ; who have ſpecial Opportunities to employ it in weighty Affairs to great Advantage ; whoſe Undertakings being of vaſt moment do need anſwerable Efforts to move and guide them : The Induſtry of a Mechanick, or a Ruſtick, acting in a low and narrow Sphere can effect no great Matter, and therefore it ſelf need not to be great ; but the Induſtry of a Prince, of a Nobleman, of a Gentleman may have a large and potent Influence, ſo as to render a Nation, a County, a Town, happy, proſperous, glorious, flouriſhing in Peace, in Plenty, in Vertue ; it therefore for atchieving ſuch Purpoſes need be, and ſhould be proportionably great ; a ſmall Power not being able to move a great Weight, nor a weak Cauſe to produce a mighty Effect. Wherefore *Cicero* recommending *Pompey* for a publick Charge, doth reckon theſe to be the *Imperatoriæ virtutes*, Qualities befitting a *Prince* or *General*, wherein he did excel, *labour in buſineſs*, *Valour in Dangers*, *Induſtry in acting*, *Nimbleneſs in Performance*, *Counſel in providing.*—— And *Alexander the Great*, reflecting on his Friends degenerating into Sloth and Luxury, told them, that *it was a moſt ſlaviſh thing to luxuriate, and a moſt royal thing to labour.*

Labor in negotio, fortitudo in periculis, induſtria in agendo, celeritas in conficiendo, conſilium in providendo, &c. Cic. *pro lege* Manil.

Δουλικώτατόν ἐστι τὸ τρυφᾶν, βασιλικώτατόν δὲ πονεῖν, Plut. *in* Alex. *p.* 1262.

And for thoſe who move in a lower Orb of Subjection or Service, I need not ſhew how needful Induſtry is for them : Who knoweth not that to be a good Subject, doth exact a careful Regard to the Commands of Superiours, and a painful Diligence in obſerving them ? that to make a good Servant, Fidelity and Diligence muſt concur ; whereof the firſt doth ſuppoſe the laſt, it being a part of Honeſty in a Servant to be diligent ; whence δοῦλε πονηρὲ ϗ ὀκνηρὲ, *O thou wicked and ſlothful Servant*, were in the Goſpel well coupled ; and the firſt Epithet was grounded on the ſecond, he being therefore wicked, becauſe he had been ſlothful.

Mat. 25. 26.

Neither can a Man be a true Friend, or a good Neighbour, or any-wiſe a good Relative, without Induſtry diſpoſing him to undergo Pains, in performing good Offices, whenever Need doth require, or Occaſion invite.

In fine, it is palpable, that there is no Calling of any ſort, from the Sceptre to the Spade, the Management whereof with any good Succeſs, any Credit, any Satisfaction doth not demand much Work of the Head, or of the Hand, or of both.

If Wit or Wiſdom be the Head, if Honeſty be the Heart, Induſtry is the Right Hand of every Vocation; without which the ſhrewdeſt Inſight and the beſt Intention can execute nothing.

A Sluggard is qualified for no Office, no Calling, no Station among Men, he is a mere No-body; taking up room, peſtering and clogging the World.

11. It alſo may deſerve our Conſideration, that it is Induſtry, whereto the publick State of the World, and of each Commonweal therein is indebted for its being, in all Conveniencies and Embelliſhments belonging to Life, advanc'd above rude and ſordid Barbariſm; yea whereto Mankind doth owe all that good Learning, that Morality, thoſe Improvements of Soul, which elevate us beyond Brutes.

To induſtrious Study is to be aſcribed the Invention and Perfection of all thoſe Arts whereby Human Life is civilized, and the World cultivated with numberleſs Accommodations, Ornaments and Beauties.

All the comely, the ſtately, the pleaſant, and uſeful Works, which we do view with Delight, or enjoy with Comfort, Induſtry did contrive them, Induſtry did frame them.

Induſtry reared thoſe magnificent Fabricks, and thoſe commodious Houſes; it formed thoſe goodly Pictures and Statues; it raiſed thoſe convenient Cauſeys, thoſe Bridges, thoſe Aqueducts; it planted thoſe fine Gardens with various Flowers and Fruits; it cloathed thoſe pleaſant Fields with Corn and Graſs, it built thoſe Ships, whereby we plough the Seas, reaping the Commodities of foreign Regions. It hath ſubjected all Creatures to our Command and Service, enabling us to ſubdue the fierceſt, to catch the wildeſt, to render the gentler ſort moſt tractable and uſeful to us. It taught us from the Wool of the Sheep, from the Hair of the Goat, from the Labours of the Silk-worm to weave us Cloaths to keep us warm, to make us fine and gay. It helpeth us from the inmoſt Bowels of the Earth to fetch divers needful Tools and Utenſils.

It collected Mankind into Cities, and compacted them into orderly Societies, and deviſed wholſome Laws under ſhelter whereof we enjoy Safety and Peace, Wealth and Plenty, mutual Succour and Defence, ſweet Converſation and beneficial Commerce.

It by Meditation did invent all thoſe Sciences whereby our Minds are enriched and enabled, our Manners are refined and poliſhed, our Curioſity is ſatisfied, our Life is benefited.

Ut varias uſus meditando extunderet artes Paulatim, &c. Virg. *Georg.* I.

What is there, which we admire, or wherein we delight, that pleaſeth our Mind, or gratifieth our Senſe, for the which we are not beholden to Induſtry?

Doth any Country flouriſh in Wealth, in Grandeur, in Proſperity? it muſt be imputed to Induſtry, to the Induſtry of its Governours ſetling good Order, to the Induſtry of its People following profitable Occupations: So did *Cato*, in that notable *Oration* of his in *Salluſt*, tell the *Roman* Senate, that it was not by the Force of their Arms, but by the Induſtry of their Anceſtors that Commonwealth did ariſe to ſuch a Pitch of Greatneſs. When Sloth creepeth in, then all things corrupt and decay; then the publick State doth ſink into Diſorder, Penury, and a diſgraceful Condition.

Cato *apud Sal. in bello Catil.*

12. Induſtry is commended to us by all ſorts of Example, deſerving our Regard and Imitation. All Nature is a Copy thereof, and the whole World a Glaſs, wherein we may behold this Duty repreſented to us.

We may eaſily obſerve every Creature about us inceſſantly working toward the End for which it was deſigned, indefatigably exerciſing the Powers with which it is endued; diligently obſerving the Laws of its

Creation. Even Beings void of Reaſon, of Senſe, of Life it ſelf do ſuggeſt unto us Reſemblances of Induſtry; they being ſet in continual Action toward the effecting reaſonable Purpoſes, conducing to the Preſervation of their own Beings, or to the Furtherance of common Good.

The Heavens do rowl about with unwearied Motion, the Sun and Stars do perpetually dart their Influences; the Earth is ever labouring in the Birth and Nouriſhment of Plants; the Plants are drawing Sap, and ſprouting out Fruits and Seeds (to feed us, and propagate themſelves;) the Rivers are running, the Seas are toſſing, the Winds are bluſtering to keep the Elements ſweet, in which we live.

Prov. 6. 6.

Solomon ſendeth us to the *Ant*, and biddeth us to *conſider her ways* (which *provideth her meat in the ſummer, and gathereth her food in the harveſt*) many ſuch Inſtructers we may find in Nature; the like induſtrious Providence we may obſerve in every living Creature; we may ſee this running about, that ſwimming, another flying in Purveyance of its Food and Support.

If we look up higher to rational and intelligent Natures, ſtill more noble and appoſite Patterns do object themſelves to us.

Here below every Field, every Shop, every Street, the Hall, the Exchange, the Court it ſelf (all full of Buſineſs, and Fraught with the Fruits of Induſtry) do mind us how neceſſary Induſtry is to us.

2 Cor. 11.27.

If we conſult Hiſtory, we ſhall there find, that the beſt Men have been moſt induſtrious; that all great Perſons, renowned for heroical Goodneſs (the worthy *Patriarchs*, the holy *Prophets*, the bleſſed *Apoſtles*) were for this moſt commendable, that neglecting their private Eaſe, they did undertake difficult Enterprizes, they did undergo painful Labours for the benefit of Mankind, they did paſs their Days, like St. *Paul*, ἐν κόποις ϗ μόχθοις: in *labours* and *toilſome pains* for thoſe Purpoſes.

Acts 10.

Our great Example, the Life of our bleſſed Lord himſelf, what was it but one continual Exerciſe of Labour? His Mind did ever ſtand bent in careful Attention, ſtudying to do good; his Body was ever moving in weariſome Travel to the ſame Divine intent.

Σῷ ϗ θρόνῳ πυρόεντι παρεςᾶσιν πολύμοχθοι Ἄγγελοι. Orph.
Pſ. 103. 21, 22.
Pſal. 34. 8.
91. 11.
Heb. 1. 14.

If we yet ſoar farther in our Meditation to the ſuperiour Regions we ſhall there find the bleſſed Inhabitants of Heaven, the Courtiers and Miniſters of God, very buſie and active; They do vigilantly wait on God's Throne in readineſs to receive and to diſpatch his Commands; they are ever on the Wing, and fly about like Lightning *to do his pleaſure.* They are attentive to our Needs, and ever ready to protect, to aſſiſt, to relieve us! Eſpecially, they are diligent Guardians, and Succourers of good Men; *officious ſpirits, ſent forth to miniſter for the heirs of ſalvation*; ſo even the Seat of perfect Reſt is no Place of Idleneſs.

Gen. 2. 2. John 5. 27.

Pſal. 121. 3. 127. 1. Zech. 4. 10: 2 Chron. 16. 9.

O tu bone omnipotens, qui ſic curas unumquemque noſtrum tanquam ſolum cures, & ſic omnes tanquam ſingulos. Aug. Conf. 4. 11.

Yea, God himſelf, although immoveably and infinitely happy, is yet immenſely careful, and everlaſtingly buſie: He reſted once from that great Work of Creation; but yet *my father* (ſaith our Lord) *worketh ſtill*; and he never will reſt from his Works of Providence, and of Grace. His Eyes continue watchful over the World, and his Hands ſtretched out in upholding it. He hath a ſingular Regard to every Creature, ſupplying the Needs of each, and *ſatiſfying the deſires of all.*

Pſal. 145. 15, 16.
(Prov. 5. 21. 15. 3.
Pſal. 34. 15.
Gen. 31. 49.
Jer. 31. 18.

And ſhall we alone be idle, while all things are ſo buſie? ſhall we keep our Hands in our Boſom, or ſtretch our ſelves on our Beds of Lazineſs, while all the World about us is hard at work, in purſuing the Deſigns of its Creation? Shall we be wanting to our ſelves, while ſo many things la-

labour for our Benefit ? Shall not ſuch a Cloud of Examples ſtir us to ſome Induſtry, not to comply with ſo univerſal a Practice, to croſs all the World, to diſagree with every Creature, is it not very monſtrous and extravagant?

I ſhould cloſe all this Diſcourſe with that, at which, in pitching on this Subject I chiefly did aim, an Application exhortatory to our ſelves, urging the Practice of this Vertue by Conſiderations peculiar to us as Scholars, and derived from the Nature of our Calling ; but the doing this, requiring a larger Diſcourſe than the time now will allow. I ſhall reſerve it to another Occaſion ; adding only one Conſideration more.

13. Laſtly, if we conſider, we ſhall find the Root and Source of all the Inconveniences, the Miſchiefs, the Wants, of which we are ſo apt to complain, to be our Sloth ; and that there is hardly any of them, which commonly we might not eaſily prevent or remove by Induſtry : Why is any Man a Beggar, why contemptible, why ignorant, why vicious, why miſerable ? why, but for this one Reaſon, becauſe he is ſlothful ! becauſe he will not labour to rid himſelf of thoſe Evils ? What could we want, if we would but take the Pains to ſeek it, either by our Induſtry, or by our Devotion ? for where the firſt will not do, the ſecond cannot fail, to procure any good thing from him, who giveth *to all men liberally*, and hath promiſed to ſupply the Defect of our Ability by his free Bounty ; ſo that if we join theſe two Induſtries (induſtrious Action, and induſtrious Prayer) there is nothing in the World ſo good, or ſo great, of which, if we are capable, we may not aſſuredly become Maſters: And even for Induſtry it ſelf, eſpecially in the Performance of all our Duties towards God, let us induſtriouſly pray: Even ſo, *The God of peace ſanctifie us wholly ; and make us perfect in every good work to do his will, working in us that which is well pleaſing in his ſight ; through our bleſſed Saviour Jeſus Chriſt, to whom for ever be all glory and praiſe.* Amen.

Jac. 1. 5.

Δέησις ἐνεργουμένη.
Jam. 5. 16.
Προσκαρτέρησις.
Eph. 6. 18.
Rom. 12. 12.
Col. 4. 2.
1 Theſſ. 5. 23.
Heb. 13. 20.

SERMON XX.

Of Induſtry in our general Calling, as *Chriſtians.*

ROM. XII. 11.

Not ſlothful in Buſineſs.

INduſtry is a very eminent Vertue, being an Ingredient (or the Parent) of all other Vertues, of conſtant uſe upon all Occaſions, and having Influence upon all our Affairs.

Τῇ σπουδῇ μὴ ὀκνηροί.
Solicitudine non pigri. Vulg.

For it is our Nature framed ; all our Powers of Soul and Body being fitted for it, tending to it, requiring it for their Preſervation and Perfection.

We were deſigned for it in our firſt happy ſtate; and upon our lapſe thence were farther doomed to it, as the ſole Remedy of our Needs and the Inconveniences to which we became expoſed. For,

Without it we cannot well ſuſtain or ſecure our Life in the Enjoyment of any Comfort or Convenience; we muſt work to earn our Food, our Cloathing, our Shelter; and to ſupply every Indigency of Accommodations, which our Nature doth crave.

To it God hath annexed the beſt and moſt deſirable Rewards; Succeſs to our Undertakings, Wealth, Honour, Wiſdom, Vertue, Salvation; all which as they flow from God's Bounty, and depend on his Bleſſing; ſo from them they are uſually convey'd to us through our Induſtry, as the ordinary Chanel and Inſtrument of attaining them.

It is requiſite to us, even for procuring Eaſe, and preventing a Neceſſity of immoderate Labour.

It is in it ſelf ſweet and ſatisfactory; as freeing our Mind from Diſtraction, and wrecking Irreſolution; as feeding us with good Hope, and yielding a Foretaſte of its good Fruits.

It furniſheth us with Courage to attempt, and Reſolution to atchieve things needful, worthy of us, and profitable to us.

It is attended with a good Conſcience, and chearful Reflections of having well ſpent our time, and employed our Talents to good Advantage.

It ſweeteneth our Enjoyments, and ſeaſoneth our Attainments with a delightful Reliſh.

It is the Guard of Innocence, and barreth our Temptations to Vice, to Wantonneſs, to vain Curioſity and Pragmaticalneſs.

It argueth an ingenuous and generous Diſpoſition of Soul; aſpiring to worthy things, and purſuing them in the faireſt Way; diſdaining to enjoy the common Benefits, or the Fruits of other Men's Labour without deſerving them from the World, and requiting it for them.

It is neceſſary for every Condition and Station, for every Calling, for every Relation; no Man without it being able to deport himſelf well in any State, to manage any Buſineſs, to diſcharge any ſort of Duty.

To it the World is indebted for all the Culture, which advanceth it above rude and ſordid Barbariſm; for whatever in common Life is ſtately, or comely, or uſeful, Induſtry hath contrived it, Induſtry hath compoſed and framed it.

It is recommended to us by all ſort of Patterns conſiderable; for all Nature is continually buſie and active in Tendency toward its proper Deſigns; Heaven and Earth do work in unceſſant Motion; Every living Creature is employed in progging for its Suſtenance; The bleſſed Spirits are always on the Wing in diſpatching the Commands of God, and miniſtring Succour to us; God himſelf is ever watchful, and ever buſie in preſerving the World, and providing for the needs of every Creature.

The Lives of our *Bleſſed Saviour*, of all the *Patriarchs*, the *Prophets*, the *Apoſtles*, the *Saints* in this reſpect have been more exemplary; no Vertue being more conſpicuous in their Practice than Induſtry in performing the hard Duties, and painful Tasks impoſed on them for the Service of God, and the Benefit of Mankind.

Such is the Vertue upon which I have formerly diſcourſed in general and at large, but ſhall now more ſpecially conſider, according to St. *Paul's* Preſcription; in reference to its moſt proper Matter, *Buſineſs*, explaining and preſſing it accordingly.

Be not *ſlothful in buſineſs* (that is in diſcharge of it) or *to buſineſs* (that is to undertake it) this is the Rule; the Nature and Needfulneſs whereof we ſhall declare.

By σπουδὴ (*Buſineſs*) we may underſtand any Object of our Care and Endeavours which doth require them, and may deſerve them; which by reaſon of its Difficulty cannot well be accompliſhed or attained without them; and which is productive of ſome Fruit or Recompence anſwerable to them; the which hath *operæ cauſam*, a need of Labour, and *operæ pretium*, ſome Effect worth our Pains; if it be not ſuch it is not a due matter of vertuous and laudable Induſtry.

There are many things, about which Men with great Earneſtneſs employ themſelves, called Buſineſs, but not deſerving that Name: There are divers ſpurious kinds of Induſtry, which may not pretend to Commendation, but rather do merit Blame; according to that of St. *Chryſoſtom*, *Labour which hath no Profit, cannot obtain any Praiſe.*

Πόνος οὐδὲν κέρδος ἔχων ἐγκωμίου παντὸς ἀπεστέρηται. Chryſoſt. *Tom.* 5. *Orat.* 64.

There is a κενοσπουδία, a vain Induſtry, and a κακοσπουδία, a naughty Induſtry, both agreeing with genuine vertuous Induſtry in the Act, as implying careful and painful Activity, but diſcording from it in Object and Deſign, and conſequently in worth, and moral Eſteem.

Aliud agere, to be impertinently buſie, doing that which conduceth to no good purpoſe, is in ſome reſpect worſe than to do nothing, or to forbear all Action; For 'tis a poſitive Abuſe of our Faculties, and trifling with God's Gifts; 'tis a throwing away Labour and Care, things valuable in themſelves; 'tis often a running out of the way, which is worſe than ſtanding ſtill; 'tis a debaſing our Reaſon, and declining from our Manhood, nothing being more fooliſh or childiſh, than to be ſolicitous and ſerious about Trifles: For who are more buſie and active than Children, who are fuller of Thoughts and Deſigns, or more eager in Proſecution of them than they? But all is about ridiculous Toys, the Shadows of Buſineſs, ſuggeſted to them by Apiſh Curioſity, and Imitation. Of ſuch Induſtry we may underſtand that of the *Preacher*, *The labour of the fooliſh wearieth every one of them*; for that a Man ſoon will be weary of that Labour, which yieldeth no Profit, or beneficial Return.

Ἄλλῳ γὰρ οὐδενὶ φιλοπόνου τὴν κενοσπουδίαν ὁρίζομεν ἐν τοῖς ἔργοις ὄντα πολλάκις, ἢ τῷ τὴν αὐτοῖς ἀνωφελῆ πονεῖν καὶ ἀδιαφόρως, ἢ ἕνεκά του τῶν συμφερόντων καὶ λυσιτελῶν, Plut *de commun. not.* p. 1949.

Σπουδάζειν καὶ πονεῖν παιδιᾶς χάριν ἠλίθιον φαίνεται καὶ λίαν παιδικόν. Ariſt. *Eth.* 10. 6.

Ἡ ἐπὶ μικροῖς σπουδὴ μέμψιν φέρει. Plut. *ibid.*

Vid. de glor. Ath. p. 621.

Οἱ σπουδάζοντες ἐν τοῖς γελοίοις, ἐν τοῖς σπουδαίοις ἔσονται καταγέλαστοι. Cat. Maj. *apud* Plut. *in Apoph.*

Eccleſ. 10. 15.

But there is another Induſtry worſe than that, when Men are very buſie in deviſing and compaſſing Miſchiefs; an Induſtry whereof the Devil affordeth a great Inſtance; for the curſed Fiend is very diligent, ever watching for Occaſions to ſupplant us, ever plotting *Methods* and Means to do harm, ever driving on his miſchievous Deſigns with unwearied Activity; *going to and fro in the earth*; *running about as a roaring Lion*, looking for Prey, and *ſeeking whom he may devour*.

Luke 22. 31.
2 Cor. 2. 11.
Job 1. 7.
1 Pet. 5. 8.

And his wicked Brood are commonly like him, being *workers of iniquity*, οἱ πονηροὶ, *painful Men*, οἱ πανοῦργοι, Men that will do all things; who will ſpare no Pains, nor leave any Stone unturned, for ſatisfying their Luſts, and accompliſhing their bad Deſigns.

Ἐργάται τῆς ἀδικίας.
Luke 13. 27.
Pſal. 6. 8.

So indeed it is, that as no great Good, ſo neither can any great Miſchief be effected without much Pains: And if we conſider either the Characters or the Practices of thoſe, who have been famous Miſchief-doers, the Peſts of Mankind, and Diſturbers of the World, we ſhall find to have been no Sluggards.

Catiline, Marius, Stilico, Cæſar, &c.

Theſe two ſorts of vain and bad Induſtry the Prophet *Iſaiah* ſeemeth to
Iſa. 59. 5. deſcribe in thoſe Words; *They hatch cockatrice eggs, and weave the ſpiders
web*; of which Expreſſions one may denote miſchievous, the other fri-
volous Diligence in Contrivance or Execution of naughty or vain Deſigns;
and to them both that of the Prophet *Hoſea* may be referred; *They have*
Hoſ. 8. 7. *ſowed the wind and they ſhall reap the whirlwind*; Guilt, Remorſe, and Pu-
Eccluſ. 34. 2. niſhment being the Conſequences of both. And of them both common
Prov. 22. 8. Hoſ. 10. 13. Experience doth afford very frequent and obvious Inſtances, a great part of
Human Life being taken up with them. For,

How aſſiduouſly intent and eager may we obſerve Men to be at Sports? how ſoon will they riſe to go forth to them? with what Conſtancy and Patience will they toil in them all the Day? how indefatigable are they in riding or running about after a Dog or a Hawk, to catch a poor Beaſt or ſilly Bird?

How long will Men ſit poring on their Games, diſpenſing with their Food and Sleep for it?

Συνείρουσι ϗ οἱ φιλόκυβοι νύκτας ἡμέραις ἄσιτοι ϗ ἄποτοι, ϗ ἡδονῆς ἡδονῇ περίεστι. Lib. *Orat.* 31.

How long and ſerious Attention will Men yield to a wanton Play? how many Hours will they contentedly ſit thereat? what Study will Men employ on Jeſts and impertinent Wit? how earneſt will they be to ſatisfie their vain Curioſity?

τῷ γὰρ ὄντι παίζοντα δεῖ παίζειν. Plut.

How in ſuch Caſes do Men forget what they are doing, that Sport ſhould be Sport, not Work; to divert and relax us, not to employ and buſie us; to take off our Minds a little, not wholly to take them up; not to exhauſt or tire our Spirits, but to refreſh and chear them, that they may become more fit for grave and ſerious Occupations?

How painful will others be *in hewing them out ciſterns, broken ciſterns,*
Jer. 2. 13. *that will hold no water*; that is, in immoderate Purſuit of worldly Deſigns?
how ſtudiouſly will they plod, how reſtleſly will they trudge, what Cark-
ing and Drudgery will they endure in driving on Projects of Ambition and
Avarice? What will not they gladly do or ſuffer, to get a little Prefer-
ment, or a little Profit? It was a common Practice of old, and ſure the
Pſal. 39. 6. World is not greatly mended ſince the *Pſalmiſt* did thus reflect, *Surely eve-
ry man walketh in a vain ſhew, ſurely they are diſquieted in vain; he heapeth up
riches, and cannot tell who ſhall gather them.*

How many vigilant, and ſtout Purſuers are there of Senſuality, and riotous Exceſs; ſuch as thoſe of whom the Prophet ſpeaketh, *Woe unto*
Iſa. 5. 11. *them that riſe up early in the morning, that they may follow ſtrong drink, that
continue until night, till wine inflame them?*

How buſie (O Shame, O Miſery; how fiercely buſie) are ſome in accompliſhing Deſigns of Malice and Revenge? how intent are ſome to over-reach, to circumvent, to ſupplant their Neighbour? how ſore Pains will ſome take to ſeduce, corrupt or debauch others? how active will ſome be in ſowing Strifes, in raiſing Factions, in fomenting Diſorders in the World? how many induſtrious Slaves hath the Devil, who will ſpare no pains about any kind of Work, which he putteth them to? how many like
Prov. 6. 8. 1. 16. thoſe of whom the *Wiſe-man* ſaith, *Their feet run to evil,* and are *ſwift in
running to miſchief; they ſleep not except they have done miſchief,* and their
ſleep is taken away, unleſs they cauſe ſome to fall.

Ἐννοήσωμεν πόσα ὁ διάβολος ἐπέταξε, πῶς ἐπίπονα, πῶς ἐμμόχθα, &c. Chryſ. ἀνδρ. 16.

Now with all theſe Labourers we may well expoſtulate in the Words of
Iſa. 55. 2. the Prophet; *Wherefore do ye ſpend money for that which is not bread, and
your labour for that which ſatisfieth not?*

Such Labours are unworthy of Men, much leſs do they beſeem Chriſtians. It becometh us not as rational Creatures to employ the excellent Gifts of our Nature, and noble Faculties of our high-born Soul, the Forces of our Mind, the Advantages of our Fortune, our precious time, our very Care and Labour vainly or unprofitably upon any thing baſe or mean; being that our Reaſon is capable of atchieving great and worthy things, we much debaſe it by ſtooping to regard Toys, we do extreamly abuſe it by working Miſchief.

Much more doth it misbecome us as Chriſtians (that is, Perſons devoted to ſo high a Calling, who have ſo worthy Employments aſſigned to us, ſo glorious Hopes, ſo rich Encouragements propoſed to us for our Work) to ſpend our Thoughts and Endeavours on things impertinent to our great Deſign, or mainly thwarting it. Eph. 1. 18.

The proper Matter and Object of our Induſtry (thoſe falſe ones being excluded) is true Buſineſs; or that which is incumbent on a Man to do, either in way of Duty, being required by God, or by Dictate of Reaſon, as conducing to ſome good Purpoſe; ſo that in Effect it will turn to accompt, and finally in Advantageous Return will pay him for his Labour of Mind or Body; that which the *Wiſe-man* did intend, when he adviſed, *Whatever thy hand findeth to do, do it with all thy might*; whatever thy Hand findeth, that is, whatever by Divine Appointment (by the Command or Providence of God) or which upon rational Deliberation, doth occur as Matter of our Action; comprizing every good Purpoſe and reaſonable Undertaking incident to us. Eccleſ. 9. 10.

But our Buſineſs, according to the Holy *Apoſtle*'s Intent, may be ſuppoſed eſpecially to be the Work of our Calling; to which each Man hath a peculiar Obligation; and which therefore is moſt properly his Buſineſs, or ἡ σπȣδὴ emphatically, the *Buſineſs* allotted to him.

Now this Buſineſs, our Calling, is double; our general Calling, which is common to us all as Chriſtians, and our particular Calling, which peculiarly belongeth to us, as placed in a certain Station, either in the Church or State. In both which Vocations that we are much obliged and concerned to be induſtrious, ſhall be now my Buſineſs to declare.

I. As to our general Calling (that *ſublime*, that *heavenly*, that *holy* Vocation) in which by divine Grace, according to the Evangelical Diſpenſation, we are engaged, that neceſſarily requireth, and moſt highly deſerveth from us a great meaſure of Induſtry; the Nature and Deſign of it requireth, the Fruit and Reſult of it deſerveth our utmoſt Diligence; all Sloth is inconſiſtent with diſcharging the Duties, with enjoying the Hopes, with obtaining the Benefits thereof. For,

Ἡ ἄνω κλῆσις. Phil. 3. 14.
Κλῆσις ἐπȣράνιος. Heb. 3. 1.
Ἁγία κλῆσις. 1 Tim. 19.
Eph. 1. 18. 2 Theſſ. 1. 11.

It is a State of continual Work, and is expreſſed in Terms importing abundant, inceſſant, intenſe Care and Pain; for to be indeed Chriſtians, *We muſt work out our ſalvation with fear and trembling*; We muſt *by patient continuance in well-doing ſeek for glory and honour, and Immortality.* We muſt *walk worthy of the Lord to all well-pleaſing, being fruitful in every good work.* We muſt *be rich in good works*, and *filled with the fruits of righteouſneſs, which are by Jeſus Chriſt to the praiſe and glory of God: We are God's workmanſhip created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.* Phil. 2. 12. Rom. 2. 7. Col. 1. 10. 1 Tim. 6. 18. Phil. 1. 11. John 15. 5, 8, 16. Jam. 3. 17. Eph. 2. 10.

We have a Soul to ſave, and *are appointed* εἰς περιποίησιν σωτηρίας, *to make an acquiſt of ſalvation.* 1 Theſſ. 5. 9.

We have a Mind to improve with Vertue and Wiſdom, qualifying us for Entrance into Heaven, for Enjoyment of God's Favour, for Converſation with Angels.

1 Theſſ. 1. 9. Rom. 7. 6. 6. 22. Eph. 2. 19.

As Chriſtians we are aſſumed to be Servants of God, and re-admitted into his Family, from which for our Diſloyalty we had been diſcarded; ſo that as he was our natural Lord, ſo he is now ſuch alſo by ſpecial Grace; who did make us, who doth maintain us, under whoſe Protection, and at whoſe Diſpoſal we ſubſiſt; whence we are obliged to be faithfully diligent in his Service; we muſt conſtantly wait upon him in devotional Addreſſes; we muſt carefully ſtudy to know his Pleaſure; we muſt endeavour exactly to perform his Will, and obey his Commands; we muſt ſtrive to advance his Glory, to promote his Intereſt, to improve all Talents and Advantages committed to us for thoſe Purpoſes; we muſt (as St. *Paul* expreſſeth it) *always abound in the work of the Lord.*

Eph. 5. 10. Rom. 12. 2. Luke 11. 28. Mat. 25. 27. 1 Cor. 15. 58.

Col. 3. 25. Eph. 6. 7. 1 Cor. 7. 23, 6, 20. Tit. 2. 14.

We muſt alſo look upon our ſelves as Servants of Chriſt our Redeemer; who by his Blood hath purchaſed us to himſelf, that we might be *zealous of good works*; performing a Service to him, which conſiſteth in a faithful Diſcharge of manifold Duties; and in purſuance of all Vertue; with moſt intent Application of Mind, with expedite Promptitude, with accurate Circumſpection; *giving all diligence* (as St. *Peter* ſpeaketh) in *adding* one Vertue to another; *being ready* (as St. *Paul* ſaith) *to every good work*; and *ſeeing that we walk circumſpectly*, or behave our ſelves exactly according to the Rules of Duty in all our Converſation.

2 Pet. 1. 5. Σπουδὴν πᾶσαν παρεισενέγκαντες.

Tit. 3. 1.

Βλέπετε πῶς ἀκριβῶς—Eph. 5. 15.

Col. 4. 2. Eph. 6. 18. Rom. 12. 12. 1 Theſſ. 5. 17. Luke 18. 1. 1 Theſſ. 5. 18. Eph. 5. 20. Col. 3. 17. Heb. 13. 15.

This Service requireth of us aſſiduous Attendance on Works of Piety and Devotion; that we do *inceſſantly watch to Prayers*, that we *always give thanks*, that we *continually do offer up the ſacrifice of praiſe to God.*

1 Theſſ. 1. 3. Κόπος ἀγάπης. Gal. 5. 13. Δουλεύοντες. Gal. 6. 10. Ἐργαζώμεθα. 1 Theſſ. 5. 15.

It demandeth from us a continual *labour of charity*; that we *ſerve one another in love*; that we ſhould as *we have opportunity, work good to all men*, that we ſhould *always purſue good toward one another, and toward all men.*

Rom. 12. 18. Εἰ δυνατόν. Heb. 12. 14. 2 Tim. 2:22. Eph. 4. 3.

It obligeth us *with all our powers to purſue peace with all men* (which conſidering our natural Peeviſhneſs, Pride, and Perverſeneſs is often no eaſie Task) and that we do σπουδάζειν, *ſtudiouſly endeavour to keep the unity of the ſpirit in the bond of peace.*

Jam. 1. 4.

It chargeth on us contentedly and patiently to undergo whatever God doth impoſe of Burthen or Sufferance, ſo that *patience hath its perfect work*; and it is a crabbed work to bend our ſtiff Inclinations, to quell our refractory Paſſions, to make our ſturdy Humour buckle thereto.

It doth exact that we ſhould govern and regulate according to very ſtrict and ſevere Laws all the Faculties of our Soul, all the Members of our Body, all internal Motion, and all external Actions proceeding from us; that we ſhould check our Inclinations, curb our Appetites, and compoſe our Paſſions; that we ſhould guard our Hearts from vain Thoughts and bad Deſires; that we ſhould bridle our Tongues from evil and from idle Diſcourſes; that we ſhould order our Steps in the ſtreight way of Righteouſneſs, not deflecting to the Right Hand or to the Left.

In the Diſcharge of this Service how many rough Difficulties are there to be ſurmounted, how many great Obſtacles to be removed, how many ſtout Oppoſitions to be encountered, how many potent Enemies to be vanquiſhed, how many ſore Hardſhips, Croſſes and Tribulations to be endured?

How ſhrewd a Task muſt we find it to circumciſe our Hearts, to mortifie our Earthly Members, to crucifie our Fleſh with its Affections and Luſts, to pull out our right Eyes, and cut off our Right Hands, to renounce our worldly Intereſts, to hate our neareſt Relations, to take up and bear our Croſs whenever Conſcience and duty ſhall call us thereto?

Our Calling therefore doth require great Induſtry; and the Buſineſs of it conſequently is well repreſented by thoſe Performances, which demand the greateſt Intention, and laborious Activity; it is ſtiled *Exerciſe* (agoniſtick and aſcetick Exerciſe; γύμναζε σεαυτὸν πρὸς εὐσέβειαν, *Exerciſe thy ſelf to godlineſs*; and ἐν τούτῳ αὐτὸς ἀσκῶ, *Herein I exerciſe my ſelf to have always a conſcience void of offence toward God and toward men*;) *wreſtling* (ἡμῶν ἡ πάλη, *our wreſtling is not* (only) *againſt fleſh and blood, but againſt principalities and powers*;) *running a race* (*Let us run with patience the race that is ſet before us; So run that ye may obtain: I preſs toward the mark for the prize of the high calling.*) *A warfare, a combating* (*War a good warfare, holding faith and a good Conſcience; fight the good fight; thou therefore endure hardſhip as a good ſoldier of Jeſus Chriſt: Every man that ſtriveth for the maſtery is temperate in all things*;) offering *violence*; (*The Kingdom of Heaven ſuffereth violence, and the violent take it by force*) *watching* (*Let us not ſleep as do others, but let us watch and be ſober: Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong: watch and pray, that ye enter not into temptation.*)

Γύμναζε σεαυτόν. 1 Tim. 4. 7.
Ἐν τούτῳ ἀσκῶ. Acts 24. 16.
Heb. 12. 11.
Eph. 6. 12.
1 Cor. 9. 25.
Heb. 12. 1.
1 Cor. 9. 24.
Phil. 3. 14.
2 Tim. 4. 7.
1 Tim. 1. 18.
6. 12.
2 Tim. 4. 7.
2 Tim. 2. 3.
1 Cor. 9. 25.
Matth. 11. 12.
1 Theſſ. 5. 6. 1 Cor. 16. 13.
Mat. 26. 41. 24. 42. Luke 12. 37.
1 Pet. 5. 8. Apoc. 3. 2. 16. 15.

Hence the Precepts importing the general Tenour of Chriſtian Practice are uſually couched in terms implying great Sedulity and Contention of Soul; Ἀγωνίζεσθε, *Strive to enter in at the ſtrait gate: Let us labour therefore to enter into that reſt; Labour not for the meat that periſheth, but for that meat which endureth to everlaſting life. Give diligence to make your calling and election ſure; Gird up the loins of your mind, be ſober, and hope to the end: Wherefore, brethren, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.*

Luke 12.
Σπουδάζωμεν.
Heb. 4. 11.
Ἐργάζεσθε.
John 6. 27.
Σπουδάσατε.
2 Pet. 1. 10.
1 Pet. 1. 13.
Luke 12. 35.
Eph. 6. 14.
2 Pet. 3. 14.

Such is the Work of our general Calling, and ſo much Induſtry it challengeth from us; with great Reaſon indeed, for that ſuch Work is needful to our Happineſs, and that our Labour will certainly be rewarded therewith.

The Work indeed of it ſelf is moſt worthy to employ us; doth moſt become us, doth much adorn us, doth beſt befit our Divine Extraction and large Capacity; is the nobleſt, the handſomeſt, the ſweeteſt Employment that could take us up; but we have alſo the greateſt Inducements and Encouragements poſſible for our Induſtry therein.

John 4. 36.

There are by the Divine Bounty and Mercy, Wages aſſigned abundantly correſpondent to our Work, yea, infinitely ſurpaſſing it: there is πολὺς μισθὸς *a great* (or a manifold) *hire* for our ſlender and ſimple Performances; there are ſeveral noble Prizes highly worth our ſtriving for with our utmoſt Strength and Contention of Soul.

Mat. 5. 12.

In recompence thereof we ſhall aſſuredly gain even here in this tranſitory State the ſpecial Favour and Love of God, with his conſtant Protection and Care for our Good; his faithful Direction, and friendly Aſſiſtance to guide us, and uphold us in all our Ways, to bleſs and proſper our Undertakings, to ſupply us in our Needs, and comfort us in our Diſtreſſes; ſo that we ſhall, *lack nothing* that is good, that no *evil ſhall happen to us*, that *all things* ſhall concur and *co-operate for our benefit*.

Rom. 14. 18. *He that in theſe things ſerveth Chriſt, is acceptable to God, and approved of Men.*

Pſ. 34. 9. 84. 11. 33. 19. 37. 3, 19.
Pſal. 91. 10.——Prov. 12. 21.
Rom. 8. 38.

We

Col. 3. 15.
Phil. 4. 7.

We ſhall thereby taſte the Satisfactions of a calm Mind, and a ſound Conſcience, quickned by the Conſolations of the Divine Spirit; *the peace of God ruling in our hearts, which paſſeth all underſtanding.*

Jam. 1. 12.
1 Pet. 5. 4.
1 Cor. 9. 25.

We ſhall afterward, when this Moment is paſſed over, and our ſhort Days Work diſpatched, received from God's bountiful Hand an unconceivable Affluence of good things, an eternal Permanence of Life; undiſturbed Reſt, *indefectible Wealth*, ineffable Joy, incorruptible Glory, *a Kingdom unſhakable.*

John 4. 36.

He (ſaith our *Lord*) *that reapeth, receiveth wages, and gathereth fruit unto life everlaſting.*

Ἀποδώσει —
Rom. 2. 6.

To them (ſaith St. *Paul*) *who by patient continuance in well-doing, ſeek for glory, and honour, and immortality, God in recompence will beſtow eternal life.* And,

2 Tim. 4. 8.

I have (ſaith that bleſſed Labourer of himſelf) *fought the good fight, I have finiſhed my courſe, I have kept the faith; henceforth there is laid up for me a crown of righteouſneſs.*

2 Cor. 5. 10.
Col. 3. 24.

What more effectual Spur or Incentive can there be to Induſtry in this Buſineſs, than to conſider that which St. *Paul* ſo often doth inculcate; *Knowing that whatſoever good thing any man doeth, the ſame* (a Recompence for the ſame) *he ſhall receive of the Lord*; and *knowing that* (in conſideration of our Service done to the Lord) *of the Lord we ſhall receive the reward of the inheritance?*

1 Cor. 15. 58.

What Exhortation can be more firmly grounded, or ſtrongly backed, than is that of the Apoſtle, *Therefore my brethren be ye ſteadfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as ye know, that your labour is not in vain in the Lord.*

Ἀποδώσει ἑκάστῳ.
Mat. 16. 27.
1 Cor. 3. 8. Rev. 22. 12. 2. 23.
Mat. 25. 21. Luke 19. 12.
Μισθὸν πλήρη ἀπολάβητε. 2 Joh. 8.

May it not alſo much encourage us to Induſtry to be aſſured, that not only the kind of our work, but the Degree of our Labour ſhall be conſidered and requited, in juſt Proportion; ſo that the harder we work, the higher we ſhall be rewarded; for, *to each one* (ſaith our *Lord*) *the ſon of man ſhall render a reward* κατὰ τὴν πρᾶξιν αὐτοῦ, *according to his performance; Every one* (ſaith St. *Paul*) *ſhall receive* ἴδιον μισθὸν κατὰ τὸν ἴδιον κόπον, *his proper reward according to his proper work*; whence we have reaſon to obſerve St. *John*'s Advice, *Look to your ſelves, that ye loſe not thoſe things which ye have gained, but that ye receive a full reward.*

To be negligent or ſlothful in ſuch a caſe, for want of a little Care and Pains to forfeit ſuch Advantages, what a Pity, what a Folly is it? Were an Opportunity preſented by a little minding our Buſineſs, and beſtirring our ſelves to procure a fair Eſtate, or a good Preferment, would not he be deemed mad or ſottiſh, who would ſit ſtill, and forego that his Advantage? how much more Wildneſs is it to be drowſie and ſluggiſh in this Caſe, thereby loſing eternal Bliſs and Glory? Well therefore might the *Apoſtle* ſay, *How ſhall we eſcape, if we neglect ſo great ſalvation?* How ſhall we eſcape not only the Sin, and guilt of baſeſt Ingratitude toward him that graciouſly doth offer it, but the Imputation of moſt wretched Folly, in being ſo much wanting to our own Intereſt and Welfare?

Heb. 2. 3.

Is it not a ſad thing, a woful Shame to obſerve what Pains Men will throw away upon things of ſmall or no Concernment to them? Yea, what Toil and Drudgery will they ſuſtain in the Service of *Satan*, in purſuit of Sin in the Gratification of their Vanities and Luſts.

What Pains will a covetous Wretch take in ſcraping for Pelf, how will he rack his Mind with carking Sollicitude to get, to keep, to ſpare it? how will he tire his Spirits with reſtleſs Travel? how will he pinch his Carcaſe

caſe for want of what Nature craveth? what Infamy and Obloquy will he endure for his niggardly Parſimony and Sordidneſs?

How much Labour will an ambitious Fop undergo for Preferment, or vain Honour? to how many tedious Attendances, to how pitiful Servilities will he ſubmit? what ſore Croſſes and Diſappointments will he ſwallow? what Affronts and Indignities will he patiently digeſt, without deſiſting from his Enterprize?

How will a Man (as St. *Paul* obſerved) πάντα ἐγκρατεύεσθαι, endure all painful Abſtinence and Continence in order to the obtaining a *corruptible* 1 Cor. 9. 25. *Crown*, a fading Garland of Bays, a Puff of vain Applauſe?

What Diligence will Men uſe to compaſs the Enjoyment of forbidden Pleaſures; how watchful in catching Opportunities, how eager in queſt of them will they be? what Difficulties will they undertake, what Hazards will they incur, what Damages and Inconveniences will they ſuſtain, rather than fail of ſatisfying their Deſires?

What Akings of Head and Heart; what Pangs of Mind, and Gripes of Conſcience, what Anxieties of Regret and Fear, will every Worker of Iniquity undergo? So faithful Friends hath this vain and evil World; ſo diligent Servants hath the accurſed Lord thereof; ſo careful and laborious will Men be to deſtroy and damn themſelves: O that we could be willing Chry. ἀνδρ. θ to ſpend as much Care and Pains in the Service of our God: O that we were as true Friends of our ſelves: O that we could be as induſtrious for our Salvation; that is, in the Buſineſs of our General Calling; which having conſidered, let us proceed to the other Buſineſs belonging to us, which is,

II. The Buſineſs of our Particular Calling; that in reference whereto St. *Paul* doth preſcribe, *Every man as the Lord hath called him, ſo let him* 1 Cor. 7. 17. *walk. Let every man abide in the ſame calling wherein he was called*; let him 1 Cor. 7. 20. ſo abide, as faithfully to proſecute the Work, and diſcharge the Duty of it; the doing which otherwhere he termeth πράσσειν τὰ ἴδια, *to do our own* 1 Theſſ. 4. 11. *buſineſs* (*working with our hands*) and enjoineth it in Oppoſition to thoſe Eph. 4. 28. two great Peſts of Life, Sloth and pragmatical Curioſity; or the Neglect of our own, and medling with other Mens Affairs.

This the *Apoſtle* nameth *our calling*, becauſe we are called or appointed thereto by divine Providence; for he ſuppoſeth and taketh it for granted, that to each Man in this World God hath aſſigned a certain Station, unto which peculiar Action is ſuted; in which Station he biddeth him quietly to abide, till Providence fairly doth tranſlate him, and during his Abode 1 Cor. 7. 22. therein diligently to execute the Work thereof.

Every Man is a Member of a double Body; of the Civil Commonwealth, and of the Chriſtian Church: In relation to the latter, whereof St. *Paul* telleth us (and what he ſaith by Parity of Reaſon may be referred likewiſe to the former) that *God hath ſet the members every one in the body*, 1 Cor. 12. 8. *as it pleaſeth him*; and as it is in the Natural, ſo it is in every political and Rom. 12: 4. ſpiritual Body, every Member hath its proper Uſe and Function; *All members* (ſaith St. *Paul*) *have not* τὴν αὐτὴν πρᾶξιν *the ſame office*, or the ſame Work and Operation; yet every one hath ſome Work. There is no Member deſigned to be idle or uſeleſs, conferring no Benefit to the whole; but *the whole body* (ſaith the *Apoſtle*) *fitly joined together, and compacted by that* Eph. 4. 16. *which every joint ſupplieth, according to the effectual working in the meaſure of every part maketh increaſe of the body, unto the edifying it ſelf in love*; each Member doth conſpire and co-operate to the Strength, Nouriſhment, Thriving and Welfare of the whole.

Ἑκάϛῳ ὡς ἐμέρισεν Θεός. 1 Cor. 7. 17. Every Man (who continueth a Man; in his Senſes, or in any good Degree of natural Integrity) is by God endowed with competent Abilities to diſcharge ſome Function uſeful to common Good; or at leaſt needful to his own Suſtenance; to every one ſome Talent is committed, which in Subordination to God's Service he may improve, to the Benefit of the World, God's temporal, or of the Church, God's ſpiritual Kingdom.

It is plainly neceſſary, that the greateſt Part of Men ſhould have a determinate Work allotted to them, that they may ſupport their Life and get their Food without being injurious, offenſive, or burthenſome to others; for their living they muſt either follow ſome Trade, or they muſt ſhark and filch, or they muſt beg, or they muſt ſtarve.

And the reſt are obliged to do ſomewhat, conducible to publick Good; that they may deſerve to live; for a Drone ſhould not be among the Bees; nor hath Right to devour the Honey: If any Man doth pretend, or preſume that he hath nothing to do but to eat, to ſleep, to play, to laugh; to enjoy his Eaſe, his Pleaſure, his Humour, he thereby doth as it were diſclaim a reaſonable Title of living among Men, and ſharing in the Fruits of their Induſtry; he in St. *Paul*'s Judgment ſhould be debarred of Food, for *this* (ſaith the Holy *Apoſtle) we commanded you, that if any man* 2 Theſſ. 3. 10. *would not work, neither ſhould he eat.*

Such an one in the Body of Men what is he but an unnatural Excreſcence, ſucking Nutriment from it, without yielding Ornament or Uſe? what is he but a Wen deforming and encumbring the Body, or a Canker infeſting and corrupting it.

As no Man (at leaſt with Decency, Convenience and Comfort can live in the World, without being oblig'd to divers other Men for their Help in providing Accommodations for him, ſo Juſtice and Ingenuity (corroborated by divine Sanctions) do require of him, that in Commutation he, one way or other, ſhould undertake ſome Pains redounding to the Benefit of others.

So hath the great Author of Order diſtributed the Ranks and Offices of Men in order to mutual Benefit and Comfort, that one Man ſhould plow, another threſh, another grind, another labour at the Forge, another knit or weave; another ſail, another trade, another ſupraviſe all theſe, labouring to keep them all in Order and Peace; that one ſhould work with his Hands and Feet, another with his Head and Tongue; all conſpiring to one common End, the Welfare of the whole, and the ſupply of what is uſeful to each particular Member; Every Man ſo reciprocally obliging and being obliged; the Prince being oblig'd to the Huſbandman for his Bread, to the Weaver for his Cloaths, to the Maſon for his Palace, to the Smith for his Sword; thoſe being all oblig'd to him for his vigilant Care in protecting them; for their Security in purſuing the Work, and enjoying the Fruit of their Induſtry.

So every Man hath a Calling, and proper Buſineſs; whereto that Induſtry is required, I need not much to prove, the thing it ſelf in Reaſon and Experience being ſo clearly evident; for what Buſineſs can be well diſpatched, what Succeſs can be expected to any Undertaking, in what Calling can any Man thrive without Induſtry? what Buſineſs is there that will go on of it ſelf, or proceed to any good Iſſue if we do not carefully look to it, ſteadily hold it in its Courſe, conſtantly puſh and drive it forward? It is true as in Nature, ſo in all Affairs, *Nihil movet, non motum* nothing moveth without being moved.

Our own Intereſt ſhould move us to be induſtrious in our Calling, that we may obtain the good Effects of being ſo in a comfortable and creditable Subſiſtence; that we may not ſuffer the Damages and Wants, the Diſappointments and Diſgraces enſuing on Sloth; but the chief Motive ſhould be from Piety and Conſcience; for that it is a Duty which we owe to God. For God having placed us in our Station; he having apportioned to us our Task, we being in Tranſaction of our Buſineſs his Servants, we do owe to him that neceſſary Property of good Servants, without which Fidelity cannot ſubſiſt; for how can he be looked on as a faithful Servant, who doth not effectually perform the Work charged on him? or diligently execute the Orders of his Maſter.

1 Cor. 4. 2.

St. *Paul* doth enjoin Servants that they ſhould *in all things obey their Maſters,* with conſcientious Regard to God, as therein performing Service to God, and expecting Recompence from him: And of Princes he ſaith, that they in Diſpenſation of Juſtice, enacting Laws, impoſing Taxes, and all political Adminiſtrations are *the miniſters of God,* προσκαρτεροῦντες, *attending conſtantly upon this very thing:* And if theſe Extremes, the higheſt and loweſt of all Vocations, are Services of God; if the higheſt upon that ſcore be tied to ſo much Diligence, then ſurely all middle Places upon the ſame Account of Conſcience toward God do exact no leſs.

Col. 3. 22.
Eph. 6. 5.
1 Cor. 7. 22, 23.
Rom. 13. 6.

If he that hath one Talent, and he that hath ten muſt both improve them for God's Intereſt, then he that hath two, or three, or more, is obliged to the ſame Duty proportionably.

Every one ſhould conſider the World as the Family of that great *Paterfamilias* (*of whom the whole family in heaven and earth is named*) and himſelf as an Officer or Servant therein, by God's Will and Deſignation conſtituted in that Employment, into which Providence hath caſt him; to confer in his Order and Way, ſomewhat toward a Proviſion for the maintenance of himſelf, and of his Fellow-Servants. Of a ſuperiour Officer our Lord ſaith, *Who is that faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them their meat in due ſeaſon?* So the greateſt Men are as Stewards, Treaſurers, Comptrollers, or Purveyors; the reſt are inferiour Servants, in their proper Rank and Capacity.

Eph. 3. 15.
Matth. 24. 45.
Luke 12. 42.

And he that with Diligence performeth his reſpective Duty (be it high and honourable, or mean and contemptible in outward Appearance) will pleaſe God, as keeping good Order, and as being uſeful to his Service; ſo that upon the Reckoning God will ſay to him, *Well done good and faithful ſervant, thou haſt been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.* But he that doth otherwiſe, (behaving himſelf careleſly or ſluggiſhly in his Buſineſs) will offend God, as committing Diſorder, and as being unprofitable.

1 Cor. 14. 33.
Mat. 25. 21.—

He committeth Diſorder, according to that of St. *Paul*; *We hear there are ſome, which walk among you diſorderly, not working at all.* His Sentence and Doom will be, according to our *Lord, O thou wicked and ſlothful ſervant—Caſt the unprofitable ſervant into utter darkneſs*; which Words are ſpoken in relation to one, who being a Flatterer, or Sluggard in his Calling, did not improve the ſpecial Talent entruſted with him for God's Service.

2 Theſſ. 3. 11
Mat. 25. 26. 30.

In fine, if we are conſcientiouſly induſtrious in our Vocation, we ſhall aſſuredly find the Bleſſing of God thereon; and that he thereby will convey good Succeſs, Comfort, competent Wealth, a fair Reputation, all deſirable Good unto us; for as all theſe things are promiſed to Induſtry, ſo the Promiſe eſpecially doth belong to that Induſtry, which a Man doth exerciſe in an orderly courſe of Action in his own Way; or rather in God's Way, wherein Divine Providence hath ſet him.

An irregular or impertinent Laborioúſneſs, out of a Man's Calling or Sphere; a being diligent in other Mens Affairs, invading their Office (as if I a Prieſt will be trading, a Layman preaching) may not claim the Benefit of thoſe Promiſes, or the Bleſſings of Induſtry; But a Husbandman, who (with conſcientious Regard to God, and Confidence in him) is painful in tilling his Ground, may expect a good Crop, a Merchant who (upon the ſame Principle, with the like Diſpoſition) earneſtly followeth his Trade, may hope for ſafe Voyages and good Markets; A Prince carefully minding his Affairs may look for Peace and Proſperity to his Country; a Scholar ſtudying hard may be well aſſured of getting Knowledge, and finding Truth; all who with honeſt Diligence conſtantly do purſue their Buſineſs, may confidently and chearfully hope to reap the Advantages ſutable to it from the favourable Bleſſing of God. So that we have all Reaſon to obſerve the *Apoſtle's* Precept, *not to be ſlothful in buſineſs*.

Prov. 21. 11. Prov. 10. 4. 13. 11.

I ſhould apply this Doctrine to our own Caſe, urging its Practice by Conſiderations peculiar to our Vocation; but having already paſſed the Bounds of time, I reſerve the doing it to another Opportunity.

Now the God of peace ſanctifie you wholly, and make you perfect in every good work to do his will; working in you that which is well-pleaſing in his ſight; through our Bleſſed Saviour *Jeſus Chriſt*; to whom for ever be all Glory and Praiſe. *Amen.*

1 Theſſ. 5.23. Heb. 13. 20.

SERMON XXI.

Of Induſtry in our particular Calling, as *Gentlemen.*

ROM. XII. 11.

Not ſlothful in Buſineſs.

I Have largely treated upon the Duty recommended in this Precept, and urged the Obſervance of it in general, at a Diſtance; I now intend more particularly and cloſely to apply it, in reference to thoſe Perſons, who ſeem more eſpecially obliged to it, and whoſe obſerving it may prove of greateſt Conſequence to publick Good; the which Application may alſo be moſt ſutable and profitable to this Audience; thoſe Perſons are of two ſorts; the one *Gentlemen*, the other *Scholars*.

I. The *Firſt* Place, as Civility demandeth, we aſſign to *Gentlemen*; or Perſons of eminent Rank in the World, well allied, graced with Honour, and furniſhed with Wealth; the which ſort of Perſons I conceive in a high Degree obliged to exerciſe Induſtry in Buſineſs.

This at firſt hearing may ſeem a little Paradoxical and ſtrange; for who have leſs Buſineſs than Gentlemen, who do need leſs Induſtry, than they? He that hath a fair Eſtate, and can live on his Means, what hath he to do, what Labour or Trouble can be exacted of him, what hath he to think on, or trouble his Head with, but how to invent Recreations and Paſtimes to divert himſelf, and ſpend his waſte Leiſure pleaſantly? Why ſhould not he be allowed to enjoy himſelf, and the Benefits, which Nature or Fortune have freely diſpenſed to him, as he thinketh beſt, without Offence? Why may he not ſay with the rich Man in the *Goſpel*, *Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry?* Luke 12. 19. Is it not often ſaid by the *Wiſe-man*, that there is *nothing better under the ſun, than that a man ſhould make his ſoul to enjoy good* in a chearful and comfortable Fruition of his Eſtate? Eccleſ. 2. 24. 3. 22. 5. 18. 8. 15. According to the paſſable Notion and Definition, *What is a Gentleman but his Pleaſure?*

If this be true, if a Gentleman be nothing elſe but this; then truly he is a ſad Piece, the moſt inconſiderable, the moſt deſpicable, the moſt pitiful and wretched Creature in the World: If it is his Privilege to do nothing, it is his Privilege to be moſt unhappy; and to be ſo, will be his Fate, if he live according to it; for he that is of no Worth or Uſe, who produceth no beneficial Fruit, who performeth no Service to God, or to the World, what Title can he have to Happineſs? what Capacity thereof? what Reward can he claim? what Comfort can he feel? to what Temptations is he expoſed? what Guilts will he incur?

But in truth it is far otherwiſe; to ſuppoſe that a Gentleman is looſe from Buſineſs, is a great Miſtake; for indeed no Man hath more to do, no Man lieth under greater Engagements to Induſtry than he.

He is deeply obliged to be continually buſie in more Ways than other Men, who have but one ſimple Calling or Occupation allotted to them; and that upon a tripple Account; in reſpect to God, to the World, and to himſelf.

1. He is firſt obliged to continual Employment in reſpect to God.

He out of a grateful regard to Divine Bounty for the Eminency of his Station, adorned with Dignity and Repute, for the plentiful Accommodations and Comforts of his Life, for his Exemption from thoſe pinching Wants, thoſe meaner Cares, thoſe ſordid Entertainments, and thoſe toilſome Drudgeries, to which other Men are ſubject, is bound to be more diligent in God's Service, employing all the Advantages of his State to the Glory of his munificent Benefactour, to whoſe good Providence alone he doth owe them; for *who maketh him to differ* from another? and *what hath he that he did not receive* from God's free Bounty? 1 Cor. 4. 7.

In proportion to the Bulk of his Fortune his Heart ſhould be enlarged with a thankful Senſe of God's Goodneſs to him; his Mouth ſhould ever be filled with Acknowledgment and Praiſe, he ſhould always be ready to expreſs his grateful Reſentment of ſo great and peculiar Obligations.

He ſhould dedicate larger Portions of that free Leiſure which God hath granted to him, in waiting upon God, and conſtant Performances of Devotion.

He in frequently reflecting on the particular ample Favours of God, to him ſhould imitate the Holy *Pſalmiſt*, that illuſtrious Pattern of great and fortunate Men; ſaying after him, with his Spirit and Diſpoſition of Soul; *Thou haſt brought me to great honour, and comforted me on every ſide, therefore will I praiſe thee and thy faithfulneſs, O God.* Pſal. 71. 21.—

Pſal. 30. 7.— *Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: Thou*
Pſal. 31. 8. *haſt ſet my feet in a large room: Thou prepareſt a table before me;*
Pſal. 23. 5. *—thou*
Pſal. 30. 12. *anointeſt my head with oil, my cup runneth over; ——to the end that my glory*
may ſing praiſe unto thee, and not be ſilent: The Lord is the portion of mine
Pſal. 16. 5. *inheritance, and of my cup; thou maintaineſt my lot; the lines are fallen unto*
me in pleaſant places, yea, I have a goodly heritage; therefore *I will bleſs*
the Lord.

In conceiving ſuch Meditations his Head and his Heart ſhould con-
ſtantly be employed; as alſo in contriving ways of declaring and diſchar-
Pſal. 116. 12. ging real Gratitude; asking himſelf, *What ſhall I render unto the Lord for*
all his Benefits? What ſhall I render to him, not only as a Man for all the Gifts of Nature, as a Chriſtian for all the Bleſſings of Grace, but as a Gentleman alſo, for the many Advantages of this my Condition, beyond ſo many of my Brethren, by ſpecial Providence indulged to me?

He hath all the common Duties of Piety, of Charity, of Sobriety to diſcharge with Fidelity; for being a Gentleman doth not exempt him from being a Chriſtian, but rather more ſtrictly doth engage him to be ſuch in a higher Degree than others; It is an Obligation peculiarly incumbent on him, in return for God's peculiar Favours, to pay God all due Obedience, and to exerciſe himſelf in all good Works; Diſobedience being a more heinous Crime in him than in others, who have not ſuch Encouragements to ſerve God.

His Obedience may be inculcated by thoſe Arguments which *Joſhua* and
1 Sam. 12. 24. *Samuel* did uſe in preſſing it on the *Iſraelites*; *Only* (ſaid *Samuel*) *fear the*
Lord and ſerve him in truth, for conſider how great things God hath done for
Joſh. 24. 13. *you*; and, *I have given you* (ſaith God by *Joſhua*) *a land for which ye did*
not labour, and cities which ye built not; and ye dwell in them; Of the vine-
yards and olive-yards which ye planted not, do ye eat; Now therefore fear the
Lord, and ſerve him in ſincerity and in truth.

Nehem. 9. His Diſobedience may be aggravated, as *Nehemiah* did that of the
25—— *Iſraelites, They took ſtrong cities and a fat land, and poſſeſſed houſes full of all*
Iſa. 63. 9.
Pſal. 105. 6. *goods, wells digged, vineyards, and olive-yards, and fruit-trees in abundance;*
Jer. 2. 7. *ſo they did eat and were filled, and became fat; and delighted themſelves in thy*
Ezek. 16. 7.—
1 Sam. 15. 17. *great goodneſs; nevertheleſs they were diſobedient, and rebelled againſt thee, and*
2 Sam. 12. 7. *caſt thy law behind their backs —— they have not ſerved thee in their kingdom,*
1 Kings 16.— *and in thy great goodneſs, which thou gaveſt them; neither turned they from*
26, 35. *their wicked works.*

A Gentleman hath more Talents committed to him, and conſequently
more Employment required of him; If a ruſtick Labourer, or a Mecha-
nick Artiſan hath one Talent, a Gentleman hath ten; He hath innate
Vigour of Spirit, and Height of Courage fortified by Uſe, he hath Accom-
pliſhment and Refinement of Parts by liberal Education, he hath the Suc-
cours of Parentage, Alliance and Friendſhip; he hath Wealth, he hath
Honour, he hath Power and Authority, he hath Command of time and
Leiſure; he hath ſo many precious and uſeful Talents entruſted to him,
Luke 19. 20. not to be *wrapped up in a napkin*, or *hidden under-ground*; not to be ſquan-
Mat. 25. 25. dred away in private Satisfactions; but *for negotiation*, to be put out to uſe,
Πραγματεύ-
σασθε. to be improved in the moſt advantageous way to God's Service: Every
Luke 19. 13. Talent doth require a particular Care and Pains to manage it well.
Ἐργάζεσθε.

Mat. 25. 16. He particularly is God's Steward, entruſted with God's Subſtance, fo
Mat. 25. 27. the Suſtenance and Supply of God's Family; to relieve his fellow-Servants
Mat. 25. 14. in their Need, upon ſeaſonable Occaſions by Hoſpitality, Mercy and
Παρέδωκε τὰ charitable Beneficence; according to that Intimation of our Lord, *Who i*
ὑπάρχοντα
αὐτοῦ.——
Luke 12. 42. *that faithful and wiſe ſteward whom his Lord ſhall make ruler of his houſe-*
hold

hold to give them their portion and meat in due ſeaſon? And according to thoſe Apoſtolical Precepts, *As every one hath received a gift* (or ſpecial Favour,) *even ſo miniſter the ſame to one another, as good ſtewards of the manifold grace of God*; and *Charge the rich in this world*, —— *that they be good, that they be rich in good works, ready to diſtribute, willing to communicate.*

Χάρισμα.
1 Pet. 4. 10.
1 Tim. 6. 17.

And he that is oblig'd to purvey for ſo many, and ſo to abound in good Works, how can he want Buſineſs? how can he pretend to a *Writ of eaſe?*

Surely that Gentleman is very blind, and very barren of Invention, who is to ſeek for Work fit for him, or cannot eaſily diſcern many Employments belonging to him, of great Concern and Conſequence.

It is eaſie to prompt and ſhew him many Buſineſſes, indiſpenſibly belonging to him, as ſuch.

It is his Buſineſs to miniſter Relief to his poor Neighbours in their Wants and Diſtreſſes by his Wealth. It is his Buſineſs to direct and adviſe the Ignorant, to comfort the Afflicted, to reclaim the Wicked, and encourage the Good by his Wiſdom. It is his Buſineſs to protect the Weak, to reſcue the Oppreſſed, to eaſe thoſe who groan under heavy Burthens, by his power; to be ſuch a Gentleman and ſo employed as *Job* was; who *did not eat his morſel alone, ſo that the fatherleſs did not eat thereof*; who *did not with-hold the poor from their deſire, or cauſe the eyes of the widow to fail*; who *did not ſee any periſh for want of clothing, or any poor without covering*; who *delivered the poor that cried, and the fatherleſs, and him that had none to help him.*

Job 31. 17, 16. 19.
Job 29. 12.

It is his Buſineſs to be hoſpitable; kind and helpful to Strangers; following thoſe noble Gentlemen, *Abraham* and *Lot*, who were ſo ready to invite and entertain Strangers with bountiful Courteſie.

1 Pet. 4. 9.
Heb. 13. 2.
Rom. 12. 13.
Gen. 18. 1.
19. 1.

It is his Buſineſs to maintain Peace, and appeaſe Diſſentions among his Neighbours, interpoſing his Counſel and Authority in order thereto; whereto he hath that brave Gentleman *Moſes* recommended for his Pattern.

Exod. 2. 13.
Acts 7. 26.

It is his Buſineſs to promote the Welfare and proſperity of his Countrey with his beſt Endeavours, and by all his Intereſt; in which practice the Sacred Hiſtory doth propound divers gallant Gentlemen (*Joſeph*, *Moſes*, *Samuel*, *Nehemiah*, *Daniel*, *Mordecai*, and all ſuch renowned Patriots) to guide him.

Jud. 5. 9.

It is his Buſineſs to govern his Family well; to educate his Children in Piety and Vertue; to keep his Servants in good order.

Joſh. 24. 15.
Pſal. 101——.

It is his Buſineſs to look to his Eſtate, and to keep it from waſting; that he may ſuſtain the Repute of his Perſon and Quality with Decency; that he may be furniſhed with Ability to do good, may provide well for his Family, may be hoſpitable, may have wherewith to help his Brethren; for if, according to St. *Paul*'s Injunction, a Man ſhould *work with his own hands, that he may have ſomewhat to impart to him that needeth*; then muſt he that hath an Eſtate, be careful to preſerve it, for the ſame good Purpoſe.

Μεταδιδόναι.
Eph. 4. 28.

It is his Buſineſs to cultivate his Mind with Knowledge, with generous Diſpoſitions, with all worthy Accompliſhments befitting his Condition, and qualifying him for Honourable Action; ſo that he may excel, and rear himſelf above the vulgar Level no leſs in real inward Worth, than exteriour Garb; that he be not a Gentleman merely in Name or Shew.

It

Ardua nam res eſt opibus non tradere mores.

It is Buſineſs (and that no ſlight or eaſie Buſineſs) to eſchew the Vices, to check the Paſſions, to withſtand the Temptations, to which his Condition is liable; taking heed that his Wealth, Honour and Power do not betray him into Pride, Inſolence or Contempt of his poorer Brethren; unto Injuſtice or Oppreſſion; unto Luxury and riotous Exceſs; unto Sloth, Stupidity, Forgetfulneſs of God, and irreligious Prophaneneſs.

It is a Buſineſs eſpecially incumbent on him to be careful of his Ways, that they may have good Influence on others, who are apt to look upon him as their Guide and Pattern.

He ſhould labour and ſtudy to be a Leader unto Vertue, and a Notable Promoter thereof; directing and exciting Men thereto by his exemplary Converſation; encouraging them by his Countenance and Authority; rewarding the Goodneſs of meaner People by his Bounty and Favour: He ſhould be ſuch a Gentleman as *Noah*, who *preached righteouſneſs* by his Words and Works before a prophane World.

Such particular Affairs hath every Perſon of Quality, Credit, Wealth and Intereſt, allotted to him by God, and laid on him as Duties; the which to diſcharge faithfully, will enough employ a Man, and doth require Induſtry, much Care, much Pains; excluding Sloth and Negligence: So that it is impoſſible for a Sluggard to be a worthy Gentleman, vertuouſly diſpoſed, a charitable Neighbour, a good Patriot, a good Husband of his Eſtate; any thing of that, to which God, by ſetting him in ſuch a Station, doth call him.

Thus is a Gentleman obliged to Induſtry in reſpect of God, who juſtly doth exact thoſe Labours of Piety, Charity, and all Vertue from him. Farther,

2. He hath alſo Obligations to Mankind, demanding Induſtry from him, upon Accounts of common Humanity, Equity and Ingenuity; For,

How can he fairly ſubſiſt upon the common Induſtry of Mankind without bearing a ſhare thereof? how can he well ſatisfie himſelf to dwell ſtatelily, to feed daintily, to be finely clad, to maintain a pompous Retinue merely upon the Sweat and Toil of others, without himſelf rendring a Compenſation, or making ſome competent Returns of Care and Pain, redounding to the good of his Neighbour?

How can he juſtly claim, or reaſonably expect from the World the Reſpect agreeable to his Rank, if he doth not by worthy Performances conduce to the Benefit of it? Can Men be obliged to regard thoſe, from whom they receive no good?

If no Gentleman be tied to ſerve the Publick, or to yield Help in ſuſtaining the common Burthens, and ſupplying the Needs of Mankind, then is the whole Order merely a Burthen, and an Offence to the World; a Race of Drones, a Pack of Cyphers in the Common-wealth, ſtanding for nothing, deſerving no Conſideration or Regard: And if any are bound, then all are; for why ſhould the whole Burthen lie on ſome, while others are exempted?

It is indeed ſuppoſed, that all are bound thereto, ſeeing that all have Recompences publickly allowed to them upon ſuch Conſiderations; divers Reſpects and Privileges peculiar to the Order, grounded upon this Suppoſition, that they deſerve ſuch Advantages by conferring notable Benefit to the Publick; the which indeed it were an Arrogance to ſeek, and an Iniquity to accept for doing nothing.

It is an unſufferable Pride for any Man to pretend or conceit himſelf to differ ſo much from his Brethren, that he may be allowed to live in eaſe and Sloth, while the reſt of Mankind are ſubject to continual Toil and Trouble. Moreover,

3. A Gentleman is bound to be induſtrious for his own ſake; it is a Duty which he oweth to himſelf, to his Honour, to his Intereſt, to his Welfare. He cannot without Induſtry continue like himſelf, or maintain the Honour and Repute becoming his Quality and State; or ſecure himſelf from Contempt and Diſgrace; for to be honourable and ſlothful are things inconſiſtent; ſeeing Honour doth not grow, nor can ſubſiſt without undertaking worthy Deſigns, conſtantly purſuing them, and happily atchieving them; it is the Fruit and Reward of ſuch Actions, which are not performed with Eaſe.

External Reſpect and a Semblance of Honour, for the ſake of publick Order, may be due to an exteriour Rank or Title; but to pay this, is not to honour the Perſon, but his Title, becauſe it is ſuppoſed, that Men of real worth and uſe do bear it; or, leſt by refuſing it to one, the whole Order may ſeem diſreſpected; but yet true Honour, or mental Eſteem is not due upon ſuch accounts; nor is it poſſible to render it unto any Perſon, who doth not by worthy Qualities and good Deeds appear to merit it.

Nor can a Gentleman without Induſtry uphold his real Intereſts againſt the Attempts of Envy, of Treachery, of Flattery, of Sychophantry, of Avarice, to which his Condition is obnoxious; to preſerve his Wealth and Eſtate, which are the Supports of his Quality, he muſt endure Care and Pains; otherwiſe he will by greedy Harpies, and crafty Lurchers be rifled or cozened of his Subſtance; it will of it ſelf go to wreck, and be imbezill'd by Negligence.

He cannot without Induſtry guard his perſonal Welfare from manifold Inconveniences, Moleſtations and Miſchiefs; Idleneſs it ſelf will be very troubleſome and irkſome to him. His time will lie upon his Hands, as a peſtring Incumbrance. His Mind will be infeſted with various Diſtractions and Diſtempers; vain and ſad Thoughts, foul Luſts, and unquiet Paſſions will ſpring up therein, as Weeds in a neglected Soil. His Body will languiſh and become deſtitute of Health, of Vigour, of Activity, for want of due Exerciſe. All the Miſchiefs which naturally do ſpring from Sloth and Stupidity will ſeize upon him.

4. Thus upon various accounts a Gentleman is engag'd to Buſineſs, and concern'd to exerciſe Induſtry therein; we may add, that indeed the very nature of Gentility, or the true notion of a Gentleman doth imply ſo much.

For what, I pray, is a Gentleman, what Properties hath he, what Qualities are characteriſtical or peculiar to him, whereby he is diſtinguiſhed from others, and raiſed above the Vulgar? Are they not eſpecially two, *Courage* and *Courteſie*? which he that wanteth is not otherwiſe than equivocally a Gentleman, as an Image or a Carcaſs is a Man; without which Gentility in a conſpicuous degree is no more than a vain Show, or an empty Name; and theſe plainly do involve Induſtry, do exclude Slothfulneſs; for *Courage* doth prompt boldly to undertake, and reſolutely to diſpatch great Enterprizes and Imployments of Difficulty; It is not ſeen in a flaunting Garb, or ſtrutting Deportment; not in hectorly, ruffian-like ſwaggering or huffing; not in high Looks or big Words; but in ſtout and gallant Deeds, employing Vigour of Mind and Heart to atchieve them; how can a Man otherwiſe approve himſelf for couragious, than by ſignalizing himſelf in ſuch a way?

And for *Courteſie*, how otherwiſe can it be well diſplayed, than in ſedulous Activity for the good of Men; It ſurely doth not conſiſt in modiſh Forms of Addreſs, or complemental expreſſions, or hollow Profeſſions, commonly void of meaning, or of ſincerity;) but in real Performances of Beneficence, when Occaſion doth invite, and in waiting for Opportunities to do good; the which Practice is accompanied with ſome Care and Pain, adding a Price to it; for an eaſie Courteſie is therefore ſmall, becauſe eaſie, and may be deemed to proceed rather from ordinary Humanity, than from gentile Diſpoſition; ſo that in fine, he alone doth appear truly a Gentleman, who hath the Heart to undergo hard Tasks for publick Good, and willingly taketh Pains to oblige his Neighbours and Friends.

5. The Work indeed of Gentlemen is not ſo groſs, but it may be as ſmart and painful as any other. For all hard Work is not manual; there are other Inſtruments of Action beſide the Plow, the Spade, the Hammer, the Shuttle; nor doth every Work produce Sweat, and viſible tiring of Body; the Head may work hard in contrivance of good Deſigns, the Tongue may be very active in diſpenſing Advice, Perſwaſion, Comfort, and Edification in Vertue: A Man may beſtir himſelf in *going about to do good*; theſe are Works imploying the cleanly Induſtry of a Gentleman.

6. In ſuch Works it was, that the trueſt and greateſt Pattern of Gentility that ever was, did employ himſelf: Who was that? Even our Lord himſelf; for he had no particular Trade or Profeſſion: No Man can be more looſe from any Engagement to the World than he was; no Man had leſs need of Buſineſs or Pains-taking than he; for he had a vaſt Eſtate, being *heir of all things*, all the World being at his Diſpoſal, yea, infinitely more, it being in his power with a Word to create whatever he would to ſerve his need, or ſatisfie his Pleaſure; Omnipotency being his Treaſure and Supply; he had a Retinue of Angels to wait on him, and miniſter to him; whatever Sufficiency any Man can fanſie to himſelf to diſpenſe with his taking pains, that had he in a far higher degree: Yet did he find Work for himſelf, and continually was employed in performing Service to God, and imparting Benefits to Men; nor was ever Induſtry exerciſed upon Earth comparable to his. Iſa. 53. 11.

Gentlemen therefore would do well to make him the Pattern of their Life, to whoſe Induſtry they muſt be beholden for their Salvation: In order whereto we recommend them to his Grace.

SERMON XXII.

Of Induſtry in our particular Calling, as *Scholars.*

ROM. XII. 11.

Not ſlothful in Buſineſs.

I Proceed to the other ſort of Perſons, whom we did propound, Namely,

II. *Scholars*, and that on them particularly great Engagements do lie to be induſtrious, is moſt evident from various Conſiderations.

The Nature and Deſign of this Calling doth ſuppoſe Induſtry ; the matter and Extent of it doth require Induſtry ; the Worth of it doth highly deſerve Induſtry. We are in ſpecial Gratitude to God, in Charity to Men, in due regard to our ſelves bound unto it.

1. Firſt, I ſay, the Nature and Deſign of our Calling doth ſuppoſe Induſtry: *There is* (ſaith the divine *Preacher*) *a man whoſe labour is in wiſdom, in knowledge, and in equity* ; Such Men are Scholars ; ſo that we are indeed no Scholars, but abſurd Uſurpers of the Name, if we are not laborious; for what is a Scholar, but one who retireth his Perſon, and avocateth his Mind from other Occupations, and worldly Entertainments, that he may σχολάζειν, *vacare ſtudiis*, employ his Mind and Leiſure on Study and Learning, in the Search of Truth, the Queſt of Knowledge, the Improvement of his Reaſon. Wherefore an idle Scholar, a lazy Student, a ſluggiſh Man of Learning, is Nonſence.

Eccleſ. 2. 21.

Ἡ σοφία γραμματέως ἐν εὐκαιρίᾳ σχολῆς.
Eccl 38: 24.

What is Learning but a diligent attendance to Inſtruction of Maſters, skilled in any Knowledge, and conveying their Notions to us in Word or Writing ?

What is Study, but an earneſt, ſteady, perſevering Application of Mind to ſome Matter, on which we fix our Thoughts, with intent to ſee through it? What in *Solomon*'s Language are theſe *Scholaſtick* Occupations, but *inclining the ear* and *applying our heart to underſtanding* ; than which commonly there is nothing more laborious, more ſtraining Nature, and more tiring our Spirits ; whence it is well compared to the moſt painful Exerciſes of Body and Soul.

Prov. 2. 2.

The *Wiſe-man* adviſing Men to ſeek Wiſdom, the which is the proper Deſign of our Calling, doth intimate that Work to be like digging in the Mines for Silver, and like ſearching all about for concealed Treaſure ; than which there can hardly be any more difficult and painful Task, *If* (ſaith he) *thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures, then ſhalt thou underſtand.*——Otherwhere he compareth the ſame Work to aſſiduous watching and waiting, like that of a Guard or a Client, which are the greateſt Inſtances of Diligence ; *Bleſſed* (ſaith he ; or Wiſdom by him ſaith bleſſed) *is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.*

Prov. 2. 4.

Prov. 8. 34.

Wherefore if we will approve our ſelves to be what we are called, and what we pretend to be, if we will avoid being Impoſtors, aſſuming a Name not due to us, we muſt not be ſlothful. Farther,

2. The Matter and Extent of our Buſineſs doth require Induſtry from us: The Matter of it, which is Truth and Knowledge ; the Extent which is very large and comprehenſive, taking in all Truth, all Knowledge, worthy our Study, and uſeful for the Deſigns of it.

Our Buſineſs is to find Truth ; the which even in Matters of high Importance) is not eaſily to be diſcovered ; being as a Vein of Silver, encompaſſed with Earth and mixed with Droſs) deeply laid in the Obſcurity of things, wrapt up in falſe Appearances, entangled with Objections, and perplexed with Debates ; being therefore not readily diſcoverable ; eſpecially by Minds clouded with Prejudices, Luſts, Paſſions, partial Affections, Appetites of Honour and Intereſt ; whence to deſcry it requireth the moſt curious Obſervation and ſolicitous Circumſpection that can be ; together with great Pains in the Preparation and Purgation of our Minds toward the Enquiry of it.

Our Buſineſs is to attain Knowledge, not concerning obvious and vulgar Matters, but about ſublime, abſtruſe, intricate and knotty Subjects, remote from common Obſervation and Senſe ; to get ſure and exact Notions about which will try the beſt Forces of our Mind with their utmoſt Endeavours; in firmly ſetling Principles, in ſtrictly deducing Conſequences, in orderly digeſting Concluſions, in faithfully retaining what we learn by our Contemplation and Study.

And if to get a competent Knowledge about a few things, or to be reaſonably ſkilful in any ſort of Learning, be difficult, how much Induſtry doth it require to be well ſeen in many, or to have waded through the vaſt compaſs of Learning, in no part whereof a Scholar may conveniently or handſomely be ignorant; ſeeing there is ſuch a Connexion of things, and Dependance of Notions, that one part of Learning doth confer Light to another, that a Man can hardly well underſtand any thing without knowing divers other things; that he will be a lame Scholar, who hath not an Inſight into many kinds of Knowledge, that he can hardly be a good Scholar who is not a general one.

To underſtand ſo many Languages (which are the Shells of Knowledge) to comprehend ſo many Sciences (full of various Theorems and Problems) to peruſe ſo many Hiſtories (of ancient and modern times;) to know the World, both natural and humane; to be acquainted with the various Inventions, Inquiries, Opinions and Controverſies of learned Men; to skill the Arts of expreſſing our Mind, and imparting our Conceptions with Advantage, ſo as to inſtruct or perſwade others; theſe are Works indeed, which will exerciſe and ſtrain our Faculties (our Reaſon, our Fancy, our Memory) in painful Study.

The Knowledge of ſuch things is not innate to us; it doth not of it ſelf ſpring up in our Minds; it is not any ways incident by chance, or infus'd by Grace (except rarely by Miracle;) common Obſervation doth not produce it; it cannot be purchaſed at any rate, except by that, for which it was
Dii laboribus ſaid of old, *the gods ſell all things*, that is for Pains; without which the beſt
omnia vendunt. Wit and greateſt Capacity may not render a Man learned, as the beſt Soil will not yield good Fruit or Grain, if they be not planted or ſown therein.

Conſider, if you pleaſe, what a Scholar *Solomon* was; beſide his Skill in *Politicks*, which was his principal Faculty and Profeſſion, whereby he did with admirable Dexterity and Prudence manage the Affairs of that great
1 Kings 3. 9. Kingdom, *judging his people, and diſcerning what was good, and bad*; accurately diſpenſing Juſtice; ſetling his Country in a moſt flouriſhing ſtate of Peace, Order, Plenty and Wealth; largely extending his Territory; ſo that
1 Kings 4. 20. his Wiſdom of this kind was famous over the Earth; Beſide, I ſay, this ci-
25. 10. 27. vil Wiſdom, he had an exquiſite Skill in Natural *Philoſophy* and *Medicine*;
1 Kings 4. 21.— For *He ſpake of Trees* (or Plants) *from the cedar that is in Lebanon, even un-*
1 Kings 10. 6, 24. *to the hyſſop that ſpringeth out of the wall: He ſpake alſo of beaſts and of fowl, and of creeping things, and of fiſhes.*

1 Kings 4. 33. He was well verſed in the *Mathematicks*; for it is ſaid, *Solomon's wiſdom*
1 Kings 4. 30. *excelled the wiſdom of all the children of the Eaſt-Country, and all the wiſdom of Egypt*; the Wiſdom of which Nations did conſiſt in thoſe Sciences. And of his *Mechanick* Skill, he left for a Monument, the moſt glorious Structure that ever ſtood on Earth.

He was very skilful in Poetry and Muſick; for he did himſelf *compoſe a-*
1 Kings 4. 32. *bove a thouſand ſongs*; whereof one yet extant declareth the Loftineſs of his Fancy, the Richneſs of his Vein, and the Elegancy of his Style.

Sap. 7. 15. He had great Ability in Rhetorick; according to that in *Wiſdom, God*
Eccleſ. 12. 10. *granted me to ſpeak as I would*; and that in *Eccleſiaſtes, The Preacher ſought to*
1 Kings 8. *find out acceptable words*; a great Inſtance of which Faculty, we have in that admirable Prayer of his Compoſure at the Dedication of the Temple.

1 Kings 4. 32. He did wonderfully excel in *Ethicks*; concerning which he *ſpake three*

thouſand Proverbs or moral Aphoriſms; and *Moreover* (ſaith *Eccleſiaſtes*) *becauſe the Preacher was wiſe, he ſtill taught the people knowledge; yea he gave good heed, and ſought out, and ſet in order many Proverbs*; the which did contain a great Variety of notable Obſervations, and uſeful Directions for common Life, couched in pithy Expreſſions. Ecclef. 12. 9.

As for *Theology*, as the Study of that was the chief Study to which he exhorteth others (as to the *head*, or principal part *of wiſdom*) ſo queſtionleſs he was himſelf moſt converſant therein; for proof whereof he did leave ſo many excellent Theorems and Precepts of Divinity to us. Prov. 2. 5, —

In fine, there is no ſort of Knowledge, to which he did not apply his Study; witneſs himſelf in thoſe Words, *I gave my heart to ſeek and ſearch out by wiſdom concerning all things, that are done under heaven.* Ecclef. 1. 13.

Such a Scholar was he; and ſuch if we have a noble Ambition to be, we muſt uſe the courſe he did; which was firſt in his Heart to prefer Wiſdom before all worldly things; then to pray to God for it, or for his Bleſſing in our queſt of it; then to uſe the means of attaining it, diligent Searching and hard Study; for that this was his method he telleth us, *I* (ſaith he) *applied my heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon of things.* Ecclef. 7. 25.

Such Conſiderations ſhew the Neceſſity of Induſtry for a Scholar; but,

3. The Worth, and Excellency, and great Utility, together with the Pleaſantneſs of his Vocation, deſerving the higheſt Induſtry, do ſuperadd much Obligation thereto.

We are much bound to be diligent out of Ingenuity, and in Gratitude to God, who by his gracious Providence hath aſſigned to us a Calling ſo worthy, an Employment ſo comfortable, a way of Life no leſs commodious, beneficial and delightful to our ſelves, than ſerviceable to God, and uſeful for the World.

If we had our Option and Choice, what Calling would we deſire before this of any whereto Men are affixed? How could we better imploy our Mind, or place our Labour, or ſpend our time, or paſs our Pilgrimage in this World, than in ſcholaſtical Occupations?

It were hard to reckon up, or to expreſs the numberleſs great Advantages of this Calling, I ſhall therefore only touch ſome, which readily fall under my Thought recommending its Value to us.

It is a Calling, the Deſign whereof conſpireth with the general End of our Being; the Perfection of our Nature in its Endowments, and the Fruition of it in its beſt Operations.

It is a Calling that doth not employ us in bodily Toil, in worldly Care, in purſuit of trivial Affairs, in ſordid Drudgeries; but in thoſe Angelical Operations of Soul, the Contemplation of Truth, and Attainment of VViſdom; which are the worthieſt Exerciſes of our Reaſon, and ſweeteſt Entertainments of our Mind; the moſt precious Wealth, and moſt beautiful Ornaments of our Soul; whereby our Faculties are improved, are poliſhed and refined, are enlarged in their Power and Uſe by habitual Acceſſions: the which are conducible to our own greateſt Profit and Benefit, as ſerving to rectifie our Wills, to compoſe our Affections, to guide our Lives in the ways of Vertue, to bring us unto Felicity. Prov. 2. 4, 10.

It is a Calling, which being duly follow'd, will moſt ſever us from the vulgar ſort of Men, and advance us above the common Pitch; enduing us with Light to ſee farther than other Men, diſpoſing us to affect better things, and to ſlight thoſe meaner Objects of Humane Deſire, on which Men commonly dote; freeing us from the erroneous Conceits, and from the Perverſe Affections of common People. It is ſaid διπλῶν ὁρῶσιν οἱ μαθόντες γράμματα, *men of learning are double-ſighted*; but it is true, that in many caſes

ſes they ſee infinitely farther than a vulgar Sight doth reach; and if a Man by ſerious Study doth acquire a clear and ſolid Judgment of things, ſo as to aſſign to each its due Weight and Price; if he accordingly be inclined in his Heart to affect and purſue them; if from clear and right Notions of things a meek and ingenuous Temper of Mind, a Command and Moderation of Paſſions, a firm Integrity, and a cordial Love of Goodneſs do ſpring, he thereby becometh another kind of thing, much different from thoſe brutiſh Men (Beaſts of the People) who blindly follow the Motions of their ſenſual Appetite, or the Suggeſtions of their Fancy, or their miſtaken Prejudices.

It is a Calling which hath theſe conſiderable Advantages, that by vertue of Improvement therein, we can ſee with our own Eyes, and guide our ſelves by our own Reaſons, not being led blindfold about, or depending precariouſly on the Conduct of others in Matters of higheſt Concern to us. That we are exempted from giddy Credulity, from wavering Levity, from fond Admiration of Perſons and Things, being able to diſtinguiſh of things, and to ſettle our Judgments about them, and to get an intimate Acquaintance with them, aſſuring to us their true Nature and Worth: that we are alſo thereby reſcu'd from admiring our ſelves, and that over-weening Self-conceitedneſs, of which the *Wiſe-man* ſaith, *The ſluggard is wiſer in his* Prov. 26. 16. *own conceit, than ſeven men that can render a reaſon.*

It is a Calling, whereby we are qualified and enabled to do God ſervice; to gratifie his Deſires, to promote his Honour, to advance his Intereſts; to render his Name glorious in the World; by teaching, maintaining and propagating his Truth; by perſwading Men to render their due Love, Reverence, and Obedience to him; than which we can have no more honourable or ſatisfactory Imployment; more like to that of the glorious and bleſſed Spirits.

It is a Calling, the due Proſecution whereof doth ingratiate us with God, and procureth his Favour; rendring us fit Objects of his Love, and entitling us thereto in regard to our Qualities, and Recompence of our Works: For Sap. 7. 28. Pſal. 5. 5. Prov. 3. 4. *God loveth none but him that dwelleth with wiſdom*; and, *ſo ſhalt thou find favour and good underſtanding in the ſight of God and man.*

It is a Calling whereby with greateſt Advantage we may benefit Men, and deſerve well of the World; drawing Men to the Knowledge and Service of God, reclaiming them from Errour and Sin, reſcuing them from Miſery, and conducting them to Happineſs; by clear Inſtruction, by faithful Admonition, by powerful Exhortation: And what can be more noble, than to be the Lights of the World, the Guides of Practice to Men, the Authors of ſo much good, ſo egregious Benefactors to Mankind?

It is a Calling moſt exempt from the Cares, the Croſſes, the Turmoils, the factious Jarrs, the anxious Intrigues, the vexatious Moleſtations of the World; its Buſineſs lying out of the road of thoſe Miſchiefs, wholly lying in ſolitary Retirement, or being tranſacted in the moſt innocent and ingenuous Company.

It is a Calling leaſt ſubject to any Danger or Diſappointment; wherein we may well be aſſured not to miſcarry or loſe our Labour; for the Merchant indeed by manifold Accidents may loſe his Voyage, or find a bad Market; the Husbandman may plough and ſow in vain; but the Student hardly can fail of improving his Stock, and reaping a good Crop of Knowledge; eſpecially if he ſtudy with a conſcientious Mind, and pious Reverence to God, imploring his gracious Help and Bleſſing.

It is a Calling, the Induſtry us'd wherein doth abundantly recompence it ſelf, by the Pleaſure and Sweetneſs which it carrieth in it; ſo that the more Pains one taketh, the more Delight he findeth, feeling himſelf proportionably to grow in Knowledge; and that his Work becometh continually more eaſie to him.

It is a Calling, the Buſineſs whereof doth ſo exerciſe as not to weary, ſo entertain as not to cloy us; being not (as other Occupations are) a drawing in a Mill, or a nauſeous (tedious) Repetition of the ſame Work; but a continual Progreſs toward freſh Objects; our Mind not being ſtaked to one or a few poor Matters, but having immenſe Fields of Contemplation, wherein it may everlaſtingly expatiate, with great Proficiency and Pleaſure.

Γηράσκω δ᾽ ἀεὶ πολλὰ διδασκόμενος.

It is a Calling which doth ever afford plentiful Fruit, even in regard to the Conveniences of this preſent and temporal State; the which ſufficiently will requite the Pains expended thereon: For if we be honeſtly induſtrious we ſhall not want Succeſs; and ſucceeding we ſhall not want a Competence of Wealth, of Reputation, of Intereſt in the World: For concerning Wiſdom, which is the reſult of honeſt Study, the *Wiſe-man* telleth us, *Riches and honour are with her, yea, durable riches and righteouſneſs: length of days are in her right-hand, and in her left hand riches and honour: Exalt her, and ſhe ſhall promote thee, ſhe ſhall bring thee to honour, when thou doſt embrace her; ſhe ſhall give to thine head an ornament of grace, a crown of glory ſhall ſhe deliver to thee*; In common Experience the Wealth of the Mind doth qualifie for Imployments, which have good Recompences annexed to them; and neither God nor Man will ſuffer him long to want, who is endowed with worthy Accompliſhments of Knowledge: It was a ridiculous Providence in *Nero* that if he ſhould chance to loſe his Empire, he might live by fidling; yet his Motto was good; and *Dionyſius*, another Tyrant, found the Benefit of it; τὸ τεχνίον γαῖα τρέφει, he that hath any good Art, hath therein an Eſtate, and Land in every Place; he is ſecured againſt being reduc'd to Extremity of any Misfortune: *Wiſdom* (ſaith the *Wiſeman*) *is a defence, and money is a defence; but the extellency of knowledge is, that wiſdom giveth life to them that have it:* Money is a Defence, of which Fortune may bereave us; but Wiſdom is beyond its Attacks; being a Treaſure ſeated in a Place inacceſſible to external Impreſſions.

Prov. 8. 18. 3. 16. 4. 9, 10.

Eccl. 7. 12.

And as a Learned Man cannot be deſtitute of Subſtance; ſo he cannot want Credit, having ſuch an Ornament, than which none hath a more general Eſtimation; and which can be of low rate only among that ſort of Folk, to whom *Solomon* ſaith, *How long, ye ſimple ones, will ye love ſimplicity?* —— *and fools hate knowledge?* It is that which recommendeth a Man in all Company, and procureth Regard, every one yielding * Attention and Acceptance to inſtructive, neat, appoſite Diſcourſe) that which the Scripture calleth *acceptable, pleaſant gracious words*) Men think themſelves obliged thereby by receiving Information and Satisfaction from it; and accordingly *Every man* (ſaith the *Wiſe-man*) *ſhall kiſs his lips, that giveth a right anſwer*; and —— *for the grace of his lips the King ſhall be his friend*; and, *the words of a wiſe-man's mouth are gracious.* It is that, an Eminency wherein purchaſeth laſting Fame, and a Life after Death, in the good Memory and Opinion of Poſterity; *Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation.* A fame no leſs great, and far more innocent than Acts of Chivalry and Martial Proweſs; for is not *Ariſtotle* as renown'd for teaching the World with his Pen, as *Alexander* for conquering it with his Sword; is not one far oftener mentioned, than the other? do not Men hold themſelves much more oblig'd to the Learning of the Philoſopher, than to the Valour of the Warriour? Indeed the Fame of all others is indebted to the Pains of the Scholar, and could not ſubſiſt, but with and by his Fame, *Dignum laude virum, muſa vetat mori*; Learning conſecrateth it ſelf and its Subject together, to immortal Remembrance.

Prov. 12. 8. *A man ſhall be commended according to his wiſdom.*

Prov. 1. 22. 1. 7.

*** Prov. 22. 17.**

Prov. 24. 26.

Prov. 22. 15, 26.

Eccleſ. 10. 12.

Ecclus. 39. 9.

It is a Calling that fitteth a Man for all Conditions and Fortunes; ſo that he can enjoy Proſperity with Moderation, and ſuſtain Adverſity with Comfort: He that loveth a Book, will never want a faithful Friend, a wholſome Counſellour, a chearful Companion, an effectual Comforter. By Study, by reading, by thinking one may innocently divert, and pleaſantly entertain himſelf, as in all Weathers, ſo in all Fortunes.

In fine, it is a Calling, which *Solomon*, who had curiouſly obſerved and exactly compared and ſcann'd, by Reaſon and by Experience all other Occupations and ways of Life, did prefer above all others; and we may preſume would ſooner have parted with his royal State, than with his Learning; for *Wiſdom* (ſaith he) *is the principal thing, therefore get wiſdom; and with all thy getting get underſtanding*; and *Then I ſaw* (then, that is, after a ſerious Diſquiſition and Diſcuſſion of things, I ſaw) *that wiſdom exceedeth folly* (that is, Knowledge excelleth Ignorance) *as light excelleth darkneſs.*

Prov. 4. 7.
Ecclus. 2. 13.

Theſe things and much more may be ſaid of Learning in general; but if more diſtinctly we ſurvey each Part, and each Object of it, we ſhall find, that each doth yield conſiderable Emoluments, and Delights; Benefit to our Soul, Advantage to our Life, Satisfaction to our Mind.

The Obſervation of things, and Collection of Experiments how doth it enrich the Mind with *Ideas*, and breed a kind of familiar Acquaintance with all things, ſo that nothing doth ſurprize us, or ſtrike our Mind with Aſtoniſhment and Admiration? and if our *eye be not ſatisfied with ſeeing, nor our ear filled with hearing*, how much leſs is our Mind ſatiated with the Pleaſures of ſpeculating and obſerving that immenſe Variety of Objects ſubject to its View.

Eccleſ. 1. 8.

The Exerciſe of our Mind in rational Diſcurſiveneſs, about things in queſt of Truth; canvaſing Queſtions, examining Arguments for and againſt; how greatly doth it better us, fortifying our Natural Parts, enabling us to fix our Thoughts on Objects without roving, enuring us to weigh and reſolve, and judge well about Matters propoſed; preſerving us from being eaſily abuſed by captious Fallacies, gull'd by ſpecious Pretences, toſſed about with every Doubt or Objection ſtarted before us?

Invention of any kind (in diſcerning the Cauſes of abſtruſe Effects, in reſolving hard Problems, in demonſtrating Theorems, in framing Compoſures of witty Deſcription, or forcible Perſwaſion) how much doth it exceed the Pleaſure of hunting for any Game, or of combating for any Victory? do any Man's Children ſo much pleaſe him, as theſe Creatures of his Brain?

The reading of Books what is it, but converſing with the wiſeſt Men of all Ages and all Countries, who thereby communicate to us their moſt deliberate Thoughts, choiceſt Notions, and beſt Inventions, couched in good Expreſſion, and digeſted in exact Method.

And as to the particular Matters or Objects of Study, all have their Uſe and Pleaſure. I ſhall only touch them.

The very initial Studies of *Tongues* and *Grammatical* Literature are very profitable and neceſſary, as the Inlets to Knowledge, whereby we are enabled to underſtand wiſe Men ſpeaking their Senſe in their own Terms and lively Strain, whereby eſpecially we are aſſiſted to drink ſacred Knowledge out of the Fountains, the Divine Oracles.

Luther would not part with a little *Hebrew* he had for all the *Turkiſh* Empire.

Rhetorick, or the part of conveying our Thoughts to others by Speech with Advantages of Clearneſs, Force and Elegancy, ſo as to inſtruct, to perſwade, to delight the Auditors; of how great Benefit is it, if it be well uſed? how much may it conduce to the Service of God, and Edification of Men? What hath been a more effectual Inſtrument of doing good, and working Wonders not only in the World, but in the Church? how many Souls have been converted from Error, Vanity and Vice, to Truth, Soberneſs and Vertue, by an eloquent *Apollos*, a *Baſil*, a *Chryſoſtom*?

Ἀνὴρ λόγιος, ϗ̀ δυνατὸς-- Acts 18. 24.

The Peruſal of *Hiſtory*, how pleaſant Illumination of Mind, how uſeful Direction of Life? how ſprightly Incentives to Vertue doth it afford? how doth it ſupply the room of Experience, and furniſh us with Prudence at the Expence of others, informing us about the ways of Action, and the Conſequences thereof by Examples, without our own Danger or Trouble? how may it inſtruct and encourage us in Piety, while therein we trace the Paths of God in Men, or obſerve the Methods of Divine Providence, how the Lord and Judge of the World in due ſeaſon protecteth, proſpereth, bleſſeth, rewardeth Innocence and Integrity? how he croſſeth, defeateth, blaſteth, curſeth, puniſheth Iniquity and Outrage; managing things with admirable Temper of Wiſdom to the good of Mankind, and Advancement of his own Glory?

The *Mathematical* Sciences, how pleaſant is the Speculation of them to the Mind? how uſeful is the Practice to common Life? how do they whet and excite the Mind? how do they inure it to ſtrict Reaſoning, and patient Meditation?

Natural Philoſophy, the Contemplation of this great Theatre, or viſible Syſtem preſented before us; obſerving the various Appearances therein, and inquiring into their Cauſes; reflecting on the Order, Connection and Harmony of things; conſidering their original Source, and their final Deſign: How doth it enlarge our Minds, and advance them above vulgar Amuſements, and the Admiration of thoſe petty things, about which Men cark and bicker? how may it ſerve to work in us pious Affections of Admiration, Reverence and Love toward our great Creator, whoſe *eternal divinity is clearly ſeen*, whoſe *glory is declared*, whoſe tranſcendent Perfections and Attributes of immenſe Power, Wiſdom and Goodneſs are conſpicuouſly diſplayed, whoſe particular Kindneſs toward us Men doth evidently ſhine in thoſe his Works of Nature?

Rom. 1. 20.
Pſal. 19. 1.
Pſal. 8.

The Study of *Moral Philoſophy*, how exceedingly beneficial may it be to us, ſuggeſting to us the Dictates of Reaſon concerning the Nature and Faculties of our Soul, the chief Good and End of our Life, the way and means of attaining Happineſs, the beſt Rules and Methods of Practice; the Diſtinctions between Good and Evil, the Nature of each Vertue, and Motives to embrace it; the Rank wherein we ſtand in the World, and the Duties proper to our Relations; by rightly underſtanding and eſtimating which things we may know how to behave our ſelves decently and ſoberly toward our ſelves, juſtly and prudently toward our Neighbours; we may learn to correct our Inclinations, to regulate our Appetites, to moderate our Paſſions, to govern our Actions, to conduct and weild all our Practice well in Proſecution of our End; ſo as to enjoy our Being and Conveniencies of Life in conſtant Quiet and Peace, with Tranquillity and Satisfaction of Mind?

But eſpecially the Study of *Theology* how numberleſs unexpreſſible Advantages doth it yield? For,

It enlighteneth our Minds with the beſt Knowledge concerning the moſt high and worthy Objects in order to the moſt happy End, with the firmeſt Aſſurance.

It certainly and perfectly doth inform us concerning the Nature and Attributes, the Will and Intentions, the Works and Providence of God.

It fully declareth to us our own Nature, our Original, our deſign'd End, our whole Duty, our certain Way of attaining eternal Life and Felicity.

It exactly teacheth us how we ſhould demean our ſelves in all reſpects, pi-

piouſly toward God, juſtly and charitably toward our Neighbour, ſoberly toward our ſelves; without Blame in the World, with Satisfaction of our Conſcience, with aſſured Hope of bleſſed Rewards.

It propoſeth thoſe Encouragements, and exhibiteth Aſſurances of thoſe Helps, which ſerve potently to engage us in all good Practice.

It ſetteth before us a moſt compleat and lively Pattern of all Goodneſs; apt moſt clearly to direct, moſt ſtrongly to excite, moſt obligingly to engage us thereto; eſpecially inſtructing and inclining to the Practice of the moſt high and hard Duties, Meekneſs, Humility, Patience, Self-denial, Contempt of all worldly Vanities.

It diſcovereth thoſe ſublime Myſteries and ſtupendious Wonders of Grace, whereby God hath demonſtrated an Incomprehenſible Kindneſs to Mankind, and our Obligation to correſpondent Gratitude. 1 Pet. 1. 12. Tit. 3. 4.

It repreſenteth manifold Arguments and Incentives to love God with moſt intenſe Affection, to confide in him with moſt firm Aſſurance, to delight in him continually *with joy unſpeakable*; which are the nobleſt, the ſweeteſt, the happieſt Operations of our Soul.

2 Cor. 4. 8. It reareth our Hearts from vain Thoughts, and mean Deſires concerning theſe poor, tranſitory, earthly things, to Contemplations, Affections, and Hopes toward Objects moſt excellent, eternal and celeſtial.

It engageth us to ſtudy the Book of God, the Book of Books, the richeſt Mine of moſt excellent Knowledge, containing infallible Oracles of Truth, and heavenly Rules of Life; *which are able to make us wiſe to ſalvation, and perfect to every good work.* 2 Tim. 3. 15. Pſal. 19. 10.

And how can we otherwiſe be ſo well employ'd, as in Meditation about ſuch things? What Occupation doth nearer approach to that of the bleſſed Angels? What Heaven is there upon Earth like to that of conſtantly feaſting our Minds and Hearts in the Contemplation of ſuch Objects? Eſpecially conſidering that this Study doth not only yield private Benefit to our ſelves in forwarding our own Salvation, but enableth us by our Guidance and Encouragement to promote the eternal Welfare of others, and by our Endeavours to people Heaven, according to that Exhortation of St. *Paul* preſſing on *Timothy* this Study with Diligence; *Meditate upon theſe things; give thy ſelf wholly to them, that thy profiting may appear to all; take heed unto thy ſelf, and unto the doctrine, continue in them; for in doing this thou ſhalt both ſave thy ſelf, and them that hear thee.* 1 Tim. 4. 16.

So conſiderable is each part of Learning, ſo extreamly profitable are ſome parts of it; Indeed the Skill of any liberal Art is valuable, as a handſome Ornament, as a harmleſs Divertiſement, as an uſeful Inſtrument upon Occaſions; as preferable to all other Accompliſhments and Advantages of Perſon or Fortune (Beauty, Strength, Wealth, Power or the like;) for who would not purchaſe any kind of ſuch Knowledge at any rate; who would ſell it for any Price; who would not chuſe rather to be deformed or impotent in his Body, than to have a miſ-ſhapen and weak Mind; to have rather a lank Purſe than an empty Brain; to have no Title at all, than no worth to bear it out? if any would, he is not of *Solomon*'s Mind; for of Wiſdom (by which he meaneth a Comprehenſion of all Knowledge, Divine and Humane; into which the Knowledge of Natural things, of Mathematicks, of Poetry, are reckoned Ingredients) he ſaith, *The merchandize of it is better than the merchandize of ſilver, and the gain thereof than fine gold; ſhe is more precious than rubies, and all the things thou canſt deſire, are not to be compared unto her: Her fruit is better than gold, yea, than fine gold; and her revenue than choice ſilver.* 1 Kings 4 29. Prov. 2. 14. 8. 11. Prov. 8. 19. 16. 16. 20. 15. 4. 7.

Now then, conſidering all theſe Advantages of our Calling, if we by our Negligence or Sluggiſhneſs therein do loſe them, are we not very ingrategrateful to God, who gave them as with a gracious Intent for our Good, ſo with Expectation that we ſhould improve them to his Service? If God had allotted to us the Calling of Ruſticks, or of Artificers, we had been impious in not diligently following it; but we are abominably ingrateful in neglecting this moſt incomparably excellent Vocation.

Are we not extremely defective to our ſelves, if indulging a wretched Humour of Lazineſs we will not enjoy thoſe ſweet Pleaſures, nor embrace thoſe great Profits to which God in Mercy calleth us?

If *Solomon* ſaid true, *He that getteth wiſdom, loveth his own ſoul, he that keepeth underſtanding ſhall find good*; how little Friends are we to our ſelves, how neglectful of our own Welfare, by not uſing the means of getting Wiſdom? Prov. 19. 8.

The heart of him that hath underſtanding ſeeketh knowledge ſaith *Solomon*; what a Fool then is he that ſhunneth it? who, though it be his way and his ſpecial Duty to ſeek it, yet neglecteth it; chuſing rather to do nothing, or to do worſe. Prov. 15. 14.

And do we not deſerve great Blame, Diſpleaſure and Diſgrace from Mankind, if having ſuch Opportunities of qualifying our ſelves to do good, and ſerve the Publick, we by our Idleneſs render our ſelves worthleſs and uſeleſs?

How, being ſlothful in our Buſineſs, can we anſwer for our violating the Wills, for abuſing the Goodneſs, for perverting the Charity and Bounty of our worthy Founders and Benefactors, who gave us the good things we enjoy, not to maintain us in Idleneſs, but for Supports and Encouragements of our Induſtry? how can we excuſe our ſelves from diſhoneſty and perfidious Dealing, ſeeing that we are admitted to theſe Enjoyments under Condition, and upon Confidence (confirmed by our free Promiſes and moſt ſolemn Engagements) of uſing them according to their pious Intent, that is in a diligent Proſecution of our Studies, in order to the Service of God, and of the Publick?

Let every Scholar, when he miſ-ſpendeth an Hour, or ſluggeth on his Bed, but imagine that he heareth the Voice of thoſe glorious Kings or venerable Prelates, or worthy Gentlemen complaining thus, and rating him; Why, Sluggard, doſt thou againſt my Will poſſeſs my Eſtate? Why doſt thou preſume to occupy the Place due to an induſtrious Perſon? Why doſt thou forget or deſpiſe thy Obligation to my Kindneſs? Thou art an Uſurper, a Robber, or a Purloiner of my Goods, which I never intended for ſuch as thee; I challenge thee of Wrong to my ſelf, and of Sacrilege toward my God, to whoſe Service I devoted thoſe his Gifts to me.

How reproachful will it be to us, if that Expoſtulation may concern us, *Wherefore is there a price in the hand of a fool to get wiſdom, ſeeing he hath no heart to it?* Prov. 17. 16.

If to be a Dunce or a Bungler in any Profeſſion be ſhameful, how much more ignominious and infamous to a Scholar to be ſuch? from whom all Men expect, that he ſhould excel in intellectual Abilities; and be able to help others by his Inſtruction and Advice.

Nothing ſurely would more grate on the Heart of one, that hath a Spark of Ingenuity, of Modeſty, of generous good Nature, than to be liable to ſuch an Imputation.

To avoid it therefore (together with all the Guilt, and all the Miſchiefs attending on Sloth) let each of us in God's Name, carefully mind his Buſineſs; And let the Grace and Bleſſing of God proſper you therein. *Amen*.

SERMON XXIII.

The Unſearchableneſs of God's Judgments.

ROM. XI. 33.

How unſearchable are his Judgments, and his ways paſt finding out.

THESE Words are the Cloſe of a Diſputation, wherein St. *Paul* was engaged with the Advocates of *Judaiſm*, concerning God's Providence toward his ancient People, in rejecting the greateſt Part of them upon their refuſal to embrace the *Chriſtian* Doctrine; and in admitting the *Gentile* World to favour, upon its compliance with the Overtures thereof propoſed in the *Goſpel*. In this Proceeding thoſe *Infidels* could not diſcern God's Hand, nor would allow ſuch a Diſpenſation worthy of him, advancing ſeveral Exceptions againſt it: God (ſaid they) having eſpouſed and conſecrated us to himſelf; having to our Fathers, in regard to their Piety, made ſo abſolute Promiſes of Benediction on their Poſterity; having conſequently endowed us with ſuch Privileges and choice Pledges of his Favour, having taken ſo much pains with us, and performed ſo great things in our behalf; having ſo long avowed, ſupported, and cheriſhed us; how can it well conſiſt with his Wiſdom, with his Juſtice, with his Fidelity, with his Conſtancy thus inſtantly to abandon and repudiate us? Doth not this Dealing argue his former Affections to have been miſ-placed? doth it not implead his ancient Covenant and Law of Imperfection? doth it not ſupplant his own Deſigns, and unravel all that he for ſo many Ages hath been doing? Upon ſuch Accounts did this Diſpenſation appear very ſtrange and ſcandalous to them: but St. *Paul* being infallibly aſſured of its Truth, doth undertake to vindicate it from all Miſpriſions, rendring a fair Account of it, and aſſigning for it many ſatisfactory Reaſons, drawn from the general Equity of the Caſe, from the Nature of God, his Attributes, and his Relations to Men; from the Congruity of this Proceeding to the Tenour of God's Providence, to his moſt ancient Purpoſes, to the true Intent of his Promiſes, to his expreſs Declarations and Predictions; to the ſtate of things in the World, and the preſſing Needs of all Mankind: Such Reaſons (I ſay, which I have not time more explicitly to relate) doth the Apoſtle produce in favour of this great Diſpenſation; the which did ſuffice to clear and juſtifie it from all their Objections; yet notwithſtanding after that he had ſteered his Diſcourſe through all theſe Rocks, he thought it ſafe to caſt Anchor; winding up the Conteſt in this modeſt Intimation, that whatever he could ſay, might not perhaps exhauſt the Difficulty, or void all Scruple; that therefore in this and in all ſuch Caſes, for entire Satisfaction, we ſhould have Recourſe to the incomprehenſible Wiſdom of God, who frequently in the courſe of his Providence doth act upon grounds, and ordereth things in Methods tranſcending our Ability to diſcover or trace: To conſider ſome Cauſes and Reaſons of which Incomprehenſibility, and to ground thereon ſome practical Advices will be the Scope of my Diſcourſe: The Reaſons may be theſe.

1. As the Dealings of very wiſe Men ſometimes are founded upon Maxims, and admit Juſtifications not obvious, nor penetrable by vulgar Conceit, ſo may God act according to Rules of Wiſdom and Juſtice; which it may be quite impoſſible by our Faculties to apprehend, or with our Means to deſcry.

As there are natural Modes of Being and Operation (ſuch as God's neceſſary Subſiſtence, his Production of things from nothing, his Eternity without Succeſſion, his Immenſity without Extenſion, his Preſcience without Neceſſitation of Events, his ever acting, but never changing; and the like) ſo there may be prudential and moral Rules of proceeding far above our reach, ſo God himſelf telleth us: *As the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.* Iſa. 55. 8. Some of them we may be uncapable to know, becauſe of our finite Nature; they being peculiar Objects of Divine Wiſdom, and not to be underſtood by any Creature: For as God cannot impart the Power of doing all things poſſible, ſo may he not communicate the Faculty of knowing all things intelligible; that being indeed to ungod himſelf, or to deprive himſelf of his peerleſs Supremacy in Wiſdom; hence is he ſtiled *the only wiſe God*; hence is he ſaid to *dwell in light inacceſſible*; hence he *chargeth the Angels with folly*; hence the moſt illuminate Seraphims do veil their Faces before him. 1 Tim. 1. 17. Rom. 16. 27. Jude 25. 1 Tim. 6. 16. Job 4. 18. Iſa. 6. 2.

Other ſuch Rules we may not be able to perceive from the Meanneſs of our Nature, or our low Rank among Creatures; for beneath Omniſcience there being innumerable Forms of Intelligence, in the loweſt of theſe we ſit, one Remove from Beaſts; being endowed with Capacities ſuitable to that inferiour Station, and to thoſe meaner Employments, for which we were deſigned and framed; whence our Mind hath a Pitch, beyond which it cannot ſoar; and things clearly intelligible to more noble Creatures, moving in a higher Orb, may be dark and unexplicable to us: *as an Angel of God, ſo is my Lord the King, to diſcern good and bad*, was an Expreſſion importing this Difference, how thoſe glorious Creatures do overtop us in intellectual Capacities. Pſal. 103. 20. 2 Pet. 2. 11. 2 Sam. 14. 17, 20. 19. 27.

Alſo divers Notions not ſimply paſſing our Capacity to know, we are not yet in condition to ken, by reaſon of our Circumſtances here, in this dark Corner of things, to which we are confined, and wherein we lie under many Diſadvantages of attaining Knowledge: He that is ſhut up in a cloſe Place, and can only peep through Chinks, who ſtandeth in a Valley, and hath his Proſpect intercepted, who is encompaſſed with Foggs, who hath but a dusky Light to view things by, whoſe Eyes are weak or foul, how can he ſee much or far, how can he diſcern things remote, minute or ſubtile, clearly and diſtinctly? Such is our Caſe; our Mind is pent up in the Body, and looketh only through thoſe Clefts by which Objects ſtrike our Senſe; its Intuition is limited within a very ſmall Compaſs; it reſideth in an Atmoſphere of Fancy, ſtuft with Exhalations from Temper, Appetite, Paſſion, Intereſt; its Light is ſcant and faint (for Senſe and Experience do reach only ſome few groſs Matters of Fact, Light infuſed, and Revelation imparted to us, proceed from arbitrary Diſpenſation, in definite Meaſures) our Ratiocination conſequently from ſuch Principles, muſt be very ſhort and defective; nor are our Minds ever thoroughly ſound, or pure and defecate from Prejudices; Hence no Wonder, that now we are wholly ignorant of divers great Truths, or have but a glimmering Notion of them, which we may, and hereafter ſhall come fully and clearly to underſtand: ſo that even the Apoſtles, the Secretaries of Heaven might ſay, *We know in part,* 1 Cor. 13. 9, 12.

part, and we propheſie in part; We now ſee through a glaſs darkly, but then face to face.

In fine, thoſe Rules of Equity or Experience, which we in our Tranſactions with one another do uſe (being derived from our Original Inclinations to like ſome good things, or from Notions ſtamped on our Soul when God made us according to his Image, from common Experience, from any kind of rational Collection, from the Preſcription of God's Word) if they be applied to the Dealings of God will be found very incongruous, or deficient; the Caſe being vaſtly altered from that infinite Diſtance in Nature and State between God and us; and from the immenſe Differences which his Relations toward us have from our Relations to one another.

Wherefore in divers Enquiries about Providence, to which our Curioſity will ſtretch it ſelf, it is impoſſible for us to be reſolved, and launching into them, we ſhall ſoon get out of our Depth, ſo as to ſwim in Diſſatisfaction, or to ſink into Diſtruſt: Why God made the World at ſuch an Inſtant, no ſooner or later; why he made it thus, not exempt from all Diſorder; why he framed Man (the Prince of viſible Creatures) ſo fallible and frail; ſo prone to Sin, ſo liable to Miſery; why ſo many things happen, offenſive to him, why his Gifts are diſtributed with ſuch Inequality? ſuch Queſtions we are apt to propound and to debate; but the Reſolution of them our Mind perhaps was not made to apprehend, nor in its moſt elevate Condition ſhall attain it; however in this ſtate we by no means can come at it; it at leaſt being kept cloſe from us among thoſe things, of which it is ſaid, *The*
Deut. 29. 30. *ſecret things belong unto the Lord our God*, in diſtinction from others, about
which it is added, *But thoſe that are revealed, belong unto us and to our children for ever.*

In ſuch Caſes the abſolute Will, the Sovereign Authority, the pure Liberality of God do ſupply the Place of Reaſons, ſufficient, if not to ſatisfie the
Rom. 9. 20. Minds of Men fondly curious, yet to ſtop the Mouths of thoſe, who are
Iſa. 45. 9. boldly peremptory: The which are alledged, not with intent to imply that
Gen. 18. 25. God ever acteth unaccountably, or without higheſt Reaſon, but that ſome-
Ezek. 18. 25. times his Methods of acting are not fit Subjects of our Conception or Diſ-
Iſa. 5. 3. cuſſion; for otherwhile God appealeth to the Verdict of our Reaſon; when
the Caſe is ſuch that we can apprehend it, and the Apprehenſion of it may conduce to good Purpoſes.

2. As the ſtanding Rules of God's acting, ſo the occaſional Grounds thereof are commonly placed beyond the Sphere of our Apprehenſion.

God is obliged to proſecute his own immutable Decrees; *working all*
Eph. 1. 11. *things*, as the *Apoſtle* ſaith, *according to the counſel of his own will*; which
how can we any-wiſe come to diſcover? can we climb up above the Heaven of Heavens, and there unlock his Cloſet, rifle his Cabinet, and peruſe the
Rom. 11. 34. Records of everlaſting Deſtiny, by which the World is governed? No, *Who*
Iſa. 40. 13. *knoweth his mind, or hath been his counſellour? Who*, ſaith the *Prophet*, *hath*
Jer. 23. 18. *ſtood in the counſel of the Lord; or hath perceived and heard his word?*
Sap. 9. 13.

He doth *ſearch the hearts, and try the reins of men*; he doth * *weigh their ſpirits*, and *their works*; he doth *know their frame*, he doth *underſtand their thoughts afar off*; he perceiveth their cloſeſt Intentions, their deepeſt Contrivances, their moſt retired Behaviours; he conſequently is acquainted with their true Qualifications, Capacities and Merits; unto which he moſt juſtly and wiſely doth accommodate his Dealings with them; the which therefore muſt often thwart the Opinions and Expectations of us, who are ignorant of thoſe Particulars, and can only view the exterior

* Prov. 16. 2. Iſa. 26. 7.
1 Sam. 2. 3. Pſal. 103. 14. 139. 2. 64. 6.
Job 14. 16.
Ἡμεῖς μὲν γὰρ μόνα ὁρῶμεν τὰ πράγματα· ὁ δὲ τῶν ὅλων Θεὸς, καὶ τῶν ταῦτα δρώντων ἐπίσταται τὸν σκόπον, καὶ τούτῳ μᾶλλον, ἢ τοῖς ἔργοις δικάζων ἐκφέρει τὴν ψῆφον. Theod. Ep. 3.

Face or Semblance of things: For as *Samuel*, in the caſe of preferring *David* before his Brethren, did ſay) *God ſeeth not as man ſeeth; for man looketh at the outward appearance, but God looketh on the heart.*

1 Sam. 16. 7.

God alſo hath a perfect Foreſight of contingent Events; he ſeeth upon what Pin each Wheel moveth, and with what Weight* every Scale will be turned; he diſcerneth all the Connections, all the Entanglements of things, and what the Reſult will be upon the Combination, or the claſhing of numberleſs Cauſes; in Correſpondence to which Perceptions he doth order things conſiſtently, and conveniently; whereas we being ſtark blind, or very dim-ſighted in ſuch reſpects (ſeeing nothing future, and but few things preſent) cannot apprehend what is fit and feaſible; or why that is done, which appeareth done to us.

Iſa. 45. 11.

God obſerveth in what relations, and what degrees of Compariſon (as to their Natures, their Vertues, their Conſequences) all things do ſtand, each toward others; ſo poiſing them in the Balance of right Judgment, as exactly to diſtinguiſh their juſt Weight and Worth; whereas we cannot tell what things to compare, we know not how to put them into the Scale, we are unapt to make due Allowances, we are unable to diſcern which ſide doth overweigh: In the immenſe Variety of Objects our Knowledge doth extend to few things eligible, nor among them can we pick out the beſt Competitors for our choice: Hence often muſt we be at great Loſſes in ſcanning the Deſigns, or tracing the Footſteps of Providence.

3. We are alſo uncapable thoroughly to diſcern the ways of Providence from our moral Defects, in ſome meaſure common to all Men; from our Stupidity, our Sloth, our Temerity, our Impatience, our Impurity of Heart, our Perverſeneſs of Will and Affections: we have not the Perſpicacity to eſpy the ſubtile Tracts, and ſecret Reſerves of Divine Wiſdom; we have not the Induſtry, with ſteady Application of Mind, to regard and meditate on God's Works; we have not the Temper and Patience to wait upon God, until he diſcover himſelf in the Accompliſhment of his Purpoſes; we have not that *bleſſed purity of heart*, which is requiſite to the *ſeeing God* in his ſpecial Diſpenſations, we have not that Rectitude of Will and Government of our Paſſions, as not to be ſcandalized at what God doeth, if it thwarteth our Conceit or Humour; ſuch Defects are obſervable in the beſt Men; who therefore have miſapprehended, have diſreliſhed, have fretted and murmured at the Proceedings of God; we might inſtance in *Job*, in *David*, in *Elias*, in *Jonah*, in the holy *Apoſtles* themſelves, by whoſe Speeches and Deportments in ſome caſes it may appear how difficult it is for us, who have *eyes of fleſh* (as *Job* ſpeaketh) and Hearts too never quite freed of Carnality, to ſee through, or fully to acquieſce in the Dealings of God.

Matth. 5. 8.

Job 10. 3.

It is indeed a Diſtemper incident to us, which we can hardly ſhun, or cure, that we are apt to meaſure the Equity and Expedience of things according to our Opinions and Paſſions; affecting conſequently to impoſe on God our ſilly Imaginations as Rules of his proceeding, and to conſtitute him the Executioner of our ſorry Paſſions; what we conceit fit to be done, that we take God bound to perform; when we feel our ſelves ſtirred, then we preſume God muſt be alike concerned: to our Apprehenſions every ſlight Inconvenience is a huge Calamity, very Scratch of Fortune is a ghaſtly Wound; God therefore, we think, ſhould have prevented it, or muſt preſently remove it; every pitiful Bauble, every trivial Accommodation is a matter of high Conſequence, which if God with-hold, we are ready to clamour on him; and wail as Children for want of a Trifle. Are we ſoundly angry or enflamed with Zeal? then *fire muſt come down from heaven*, then Thunder-bolts muſt fly about, then nothing but ſudden Woe and Ven-

Luke 9. 5

geance are denounced; are we pleaſed? then Showers of Bleſſings muſt deſcend on the Heads; then Floods of Wealth muſt run into the Laps of our Favourites, otherwiſe we are not ſatisfied; and ſcarce can deem God awake, or mindful of his Charge. We do beyond meaſure hate or deſpiſe ſome Perſons, and to thoſe God muſt not afford any Favour, any Mercy, any Forbearance, or time of Repentance; we exceſſively admire or dote on others, and thoſe God muſt not touch or croſs; if he doth not proceed thus, he is in danger to forfeit his Authority: He muſt hardly be allowed to govern the World, in caſe he will not ſquare his Adminiſtrations to our fond Conceit, or froward Humour: Hence no wonder, that Men often are ſtumbled about Providence; For God will not rule according to their Fancy or Pleaſure (it would be a mad World if he ſhould) neither indeed could he do ſo if he would, their Judgments and their Deſires being infinitely various, inconſiſtent and repugnant. Again,

4. The Nature of thoſe Inſtruments which Divine Providence doth uſe in Adminiſtration of Human Affairs, hindereth us from diſcerning it: It is an Obſervation among *Philoſophers*, that the Footſteps of divine Wiſdom are, to Excluſion of doubt, far more conſpicuous in the Works of Nature, than in the Management of our Affairs; ſo that ſome who by Contemplation of natural Appearances were convinced of God's Exiſtence and his Protection of the World (who thence could not doubt but that an immenſe Wiſdom had erected the beautiful Frame of Heaven and Earth, had ranged the Stars in their Order and Courſes; had formed the Bodies and Souls of *Animals*, had provided for the Subſiſtence and Propagation of each *Species*, had ſetled and doth uphold the viſible World in its ſo comely and convenient State, that even ſuch Men) reflecting on the Courſe of Humane Tranſactions, have ſtaggered into Diſtruſt, whether a Divine Wiſdom doth ſit at the Helm of our Affairs; many thence hardly would admit God to be concerned in them, but ſuppoſed him to commit their Conduct to a fatal Swinge, or a caſual Fluctuation of obvious Cauſes: One great Reaſon of this Difference may be, that whereas the Inſtruments of Divine Power in Nature are in themſelves merely paſſive, or act only as they are acted by pure Neceſſity (as a Pen in Writing or a Hammer in ſtriking) being thence determinate, uniform, conſtant and certain in their Operation; whenever there any Footſteps of Counſel, any Tendency to an End, and Deviation from the common Tracks of Motion do appear, ſuch Effects cannot reaſonably be imputed merely to natural Cauſes, but to a ſuperiour Wiſdom, weilding them in ſuch a manner, and ſteering them to ſuch a Mark: but the viſible Engines of Providence in our Affairs are ſelf-moving Agents, working with Knowledge and Choice; the which, as in themſelves they are indeterminate, irregular and uncertain, ſo they are capable to be diverſified in numberleſs unaccountable Ways according to various Repreſentations of Objects, or by Influence of divers Principles inclining to judge and chuſe differently: Temper, Humour, Paſſion, Prejudice, Cuſtom, Example, together with Contingencies of Occaſion (depending on like Principles in adjacent free Cauſes) do move ſingly or combinedly, in Ways ſo implicate, to the various Production of ſo various Events, that nothing hardly can fall out, which may not with ſome plauſible Colour of Reaſon be derived from ſome one of thoſe Sources, or from a Complication of them: Nothing can appear ſo uncouth or extravagant, which may not be fathered on ſome Fetch of Wit, or ſome hit of Fancy, or Capricio of Humour, or ſome Tranſport of

Nam cum diſpoſiti quæſiſſem fœdera mundi,
Præſcriptoſque mari fines ———
———*tunc omnia rebar*
Conſilio firmata Dei———
Sed cum res hominum tanta caligine volvi
Adſpicerem ———
——— *rurſus labefacta cadebat*
Religio, &c.

Claud. *in* Ruff. 1.
Diod. Sic. *lib.* 15. *p.* 482.

of Paſſion, or ſome lucky Advantage, or on divers of thoſe conſpiring; whence in accounting for the Reaſon of ſuch Events, Men deem they may leave out Providence as ſuperfluous; eſpecially conſidering, that uſually Diſorders and Defects, only imputable to Man's Will, do accompany and further ſuch Events.

For inſtance, what other Cauſe would many think needful to aſſign for the Conveyance of *Joſeph* into *Egypt*, than the Envy of his Brethren; for *Shimei*'s reviling *David*, than his baſe Malignity; for *David*'s numbering the People, than his wanton Pride; for *Jeroboam*'s Revolt, than his unruly Ambition; for *Job*'s being robb'd, than the theeviſh Diſpoſition of the *Arabs*; for his being diſeaſed, than a Redundance of bad Humours; for our *Lord*'s Suffering, than the ſpiteful Rage of the *Jewiſh* Rulers and People; together with the treacherous Avarice of *Judas*, and the corrupt Eaſineſs of *Pilate*? Theſe Events all of them are aſcribed to God's Hand, and ſpecial Ordination; but Men could not ſee or avow it in them; what need will Men ever ſay in ſuch caſes to introduce God's Aid, when humane Means ſuffice to atchieve the Feat?

Gen. 45. 5. 50. 20.
Pſal. 105. 17.
2 Sam 16. 10.
2 Sam. 24. 1.
1 Kings 12. 15. 24.
Job 1. 15, &c.
Acts 2. 23. 4. 28.

5. Indeed, as in Nature, the Influences of Heaven, and of inferiour Cauſes ſo commonly in the Production of theſe Events, divine and humane Agency are ſo knit and twiſted one with the other, that it is not eaſie to diſcriminate them, ſo as to ſever the Bounds of common and ſpecial Providence; or to diſcern what God performeth by natural Inſtruments, what by ſuperiour Efficacy; when the Balance turneth from our Inclinations, when it is caſt from a Grain thrown in by divine Interpoſition; the Management of theſe Affairs being a Conſort, wherein God's Wiſdom beareth one part, Man's Free-will playeth another; Fortune and Occaſion alſo do ſtrike in, we not ſeeing the firſt, are prone to aſcribe all the Harmony to the laſt, which are moſt obvious and viſible.

Θεὸς μὲν πάντα, καὶ μετὰ Θεὸν τύχη καὶ καιρὸς τὰ ἀνθρώπινα κυβερνῶσι ξύμπαντα. Max. Tyr. *diſſ.* 3. è Plat.

6. The more apt we are to do thus, becauſe the manner of Divine Efficacy is ever very ſoft and gentle: God diſpoſeth things *fortiter & ſuaviter*; ſo as effectually to perform what he deſigneth, but in the moſt ſweet and eaſie way: his Providence doth not hurry along like an impetuous rumbling Torrent, but glideth on as a ſmooth and ſtill Current, with an irreſiſtible, but imperceptible Force carrying things down therewith: without much ado, without any Clatter, by a Nod of his Head, by a Whiſper of his Mouth, by a Turn of his Hand, he doth effect his Purpoſes: winding up a cloſe Spring, he ſetteth the greateſt Wheels in Motion; and thruſting in an inſenſible Spoak, he ſtoppeth the greateſt Wheels in their career; injecting a Thought, exciting an Humour, preſenting an Occaſion, inſinuating a petty Accident, he bringeth about the moſt notable Events. He doth ſo *faſhion the hearts of men*, ſo *manage their hands*, ſo *guide their ſteps*, that even they who are acted by him cannot feel the leaſt Touch upon them. For, *The King's heart is in the hand of the Lord, as the rivers of waters, he turneth it wheresſoever he will*; that is, by ſecret Pipes, by obſcure Chanels God conveyeth the Minds and Wills of greateſt Perſons (the chief Engines of his Providence) unto ſuch Points of Reſolution as he pleaſeth, ſo that they ſeem to flow thither of their own accord, without any exteriour Direction or Impulſe: Hence do his moſt effectual Operations ſlip by us without making Impreſſion on our Minds, which are wont to apprehend things, as with a groſs Palpability they do incur the Senſes, ſo that the *Preacher*, comparing the Methods of Providence with the moſt occult Proceed-

Sap. 8. 1. εὐρώστως καὶ χρηστῶς.

Θεοῦ τινος ἐμβάλλοντος εἰς νοῦν ἀνθρώπῳ. Plut. Timol.

Pſal. 33. 15. Iſaiah 41. 13. 42. 6.
Prov. 16. 9. 20. 24. Jer. 10. 23.
Job 33. 14. 23. 8.

Prov. 21. 1.

Eccl. 11. 5. ceedings in Nature, might well ſay, *As thou knoweſt not the way of the ſpirit, nor how the bones do grow in the womb of her that is with child, ſo thou knoweſt not the works of God, who maketh all.* Again,

7. God in his Progreſs toward the Atchievement of any Deſign, is not wont to go in the moſt direct and compendious ways, but commonly windeth about, and taketh a large compaſs, enfolding ſeveral other co-incident Purpoſes, ſome whereof may be no leſs conſiderable, than is that, which we deem moſt neceſſary, and affect to ſee diſpatched; but this Courſe ſeemeth tedious to us, who have not the Wit to perceive that Complexion of Ends, nor the Temper to wait for the Completion of them. If God, when we ſeem to need, doth not inſtantly appear in our Favour and Succour, if he doth not preſently vindicate Truth and Right; if he doth not nip wicked Deſigns in the Bud, and repreſs the firſt Onſets of outragious Violence; if for a while he ſuffereth the *tabernacles of robbers to proſper*, and *iniquity to lift up its horn*; then he is in a Slumber, quite unmindful or inſenſible of us; then he turneth aſide his Face, or doth behold what paſſeth, as an unconcerned Spectator; then he ſtandeth aloof, unready to help us; then doth he hold off his Hand, not medling in our Affairs; in ſuch caſes we are apt to cry out, *Eſtis ubi O ſuperi: How long, O Lord, wilt thou forget; how long wilt thou hide thy face? Lord, how long wilt thou look on? Awake, why ſleepeſt thou, O Lord? why ſtandeſt thou afar off? why withdraweſt thou thy hand? pluck it out of thy boſom: Return, O Lord, how long?* ſuch are our Prayers, ſuch our Expoſtulations; ſo is our blind Impatience prone to muſe and mutter; not conſidering how many good Deſigns God is carrying on in a calm and ſteady Pace, by well meaſured Steps, all which in due ſeaſon, when they are ripe for Accompliſhment, ſhall undoubtedly be (Jer. 23. 20.) 2 Pet. 3. 9, 10. effected; for, *The Lord*, as St. *Peter* ſaith, *is not ſlack concerning his promiſe, as ſome men count ſlackneſs, but is long-ſuffering toward all men*, that is, he certainly will expreſs his faithful Benignity toward good Men, yet ſo as alſo to extend his merciful Patience toward others; he ſo will tender the Intereſts of ſome, as concurrently to procure the Welfare of all, and accordingly will time his Proceedings, allowing the Leiſure and Opportunities requiſite thereto: He can, although we cannot, *wait to be gracious*; Iſa. 30. 18. for as in him there are no Paſſions to precipitate Action, ſo to him there are no ſenſible Differences of time, *One day being with the Lord as a thouſand years, and a thouſand years as one day.*

Sil. Ital.
Pſal. 13. 1. 89. 46. 90. 13. 74. 10.
44. 24. 55. 1. 94. 3. 35. 17.
Pſal. 35. 17. Pſal. 44. 23. 35. 23. 7. 6.
Pſal. 74. 11. Pſal. 10. 1.
Pſal. 90. 13. 6. 4. 7. 7. 80. 14.
Pſal. 22. 1, 11, 19. 38. 2. 71. 12.
Vid. Hab. 1. 2 ——

8. Again, God (as is the Property of every wiſe Agent) is wont to act variouſly, according to the State and Circumſtances of things, or to the Diſpoſitions and Capacities of Perſons; ſo as to do the ſame thing for different Ends, and different things for the ſame End; to apply one Inſtrument to ſeveral Uſes, and by ſeveral Inſtruments to work out one Purpoſe: ſo he afflicteth good Men out of Love for Trial and Improvement of their Vertues, bad Men in Diſpleaſure to illuſtrate his Power and Juſtice on them; he encourageth and bleſſeth the one, he puniſheth and curſeth the other with Proſperity; he reclaimeth both from Error and Sin by either of thoſe Methods, as their Temper and their Circumſtances do require: Whence it is very difficult for us ever from the kind of Accidents befalling Men to divine how far God is concerned in them, or to what particular Scope they are aimed; ſo that well might the *Preacher*, upon a careful Obſerva- Eccl. 9. 1, 2. tion of ſuch Occurrences, eſtabliſh this Rule, *No man knoweth love, or hatred* (that is, the ſpecial Regard of God toward Men) *by all that is before them*;

them; becauſe, *All things come alike to all, there is one event to the righteous and to the wicked.* Farther,

9. There are different Ends which Providence in various Order and Meaſure doth purſue, which we, by reaſon of our dim Inſight and ſhort Proſpect cannot deſcry: God, as the univerſal and perpetual Governour of the World, in his diſpenſation of things, reſpecteth not only the Good of this or that Perſon, of one Nation or one Age; but often in ſome degree waving that, or taking care for it in a leſs remarkable way) hath a provident regard to the more extenſive Good of a whole People, of the World, of Poſterity; as he did order his Friend *Abraham* to wander in a ſtrange Land, for the Benefit of his Seed; *Joſeph* to be ſold, calumniated, and fettered for the Preſervation of his Family; our Lord to ſuffer thoſe grievous things for the Redemption of Mankind; the *Jews* to be rejected for the Salvation of the *Gentiles*: In ſuch caſes pur-blind Men obſerving Events to croſs particular and preſent Ends, but not being aware how conducible they may prove to general, remote, and more important Deſigns, can hardly be ſatisfied how God ſhould be concerned in them; the preſent, or that which lieth adjacent juſt under our Noſe, is all that we can or will conſider; and therefore muſt be ill Judges of what is done by all-provident Wiſdom. Hab. 3. 6.

10. Again, God permitteth things, bad in their own Nature, with regard to their Inſtrumental Uſe and Tendency; for that often the worſt things may be ordinable to the beſt Ends; things very bitter may work pleaſant Effects; upon the wildeſt Stock divine Husbandry can ingraft moſt excellent Fruit; Sin really, and ſuffering reputedly, are the worſt Evils, yet from them much Glory to God, and great Benefit to Men do accrue; even from the moſt wicked Act that ever was committed, from the moſt lamentable Event that ever did happen, Fruits admirably glorious, and immenſely beneficial did ſpring; yet uſually ſo blind are we as to be offended at ſuch things, and from them to raiſe Exceptions againſt Providence.

11. Alſo the Expediency of things to be permitted or croſſed, doth frequently conſiſt, not in themſelves ſingly taken, as particular Acts or Events, but in their Conjunction, or Reference to others, with which they may become ſubſervient toward a common End; ſo that divers things in themſelves extreamly bad, may by Combination or Colliſion engender good Effects; and thence prove fit Weapons or Tools of Providence; as the moſt deadly Poiſons may be ſo mixed, that curbing one another's Force, they may conſtitute a harmleſs Maſs, ſometimes a wholſome Medicine; but we poring on the ſimple Ingredients, and not conſidering how they may be tempered, or how applied by a ſkilful Hand, can hardly deem the Toleration of them congruous to Wiſdom. Farther,

12. That Providence ſometimes is obſcure and intricate, may be attributed to the Will of God, upon divers good Accounts deſigning it to be ſuch: *Verily* (ſaith the *Prophet*) *thou art a God that hideſt thy ſelf, O God of Iſrael the Saviour.* Iſ. 45. 15. Pſal. 89. 46

God commonly doth not intend to exert his Hand notoriouſly; for that whereas every ſpecial Interpoſition of his Hand is in effect a Miracle (ſurmounting the natural Power, or thwarting the ordinary Courſe of inferiour Cauſes) it doth not become him to proſtitute his miraculous Power, or to exert it otherwiſe than upon ſingular Occaſions, and for moſt weighty Cauſes: 'tis not conformable to the Tenour of his Adminiſtrations to convince Men againſt their Will, or by irreſiſtible Evidence to wring Perſwaſion from ſtubborn or ſtupid Minds; but to exerciſe the Wiſdom, and to prove the Ingenuity of well-diſpoſed Perſons, who upon competent Intimations, ſhall be capable to ſpell out, and forward to approve his Proceedings.

Hab. 3. 4. Pſal. 97. 2. 18. 11.

13. He will not glare forth in Diſcoveries ſo bright as to dazle, to confound our weak Sight; therefore he veileth his Face with a Cloud, and wrappeth his Power in ſome Obſcurity; therefore *clouds and darkneſs are round about him; he maketh darkneſs his ſecret place; his Pavilion round about him is dark waters and thick clouds of the sky.*

14. He meaneth thereby to improve and exalt our Faith, being the leſs ſeen, that he may be the more believed; Faith never riſing higher than when it doth ſoar to Objects beyond our Sight; when we can approve God's Wiſdom and Juſtice in Occurrences ſurmounting our Conceit; when we can rely upon God's Word and Help, although the Stream of his Proceedings ſeemeth to croſs our Hopes.

15. It is fit alſo that God many times deſignedly ſhould act in Ways ſurpaſſing our Apprehenſion, and apt to baffle and puzzle our Reaſon, that he may appear God indeed, infinitely tranſcending us in perfection of Wiſdom and Juſtice; or that we comprehending the Reaſon of his Actings, may not imagine our Wiſdom comparable, our Juſtice commenſurate to his; yea, that we in thoſe reſpects do exceed him; for *That* (as *Tertullian* diſcourſeth) *which may be ſeen, is leſs than the eyes that ſurvey it; that which may be comprehended, is leſs than the hands that graſp it; that which may be valued, is leſs than the ſenſes which rate it*; it is Gods being ineſtimable that makes him worthily eſteemed; his being incomprehenſible rendreth him adorable.

Quod videri communiter, quod comprehendi, quod æſtimari poteſt, minus eſt oculis quibus occupatur, & manibus quibus contaminatur, & ſenſibus quibus invenitur. Tert. *Apol.* 17.

Hoc eſt quod Deum æſtimari facit, dum æſtimari non capit. Tert. 16.

16. The Obſcurity of Providence doth indeed conciliate an awful Reverence toward it; for Darkneſs naturally raiſeth a Dread of inviſible Powers; we uſe to go on tremblingly, when we cannot ſee far about us; we regard none ſo much as thoſe, whoſe Wiſdom we find to over-reach ours, and whoſe Intentions we cannot ſound; it was *Elihu*'s Obſervation, *With God is terrible Majeſty, the Almighty we cannot find him out;—— men do therefore fear him.*

Job 37. 22, 23, 24.

17. It is alſo requiſite, that God ſhould diſpoſe many Occurrences, croſs to our vulgar Notions, and offenſive to our carnal Senſe, that we may thence be prompted to think of God, driven to ſeek him, engaged to mark him interpoſing in our Affairs; Men from diſorderly and ſurprizing Accidents prepoſterouſly do conceive Doubts about Providence, as if in managing things, nothing odd, or amiſs, would occur; whereas if no ſuch Events did ſtart up, they might be proner to queſtion it, they would at leaſt come to forget or neglect it; for if humane Tranſactions paſſed on as do the Motions of Nature, in a ſmooth Courſe, without any Rub or Diſturbance, Men commonly would no more think of God than they do, when they behold the Sun riſing, the Rivers running, the Sea flowing; they would not depend on his Protection, or have recourſe to him for Succour; it is Difficulty and Diſtreſs ſeizing on them, which compel Men to implore God for Relief, which diſpoſe them to ſee his Hand reaching it forth unto them; according to that in the *Pſalm*; *When he ſlew them, then they ſought him, they returned and enquired early after God, they remembred that God was their rock, and the moſt high God their redeemer.* Again,

Pſal. 78. 34.

18. It is needful that the preſent Courſe of Providence ſhould not be tranſparently clear and ſatisfactory, that we may be well aſſured concerning a future Account, and forced in our Thoughts to recur thither for a Reſolution of all ſuch emergent Doubts and Difficulties; for if all Accompts were apparently ſtated and diſcharged here; if now Right did ever prevail, and Iniquity were ſuppreſſed; if Vertue were duly crowned, and Vice deſervedly ſcourged, who would hope or fear an After-reckoning?

This indeed is the grand Cauſe, why Providence now doth appear ſo cloudy, that Men conſider not how our Affairs have no compleat Determination, or final Iſſue here; things now are doing and not done; in a Progreſs and Tendency toward ſomewhat beyond, not in a State of Conſiſtence and Perfection; this not being the Place of deciding Cauſes, or diſpenſing Rewards; but a State of Probation of Work, of Travel, of Combat, of running for the Prize, of ſowing toward the Harveſt; a State of Liberty to follow our own Choice, and to lay the ground of our Doom; of falling into Sin, and of riſing thence by Repentance; of God's exerciſing Patience and exhibiting Mercy: wherefore as we cannot well judge of an artificial Work by its firſt Draughts, or of a Poem by a few Scenes, but muſt ſtay till all be finiſhed or acted through; ſo we cannot here clearly diſcern the entire Congruity of providential Diſpenſations to the Divine Attributes, the *Cataſtrophe* or utmoſt Reſolution of things is the general Judgment, wherein the deep Wiſdom, the exact Juſtice, the perfect Goodneſs of God will be diſplayed to the full Satisfaction or Conviction of all Men; when God's Honour will be thoroughly vindicated, his deſpiſed Patience, and his abuſed Grace will be avenged; every Caſe will be rightly tried, every Work will be juſtly recompenced, all Accompts will be ſet ſtreight; in the mean time divers things muſt occur, unaccountable to us, looking upon things as they now ſtand abſolutely before us, without Reference to that Day: Conſidering this may induce us to ſuſpend our Opinion about ſuch Matters, allowing God to go through with his Work before we cenſure it, not being ſo quick and precipitate as to foreſtall his Judgment; and ſurely would we but obſerve that reaſonable Advice of St. *Paul*, *Judge nothing before the time until the Lord come*, our chief Doubts would be reſolved, our ſhrewdeſt Exceptions againſt Providence would be voided.

Chryſ. *Tom.* 7. *p.* 15.

Rom. 2. 7.

1 Cor. 4. 5.

Theſe are the chief Reaſons of the Point, which Meditation did ſuggeſt; upon it (for it is not a Point merely ſpeculative, but pregnant with uſeful Conſequences) divers practical Applications may be grounded, which the time ſcarcely will allow me to name.

1. It ſhould render us modeſt and ſober in our Judgment about providential Occurrences, not pretending thoroughly to know the Reaſons of God's Proceedings, or to define the Conſequences of them; for it is plainly fond Arrogance or profane Impoſture to aſſume perfect Skill in that which paſſeth our Capacity to learn.

Eccluſ. 3. 20.
Pſal. 131. 1.

2. It ſhould make us ſtaunch and cautious of grounding Judgment or Cenſure upon preſent Events about any Cauſe, or any Perſon; for it is notorious Temerity to paſs Sentence upon grounds uncapable of Evidence.

Luke 13. 1.

3. It ſhould repreſs wanton Curioſity, which may tranſport us beyond our Bounds in Speculation of theſe myſterious Intrigues; ſo that we ſhall loſe our Labour and Time, ſhall diſcompoſe our Minds, ſhall plunge our ſelves into vain Errors or anxious Doubts.

Job 11. 12.
Sap. 9. 13.
Job 42. 3.

4. It ſhould keep us from Conceitedneſs and Confidence in our own Wiſdom; for how can we conceit highly of that, or much confide in it, which we find ſo unable to penetrate the Reaſon of moſt common and obvious Appearances; ſo *non-pluſt* in its Enquiries, ſo defeated in its Expectations, ſo miſtaken in its Judgments of things.

Job 40. 4.
42. 2.
Pſal. 73. 22.
39. 9.

5. It ſhould preſerve us from Infidelity, and from Deſpair upon account of any croſs Accidents occurring here; for 'tis unreaſonable to disbelieve a Notion, otherwiſe well grounded, becauſe we cannot aſſoil Scruples or Cavils drawn from Matters inſcrutable to us; 'tis fooliſh to deſpair of a good

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Event, upon Appearances, whereof we cannot apprehend the full Reaſon, or final Reſult.

2 Kings 20. 9. Mat. 16. 23. 6. It ſhould prevent our taking Offence, or being diſcontented at any Events riſing up before us; for to be diſpleaſed at that, which a ſuperiour Wiſdom, unſearchable to us, doth order, is to be diſpleaſed at we know not what, or why, which is childiſh Weakneſs, to fret and wail at that, which for all we can ſee, proceedeth from good Intention, and tendeth to good Iſſue, is pitiful Frowardneſs.

Eccleſ. 8. 11. 7. It ſhould guard us from Security, or from preſuming upon Impunity for our Miſcarriages: For ſeeing God doth not always clearly and fully diſcover his Mind, it is vain from God's Reſervedneſs to conclude his Unconcernedneſs; or becauſe he is now patient, that he never will be juſt in chaſtizing our Offences.

Iſaiah 26. 11. 5. 12. 8. It ſhould quicken our Induſtry in obſerving and conſidering the Works of Providence; for ſince they are not eaſily diſcernible, and the diſcerning them in ſome meaſure is ſometimes of great uſe, it is needful that we be very diligent in contemplation of them; the fainter our Light is, the more attent we ſhould be in looking; the knottier the Subject, the more earneſt ſhould be our Study on it.

9. It ſhould oblige us to be circumſpect and wary in our Converſation; for the darker the Way is, the more careful ſhould be our Walking therein, leſt we err, leſt we ſtumble, leſt we ſtrike on ſomewhat hurtful to us.

Jer. 10. 23. 10. It ſhould engage us conſtantly to ſeek God, and to depend on him, for the Protection and Conduct of his Grace, which is the only Clew, that can lead us ſafely through this intricate Labyrinth of worldly Contingencies.

Pſal. 36. 6. 92. 5. Apoc. 15. 3. 19. 2. 11. In fine, it ſhould cauſe us humbly to admire and adore that Wiſdom, which governeth the World in ways no leſs great and wonderful than juſt and holy: For *Great and marvellous are thy works, O Lord, God Almighty; juſt and true are thy ways, O thou king of Saints.*

Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

SERMON XXIV.

Of Obedience to our Spiritual Guides and Governours.

HEB. XIII. 17.

Obey them that have the rule over you.

Obedience unto Spiritual Guides and Governours is a Duty of great Importance; the which to declare and preſs is very ſeaſonable for theſe times, wherein ſo little regard is had thereto; I have therefore pitched on this Text, being an Apoſtolical Precept, briefly and clearly enjoining that Duty: and in it we ſhall conſider and explain theſe two Particulars: 1. The Perſons to whom Obedience is to be payed. 2. What that Obedience doth import, or wherein it conſiſteth: and together with Explication of the Duty, we ſhall apply it, and urge its Practice.

I. As to the Perſons unto whom Obedience is to be performed, they are, generally ſpeaking, all ſpiritual Guides, or Governours of the Church (thoſe *who ſpeak to us the word of God, and who watch for our ſouls,* as they Heb. 13. 7, 17. are deſcrib'd in the Context) expreſſed here by a Term very ſignificant and appoſite, as implying fully the Nature of their Charge, the Qualification of their Perſons, their Rank and Privileges in the Church, together conſequently with the grounds of Obligation to the correſpondent Duties toward them. There are in holy Scripture divers Names and Phraſes appropriate to them, each of them denoting ſome eminent part of their Office, or ſome Appurtenance thereto; but this ſeemeth of all moſt comprehenſive; ſo that unto it all the reſt are well reducible: The Term is ἡγούμενοι, that is, *Leaders*, or *Guides*, or *Captains*; which properly may denote the ſubſequent particulars in way of Duty, or Privilege appertaining to them.

1. It may denote Eminence of Dignity, or Superiority to others: that they are (as it is ſaid of *Judas* and *Silas* in the *Acts*) ἄνδρες ἡγούμενοι ἐν ἀδελφοῖς, *principal men among the brethren:* Acts 15. 22. for to *lead*, implieth Precedence, which is a Note of Superiority and Preeminence. Hence are they ſtiled προεστῶτες, *Preſidents* or *Prelates*; οἱ πρῶτοι, the *firſt* or *prime* Men; 1 Tim. 5. 17. Rom. 12. 8. οἱ μείζονες, the *greater*, Majors or Grandees among us: 1 Theſſ. 5. 12. *He* (ſaith our Lord) *that will be the firſt among you, let him be your ſervant*; Mat. 20. 27. and *He that is greater among you, let him be as the younger; and he that is chief, as he that doth ſerve*; Luke 22. 26. where ὁ μείζων, and ὁ ἡγούμενος, (the *greater* and the *Leader*) are Terms equivalent, or interpretative the one of the other; and our Lord in thoſe Places as he preſcribeth Humility of Mind and Demeanour, ſo he implieth difference of Rank among his Diſciples: Phil. 2. 29. 1 Theſſ. 5. 13. whence to render eſpecial Reſpect and Honour to them, as to our Betters, is a Duty often enjoined. 1 Tim. 5. 17.

2. It doth imply Power and Authority: Their Superiority is not barely grounded on perſonal Worth or Fortune; it ſerveth not merely for Order, and Pomp; but it ſtandeth upon the nature of their Office, and tendeth to Uſe: They are by God's Appointment enabled to exerciſe Acts of Power; to command, to judge, to check, controul, and chaſtiſe in a ſpiritual way; in order to ſpiritual Ends; (the Regulation of God's Worſhip and Service, the Preſervation of Order and Peace, the promoting of Edification in divine Knowledge in Holineſs of Life) ſo are they ἡγούμενοι, as that Word in common Uſe (as the Word ἡγεμὼν of kin to it) doth ſignifie *Captains* and *Princes*; importing Authority to command and rule; whence the *Hebrew* Word נשיא, a *Prince*, is uſually rendred by it; and ὁ ἡγούμενος, is the Title, Mat. 2. 6. attributed to our Lord, to expreſs his kingly Function, being the ſame Acts 5. 31. with ἀρχηγὸς, the *Prince* or *Captain.*) Hence are they otherwiſe ſtiled 1 Cor. 12. 28. κυβερνήσεις, (*Governors*) ἐπίσκοποι, (*Overſeers*, or *Superintendents*) as St. Acts 20. 28. Mat. 2. 6. *Jerome* rendreth it) *Paſtors* (a Word often ſignifying *Rule*, and attributed Pſalm 78. 71. to civil Governours) πρεσβύτεροι, (*Elders*, or *Senators*; the Word deno- 1 Pet. 5. 2. 2 Sam. 5. 2. teth not merely Age, but Office and Authority) οἱ ἐπιμελοῦντες, *ſuch as take* 7. 7. *care for*, the *Curators* or *Supraviſors of the Church:* Hence alſo they are 1 Tim. 3. 5. ſignally and ſpecially in relation unto God ſtiled 2 Tim. 2. 24. Rom. 15. 16. δοῦλοι (*the Servants*) διάκονοι (*the Miniſters*) ὑπηρέται 1 Cor. 4. 1, 2, 3. 9. 6. 1. 16. (*the Officers*) λειτουργοὶ (*the publick Agents*) οἰκονόμοι 2 Cor. 6. 4. Tit. 1. 2. (*the Stewards*) συνεργοὶ (*the Coadjutors*, or Aſſiſt- Gal. 4. 14. Apoc. 1. 29. ants) πρέσβεις (*the Legates*) ἄγγελοι (*the Angels*, or Meſſengers) *of God*; which Titles imply, that God by them, as his Subſtitutes and Inſtruments,

doth adminiſter the Affairs of his ſpiritual Kingdom; that as by ſecular Magiſtrates (his Vicegerents and Officers) he manageth his univerſal temporal Kingdom, or governeth all Men in order to their worldly Peace and Proſperity; ſo by theſe ſpiritual Magiſtrates he ruleth his Church, toward its ſpiritual Welfare and Felicity.

Eph. 4. 11. 1 Cor. 12. 28. Rom. 12. 7. 1 Tim. 3. 2. 2 Tim. 2. 28. 2. 2. 1 Tim. 4. 13, 16. 5. 17. 2 Tim. 4. 2. Col. 1. 28.

3. The Word alſo doth imply Direction or Inſtruction; that is, Guidance of People in the way of Truth and Duty, reclaiming them from Errour and Sin; This, as it is a means hugely conducing to the Deſign of their Office, ſo it is a principal Member thereof: whence διδάσκαλοι *Doctors*, or Maſters in Doctrine, is a common Name of them; and to be διδακτικοί, *able and apt to teach* (ἱκανοὶ διδάξαι and πρόθυμοι) is a chief Qualification of their Perſons; and to *attend on teaching*, to *be inſtant in preaching*, to *labour in the word and doctrine* are their moſt commendable Performances; Hence alſo they are called *Shepherds*, becauſe they feed the Souls of God's People with the Food of wholſome Inſtruction; *Watchmen*, becauſe they obſerve Mens ways, and warn them when they decline from right, or run into Danger; the *Meſſengers* of God, becauſe they declare God's Mind and Will unto them for the Regulation of their Practice.

1 Pet. 5. 3. 1 Tim. 4. 12. Phil. 3. 17. Tit. 2. 7. 2 Theſſ. 3. 9, 7. Heb. 3. 7. 1 Theſſ. 1. 6. 1 Cor. 11. 1. 4. 16.

4. The Word farther may denote exemplary Practice; for to lead implieth ſo to go before, that he who is conducted may follow; as a Captain marcheth before his Troop; as a Shepherd walketh before his Flock, as a Guide goeth before the Traveller, whom he directeth; hence they are ſaid to be, and enjoined to behave themſelves, *as patterns of the flock*; and the People are charged to imitate and follow them.

Such in general doth the Word here uſed imply the Perſons to be, unto whom Obedience is preſcribed; but there is farther ſome Diſtinction to be made among them; there are Degrees and Subordinations in theſe Guidances; ſome are in regard to different Perſons both impowered to guide, and obliged to follow or obey.

1 Pet. 5. 4. Heb. 3. 1.

The Church is *acies ordinata*, a well marſhalled Army, wherein under the *Captain-General of our faith and ſalvation* (*the Head of the Body*, the Sovereign Prince and Prieſt, the *Arch-Paſtor*, the chief *Apoſtle of our profeſſion*, and *Biſhop of our Souls*) there are divers Captains ſerving in fit Degrees of Subordination; Biſhops commanding large Regiments, Presbyters ordering leſs numerous Companies; all which by the Bands of common Faith, of mutual Charity, of Holy Communion, and Peace being combined together, do in their reſpective Stations govern and guide, are governed and guided: The Biſhops, each in his Precincts guiding more immediately the Prieſts ſubject to them; the Prieſts, each guiding the People committed to his charge; all Biſhops and Prieſts being guided by Synods eſtabliſhed or congregated upon emergent Occaſion; many of them ordinarily by thoſe principal Biſhops, who are regularly ſettled in a Preſidency over them; according to the Diſtinctions conſtituted by God and his Apoſtles, or introduced by Humane Prudence, as the Preſervation of Order and Peace (in various times and Circumſtances of things) hath ſeemed to require; to which Subordination the two great *Apoſtles* may ſeem to have regard, when they bid us ὑποτάσσεσθαι ἀλλήλοις, *to be ſubject to one another*; their Injunction at leaſt may (according to their general Intent, which aimeth at the Preſervation of Order and Peace) be well extended ſo far.

1 Pet. 5. 5: Eph. 5. 21. Phil. 2. 3: Ὑποτασσέσθω ἕκαστος τῷ πλησίον αὐτοῦ καθὼς καὶ ἐτέθη ἐν τῷ χαρίσματι αὐτοῦ. Clem. *ad* Corinth. *p.* 49.

Of this diſtinction there was never in ancient times made any queſtion, nor did it ſeem diſputable in the Church, except to one Malecontent (*Arius*) who did indeed get a name in Story, but never made much noiſe, or obtained any vogue in the World: very few followers he found in his heterodoxy; No great Body even of *Hereticks* could find cauſe to diſſent from the Church in this point; but all *Arians*, *Macedonians*, *Novatians*, *Donatiſts*, &c. maintained the diſtinction of Eccleſiaſtical Orders among themſelves, and acknowledged the duty of the inferiour Clergy to their Biſhops: and no wonder, ſeeing it ſtandeth upon ſo very firm and clear grounds; upon the reaſon of the Caſe, upon the teſtimony of Holy Scripture, upon general tradition and unqueſtionable monuments of Antiquity, upon the common judgment and practice of the greateſt Saints, Perſons moſt renowned for Wiſdom and Piety in the Church.

Cyp. *Ep.* 10. *Ep.* 12.

Ep. 27. *Ep.* 65.

Reaſon plainly doth require ſuch Subordinations; for that without them it is ſcarce poſſible to preſerve any durable concord, or Charity in Chriſtian Societies; to eſtabliſh any decent Harmony in the Worſhip and Service of God, to check odious Scandals, to prevent or repreſs baneful Factions, to guard our Religion from being overſpread with pernicious Hereſies, to keep the Church from being ſhattered into numberleſs Sects, and thence from being crumbled into nothing; in fine, for any good time to uphold the profeſſion and practice of Chriſtianity it ſelf: for how if there be not ſetled Corporations of Chriſtian People, having bulk and ſtrength ſufficient by joynt endeavour to maintain the truth, honour, and intereſt of their Religion, if the Church ſhould only conſiſt of independent and incoherent Particles (like Duſt or Sand) eaſily ſcattered by any Wind of oppoſition from without, or by any commotion within; if *Chriſtendom* ſhould be merely a *Babel* of confuſed Opinions and Practices, how, I ſay, then could Chriſtianity ſubſiſt? how could the Simple among ſo diſcordant apprehenſions be able to diſcern the truth of it, how would the Wiſe be tempted to diſlike it, being ſo mangled and disfigured? what an object of contempt and ſcorn would it be to the profaner World, in ſuch a Caſe? It needeth therefore conſiderable Societies to uphold it; but no Society (eſpecially of any large extent) can abide in order and peace, under the management of equal and co-ordinate Powers; without a ſingle undivided Authority, enabled to moderate Affairs, and reduce them to a Point, to arbitrate emergent Caſes of difference, to put good Orders in execution, to curb the adverſaries of Order and Peace; theſe things cannot be well performed, where there is a parity of many Concurrents, apt to diſſent, and able to check each other; no *Democracy* can be ſupported without borrowing ſomewhat from *Monarchy*; no Body can live without a Head; an Army cannot be without a General, a Senate without a Preſident, a Corporation without a Supreme Magiſtrate: this all experience atteſteth; this even the chief impugners of *Epiſcopal* preſidency do by their practice confeſs; who for prevention of diſorder have been fain of their own heads to deviſe Eccleſiaſtical Subordinations of *Claſſes*, *Provinces* and *Nations*; and to appoint *Moderatours* (or temporary Biſhops) in their Aſſemblies; ſo that Reaſon hath forced the Diſſenters from the Church to imitate it.

Eccleſiæ ſalus in ſummi Sacerdotis dignitate conſiſtit, cui non exors quædam, & ab omnibus detur eminens poteſtas tot in Eccleſiâ efficientur ſchiſmata, quod ſacerdotes. Hier. in Lucif.

Nec Presbyterorum cœtus ritè conſtitutus dici poteſt, in quo nullus ſit ἡγούμενος. Bez. *de Grad. Min. cap.* 22.

Eſſentiale fuit, quod ex Dei Ordinatione perpetua neceſſe fuit, eſt, & erit, ut Preſbyterio quiſpiam & loco & dignitate Primus actioni gubernandæ præſit cum eo, quod ipſi divinitùs attributum eſt jure. Bez. *de Min. Evang. Grad. c.* 23. *p.* 153.

If there be not Inſpectors over the Doctrine and Manners of the common Clergy, there will be many who will ſay and do any thing; they will in teaching pleaſe their own Humour, or ſooth the People, or ſerve their own Intereſts; they will indulge themſelves in a licentious manner of Life; they will claſh in their Doctrines, and ſcatter the People, and draw them into Factions.

It is alſo very neceſſary for preſerving the unity and communion of the Parts of the Catholick Church; ſeeing ſingle Perſons are much fitter to maintain correſpondence, than headleſs Bodies.

The very Credit of Religion doth require, that there ſhould be Perſons raiſed above the common Level, and endued with eminent Authority, to whoſe care the promoting it ſhould be committed; for ſuch as the Perſons are who manage any Profeſſion, ſuch will be the reſpect yielded thereto; if the Miniſters of Religion be Men of Honour and Authority, Religion it ſelf will be venerable; if *thoſe* be mean, that will become contemptible.

Apoc. 2, 3, &c.

Tit. 1. 5.
1 Tim. 5. 1, 17, 19, 20, 22, &c.

The Holy Scripture alſo doth plainly enough countenance this Diſtinction; for therein we have repreſented one *Angel* preſiding over principal Churches, which contained ſeveral *Presbyters*; therein we find Epiſcopal Ordination, and Juriſdiction exerciſed; we have one Biſhop conſtituting *Presbyters* in divers *Cities* of his *Dioceſe*; ordering all things therein concerning Eccleſiaſtical Diſcipline; judging Presbyters, rebuking, μετὰ πάσης ἐπιταγῆς, *with all authority* (or imperiouſneſs, as it were; *Tit.* 2. 15.) and reconciling Offenders, ſecluding Hereticks, and ſcandalous Perſons.

In the *Jewiſh* Church there were an *High-Prieſt*, *Chief-Prieſt*, a *Sanhedrin*, or *Senate*, or *Synod*.

ראש הקהל

The Government of Congregations among God's ancient People (which it is probable was the Pattern that the *Apoſtles*, no affecters of needleſs Innovation, did follow in eſtabliſhing Eccleſiaſtical Diſcipline among Chriſtians) doth hereto agree; for in their *Synagogues*, anſwering to our Chriſtian Churches, they had as their *Elders* and *Doctours*, ſo over them an ἀρχισυνάγωγος, the *Head* of the *Elderſhip*, and *Preſident* of the *Synagogue*.

The primitive general uſe of Chriſtians moſt effectually doth back the Scripture, and interpret it in favour of this Diſtinction; ſcarce leſs than demonſtrating it conſtituted by the *Apoſtles*; for how otherwiſe is it imaginable, that all the *Churches* founded by the *Apoſtles* in ſeveral moſt diſtant, and disjoyned places (at *Jeruſalem*, at *Antioch*, at *Alexandria*, at *Epheſus*, at *Corinth*, at *Rome*) ſhould preſently conſpire in acknowledgement and uſe of it? how could it without apparent Confederacy be formed, how could it creep in without notable clatter, how could it be admitted without conſiderable oppoſition, if it were not in the Foundation of thoſe Churches laid by the *Apoſtles*? How is it likely, that in thoſe Times of grievous Perſecution falling chiefly upon the *Biſhops* (when to be eminent among Chriſtians yielded ſlender Reward, and expoſed to extreme hazard; when to ſeek Preeminence was in effect to court Danger and Trouble, Torture and Ruine) an ambition of irregularly advancing themſelves above their Brethren ſhould ſo generally prevail among the ableſt and beſt Chriſtians? How could thoſe famous Martyrs for the Chriſtian Truth be ſome of them ſo unconſcionable as to affect, others ſo irreſolute as to yield to ſuch injurious Encroachments? and how could all the Holy Fathers (Perſons of ſo renowned, ſo approved Wiſdom and Integrity) be ſo blind as not to diſcern ſuch a Corruption, or ſo bad as to abett it? how indeed could all God's Church be ſo weak as to conſent in Judgment, ſo baſe as to comply in Practice with it? In fine, how can we conceive, that all the beſt monuments of antiquity down from the beginning (the *Acts*, the *Epiſtles*, the *Hiſtories*, the *Commentaries*, the *Writings* of all ſorts coming from the Bleſſed *Martyrs*, and moſt Holy *Confeſſors* of our faith) ſhould conſpire to abuſe us; the which do ſpeak nothing but *Biſhops*; long *Catalogues* and rows of *Biſhops* ſucceeding in this and that *City*; *Biſhops* conteſting for the faith againſt *Pagan* Idolaters, and *Heretical* corrupters of Chriſtian Doctrine; *Biſhops* here teaching, and planting our religion by their labours, there ſuffering and watering it with their blood.

I could not but touch this point: But I cannot inſiſt thereon; the full diſcuſſion of it, and vindication of the truth from the cavils advanced againſt the truth by modern diſſenters from the Church, having employed voluminous Treatiſes; I ſhall only further add, that if any Man be ſo dully, or ſo affectedly ignorant as not to ſee the reaſon of the caſe, and the dangerous conſequences of rejecting this ancient form of diſcipline; if any be ſo overweeningly preſumptuous, as to queſtion the faith of all Hiſtory, or to diſavow thoſe Monuments and that Tradition, upon the teſtimony whereof even the truth and certainty of our Religion, and all its ſacred Oracles do rely; if any be ſo perverſely contentious, as to oppoſe 1 Cor. 11. 16. the cuſtom, and current practice of the Churches through all Ages down to the laſt Age; ſo ſelf-conceitedly arrogant, as to condemn or ſlight the judgment, and practice of all the Fathers (together alſo with the opinion of the later moſt grave *Divines*, who have judged Epiſcopal preſidency needful, or expedient, where practicable) ſo peeviſhly refractary as to thwart the ſetled order of that Church, in which he was baptized, together with the Law of the Countrey, in which he was born; upon ſuch a perſon we may look as one utterly invincible, and intractable: So weak a judgment, and ſo ſtrong a will who can hope by reaſon to convert? I ſhall ſay no more to that Point.

The ἡγȣ́μενοι then, (the Guides and Governours) in our *Text* are primarily the *Biſhops*, as the ſuperiour and chief Guides, each in his place according to order peaceably eſtabliſhed; then ſecondarily the *Preſbyters* in their Station as Guides inferiour, together with the *Deacons* as their aſſiſtants; ſuch the Church always hath had, and ſuch by God's bleſſing, our Church now hath, toward whom the duty of obedience is to be performed.

To the conſideration of that I ſhould now proceed, but firſt it ſeemeth expedient to remove a main obſtruction to that performance; which is this; a miſpriſion, or doubt concerning the perſons of our Guides and Governours; for in vain it would be to teach or perſuade us to obey them, if we do not know who they are, or will not acknowledge them: For as in Religion it is *Primus Deorum cultus Deos credere, The firſt worſhip of God* Sen. Ep. 95. *to believe God* (as *Seneca* ſaith) ſo it is the firſt part of our obedience to our Governours to avow them; it is at leaſt abſolutely prerequiſite thereto. It was of old a precept of St. *Paul* to the *Theſſalonians*: 1 Theſſ. 5. 12. *We beſeech you Brethren to know thoſe, who labour among you; and preſide over you*; and another to the *Corinthians*; *Submit your ſelves* (ſaith he) *to ſuch, and* 1 Cor. 16. 16, 18. *to every one that helpeth with us, and laboureth*--then he ſubjoineth ἐπιγινώσκετε τȣ̀ς τοιȣ́τȣς, *acknowledge ſuch*; there were, it ſeemeth, thoſe in the *Apoſtolical* times, who would not know, or acknowledge their guides; there were even thoſe, who would not *admit* the *Apoſtles* themſelves, (as Saint 3 John 10. *John* ſaith of *Diotrephes*) who *reſiſted their words* 2 Tim. 4. 15. (as St. *Paul* ſaith of *Alexander*) to whom the *Apoſtles* were not *Apoſtles*, as St. *Paul* intimateth concerning ſome in regard to himſelf; there were then *Pſeud-apoſtles*, who excluded the *true Apoſtles*, intruding themſelves into that high office:

2 Cor. 9. 2. 2 Cor. 11. 13. Phil. 3. 2. No wonder then it may be, that now in theſe dregs of time, there ſhould be many, who diſavow, and deſert their true Guides, transferring the obſervance due to them upon bold pretenders; who are not indeed Guides, but Seducers; not Governours, but Uſurpers, and ſacrilegious Invaders of this holy Office: The duty we ſpeak of cannot be ſecured without preventing or correcting this grand miſtake; and this we hope to compaſs by repreſenting a double character or deſcription, one of the *true Guides*, another of the *counterfeits*, by comparing which we may eaſily diſtinguiſh them, and conſequently be induced dutifully to avow and follow the one ſort, wiſely to diſclaim and decline the other.

Thoſe, I ſay, then, who conſtantly do profeſs, and teach that ſound and wholſome Doctrine, which was delivered by our Lord, and his Apoſtles in word and writing, was received by their Diſciples in the primitive Churches, was tranſmitted and confirmed by general tradition, was ſealed by the bloud of the bleſſed *Martyrs*, and propagated by the labours of the Holy Fathers; the which alſo manifeſtly recommendeth and promoteth true reverence and piety toward God, juſtice and charity toward Men, order and quiet in humane Societies, purity and ſobriety in each Man's private converſation:

Thoſe who celebrate the true worſhip of God, and adminiſter the Holy Myſteries of our religion in a ſerious, grave, decent manner, purely and without any notorious corruption either by hurtful errour, or ſuperſtitious foppery, or irreverent rudeneſs, to the advancement of God's honour, and edification of the participants in vertue and piety.

Thoſe who derive their authority by a continued ſucceſſion from the *Apoſtles*; who are called unto, and conſtituted in their office in a regular and peaceable way, agreeable to the inſtitution of God, and the conſtant practice of his Church; according to rules approved in the beſt and pureſt Ages; who are prepared to the exerciſe of their function by the beſt education, that ordinarily can be provided, under ſober diſcipline, in the Schools of the Prophets, who thence by competent endowments of mind, and uſeful furniture of good learning, acquired by painful ſtudy, become qualified to guide and inſtruct the people: Who after previous examination of their abilities, and probable teſtimonies concerning their manners (with regard to the qualifications of incorrupt doctrine, and ſober converſation 1 Tim. 3. 7. 10. preſcribed by the *Apoſtles*) are adjudged fit for the office; who alſo in a pious, grave, ſolemn manner, with invocation of God's bleſſing, by *laying on the hands of the Presbytery* are admitted thereunto.

Thoſe whoſe practice in guiding and governing the people of God is not managed by arbitrary, uncertain, fickle, private fancies or humours, but regulated by ſtanding Laws; framed (according to general directions extant in Holy Scripture) by pious and wiſe perſons, with mature advice, in accommodation to the ſeaſons and circumſtances of things for common edification, order and peace.

Thoſe who, by virtue of their good principles, in their diſpoſition and demeanour appear ſober, orderly, peaceable, yielding meek ſubmiſſion to Government, tendring the Churches peace, upholding the communion of the Saints, abſtaining from all ſchiſmatical, turbulent and factious practices.

Thoſe alſo, who are acknowledged by the Laws of our Countrey, an 1 Pet. 2. 13. obligation to obey whom is part of that *humane conſtitution*, unto which we are in all things (not evidently repugnant to God's Law) indiſpenſibly bound to ſubmit; whom our Sovereign, God's Vicegerent and the nurſing Father of his Church among us (unto whom in all things high reſpect in all lawful things entire obedience is due) doth command and encourage us to obey:

Thoſe, I ſay, to whom this character plainly doth agree, we may reaſonably be aſſured, that they are our true Guides and Governours, whom we are obliged to follow and obey: For what better aſſurance can we in reaſon deſire? what more proper marks can be aſſigned to diſcern them by? what methods of conſtituting ſuch needful officers can be ſetled more anſwerable to their deſign, and uſe? how can it be evil or unſafe to follow guides authorized by ſuch warrants, conformed to ſuch patterns, endowed with ſuch diſpoſitions, acting by ſuch principles and rules? can we miſtake, or miſcarry by complying with the great body of God's Church through all Ages, and particularly with thoſe great Lights of the Primitive Church, who by the excellency of their knowledge, and the integrity of their virtue have ſo illuſtrated our Holy Religion?

There are on the other hand ſufficiently plain characters, by which we may deſcry ſeducers, and falſe pretenders to guide us.

Thoſe who do ἑτεροδιδασκαλεῖν, *teach otherwiſe*, or diſcourſe from the good ancient wholſome Doctrine, revealed in the Holy *Scripture*, atteſted by *Univerſal Tradition*, profeſſed, taught, maintained to death by the Primitive *Saints* and *Martyrs*; who affect novelties, uncouth notions, big words, and dark Phraſes, who dote on curious empty ſpeculations, and idle queſtions, which engender ſtrife, and yield no good fruit.

1 Tim. 6.3.
1. 3, 4.
Gal. 1. 9.
1 Tim. 1. 4.
6. 4, 20.
2 Tim. 2. 14, 16, 23.
Tit. 3. 9.
2 Pet. 2. 18.

Thoſe who ground their opinions, and warrant their proceedings not by clear teſtimonies of divine revelation, by the dictates of ſound reaſon, by the current authority of wiſe and good Men, but by the ſuggeſtions of their own fancy, by the impulſes of their paſſion, and zeal, by pretences to ſpecial inſpiration, by imaginary neceſſities, and ſuch like fallacious rules.

Ipſorum ordinationes temerariæ, inconſtantes, leves, Tertull.

Thoſe who by counterfeit ſhews of mighty zeal, and extraordinary affection, by affected forms of ſpeech, by pleaſing notions, by propheſying *ſmooth things*, *daubing* and *glozing*, by various artifices of flattery and fraud attract and abuſe weak and heedleſs people.

Thoſe who without any apparent commiſſion from God, or allowable call from Men, or extraordinary neceſſity of the caſe, in no legal or regular way, according to no cuſtom received in God's Church, do intrude themſelves into the office, or are only aſſumed thereto by ignorant, unſtable, giddy, factious people, ſuch as thoſe of whom St. *Paul* ſaith, that *according to their own Luſts they heap up teachers to themſelves, having itching ears.*

Hi ſunt qui ſe ultro apud temerarios convenas ſine divina diſpoſitione præficiunt, qui ſe præpoſitos ſine ulla ordinationis lege conſtituunt, qui nemine Epiſcopatum dante Epiſcopi ſibi nomen aſſumunt. Cypr. *de Un. Eccl. p.* 256.

2 Tim. 4. 3.

Thoſe who are not in reaſonable ways fitly prepared, not duly approved, not competently authorized, not orderly admitted to the office, according to the preſcriptions of God's Word, and the practice of his Church; not entring into the fold by the door, but breaking through, or clambering over the fences of ſober diſcipline.

Thoſe who in their mind, their principles, their deſigns, and all their practice appear void of that charity, that meekneſs, that calmneſs, that gravity, that ſincerity, that ſtability, which qualifie worthy and true Guides: Who in the diſpoſition of their mind are froward, fierce, and ſtubborn, in their principles looſe and ſlippery, in their deſigns and behaviour turbulent, diſorderly, violent, deceitful: Who regard not order or peace, but wantonly raiſe ſcandals, create diſſentions, abett and foment diſturbances in the Church. Who under religious appearances indulge their paſſions, and ſerve their intereſts, uſing a guiſe of devotion, and talk about holy things as inſtruments to vent wrath, envy and ſpleen; to drive forward deſigns of ambition and avarice; who will not ſubmit to any certain judgment or rule, will like nothing but what their fancy ſuggeſts, will acknowledge no law but their own will; who for no juſt cauſe, and upon any ſlender pretence withdraw themſelves, and ſeduce others from the Church in which they were brought up, deſerting its communion, impugning its laws, defaming its Governours, endeavouring to ſubvert its eſtabliſhment: Who manage their diſcipline (ſuch as it is of their own framing) unadviſedly and unſteadily, in no ſtable method, according to no ſetled rule, but as preſent conceit, or humour, or advantage prompteth; ſo that not being fixed in any certain judgment or practice, they ſoon claſh with themſelves, and divide from one another; inceſſantly roving from one Sect to another; *being carried about with divers and* Heb. 13. 9. Eph. 4. 14. *ſtrange Doctrines; like Children toſſed to and fro with every wind of Doctrine.*

Thoſe, the fruits of whoſe doctrine and managery amount at beſt onely to empty *form of godlineſs, void of real vertue*; while in truth they fill the minds of Men with ill-paſſions, ill-ſurmiſes, ill-will; they produce impious, unjuſt and uncharitable dealing of all kinds, particularly diſcontentful murmurings, diſobedience to Magiſtrates; ſchiſms and factions in the Church; combuſtions and ſeditions in the State.

2 Tim. 3. 13. In fine thoſe, who in their temper and their deportment reſemble thoſe ancient ſeducers, branded in the Scripture, thoſe *evil Men, who did ſeduce, and were ſeduced:*

Tit. 1. 10. Whoſe diſpoſitions are repreſented in theſe *Epithets*: They were ἀνυπότακτοι, *unruly*, or perſons indiſpoſed and unwilling to ſubmit to Government; 2 Pet. 2. 10. τολμηταὶ, αὐθάδεις, *preſumptuous and ſelf-willed*, or ſelf-pleaſing darers γογγυϛαὶ, μεμψίμοιροι, *murmurers, complainers*, or conjunctly diſcontented mutiners, Tit. 3. 10, 11. αὐτοκατάκριτοι, *ſelf-condemned*, namely, by contradictious 2 Tim. 3. 13, 14. ſhuffling and ſhifting, or by excommunicating themſelves from the Church; γόητες, *bewitchers*, inveagling and deluding credulous people by Matt. 7. 15. diſſimulation, and ſpecious appearances; *having a form of godlineſs, but denying* Act. 20. 29. *the power thereof; being wolves in ſheeps cloathing, grievous wolves not ſparing the flock; deceitful workers, transforming themſelves into the ſervants* 2 Cor. 11. 13, 15. *of Chriſt, and Miniſters of righteouſneſs; lovers of themſelves, covetous, boa-* 1 Tim. 6. 4. *ſters, proud, revilers, truce-breakers, falſe-accuſers, traytours, heady, high-* 2 Pet. 3. 16. *minded, vain talkers, deceivers, ignorant, unlearned, unſtable:*

Rom. 16. 17, 18. Whoſe practices were; *To cauſe diviſions and offences contrary to received Doctrine: By good words and fair ſpeeches to deceive the hearts of the ſimple;* (1 Tim. 1. 6, 7.) *---To ſwerve from charity--having turned aſide to vain jangling, deſiring* Eph. 4. 14. *to be teachers of the Law, underſtanding neither what they ſay, nor whereof* Act. 20. 19. *they affirm. To beguile unſtable Souls; To lie in wait to deceive; To ſpeak* 2 Tim. 3. 5. *perverſe things that they may draw Diſciples after them;* 1 Tim. 6. 4. *to creep into Houſes captivating ſilly Women;* 2 Pet. 2. 18. *To doat about queſtions and ſtrifes of words,* Jud. 16. *whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings;* Tit. 1. 11. *To ſpeak ſwelling words of vanity;* 1 Tim. 4. 2. *To admire perſons becauſe of advantage* (or Phil. 1. 16, 17. out of private deſign, for ſelf-intereſt;) *To ſubvert whole houſes, teaching* 2 Pet. 2. 19. *things which they ought not for filthy lucres ſake; to ſpeak lies in hypocriſie;* 2 Theſſ. 3. 6, 11. *To preach Chriſt out of envy and ſtrife, not out of good-will, or pure intenti-* 2 Pet. 2. 10. *on* (οὐχ ἁγνῶς, *not purely; To promiſe liberty* to their followers; Jude 8. *To walk diſorderly* (that is, in repugnance to order ſetled in the Church;) 16. *To deſpiſe dominion, and without fear to reproach dignities;* 9. *To ſpeak evil* (raſhly) 2 John 9. *of thoſe things which they know not* (which are beſide their skill and cognizance) *To ſeparate themſelves,* from the Church.

Such Perſons as theſe, arrogating to themſelves the Office of Guides, and pretending to lead us, we muſt not follow or regard, but are in reaſon and conſcience obliged to reject and ſhun them, as the Miniſters of *Satan*, the Peſts of *Chriſtendom*, the Enemies and Murtherers of Souls. Tit. 3. 10. 2 Theſſ. 3. 6. Rom. 16. 16. 1 Tim. 6. 5.

It can indeed no-wiſe be ſafe to follow any ſuch Leaders (whatever Pretences to ſpecial Illumination they hold forth, whatever ſpecious guiſes of Sanctity they bear) who in their Doctrine or Practice deflect from the great beaten Roads of holy Scripture, primitive Tradition, and Catholick Practice, roving in bye-paths ſuggeſted to them by their private Fancies and Humours, their Paſſions and Luſts, their Intereſts and Advantages: there have in all Ages ſuch counterfeit Guides ſtarted up, having debauched ſome few heedleſs Perſons, having erected ſome παρασυναγωγάς, or petty Combinations againſt the regularly ſetled Corporations; but never with any durable ſucceſs or countenance of Divine Providence; but like prodigeous *Meteors*, having cauſed a little gazing, and ſome Diſturbance, their Sects have ſoon been diſſipated, and have quite vaniſhed away: the Authors and Abettors of them being either buried in oblivion, or recorded with ignominy: like that *Theudas* in the Speech of *Gamaliel*; who *roſe up boaſting himſelf to be ſomebody*; *to whom a number of Men about* 400 *joyned themſelves*; *who was ſlain, and all as many as obeyed him, were ſcattered, and brought to nought.* Jude 13. Acts 5. 36.

But let thus much ſuffice to have been ſpoken concerning the Perſons to whom Obedience muſt be performed.

SERMON XXV.

Of Obedience to our Spiritual Guides and Governours.

HEB. XIII. 17.

Obey them that have the Rule over you.

I Proceed to the Duty it ſelf, the Obedience preſcribed, which may (according to the extent in ſignification of the Word πείθεσθαι) be conceived to relate either to the Government, or to the Doctrine, or to the Converſation of the Perſons ſpecified; implying that we ſhould obey their Laws, that we ſhould embrace their Doctrine, that we ſhould conform to their Practice, according to proper Limitations of ſuch Performance, reſpectively:

We begin with the firſt, as ſeeming chiefly intended by the Words:

Obedience to Eccleſiaſtical Government; what this doth import we may underſtand by conſidering the Terms, whereby it is expreſſed, and thoſe whereby its Correlate (ſpiritual Government) is ſignified; by Examples and Practice relating to it, by the Nature and Reaſon of the Matter it ſelf.

Beſide the Word πείθεσθαι (which is commonly uſed to ſignifie all ſorts of Obedience, chiefly that which is due to Governours) here is added a Word ſerving to explain that, the word ὑπείκειν, which ſignifieth to yield, give way, or comply; relating (as it ſeemeth by its being put indefinitely) to all their proceedings in matters concerning their charge. In other places, parallel to our *Text*, it is expreſſed by ὑποτάσσεσθαι, the ſame Term, by which conſtantly the Subjection due to ſecular Powers (in all the Precepts enjoyning it) is expreſſed: Ὁμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις, *In like manner* (or correſpondently ſaith St. *Peter*) *ye younger ſubmit your ſelves to the elder* (that is, as the Context ſhews, ye Inferiours in the Church obey your Superiours; ὁ νεώτερος both there and otherwhere doth ſignifie the ſtate of inferiority, as ὁ πρεσβύτερος importeth Dignity and Authority.) And ὑποτάσσεσθε τοῖς τοιούτοις, *ſubmit your ſelves unto ſuch, and to every one that helpeth with us, and laboureth*, ſaith St. *Paul*; and ἀλλήλοις ὑποτασσόμενοι, *Submitting your ſelves to one another in the fear of God*, that is, yielding conſcientiouſly that Submiſſion, which eſtabliſhed Order requireth from one to another: whence we may collect, that the Duty conſiſteth in yielding ſubmiſſion and compliance to all Laws, Rules and Orders enacted by Spiritual Governours for the due celebration of God's Worſhip, the promoting Edification, the conſerving Decency, the maintenance of Peace; as alſo to the Judgments and Cenſures in order to the ſame Purpoſes adminiſtred by them.

(Tit. 3. 1.
Rom. 13. 1.
1 Pet. 2. 13.)
1 Pet. 5. 5.
Luke 22. 26.
1 Cor. 16. 16.
Eph. 5. 21.
1 Pet. 5. 5.

This Obedience to be due to them may likewiſe be inferred from the various Names and Titles attributed to them; ſuch as thoſe of *Prelates*, *Superintendents*, *Paſtours*, *Supraviſours*, *Governours* and *Leaders*; which Terms, (more largely touched before) do imply Command and Authority of all ſorts, *Legiſlative*, *Judicial*, and *Executive*.

Such Obedience alſo Primitive Practice doth aſſert to them: for what Authority the holy *Apoſtles* did aſſume and exerciſe, the ſame we may reaſonably ſuppoſe derived to them; the ſame in Kind, although not in peculiarity of manner (by immediate Commiſſion from *Chriſt*, with ſupply of extraordinary Gifts and Graces) and in unlimitedneſs of extent: for they do ſucceed to the Apoſtles in charge and care over the Church, each in his Precinct (the Apoſtolical Office being diſtributed among them all.) The ſame Titles which the Apoſtles aſſumed to themſelves, they aſcribe to their *Sympresbyters*, requiring the ſame Duties from them, and preſcribing Obedience to them in the ſame Terms; They claimed no more Power than was needful to further Edification, and this is requiſite that preſent Governours alſo ſhould have; their Practice in Government may alſo well be preſumed exemplary to all future Governours: As then we ſee them διατάσσειν, *to order* things, and frame Eccleſiaſtical Conſtitutions, διορθοῦν, *to rectifie* things, or reform *defects*, to *impoſe* Obſervances *neceſſary* or expedient to the time; to judge Cauſes and Perſons, *being ready to avenge* or puniſh *every diſobedience*; to *uſe ſeverity* upon occaſions; with the ſpiritual *Rod* to chaſtiſe ſcandalous Offenders, *diſorderly walkers*, Perſons contumacious and unconformable to their Injunctions; to reject Hereticks, and baniſh notorious Sinners from Communion, warning the Faithful to forbear converſation with them: As they did challenge to themſelves *an authority from Chriſt* to exerciſe theſe and the like Acts of ſpiritual Dominion and Juriſdiction, exacting punctual Obedience to them; as we alſo ſee the like Acts exerciſed by Biſhops, whom they did conſtitute to feed and rule the Church; ſo we may reaſonably conceive all Governours of

Cujus in ſolidum ſinguli participes ſumus. Vid. Cypr. *de Unit. Eccl.*

2 Cor. 10. 8. 13. 10.
To ordain Elders.
To confirm Proſelytes.
To exerciſe Juriſdiction.

1 Cor. 11. 34.
Tit. 1. 5.
Acts 15. 28.
1 Cor. 5. 12.
2 Cor. 10. 6.
2 Cor. 13. 10.
2 Cor. 4. 21.
12. 21. 13. 2.
2 Theſſ. 3. 6, 14.
Tit. 3. 10.
1 Tim. 6. 5.
Rom. 16. 17.
2 Cor. 10. 8.
13. 10.

Epiſcopi ſucceſſores Apoſtolorum.
Cypr. *Ep.* 27. & *Ep.* 69, &c. *Ep.* 41. & *Ep.* 75. (Firmil.)

of the Church (the Heirs of their Office) inveſted with like Authority in order to the ſame purpoſes, and that correſpondent Obedience is due to them; ſo that what blame, what puniſhment was due to thoſe, who diſobeyed the Apoſtles, doth in proportion belong to the tranſgreſſors of their Duty toward the preſent Governours of the Church; eſpecially conſidering that our Lord promiſed his perpetual preſence and aſſiſtance to the Apoſtles.

Matt. 28. 20.

We may farther obſerve, that accordingly in continual ſucceſſion from the firſt Ages, the good primitive *Biſhops* (the great Patrons and Propagatours of our Religion) did generally aſſume ſuch Power, and the People readily did yield Obedience; wherein that one did wrongfully uſurp, the other did weakly comply, were neither probable, nor juſt to ſuppoſe; whence general Tradition doth alſo confirm our obligation to this Duty.

That this kind of obedience is required doth alſo farther appear from conſidering the reaſon of Things, the condition of the Church, the deſign of Chriſtian Religion.

1. Every Chriſtian Church is a Society; no Society can abide in any comely order, any ſteady quiet, any deſirable proſperity without Government; no Government can ſtand without correſpondent obligation to ſubmit thereto.

2. Again, The ſtate of Religion under the Goſpel is the Kingdom of Heaven; *Chriſt* our Lord is King of the Church; it he viſibly governeth and ordereth by the ſpiritual Governours as his Subſtitutes and Lieutenants (whence they peculiarly are ſtyled his *Miniſters*, his *Officers*, his *Stewards*, his *Legates*, his *Co-workers.*) When he aſcending up to Gods Right-hand was inveſted with entire poſſeſſion of that Royal State, he ſetled them to adminiſter Affairs concerning that Government in his Place and Name; *Aſcending up on high he gave gifts unto men —— He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtours and Teachers*; He gave them, that is, he appointed them in their Office, ſubordinate to himſelf, *for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt*; As to him therefore ruling by them, by them enacting Laws, diſpenſing Juſtice, maintaining Order and Peace, Obedience is due.

Eph. 4. 8, 11, 12.

3 Again, For the honour of God, the commendation of Religion, and benefit of the People, it is needful, that in all religious Performances, things ſhould, according to St. *Paul*'s rule, be performed *decently, and according to order*, without unhandſom Confuſion, and troubleſom Diſtraction; this cannot be accompliſhed without a Determination of Perſons, of Modes, of Circumſtances appertaining to thoſe Performances) for how can any thing be performed decently, if every Perſon hath not his Rank and Station, his Office and Work allotted to him; if to every thing to be done, its time, its place, its manner of performance be not aſſigned, ſo that each one may know what, when, where, and how he muſt do?) ſuch determination muſt be committed to the diſcretion and care of ſome Perſons, impowered to frame ſtanding Laws or Rules concerning it, and to ſee them duly executed (for all Perſons without delay, ſtrife, confuſion, and diſturbance cannot meddle in it) with theſe Perſons all the reſt of the Body muſt be obliged to comply; otherwiſe all ſuch Determinations will be vain and ineffectual. Such Order Reaſon doth recommend in every Proceeding; ſuch Order eſpecially becometh the grandeur and importance of Sacred things; ſuch Order God hath declared himſelf to approve, and love, eſpecially in his own Houſe, among his People, in matters relating to his

(1Cor. 14.23. Tit. 2.10.)

1 Cor. 14. 40.

1 Cor. 14. 33.

Service; for *He is not* (as St. *Paul* ſaith, arguing to this purpoſe) *the God of confuſion, but of peace, in all Churches of the Saints.*

4. Again, It is requiſite that all Chriſtian Brethren ſhould conſpire in ſerving God with mutual Charity, hearty Concord, harmonious Conſent; that (as the Apoſtles ſo often preſcribed) they *ſhould endeavour to keep unity of ſpirit in the bond of peace:* That they ſhould *be like-minded, having the ſame love, being of one accord, of one mind, ſtanding faſt in one ſpirit, with one mind; That they ſhould walk by the ſame rule, and mind the ſame thing; That with one mind, and one mouth they ſhould glorifie God, the Father of our Lord Jeſus Chriſt; That they ſhould all ſpeak the ſame thing; and that there be no diviſions among them, but that they be perfectly joyned together in the ſame mind, and in the ſame judgment;* (like thoſe in the *Acts*, of whom it is ſaid, *The multitude of believers had one heart, and one ſoul*) *That there ſhould be no ſchiſms* (Diviſions, or Factions) *in the body;* that all Diſſenſions, all *murmurings*, all Emulations ſhould be diſcarded from the Church: the which Precepts, ſecluding an obligation to Obedience, would be impoſſible, and vain; for (without continual Miracle, and transforming Humane Nature, things not to be expected from God, who apparently deſigneth to manage Religion by ordinary ways of Humane Prudence, his gracious Aſſiſtance concurring) no durable Concord in any Society can ever effectually be maintained otherwiſe than by one publick Reaſon, Will and Sentence, which may repreſent, connect, and comprize all; in defect of that every one will be of a ſeveral Opinion about what is beſt, each will be earneſt for the prevalence of his Model and Way; there will be ſo many Law-givers as Perſons, ſo many Differences as Matters incident; nothing will paſs ſmoothly and quietly, without bickering and jangling; and conſequently without Animoſities and Feuds; whence no Unanimity, no Concord, ſcarce any Charity or Good-will can ſubſiſt.

Σύμψυχοι.
Phil. 2. 2.
Ὁμόφρονες.
1 Pet. 3. 8.
Eph. 4. 3.
Phil. 2. 2.
1. 27.
Phil. 3. 16.
Rom. 15. 5, 6.
12. 16.
2 Cor. 13. 11.
1 Cor. 1. 10.
Acts 4. 32.
1 Cor. 12. 25.
11. 18. 1. 11.
3. 3.
2 Cor. 12. 20.
Phil. 2. 14.

5. Farther, in conſequence of theſe things common Edification requireth ſuch Obedience: It is the duty of Governours to order all things to this end, that is, to the maintenance, encouragement, and improvement of Piety; for this purpoſe their Authority was given them, (as St. *Paul* ſaith) and therefore it muſt be deemed thereto conducible; it is indeed very neceſſary to Edification, which without Diſcipline guiding the ſimple and ignorant, reclaiming the erroneous and preſumptuous, cheriſhing the regular, and correcting the refractary, can no-wiſe be promoted.

2 Cor. 13. 10.
10. 8.

Excluding it, there can be no means of checking or redreſſing Scandals, which to the reproach of Religion, to the diſgrace of the Church, to the corrupting the Minds, and infecting the Manners of Men will ſpring up, and ſpread. Neither can there be any way to prevent the riſe and growth of pernicious Errours or Hereſies; the which aſſuredly in a ſtate of unreſtrained Liberty the wanton and wicked Minds of Men will breed, their licentious Practice will foſter, and propagate; to *the encreaſe of all impiety; their mouths muſt be ſtopped*, otherwiſe *they will ſubvert whole houſes, teaching things which they ought not for filthy lucre ſake; the word* of naughty Seducers *will ſpread like a gangrene*, if there be no corroſive or corrective Remedy to ſtay its progreſs.

1 Tim. 1. 19.
6. 5.
2 Tim. 2. 16, 17, 18.
2 Tim. 2. 16.
Tit. 1. 11.
2 Tim. 2. 17.

Where things are not managed in a ſtable, quiet, orderly way, no good Practice can flouriſh or thrive; Diſſention will choak all good Affections, Confuſion will obſtruct all good Proceedings; from Anarchy Emulation and Strife will certainly grow, and from them all ſorts of Wickedneſs; for *where* (ſaith St. *James*) there is *emulation and ſtrife, there is confuſion, and every evil thing.*

Jam. 3. 16.

All thoſe Benefits, which ariſe from holy Communion in Offices of Piety and Charity (from common Prayers and Praiſes to God, from participation in all ſacred Ordinances, from mutual Advice, Admonition, Encouragement, Conſolation, good Example) will together vaniſh with Diſcipline; theſe depend upon the friendly union and correſpondence of the Members; and no ſuch Union can abide without the Ligament of Diſcipline, no ſuch Correſpondence can be upheld without unaninous compliance to publick Order. The Cement of Diſcipline wanting, the Church will not be like a *ſpiritual houſe*, compacted of *lively ſtones* into one goodly Pile; but like a company of ſcattered Pebbles, or a heap of Rubbiſh.

1 Pet. 2. 5.

So conſidering the reaſon of things, this Obedience will appear needful; to enforce the practice thereof we may adjoin ſeveral weighty Conſiderations.

Conſider Obedience what it is, whence it ſprings, what it produceth, each of thoſe reſpects will engage us to it.

It is in it ſelf a thing very good and acceptable to God, very juſt and equal, very wiſe, very comely and pleaſant.

It cannot but be grateful unto God, who is the God of love, of order, of peace, and therefore cannot but like the means furthering them; he cannot but be pleaſed to ſee Men do their Duty, eſpecially that which regardeth his own Miniſters; in the reſpect performed to whom he is himſelf indeed avowed, and honoured, and obeyed.

Tempus eſt, —ut de ſubmiſſione provocent in ſe Dei clementiam, & de honore debito in Dei ſacerdotem eliciant in ſe divinam miſericordiam. Cypr. *Ep.* 30.

It is a juſt and equal thing, that every Member of Society ſhould ſubmit to the Laws and Orders of it; for every Man is ſuppoſed upon thoſe Terms to enter into, and to abide in it; every Man is deemed to owe ſuch Obedience in anſwer to his enjoyment of Privileges, and partaking of Advantages thereby; ſo therefore whoever pretendeth a Title to thoſe excellent Immunities, Benefits and Comforts, which communion with the Church affordeth, it is moſt equal, that he ſhould contribute to its ſupport and welfare, its honour, its peace; that conſequently he ſhould yield Obedience to the Orders appointed for thoſe ends. Peculiarly equal it is in regard to our Spiritual Governours, who are obliged to be very ſolicitous and laborious in furthering our beſt good; who ſtand deeply engaged, and are reſponſible for the welfare of our Souls: they muſt be contented to *ſpend, and be ſpent*, to undergo any Pains, any Hardſhips, any Dangers and Croſſes occurring in purſuance of thoſe Deſigns: and is it not then plainly equal (is it not indeed more than equal, doth not all Ingenuity and Gratitude require?) that we ſhould encourage, and comfort them in bearing thoſe Burthens, and in diſcharging thoſe Incumbrances by a fair and chearful Compliance? 'tis the *Apoſtle*'s enforcement of the Duty in our Text: *Obey them* (ſaith he) *and ſubmit your ſelves; for they watch for your ſouls, as thoſe, who are to render an accompt, that they may do it with joy, and not with grief* (or groaning.)

Is it not indeed extreme iniquity and ingratitude, when they with anxious care, and earneſt toil are endeavouring our Happineſs, that we ſhould vex and trouble them by our perverſe and croſs Behaviour?

Nay, is it not palpable Folly to do thus, ſeeing thereby we do indiſpoſe and hinder them from effectually diſcharging their Duty to our Advantage? ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο, *for this* (addeth the *Apoſtle*, farther preſſing the Duty) *is unprofitable to you*, or it tendeth to your Diſadvantage and Damage; not only as involving guilt, but as inferring loſs; the loſs of all thoſe ſpiritual Benefits, which Miniſters being encouraged, and thence performing their Office with alacrity and ſprightful diligence would procure to you: it is therefore our Wiſdom to be obedient, becauſe Obedience is ſo advantageous and profitable to us.

The ſame is alſo a comely and amiable thing, yielding much Grace, procuring great Honour to the Church, highly adorning and crediting Religion: It is a goodly ſight to behold things proceeding orderly; to ſee every Perſon quietly reſting in his Poſt, or moving evenly in his Rank; to obſerve Superiours calmly leading, Inferiours gladly following, Pſal. 139. 1. and Equals lovingly accompanying each other: this is the *Pſalmiſt's Ecce quam bonum! Behold, how* (admirably) *good, and how pleaſant it is for brethren to dwell together in unity!* ſuch a ſtate of things argueth the good Temper and Wiſdom of Perſons ſo demeaning themſelves, the excellency of the Principles, which do guide and act them, the goodneſs Tit. 2. 10, 5. of the Conſtitution which they obſerve; ſo it crediteth the Church, and graceth Religion; a thing which (as St. *Paul* teacheth) *in all things* we ſhould endeavour.

It is alſo a very pleaſant and comfortable thing to live in Obedience; by it we enjoy tranquility of Mind, and ſatisfaction of Conſcience, we taſte all the ſweets of Amity and Peace, we are freed from the ſtings of inward Remorſe, we eſcape the grievances of Diſcord and Strife.

The Cauſes alſo and Principles, from which Obedience ſpringeth, do much commend it: it ariſeth from the Diſpoſitions of Soul, which are moſt Chriſtian and moſt Humane; from Charity, Humility, Meekneſs, Sobriety of Mind, and calmneſs of Paſſion; the which always diſpoſe Men to ſubmiſs, complaiſant, peaceable Demeanour toward all Men, eſpecially toward thoſe, whoſe Relation to them claimeth ſuch Demeanour; theſe a genuine, free, cordial and conſtant Obedience do ſignifie to live in the Soul; together with a general honeſty of Intention, and exemption from baſe Deſigns.

In fine, innumerable and ineſtimable are the Benefits and good Fruits accruing from this Practice; Beſide the Support it manifeſtly yieldeth to the Church, the gracefulneſs of Order, the conveniences and pleaſures of Peace, it hath alſo a notable influence upon the common Manners of Men, which hardly can ever prove very bad, where the Governours of the Church do retain their due Reſpect and Authority; nothing more powerfully doth inſtigate to Vertue, than the countenance of Authority, nothing more effectually can reſtrain from exorbitancy of Vice, than the Bridle of Diſcipline: this obvious Experience demonſtrateth, and we ſhall plainly ſee, if we reflect upon thoſe times when Piety and Vertue have moſt flouriſhed: whence was it, that in thoſe good old Times Chriſtians did ſo abound in good Works, that they burnt with holy Zeal, that they gladly would do, would ſuffer any thing for their Religion? whence but from a mighty reſpect to their Superiours; from a ſtrict regard to their Direction and Diſcipline? Did the *Biſhops* then preſcribe long Faſts, or impoſe rigid Penances? willingly did the People undergo them; Did the *Paſtour* conduct into Danger, did he lead them into the very Jaws of Death, and Martyrdom? the Flock with a reſolute alacrity did follow; did a *Prelate* interdict any Practice ſcandalous, or prejudicial to the Church; under pain of incurring Cenſure? Every Man trembled at the conſequences of tranſgreſſing: No terrour of worldly Power, no ſeverity of Juſtice, no dread of corporal Puniſhment had ſuch efficacy to deter Men from ill-doing, as the Reproof and Cenſure of a Biſhop; his Frown could avail more than the Menaces of an Emperour, than the Rage of a Per-

Neque hoc ità dixerim, ut negligatur Eccleſiaſtica diſciplina, & permittatur quiſquam facere quod velit ſine ulla correptione. & quadam medicinali vindicta, & terribili lenitate, & charitatis ſeveritate. Aug. *adv.* Petil. 3. 4.

Perſecutour, than the Rods and Axes of an Executioner: No Rod indeed did ſmart like the ſpiritual Rod, no Sword did cut ſo deep as that of the Spirit; no Loſs was then ſo valuable, as being deprived of ſpiritual Advantages; no Baniſhment was ſo grievous as being ſeparated from Holy Communion; no Sentence of Death was ſo terrible, as that which cut Men off from the Church: No Thunder could aſtoniſh or affright Men like the crack of a ſpiritual *Anathema:* This was that which kept Vertue in requeſt, and Vice in deteſtation; hence it was that Men were ſo good, that Religion did ſo thrive, that ſo frequent, and ſo illuſtrious Examples of Piety did appear: Hence indeed we may well reckon that Chriſtianity did (under ſo many Diſadvantages and Oppoſitions) ſubſiſt, and grow up; Obedience to Governours was its guard; that kept the Church firmly united in a Body ſufficiently ſtrong to maintain it ſelf againſt all aſſaults of Faction within, of Oppoſition from abroad; that preſerved that Concord, which diſpoſed and enabled Chriſtians to defend their Religion againſt all Fraud and Violence: that cheriſhed the true Vertue, and the beautiful Order, which begot veneration to Religion; to it therefore we owe the life and growth of Chriſtianity, ſo that through many ſharp Perſecutions it hath held up its Head; through ſo many perillous Diſeaſes it hath kept its Life until this Day. There were not then of old any ſuch Cavils and Clamours againſt every thing preſcribed by Governours; there were no ſuch unconſcionable Scruples, no ſuch hard-hearted Pretences to tender Conſcience deviſed to baffle the Authority of Superiours; had there been ſuch, had Men then commonly been ſo froward and factious as now, the Church had been ſoon ſhivered into pieces, our Religion had been ſwallowed up in Confuſion and Licentiouſneſs.

If again we on the other hand fix our Conſideration upon Diſobedience, (the Nature, the Sources, the Conſequences thereof) it will, I ſuppoſe, much conduce to the ſame effect, of perſuading us to the practice of this Duty:

It is in it ſelf a heinous Sin, being the tranſgreſſion of a Command in nature and conſequence very important, upon which God layeth great ſtreſs, which is frequently inculcated in Scripture, which is fenced by divers other Precepts, which is preſſed by ſtrong Arguments, and backed by ſevere threatnings of Puniſhment upon the Tranſgreſſours.

It is in its nature a kind of apoſtaſie from Chriſtianity, and rebellion againſt our Lord; for as he that refuſeth to obey the King's Magiſtrates in adminiſtration of their Office is interpreted to diſclaim his Authority, and to deſign Rebellion againſt him; ſo they who obſtinately diſobey the Miniſters of our Lord's ſpiritual Kingdom, do thereby appear to diſavow him, to ſhake off his Yoke, to impeach his Reign over them; ſo doth he himſelf interpret and take it: *He* (ſaith our Lord) *that heareth you, heareth me, and he that* (ὁ ἀθετῶν, *that baffleth*) *deſpiſeth you, deſpiſeth me*; and, *If any man neglect to hear the Church* (or ſhall diſobey it, ἐὰν παρακούσῃ) *let him be to thee as a heathen, and a publican*; that is, ſuch a refractary Perſon doth by his Contumacy put himſelf into the ſtate of one removed from *the Commonwealth of Iſrael*, he forfeiteh the ſpecial protection of God, he becometh as an Alien, or an Outlaw from the Kingdom of our Lord.

Luke 10. 16.
Matt. 10. 40.
12. 17.

Nec putent ſibi vitæ aut ſalutis conſtare rationem, ſi Epiſcopis & Sacerdotibus obtemperare noluerint; cùm in Deutron. *Deus dicat, &c.* Cypr. *Ep.* 61.

Under the *Moſaical* Diſpenſation thoſe *who would do preſumptuouſly, and would not hearken unto the Prieſt, that ſtood to miniſter before the Lord*, did incur capital Puniſhment; thoſe who factiouſly murmured againſt *Aaron*, are ſaid to make an Inſurrection againſt God, and anſwerably were puniſhed

Deut. 17. 12.

Num. 16. 11. 30. niſhed in a miraculous way (*The Lord made a new thing, the earth opened, and ſwallowed them up; they went down alive into the pit.*) It was in the
Hoſ. 4. 4. Prophetical times an expreſſion ſignifying height of impiety; *My People is as thoſe who ſtrive with the Prieſt:* Seeing then God hath no leſs regard to his peculiar Servants now than he had then; ſeeing they no leſs repreſent him, and act by his Authority now, than any did then; ſeeing their Service is as precious to him, and as much tendeth to his Honour now, as the *Levitical* Service then did; ſeeing he no leſs loveth Order and Peace in the *Church*, than he did in the *Synagogue*; we may well ſuppoſe it a no leſs heinous Sin, and odious to God, to deſpiſe the Miniſters of *Chriſt*'s Goſpel, than it was before to deſpiſe the Miniſters of *Moſes* his Law.

Quo exemplo oſtenditur, & probatur obnoxios omnes & culpæ & pœnæ futuros, qui ſe ſchiſmaticis contra præpoſitos & ſacerdotes irreligioſâ temeritate miſcuerint. Cypr. *Ep.* 76.

It is a Sin indeed, pregnant with divers Sins, and involving the breach of many great Commands, which are frequently propoſed and preſſed in
1 Cor. 16. 14. the *New Teſtament*, with deſign in great part to guard and ſecure it; *That*
Phil. 2. 14. *of doing all things in charity*, or *doing all things without murmurings, and diſ-*
Rom. 12. 18. *ſentions*, *of purſuing peace ſo far as lieth in us*, of maintaining unity, con-
2 Tim. 2. 22. cord, unanimity in Devotion, of avoiding Schiſms, and Diſſentions, and
Heb. 12. 14. Mark 9. 10. the like; which are all notoriouſly violated by this Diſobedience; it includeth the moſt high breach of Charity, the moſt formal infringing Peace, the moſt ſcandalous kind of Diſcord that can be, to croſs our Superiours.

An eſſe ſibi cum Chriſto videtur, qui adverſus ſacerdotes Chriſti facit? &c. Cypr. *de Unit. Eccl. p.* 258.

It is alſo a practice iſſuing from the worſt Diſpoſitions of ſoul, ſuch as are moſt oppoſite to the Spirit of our Religion, and indeed very repugnant to common Reaſon, and Humanity; from a proud Haughtineſs, or vain wantonneſs of Mind, from the irregularity of unmortified and unbridled Paſſion, from exorbitant Selfiſhneſs (Selfiſhneſs of every bad kind, Self-conceit, Self-will, Self-intereſt) from turbulent Animoſity, froward croſſneſs of Humour, rancorous Spite, perverſe Obſtinacy; from Envy, Ambition, Avarice, and the like ill Sources, the worſt fruits of the Fleſh and corrupt Nature; to ſuch Diſpoſitions the rejecting God's *Prophets* of old, and the non-compliance with the *Apoſtles* are aſcribed in *Scripture*; and from the ſame the like neglect of God's Meſſengers now do proceed; as whoever will obſerve may eaſily diſcern; do but mind the Diſcourſes of factious People, you ſhall perceive them all to breathe generally nothing but Ill-nature.

The Fruits alſo, which it produceth, are extremely bad; manifold great Inconveniencies and Miſchiefs, hugely prejudicing the intereſt of Religion, and the welfare of the Church.

Vide Cypr. *Ep.* 55 *Neque enim aliunde, &c.* It is immediately and formally a violation of Order and Peace; whence all the woful Conſequences of Diſorder and Faction do adhere thereto.

It breedeth great Diſgrace to the Church, and Scandal to Religion; for what can appear more ugly than to ſee among the Profeſſors of Religion, Children oppoſing their Fathers, Scholars conteſting with their Maſters, Inferiours ſlighting and croſſing their Superiours? what can more expoſe the Church and Religion to the contempt, to the deriſion of *Atheiſts* and *Infidels*, of profane and lewd Perſons, of wild *Hereticks* and *Schiſmaticks*, of all Enemies unto Truth and Piety, than ſuch foul irregularity.

Inde Schiſmata, & Hæreſes obortæ ſunt, & oriuntur, dum Epiſcopus, qui unus eſt, & Eccleſiæ præeſt ſuperbâ quorundam præſumptione contemnitur. Cypr. *Ep.* 69.

Hæc ſunt initia Hæreticornm, & ortus atque conatus Schiſmaticorum malè cogitantium ut ſibi placeant, ut præpoſitum ſuperbo tumore contemnant. Sic de Eccleſia receditur, ſic altare profanum foris collocatur, ſic contra pacem Chriſti, atque unitatem Dei rebellatur. Cypr. *Ep.* 65.

It corrupteth the Minds and Manners of Men; for when that Diſcipline is relaxed, which was ordained to guard Truth, and promote Holineſs; when Men are grown ſo licentious and ſtubborn, as to contemn their Superiours, to diſregard their wholſom Laws and ſober Advice, there can be no curb to reſtrain them; but down precipitantly they run into all kind of vicious Irregularities and Exceſſes; when thoſe Mounds are taken away, whither will Men ramble; when thoſe Banks are broken down, what can we expect but Deluges of impious Doctrine, and wicked Practice to overflow the ignorant and inconſiderate People?

Eccleſiæ gloria præpoſiti gloria eſt. Cypr. *Ep.* 7. *Ep.* 55.

Doth not indeed this Practice evidently tend to the diſſolution of the Church, and deſtruction of Chriſtianity? for when the *Shepherds* are (as to conduct and efficacy) *taken away*, will *not the ſheep be ſcattered*, or *wander aſtray, like ſheep without a ſhepherd*, being bewildred in various Errors, and expoſed as a Prey to any wild Beaſts; to the *grievous wolves*, to the *ravenous lions*, to the wily Foxes? here a fanatical Enthuſiaſt will ſnap them, there a profane Libertine will worry them, there again a deſperate Atheiſt will tear and devour them.

Matt. 26. 31.

Τοῦτο πάντων τῶν κακῶν αἴτιον, ὅτι τὰ τῶν ἀρχόντων ἠφάνισται, οὐδεμία αἰδὼς, οὐδεὶς φόβος, &c. Chryſ. *in* 2 Tim. *Or.* 2.

Conſult we but obvious Experience, and we ſhall ſee, what ſpoils and ruines of Faith, of good Conſcience, of common Honeſty and Sobriety this practice hath in a few years cauſed: how have *Atheiſm* and *Infidelity*, how have Profaneneſs and Diſſoluteneſs of Manners, how have all kinds of Diſhoneſty and Baſeneſs grown up ſince Men began to diſregard the Authority of their ſpiritual Guides? what diſmal Tragedies have we in our Age beheld acted upon this Stage of our own Country; what bloody Wars and Murthers (Murthers of *Princes*, of *Nobles*, of *Biſhops* and *Prieſts*) what miſerable Oppreſſions, Extortions and Rapines; what execrable Seditions and Rebellions; what barbarous Animoſities and Feuds; what abominable Treaſons, Sacrileges, Perjuries, Blaſphemies; what horrible violations of all Juſtice and Honeſty? and what I pray was the Source of theſe things? where did they begin? where but at murmuring againſt, at rejecting, at perſecuting the ſpiritual Governours, at caſting down and trampling on their Authority; at ſlighting and ſpurning at their Advice; ſurely would Men have obſerved the Laws, or have hearkned to the Counſels of thoſe grave and ſober Perſons, whom God had appointed to direct them, they never would have run into the commiſſion of ſuch Enormities.

It is not to be omitted, that in the preſent ſtate of things the guilt of Diſobedience to ſpiritual Governours is encreaſed and aggravated by the ſupervenient guilt of another Diſobedience to the Laws of our Prince and Country; Before the ſecular Powers (unto whom God hath committed the diſpenſation of Juſtice, with the maintenance of Peace and Order in reference to worldly Affairs) did ſubmit to our Lord, and became *nurſing parents of the Church*, the power of managing Eccleſiaſtical matters did wholly reſide in ſpiritual Guides; unto whom Chriſtians, as the *peculiar Subjects* of God, were obliged willingly to yield Obedience; and refuſing it, were guilty before God of ſpiritual Diſorder, Faction, or Schiſm; but now after that political Authority (out of pious Zeal for God's Service, out of a wiſe care to prevent the influences of Diſorder in ſpiritual Matters upon the temporal Peace, out of grateful return for the Advantages the Commonwealth enjoyeth from Religion, and the Church) hath pleaſed to back and fortifie the Laws of ſpiritual Governours by civil Sanctions, the Knot of our Obligation is tied faſter, its force is redoubled, we by Diſobedience incur a double guilt, and offend God two ways, both as Supreme Governour of the World, and as King of the Church;

to our Schiſm againſt the Church we add Rebellion againſt our Prince, and ſo become no leſs bad Citizens than bad Chriſtians; Some may perhaps imagine their Diſobedience hence more excuſable, taking themſelves now only thereby to tranſgreſs a political Sanction; but (beſide that even that were a great Offence, the Command of our temporal Governours being ſufficient, out of conſcience to Gods expreſs Will, to oblige us in all things not evidently repugnant to God's Law) it is a great Miſtake to think the Civil Law doth any-wiſe derogate from the Eccleſiaſtical; that doth not ſwallow this up, but ſuccoureth and corroborateth it; their concurrence yieldeth an acceſſion of weight and ſtrength to each; they do not by conſpiring to preſcribe the ſame thing either of them ceaſe to be Governours as to right; but in efficacy the Authority of both ſhould thence be augmented; ſeeing the obligation to Obedience is multiplied upon their Subjects; and to diſobey them is now two Crimes, which otherwiſe ſhould be but one.

SERMON XXVI.

Of Obedience to our Spiritual Guides and Governours.

HEB. XIII. 17.

Obey them that have the Rule over you.

SUCH is the Nature of this Duty, and ſuch are the Reaſons enforcing the practice thereof; I ſhall only farther remove two Impediments of that practice; and ſo leave this Point.

1. One hindrance of Obedience is this, that ſpiritual Power is not deſpotical, or compulſory, but parental or paſtoral; that it hath no external force to abett it, or to avenge Diſobedience to its Laws; they muſt not κατεξουσιάζειν, or κατακυριεύειν, (be imperious, or domineer) they are not allowed to exerciſe violence, or to inflict bodily correction; but muſt rule in meek and gentle ways, directly influential upon the Mind and Conſcience, (ways of rational perſuaſion, exhortation, admonition, reproof) *in meekneſs inſtructing thoſe that oppoſe themſelves;---convincing, rebuking, exhorting with all long-ſuffering, and doctrine:* their Word is their only Weapon, their force of argument all the conſtraint they apply; hence Men commonly do not ſtand in awe of them, nor are ſo ſenſible of their obligation to obey them; they cannot underſtand why they ſhould be frighted by Words, or controlled by an unarmed Authority.

Μάλιστα γὰρ ἁπάντων Χριστιανοῖς οὐκ ἐφεῖται πρὸς βίαν ἐπανορθοῦν τὰ τῶν ἁμαρτανόντων πταίσματα, &c. Chryſ. *de Sacerd.* 2.

Ἐνταῦθα οὐ βιαζόμενον, ἀλλὰ πείθοντα δεῖ ποιεῖν ἀμείνω τὸν τοιοῦτον. Ibid.

Matt. 20. 27. Luke 22. 26.
1 Pet. 5. 3.

2 Tim. 2. 24.
4. 2.
1 Tim. 3. 3.

But this in truth (things being duly conſidered) is ſo far from diminiſhing our Obligation, or arguing the Authority of our Governours to be weak and precarious, that it rendreth our Obligation much greater, and their Authority more dreadful; for the ſweeter and gentler their way of go-

governing is, the more diſingenuous and unworthy a thing it is to diſobey it; not to be perſuaded by reaſon, not to be allured by Kindneſs, not to admit friendly Advice, not to comply with the calmeſt Methods of furthering our own Good, is a brutiſh thing; he that only can be ſcared and ſcourged to Duty, ſcarce deſerveth the Name of a Man: it therefore doth the more oblige us, that in this way we are moved to Action by Love rather than fear: Yet if we would fear wiſely and juſtly, (not like Children, being frighted with formidable Shapes, and Appearances, but like Men apprehending the real Conſequences of things) we ſhould the more fear theſe ſpiritual Powers, becauſe they are inſenſible: For that God hath commanded us to obey them, without aſſigning viſible Forces to conſtrain or chaſtiſe, is a manifeſt Argument, that he hath reſerved the Vindication of their Authority to his own Hand, which therefore will be infallibly certain, and terribly ſevere; ſo the nature of the Caſe requireth, and ſo God hath declared it ſhall be; The Sentence that is upon Earth pronounced by his Miniſters upon contumacious Offenders, he hath declared himſelf ready to ratifie in Heaven, and therefore moſt aſſuredly will execute it: As under the old Law God appointed to the Tranſgreſſion of ſome Laws, upon which he laid ſpecial Streſs, the Puniſhment of being *cut off from his people*; the Execution of which Puniſhment he reſerved to himſelf, to be accompliſhed in his own way, and time; ſo doth he now in like manner take upon him to maintain the Cauſe of his Miniſters; and to execute the Judgments decreed by them; and if ſo, we may conſider that *it is a dreadful thing to fall into the hands of the living God:* Eccleſiaſtical Authority therefore is not a Shadow void of Subſtance or Force, but hath the greateſt power in the World to ſupport and aſſert it; it hath Arms to maintain it moſt effectual and forcible (thoſe of which St. *Paul* ſaith, *The weapons of our warfare are not carnal, but mighty through God* ——) it inflicteth Chaſtiſements far more dreadful than any ſecular Power can inflict; for theſe only touch the Body, thoſe pierce the Soul; theſe concern only our temporal State, thoſe reach Eternity it ſelf; theſe at moſt yield a tranſitory Smart, or kill the Body, thoſe produce endleſs Torment; and (utterly as to all Comfort in being) deſtroy the Soul.

Mat. 18. 18.

Heb. 10. 31.

2 Cor. 10. 4.

The Puniſhment for extream contumacy is called *delivery to Satan*; and is not this far worſe than to be put into the Hands of any Gaoler or Hangman? What are any Chords of Hemp, or Fetters of Iron in compariſon to thoſe Bands, of which 'tis ſaid, *Whatever ye bind on earth, ſhall be bound in heaven*; which engage the Soul in a Guilt, never to be looſed, except by ſore Contrition, and ſerious Repentance? What are any Scourges to St. *Paul*'s Rod, laſhing the Heart and Conſcience with ſtinging Remorſe; What any Axes or Faulchions to that *ſword of the ſpirit*; which cutteth off a Member from the Body of Chriſt? What are any Faggots and Torches to that unquenchable *fire and brimſtone* of the infernal Lake? What, in fine, doth any Condemnation here ſignifie to that horrible Curſe, which devoteth an incorrigible Soul to the bottomleſs Pit?

Spirituali gladio ſuperbi & contumaces necantur, dum de Eccleſia ejiciuntur. Cypr. *Ep.* 61.

It is therefore indeed a great Advantage to this Power that it is ſpiritual.

2. Another grand Obſtruction to the practice of this Duty is, Pretence to ſcruple about the Lawfulneſs, or Diſſatisfaction in the Expedience of that, which our Governours preſcribe, that we are able to advance Objections againſt their Decrees, that we can eſpy Inconveniences enſuing upon their Orders; that we imagine the Conſtitution may be reformed, ſo as to become more pure, more convenient and comely, more ſerviceable to Edification; that we cannot fanſie that to be beſt, which they enjoy: For removing this Obſtruction let me only propound ſome Queſtions.

Cypr' *Ep.* 50. & 52. (p. 97)

Φιλοίνοις οἶνος οὐ λείπει, οὐδὲ φιλονείκῳ μάχη. Socr. *hiſt.* 7. 31.

Were not any Government appointed in vain, if ſuch pretences might exempt or excuſe from Conformity to its Orders? can ſuch ever be wanting? is there any thing deviſable, which may not be impugned by ſome plauſible Reaſon, which may not diſguſt a ſqueamiſh Humour? is there any Matter ſo clearly innocent, the Lawfulneſs whereof a weak Mind will not queſtion, any thing ſo firm and ſolid, in which a ſmall Acuteneſs of Wit cannot pick a Hole, any thing ſo indiſputably certain, that whoever affecteth to cavil may not eaſily deviſe ſome Objections againſt it?

Is there any thing here that hath no Inconveniencies attending it? are not in all humane Things, Conveniencies and Inconveniencies ſo mixt and complicated, that it is impoſſible to diſintangle and ſever them? can there be any Conſtitution under Heaven ſo abſolutely pure and perfect, that no Blemiſh or Defect ſhall appear therein? can any Providence of Man foreſee, any Care prevent, any Induſtry remedy all Inconveniencies poſſible? Is a Reformation ſatisfactory to all Fancies any-wiſe practicable; and are they not fitter to live in a *Platonick Idea* of a Common-wealth, than in any real Society who preſs for ſuch an one? to be facile and complaiſant in other Caſes, bearing with things which do not pleaſe us, is eſteemed commendable, a courteous and humane Practice, why ſhould it not be much more reaſonable to condeſcend to our Superiours, and comport with their Practice? is it not very diſcourteous to deny them the Reſpect which we allow to others, or to refuſe that Advantage to publick Tranſactions, which we think fit to grant unto private Converſation?

Οὐ γὰρ μόνον τὴν ἀρίστην (πολιτείαν) δεῖ θεωρεῖν, ἀλλὰ καὶ τὴν δυνατήν Ariſt. *Pol.* 4. 1.

Si ubi jubeantur quærere ſingulis liceat; pereunte obſequio etiam imperium intercidit. Tac. 1. *p.* 450. Otho.

To what purpoſe did God inſtitute a Government, if the Reſolutions thereof muſt be ſuſpended, till every Man is ſatisfied with them; or if its State muſt be altered ſo often as any Man can pick in it Matter of Offence or Diſlike; or if the Proceedings thereof muſt be ſhaped according to the numberleſs Varieties of different and repugnant Fancies?

Are, I pray, the Objections againſt Obedience ſo clear, and cogent, as are the Commands which enjoin, and the Reaſons which enforce it? are the Inconveniencies adhering to it apparently ſo grievous, as are the Miſchiefs which ſpring from Diſobedience? do they in a juſt Balance counterpoize the Diſparagement of Authority, the Violation of Order, the Diſturbance of Peace, the Obſtruction of Edification, which Diſobedience produceth?

Dixiſti ſanè ſcrupulum tibi eſſe tollendum de animo, in quem incidiſti; Incidiſti ſed tua credulitate irreligioſâ, &c. Cypr. *Ep.* 69. (*ad Florent.*) *vid. optimè & appoſitè de hâc re differentem.*

Do the *Scruples* (or *Reaſons*, if we will call them ſo) which we propound, amount to ſuch a Strength and Evidence, as to out-weigh the Judgment of thoſe whom God hath authoriſed by his Commiſſion, whom he doth enable by his Grace to inſtruct and guide us? May not thoſe, whoſe Office it is to judge of ſuch things; whoſe Buſineſs it is to ſtudy for Skill in order to that purpoſe, who have moſt Experience in thoſe Affairs, ſpecially belonging to them, be reaſonably deemed moſt able to judge both for themſelves and us, what is lawful, and what expedient? have they not Eyes to ſee what we do, and Hearts to judge concerning the Force of our Pretences, as well as we?

Qui fidei & veritati præſumus. Cypr. *Ep.* 72.

Is it not a Deſign of their Office to reſolve our Doubts, and void our Scruples in ſuch Caſes, that we may act ſecurely and quietly, being directed by better Judgments than our own? Are they not ſtrictly obliged in Conſcience, are they not deeply engaged by Intereſt to govern us in the beſt manner? Is it therefore Wiſdom, is it Modeſty, is it Juſtice for us to advance our private Conceits againſt their moſt deliberate publick Reſolutions? May we not in ſo doing miſtake; may we not be blind, or weak (not to ſay fond, or proud, or perverſe) and ſhall thoſe Defects or Defaults of ours evacuate ſo many Commands of God, and render his ſo noble, ſo needful an Ordinance quite inſignificant?

Do we eſpecially ſeem to be in earneſt, or appear otherwiſe than illuſively to palliate our naughty Affections, and ſiniſter Reſpects, when we ground the Juſtification of our Non-conformity upon dark Subtilties, and intricate Quirks; which it is hard to conceive that we underſtand our ſelves, and whereof very perſpicacious Men cannot apprehend the Force? Do we think we ſhall be innocent Men, becauſe we are ſmart Sophiſters; or that God will excuſe us from our Duty, becauſe we can perplex Men with our Diſcourſes? or that we are bound to do nothing, becauſe we are able to ſay ſomewhat againſt all things.

Would we not do well to conſider, what huge Danger they incur, and how maſſy a Load of Guilt they muſt undergo, upon whom ſhall be charged all thoſe ſad Diſorders, and horrid Miſchiefs which are naturally conſequent on Diſobedience; what if Confuſion of things, if Corruption of Manners; if Oppreſſion of Truth, if Diſſolution of the Church do thence enſue, what a Caſe then ſhall we be in, who confer ſo much thereto? Would not ſuch Conſiderations be apt to beget Scruples far more diſquieting an honeſt, and truly conſciencious Mind, than any ſuch either profound Subtilties, or ſuperficial Plauſibilities can do; which Diſſenters are wont to alledge? For needeth he not to have extream Reaſon (Reaſon extreamly ſtrong and evident) who dareth to refuſe that Obedience, which God ſo plainly commandeth, by which his own Authority is maintained, on which the Safety, Proſperity, and Peace of the Church dependeth, in which the Support of Religion, and the Welfare of numberleſs Souls is deeply concerned?

Did, let me farther ask, the *Apoſtles*, when they ſettled Orders in the Church, when they impoſed what they conceived needful for Edification, and Decency, when they inflicted ſpiritual Chaſtiſements upon diſorderly Walkers, regard ſuch Pretences? or had thoſe ſelf-conceited and ſelf-willed People (who *obeyed* not their *Words*, but *reſiſted* and rejected them) no ſuch Pretences? Had they nothing, think we, to ſay for themſelves? nothing to object againſt the Apoſtolick Orders, and Proceedings? they had ſurely; they failed not to find Faults in the Eſtabliſhment, and to pretend a kind of tender Conſcience for their Diſobedience; yet this hindred not, but that the Apoſtles condemned their Miſ-behaviour and inflicted ſevere Cenſures upon them?

2 Tim. 4. 15.
1 Tim. 1. 20.
2 Theſſ. 3. 14. 6.

Did not alſo the Primitive *Biſhops* (and all Spiritual Governours down from the Beginning every where almoſt to theſe Days of Contention and Diſorder) proceed in the ſame Courſe, not fearing to enact ſuch Laws concerning indifferent Matters, and Circumſtances of Religion, as ſeemed to them conducible to the good of the Church? Did not all good People readily comply with their Orders, how painful ſoever, or diſagreeable to Fleſh and Blood, without Conteſt or Scruple? yet had not they as much Wit, and no leſs Conſcience than our ſelves? They who had Wiſdom enough to deſcry the Truth of our Religion through all the Clouds of Obloquy and Diſgrace, which it lay under; who had Zeal and Conſtancy to bear the hardeſt Brunts of Perſecution againſt it; were they ſuch Fools as to ſee no Fault; ſo ſtupid as to reſent nothing, or ſo looſe as to comply with any thing? No ſurely; they were in truth ſo wiſe as to know their Duty, and ſo honeſt as to obſerve it.

If theſe Conſiderations will not ſatisfie, I have done; and proceed to the next Point of our Duty, to which the Precept in our Text may extend

tend; concerning the Doctrine of our Guides: In which reſpect it may be conceived to imply the following Particulars, to be performed by us, as Inſtances, or Parts, or degrees thereof.

1. We ſhould readily and gladly addreſs our ſelves to hear them; not out of profane and wilful Contempt, or ſlothful Negligence declining to attend upon their Inſtructions: There were of old thoſe, of whom the *Prophets* complain, who would not ſo much as hearken to the Words of thoſe, whom God ſent unto them; but ſtopped their Ears, *withdrew the ſhoulder, and hardened the neck, and would not hear*; there were thoſe in the *Evangelical* times, who did ἀπωθεῖν τὸν λόγον, *thruſt away the word of God, judging themſelves unworthy of eternal life*; *who would not admit, or hear the word of Life*, and Overtures of Grace propounded by the *Apoſtles*; There were *Gadarenes*, who beſeeched our Lord himſelf to depart from their Coaſts; There have always been *deaf Adders, who ſtop their ears to the voice of the Charmer, charm he never ſo wiſely*; No wonder then if now there be thoſe, who will not ſo much as allow a Hearing to the Meſſengers of God, and the Guides of their Soul, ſome out of a factious Prejudice againſt their Office or their Perſons, or their Way to ſhun them, giving themſelves over to the Conduct of Seducers; ſome out of a profane Neglect of all Religion, out of being wholly poſſeſſed with worldly Cares, and Deſires, out of Stupidity and Sloth (indiſpoſing them to mind any thing that is ſerious) will not afford them any Regard: All theſe are extreamly blameable, offenſive to God, and injurious to themſelves: It is a heinous Affront to God (implying a hoſtile Diſpoſition toward him, an Unwillingneſs to have any Correſpondence with him) to refuſe ſo much as Audience to his Ambaſſadors; It is an interpretative Repulſing him; ſo of old he expreſſed it; *I*, ſaith he, *ſpake unto you, riſing early, and ſpeaking, but ye heard not*; *I called you, but ye anſwered not*; ſo under the Goſpel, *He*, ſaith our Lord, *that heareth you, heareth me*; and *he that deſpiſeth* (or regardeth not) *you, deſpiſeth me*; and, *We are Ambaſſadors of Chriſt, as though God did beſeech you by us*; *we pray you in Chriſt's ſtead, be reconciled to God.* It is a ſtarving our Souls, depriving them of that Food, which God hath provided for them; It is keeping our ſelves at diſtance from any Means or Poſſibility of being well informed and quickened to the Practice of our Duty, of being reclaimed from our Errours, and Sins; it is the way to become hardened in Impiety, or ſinking into a reprobate Senſe: This is the firſt Step to Obedience; for *how can we believe, except we hear*? this is that, which St. *James* urgeth; *Let every man be quick to hear*; and, which St. *Peter* thus enjoineth, *Like new-born Babes, deſire the ſincere milk of the word, that we may grow thereby*; We ſhould eſpecially be quick and ready to hear thoſe, whom God hath authorized and appointed to ſpeak; we ſhould *deſire to ſuck the milk of the word* from thoſe, who are our ſpiritual Parents and Nurſes.

Neh. 9. 29.
Prov. 1. 24.
Iſa. 65. 12.
66. 4.
Jer. 7. 13.
6. 10.
Acts 13. 46.
Mat. 10. 14.
Luke 8. 37.
Pſal. 58. 4, 5.
Jer. 7. 13.
Luke 10. 16.
2 Cor. 5. 20.
Jam. 1. 19.
1 Pet. 2. 2.

2. We ſhould hear them with ſerious, earneſt Attention, and Conſideration; ſo that we may well underſtand, may be able to weigh, may retain in Memory, and may become duly affected with their Diſcourſes; We muſt not hear them drowſily and ſlightly, as if we were nothing concerned, or were hearing an impertinent Tale; their Word ſhould not paſs through the Ears, and ſlip away without effect; but ſink into the Underſtanding, into the Memory, into the Heart; like the *good ſeed* falling into *a depth of earth*, able to afford it Root and Nouriſhment; therefore we muſt attend diligently thereto: περισσοτέρως ἡμᾶς δεῖ προσέχειν, *we ſhould therefore give more abundant heed*, as the Apoſtle ſaith, *to the things we hear, leſt at any time we ſhould let them ſlip.* This Duty the

Mat. 13. 5.
Heb. 2. 1.

Nature and Importance of their Word requireth: *It is the word, not of men,* but *in truth the word* of the great *God,* (his Word as proceeding from him, as declaring his Mind and Will, as tendring his Overtures of Grace and Mercy) which as ſuch challengeth great Regard and Awe; it informeth us of our chief Duties, it furthereth our main Intereſts, it guideth us into, it urgeth us forward in the Way to eternal Happineſs; 'tis the Word that is *able to ſave our ſouls*; to render *us wiſe unto ſalvation*; It therefore claimeth and deſerveth from us moſt earneſt Attention; it is a great Indignity and Folly not to yield it. 1 Theſſ. 2.13. Jam. 1. 21.

3. We ſhould to their Inſtructions bring good Diſpoſitions of Mind, ſuch as may render them moſt effectual and fruitful to us: Such as are right Intention, Candour, Docility, Meekneſs.

We ſhould not be induced to hear them out of Curioſity (as *having itching ears*) being deſirous to hear *ſome new things*, ſome fine Notions, ſome taking Diſcourſe; ſomewhat to fanſie or talk pleaſantly about; (as the *Athenians* heard St. *Paul*, not out of Cenſoriouſneſs, or Inclination to criticize, and find fault (as the *Phariſees* heard our Saviour, *Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him)* not out of deſign to gratifie our Paſſions in hearing them, to reprove other Perſons; or for any ſuch corrupt and ſiniſter Intention, but altogether out of pure Deſign that we may be improved in Knowledge, and excited to the practice of our Duty. Acts 17. 21. Luke 11. 54.

We ſhould not come to hear them with Minds imbued with ill Prejudices and partial Affections, which may obſtruct the Virtue and Efficacy of their Diſcourſe; or may hinder us from judging fairly, and truly about what they ſay; but with ſuch Freedom and Ingenuity as may diſpoſe us readily to yield unto, and acquieſce in any profitable Truth declared by them; like the generous *Berœans,* who *received the word* μετὰ πάσης προθυμίας, *with all* Alacrity and *readineſs of mind, ſearching the ſcriptures daily whether theſe things were ſo*; ὡς ἀρτιγέννητα βρέφη, *like infants newly born*, that come to the Dugg without any other Inclination than to ſuck what is needful for their Suſtenance. Acts 17. 11. 1 Pet. 2. 2.

We ſhould be docile and tractable; willing and apt to learn; ſhaking off all thoſe Indiſpoſitions of Soul (all Dulneſs and Sluggiſhneſs, all Peeviſhneſs and Perverſeneſs, all Pride and Self-conceitedneſs, all corrupt Affection and Indulgence, to our Conceits, our Humours, our Paſſions, our Luſts and inordinate Deſires) which may obſtruct our Underſtanding of the Word, our yielding Aſſent to it, our receiving Impreſſion from it: There were thoſe, concerning whom the *Apoſtle* ſaid, that he could not proceed in his Diſcourſe, becauſe they were νωθροὶ ταῖς ἀκοαῖς, *dull of hearing* (or ſluggiſh in hearing) who were indiſpoſed to hear, and uncapable to underſtand, becauſe they would not be at the pains to rouſe up their Fancies, and fix their Minds upon a ſerious Conſideration of things: there were thoſe, who had *a ſpirit of ſlumber, eyes not to ſee, and ears not to hear; who did hear with the ear, but not underſtand; ſeeing did ſee, but not perceive; for their heart had waxed groſs, their ears were dull of hearing; and their eyes were cloſed*; Such indocile Perſons there always have been, who being ſtupified and perverted by corrupt Affections became uncapable of bettering from good Inſtruction: All ſuch we ſhould ſtrive to free our ſelves from; that we may perform this Duty to our Guides, and *In meekneſs receive the ingrafted word.* Heb. 5. 11. 1 Cor. 3. 2. Iſa. 29. 10. Rom. 11. 8. Iſa. 6. 9. Acts 28. 26. John 12. 40. Jam. 1. 21.

Theſe Practices of hearing, of attending, of coming well diſpoſed to Inſtruction are at leaſt Steps and Degrees neceſſarily pre-requiſite to the Obedience preſcribed; and farther to preſs them all together upon us, we may conſider that it is ſtrictly incumbent on them (under Danger of heavy

1 Cor. 9. 16. 2 Cor. 5. 14. 1 Pet. 5. 2. Rom. 12. 3. 1 Tim. 5. 17. 1 Tim. 4. 13, 16. 2 Tim. 4. 2. Col. 1. 28. heavy Puniſhment and *woe*) *willingly*, earneſtly, with all Diligence and Patience to *labour* in teaching and admoniſhing us; they muſt *give attendance*, and *take heed unto their doctrine*, that it may be *ſound* and profitable; they *muſt preach the word*, and *be inſtant* upon it *in ſeaſon*, *out of ſeaſon*, (that is, not only taking, but ſeeking and ſnatching all Occaſions to do it) *reproving*, *rebuking*, *exhorting with all long-ſuffering*, *and doctrine*; they *muſt warn every man*, *and teach every man in all wiſdom*, *that they may preſent every man perfect in Chriſt Jeſus*: as they are obliged in ſuch manner to do theſe things, ſo there muſt be cerreſpondent Duties lying upon us to receive their Doctrine readily, carefully, patiently, ſincerely 1 Cor. 4. 2. and fairly: As they muſt be faithful Diſpenſers of God's heavenly Truth and holy Myſteries, ſo we muſt be obſequious Entertainers of them: impoſing ſuch Commands on them doth imply reciprocal Obligatioos in their Hearers and Scholars; otherwiſe their Office would be vain, and their Endeavours fruitleſs; God no leſs would be fruſtrated in his Deſign than we ſhould be deprived of the Advantages of their Inſtitution.

But farther, it is a more immediate Ingredient of this Duty, that,

4. We ſhould effectually be enlightened by their Doctrine, be convinced by their Arguments perſuading Truth and Duty, be moved by their Admonitions and Exhortations to good Practice: We ſhould open our Eyes to the Light, which they ſhed forth upon us; we ſhould ſurrender our Judgment to the Proofs, which they alledge; we ſhould yield our Hearts and Affections pliable to their mollifying, and warming Diſcourſes: It is their Part to ſubdue our Minds to *the obedience of faith*, and to ſubject our 2 Cor. 10. 5. Wills to the Obſervance of God's Commandments (*Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.*) It muſt therefore anſwerably be our Duty not to reſiſt, not to hold out, not to perſiſt obſtinate in our Errours, or Prejudices; to ſubmit our Minds to the Power of Truth, being willingly and gladly conquered by it; it muſt be our Duty to ſubjugate our Wills, to bend our Inclinations, to form our Affections to a free Compliance of Heart with the Duties urged upon us; we ſhould not be like thoſe Diſciples, of whom our Lord complaineth thus: Luke 24. 25. *O fools, and ſlow of heart, to believe all that the prophets have ſpoken*; nor Acts 7. 51. like the *Jews*, with whom St. *Stephen* thus expoſtulates: *Ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt.* They 1 Cor. 4. 20. 2. 4. ſhould ſpeak with Power and Efficacy; we therefore ſhould not by our Indiſpoſitions (by Obſtinacy of Conceit, or hardneſs of Heart) obſtruct their 2 Cor. 1. 24. Endeavours; they ſhould be *co-workers of your joy* (that is, working in us 1 Cor. 3. 5. that Faith and thoſe Vertues, which are productive of true Joy and Comfort to us) we therefore ſhould co-work with them toward the ſame End; they ſhould edifie us in Knowledge, and Holineſs; we ſhould therefore yield our ſelves to be faſhioned and poliſhed by them.

5. We ſhould, in fine, obey their Doctrine by conforming our Practice thereto; this our Lord preſcribed in regard even to the *Jewiſh* Guides Mat. 23. 3. and Doctors; *The Scribes and Phariſees ſit in Moſes his ſeat; all therefore whatſoever they bid you obſerve, that obſerve and do*; the ſame we may well conceive that he requireth in reſpect to his own Miniſters, the Teachers of a better Law, authorized to direct us by his own Commiſſion, and thereto more ſpecially qualified by his Grace: This is indeed the Crown and Completion of all; to hear ſignifieth nothing; to be convinced in our Mind, and to be affected in our Heart will but aggravate our Guilt, if we neglect Practice: Every Sermon we hear, that ſheweth us our Duty will in effect be an Indictment upon us, will ground a ſentence

tence of Condemnation, if we tranſgreſs it: For, as *The Earth which drinketh in the Rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God, ſo that which beareth thorns and briars, is rejected, and is nigh unto curſing, and its end is to be burned:* and, *not the hearers of the law are juſt with God, but the doers of the law ſhall be juſtified.* And it is a good Advice, that of St. *James*; *Be ye doers of the word, and not hearers only, deceiving your own ſelves*; 'tis he intimateth, a Fallacy ſome are apt to put upon themſelves to conceit they have done ſufficiently when they have lent an Ear to the Word; this is the leaſt part to be done in regard to it, Practice is all in all; what is it to be ſhewed the Way, and to know it exactly, if we do not walk in it, if we do not by it arrive to our Journey's End, the Salvation of our Souls? To have waited upon our Lord himſelf, and hung upon his Diſcourſe, was not available; for when in the Day of Accompt, ſome ſhall begin to alledge, *We have eaten, and drank before thee, and thou haſt taught in our ſtreets*; Our Lord will ſay, *I know ye not, whence ye are, depart from me all ye workers of iniquity.* And, it is our Lord's Declaration in the Caſe, *Whoſoever heareth theſe ſayings of mine and doth them, I will liken him unto a wiſe man, which built his houſe upon a rock; but every one that heareth theſe ſayings of mine, and doth them not, ſhall be likned unto a fooliſh man, that built his houſe upon the ſand.*

Heb. 6. 7, 8. 10. 26.
Rom. 2. 13.
Jam. 1. 22.
Luke 13. 26, 27.
Mat. 7. 21.
(Joh. 14. 21.)

Many are very earneſt to hear, they *hear gladly*, as *Herod* did Saint *John Baptiſt*'s Homilies; they *receive the word with joy*, as the *temporary believers* in the Parable did: They do as thoſe Men did in the *Prophet*, *delight to know God's ways, do ask of God the ordinances of juſtice, do take delight in approaching God*; Or as thoſe in another *Prophet*; *Who ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord; And they come unto thee as the people cometh, and they ſit before thee as my people; and they hear thy words, but will not do them; for with their mouth they ſhew much love, but their heart goeth after their covetouſneſs: And lo, thou art to them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument; for they hear thy words, but they do them not*: They for a time *rejoice in the light of God's meſſengers*, as thoſe *Jews* did in the Light of that *burning and ſhining lamp*, St. *John* the *Baptiſt*; but all comes to nothing; but they are backward and careleſs to perform, at leaſt, more than they pleaſe themſelves, or what ſuteth to their Fancy, their Humour, their Appetite, their Intereſt: Many Hearers will believe only what they like, or what ſuteth to their Prejudices and Paſſions; many of what they believe will practiſe that only which ſorteth with their Temper, or will ſerve their Deſigns, they cannot conform to unpleaſant and unprofitable Doctrines: Sometimes Care choaketh the Word, ſometimes Temptation of Pleaſure, of Profit, of Honour allureth, ſometimes Difficulties, Hazards, Perſecutions, diſcourage from Obedience to it:

Mark 6. 20.
Mat. 13. 20.
Iſa. 58. 2.
Ezek. 33. 31, 32.
John 5. 35.

Theſe Particulars are obvious, and by moſt will be conſented to; there is one Point which perhaps will more hardly be admitted, which therefore I ſhall more largely inſiſt upon: 'Tis this:

6. That as in all caſes it is our Duty to defer much Regard to the Opinion of our Guides, ſo in ſome caſes it behoveth us to rely barely upon their Judgment and Advice; thoſe eſpecially among them who excel in Dignity and Worth; who are approved for Wiſdom and Integrity; their Definitions, or the Declarations of their Opinion (eſpecially ſuch as are exhibited upon mature Deliberation and Debate, in a ſolemn manner) are ever very probable Arguments of Truth and Expediency; they are com-

monly the beſt Arguments which can be had in ſome Matters, eſpecially to the meaner and ſimpler ſort of People. This upon many Accompts will appear reaſonable.

Rom. 14. 1. 15. 1. &c. Rom. 16. 18. 2 Cor. 14. 16. 3.2 8. 10.

It is evident to Experience, that every Man is not capable to judge, or able to guide himſelf in Matters of this Nature (concerning divine Truth and Conſcience.) There are *Children in underſtanding*, there are Men *weak in faith* (or Knowledge concerning the Faith) there are *Idiots*, ἄκακοι (Men not bad, but *ſimple*) Perſons *occupying the room of the unlearned, unſkilful in the word of righteouſneſs*, who (as the *Apoſtle* ſaith) *need that one ſhould teach them which be the firſt principles of the oracles of God.*

Vulgo non judicium, non veritas. Tac.

Ἄκριτον ὁ δῆμος, M. Ant.

Eph. 4. 14.

The Vulgar ſort of Men are as undiſcerning and injudicious in all things, ſo peculiarly in Matters of this nature, ſo much abſtracted from common Senſe and Experience; whence we ſee them eaſily ſeduced into the fondeſt Conceits and wildeſt Courſes by any ſlender Artifice or fair Pretence; *like children toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of Men, and cunning craftineſs, whereby they lie in wait to deceive.*

Ἀλλ' εἰδότες ἑτέροις βέλτιον εἶναι τὰς ἑαυτῶν ἡνίας ἐνδιδόναι τεχνικωτέροις, ἢ ἄλλων ἡνιόχους εἶναι ἀνεπιστήμονας, καὶ ἀκοὴν ὑποτιθέναι μᾶλλον εὐγνώμονα, ἢ γλῶσσαν κινεῖν ἀπαίδευτον. Naz. *Or.* 1.
——*fide calidus, & virtute robuſtus, &c.* Cypr. *Ep.* 23. *de* Luciano:

There are alſo ſome particular Caſes, a competent Information and skill in which muſt depend upon Improvements of Mind acquired by more than ordinary Study and Experience: So that in them moſt People do want ſufficient means of attaining Knowledge requiſite to guide their Judgment, or their Practice: And for ſuch Perſons in ſuch Caſes it is plainly the beſt, the wiſeſt, and the ſafeſt way to rely upon the Direction of their Guides, aſſenting to what they declare, acting what they preſcribe, going whither they conduct.

The very Notion of Guides, and the Deſign of their Office doth import a difference of Knowledge, and a need of reliance upon them in ſuch caſes; it ſignifieth that we are in ſome meaſure ignorant of the way, and that they better know it, and if ſo, plain Reaſon dictateth it fit that we ſhould follow them; and indeed what need were there of Guides, to what purpoſe ſhould we have them if we can ſufficiently ken the way, and judge what we ſhould do without them?

Regi debet, dum incipit ſe poſſe regere. Sen. *Ep.* 94.

In the ſtate of Learning (in which the aſſigning us Teachers ſuppoſeth us placed) whatever our Capacity may be, yet our Judgment at leaſt (for want of a full Comprehenſion of things, which muſt be diſcovered in order, and by degrees) is imperfect; in that State therefore it becometh us not to pretend Exerciſe of Judgment, but rather eaſily to yield aſſent to what our Teachers, who ſee farther into the thing, do aſſert; *The Learner* (as *Seneca* ſaith) *is bound to be ruled, while he beginneth to be able to rule himſelf.*

Δεῖ μανθάνοντα πιστεύειν, *A Learner ſhould in ſome meaſure be credulous*; Otherwiſe as he will often fail in his Judgment, ſo he will make little Progreſs in Learning; for if he will admit nothing on his Maſter's Word, if he will queſtion all things, if he will continually be doubting and diſputing, or contradicting and oppoſing his Teacher, how can Inſtruction proceed? He that preſently will be his own Maſter, is a bad Scholar, and will be a worſe Maſter. He that will fly before he is fledged, no wonder if he tumble down.

There are divers obvious, and very conſiderable Caſes, in which Perſons moſt contemptuous of Authority, and refractary toward their Guides, are conſtrained to rely upon the Judgment of others, and are contented to do it, their Conſcience ſhewing them unable to judge for themſelves;

In admitting the litteral Senſe of Scripture according to Tranſlations; in the Interpretation of difficult Places, depending upon the Skill of Languages, Grammar, and Criticiſm, upon the Knowledge of Humane Arts and Sciences, upon Hiſtories and ancient Cuſtoms; in ſuch caſes all illiterate Perſons (however otherwiſe diffident, and diſregardful of Authority) are forced to ſee with the Eyes of other Men, to ſubmit their Judgment to the Skill and Fidelity of their learned Guides, taking the very Principles and Foundations of their Religion upon Truſt; And why then conſonantly may they not do it in other Caſes; eſpecially in the Reſolution of difficult, ſublime, obſcure and ſubtil Points, the Comprehenſion whereof tranſcendeth their Capacity?

SERMON XXVII.

Of Obedience to our Spiritual Guides and Governours.

HEB. XIII. 17.

Obey them that have the Rule over you.

BUT farther,

The more to engage and incline us to the performing this part of our Duty (the regarding, prizing, confiding in the Judgment of our Guides) we may conſider the great Advantages, both natural and ſupernatural, which they have to qualifie them in order to ſuch purpoſes.

1. They may reaſonably be preſumed more intelligent and skilful in Divine Matters than others; for as they have the ſame natural Capacities and Endowments with others (or rather commonly ſomewhat better than others, as being deſigned and ſelected to this ſort of Employment) ſo their natural Abilities are by all poſſible means improved: It is their Trade and Faculty, unto which their Education is directed: in acquiring Ability toward which they ſpend their time, their Care, their Pains; in which they are continually verſed and exerciſed (*having*, as the *Apoſtle* ſpeaketh, *by reaſon of uſe their ſenſes exerciſed to diſcern both good and evil*) for which alſo they imploy their Supplications and Devotions to God. Heb. 5. 14.

Many ſpecial Advantages they hence procure, needful or very conducible to a more perfect Knowledge of ſuch Matters, and to Security from Errors; ſuch as are converſing with Studies, which enlarge a Man's Mind, and improve his Judgment; a Skill of Diſquiſition about things of ſifting and canvaſing Points coming under Debate; of weighing the Force of Arguments, and diſtinguiſhing the Colours of things; the Knowledge of Languages, in which the *Divine Oracles* are expreſſed, of Sciences, of

Hiſtories, of Practices ſerving to the Diſcovery and Illuſtration of the Truth, exerciſe in Meditation, Reading, Writing, Speaking, Diſputing and Conference, whereby the Mind is greatly enlightened, and the Reaſon ſtrengthened, Acquaintance with Variety of Learned Authors, who with great Diligence have expounded the Holy Scriptures, and with moſt Accuracy diſcuſſed Points of Doctrine, eſpecially with *Ancient Writers*, who living near the *Apoſtolical* times, and being immediately, (or within few Degrees mediately) their Diſciples may juſtly be ſuppoſed moſt helpful toward informing us what was their genuine Doctrine, what the true ſenſe of their Writings: By ſuch means as in other Faculties, ſo in this of *Theology*, a competent Skill may be obtained; there is no other ordinary, or probable Way; and no extraordinary Way can be truſted, now that Men appear not to grow learned or wiſe by ſpecial Inſpiration or Miracle; after that all Pretences to ſuch By-ways have been detected of Impoſture, and do ſmell too rank of Hypocriſie.

Since then our Guides are ſo advantageouſly qualified to direct us; it is in Matters difficult and doubtful (the which require good Meaſure of Skill and Judgment to determine about them) moſt reaſonable that we ſhould rely upon their Authority, preferring it in ſuch Caſes to our private Diſcretion; taking it for more probable, that they ſhould comprehend the Truth, than we (unaſſiſted by them, and judging merely by our own glimmering Light) can do; deeming it good odds on the ſide of their Doctrine againſt our Opinion or Conjecture.

They have alſo another peculiar Advantage toward judging ſincerely of things, by their greater Retirement from the World and Diſengagement from ſecular Intereſts; the which ordinarily do deprave the Underſtandings, and pervert the Judgments of Men; diſpoſing them to accommodate their Conceits to the *Maxims* of worldly Policy, or to the vulgar Apprehenſions of Men: many of which are falſe and baſe; by ſuch Abſtraction of Mind from worldly Affairs, together with faſtning their Meditation on the beſt things, which their Calling neceſſarily doth put them upon) more than is uſual to other Men, they commonly get Principles and Habits of Simplicity and Integrity, which qualifie Men both to diſcern Truth better, and more faithfully to declare it. 2 Tim. 2. 4.

Seeing then in every Faculty the Advice of the Skilful is to be regarded, and is uſually relied upon; and in other Affairs of greateſt Importance, we ſcruple not to proceed ſo; ſeeing we commit our Life and Health (which are moſt precious to us) to the *Phyſician*, obſerving his Preſcriptions commonly without any Reaſon, ſometimes againſt our own Senſe; we entruſt our Eſtate, which is ſo dear, with the *Lawyer*, not conteſting his Advice; we put our Goods and Safety into the Hands of a *Pilot*, ſleeping ſecurely whilſt he ſteereth us, as he thinketh fit; ſeeing in many ſuch Occaſions of common Life we adviſedly do renounce, or wave our own Opinions, abſolutely yielding to the Direction of others; taking their Authority for a better Argument or ground of Action, than any which our Conceit or a bare Conſideration of the Matter can ſuggeſt to us; admitting this *Maxim* for good, that it is a more adviſeable and ſafe Courſe in Matters of Conſequence to follow the Judgment of wiſer Men than to adhere to our own Apprehenſions: Seeing it is not Wiſdom (as every Man thinks) in a doubtful Caſe to act upon Diſadvantage, or to venture upon odds againſt himſelf, and it is plainly doing thus to Act upon our own Opi-

Ὃν ἂν ἡγήσωνται περὶ τὰ συμφέροντα ἑαυτοῖς φρονιμώτερον ἑαυτῶν εἶναι, τούτῳ ἄνθρωποι ὑπερηδέως πείθονται. Xen. *Pæd.* I.

Ἐν μὲν τῷ πλεῖν πείθεσθαι δεῖ τῷ κυβερνήτῃ, ἐν δὲ τῷ ζῆν τῷ λογίζεσθαι δυναμένῳ βέλτιον. Ariſtonymus *apud* Stob. *Tom.* 2. *Tit.* 3.

Opinion, againſt the judgment of thoſe who are more improved in the way, or better ſtudied in the Point than our ſelves; ſeeing in other caſes theſe are the common and approved Apprehenſions and Practices; and ſeeing in this Caſe there is plainly the ſame reaſon, for that there are Difficulties and Intricacies in this no leſs than in other Faculties, which need good Skill to reſolve them; for that in theſe Matters we may eaſily ſlip, and by Error may incur huge Danger and Damage; why then ſhould we not here take the ſame courſe, following (when no other clearer Light, or prevalent Reaſon occurreth) the conduct and advice of our more skilful Guides? eſpecially conſidering, that beſide ordinary, natural and acquired Advantages, they have other ſupernatural, both Obligations to the well diſcharging this Duty, and aſſiſtances toward it: For,

2. We may conſider, that they are by God appointed, and impowered to inſtruct and guide us: It is their ſpecial Office, not aſſumed by themſelves, or conſtituted by human Prudence, but ordained and ſettled by divine Wiſdom for our edification in Knowledge, and direction in Practice: They are God's Meſſengers purpoſely ſent by him, ſelected and *ſeparated*, by his Inſtinct, *for this work*; they are by him *given for the perfecting of the Saints, and edifying the body of Chriſt:* It is by God's warrant, and in his Name that they ſpeak, which giveth eſpecial weight to their Words, and no mean ground of aſſurance to us in relying upon them: for who is more likely to know God's Mind and Will, who may be preſumed more faithful in declaring them, than God's own Officers, and Agents? thoſe whoſe great Duty, whoſe main concernment it is to ſpeak not their own ſenſe, but the Word of God? They are God's Mouth, by whom alone, ordinarily, he expreſſeth his Mind and Pleaſure; by whom *he entreateth us to be reconciled* in Heart and Practice to him; what they ſay therefore is to be received as God's Word, except plain Reaſon, upon due examination, do forbid.

Jer. 3. 15. *I will give you Paſtors according to mine Heart, which ſhall feed you with Knowledge and Underſtanding.*
Cypr. *Ep.* 55.
Rom. 10. 15.
Acts 13. 2.
Eph. 4. 11, 12.
1 Cor. 12. 28.
1 Tim. 1. 11,
12. 2. 7.
Tit. 1. 3.
1 Theſſ. 2. 4.
2 Cor. 5. 20.

If they by Office are Teachers, or Maſters in Doctrine, then we anſwerably muſt in obligation be Diſciples, which implies admitting their Doctrine, and proficiency in knowledge thereby; If they are appointed Shepherds, then muſt we be their Sheep, to be led and fed by them; if they are God's Meſſengers, we muſt yield ſome Credence, and embrace the Meſſage uttered by them; ſo the *Prophet* telleth us: *The Prieſt's Lips ſhould keep Knowledge, and they ſhould ſeek the Law at his Mouth, for he is the Meſſenger of the Lord of Hoſts*; ſo the Law of old enjoined;----*According to the ſentence of the Law, which they ſhall teach thee, and according to the Judgment, which they ſhall tell thee, thou ſhalt do; thou ſhalt not decline from the ſentence which they ſhall ſhew thee to the right hand, nor to the left*; ſo our *Lord* alſo in regard to the *Scribes* and *Phariſees* ſaith, *The Scribes and Phariſees ſit in Moſes his Chair, all therefore whatſoever they bid you obſerve, that obſerve and do*; upon account of their Office, whatever they direct to (not repugnant to the divine Law) was to be obſerved by the People; and ſurely in doubtful Caſes, when upon competent inquiry no clear light offereth it ſelf, it cannot be very dangerous to follow their guidance, whom God hath appointed and authorized to lead us; if we err doing ſo, we err wiſely in the way of our Duty, and ſo no great blame will attend our Error.

Mal. 2. 7.
Deut. 17. 11.
Matt. 23. 3
(Eze. 34. 16.)

3. We may conſider that our Guides, as ſuch, have ſpecial aſſiſtance from God; to every vocation God's aid is congruouſly afforded; but to this (the principal of all others, the moſt important, moſt nearly related to God, and moſt peculiarly tending to his Service) it is in a ſpecial manner moſt aſſuredly and plentifully imparted.

1 Pet. 4. 10. They are *ſtewards of God's various grace*; and they who diſpence Grace
1 Cor. 3. 9. to others cannot want it themſelves; they are *co-operatours with God*, and
God conſequently doth co-operate with them; it is *God* who doth *ἱκανοῦν*
2 Cor. 3. 5. *render them ſufficient to be miniſters of the New Teſtament*; and they *mini-*
Phil. 2. 13. *ſter of the ability which God ſupplieth*; Every ſpiritual Labourer is obliged
1 Pet. 4. 11. to ſay with St. *Paul*; *By the grace of God I am what I am —— I have laboured,*
1 Cor. 15. 10. *yet not I, but the grace of God, which was with me.*

God's having *given them* (as St. *Paul* ſaith) to the Church, doth imply
Eph. 4. 11, 12. 1 Cor. 12. 28. that God hath endowed them with ſpecial Ability, and furthereth them (in
their conſcionable Diſcharge of their Miniſtry) with aid requiſite to the
Deſigns of *perfecting the Saints and edifying the Body* in Knowledge in Vertue,
in Piety.

As the Holy Ghoſt doth conſtitute them in their Charge (according to
Acts 20. 28. that of St. *Paul* in the *Acts*; *Take heed unto your ſelves, and to all the flock,*
over which the Holy Ghoſt hath made you overſeers) ſo queſtionleſs he doth
1 Tim. 4. 14. enable and aſſiſt them in adminiſtring their Function. There is *a gift* (of
2 Tim. 1. 6. ſpiritual Ability, and divine Succour) imparted by their Conſecration to
this Office, with *the laying on the hands of the presbytery*, joined with humble
Supplications for them, and ſolemn Benedictions in God's Name upon
them. The divine Spirit, which *diſtributeth, as he ſeeth good, unto every*
member of the church needful Supplies of Grace doth *beſtow* on them in
1 Cor. 12. 7. &c. competent meaſure the *word of wiſdom*, and the *word of knowledge* requiſite
for their Employment.

Eph. 4. 16. Rom. 12. 5, 6. God of old did in extraordinary ways viſibly communicate his Spirit
unto his *Prophets* and Agents; the ſame he did liberally pour out upon
the *Apoſtles* and firſt Planters of the *Goſpel*; the ſame queſtionleſs he hath
not withdrawn from thoſe, who under the *Evangelical* Diſpenſation which
2 Cor. 3. 8. is peculiarly the *miniſtration of the Spirit*, (unto which the Aid of God's
Spirit is moſt proper and moſt needful) do ſtill by a ſetled Miniſtry
ſupply the room of thoſe extraordinary Miniſters; but imparteth it to
them, in a way although more ordinary and occult, yet no leſs real and
effectual, according to Proportions anſwerable to the Exigencies of Need
and Occaſion; And by the Influence hereof upon the Paſtours of his
Mat. 28. 20. Church it is, that our Lord accompliſheth his Promiſe to be *with it until*
the end of the world.

Luke 7. 52. *Clavis ſcientiæ, the key of knowledge* ſpiritual, is one of thoſe Keys which
he hath given to them, whereby they are enabled to open the Kingdom
of Heaven.

Great Reaſon therefore we have to place an eſpecial Confidence in their Direction; for whom can we more ſafely follow, than thoſe, whom (upon ſuch grounds of divine Declarations and Promiſes) we may hope that God doth guide; ſo that conſequently in following them we do in effect follow God himſelf? *He that heareth you, heareth me*, might be ſaid not only becauſe of their relation unto Chriſt; but becauſe their Word proceedeth from his Inſpiration, being no other than his Mind conveyed through their Mouth.

4. We may alſo for our Encouragement to confide in our Guides conſider, that they are themſelves deeply concerned in our being rightly guided; their preſent Comfort, their Salvation hereafter depending upon the faithful, and careful Diſcharge of their Duty herein: they muſt render an Accompt for it; ſo that if by their wilful, or negligent Miſcarriage we do fall into dangerous Errour or Sin, they do thence not only forfeit rich and glorious Rewards (aſſigned to thoſe, *who turn many unto righteouſneſs*) but incur woful Puniſhment; this doth aſſure their Integrity, and

render our confidence in them very reaſonable; for as we may ſafely truſt a Pilot, who hath no leſs intereſt than our ſelves in the ſafe conveyance of the Veſſel to Port; ſo may we reaſonably confide in their Advice, whoſe Salvation is adventured with ours in the ſame bottom, or rather is wrapped up, and carried in ours: It is not probable they will (at leaſt deſignedly) miſguide us to their own extreme damage, to their utter ruine: *If they do not warn the wicked from his wicked way to ſave his Life, God hath ſaid that he will require his Blood at their hands*; and is it likely they ſhould wittingly run ſuch a hazard, that they ſhould purpoſely caſt away the Souls, for which they are ſo certainly accomptable? It is our Apoſtle's enforcement of the Precept in our *Text*, *Obey them that guide you; for they watch for your Souls, as they that muſt give an accompt*; which Argumentation is not only grounded upon the obligations of Ingenuity and Gratitude, but alſo upon conſiderations of Diſcretion and Intereſts; we ſhould obey our Guides in Equity and Honeſty; we may do it adviſedly, becauſe they in regard to their own Accompts at the final Judgment are obliged to be careful for the good of our Souls.

Ezek. 3. 18.
33. 2, 8.

Upon theſe Conſiderations it is plainly reaſonable to follow our Guides in all Matters, wherein we have no other very clear and certain light of Reaſon or Revelation to conduct us: The doing ſo is indeed (which is farther obſervable) not only wiſe in it ſelf, but ſafe in way of Prevention, that we be not ſeduced by other treacherous Guides; it will not only ſecure us from our own weak Judgments, but from the Frauds of thoſe *who lie in wait to deceive*. The ſimpler ſort of Men will in effect be always led not by their own Judgment, but by the Authority of others; and if they be not fairly guided by thoſe whom God hath conſtituted and aſſigned to that end, they will be led by the Noſe by thoſe who are concerned to ſeduce them: So reaſon dictateth that it muſt be, ſo Experience ſheweth it ever to have been; that the People, whenever they have deſerted their true Guides, have ſoon been hurried by Impoſtors into moſt dangerous Errors, and extravagant Follies; being *carried about with divers and ſtrange Doctrines*; being *like Children toſſed to and fro with every wind of Doctrine*.

Eph. 4. 14.
Heb. 13. 9.
Eph. 4. 14.

It is therefore a great Advantage to us, and a great Mercy of God, that there are (by God's Care) provided for us ſuch Helps, upon which we may commonly for our guidance in the way to Happineſs more ſafely rely, than upon our own Judgments, liable to Miſtake, and than upon the Counſel of others, who may be intereſted to abuſe us; very fooliſh and very ungrateful we are, if we do not highly prize, if we do not willingly embrace this Advantage.

I farther add, that as Wiſdom may induce, ſo Modeſty and Humility ſhould diſpoſe us to follow the direction of our Guides: *Ye younger* (ſaith St. *Peter*) *ſubmit your ſelves unto the Elder* (that is, ye Inferiors to your Superiors, ye that are the Flock to your Paſtors) *and* (ſubjoineth he immediately) *be cloathed with Humility*; ſignifying, that it is a point of Humility to yield that Submiſſion: Every modeſt and humble Perſon is apt to diſtruſt his own, and to ſubmit to better Judgments: And, *Not to lean to our Underſtanding, not to be wiſe in our own Eyes; not to ſeem to know any thing*, not *to ſeem any body to ones ſelf, in humility to prefer others before our ſelves*, are divine Injunctions, chiefly applicable to this Caſe, in reference to our ſpiritual Guides; for if it be Pride or culpable Immodeſty to preſume our ſelves wiſer than any Man, what is it then to prefer our ſelves in that reſpect before our Teachers; as indeed we do, when without evident reaſon we diſregard, or diſſent from their Opinion?

1 Pet. 5. 5.
Prov. 3. 5, 7.
Rom. 12. 6, 10.
Gal. 6. 3.
Phil. 2. 3.
1 Cor. 8. 2.
1 Tim. 6. 6.

It is then a Duty very reaſonable, and a very commendable Practice to rely upon the guidance of our Paſtors in ſuch Caſes, wherein ſurer direction faileth, and we cannot otherwiſe fully ſatisfie our ſelves.

Neither in doing ſo (againſt ſome appearances of Reaſon, or with ſome violence to our private Conceits) do we act againſt our Conſcience, but rather truly according to it; for Conſcience (as the word in this Caſe is uſed) is nothing elſe but an Opinion in practical Matters, grounded upon the beſt Reaſon we can diſcern; if therefore, in any caſe, the authority of our Guides be a reaſon outweighing all other reaſons apparent, he that in ſuch a caſe, notwithſtanding other Arguments leſs forcible, doth conform his Judgment and Practice thereto, therein exactly followeth Conſcience; yea, in doing otherwiſe, he would thwart and violence his own Conſcience, and be ſelf-condemned, adhering to a leſs probable Reaſon in oppoſition to one more probable.

I do not hereby mean to aſſert, that we are obliged indifferently (with an implicit Faith or blind Obedience) to believe all that our Teachers ſay, or to practiſe all they bid us: For they are Men, and therefore ſubject to Error and Sin; they may neglect or abuſe the advantages they have of knowing better than others; they may ſometimes by Infirmity, by Negligence, by pravity fail in performing faithfully their Duty towards us: they may be ſwayed by Temper, be led by Paſſion, be corrupted by Ambition or Avarice, ſo as thence to embrace and vent bad Doctrines: We do ſee our Paſtors often diſſenting and claſhing among themſelves, ſometimes with themſelves, ſo as to change and retract their own Opinions.

Iſa. 3. 12. *O my People, they which lead thee, cauſe thee to err, and deſtroy the way of thy paths.*

(Jer. 2. 8.) Iſa. 28. 7. Jer. 10. 21. 12. 10.
Jer. 23. 11. (Jer. 18. 18. 5. 31. 6. 13.)
Zeph. 3. 4.

We find the *Prophets* of old complaining of *Prieſts*, of *Paſtors*, of *Elders*, and *Prophets*, who *handled the Law, yet were ignorant of God*; who *erred in Viſion, and ſtumbled in Judgment*; who *were profane, brutiſh, light, and treacherous Perſons*; *who polluted the Sanctuary, and did violence to the Law, and profaned holy Things*; who *handled the Law, yet knew not God*; from *whom the Law and Counſel did periſh*; *who taught for Hire, and divined for Money*; *who themſelves departed out of the way, and cauſed many to ſtumble, and corrupted the Covenant of* Levi; *who deſtroyed and ſcattered the Sheep of God's Paſture.*

Ezek. 22. 26.
Mal. 1. 6.
Ezek. 7. 26.
Mic. 3. 11.
Mal. 2. 8, 9.
Jer. 23. 11. 12. 10.

Matt. 16. 6, 12.
Luke 12. 1.
Matt. 15. 2, 6.
Luke 11. 52.
Matt. 15. 14.
Matt. 15. 9.

There were in our *Saviour*'s Time Guides, *of the ferment of whoſe Doctrine* good People were *bid to beware*; who *tranſgreſſed and defeated the Commandment of God by their Traditions*; who *did take away the key of Knowledge, ſo that they would not enter themſelves into the Kingdom of Heaven, nor would ſuffer others to enter*; *blind Guides*, who both themſelves did fall, and drew others into the ditch of noxious Error, and wicked Practice: The followers of which Guides did *in vain worſhip God, obſerving for Doctrine the Precepts of Men.*

There have not, ſince the primitive Times of the Goſpel, wanted thoſe who (indulging to Ambition, Avarice, Curioſity, Faction, and other bad Affections) have depraved and debaſed Religion with noxious Errors, and idle Superſtitions; ſuch as St. *Bernard* deſcribeth, &c.

Vid. Apol. Eccl. Ang.

We are, in matters of ſuch infinite concernment to our eternal welfare, in Wiſdom and Duty obliged, not only without farther heed or care, to truſt the Diligence and Integrity of others, but to conſider and look about us, uſing our own Reaſon, Judgment, and Diſcretion, ſo far as we are capable; we cannot in ſuch a caſe be blamed for too much Circumſpection and Caution.

We are not wholly blind, not void of Reaſon, not deſtitute of fit Helps; in many Caſes we have competent Ability to judge, and Means ſufficient to attain Knowledge; we are therefore concerned to uſe our eyes, to employ our reaſon, to embrace and improve the advantages vouchſafed us.

We are accomptable perſonally for all our actions as agreeable or croſs to reaſon; if we are miſtaken by our own default, or miſled by the ill guidance of others, we ſhall however deeply ſuffer for it, and *die in our iniquity*; the Ignorance, or errour of our Guides will not wholly excuſe us from guilt, or exempt us from puniſhment; it is fit therefore that we ſhould be allowed, as to the ſum of the matter, to judge and chuſe for our ſelves: for if our ſalvation were wholly placed in the hands of others, ſo that we could not but in caſe of their Errour or Default miſcarry: our Ruin would be inevitable, and conſequently not juſt; we ſhould periſh without blame, if we were bound as a blind and brutiſh Herd, to follow others.

Ezek. 3. 18.

We, in order to our Practice (which muſt be regulated by Faith and Knowledge) and toward preparing our ſelves for our grand Accompt, are obliged to get a Knowledge and Perſwaſion concerning our Duty; *to prove* (or ſearch and examine) *what is that good and acceptable, and perfect will of God*; for Ignorance (if any wiſe by our Endeavour vincible) will not ſecure us: *He that* (ſaith our *Lord* and *Judge*) *knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes* (few; not in themſelves, but comparatively to thoſe, which ſhall be inflicted on them, who tranſgreſs againſt Knowledge and Conſcience.)

Rom. 12. 2.
Eph. 5. 10.
Luke 12. 48.

We are bound to ſtudy Truth, to improve our Minds in the Knowledge and Love of it, to be firmly perſwaded of it in a rational Way; ſo that we be not eaſily ſhaken or ſeduced from it.

The *Apoſtles* do charge it upon us, as our Duty and Concernment; that we *abound in faith and knowledge*; that we *be rooted and built up in Chriſt, and ſtabliſhed in the faith, ſo as to be ſteadfaſt and unmovable*, not to *be ſoon ſhaken in mind or troubled*; *to grow up and increaſe in all divine knowledge*; that *the word of God ſhould dwell richly in us in all wiſdom*; that we ſhould *be filled with all knowledge, ſo as to be able to teach, and admoniſh one another*; that *our love ſhould abound more and more in knowledge and all judgment, that we may approve things excellemt* (or ſcan things different) that we *be enriched in all the word* (that is, in all the Doctrine of the Goſpel) *and in all knowledge*; that *we be filled in the knowledge of God's will in all wiſdom and ſpiritual underſtanding*; that we ſhould not be *unwiſe, but underſtanding what the will of the Lord is*; That we ſhould *be perfect and compleat in all the will of God* (that is, firſt, in the Knowledge of it; then in compliance with it) that *in underſtanding we ſhould not be children, but perfect men.*

2 Cor. 8. 7.
Col. 2. 7.
1 Cor. 15. 58.
2 Theſſ. 2. 2.
Col. 1. 10.
2 Pet. 3. 18.
2. 2.
Eph. 4. 15.
Col. 1. 16.
Rom. 5. 14.
Heb. 5. 12.
Phil. 1. 9, 10.
2 Cor. 1. 5.
Col. 1. 9.
Eph. 5. 17.
Col. 4. 12.
1 Cor. 14. 20.
Heb. 9. 12.

We are likewiſe by them commanded to *take heed of falſe Prophets*, to *try the ſpirits, whether they are of God, to ſee that no man deceive us*; to *look that no man ſpoil us by vain deceit, to try all thidgs, and hold faſt that which is good*; which Precepts imply that we ſhould be furniſhed with a good Faculty of Judgment and competent Knowledge in the principal matters of Chriſtian Doctrine, concerning both the Myſteries of Faith, and Rules of Practice. Our *Lord* himſelf and his *Apoſtles* did not upon other Terms than of rational Conſideration and Diſcuſſion exact Credit and Obedience to their Words, they did not inſiſt barely upon their own Authority, but exhorted their Diſciples to examine ſtrictly, and judge faithfully concerning the Truth and Reaſonableneſs of their Doctrine: *Search the Scriptures*, for *they teſtifie of me: If I do not the works of my Father, believe me not; but if I do, though ye believe me not, believe the works:* ſo our Lord

Mat. 7. 15.
1 John 4. 1.
Mat. 24. 4.
Eph. 5. 6.
Col. 2. 8, 18.
1 Theſſ. 5 21.
John 5. 39.
John 10. 37, 38. 15. 22, 24. 12. 48.

Lord appealed to their reaſon, proceeding upon grounds of Scripture, and
1 Cor. 10. 15. common Senſe: and, *I ſpeak to wiſe men, judge ye what I ſay*; ſo Saint *Paul* addreſſed his Diſcourſe to his Diſciples; otherwiſe we ſhould be uncapable to obſerve them.

We are alſo bound to defer the principal Regard to God's Wiſdom and Will, ſo as without Reſervation or Exception, to embrace whatever he doth ſay, to obey what he poſitively doth command: whatever Authority doth contradict his Word, or croſs his Command, in ſuch Caſes we may
Acts 4. 19. remonſtrate with the *Apoſtles, If it be juſt before God to hearken unto you ra-*
Acts 5. 29. *ther than unto God, judge ye:* and *we ought to obey God rather than men*; we
Gal. 1. 8. may denounce with St. *Paul, If an angel from heaven preach any other Goſpel, let him be accurſed.*

Rom. 14. 23. We are obliged always to act *with faith* (that is, with a Perſwaſion concerning the Lawfulneſs of what we do) for *Whatever is not of faith, is*
Rom. 14. 22 *ſin: We ſhould never condemn our ſelves in what we try or* embrace.

Theſe things conſidered, we may, and it much behoveth us, reſerving due reſpect to our Guides, with Humility and Modeſty to weigh and ſcan their Dictates and their Orders; leſt by them unawares we be drawn into
Acts 17. 11. Errour or Sin; like the ingenuous *Beræans*, who did ἀνακρίνειν τὰς γραφὰς, *ſearch and examine the ſcriptures if thoſe things were ſo.* Our Guides are
2 Cor. 1. 24. but the *helpers*, they are not Lords of our Faith; the *Apoſtles* themſelves were not.

We may, and are bound, if they tell us things evidently repugnant to God's Word, or to ſound Reaſon and common Senſe, to diſſent from them; if they impoſe on us things evidently contrary to God's Law, to forbear
Iſa. 8. 20. Compliance with them; we may in ſuch Caſes appeal *ad legem & teſtimonium*; we muſt not admit a *non obſtante* to God's Law.

Plebs timens Dominum ſeparare ſe debet à peccatore præpoſito. Cypr.

If other Arguments (weighed in the Balance of honeſt and impartial Reaſon, with cautious and induſtrious Conſideartion) do overpoize the Authority of our Guides; let us in God's Name adhere to them; and follow our own Judgments; it would be a Violation of our Conſcience, a Prevarication toward our own Souls, and a Rebellion againſt God to do otherwiſe; when againſt our own Mind, ſo carefully informed, we follow the Dictates of others, we like Fools raſhly adventure and proſtitute our Souls.

This Proceeding is no wiſe inconſiſtent with what we delivered before; for this due Warineſs in examining, this Reſervation in aſſenting, this Exception in Practice, in ſome caſes, wherein the Matter hath Evidence, and we a Faculty to judge, doth no-wiſe hinder, but that we ſhould defer much Regard to the Judgment of our Guides; that we ſhould in thoſe caſes, wherein no Light diſcovereth it ſelf out-ſhining their Authority, rely upon it; that where our Eyes will not ſerve clearly to direct us, we ſhould uſe theirs; where our Reaſon faileth to ſatisfie us, we ſhould acquieſce in theirs; that we ſhould regard their Judgments ſo far, that no petty Scruple emerging, no faint Semblance of Reaſon ſhould prevail upon us to diſſent from their Doctrine, to reject their Advice, to diſobey their Injunctions.

In fine, let us remember, that the Mouth of Truth which bid us to *beware of the* bad *doctrine* of thoſe who *ſate in Moſes's Chair*, did alſo charge
Mat. 15. 14. us *to obſerve all they taught and enjoined*; that is, all not certainly repug-
33. 8. nant to the Divine Law. In effect, if we diſcoſt from the Advices of our ſober Teachers, appointed for us by God; we ſhall in the end have Occaſion to bewail with him in the *Proverbs*, *How have I hated inſtruction, and*
Pro. 5. 12, 13. *my heart deſpiſed reproof? And have not obeyed the voice of my Teachers, nor inclined mine ear to them that inſtructed me?*

To theſe things I ſhall only add one Rule, which we may well ſuppoſe comprifed in the Precept we treat upon; which is, that at leaſt we forbear openly to diſſent from our Guides, or to contradict their Doctrine; except only, if it be not ſo falſe (which never, or rarely can happen among us) as to ſubvert the Foundations of Faith, or Practice of Holineſs. If we cannot be internally convinced by their Diſcourſes, if their Authority cannot ſway with us againſt the prevalence of other Reaſons, yet may we ſpare outwardly to oppoſe them, or to ſlight their Judgment; for doing thus doth tend as to the diſgrace of their Perſons, ſo to the Diſparagement of their Office, to an obſtructing the efficacy of their Miniſtry, to the infringement of Order and Peace in the Church: for when the inconſiderate People ſhall ſee their Teachers diſtruſted and diſreſpected; when they perceive their Doctrine may be challenged, and oppoſed by plauſible Diſcourſes; then will they hardly truſt them, or comply with them in Matters moſt certain and neceſſary; than which Diſpoſition in the People there cannot happen any thing more prejudicial or baneful to the Church.

But let thus much ſerve for the Obedience due to the Doctrine of our Guides: let us conſider that which we owe to them in reference to their Converſation and Practice.

The following their Practice may well be referr'd to this Precept; for that their Practice is a kind of living Doctrine, a viſible Law or Rule of Action; and becauſe indeed the Notion of a Guide primarily doth imply Example; that he which is guided ſhould reſpect the Guide as a Precedent, being concerned to walk after his Footſteps.

Moſt of the Reaſons which urge Deference to their Judgment in teaching, do in proportion infer Obligation to follow their Example, (which indeed is the moſt eaſie and clear way of inſtruction to vulgar Capacity; carrying with it alſo moſt efficacious Encouragement and Excitement to Practice:) they are obliged, and it is expected from them to live with eſpecial Regularity, Circumſpection, and Strictneſs of Converſation; they are by God's Grace eſpecially diſpoſed and enabled to do ſo; and many common Advantages they have of doing ſo; (a more perfect Knowledge of things, Firmneſs of Principles, and Clearneſs of Notions; a deeper Tincture, and more ſavoury Reliſh of Truth, attained by continual Meditation thereon; conſequently a Purity of Mind and Affection, a Retirement from the World and its Temptation, Freedom from Diſtraction of worldly Care, and the Incumbrances of Buſineſs, with the like.)

They are often charged to be exemplary in Converſation (as we before ſhewed) and that involveth a correſpondent Obligation to follow them.
They muſt (like St. *John Baptiſt*) *be burning and ſhining lights*; *ſtars in* Joh. 5. 35.
God's right hand; *lights of the world*; *whoſe light ſhould ſhine before men*, Apoc. 16.20. Mat. 5.14,16.
that men may ſee their good works; and by their Light direct their Steps.

They are propoſed as Copies, which ſignifies that we muſt in our Practice tranſcribe them.

We are often directly commanded to imitate them; ὧν μιμεῖσθε τ̃ πίστιν, *whoſe faith imitate ye* (that is, their faithful Perſeverance in the Doctrine and Practice of Chriſtianity) ſaith the *Apoſtle* in this Chapter.

Their Converſation is ſafely imitable in all Caſes, wherein no better Rule appeareth, and when it doth not appear diſcordant from God's Law, and the Dictates of ſound Reaſon; for ſuppoſing that Diſcordance, we ceaſe to be obliged to follow them; as when our Lord preſcribeth in reſpect to the Phariſees; *Whatever they bid you obſerve, that obſerve and do*; *but do not* Mat. 23. 3.
after their works; *for they ſay and do not.*

It is indeed eaſier for them to ſpeak well than to do well; their Doctrine therefore is more commonly a ſure Guide than their Practice; yet when there wanteth a clearer guidance of Doctrine, their Practice may paſs for inſtructive; and a probable Argument or Warrant of Action.

SERMON XXVIII.

Of Self-love in general.

2 TIM. III. 1.

For men ſhall be lovers of themſelves.

Καιροὶ χαλεποὶ ἐνϛήσονται.

SAINT *Paul* in this place out of a prophetical Spirit inſtructing or warning his Diſciple *Timothy*, concerning *difficult times*, or the calamitous ſtate of things, which ſhould enſue; induced upon the World, as it uſeth to happen, by a general prevalency of vicious Diſpoſitions and Practices among Men, doth thence take occaſion by a ſpecification of their Vices to characterize the Perſons, who ſhould concur to produce that hard State.

Hæc omnia mala ab eo velut fonte manantia, quod primum poſuit, ſeipſos amantes. Auguſt. *in* Joh. *Tract.* 123.

Among thoſe Vices he placeth Self-love in the Van, as the capital and leading Vice; intimating thereby, that it is of all in its nature moſt heinous, or in its influence moſt noxious.

This indeed is of all Vices the moſt common, ſo deeply radicated in our Nature, and ſo generally over-ſpreading the World, that no Man thoroughly is exempted from it, moſt Men are greatly tainted with it, ſome are wholly poſſeſſed and acted by it; this is the Root, from which all other Vices do grow, and without which hardly any Sin could ſubſiſt; the chief Vices eſpecially have an obvious and evident dependence thereon.

All impiety doth involve a loving our ſelves in undue manner and meaſure; ſo that we ſet our ſelves in our eſteem and affection before God; we prefer our own Conceits to his Judgment and Advice; we raiſe our Pleaſure above his Will and Authority; we bandy Forces with him, and are like the prophane *Belſhazzar*, of whom it is ſaid, *Thou haſt lifted up thy ſelf againſt* (or above) *the Lord of Heaven.*

From hence particularly by a manifeſt extraction are derived thoſe chief and common Vices, Pride, Ambition, Envy, Avarice, Intemperance, Injuſtice, Uncharitableneſs, Peeviſhneſs, Stubbornneſs, Diſcontent and Impatience. For,

We over-value our ſelves, our Qualities and Endowments, our Powers and Abilities, our Fortunes and external Advantages; hence are we ſo proud, that is, ſo lofty in our Conceits, and faſtuous in our Demeanour.

We would be the only Men or moſt conſiderable in the World; hence are we ambitious, hence continually with unſatiable greedineſs we do affect and ſtrive to procure encreaſe of Reputation, of Power, of Dignity.

We would engroſs to our ſelves all ſorts of good things in higheſt degree; hence enviouſly we become jealous of the Worth and Vertue, we grudge and repine at the Proſperity of others; as if they defalked ſomewhat from our Excellency, or did eclipſe the brightneſs of our Fortune.

We deſire to be not only full in our Enjoyment, but free and abſolute in our Dominion of things; not only ſecure from needing the Succour of other Men, but independant in regard to God's Providence; hence are we ſo covetous of Wealth, hence we ſo eagerly ſcrape it, and ſo carefully hoard it up.

We can refuſe our dear ſelves no Satisfaction, although unreaſonable or hurtful; therefore we ſo readily gratifie ſenſual Appetites in unlawful or exceſſive enjoyments of Pleaſure.

Being blinded or tranſported with fond dotage on our ſelves, we cannot diſcern, or will not regard what is due to others; hence are we apt upon occaſion to do them wrong.

Love to our ſelves doth in ſuch manner ſuck in and ſwallow our Spirits, doth ſo pinch in and contract our Hearts, doth according to its computation ſo confine and abridge our Intereſts, that we cannot in our Affection, or in real expreſſion of Kindneſs tend outwards; that we can afford little Good-will, or impart little Good to others.

Deeming our ſelves extremely wiſe and worthy of regard, we cannot endure to be contradicted in our Opinion, or croſſed in our Humour; upon any ſuch occaſion our Choler riſeth, and eaſily we break forth into violent Heats of Paſſion.

From the like Cauſes it is, that we cannot willingly ſtoop to due obeiſance of our Superiours, in reverence to their Perſons, and obſervance of their Laws; that we cannot contentedly acquieſce in the ſtation or portion aſſigned us by Providence; that we cannot patiently ſupport our Condition, or accept the Events befalling us.

In fine, if ſurveying all the ſeveral kinds of naughty Diſpoſitions in our Souls, and of Miſcarriages in our Lives, we do ſcan their particular Nature, and ſearch into their original Cauſes; we ſhall find inordinate Self-love to be a main Ingredient, and a common Source of them all: ſo that a *Divine* of great Name had ſome reaſon to affirm, that *Original Sin* (or that innate Diſtemper from which Men generally become ſo very prone to Evil, and averſe to Good) doth conſiſt in Self-love, diſpoſing us to all kinds of irregularity and exceſs: St. *Paul* therefore might well ſet this in the Front of all thoſe Sins, which depraved the Age he ſpake of; they having all ſuch a dependence on it.

Eſt ergò iſta ad peccandum amore ſui propenſio, peccatum originale, &c. Zuingl. *apud* Bell. *de Amiſſ grat.* 4. 2.

It is therefore very requiſite that we ſhould well underſtand this Fault, that we may be the better able to curb and correct it; to which purpoſe I ſhall endeavour, by God's help, ſomewhat to declare its Nature.

The Word *Self-love* is ambiguous; for all Self-love is not culpable; there is a neceſſary and unavoidable, there is an innocent and allowable, there is a worthy and commendable Self-love.

There is a Self-love, originally implanted by God himſelf in our Nature, in order to the preſervation and enjoyment of our Being; the which is common to us with all Creatures, and cannot any-wiſe be extirpated; for *No man* (as St. *Paul* ſaith) *ever yet hated his own Fleſh, but nouriſheth, and cheriſheth it:* Every Man living, by a natural and

Eph. 5. 29.

Panis ematur, olus, vini ſextarius; adde Queis humana ſibi doleat natura negatis. Hor. *Serm. I.* 1.

neceſſary inſtinct, is prompted to guard his Life, ſhunning all Dangers threatning its deſtruction; to pourvey for the ſupport and convenience of it; to ſatisfie thoſe natural Appetites, which importunately crave Relief, and without intolerable pain cannot be denied it; to repel or decline whatever is very grievous and offenſive to Nature; the Self-love that urgeth us to do theſe things, is no more to be blamed than it can be ſhunned.

Τὸν μὲν ἀγαθὸν δεῖ φίλαυτον εἶναι· καὶ γὰρ αὐτὸς ὀνήσεται τὰ καλὰ πράττων, καὶ τοὺς ἄλλους ὠφελήσει. τὸν δὲ μοχθηρὸν οὐ δεῖ· βλάψει γὰρ καὶ ἑαυτὸν καὶ τοὺς πέλας, φαύλοις πάθεσιν ἑπόμενος. Ariſt. *Eth.* 9. 8.

Reaſon farther alloweth ſuch a Self-love, which moveth us to the purſuance of any thing apparently good, pleaſant, or uſeful to us, the which doth not contain in it any eſſential turpitude or iniquity; doth not obſtruct the attainment of ſome true or greater Good; doth not produce ſome over-balancing Miſchief; doth not infer harm to the World, or wrong to other Men.

Πᾶς γὰρ νοῦς αἱρεῖται τὸ βέλτιστον ἑαυτῷ, ὁ δὲ ἐπιεικὴς πειθαρχεῖ τῷ νῷ. Ariſt. *Eth.* 9. 8.

Reaſon dictateth and preſcribeth to us, that we ſhould have a ſober regard to our true Good and Welfare; to our beſt Intereſt, and ſolid Content; to that, which (all things being rightly ſtated, conſidered and computed) will in the final event prove moſt beneficial, and ſatisfactory to us: a Self-love working in proſecution of ſuch things common Senſe cannot but allow and approve.

Quia tutela certiſſima ex proximo eſt, ſibi quiſque commiſſus eſt. Sen. *Ep.* 121.

God himſelf hath to theſe ſuggeſtions of Nature and dictates of Reaſon, adjoyned his own ſuffrage, having in various ways declared it to be his Will and Pleaſure, that we ſhould tender our real and final Good. He, as the Author of Nature, and Fountain of Reaſon, may be ſuppoſed to ordain that, unto which Nature doth ſo potently incline, and which Reaſon ſo clearly preſcribeth. He plainly hath to every Man committed himſelf in charge, ſo as to preſerve his Being from ruine, and to enjoy it with comfort. He by making ſo rich a proviſion for the ſuſtenance of our Lives, and ſatisfaction of our Appetites, by framing our Bodies to reliſh Delight, and ſuiting ſo many accommodations in wondrous correſpondence to our Senſes, hath ſufficiently intimated it to be his pleaſure, that we ſhould in reaſonable meaſure ſeek them and enjoy them; otherwiſe his Care would have been vain, and his Work uſeleſs; yea, he might ſeem to have laid an ill Deſign to tempt and enſnare us: he certainly had no ſuch intent, but as he made us out of Goodneſs, as he made us capable of taſting Comfort, as he hath furniſhed us with means of attaining it, ſo he meaneth that we ſhould partake thereof.

He alſo expreſly hath commanded us to love all Men, not excluding our ſelves from the number; to love our Neighbour, and therefore our ſelves; who of all are neareſt to our ſelves; who occur as the firſt Objects of Humanity and Charity; whoſe Needs we moſt ſenſibly feel; whoſe Good is in it ſelf no leſs conſiderable, than the ſingle Good of any other Perſon; who muſt firſt look to our own Good before we can be capable to love others, or do any good to our Neighbour.

He therefore hath made the love of our ſelves to be the Rule and Standard, the Pattern, the Argument of our Love to others; impoſing on us thoſe great Commands of *loving our neighbours as our ſelves*, and *doing as we would be done unto*; which imply not only a Neceſſity, but an Obligation of loving our ſelves.

Matt. 16. 26.

He doth enforce Obedience to all his Commands, by promiſing Rewards, yielding immenſe Profit and tranſcendant Pleaſure to us; and by threatning Puniſhments grievous to our Senſe; which Proceeding is grounded upon a ſuppoſition that we do and ought greatly to love our ſelves, or to regard our own Intereſt and Pleaſure.

He doth recommend Wiſdom or Vertue to us, as moſt agreeable to Self-love; moſt eligible, becauſe it yieldeth great benefit to our ſelves; becauſe (as the *Wiſe-man* ſaith) *he that getteth it, doth love his own ſoul*; *he that keepeth it, ſhall find good.* Prov. 15. 8. 16. 11. 17.

Ariſtotle ſaith of a vertuous Man, that he is the greateſt *ſelf-lover*; Δόξεις δ' ἂν ὁ τοιοῦτος εἶναι μᾶλλον φίλαυτος· ἀπονέμει γὰρ ἑαυτῷ τὰ κάλλιστα, καὶ μάλιστα ἀγαθὰ, καὶ χαρίζεται ἑαυτοῦ τῷ κυριωτάτῳ. Ethic. 9. 8.

He diſſuadeth from Vice, as therefore deteſtable, becauſe the embracing it doth imply hatred of our ſelves, bringing miſchief and damage to us; becauſe (as the *Wiſe-man* doth expreſs it) *he that ſinneth, wrongeth his own ſoul; he that deſpiſeth inſtruction, deſpiſeth his own ſoul; he that committeth injury, hateth his own ſoul.* Prov. 8. 36. 15. 36. 29. 24.

He commendeth his Laws to our obſervance, by declaring them in their deſign and tendency chiefly to regard our good and advantage; made apt to preſerve the ſafety and quiet, to promote the wealth and proſperity of our lives; to bring eaſe and comfort to our Minds, grace and ornament to our Names, ſalvation and happineſs to our Souls. Deut. 10. 12. Mic. 6. 8. Neh. 9. 13. Prov. 3. & 4, &c.

In fine, God chargeth and encourageth us to affect and purſue the higheſt Goods whereof we are capable; moſt ample Riches, moſt ſublime Honours, moſt ſweet Pleaſures, moſt complete Felicity; *He* (ſaith St. *Paul*) *will render to them, who by patient continuance in well-doing ſeek for glory, and honour, and immortality, eternal life*; to ſeek ſuch things is the higheſt inſtance, is the ſureſt argument of Self-love, that can be; he therefore, who obligeth, who encourageth us thereto, doth plainly ſhew his approbation of a Self-love. Rom. 2. 7.

So it appeareth, that all Self-love is not culpable, but that ſome kind thereof is very commendable; how then ſhall we diſtinguiſh; how ſhall we *ſever* (to uſe the Prophet's Language) *the precious from the vile?* Jer. 15. 19.

To this we may anſwer in general, that all Love of our ſelves, which is unreaſonably grounded, or which is exceſſive in its degrees and limits; or which venteth it ſelf in wrong inſtances; or which driveth our Mind, Will and Affections toward bad Objects; or which produceth effects noxious to our ſelves or others; is culpable. If we eſteem our ſelves for things not true, or really for things indifferent or mean, for things nowiſe excellent or valuable; if we affect our ſelves beyond compaſs, ſo as to poſtpone the Love of God, or exclude the Love of our Neighbour; if out of regard to our ſelves we do things baſe, or miſchievous; if thence we dote upon vain Profits, embrace foul Pleaſures, incur ſinful Guilt, expoſe our ſelves to grievous Danger, Trouble, Remorſe and Puniſhment; if thereby we are engaged to forſake our true Intereſt, and forfeit our final Happineſs; then aſſuredly it is a fooliſh and vicious Self-love; it is indeed not a proper, but a falſe and equivocal Love, uſurping that goodly Name; it is a real Hatred, or Enmity diſguiſed under the ſemblance of Friendſhip; it more properly may be called Cruelty, Treachery, Flattery, Mockery, Deluſion, and Abuſe of our ſelves.

But for a more diſtinct and clear reſolution of the Caſe, we may do well to conſider the proper Acts of Love, which do conſtitute it, or inſeparably do adhere thereto; ſuch as theſe, a good eſteem of the Perſon, which is the Object of our Love; an earneſt Good-will toward him, or deſire of his Good; a complaiſance in Good, and diſſatisfaction in Evil arriving to him; a readineſs to yield, or procure Good to him; a deſire of

Union and Enjoyment, that is, of intimate converſation and entercourſe with him, a deference of regard to him, a complyance with his Deſires, and care to pleaſe him. Now if theſe Acts toward our ſelves are in their kind, in their grounds, in their meaſures conformable to Reaſon, Piety and Juſtice, then is our Self-love innocent or worthy: if they are not ſo, it is criminal and vicious.

If we do rightly eſteem our ſelves (both abſolutely, and in compariſon to others;) if we deſire to our ſelves what is fit and juſt; if we are pleaſed with true Goods, and diſpleaſed at real Evils incident to us; if we do in lawful ways endeavour to procure things truly convenient, and beneficial to us; if we maintain a faithful and chearful Correſpondence with our ſelves; if we have a ſober regard to our ſelves agreeable to our Nature and State; if we comply with the Dictates of our Reaſon, and ſatisfie our Deſires conforming thereto; then do we love our ſelves innocently, then are we true Friends to our ſelves.

But if we over-value our ſelves; if we do wiſh to our ſelves things incommodious or hurtful, if we are delighted or diſſatisfied in falſe Shows of Good or Evil befalling us; if we ſtrive to acquire for our ſelves things bad or miſchievous; if our converſe with our ſelves is naughty or vain; if we make indecent Applications to our ſelves; if we ſtoop to our fond Humours, or ſooth our unreaſonable deſires; then is our Self-love ſpurious; then are we indeed Enemies to our ſelves.

Farther, toward an exact diſcuſſion and trial of this caſe, we ſhould do well, deveſting our ſelves of Selfiſhneſs, to conſider our ſelves, as other Perſons, or abſtractedly as mere Objects of thoſe Acts which Love doth imply; for what rectitude, or what obliquity there would be in them in regard to any Object, the ſame would be in reference to our ſelves. For inſtance,

If we ſhould value any Perſon juſtly according to his real Worth, allowing a juſt rate to his Vertue, to his Parts, to his Endowments, to his Advantages of Nature or Fortune; not aſcribing to him things which belong not to him, nor over-prizing thoſe he hath, nor preferring him in any reſpect before thoſe which are his Superiours or Equals therein; we ſhall herein do wiſely and juſtly; but if (having our Judgment any-wiſe perverted) we do admire a Perſon beyond his worth, and advance him above his Rank; if we overlook his apparent Defects and Blemiſhes, or take them for Excellencies, and yield them applauſe; what is this but folly and dotage, tempered with iniquity? and if it be ſuch in regard to another, it is no leſs ſuch in reſpect to our ſelves,

If to any Perſon we ſhould wiſh things ſuitable, commodious, and advantageous, by obtaining which, he, without any wrong or prejudice to others, might be conſiderably benefitted, we ſhall herein act humanely, and like good Friends; but if we deſire things to him, which do not become or befit him; which will do him miſchief, or which he cannot have without injury and damage to others, are we not herein notoriouſly unkind or unjuſt? the Caſe is the ſame transferred to our ſelves.

If we ſhould obſerve any Man by Occurrences happening to him well improved in his condition, thriving in an honeſt way, proſperous in good Undertakings, growing in worthy accompliſhments of Soul, to find ſatisfaction therein would be greatly laudable; and ſo it would be to condole, if we ſhould ſee any Man to fall into any grievous Diſaſter or Calamity; but ſhould we behold a Man (although in falſe appearance bettered, yet really) prejudiced and endamaged (as when one is enriched by cozenage or rapine, is advanced by flattery or ſycophantry, is famed for baſe or vain Exploits, is immerſed into Care and Trouble, is expoſed to Danger and Temptation, is fallen into the Enchantments of Pleaſure) are we not, if we take pleaſure therein, very ſilly, or very cruel? and if we ſhould obſerve good Phyſick adminiſtred to a ſick Neighbour, or that he is engaged in painful Exerciſe for his Health, ſhould it not be abſurd for us to be ſorry thereat? for the ſame Reaſons we are blameable, if we do rejoyce when that we proſper in bad Courſes, or enjoy ſinful Pleaſures, or fall into dangerous Temptations; if we diſtaſte the wholſom Phyſick of Adverſity diſpenſed by Providence, or diſlike the needful Exerciſes of Duty by God preſcribed to us.

If we do yield our Advice and Aid to our Neighbour, in furtherance of any Deſign, which is honeſt and beneficial to him, we then unqueſtionably do well; but if we do abet or encourage him in unjuſt or miſchievous Enterprizes; if we render our ſelves Pandars to his unlawful Deſires, Factours for his unjuſt Profits, Complices of his wicked Practices, Advocates of his Sins, is this true Love, is this faithful Friendſhip? no ſurely; nor is it ſuch toward our ſelves, when we employ our Faculties in contrivance or atchievement of any unlawful Deſigns, however ſatisfactory to our Deſires.

If we ſhould indifferently (without regard to the Laws of Piety, Juſtice, Humanity, or Decency) eſpouſe the Intereſts of any Perſon, ſo that for the promoting his Deſigns, advancing his Profit, gratifying his Humour or Pleaſure, we ſhould violate the Commands of God, we ſhould neglect the publick Good, we ſhould work injury or miſchief to our Neighbour, would this Dealing be allowable; neither would it be ſo, if for our own ſake, in regard to our private Intereſt we ſhould thus behave our ſelves.

2. If we do affect to hold free, ſincere, chearful, kind Converſation with any Perſon for mutual inſtruction and comfort, this is ſociable and friendly; but if we maintain frothy, foul, malicious, any-wiſe peſtilent Diſcourſe, apt to corrupt, or to annoy him, this is loathſom; and ſo it is, if we keep ſuch entercourſe with our ſelves, harbouring vain, impure, unjuſt, uncharitable Thoughts in our Minds.

If we ſhould defer regard to any Man, anſwerable to his worth, we ſhould thereby practiſe according to the good Rules of Humanity; but ſhould we ſo affect or fanſie any Man that we ſhould care for no Man elſe, ſhould pay no due Reſpect, or perform any Office of Kindneſs otherwhere; ſhould take no Man's Word, or mind any Man's Opinion beſide, nor care to converſe with any other; would this be Love? would it not be ridiculous Fondneſs? it is no leſs, if in regard to our ſelves, we are ſo moroſe, ſurly, or neglectful.

If we ſhould comply with any Man's reaſonable Deſire, this were fair and courteous; if we ſhould confide in the probable aſſiſtance of any Perſon, this were modeſt Prudence; but if we ſhould entirely conform our Practice to the Will or Humour of another, againſt the dictates of our own Reaſon, and to the harm of our ſelves or others; would this be Love, would it not rather be vile and pitiful ſlavery? If we ſhould without any ground, yea againſt plain Reaſon relie upon the help or direction of another, would this be Love, would it not rather be wild Preſumption? the ſame therefore it muſt be in us, if we in like manner are devoted to our own Will, or confident in our own Ability.

If we ſhould commend any Man for good Qualities or good Deeds, this is honeſt; if we ſhould encourage him in good Undertakings, this is charitable; but to applaud his Defects, to bolſter him in ill Practice, this is

Flattery and Treachery; and in ſo doing towards others, we are not Friends to our ſelves, but Traitours and Paraſites.

By ſuch Reflexions and Compariſons we may, I think, competently underſtand the Nature of that Baſtard-ſelf-love, which is ſo vicious in it ſelf, and productive of ſo many Vices: But more fully to diſplay, and withal to diſſuade us from this Vice, I ſhall particularly inſiſt upon the common ſorts thereof, ſhewing the peculiar Unreaſonableneſs of each, and the Miſchiefs conſequent from it: they are indeed uſually combined and complicated in Practice; and have much Affinity both in their Nature and Fruit; but I ſhall as well as I can abſtract them one from the other, and ſo treat on them diſtinctly; they are theſe, *Self-conceit, Self-confidence, Self-complacence, Self-will, Self-intereſt.* Theſe I ſhall handle in the following Diſcourſes.

SERMON XXVIX.

Of Self-Conceit.

2 TIM. III. 2.

For Men ſhull be lovers of themſelves, &c.

1. THE firſt and moſt radical kind of vicious Self-Love is *Self-conceitedneſs*; that which St. *Paul* calleth τὸ ὑπερφρονεῖν, to overween, or *to think highly of ones ſelf beyond what he ought to think.* This doth conſiſt in ſeveral Acts or Inſtances.

Sometimes we in our Imagination aſſume to our ſelves Perfections not belonging to us in kind or in degree; we take our ſelves to be other Men than we are; to be wiſe, to be good, to be happy when we are not ſo, at leaſt, to be far wiſer, better and happier than we are. The Pleaſure naturally ſpringing from a good Opinion of our ſelves doth often ſo blind our Eyes, and pervert our Judgment that we ſee in us what is not there, or ſee it magnified or transformed into another Shape than its own; any Appearance doth ſuffice to produce ſuch Miſtakes, and having once entertained them, we are unwilling to depoſe them; we cannot endure by ſevere Reflexion on our ſelves to correct ſuch pleaſant Errours; hence commonly we preſume our ſelves to be very conſiderable, very excellent, very extraordinary Perſons, when in truth we are very mean and worthleſs; ſo did St. *Paul* ſuppoſe when he ſaid, *If a man think himſelf to be ſomething when he is nothing, he deceiveth himſelf;* Gal. 6. 3. ſuch was the Caſe of that Church in the *Apocalypſe*; *Thou ſayeſt I am rich and encreaſed in goods, and have need of nothing; and knoweſt not that thou art wretched and miſerable;* Apoc. 3. 17. they were like Men in a Dream, or in a Frenzy, who take themſelves for great and wealthy Perſons, when indeed they are in a ſorry and beggarly Condition; into the like extravagancies of Miſtake we are all likely to fall, if we do not very carefully and impartially examine and ſtudy our ſelves.

Again, ſometimes we make vain judgments upon the things we do poſſeſs, prizing them much beyond their true Worth and Merit; conſequently overvaluing our ſelves for them; the moſt trivial and pitiful things (things which in themſelves have no worth, but are meer Tools, and commonly ſerve bad Purpoſes; things which do not render our Souls any-wiſe better, which do not breed any real Content, which do not conduce to our Welfare and Happineſs) we value at a monſtrous rate, as if they were the moſt excellent and admirable things in the World: Have we Wit? how witleſs are we in prizing it, or our ſelves for it; although we employ it to no good end, not ſerving God, not benefiting Men, not furthering our own Good, or any-wiſe bettering our Condition with it; although we no otherwiſe uſe it, than vainly to pleaſe our ſelves or others, that is, to act the part of Fools or Buffoons. Have we Learning or Knowledge? then are we rare Perſons; not conſidering that many a bad, many a wretched Perſon hath had much more than we, who hath uſed it to the abuſe of others, to the torment of himſelf; that Hell may be full of learned Scribes, and ſubtile Diſputers, of eloquent Orators and profound Philoſophers; who *when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their fooliſh Heart was darkned*, not conſidering alſo how very defective our Knowledge is, how mixt with Error and Darkneſs; how uſeleſs and vain, yea how pernicious it is, if not ſanctified by God's Grace, and managed to his Service. Have we Riches? then are we brave Men, as fine and glorious in our Conceit as in our outward attire; although the vereſt Fools, the baſeſt and moſt miſerable of Men, that go on the Ground, do exceed us therein; although (as *Ariſtotle* ſaith) *Moſt either not uſe it, or abuſe it.* Although our Wealth affordeth us no real Benefit or Comfort, but expoſeth us to numberleſs Snares, Temptations, and Miſchiefs; although it hath no ſtability, but eaſily may be taken from us. Have we Reputation? how doth that make us highly to repute our ſelves in a ſlaviſh imitation of others? yet nothing is leſs ſubſtantial, nothing is leſs felt, nothing is ſo eaſily loſt, nothing is more brittle and ſlippery than it; a Bubble is not ſooner broken, or a Wave ſunk, than is the Opinion of Men altered concerning us. Have we Power? what doth more raiſe our Minds? yet what is that commonly but a dangerous Inſtrument of Miſchief to others, and of Ruine to our ſelves; at leaſt an engagement to Care and Trouble? What but that did render *Caligula*, *Nero*, and *Domitian* ſo hurtful to others, ſo unhappy themſelves? what but that hath filled the World with Diſaſters, and turned all Hiſtory into Tragedy? Have we proſperous Succeſs in our Affairs? then we boaſt and triumph in our Hearts; not remembring what the *Wiſe-man* ſaith, *The proſperity of Fools deſtroyeth them*; and that Experience ſheweth, Proſperity doth either uſually find or make us Fools; that the wiſeſt Men (as *Solomon*) the beſt Men (as *Hezekiah*) have been befooled by it: Thus are we apt to overvalue our things, and our ſelves for them.

Rom. 1. 21.

Ardua res hæc eſt, opibus non tradere mores.

Mat. 11. 6.

Τῶν πολλῶν οἱ μὲν οὐ χρῶνται τῷ πλούτῳ διὰ μικρολογίαν, οἱ δὲ παραχρῶνται δι' ἀσωτίαν. Ariſt. *apud* Plut. *in Pelop.*

Prov. 1. 32.

Rarus enim fermè ſenſus communis in illa Fortuna——

Juv. *Sat.* 8.

2 Chron. 32. 25.

There is no way indeed, wherein we do not thus impoſe upon our ſelves, either aſſuming falſe, or miſrating true Advantages; the general ill conſequences of which Miſdemeanor are, that our Minds are ſtuft with Dreams and phantaſtick Imaginations, inſtead of wiſe and ſober Thoughts; that we miſbehave our ſelves toward our ſelves treating our ſelves, like other Men than we are, with unſeemly regard; that we expect other Men ſhould have like Opinions, and yield anſwerable deferences to us; and are, if we find it otherwiſe, grievouſly offended; that we are apt to deſpiſe or diſregard others, demeaning our ſelves inſolently and faſtuouſly toward them; that we are apt to ſeek and undertake things, which we cannot attain or atchieve; that we neglect the Succours needful to help, or comfort us, and the like; which will appear more plainly, by conſidering the ſeveral Objects or Matters, in which ſelf-conceit is exerciſed: they are eſpecially three; *Intellectual Endowments*; *moral Qualities*; *advantages of body, fortune* and *outward State*.

1. We are apt to conceit highly of our ſelves, upon preſumption of our *intellectual Endowments* or Capacities, whether *natural*, (as *Wit, Fancy, Memory, Judgment*) or *acquired* (as *Learning, Skill, Experience*) eſpecially of that which is called *Wiſdom*, which in a manner comprehendeth the reſt, and manageth them; whereby we rightly diſcern what is true, and what is fit to be done in any caſe propoſed: This we are prone in great meaſure to arrogate, and much to pride our ſelves therein: The World is full as it can hold of Wiſe-men, or of thoſe who take themſelves to be ſuch; not only abſolutely, but comparatively, in derogation and preference to all others: May it not be ſaid to us, as *Job* did to his Friends, *No doubt but ye are the People, and Wiſdom ſhall die with you*; do we not fancy our ſelves incomparably wiſe, ſo that all our Imaginations are deep and ſubtile, all our Reſolutions ſound and ſafe, all our Opinions irrefragably certain; all our Sayings like ſo many Oracles, or indubitable Maxims? Do we not expect that every Man's Judgment ſhould ſtoop to ours? Do we not wonder that any Man ſhould preſume to diſſent from us? Muſt any Man's Voice be heard, when we ſpeak? Do we not ſuppoſe that our Authority doth add huge weight to our words, that 'tis unqueſtionably true becauſe we ſay it; that it is preſumption, 'tis temerity, 'tis rudeneſs hardly pardonable to conteſt our Dictates? this is a common practice, and that which is often prohibited and blamed in Scripture; *Be not wiſe in thine own Eyes*, ſaith the *Wiſeman*; And, *Be not wiſe in your own Conceits*, ſaith the *Apoſtle*: And, *I ſay, through the Grace given unto me, to every Man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every Man the meaſure of Faith.*

1 Cor. 3. 18. Μωρὸς γενέσθω, ἵνα γένηται σοφός. *Vid.* Chryſ. *in* Phil. *Or.* 7.

Job 12. 2.

Οἶος πέπνυται· τοὶ δὲ σκιαὶ ἀΐσσουσι.

Prov. 3. 7.

Rom. 12. 16.

12. 3.

The great reaſonableneſs of which Precepts will appear, by conſidering both the abſurdity and the inconveniences of the Practice which they forbid.

If we do reflect either upon the common nature of Men, or upon our own Conſtitution, we cannot but find our conceits of our Wiſdom very abſurd: For how can we take our ſelves for wiſe, if we obſerve the great blindneſs of our Mind, and feebleneſs of humane Reaſon, by many palpable Arguments diſcovering it ſelf? If we mark how painful the ſearch, and how difficult the comprehenſion is of any truth; how hardly the moſt ſagacious can deſcry any thing, how eaſily the moſt judicious Miſtake; how the moſt learned everlaſtingly Diſpute, and the wiſeſt irreconcilably Claſh about Matters ſeeming moſt familiar and facile; how often the moſt wary and ſteady do ſhift their Opinions; how the wiſer a Man is, and the more Experience he gaineth, the leſs confident he is in his own Judgment, and the more ſenſible he groweth of his Weakneſs; how dim the Sight is of the moſt perſpicacious, and how ſhallow the Conceptions of the moſt profound; how narrow is the *Horizon* of our Knowledge, and how immenſely the region of our Ignorance is diſtended; how imperfectly and uncertainly we know thoſe few things, to which our Knowledge reacheth; how anſwerably to ſuch Experience we are told in *ſacred Writ*, that *Every Man is brutiſh in his Knowledge*; that *the Lord knoweth the Thoughts of Man, that they are Vanity*; that *Vain Man would be wiſe, though he be born like an Aſſes Colt* (that is, he is naturally wild and ſtupid) that *Wiſdom is hid from the Eyes of all Men, and is not found in the Land of the Living*; that *The Thoughts of mortal men are miſerable, and our Devices uncertain*; if we, I ſay, do conſider ſuch things, how can we but find it ſtrange, that any Man ſhould admire his own Wiſdom, ſeeing that he thereby doth exempt himſelf from the common adjunct of his Nature, and forgetteth himſelf to be a Man.

Quamcunque partem rerum humanarum divinarumque comprehenderis, ingenti copiâ quærendarum ac diſcendarum fatigaberis. Sen. *Ep.* 88.

Jer. 10. 14.
Pſal. 94. 11.
1 Cor. 3. 20.
Job 11. 12.
Job 28. 21, 22.
Sap. 9. 14.

If alſo a Man particularly reflecteth on himſelf, the ſame practice muſt needs appear very fooliſh; for that every Man thence may diſcover in himſelf peculiar impediments of Wiſdom; every Man in his complexion and in his condition, may find things apt to pervert his Judgment, and obſtruct his acquiſition of true Knowledge: Is his Temper ſanguine? thence becometh he quick, raſh, credulous, confident, and peremptory, ſlippery and fickle: Is it phlegmatick? thence is he ſlow and heavy, diffident, pertinacious, and ſtiff in his Conceits: His Mind is either ſoft and limber, ſo as eaſily to receive the impreſſions of Falſhood ſpeciouſly repreſented; or hard and tough, ſo that he cannot readily admit inſtruction in Truth, or correction of Error. His Wealth diſtracteth, or his Poverty diſturbeth his Thoughts; Proſperity ſwelleth his Mind up into vain Preſumptions and Satiſfactions; or Adverſity ſinketh it down into unreaſonable deſpondencies and diſlikes of things; Plenty breedeth Sloth, Want createth Trouble, indiſpoſing him to think well; Eaſe doth ruſt his Parts, and Buſineſs weareth them out; Inclination, Intereſt, Company, Prejudice do forcibly ſway his Apprehenſions; ſo that no Man can get himſelf into, or keep himſelf ſteady in a perfect Balance, requiſite for exact Judgment of things; no Man therefore can obtain a degree of Wiſdom, whereof he may with any reaſon be conceited; the wiſeſt Men ſurely upon ſuch Experience have been little ſatisfied with their ſhare; *Surely* (ſaith one) *I am more brutiſh than any man, and I have not the underſtanding of a man*: and, *So fooliſh* (ſaid another) *was I and ignorant, I was as a beaſt before thee*: This Conceitedneſs therefore is very abſurd, and an argument of notable Ignorance and Folly; neither is there perhaps any more plain inſtance or demonſtration of general Folly reigning among Men, than this, that commonly we are ſo blind and ſtupid as not to diſcern and reſent our own Folly; *If any man* (ſaith St. *Paul*) *thinketh that he knoweth any thing, he knoweth not any thing yet as he ought to know*: that is, If any Man conceiteth himſelf to be conſiderably wiſe or intelligent, 'tis a plain ſign, that he is very ignorant, and underſtandeth little to any purpoſe.

Prov. 3. 2.
Pſal. 73. 22.
1 Cor. 8. 2.

So it is if we conſider our ſelves ſingly; and it is more ſo, in compariſon to others; for what ground can a Man have of arrogating to himſelf a peculiarity of Wiſdom or Judgment? to deem himſelf extraordinary in that, to which there are no other than ordinary means of arriving? to fancy himſelf wiſer than any other, when as (ſecluding accidental Differences, that cannot be accompted for) all Men have the ſame Parts and Faculties of Soul, the ſame means and opportunities of improvement; the

Zech. 12. 1.
Ἐν βροτοῖς. LXX.
Job 32. 8.
Jam. 1. 5.
Job 15. 8.

ſame right and liberty of judging about things? did not he, who *formeth the ſpirit of man within him*, put into every Man that heavenly mark, whereby we diſcern and judge of things? Is not every Man concerned in that ſaying of *Elihu*; *there is a Spirit in men, and the inſpiration of the Almighty giveth them underſtanding?* Do not the fountains of knowledge (natural Delight, divine Revelation, humane Inſtruction, continual Experience) ſtand open to all; and are no leſs common to Men, than is the Air they breathe, and the Sun, which equally ſhineth on them all? is God, the donor of Wiſdom, partial in the diſtribution of it; doth not that Overture reach indifferently to all, *If any man lack Wiſdom, let him ask of God, who giveth to all men liberally,——and it ſhall be given him?* may not others be as Inquiſitive, as Induſtrious, as Sincere as we in the ſearch of Truth, why not then as ſucceſsful in finding it? Is there any private Chink, through which Light ſhineth only upon us, or Truth may be eſpied? Is there any cunning by-path, in which we alone, with more expedition and ſecurity than others, in the common Roads, can travel on toward Knowledge? What Patents have we to ſhew for monopoly of Reaſon? What right have we to engroſs any Knowledge? Who hath granted us a privilege of ſure Judgment, or an exemption from Error? How can we in trial of Things claim more than a ſingle Vote? or, Why ſhould our word, have more weight than any other? May not any Man, with as much reaſon, prefer his Judgment before ours, as we before his; and if we blame him for it, do we not thereby condemn our ſelves for doing the like? If we do know but the ſame Things, or frame the ſame Judgments with others, how can we be conceited of that which is promiſcuous; if we pretend to abſtruſe Notions, or hold forth Paradoxes, how can that be ground of boaſting, ſeeing the Cauſe ſtandeth conteſted by Authority, no leſs than our own, and that it is vain to triumph over the Opinions of others before we have conquered them? why in ſuch caſes is it not reaſonable to preſume that among the many Diſſenters from us, there are ſome who have as much ſenſe as we, and who have weighed the Matter with no leſs Care, no leſs Indifferency? In fine, may not any Man with good cauſe, propound to us that expoſtulation in *Job: Haſt thou heard the ſecret of God, and doſt thou reſtrain Wiſdom to thy ſelf? what knoweſt thou that we know not? what underſtandeſt thou which is not in us?*

Iſa. 5. 21.
Iſa. 47. 10.

Such conceitedneſs therefore is very abſurd; and it is no leſs hurtful; for many great Inconveniences, many ſad Miſchiefs ſpring from it, ſuch as gave the *Prophet* cauſe to denounce, *Wo unto them that are wiſe in their own Eyes, and prudent in their own conceit:* It hath many ways bad influence on our Souls, and on our Lives; it is often our caſe, which was the caſe of *Babylon*, when the *Prophet* ſaid of it, *Thy Wiſdom and thy Knowledge hath perverted thee; for thou haſt ſaid in thy Heart, I am, and none elſe beſide me.*

Hæc eſt hominis vera ſapientia imperfectum eſſe ſe noſſe. Hier. contra Pelag. 1. 5.
Prov. 20. 12.

It is a great bar to the getting Wiſdom, to the receiving inſtruction and right information about things; for he that taketh himſelf to be abundantly Knowing, or incomparably Wiſe, will not care to learn, will ſcorn to be taught; he thence becometh more incapable of Wiſdom, than a meer Idiot; ſo did *Solomon* obſerve, *Seeſt thou*, ſaid he, *a man wiſe in his own conceit? there is more hope of a Fool than of him*; of a Fool that is ſenſible of his own Ignorance, there may be hope, that he may by Inſtruction become Wiſe; but he that taketh himſelf to want no Inſtruction, or to be above Learning, is in a deſperate condition.

Puto multos potuiſſe ad ſapientiam pervenire, niſi putaſſent ſe perveniſſe. Sen. de tranq. an. 1.

It rendreth Men in doubtful or difficult Caſes, unwilling to ſeek, and unapt to take Advice; he will not care for, or admit any Counſellor but himſelf; hence he undertaketh and eaſily is deceived, and incurreth diſappointment, damage, diſaſters in his Affairs. As it is moſt incident to weak, inconſiderate, lazy Perſons, who have not a Capacity, will not yield attention, or take pains to get right notions of Things, ſo it doth ſmother all Induſtry, Conſideration, and Circumſpection; for ſuch Perſons think they need no labour in ſearching Truth, no care in weighing Arguments, no diligence in obſerving Things; they can eaſily, at firſt ſight, deſcry all, and penetrate to the bottom of Things; they have at eaſie rates the pleaſure of fancying themſelves wiſe; why ſhould they ſpend farther pains to diſpoſſeſs themſelves of that pleaſure, or to introduce another leſs ſatiſfactory? thus *is the Sluggard* (as *Solomon* ſaith) *wiſer in his own conceit,* Prov. 26. 16. *than ſeven men that can render a reaſon.*

It rendreth us very raſh and precipitant in judging; for the firſt ſhews of Things, or the moſt ſlender Arguments, which offer themſelves, being magnified, and aggravated from Opinion concerning our ſelves, do ſway our Judgment, and draw forth a ſudden reſolution from us; it muſt, we preſently ſuppoſe, be very reaſonable, becauſe it ſeemeth reaſonable to us.

Hence alſo we perſiſt, obſtinate and incorrigible in Error; for what Reaſon can be efficacious to reclaim him, whoſe Opinion is the greater Reaſon? What Argument can be ponderous enough to outweigh his Authority? How can he (the Man of Wiſdom, the perſpicacious and profound Perſon) yield that he hath erred? How can he part with the ſatiſfaction of being always in the right, or endure the affront of being any time baffled?

It rendreth Men peeviſh and moroſe, ſo as to bear no body that diſſenteth from them, nor to like any thing which doth not hit their Fancy; to croſs their Opinion and Humour, is to derogate from their Wiſdom; and being in their apprehenſion ſo injured, they find cauſe to be angry.

It rendreth them inſolent and imperious in Converſation, ſo as to dictate, and impoſe their Conceits upon others. He that is conceited of his own Wiſdom, will imagine, that upon that advantage he hath a right to preſcribe, others an Obligation to ſubmit; *eo ipſo* he becometh a common Maſter and Judge; and they are culpable, who will not yield him a credulous Ear, who will not ſtand to his deciſion.

Hence alſo do Men become ſo carping and cenſorious; for if any Man's Words do not jump with their Notions, if any Man's Actions be not conformable to their Rules, they ſtraightway riſe up to condemn them of Folly, of Faultineſs.

Yea, hence Men become intolerably pragmatical; for they conceit themſelves better to know another's Concernment than he himſelf doth, and ſo will intrude his Advice, will be angry if his Advice be not followed.

To ſuch Inconveniences and Iniquities this ill-diſpoſition expoſeth us, and to many others; for it is indeed that in effect, which the Holy Scripture repreſenteth as the ſource of all impious and wicked Courſes; to which Men betray themſelves, while taking themſelves to be wiſe, they do ſtifly adhere to their own Imaginations and Devices, although contrary to the preſcriptions of divine Wiſdom, to the dictates of common Reaſon, to the admonitions of ſober and good Men: *We will* (ſay they in the *Prophet*) Jer. 13. 10. 6. 19. *walk after our own Devices, and we will every one do the imagination of his* Iſ. 65. 2. 53. 5. *evil Heart*; and, *I have ſpread out my hands all the day unto a rebellious People? Which walketh in a way that is not good, after their own Thoughts.*

And,

Deut. 28. 18. Pſal. 81. 12. Prov. 1. 30, 31. Iſa. 66. 4. And, *If he bleſſeth himſelf, ſaying, I ſhall have peace, though I walk in the imagination of my Heart:* and. *So I gave them unto their own Hearts Luſts, and they walked in their own Counſels:* Theſe are deſcriptions of bad Men, implying Self-conceit to be the root of their Impiety.

2. Again, we are apt to conceit highly and vainly of our moral Qualities and Performances; taking our ſelves for Perſons rarely good, perfect and blameleſs; apprehending no defects in our Souls, or miſcarriages in our Lives, although indeed we are as full of blemiſhes, we are as guilty of Prov. 30. 12. Faults as others; *There is* (ſaith the *Wiſeman*) *a Generation that are pure in their own Eyes, and yet is not waſhed from their filthineſs;* to this Generation we belong if we admire our Vertues, if we juſtifie our Lives, if (as it is Luke 18. 9. 16. 15. 10. 29. ſaid of the *Phariſee*) we *truſt in our ſelves, that we are Righteous.*

This practice doth include great Folly, and it produceth great Miſchiefs.

'Tis very fooliſh; and argueth the greateſt Ignorance that can be; for ſuch is the Imperfection, the Impotency, the Impurity of all Men, even of the wiſeſt and beſt Men (diſcernable to them who ſearch their Hearts, and try their ways, ſtrictly comparing them to the rules of Duty, God's Laws, and the dictates of Reaſon) that no Man can have reaſon to be ſatiſfied in himſelf, or in his Doings: Every Man looking into himſelf, ſhall find his Mind ſo peſtered with vain and filthy Thoughts; his Will ſo perverſe, ſo froward, ſo weak, ſo unſteady; his Deſires ſo fond and unwarrantable; his Paſſions ſo diſorderly and ungovernable; his Affections ſo miſplaced, or at leaſt ſo cold, and dull in regard to their right Objects; his Reſolutions toward Good ſo weak and ſlack; his Intentions ſo corrupt, or mixt with oblique regards; he that obſerveth his Actions, ſhall in the beſt of them (as to the Principles whence they riſe, as to the ends they drive at, as to the manner of their performance) find ſo many great defailances, that he will ſee cauſe rather to abhor than admire himſelf.

Hier. *in* Lucif. *cap. 6.* Who, let me ask, doth love God with all his Soul, ſo as to place in him his total Content and Delight, ſo as to do all things out of love to him, with a regard to his Honour and Service? ſo as to be willing and glad to part with all things for his ſake? Who hath that conſtant and lively ſenſe of God's Benefits and Mercies that he ſhould have? Who hath a perfect reſignation of Will to his Pleaſure, ſo as to be diſpleaſed with no event diſpenſed by his Hand? Who hath ſuch a vigour of Faith and Confidence in him, as will ſupport him in all Wants, in all Diſtreſſes, in all Temptations, ſo as never to be diſquieted, or diſcouraged by them, ſo as to *caſt on God* (as he is commanded) all the *cares* of his Soul, and *burthens* of his Life? who conſtantly maintaineth a fervour of Spirit, a ſteadineſs of Reſolution, a clear and calm frame of Soul, an abſtractedneſs of Mind from worldly Deſires and Delights? Who continually is fervent and undiſtracted in his Devotion? Who with an unwearied and inceſſant diligence doth watch over his Thoughts? Who doth entirely command his Paſſions, and bridle his Appetites? Who doth exactly govern his Tongue? Who is perpetually circumſpect over his Actions? Who loveth his Neighbour as himſelf, ſeeking his good, and delighting therein as in his own; being ſorry for his Adverſities, as if they had befallen himſelf? Who feeleth that contrition of Spirit, that Shame, that remorſe for his Sins, or that deteſtation of them, which they deſerve? Who is duly ſenſible of his own unworthineſs? very few of us ſurely, if we examine our Conſciences, can anſwer, that we are they who perform theſe Duties; and if not, where is any ground of ſelf-conceit? how much cauſe rather is there of dejection, of diſpleaſure, of deſpiſing and deteſting our ſelves?

There have indeed been Sects of Men (ſuch as the *Novatians*, and the *Pelagians*) who have pretended to Perfection and Purity; but theſe Men one would think did never read the Scripture, did never conſult Experience, did never reflect on their Minds, did never compare their Practice with their Duty; had no Conſcience at all, or a very blind and ſtupid one. *Who can ſay, I have made my Heart clean, I am pure from my ſin?* was a Queſtion of *Solomon*, to which he thought no Man could anſwer affirmatively of himſelf: *If I juſtifie my ſelf, my own Mouth ſhall condemn me; if I ſay I am perfect, it ſhall prove me perverſe*; was the aſſeveration of that Perſon, whoſe Vertue had undergone the ſevereſt Trials; *In many things we offend all*; was the confeſſion of an *Apoſtle* in the name of the wiſeſt and beſt Men.

The Donatiſts —— remiſſionem peccatorum ſic datis, quaſi nullum habeatis ipſi peccatum, &c. Opt. *lib.* 2.
Prov. 20. 9.
Eccl. 7. 20.
Job 9. 20.
15. 15. 25. 4. 4. 18. 9. 2.
(Pſal. 143. 2.)
Jam. 3. 2.

Such Men indeed (in contemplation of themſelves, and of their doings) have ever been ready to think meanly of themſelves, to acknowledge and bewail their unworthineſs, to diſclaim all Confidence in themſelves, to avow their hope wholly to be repoſed in the Grace and Mercy of God; (in his Grace for ability to perform ſomewhat of their Duty, in his Mercy for Pardon of their Offences;) to confeſs themſelves (with *Jacob*) *Leſs than the leaſt of God's Mercies*; with *David*, that they *are Worms, and no Men*; with *Job*, that they are *vile, and* unable *to anſwer God*, calling them to accompt, *in one caſe of a thouſand*; that they *abhor themſelves, and repent in Duſt and Aſhes*; that *after they have done all, they are unprofitable Servants*: And is he not very blind, who doth ſee in himſelf thoſe Perfections, which the greateſt Saints could not deſcry in themſelves? Is he not infinitely vain, that fanſieth himſelf more worthy, than they did take themſelves to be?

Job 40. 4.
42. 6. 9. 2.
Luke 17. 10.

In fine, Every Man is in ſome kind and degree bad, ſinful, vile; it is as natural for us to be ſo, as to be frail, to be ſickly, to be mortal: There are ſome bad Diſpoſitions common to all, and which no Man can put off without his Fleſh; there are ſome, to which every Man (from his temper, inclination and conſtitution of Body or Soul) is peculiarly ſubject; the which by no care and pain can be quite extirpated; but will afford, during Life, perpetual matter of conflict and exerciſe to curb them; conceit therefore of our Vertue is very fooliſh.

And it breedeth many great Miſchiefs.

Hence doth ſpring a great ſecurity, and careleſneſs of correcting our Faults; for taking our ſelves to be well, we ſee not any need of Cure, thence ſeek none, nor admit any.

Matt. 9. 12.
John 9. 41.

Yea, hence riſeth a contempt of any means conducible to our amendment, ſuch as good Advice, and wholſome Reproof; to adviſe ſuch an one is to accuſe him wrongfully, to reprove him is to commit an outrage upon his preſumed integrity of Vertue. Hence alſo proceedeth a neglect of imploring the Grace and Mercy of God; for why ſhould Perſons of ſo great ſtrength crave ſuccour; how ſhould they beg pardon, who have ſo little ſenſe of Guilt? It is for a weak Perſon to cry, Lord help me; it is for a *Publican* to pray, *God be merciful unto me a Sinner*.

Luke 18. 13.

It breedeth arrogance and preſumption even in Devotions, or addreſſes to God, inducing ſuch Perſons in unſeemly manner to juſtifie themſelves before God, to claim ſingular Intereſt in him, to mind him, and as it were to upbraid him with their worthy Deeds, to thank him for their imaginary Excellencies; like the conceited *Phariſee*; *God, I thank thee, that I am not as other Men, Extortioners, Unjuſt, Adulterers —— I faſt twice a Week, I give tythes of all that I poſſeſs*. They cannot demean themſelves toward God as miſerable Sinners, who fanſie themſelves as admirable Worthies and Gallants in Vertue.

Luke 18. 11.

Alſo, a natural reſult thereof is a haughty contempt of others, venting it ſelf in a ſupercilious and faſtuous demeanour: So it was in the *Phariſees, who* (ſaith St. *Luke*) *truſted in themſelves, that they were righteous,* Luke 18. 9. *and deſpiſed others.* Such Perſons obſerving, or ſuſpecting Defects and Misbehaviours in others, but diſcerning none in themſelves, do in their Opinion advance themſelves above their Brethren, and accordingly are prone to behave themſelves toward them: Such Men as they are the eſpecially good Men, the Godly, the Saints, the Flower of Mankind, the Choice ones, the Darlings of God, the Favourites of Heaven; the ſpecial Objects of divine Love and Care: Others are impure and profane, rejectaneous and reprobate People, to whom God beareth no good-will or regard; hence proceedeth a contemptuous diſregard or eſtrangedneſs toward other Men; like that of thoſe *Separatiſts* in the *Prophet*, who notwithſtanding they were *a People provoking God to anger continually to his face,* Iſa. 65. 5. were yet in conceit of their own ſpecial purity ready to ſay, *Stand by thy ſelf, come not near to me, for I am holier than thou:* Whereas thoſe who ſoberly reflecting on their Nature, their Hearts, their Ways, do frame a right Judgment of themſelves, can hardly eſteem any Man worſe than themſelves; they perceive themſelves ſo frail, ſo defectuous, ſo culpable, as to find great reaſon for their compliance with thoſe *Apoſtolical* Precepts; *In lowlineſs of Mind, let each Man eſteem others better than himſelf;* Phil. 2. 3. *In honour prefer one another.* Rom. 12. 10.

This likewiſe diſpoſeth Men to expect more than ordinary regard from others; and they are much diſpleaſed, if they find it not in degree anſwerable to their conceit of themſelves; taking them for ſilly, envious, or injurious Perſons, who forbear to yield it: Such excellent Perſons muſt in all things be humoured, and cockered, otherwiſe you greatly wrong them.

Hence alſo ſuch Men eaſily become diſcontented and impatient; for if they be croſſed in any thing, if any misfortune toucheth them, they take it very ill; ſuppoſing they deſerve it not, but are worthy of better Uſage and Fortune.

In fine, as this cauſeth a Man to behave himſelf untowardly in reſpect to all others (toward God, and toward his Neighbour (ſo thence he moſt unbeſeemingly carrieth himſelf toward himſelf, he is no faithful Friend, no good Companion to himſelf, but a fond *Mignon*, a vile Flatterer, or a profane Idolater of himſelf: for (like *Narciſſus*) being tranſported with conceit of his own incomparable Beauty or Excellency, he maketh love to, and courteth himſelf; finding delight in ſuch Conceit, he by all means cheriſheth it, glozing and *flattering himſelf* (as the *Pſalm* hath it) Pſal. 36. 2. *in his own Eyes*; repreſenting his Qualities to his Imagination in falſe ſhapes, he devoutly adoreth thoſe Idols of his Brain. Farther,

3. Self-conceit is alſo frequently grounded upon other inferior Advantages; upon gifts of Nature (as Strength, Activity, Beauty) upon gifts of Fortune (ſo called) as Birth, Wealth, Dignity, Power, Fame, Succeſs; upon theſe things Men ordinarily much value themſelves, and are ſtrangely pufft up with vain Opinion; taking themſelves from them to be great and happy Perſons; but ſeeing (as we touched before) theſe things are in themſelves little valuable (as ſerving no great Purpoſe, nor furthering our true happineſs) ſeeing they are not commendable (as not depending on our free Choice, but proceeding from Nature or Chance) ſeeing they are not durable or certain, but eaſily may be ſevered from us; the vanity of Self-conceit founded on them is very notorious, and I ſhall not inſiſt more to declare it; I ſhall only recommend the *Prophet*'s Advice con-

cerning ſuch things; *Let not the wiſe Man glory in his Wiſdom; neither let the mighty Man glory in his Might; let not the rich Man glory in his Riches; but let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe loving-kindneſs, judgment and righteouſneſs in the Earth:* that is, Nothing within us, or about us, ſhould elevate our Minds, excepting the aſſurance, that God doth govern the World, being ready to protect and ſuccour us; to diſpenſe Mercy and Juſtice to us; ſo that how weak and helpleſs ſoever in our ſelves, yet confiding in him, we ſhall never be overwhelmed by any Wrong or Miſfortune. Jer. 9. 23, 24.

So much concerning Self-Conceit, the other Parts of vitious Self-Love may be reſerved to another Occaſion.

SERMON XXX.

Of Self-Confidence, Self-Complacence, Self-Will, and Self-Intereſt.

2 TIM. III. 2.

For Men ſhall be lovers of themſelves, &c.

Of Self-Confidence.

II. ANother like culpable kind of Self-Love, is that of *Self-Confidence*; when Men beyond Reaſon, and without regard unto God's Providence, do rely upon themſelves, and their own Abilities, imagining that, without God's direction and help, by the contrivances of their own Wit and Diſcretion, by the prevalency of their own Strength and Courage, by their induſtrious Care, Reſolution and Activity they can compaſs any deſign, they can attain any good, they can arrive to the utmoſt of their deſires, and become ſufficiently happy, not conſidering that of God (*in whoſe hand our Breath is, and whoſe are all our ways; in whoſe hand is the Soul of every living thing, and the Breath of all Mankind*) all our Being, and all our Ability do abſolutely depend; that he manageth and turneth all things, diſpenſing Succeſs according to his pleaſure; that no good thing can be performed without the ſupply and ſuccour of his Grace, nothing can be atchieved without the concurrence of his Providence; that, *The way of Man is not in himſelf, it is not in Man that walketh to direct his Steps*; that, *The preparations of the Heart in Man, and the anſwer of the Tongue is from the Lord*; that, although, *A Man's Heart deviſeth his way, yet the Lord directeth his Steps*; that, *No King is ſaved by the multitude of an Hoſt, a mighty Man is not delivered by much ſtrength; a Horſe is a vain thing for ſafety*; *The Race is not to the ſwift, nor the Battel*

Ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
Ἢ γλῶσσαν ἣν οὐκ ἄλλος ἢ ψυχὴν ἔχειν.
Οὗτοι διαπτυχθέντες ὤφθησαν κενοί.
Soph. Antig.

Dan. 5. 23.
Job 12. 10.
Jer. 10. 23.
Prov. 16. 1.
Prov. 16. 9.
19. 21. 20. 24.
Pſal. 33. 16, 17.
Eccleſ. 9. 11.

tel to the ſtrong: that (as St. *Paul*, one abundantly furniſhed with Abili-
2 Cor. 3. 5. ties ſuting his Deſigns as any Man can be, doth acknowledge) *we*
2. 16. *are not ſufficient of our ſelves to think any thing, but our ſufficiency is of God:* theſe oracles of Truth, and even dictates of Reaſon, no leſs than Principles of Religion they conſider not, who confide in their own Abilities, with which Nature or Fortune do ſeem to have furniſhed them.

This is that inſtance of Self-Love, which the *Wiſe-man* biddeth us to be-
Prov. 3. 5, 6. ware of: *Truſt* (ſaith he) *in the Lord with all thine Heart, and lean not to thine own Underſtanding; In all thy Ways acknowledge him, and he ſhall direct thy Paths.* This is that which he condemneth as fooliſh, and oppoſite
Prov. 28. 26. to wiſe proceeding; *He that truſteth in his own Heart, is a Fool; but whoſo walketh wiſely, ſhall be delivered.*

This is that which ſmothereth Devotion, and keepeth Men from having
---æquum mi animum ipſe parabo. recourſe to God; while they think it needleſs to ask for that, which they have in their Power, or have means of obtaining; this conſequently depriveth them of Divine Aid, which is afforded only to thoſe who ſeek it, and confide therein.

This often engageth Men to attempt things raſhly, and cauſeth them to come off unhappily; God interpoſing to croſs them, with purpoſe to cure their Error, to confound their Preſumption.

From hence, if God ever ſuffereth their Attempt to proſper, they ſacri-
Iſa. 10. 13. legiouſly and profanely arrogate to themſelves the Succeſs, *ſacrificing to their own Net*, and ſaying with him in the *Prophet*, *By the ſtrength of my Hand have I done it, and by my Wiſdom, for I am prudent.*

This cauſeth moſt Men to fail of true Content here, and of Happineſs finally; while taking them to be, where they are not, at home, within their own hand, or reach, they neglect to ſearch after them abroad, there where they only do lie, in the hand and diſpoſal of God.

Of Self-Complacence.

III. A like act of blameable Self-Love, is *Self-Complacence*, that is, greatly delighting in ones ſelf, or in the Goods, which he fanſieth himſelf to enjoy, or in the Works which he performeth: When Men in contemplation of their Works and Atchievements go ſtrutting about, and ſaying,
Dan. 4. 30. with that vain *Prince*, *Is not this great Babylon, that I have built?* when reflecting on their Poſſeſſions they applaud and bleſs themſelves, like the
Luke 12. 19. *Rich Man* in the Goſpel, *Soul* (ſaith he, looking upon his accumulated ſtore) *thou haſt much Goods laid up for many Years:* Such vain Soliloquies do Men ordinarily make: Thou haſt (ſaith a Man to himſelf) rare endowments of Soul; a wonderful Skill and Ability in this and that Matter; thou art Maſter of excellent things; thou haſt managed very important Buſineſs, haſt accompliſhed hard Deſigns, haſt atchieved brave Feats, with great dexterity and admirable ſucceſs, by thy Wit and Induſtry; thou haſt framed and vented very curious Orations, very facetious Speeches, very nervous and pithy Diſcourſes; thou haſt put Obligations upon this Man, and that; thou haſt got much Credit and Intereſt amongſt Men; the World much looketh on thee, loveth and prizeth thee hugely, reſoundeth with thy Fame and Praiſe; ſurely thy Worth is notable, thy Deſerts are egregious; how happy art thou in being ſuch a Perſon, in performing ſuch Things, in enjoying ſuch Advantages? Thus, with a ſpurious and filthy Pleaſure do Men reflect upon and revolve in their Minds the Goods they deem themſelves to poſſeſs, and the favourable Occurrences that ſeem to befall them; being fond of their own Qualities and Deeds as of their

Children, which however they are in themſelves, do always appear handſome and towardly unto them; any little thing is great and eminent, any ordinary thing is rare, any indifferent thing is excellent to them, becauſe it is theirs; out of any thing, how dry and inſipid ſoever it is in it ſelf, they ſuck a vain and fooliſh pleaſure.

Hence is that honeſt and pure delight, which they ſhould taſte in faith and love toward God, in the hope of future celeſtial things, in the enjoyment of ſpiritual Bleſſings, in the conſcience of vertuous practice, quite choaked or greatly damped.

Hence alſo that hearty contrition, and ſober ſadneſs, which by reflexion upon their great Defects, and frequent Miſcarriages they ſhould continually maintain in their Souls, is utterly ſtifled.

Hence alſo that charitable complacency in the welfare, and condolency with the adverſities of their Brethren is ſuppreſſed; Hence cannot they be ſatisfied with any thing done by others, they cannot apprehend the worthy Deſerts, they cannot render due commendation to the good Deeds of their Neighbour; for while Men are ſo pleaſed with their own imaginary Felicities, they cannot well diſcern, they will not be duly affected with the real Advantages, or Diſaſters of themſelves, or of others.

Of Self-Will.

IV. Another culpable kind of Self-Love is *Self-Will*; (αὐθάδεια, pleaſing ones ſelf in his Choice, and proceeding without, or againſt Reaſon) when a Man unaccountably or unreaſonably, with obſtinate Reſolution, purſueth any courſe offenſive to others, or prejudicial to himſelf, ſo that he will not hearken to any Advice, nor yield to any Conſideration diverting him from his Purpoſe, but putteth off all, with a ----*Stat pro ratione voluntas:* Say what you can, let what will come on it, I will do as I pleaſe, I will proceed in my own way; ſo I am reſolved, ſo it ſhall be.

Περὶ ὧν ἂν ἅπαξ τι εἴπω, μηκέτι με αὖθις πύθῃ. Nero *apud* Dion. Caſſ.

Οἱ ἀμαθεῖς ἰσχυρογνώμονες. Syneſ. Calv.

Vid. Sen. *Ep.* 23. *de Ben.* 438. Arr. 2. 15.

This is that generally which produceth in Men the wilful commiſſion of ſin; although apparently contrary to their own Intereſt and Welfare, depriving them of the beſt Goods, bringing on them moſt heavy Miſchiefs; this cauſeth them irreclaimably to perſiſt in Impenitence. Hence do they ſtop their Ears againſt wholſome Counſel, they harden their Hearts againſt moſt pathetical, and ſoftning Diſcourſes, they *withdraw their Shoulder, they ſtiffen their Neck* againſt all ſober Precepts, Admonitions, and Reproofs; they defeat all means and methods of Correction; they will not hear God Commanding, Entreating, Promiſing, Threatning, Encouraging, Chaſtiſing; they will not regard the advices and reprehenſions of Friends; the moſt apparent conſequences of Damage, Diſgrace, Pain, Perdition upon their ill Courſes will not ſtir them; their Will is impregnable againſt the moſt powerful attempts to win and better them: Let all the Wiſdom in the World ſollicit them, with a *Turn at my Reproof*, it ſhall have occaſion to complain; *They would none of my Counſel, they deſpiſed all my Reproof.*

Neh. 9. 28. Jer. 7. 26. 5. 3. Deut. 31. 27. Prov. 1. 25.

Prov. 1. 23, 25, 29.

This is that alſo more particularly, which breedeth ſo much Miſchief to the Publick, which peſtereth and diſturbeth private Converſation: This maketh Converſation harſh, and Friendſhip intolerable.

——τούτῳ δ' ἀνδρὶ μήτ' εἴην φίλος,
Μήτε ξυνείην, ὅστις αὐτάρκη φρονεῖν
Πέποιθε, δούλους τοὺς φίλους ἡγούμενος.
Eurip.

Hence are Men in their demeanour ſo peeviſh and froward, ſo perverſe and croſgrain'd, ſo ſtiff and ſtubborn; with much inconvenience to others, and commonly with more to themſelves.

Αὐθάδεια ἐρημίᾳ ξύνοικος. Plat. *ad* Dionem. *Ep* 4.

Hence will they not ſubmit to the Commands of their Superiors; they will not comply with the Cuſtoms of their Country, they will not be complaiſant in Converſation; but every where raiſe factious Oppoſitions, kindle fierce Contentions, maintain diſorderly Singularities: they care not how, for enjoying their Humour, they break the peace of the World, they diſturb the order of things, they create tumults and troubles in any Society; they bring Vexations and Miſchiefs on others, on themſelves. They do not conſider, or value the great harm they bring upon the Publick, nor how much themſelves do ſuffer by it; ſo they have their Will, what if the State be plunged into confuſion and trouble; what if their Neighbours be ſorely incommoded; what if themſelves loſe their Eaſe and Pleaſure?

It muſt be juſt as they will have it; what if ten to one think otherwiſe; what if generally the wiſeſt Men are agreed to the contrary, what if the moſt preſſing neceſſity of Affairs do not admit it; what if publick Authority (thoſe whom all equity doth conſtitute Judges, and to whom God himſelf hath committed the arbitration thereof) do not allow it; yet ſo it muſt be, becauſe they fancy it, otherwiſe they will not be quiet; ſo do they ſacrifice the greateſt benefits of Society (publick Order and Peace, mutual Love and Friendſhip, common Safety and Proſperity) to their private Will and Humour.

This is that, which St. *Paul* ſo often did forbid in Word, and diſcountenanced in Practice: For the edification of others, to procure advantage to his Endeavours, to ſhun Offence, to preſerve Concord and Amity, he waved pleaſing his own Deſire and Fancy, he complied with the Conceits and Humours even of thoſe, who were moſt Ignorant and weak in Judgment; he even ſubjected and *enſlaved* himſelf to the pleaſure of others,
Rom. 15. 1, 2, 3. directing us to do the like: *We then* (ſaith he) *that are ſtrong, ought to bear the Infirmities of the weak, and not to pleaſe our ſelves: Let every one of us pleaſe his Neighbour for his good to Edification: For even Chriſt pleaſed not himſelf* (he adjoineth the great Example of our Lord to en-
1 Cor. 10. 33. 11. 1. force his own.) Again; *Give none Offence*, ſaith he, *Even as I pleaſe all Men in all things, not ſeeking mine own Profit, but the Profit of the many, that they may be ſaved: Be ye* (herein) *followers of me, as I am of Chriſt*;
1 Cor. 9. 22, 19. and again, *To the weak became I as weak, that I might gain the weak; I am made all things to all Men, that I might by all means ſave ſome: Though I be free from all Men* (that is, although I have no Superiour, that can Command me, or oblige me in theſe Matters) *yet have I made my ſelf Servant to all, that I might gain the more.* What this excellent Perſon was in this Inſtance of managing Eccleſiaſtical Diſcipline, and promoting the Goſpel, that both in the ſame Caſes, and in the proſecution of all other Deſigns, in all our Converſation and Practices ſhould we likewiſe be.

We ſhould in no caſe indulge our own Humour or Fancy, but ever look to the reaſon of the thing, and act accordingly, whatever it requireth.

We ſhould never act, without ſtriving with competent application of Mind to diſcern clearly ſome reaſon why we act; and from obſerving the dictates of that Reaſon no unaccountable Cauſe ſhould pervert us: Blind Will, head-ſtrong Inclination, impetuous Paſſion ſhould never guide, or draw, or drive us to any thing; for this is not to act like a Man, but as a Beaſt, or rather worſe than a Beaſt; for Beaſts operate by a blind inſtinct indeed, but ſuch as is planted in them by a ſuperiour Wiſdom, unerringly directing them to a purſuit of their true Good; but Man is left
Sap. 1. 12. Deut. 30. 19. *in manu conſilii ſui*, is obliged (under ſore Penalties) not to follow blind

Inclinations or Inſtinct; but to act with ſerious Deliberation and Choice, to obſerve explicite rules and reſolutions of Reaſon.

Of Self-Intereſt.

1 Cor. 10.24.

Vid. Chryſ. in 1 Cor. *Or.* 25.

V. Another culpable ſort of Self-Love is that of *Self-Intereſt*; when Men inordinately or immoderately do covet and ſtrive to procure for themſelves theſe worldly Goods, meerly becauſe profitable or pleaſant to themſelves, not conſidering or regarding the good of others, according to the rules of Juſtice, of Humanity, of Chriſtian Charity; when their Affections, their Cares, their Endeavours do mainly tend to the advancement, advantage, or delight of themſelves; they little caring what cometh on it, who loſeth, who ſuffereth thereby.

They look upon themſelves as if they were all the World, and no Man beſide concerned therein, or conſiderable to them; that the good ſtate of things is to be meaſured by their Condition; that all is well, if they do Proſper and Thrive; all is ill, if they are diſappointed in their Deſires and Projects.

The good of no Man, not of their Brethren, not of their Friends, not of their Country doth come with them under conſideration; what Scandals do ariſe, what Diſorders are committed, what Miſchiefs are cauſed they matter not, if they get ſomewhat thereby: What if the *Church*, or *State* be reproached, what it the Neighbourhood be offended, or diſturbed, what if the World cry out and complain, if they become richer by it, or have their Paſſion gratified, or find ſome pleaſure in it?

This is the chief ſpring of Injuſtice: For from hence it is, that oftentimes Men regard not what Courſes they take, what means they uſe, (how unjuſt, how baſe ſoever they be) toward the compaſſing their Deſigns: Hence they trample upon Right, they violate all Laws and Rules of Conſcience, they falſify their Truſts, they betray their Friends, they ſupplant their Neighbour; they flatter and collogue, they wind about and ſhuffle any way, they detract from the worth and vertue of any Man, they forge and vent odious Slanders, they commit any ſort of Wrong and Outrage, they (without regard or remorſe) do any thing which ſeemeth to further their Deſign.

This is the great ſource of Uncharitableneſs, for from hence Men affect no Man otherwiſe, than he ſeemeth able to ſerve their turn; the Poor therefore is ever ſlighted and neglected by them as unſerviceable, the Rich only is minded and reſpected as capable to promote their Ends, they become hard-hearted toward others; not conſidering or commiſerating their Caſe; they will part with nothing from themſelves to thoſe who need their Relief; they delight in nothing which doth not make for their advantage: All their ſhews of Friendſhip and Reſpect are mercenary, and meer Trade; they do nothing *gratis*, or for Love.

This is the great Root of all the Diſorders and Miſchiefs in the World; this Self-love prompteth Men to thoſe turbulent ſcramblings and ſcufflings, whereby good Order is confounded; this engageth them to deſert their Stations, to tranſgreſs their Bounds; to invade and encroach upon others with Fraud and Violence: Did Men with any conſcionable moderation mind and purſue their own private Intereſt, all thoſe fierce Animoſities, thoſe fiery Contentions, thoſe *bitter Emulations*, thoſe rancorous Grudges, thoſe calumnious Supplantings, thoſe perfidious Cozenages, thoſe outrageous Violences, thoſe factious Confederacies, thoſe ſeditious Murmurings and tumultuous Clamours would vaniſh and ceaſe; Self-Intereſt it is that gives

----nullum furor egit in arma. Bella petunt magnâ victi mercede.----

gives life and nouriſhment to all ſuch Practices, the which embroil the World in diſcord and diſorder. It is not out of pure Madneſs or wanton Humour that commonly Men engage themſelves and others in thoſe baſe and troubleſome Courſes, but out of deſign to get by it; hope of Gain to be raked out of publick Ruines and Diſorders, is the Principle that moveth them, the Reward they propound to themſelves for their pains in medling, toward the promoting them; like thoſe who ſet fire on the Town, that they may get opportunity to rifle and pillage.

Ut quiſque maximè ad ſuum commodum refert quæcunque agit, itd minimè eſt vir bonus; ut qui virtutem præmio metiantur, nullam virtutem niſi malitiam putant, &c. Cic. *de Leg.* 1.

He that taketh himſelf to be as but one Man (naturally like and equal to others) conceiving that he ought to conſider the intereſt and right of other Men in the ſame rank with his own, that he in reaſon ſhould be contented with that ſhare, which ariſeth to him by fair means; who thence reſolveth to be ſatisfied with his own Lot, to abide quiet in his Station, to yield the ſame deference and compliance to others which he can preſume, or pretend to receive from them; who deſires only to enjoy the gifts of Providence, and the fruits of his Induſtry, in a due ſubordination to the publick Peace and Welfare; he will not eaſily ſtrive or ſtruggle for Preferments, he will not foment Emulations or Factions for his advantage, he will never deſign to cozen or ſupplant, to detract or calumniate for advancement of his Ends; he thence will not contribute to the Miſchiefs and Troubles in the World.

Self-Intereſt therefore is the great enemy to the Common-weal; that which perverteth all Right, which confoundeth all Order, which ſpoileth all the convenience and comfort of Society.

It is a practice indeed (this practice of purſuing Self-Intereſt ſo vehemently, ſo eſpecially above all things) which is looked upon and cried up as a clear and certain point of Wiſdom; the only ſolid Wiſdom, in compariſon whereto thoſe Precepts, which preſcribe the practice of ſtrict Juſtice, ingenuous Humanity, free Charity, are but pedantical Titles, or Notions merely chimerical; So the World now, more than ever, ſeemeth to judge; and accordingly to act; and thence is the ſtate of things viſibly ſo bad, and calamitous; thence ſo little honeſty in Dealings, thence ſo little ſettlement in Affairs are diſcernible. But how falſe that Judgment is, will appear, if the Caſe be weighed in the balance of pure Reaſon; and moſt fooliſh it will appear, being ſcanned according to the Principles of Religion.

In Reaſon, is it not very abſurd, that any Man ſhould look upon himſelf as more than a ſingle Perſon; that he ſhould prefer himſelf before another, to whom he is not in any reſpect ſuperiour; that he ſhould advance his own Concernment above the publick Benefit, which comprehendeth his Good, and without which his Good cannot ſubſiſt? Can any Man rationally conceive, that he can firmly Thrive, or perſiſt in a quiet and ſweet condition, when he graſpeth to himſelf more than is due or fitting, when he provoketh againſt himſelf the emulation, the competition, the oppoſition, the hatred and obloquy of all, or of many other Perſons?

May not any Man reaſonably have the ſame Apprehenſions and Inclinations, as we may have? may not any Man juſtly proceed in the ſame manner as we may do? Will they not, ſeeing us mainly to affect our private Intereſt, be induced, and in a manner forced to do the like? thence what end can there be of proging, and ſcrambling for things? and in the confuſion thence ariſing, what quiet, what content can we enjoy?

Again; Doth not Nature, by implanting in our Conſtitution, a love of Society, and averſation from Solitude, inclinations to Pity and Humanity, pleaſant complacencies in obliging and doing Courteſies to others, appetites of Honour and good Eſteem from others, aptneſs to approve and like the practices of Juſtice, of Fidelity, of Courteſie, of Beneficence, Capacities to yield ſuccour and benefit to our Brethren dictate unto us, that our Good is inſeparably connected and complicated with the Good of others, ſo that it cannot, without its own impairing, ſubſiſt alone, or be ſevered from the Good of others; no more than a Limb can, without ſuffering and deſtruction, be torn from the whole?

Is there not to all Men in ſome meaſure, to ſome Men in a higher degree, a Generoſity innate, moſt lovely and laudable to all; which diſpoſeth Men, with their own pain, hazard, and detriment, to ſuccour and relieve others in Diſtreſs, to ſerve the Publick, and promote the benefit of Society; ſo that inordinately to regard private Intereſt, doth thwart the reaſon and wiſdom of Nature?

The frame of our Nature indeed ſpeaketh, that we are not born for our ſelves; We ſhall find Man, if we contemplate him, to be a nobler thing, than to have been deſign'd to ſerve himſelf, or to ſatisfy his ſingle pleaſure; his Endowments are too excellent, his Capacities too large for ſo mean and narrow Purpoſes. How pitiful a Creature were Man, if this were all he was made for; how ſorry a faculty were Reaſon, if it ſerved not to better Uſes? he debaſeth himſelf, he diſgraceth his Nature, who hath ſo low Conceits, and purſueth ſo petty Deſigns.

Nec ſibi, ſed toti natum ſe credere mundo.
——*nullóſque* Catonis *in actus*
Subrepſit, partémque tulit ſibi nata voluptas.

St. *Paul*, Rom. 9.

Nay, even a true regard to our own private Good, will engage us not inordinately to purſue Self-Intereſt; it being much hugged, will be ſmothered and deſtroyed.

As we are all born Members of the World, as we are compacted into the Common-wealth, as we are incorporated into any Society, as we partake in any Converſation or Company, ſo by mutual ſupport, aid, defence, comfort, not only the common welfare firſt, but our particular benefit conſequently doth ſubſiſt; by hindring or prejudicing them, the publick firſt, in conſequence our particular doth ſuffer: Our thriving by the common prejudice, will in the end turn to our own loſs. As if one Member ſucketh too much Nouriſhment to it ſelf, and thence ſwelleth into an exorbitant bulk, the whole thence incurreth Diſeaſe, ſo coming to periſh, or languiſh; whence conſequently that irregular Member will fall into a participation of ruine or decay; ſo it is in the ſtate of humane Corporations, he that in ways unnatural, or unjuſt (for Juſtice is that in humane Societies, which Nature is in the reſt of things) draweth unto himſelf the Juice of Profit or Pleaſure, ſo as thence to grow beyond his due ſize, doth thereby not only create Diſtempers in the publick Body, but worketh Miſchief and Pain to himſelf; he muſt not imagine to eſcape feeling ſomewhat of the inconvenience and miſery which ariſeth from publick Convulſions and Diſorders.

So doth Reaſon plainly enough dictate; and Religion with clearer evidence, and greater advantage diſcovereth the ſame.

Its expreſs Precepts are; that we ſhould aim to love our Neighbour as our ſelves, and therefore ſhould tender his Intereſts as our own; that we ſhould not in competition with the greater Good of our Neighbour, regard our own leſſer Good; that we ſhould not ſeek our own things, but concern our ſelves in the good of others; that we ſhould not conſult our own

Eaſe and Pleaſure, but ſhould contentedly bear the burthens of our Brethren:
Phil. 2. 4. *Look not every Man to his own things, but every Man alſo to the things*
1 Cor. 10. 24. *of others*; *Let no Man ſeek his own, but every Man another's Wealth*; *Bear*
Gal. 2. 6. *one anothers Burthens, and ſo fulfil the Law of Chriſt*: *Charity ſeeketh not its*
1 Cor. 13. 5. *own*; theſe are Apoſtolical Precepts and Aphoriſms; theſe are fundamental Rules and Maxims of our Holy Religion.

It chargeth us induſtriouſly to employ our Pains, liberally to expend our Goods, yea (in ſome Caſes) willingly to expoſe and devote our Lives for the benefit of our Brethren.

It recommendeth to us the Examples of thoſe who have underwent unſpeakable Pains, Loſſes, Diſgraces, Troubles, and Inconveniences of all kinds for the furthering the good of others; the Examples of our Lord, and of his Apoſtles, who never in any caſe regarded their own Intereſts, but ſpent and ſacrificed themſelves to the publick welfare of Mankind.

It repreſenteth us not only as Brethren of one Family, who ſhould
Rom. 12. 5. therefore kindly favour, aſſiſt, and grace one another, but as Members of
1 Cor. 12. 25. one ſpiritual Body (*Members one of another*) compacted by the cloſeſt
Bands of common Alliance, Affection, and Intereſt, whoſe Good much
Rom. 12. 15. conſiſteth in the Good of each other, who ſhould together rejoice, and
condole with one another; who ſhould care for one anothers Good as
for our own; looking upon our ſelves to gain by the Advantage, to
thrive in the Proſperity, to be refreſhed with the Joy, to be graced with
the Honour, to be endamaged by the Loſſes, to be afflicted with the
1 Cor. 12. 26. Croſſes of our Brethren; ſo that *If* (as St. *Paul* ſaith) *one Member ſuffer,*
all the Members ſuffer with it; *if one Member be honoured, all the Members*
rejoice with it.

Theſe which I have already handled are the principal kinds of vitious Self-Love; there are farther ſome ſpecial acts of kin to them, ſprouting from the ſame Stock; which I ſhall touch: Such as *Vain-glory*, *Arrogance*, *Talking of ones ſelf*, *Thinking about ones ſelf*. Of theſe I ſhall treat more briefly.

SERMON XXXI.

Of Vain-glory, Arrogance, Talking and Thinking of ones Self.

2 TIM. III. 2.

For Men ſhall be lovers of themſelves, &c.

Of Vain-glory.

WHEN a regard to the Opinion, or the deſire of the Eſteem of Men is the main Principle from which their Actions do proceed, or the chief end, which they propound to themſelves: Inſtead of conſcience of Duty, love and reverence of God, hope of the Rewards promiſed, a ſober regard to their true Good, this is *Vain-glory*. Such was the vain-glory of the *Phariſees*, who Faſted, who Prayed, who gave Alms, who *did all their works that they might be ſeen of Men*, and from them obtain the reward of Eſtimation and Applauſe: This is that which St. *Paul* forbiddeth; *Let nothing be done out of ſtrife, or vain-glory.*

Mat. 6, &c.
Matt. 23. 5.
Phil. 2. 3.

When Men affect and delight in Praiſe, from mean or indifferent things; as from ſecular Dignity, Power, Wealth, Strength, Beauty, Wit, Learning, Eloquence, Wiſdom or Craft: as, *There are many* (ſaith the *Pſalmiſt*) *that boaſt themſelves in the multitude of their Riches. Nebuchadnezzar* was raiſed with the conceit of having built a Palace for the glory of His Majeſty. *Herod* was puff'd with Applauſe for his Oration, the *Philoſophers* were vain in the eſteem procured by their pretence to Wiſdom, the *Phariſees* were elevated with the Praiſe accruing from external acts of Piety (Faſting twice a Week, making long Prayers, tithing Mint and Cumin;) all which things being in themſelves of little worth, the affecting of Praiſe from them is manifeſtly frivolous and vain. Honour ſhould be affected only from true Vertue, and really good Works.

Pſal. 49. 6.
Φάσκοντες εἶναι σοφοί. Rom. 1. 22.
Rom. 2. 7.

Thoſe who ſeek Glory from evil things (*who glory in their ſhame*) from preſumptuous tranſgreſſion of God's Law (*Hectorly* Profaneneſs and Debauchery) from outrageous Violence, from over-reaching Craft, or from any bad Quality, are not only Vain-glorious, but Impudent.

When Men affect Praiſe immoderately, not being content with that meaſure of good Reputation, which naturally doth ariſe from a vertuous and blameleſs Life.

As all other Goods, ſo this ſhould be affected moderately.

It is not worth Induſtry, or a direct Aim.

When they are unwilling to part with the eſteem of Men, upon any accompt, but rather will deſert their Duty, than endure Diſgrace; prizing the Opinion of Men before the Favour and Approbation of God: As it is ſaid of thoſe *Rulers*, who *believed in our Lord, but becauſe of the Pha-*

Joh. 12. 43.

Phariſees did not confeſs him, that they might not be put out of the Synagogue, for they loved the glory of Men, rather than the glory that is of God. And thoſe to whom our Saviour ſaid; *How can ye believe, who receive glory from one another, but do not ſeek the glory that is of God?*

John 5. 44.

When they purſue it irregularly, are cunning and politick to procure it; hunt for it in oblique ways, lay Gins, Traps, and Baits for it; ſuch are Oſtentation of things commendable, fair Speeches, kind Looks and Geſtures, devoid of Sincerity, *&c.* ſuch ways ambitious and popular Men do uſe.

Τὸ εὐτελὲς τȣ̃το δοξάειον ϗ ἀπόπτυςον. Naz. *Ep.* 63.

This Practice is upon many accompts vain and culpable, and it produceth great Inconvenience.

1. It is vain, becauſe unprofitable. Is it not a fooliſh thing for a Man to affect that which little concerneth him to have, which having he is not conſiderably benefited? Such manifeſtly is the good opinion of Men; how doth that reach us; do we feel the commotions of their Fancy; doth their Breath blow us any good?

Qui dedit hoc hodie, cras auferat idem.

2. It is vain, becauſe uncertain. How eaſily are the Judgments of Men alter'd? how fickle are their Conceits? the Wind of Heaven is not more fleeting and variable than the wind of popular Air. In a trice the caſe is turned with them; they admire and ſcorn, they approve and condemn, they applaud and reproach, they court and perſecute the ſame Perſon, as their fancy is caſually moved, or as fortune doth favour a Perſon. Hiſtories are full of inſtances of Perſons, who have been now the favourites of the People, preſently the objects of their hatred and obloquy.

—Stultus honores Sæpe dat indignis.

3. It is vain, becauſe unſatisfactory. How can a Man be ſatisfied with the Opinion of bad Judges; who eſteem a Man without good grounds, commonly for things not deſerving regard; who cannot diſcern thoſe things which really deſerve eſteem, good Principles, and honeſt Intention? theſe only God can know, theſe only wiſe and good Men can well gueſs at; it is therefore vain much to prize any Judgment but that of God, and of wiſe Men, which are but few. *Praiſe becometh not the Mouth of a Fool.*

Falſus honor juvat, &c. Quem niſi mendoſum?

How alſo can a Man rationally be pleaſed with the commendation of others, who is ſenſible of his ſo great Defects, and conſcious to himſelf of ſo many Miſcarriages? which conſidering he ſhould be aſhamed to receive, he ſhould in himſelf bluſh to own any praiſe.

4. It is vain, becauſe fond. It is ugly and unſeemly to Men; they deſpiſe nothing more than acting out of this Principle. It misbecometh a Man to perform things for ſo pitiful a Reward, or to look upon it as a valuable recompence for his Performances; there being conſiderations ſo vaſtly greater to induce and encourage him; the ſatisfaction of Conſcience, the pleaſing God, and procuring his Favour; the obtaining eternal Happineſs.

5. It is vain, becauſe unjuſt. If we ſeek glory to our ſelves, we wrong God thereby, to whom the glory thereof is due. If there be in us any natural endowment conſiderable (Strength, Beauty, Wit,) it is from God, the author of our Being and Life? Is there any ſupervenient or acquiſite perfection (as Skill, Knowledge, Wiſdom) it is from God, who gave us the means and opportunities of getting it, who guided our proceeding and bleſſed our induſtry: Is there any advantage of Fortune belonging to us (as Dignity, Power, Wealth,) it is the gift of God, who diſpenceth theſe things, who diſpoſeth all things by his Providence: Is there any vertuous diſpoſition in us, or any good work performed by us; it is the production of God, *who worketh in us to will, and to do according to his good pleaſure:* Have we any good that we can call our own; that we have inde-

Phil. 2. 13.

independently and abſolutely made, or purchaſed to our ſelves; if not any, why do we aſſume to our ſelves the glory of it, as if we were its Makers or Authors? 'tis St. *Paul's* expoſtulation; *who made thee to differ? What haſt thou, which thou didſt not receive? And if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it?* 1 Cor. 4. 7. John 3. 27.

This is that which maketh this Vice ſo odious to God, who is ſenſible of the Injury done him, in robbing him of his due Honour: how ſenſible he is he ſhewed in that great Inſtance of ſmiting *Herod* with a miraculous Vengeance; becauſe he did not *give the glory to God*, but arrogated glory to himſelf, receiving with complacence, the profane Flatteries of the People. He hath ſaid, *I will not give my Glory to another.* Acts 12. 23.

6. It is vain, becauſe miſchievous. It corrupteth our Mind with a lewd Pleaſure, which choaketh the purer Pleaſures of a good Conſcience, ſpiritual Joy and Peace.

It incenſeth God's diſpleaſure, who cannot endure to ſee us act out of ſo mean and baſe a Principle.

It depriveth us of the Reward due to good Works, performed out of pure Conſcience, and other genuine Principles of *Piety.* Ἀπέχουσι τὸν μισθὸν· *They have their Reward.* Matt. 6. 1.

7. It is vain, becauſe unbeſeeming us.

It is obſervable, that the Word יהלל ſignifieth to Praiſe or Applaud, and alſo to infatuate or make mad.

Glory doth ſit unhandſomely upon us, who are ſo weak and frail, who are ſo impure and ſinful, who are ſo liable to reproach and blame: 'tis like Purple on a Beggar——a *Panegyrick* upon a Fly. When all is ſaid that can be well of us, we are ridiculous, becauſe a thouſand times more might be ſaid to our diſparagement and diſgrace. For one good Quality, we have many bad; for one good Deed, we have done numberleſs Evil. The beſt things we have or do, yield greater matter of diſpraiſe than commendation, being full of imperfection and blemiſh. Job 12. 17. Iſa. 44. 25. Eccleſ. 7. 8. 2. 2.

Abſolutely ſo; comparatively much more; what are we in compariſon to God; whoſe excellency if we conſider, and our diſtance from his Perfections, how can we admit Commendation? how can we take any ſhare of that which is wholly his due?

If we conſider even the bleſſed Angels and Saints, and how far ſhort we come of them; what can we ſay, but praiſe them who are ſo worthy, and abhor our ſelves who are ſo vile?

Seeing there are ſuch objects of Praiſe, how can it be conferred on a mortal, vile, wretched Creature?

Of Arrogance.

When a Man (puffed up with conceit of his own Abilities, or unmeaſurably affecting himſelf) doth aſſume to himſelf, that which doth not belong to him; more than in reaſon and juſtice is his due, in any kind, more Honour, more Power, more Wiſdom, &c.)

When he encroacheth on the Rights, invadeth the Liberties, intrudeth into the Offices, intermedleth with the buſineſſes, impoſeth on the Judgments of others. When he will be adviſing, teaching, guiding, checking, controlling others without their leave or liking.

When he will unduly be exerciſing Judgment and Cenſure upon the Perſons, Qualities, and Actions of his Neighbour.

Theſe are Inſtances and Arguments of vitious Self-Love. He that doth rightly underſtand, and duly affect himſelf, will contain himſelf within his own bounds, will mind his own Affairs, will ſuffer every Man undiſturbedly to uſe his own right and liberty in judging and acting.

The effects of this practice are; diſſentions, diſſatisfactions, grudges, &c. for Men cannot endure ſuch fond and unjuſt uſurpations upon their Rights, their Liberties, their Reputations.

Of Talking of ones ſelf.

Περιαυτολογία, *Talking about ones ſelf*, is an effect and manifeſt ſign of immoderate Self-Love.

It may ſeem a very ſlender and particular Matter, but is of great uſe to be conſidered and corrected.

To talk much of ones ſelf; of his own Qualities, of his Concernments, of his Actions; ſo as either down-rightly to commend ones ſelf, or obliquely to inſinuate grounds of commendation; to catch at praiſe; or however to drive on our own Deſigns and Intereſts thereby.

'Tis an argument of Self-Love; proceeding from a fulneſs of thought concerning ones ſelf; and a fond affection to ones own things, *Out of the abundance of the Heart the Mouth ſpeaketh*; aſſuredly we think much of that, and we like it greatly, concerning which we are prompt to diſcourſe: the Imaginations and Affections diſcharge themſelves at the Mouth.)

This is a fooliſh and hurtful practice. For,

1. It is vain, and hath no effect. We thereby ſeek to recommend our ſelves to the Opinion of Men; but we fail therein; for our words gain no belief. For no Man is looked upon as a good Judge, or a faithful Witneſs in his own Caſe; A good Judge, and a faithful Witneſs muſt be indifferent, and diſintereſted; but every Man is eſteemed to be favourable, to be partial in his Opinion concerning himſelf; to be apt to ſtrain a point of Truth and Right in paſſing teſtimony or ſentence upon himſelf: He therefore that ſpeaketh of himſelf is not believed, his Words have no good effect on the Hearers: Prov. 20. 6. It is true what the *Wiſeman* obſerveth: *Moſt Men will proclaim every one his own Goodneſs, but a faithful Man who can find?* (but it is hard to find one, who in making report, or paſſing judgment concerning himſelf will be faithful and juſt.) 2 Cor. 12. 1. Καυχᾶσθαι οὐ συμφέρει μοι.

2. Yea it uſually hath a contrary effect, and deſtroyeth that which it aimeth at. Self-commendation is ſo far from procuring a good Opinion, that it breedeth an evil one.

Men have a prejudice againſt what is ſaid, as proceeding from a ſuſpected witneſs; one who is biaſſed by Self-Love, and bribed by Self-Intereſt to impoſe upon them. 2 Cor. 10. 18. *Not he that commendeth himſelf is approved.*

2 Cor. 10. 13. οὐχὶ τὰ ἄμετρα καυχησόμεθα. It is faſtidious, as impertinent, inſignificant, and inſipid; ſpending time, and beating their Ears to no purpoſe; they take it for an Injury to ſuppoſe them ſo weak as to be moved by ſuch words, or forced into a good conceit.

It is odious and invidious: for all Men do love themſelves, no leſs than we our ſelves: and cannot endure to ſee thoſe who affect to advance themſelves, and reign in our Opinion.

It prompteth them to ſpeak evil of us; to ſearch for Faults to cool and check us.

It is therefore a prepoſterous and vain way to think of gaining credit and love: Men thereby infallibly loſe or depreſs themſelves.

Of all words, thoſe which expreſs our ſelves, and our things; *I*, and *mine*, &c. are the leaſt pleaſing to Mens Ears.

It ſpoileth Converſation: For he that loveth to ſpeak of himſelf, doth leaſt love to hear others ſpeak of themſelves; and ſo is not attentive.

If a Man have worthy Qualities, and do good Deeds; let them ſpeak for him; they will of themſelves extort commendation; his ſilence about them, his ſeeming to neglect them will enhance their worth in the opinion of Men. Prating about them, obtruding them upon Men will mar their Credit; inducing Men to think them done not out of love to vertue, but for a vain-glorious deſign. Thus did *Cicero*, thus have many others Γέγονα ἄφρων καυχώμενος. 2 Cor. 12 11.
blaſted the glory of their vertuous Deeds.

3. Suppoſing you get the belief, and the praiſe you aim at, to have 2 Cor. 11. 17.
complacence therein is bad, or dangerous; 'tis a fond ſatisfaction, 'tis a vitious pleaſure; it puffeth up, it befooleth.

4. It is againſt Modeſty. It argueth the Man hath a high Opinion of himſelf; If he believe himſelf what he ſaith, he hath ſo; if not, why would he perſuade others to have it?

Modeſty cannot without Pain hear others ſpeak of him; nor can with any grace receive Commendations; it is therefore great impudence to ſpeak of himſelf, and to ſeek Praiſe.

5. We may obſerve it to be a great temptation to ſpeak falſely. Men when they affect Commendation, will gladly have it to the utmoſt; are loth to wrong themſelves, or to loſe any thing; they will therefore at leaſt ſpeak to the extreme bounds of what may be ſaid in their own behalf; and while they run upon the extreme borders of Truth, it is hard to ſtop their Carriere, ſo as not to launch forth into Falſhood: 'Tis hard to ſtand upon the brink, without falling into the Ditch.

It is therefore adviſeable in our Diſcourſe to leave our ſelves out as much as may be; never, if we can help it, to ſay, *I*, *mine*, &c. never ſeeking, commonly ſhunning, and declining occaſion to ſpeak of our ſelves: It will bring much convenience and benefit to us.

Our Diſcourſe will not be offenſive; we ſhall decline Envy, and Obloquy; we ſhall avoid being talked of; we ſhall eſcape temptations of Vanity; we ſhall better attend to what others ſay, *&c.*

If we will be ſpeaking of our ſelves, it is allowable to ſpeak ſincerely and unaffectedly concerning our Infirmities and Faults; as St. *Paul* does of 2 Cor. 12. 5.
himſelf. 11. 30.

There are ſome Caſes wherein a Man may commend himſelf; as in Plut. πῶς τις ἑαυτὸν ἐπαινέσειε.
his own defence; to maintain his Authority; to urge his Example, *&c.* ſo doth St. *Paul* often. He calleth it folly to Boaſt (becauſe generally ſuch it is) yet he doth it for thoſe Ends.

Let another praiſe thee, and not thine own Mouth, a Stranger, and not thine own Lips. Prov. 27. 6.

Thinking of our ſelves.

Thinking of our ſelves, with glee and pleaſure; this is a great nouriſher of immoderate Self-Love, for the more they indulge to a gazing upon themſelves with delight, the more they grow in love, the more paſſionately they come to dote on themſelves.

It is good to reflect inward, and to view our Souls; but we ſhould do it ſo, as to find a wholſome diſpleaſure and regret in beholding our ſelves ſo foul and impure, ſo weak and defectuous, ſo ugly and deformed; if we do thus, we ſhall not over-love our ſelves.

Some general Remedies of Self-Love.

1. To reflect upon our ſelves ſeriouſly and impartially, conſidering our natural Nothingneſs, Meanneſs, Baſeneſs, Imperfection, Infirmity, Unworthineſs: the meanneſs and imperfection of our Nature, the defects and deformities of our Souls, the failings and miſdemeanors of our Lives. He that doth this cannot ſurely find himſelf lovely; and muſt therefore take it for very abſurd to dote on himſelf. He will rather be induced to diſlike, deſpiſe, abhor and loath himſelf.

2. To conſider the lovelineſs of other Beings ſuperiour to us; comparing them with our ſelves, and obſerving how very far in Excellency, Worth, and Beauty they tranſcend us; which if we do, we muſt appear no fit objects of Love, we muſt be checked in our dotage, and diverted from this fond affection to our ſelves. It cannot but dazle our Eyes, and dull our Affections to our ſelves.

If we view the Qualities and Examples of other Men, who in Worth, in Wiſdom, in Vertue, and Piety do far excell us; their noble Endowments, their heroical Atchievements; what they have done and ſuffered in obedience to God (their ſtrict Temperance and Auſterity, their laborious Induſtry, their Self-denial, their Patience, *&c.*) how can we but in compariſon deſpiſe and loath our ſelves?

If we conſider the bleſſed Angels and Saints, in Glory and Bliſs; their Purity, their Humility, their Obedience, how can we think of our ſelves without Contempt and Abhorrence?

Eſpecially if we contemplate the Perfection, the Purity, the Majeſty of God, how muſt this infinitely debaſe us in our Opinion concerning our ſelves, and conſequently diminiſh our fond Affection toward things ſo vile and unworthy?

3. To ſtudy the acquiſition and improvement of Charity toward God and our Neighbour. This will employ and transfer our Affections; theſe drawing our Souls outward, and ſettling them upon other Objects will aboliſh or abate the perverſe love toward our ſelves.

4. To conſider, that we do owe all we are and have to the free Bounty and Grace of God; hence we ſhall ſee that nothing of Eſteem or Affection is due to our ſelves; but all to him, who is the Fountain and Author of all our Good.

5. To direct our Minds wholly toward thoſe things which rational Self-Love requireth us to regard and ſeek: To concern our ſelves in getting Vertue, in performing our Duty, in promoting our Salvation, and arriving to Happineſs: This will divert us from Vanity: A ſober Self-Love will ſtifle the other fond Self-Love.

SERMON XXXII.

Provide things honeſt in the ſight of all Men.

ROM. XII. 17.

Provide things honeſt in the ſight of all Men.

THE World apparently is come to that paſs, that Men commonly are afraid or aſham'd of Religious Practice, hardly daring to own their Maker, by a conſcientious obſervance of his Laws. While Profaneneſs and Wickedneſs are grown outrageouſly bold, ſo that many *declare their ſin as Sodom*; Piety and Vertue are become pitifully baſhful; Iſa. 3. 9. ſo that how few have the Heart and the Face openly to maintain a due regard to them; Men in nothing appear ſo reſerved and ſhy, as in avowing their Conſcience, in diſcovering a ſenſe of their Duty, in expreſſing any fear of God, any love of Goodneſs, any concern for their own Soul. 'Tis Wiſdom, as they conceive, to compound with God, and to collude with the World; reſerving for God ſome place in their Heart, or yielding unto him ſome private acknowledgement; while in their publick demeanor they conform to the World, in commiſſion of Sin, or neglect of their Duty; ſuppoſing, that God may be ſatisfied with the inviſible part of his Service, while Men are gratified by viſible compliance with their ungracious Humors.

Such proceeding is built on divers very fallacious, abſurd, and inconſiſtent grounds or pretences; whereby Men egregiouſly do abuſe themſelves, and would impoſe on others; namely, theſe, and the like:

They would not by a fair ſhew and ſemblance of Piety give cauſe to be taken for Hypocrites; whereas by diſſembling their Conſcience, and ſeeming to *have no fear of God before their Eyes*, they incur an Hypocriſie, no leſs criminal in Nature, but far more dangerous in conſequence, than is that which they pretend to decline.

They would not be apprehended Vain-glorious for affecting to ſerve God in the view of Men; whereas often at the bottom of their demeanor a moſt wretched and worſe than *Phariſaical* Vain-glory doth lie; They forbearing the performance of their Duty merely to ſhun the cenſure, or to gain the reſpect of the vileſt and vaineſt Perſons.

They would be deemed exceedingly honeſt and ſincere, becauſe forſooth all their Piety is cordial, pure, and void of ſiniſter regards to popular Eſteem; whereas partial Integrity is groſs Nonſenſe; whereas no pretence can be more vain, than that we hold a faithful Friendſhip, or hearty reſpect for God, whom we openly diſclaim, or diſregard; whereas alſo it is eaſily diſcernible, that although their Piety is not, yet their Impiety is popular, and affected to ingratiate with Men.

They would be taken for Men of brave, courageous, and maſculine Spirits, exalted above the weakneſſes of Superſtition and Scrupuloſity; whereas indeed out of the baſeſt Cowardiſe, and a dread to offend ſorry People, they have not a Heart to act according to their Duty, their Judgment, their beſt Intereſt.

They would ſeem very modeſt in concealing their Vertue; while yet they are moſt impudent in diſcloſing their want of Conſcience; while they are ſo preſumptuous toward God, as *to provoke him to his face* by their diſobedience; while they are not aſhamed to wrong and ſcandalize their Brethren by their ill behaviour.

Iſa. 65. 3.
Jer. 6. 17.
8. 12.

They would not be uncivil or diſcourteous in thwarting the Mind and pleaſure of their Company; as if in the mean time they might be moſt rude toward God in affronting his Will and Authority; as if any rule of Civility could oblige a Man to forfeit his Salvation; as if it were not rather moſt cruel Diſcourteſie, and barbarous Inhumanity to countenance or encourage any Man in Courſes tending to his Ruine.

They would not be ſingular and uncouth in diſcoſting from the common road, or faſhion of Men; As if it were better to leave the common Duty, than the common Faults of Men; as if Wiſdom and Vertue were ever the moſt vulgar things; as if the way to Heaven were the broadeſt and the moſt beaten way; as if Rarity ſhould abate the price of good things; as if Conſpiracy in Rebellion againſt God might juſtifie or excuſe the Fact; as if it were adviſeable to march to Hell in a troop, or comfortable to lie there for ever among the damned Crew of aſſociates in Wickedneſs.

They cannot endure to be accounted Zealots or *Bigots* in Religion; As if a Man could love or fear God too much; or be over-faithful and careful in ſerving him; As if to be moſt earneſt and ſolicitous (not in promoting our own Fancies, but) in diſcharging our plain Duties could be juſtly reproachable; or were not indeed highly commendable.

Theſe things I may hereafter fully declare; in the mean time it is manifeſt that ſuch a practice is extreamly prejudicial to Religion and Goodneſs; ſo that it may be very uſeful to employ our Meditations upon this *Text* of the *Apoſtle*, which directly doth oppoſe and prohibit it.

The ſame *Text* he otherwhere (in his Second *Epiſtle* to the *Corinthians*) doth repeat, in the ſame terms (only inſerting a Clauſe more fully explaining his ſenſe) backing his Precept with his own Example; for, We (ſaith he there) did ſo manage the buſineſs of collecting and diſpenſing Alms, as *to avoid that any Man ſhould blame us in this abundance, which is adminiſtred by us; providing for honeſt things, not only in the ſight of the Lord, but in the ſight of Men.*

2 Cor. 8. 21.

The words do imply a Precept of very large extent, and touching a great part of our Duty; even all thereof which is publick and viſible; for which we are accomptable to the World, whereof Man can take any cogniſance; which concerneth all our Speech and Converſation, all our Dealing and Commerce, all our deportment relating to humane Society, civil or ſpiritual.

I ſhall firſt a little conſider its meaning and deſign; then I ſhall propoſe Reaſons and Inducements to its obſervance; then I ſhall declare the Folly of thoſe Principles and Pretences which obſtruct that obſervance.

I. The meaning of it is, that we ſhould have a ſpecial care of our external Demeanor and Converſation, which cometh under the view and obſervation of Men; that it be exempted from any Offence or Blame, yea, that it be comely and commendable.

Ἄμεμπτοι.
Phil. 2. 15.
Ἀνέγκλητοι.
Col. 1. 22.

The Terms, in which it is expreſſed, are notably emphatical: We are directed προνοεῖν, *to provide*, to uſe a Providence and Forecaſt in the Caſe: E'er we undertake any Deſign, we ſhould deliberate with our ſelves, and conſider on what Theatre we ſhall act, what Perſons will be Spectators, what Conceits our Practice may raiſe in them, and what Influence probably it will have on them. We ſhould not ruſh on into the publick view, with a precipitant Raſhneſs, or blind Negligence, or contemptuous Diſregard, not caring who ſtandeth in our way, who marketh what we do, what Conſequence our Proceeding may have on the ſcore of its being publick and viſible: We ſhould adviſe before-hand, lay our Buſineſs, and on ſet Purpoſe order our Behaviour with a regard to thoſe, to whoſe Sight and Notice we expoſe it; foreſeeing how our Actions may affect or incline them. So we muſt provide; what Things? καλὰ, Things fair and handſome; Things not only good, innocent, and inoffenſive to the ſight of Men; but goodly, pleaſant, and acceptable to well-diſpoſed Beholders; ſuch as our *Apoſtle* doth otherwhere recommend, when he chargeth us to regard, ὅσα σεμνὰ, *whatever things are venerable*, ὅσα προσφιλῆ, *what-* Phil. 4. 8. *ever things are lovely*, ὅσα εὔφημα, *whatever things are of good report*, εἴ τις ἔπαινος —— *whatever things are laudable*? and when he doth exhort us to *walk* εὐσχημόνως, *handſomly* and decently, in a comely Garb and Faſhion Rom. 13. 13. of Life: This may add an Obligation to ſome things not directly preſcri- 1 Theſſ. 4.12. bed by God, which yet may ſerve to adorn Religion; but it cannot detract any thing from what God hath commanded: It doth comprehend all Inſtances of Piety and Vertue, practicable before Men; it certainly doth exclude all commiſſion of Sin, and omiſſion of Duty; for that nothing can be fair or handſome, which is ugly in God's ſight, which doth not ſuit to his Holy Will.

Such things we muſt provide, ἐνώπιον πάντων ἀνθρώπων, *before all Men*; not only before ſome Men; to whom we bear a particular reſpect, of whom we ſtand in awe, upon whom we have a deſign; but univerſally before all Men; as having a due conſideration of all thoſe, upon whom our Deportment may have influence; not deſpiſing or diſregarding the obſervation of the meaneſt or moſt inconſiderable Perſon whatever.

But in this Practice, to avoid Miſapprehenſions, we muſt diſtinguiſh; for it is not required, that we ſhould do all things openly, nor intended that we ſhould do any thing vainly; but that we ſhould act conſtantly according to the Nature and Reaſon of things, with upright and pure Intention: The *Apoſtle* doth not mean, that in our Practice we ſhould reſemble the *Phariſees*, whom our Lord reproveth for *doing their Alms be-* Matt. 6. 1, 5. *fore Men*, for loving *to pray ſtanding in the Synagogues*, for *doing all their* Matt. 23. 5. *Works to be ſeen of Men*; performing thoſe Acts of Piety openly *in the Corners of the Street*, which ſhould have been done ſecretly *in the Cloſet*; and ſo doing them out of Vanity, and ambitious Deſign, to procure the good Opinion and Praiſe of Men: He doth not intend, that we ſhould aſſume a formal Garb of ſingular Vertue; that we ſhould aim to ſeem better than we are, counterfeiting any point of Religion, or Vertue; that we ſhould affect to appear even as good as we are, expoſing all our Piety to common view: That we ſhould *ſound a Trumpet before us*, making an Matt. 6. 2. Oſtentation of any good Deeds, catching at Reputation, or Applauſe for them; that we ſhould do any commendable thing chiefly to obtain the good Opinion of the World, or to eſcape its Cenſure; infinitely far it was from the *Apoſtle*'s Intention, that we ſhould be *like thoſe whited Sepulchers, which* Matt. 23. 27. *appear beautiful outward, but are within full of dead mens Bones and all Uncleanneſs*: that is, like thoſe *Phariſees*, who *did outwardly appear Righteous*, 28. *but within were full of Hypocriſie and Iniquity*: No;

In ſome Caſes we muſt be reſerved, and keep our Vertue cloſe to our ſelves; and ever under a fair Shew there muſt be a real Subſtance of Good, Τὸ σεμνὸν ἀπλάστως— Τὸ ἔυφημον ἀψοφητί. *Ant.* 1. §. 9. 2. §. 5. together with an honeſt Intention of Heart; a good Conſcience muſt always lie at the bottom of a good Converſation; the outſide muſt be good, but the beſt ſide muſt be inward; we muſt endeavour to ſanctifie our Life and Converſation, but we muſt eſpecially labour to purifie our Hearts and Affections.

Join the Precept with others duly limiting it, and it doth import, that with pure Sincerity, and unaffected Simplicity (void of any ſiniſter, or ſordid Deſign) we ſhould in all Places, upon all Occaſions, in all Matters carefully diſcharge that part of our Duty which is publick, according to its Nature, Seaſon, and Exigency, that is publickly; not abſtaining from the practice of thoſe good Deeds, which cannot otherwiſe than openly be well performed; or the conſpicuous performance whereof is abſolutely needful in regard to God's Law and the ſatisfaction of our Conſcience, is plainly ſerviceable to the Glory of God, is very conducible to the Edification of our Neighbour, or which may be uſeful to good Purpoſes concurrent with thoſe principal Ends: Matt. 7. 17. Luke 6. 44. Pſal. 1. 3. We ſhould, as *good Trees*, from a deep root of true Piety, in due *ſeaſon* naturally, as it were ſhoot forth good Fruits, not only pleaſant to the ſight, but ſavoury to the taſte, and wholſome for uſe; 2 Cor. 8. 21. as St. *Paul*, who, as he ſaith of himſelf, that he *did provide things honeſt in the ſight of all men*, ſo he alſo doth affirm, 2 Cor. 1. 12. that *his Rejoicing was this, the Teſtimony of his Conſcience, that in Simplicity and godly Sincerity--- he had his Converſation in the World.*

There are indeed ſome Duties, or Works of Piety and Vertue, the Nature whereof directeth, that in the practice of them we ſhould be reſerved; ſuch as thoſe wherein the World is not immediately concerned, and which may with beſt advantage be tranſacted between God and our own Souls; as private Devotion, meditation on God's Word and Will, the diſcuſſion of our Conſciences, voluntary Exerciſes of Penitence, and the like; ſuch alſo be thoſe, wherein the intervention or notice of few Perſons is required; as Deeds of particular Charity in diſpenſing Alms, good Advice, friendly Reproof; the which ſort of Duties our Lord hath taught us to perform *in ſecret*, Ἐν τῷ κρυπτῷ. Matt. 6. 4, 6. or as cloſely as we may; ſtudiouſly keeping our Obſervance of them from the Eyes of Men; thereby aſſuring our Sincerity to our ſelves, and guarding our Practice from any Taint of Vanity, or Suſpicion of Hypocriſie; as alſo in ſome Caſes avoiding to cauſe Prejudice or Offence to our Neighbours: Mat. 6. 1. *Take heed* (ſaith our Lord) *that ye do not your Alms before Men*; Matt. 6. 6. and *Thou when thou prayeſt, enter into thy Cloſet*; Matt. 6. 17. and *Thou when thou faſteſt, anoint thine Head, and waſh thy Face, that thou appear not unto Men to faſt*; Matt. 18. 15. and, *If thy Brother ſhall treſpaſs againſt thee, go and tell him his Fault between thee and him alone.*

But there are divers other Duties, the diſcharge whereof neceſſarily is notorious and viſible; the Publick being the Stage on which they are to be acted; the tranſaction of them demanding the entercourſe of many Perſons, who are the Objects or Inſtruments of them, or are ſomewiſe concerned in them: Such is that negative Duty, of a general Nature, and vaſt Comprehenſion, which we may call Innocence: Pſal. 34. 14. that is a total abſtinence from Sin, or forbearance to tranſgreſs any divine Command; Job 1. 1, 2, 3. which is a part of *Job*'s Character, *That Man was perfect and upright, one that feared God, and eſchewed Evil*; the which Duty bieng to be practiſed at all times in every place, cannot avoid being obſervable.

Such are alſo divers poſitive Duties; for ſuch is the Profeſſion of our Faith in God, and acknowledgment of his heavenly Truth, revealed in the Goſpel of our bleſſed *Saviour*; which is ſtiled *confeſſing our Lord before Men*, Rom. 10. 10. and is (as St. *Paul* telleth us) indiſpenſably requiſite to Salvation.

Such is joining in that publick Adoration, whereby the Honour and Authority of God are upheld in the World, with ſeemly Expreſſions of Reverence; Pſa. 99. 5. 132. 7. the which is to be performed ſolemnly, and (as the Holy *Pſalmiſt* ſpeaketh) *in the midſt of the Congregation.* Pſal. 22. 22.

Such is Zeal in vindication of God's Honour, when occaſion requireth, from blaſphemous Aſperſion, or from ſcandalous Offences againſt it.

Such are Juſtice, Equity, Fidelity, and Ingenuity in our Dealings; Meekneſs, Gentleneſs, Patience, Kindneſs, and Courteſie in our Converſe; Peaceableneſs in our Carriage, and charitable Beneficence; the Objects whereof are moſt general, according to thoſe *Apoſtolical* Precepts, *That our Moderation* (or Phil. 4. 5. our Equity and Ingenuity) *be known unto all Men*; that we *ſhew all Meek-* Tit. 3. 2. *neſs to all Men*; 2 Tim. 2. 24. that we *muſt not ſtrive*; *but be gentle unto all Men*; that we 1 Theſſ. 5. 14. *be patient toward all Men*; that we *purſue Peace with all Men*; Heb. 12. 14. that *As we* Rom. 12. 18. *have opportunity we ſhould do good unto all Men*; ſhould *abound in Love one to-* Gal. 6. 10. *wards another, and towards all Men*; ſhould *ever follow that which is good both* 1 Theſſ. 3. 12. *among our ſelves, and to all Men*; ſhould *liberally diſtribute to the Saints,* 1 Theſſ. 5. 15. *and to all Men*; 2 Cor. 9. 13. in performing which ſo general Duties, how can a Man paſs *incognito*, how can he ſo deal with all Men indiſcernibly?

Such are likewiſe Gravity and Modeſty in our Behaviour; Sweetneſs, Soberneſs, Aptneſs to profit and edifie the Hearers in our Diſcourſe; Moderation and Temperance in our corporeal Enjoyments: Induſtry in our Buſineſs and the Works of our Calling, integrity in the Management of any Office or Truſt committed to us; a conſtant Practice of which Vertues is 2 Tim. 4. 12. not only injoined to us as our particular Duty, but for publick Example. Tit. 2. 4, 7.

Such are ſeaſonable defence of the Truth, and oppoſing of Error; the commendation of Vertue, and reprehenſion of notorious Sin, with the like.

Such things muſt be practiſed, becauſe indiſpenſable Duties; but they cannot be done out of ſight, or barring the obſervation of Men; they do involve Publickneſs; they carry a Light and Luſtre with them, attracting all Eyes to regard them; it is as impoſſible to conceal them as to hide the Sun from all the World; or to *conceal a City that is ſet upon a Hill*; Matt. 5. 14. for *nothing* (as St. *Chryſoſtom* ſaith) *doth render a Man ſo illuſtrious, although he ten thouſand times would be hid, as an open practice of Vertue.*

Οὐδὲν γὰρ οὕτως ἐπίσημον ἄνδρα ποιεῖ, κἂν μυριάκις λανθάνειν βούληται, ὡς ἀρετῆς ἐπίδειξις. Chryſ. in Matt. 5: 16.

Wherefore *the Works of Mercy* (ſaith St. *Auſtin*) *the Affection of Charity, the Sanctity of Godlineſs, the Incorruptneſs of Chaſtity, the Moderation of Sobriety, theſe are perpetually to be held, whether we are in the publick, or at home; whether before Men, or in the Cloſet, whether we ſpeak, or keep ſilence.*

Opera miſericordiæ, affectus charitatis, ſanctitas pietatis, incorruptio caſtitatis, modeſtia ſobrietatis, ſemper hæc tenenda ſunt; ſive cùm in publico ſumus, ſive cùm in domo; ſive ante homines, ſive in cubiculo; ſive loquentes, ſive tacentes, Aug. *in Ep.* 1. Joh. *Tract.* 8.

In the practice of them, 'tis true, we mainly ſhould reſpect the approving our Conſcience to God, with expectation of our Recompence from him: not being much concerned in the Judgment or Pleaſure of Men; purely conſidered in 1 Cor. 4. 3. themſelves; not aiming at any Intereſt of Credit or Profit from them, as a 1 Theſſ. 2. 4, 5. Gal. 1. 10. Reward of our Work; *We ought* (as St. *Auſtin* ſaith) while we do good, *to be ſeen, but we ought not to do it, that we may be ſeen; the end of our Joy, the bound of our Comfort ſhould not be there; ſo that we ſhould think our*

—— non cum fama ſed cùm rerum natura deliberandum eſt. Sen. *Ep.* 81.

Si times ſpectatores non habebis imitatores; debes ergò videri, ſed non ad hoc debes facere, ut videaris, non ibi debet eſſe finis gaudii tui, non ibi terminus lætitiæ tuæ, ut putes te totum fructum conſecutum eſſe boni operis, cùm viſus fueris atque laudatus. Ibid.

ſelves to have obtained the whole fruit of a good work, when we have been ſeen and commended : No, *whatever we do,* we ſhould (as the *Apoſtle* directeth) do it, *as the Servants of Chriſt, doing the Will of God from the Heart ; doing it heartily as to the Lord, and not unto Men ; knowing that of the Lord we ſhall receive the reward of the Inheritance.*

Eph. 6. 6.
Col. 3. 23, 24.

Yet nothing in the mean time ſhould hinder us from performing ſuch neceſſary Duties ; ſtrictly and exactly, with our moſt diligent Care and Endeavour, even in that Light, which their Nature doth carry in it.

How much ſoever of our Vertue or Piety out of Humility, or Modeſty we may conceal ; yet we muſt be careful of diſcovering any Vice or Irreligion ; either by notoriouſly committing any thing forbidden by God, or omitting any thing commanded by him.

This we ſhould not do upon any Terms, upon any Pretence whatever ; No wicked Faſhion ſhould engage us, no bad Example ſhould inveagle us, no Favour of Men ſhould allure us, no Terror ſhould ſcare us thereto ; we ſhould not out of Fear, out of Shame, out of Complaiſance, out of affected Prudence, or politick Deſign ; out of deference to the Quality, Dignity, or Authority of any Perſon ; out of regard to any Man's Deſire, or Pleaſure ; We ſhould not to decline Offence, Envy, Blame, Reproach, Ill-treatment, or upon any ſuch Accompt, comply in any ſinful Practice, wave any Duty, neglect any Seaſon of performing a good Deed, whereby we may glorifie God, or edifie our Neighbour, or promote the welfare of our own Soul.

To ſuch a Practice, according to the intent of St. *Paul*'s Injunction, we are obliged ; and thereto we may be induced by divers Conſiderations ; particularly by thoſe which we ſhall now propoſe.

Bona conſcientia prodire vult & conſpici, ipſas nequitiæ tenebras timet. Sen. *Ep.* 27.

1. We may conſider, that the Publick is the proper, natural, and due Place of Goodneſs : It ſhould dwell in the Light, it ſhould walk freely and boldly every-where, it ſhould expoſe it ſelf to open view, that it may receive from rational Creatures its due Approbation, Reſpect and Praiſe ; it by publickneſs is advanced, and the more it doth appear, the more beautiful, the more pleaſant, the more uſeful it is ; yielding the fairer Luſtre, the greater Influence, the better Effects ; thereby diffuſing and propagating it ſelf, becoming exemplary, inſtructive and admonitive ; drawing Lovers and Admirers to it ; exciting and encouraging Men to embrace it ; wherefore it is very abſurd that it ſhould ſculk or ſneak ; it is a great damage to the Publick, that it ſhould retire from common notice.

Omne malum aut timore aut pudore natura perfudit. Tert. *Apol. cap.* 1.
Job 24. 13—17.

On the other hand, it is proper for Wickedneſs never to appear, or to ſhew its Head in view ; it ſhould be confined to Darkneſs and Solitude, under guard of its natural Keepers, Shame and Fear ; it ſhould be exterminated from all Converſation among rational Creatures, and baniſhed to the infernal Shades : Publickneſs doth augment and aggravate it ; the more it is ſeen, the more ugly, the more loathſome, the more noxious it is ; its odious Shape being diſcloſed, its noiſome Steams being diſperſed, its peſtilent Effects being conveyed thereby.

Rom. 13. 12.
Eph. 5. 11.
John 3. 21.
Eph. 5. 13.

Wherefore to ſmother Vertue (that fair Child of Light) in privacy, and to vent Sin (*the works of darkneſs*) openly, is quite to tranſplace things out of their natural Situation and Order ; according to which we are taught by our *Lord*, that *He that doth truth cometh to the Light, that his Deeds may be manifeſt* ; and by St. *Paul*, that *Every one, who doth evil, hateth the light, neither cometh he to the light, leſt his Deeds ſhould be reproved* ; So indeed it is, and will be, where Conſcience retaineth its due Sway and Force ; were a due Reſpect and Reverence are preſerved for Goodneſs.

As that any Good cometh from detection of Sin, is an accidental Advantage; ſo that any Miſchief doth ever follow the Manifeſtation of Vertue, is an unnatural Abuſe, the which may well be prevented: There can be no Danger of acting any good moſt evidently, if we do withal act ſincerely, having purified our Hearts from diſhoneſt Intention, and from ambitious Vanity; the fear of which ſhould not wholly drive Vertue under the Hatches, and bring Vice upon the Stage. But,

2. We ſhould conſider, that we cannot really, in any competent or tolerable meaſure be good Men, without approving our ſelves ſuch in our Converſation before Men.

Whatever may be pretended, it commonly doth happen, and it ever is to be ſuſpected that the inviſible Piety, which is not accompanied with viſible Conſcientiouſneſs, is falſe, or is no Piety at all; or that they who have little Care and Conſcience to ſerve God publickly, have much leſs to ſerve him privately; or that ſuch as betray a ſcandalous Negligence of their Ways, will hardly maintain a careful Watch over their Hearts; for the ſame Cauſes (be it profane Infidelity, or looſeneſs of Principles, or ſupine Incogitancy, or Sloth, or Stupidity) which diſpoſe them to diſregard God and his Laws before the World, more effectually will incline them to neglect God, and forget their Duty by themſelves, where beſide their own Conſcience, there is no Witneſs, no Judge, no Cenſor to encourage, or reproach them: But admit it poſſible, and put caſe, that ſometimes the Heart and Converſation may not run parallel; that a Man may better govern his interiour Thoughts and Affections, than he doth manage his exteriour Behaviour and Actions, that a Man ſecretly may cleave to God, although he ſeemeth openly to deſert him; yet this will not ſuffice to conſtitute, or denominate a good Man; becauſe much of Goodneſs, as we have ſhewed, even the nobler half thereof (that part whereby God is moſt glorified, and whereby the World is moſt benefitted) doth lie in open and viſible Practice; that Vertue therefore muſt be very imperfect, that Obedience muſt be very lame, which is deficient in ſo great a part.

Jam. 2. 10.

As there can be no fair pretence to Goodneſs, where ſo little thereof is conſpicuous; ſo there can be no real Integrity thereof, where ſo much of Duty is wanting.

Our Lord hath taught us, that *Every Tree is known by its Fruit*; and, St. *James* ſaith, that *Faith is ſhewed by Works*; and ſo it is, that a Man can hardly be good in any reaſonable degree without appearing ſuch; Impiety may, but Piety cannot be quite concealed: As Gold may be counterfeited for all is not Gold that gliſtereth) yet true Gold always doth look like Gold; ſo although bad Men ſometimes may ſeem good, yet good Men alſo muſt ſeem ſuch, appearing in their own native Temper and Luſtre.

Luke 6. 44.
Jam. 2. 18.

Goodneſs cannot be diſguiſed in the ſhape of Evil, becauſe Simplicity and Innocence are eſſential Ingredients of it; any mixture of notorious Sin, any viſible neglect of Duty aſſuring (yea formerly making) a want of it, or a real Defect therein: It may be daubed with falſe Aſperſions, it may be dimmed by the Breath of unjuſt, and uncharitable Cenſures; but wiping them off, its natural Hue certainly will appear.

Wherefore if we would ſatisfie our ſelves in our own Conſciences, or juſtifie our ſelves to others, that we are truly good, we muſt (without Partiality, or diſtinguiſhing between publick and private) like the Holy *Pſalmiſt*, *have reſpect unto all God's Commandments*; we, like *Zachary* and *Elizabeth*, muſt *walk in all the Commandments and Ordinances of the Lord, blameleſs*; we muſt, like *David*, *accompliſh God's Will*; we muſt obſerve St. *Paul*'s Rule, *to abſtain*, ἀπὸ παντὸς εἴδους πονηροῦ, *from* both *every kind of evil, and every bad appearance*. But farther,

(Numb. 15. 39, 40.
Pſal. 119. 6.
Luke 1. 6.
Ποιῶν πάντα τὰ θελήματα μου.
Acts 13. 22.
1 Theſſ. 5. 23.

3. A great care of our good Behaviour before Men is neceſſary in regard to Almighty God; whoſe juſt Intereſt is preſerved, whoſe due Homage is payed, whoſe Honour is promoted thereby; the ſame being greatly prejudiced and impaired by the contrary defailance.

It is a clear point of Juſtice towards God, as to render all Obedience to him, ſo particularly that which conſiſteth in an open Acknowledgment and Service of him; for as he made and doth preſerve not only the Heart, but the Tongue, the Members, the whole Man, ſo all muſt concur in rendring their Tribute of Reverence and Service to him. Rom. 12. 1.

1 Cor. 10.31. The *Apoſtle* doth preſcribe, that *whatever we do, we ſhould do all to the Glory of God*; and well he might, ſeeing that to glorifie God is indeed to execute the main deſign of our Creation, to apply our Faculties to their beſt uſe, to atchieve the moſt proper and moſt excellent Work, whereof we are capable; to do that, which is the worthieſt and happieſt Employment of Angels, which all the Company of Heaven with moſt ardent Deſire, with moſt zealous Ambition, with reſtleſs endeavour doth purſue: And this we cannot better, we cannot otherwiſe do, than by an apparent good Converſation. For,

He that apparently in all his Actions maketh conſcience of obeying God's Laws, thereby doth evidence his firm Perſuaſion concerning the Exiſtence and Providence of God, doth adhere to him againſt all Adverſaries of Piety, and all Temptations to Rebellion; doth avow his Sovereign Majeſty and Authority; doth yield him due Veneration and Obedience; doth ſhew right Apprehenſions of him, and juſt Affections towards him; implying that he doth moſt highly eſteem him, doth moſt heartily love him, doth chiefly dread him, doth repoſe his Truſt and Hope in him for all his Happineſs; hath a great opinion of his Wiſdom, a great awe of his Power, a great ſenſe of his Goodneſs; the which Practice is in it ſelf a direct and formal Glorification of God, in his own Perſon.

He alſo thereby doth farther promote the Glory of God, inſtructing, exciting, and encouraging others to the like practice of deferring Reſpect and Service to God; for naturally Men have ſuch a Capacity, ſuch Aptitude, ſuch Proclivity to Religion (or to the Acknowledgment and Worſhip of their Maker) that when they behold others ſeriouſly and earneſtly purſuing it, they are eaſily drawn to conſpire therein; eſpecially thoſe who are not utterly perverted and corrupted by ill Cuſtom.

Ἀρετῆς ἄσκησις τίμιον μὲν κτῆμα τῷ ἔχοντι, ἥδιστον δὲ θέαμα τοῖς ἐπιτυγχάνουσι. Baſ. Ep. 42.

Ὅταν γὰρ ἄπιστος, &c. Chryſ. ἀνδρ. θ. (p. 524.)

And whereas good Converſation hath a native Beauty affecting Beholders with Delight, whereas the Fruits of Vertue have a pleaſing Sweetneſs, grateful to all who taſte them; Men from that Sight and that Senſe, will preſently be moved to commend the Wiſdom, and to bleſs the Goodneſs of him, who was pleaſed to inſtitute ſo excellent a Religion, to enact ſo beneficial Laws, to preſcribe ſo wholſome Duties to us: For, *when* (ſaith the moſt divine *Father*) *an Infidel ſhall ſee thee a Believer to be* κατεσταλμένον——*ſtaunch, ſober, orderly, he will be aſtoni'd, and will ſay, in truth great is the God of Chriſtians! What Men hath he made? What Perſons, out of what Perſons hath he made them? how from Men hath he made them Angels? If one abuſe them they do not rail; if one ſmite them, they do not reſent; if one injure them, they pray for him that doth the Offence; they know not to remember ill Turns, they skill not to be vain, they have not learnt to lie, they cannot abide to forſwear, or rather to ſwear at all, but ſooner would chuſe to have their Tongue cut out, than to let an Oath ſlip out of their Mouth.*

So may we really glorifie God; and otherwiſe than by open Practice we cannot do it; for Glory doth require a publick Stage; it implying (as *Seneca* ſaith) *the conſent of many worthy Perſons* declaring their Eſteem; it being, as *Cicero* defineth it, *the agreeing Praiſe of good Men, with an incorrupted Vote, judging well of an excellent Vertue.*

Gloria conſenſum, multorum exigit—*Conſentire in hoc plures inſignes & præſtantes viri debent, ut claritas ſit.* Sen. Ep. 102.

Gloria eſt conſentiens laus bonorum in corrupta voce benè judicantium de excellente virtute. Cic. 3. *Tuſc init.*

Gloria eſt frequens de aliqua fama cum laude. Cic. *de Inv.* 2. 39.

Wherefore toward our being enabled to glorifie God, two things muſt concur; that we be good Men, and that we be openly ſuch.

That we be good Men, becauſe otherwiſe our Commendation will have no worth, or weight; for *Praiſe is not comely in the mouth of Sinners*: It is no Ornament to be commended by ill Men, to whoſe Words little regard is due, little truſt can be given.

Non eſt ſpecioſa laus in ore peccatoris. Ecclus. 15. 9.

That we be good openly, avowing God in Practice conducing to his Honour: otherwiſe no Glory can accrue to him from our Goodneſs: We may ſerve God, and pleaſe him in private; but we cannot by that Service glorifie him; at leaſt at preſent and here in this World: It is true the cloſeſt Piety will yield Glory to God at the laſt, *when our Lord ſhall come to be glorified in his Saints, and admired in them that believe*; but to deſign ſuch a future Glorification of God is not enough; it is our Duty to glorifie God now, that we may be rewarded for it, and that he may requite us with Glory hereafter.

2 Theſſ. 1. 10.

God himſelf telleth us in the *Pſalm*, *Whoſo offereth Praiſe, he glorifieth me.* And how can Praiſe be offered, or to what purpoſe will it be offered otherwiſe than apparently, either in Word or Deed, by oral or by real Expreſſion, to the Ears, or to the Eyes of Men, ſo as to occaſion in them the Production of worthy Conceptions and due Affections towards God? In ſuch a manner the *holy Man* did offer it, who ſaid, *I will declare thy Name unto my Brethren, in the midſt of the Congregation I will praiſe thee*; *I will praiſe the Lord with my whole Heart, in the Aſſembly of the Upright, and in the Congregation*; He did it ſometimes with his Mouth, which is a notable part of our Converſation; but we may do it continually by our Life; for, *He* (ſaith St. *Auſtin*) *who praiſeth God with his Tongue, cannot do that always; but he that praiſeth God by his Manners can always do it.*

Pſal. 50. 23.
Pſal. 22. 22.
Pſal. 111. 1.
107. 32.
109. 30.

Qui Deum laudat lingua, non ſemper poteſt; qui moribus Deum laudat, ſemper poteſt. Aug. in 1 Ep. Joh. *Tr.* 8.

This Motive is by the great Maſters of our Chriſtian Practice frequently urged; for

Saint *Paul* wiſheth the *Philippians to be filled with the fruits of Righteouſneſs, which are by Jeſus Chriſt, unto the praiſe and glory of God*; He prayeth for the *Theſſalonians*, that *God would fulfil all the good pleaſure of his goodneſs, and the work of faith with power, that the name of our Lord Jeſus Chriſt might be glorified in them*: He particularly doth incite the *Corinthians* to Works of Charity, that *by that miniſtration* Men might be induced to *glorifie God*, rendring him thankful Praiſe for their beneficial Obedience.

Phil. 1. 11.
2 Theſſ. 1. 11,—
2 Cor. 9. 11,—13.

St. *Peter* likewiſe doth exhort all Chriſtians *to have their Converſation honeſt among the Gentiles, that they might by their good Works, which they ſhould behold, glorifie God in the day of viſitation*, (that is perhaps, when they carefully do view, and reflect on them.)

1 Pet. 2. 12.
Ἐν ἡμέρᾳ ἐπισκοπῆς.

Our Lord himſelf thus chargeth his Diſciples, *Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven*; they did obſerve his Command, and the Effect did follow, many being converted to God no leſs by the radiant Integrity of their Life, than by the perſuaſive Efficacy of their Doctrine: and, *In this* (ſaith our *Lord* again) *is my Father glorified, if ye bear much Fruit?* what Fruit was

Matt. 5. 16.
Chryſ.
John 15. 8.

that? what but of good Works viſible to the Eye, and perceptible to the taſte; otherwiſe how could Men thence find Cauſe to glorifie God?

In fine, this is declared to be the peculiar Deſign of our Religion, or of 1 Pet. 2. 9. the whole Chriſtian Inſtitution; to this end we are made *a choſen Generation, a royal Prieſthood, a holy Nation, a peculiar People, that we ſhould ſhew forth the Praiſes* (or Vertues) *of him, who hath called us out of Darkneſs to his marvellous Light*; not only by our Profeſſion, but in our Practice, declaring his Goodneſs.

On the other hand, by ſtifling our Vertue and Conſcience, in an open compliance with Sin, or neglect of our Duty, we greatly ſhall diſhonour Tit. 1. 16. God; for thereby in effect we deny him, and deſert him; we injure his Majeſty, and diſclaim our Allegiance to him; we intimate our mean Opinion of him, and ſmall Affection to him; we betray our want of Reverence to his Excellency, of Dread to his Greatneſs, of Love to his Goodneſs; of Hope in his Promiſes, and gracious Overtures of Mercy; of Fear in regard to his ſevere Juſtice and fierce Menaces: ſo immediately we diſhonour him, and we thereby alſo do countenance Diſreſpect and Diſobedience to him: And our Behaviour tendeth to produce, or to confirm the like irreligious Diſpoſitions of Mind, and impious Practices in others; ſo that with horrible Diſengenuity we croſs the Deſign of our Creation, and violate our greateſt Obligations toward our Maker.

Indeed what greater Affront, or more heinous Indignity can we offer to Tit. 1. 16. God, than openly before the World, *by* the moſt real Expreſſions of *our Works, to deny* and diſown *him*; than to be notoriouſly aſhamed, or afraid to avow him for our Lord and Maſter; than to expreſs no Senſe of our Duty to him, no Reverence of his Authority, no Gratitude for his Benefits to us; than viſibly to prefer any other Conſideration or worldly Advantage before a Regard to his Will and Pleaſure?

In this open Sin doth outgo private Wickedneſs, and putteth down even the worſt Hypocriſie (beſide its own) that it not only offendeth God, but ſorely woundeth his Honour, and expoſeth his glorious Name to Contempt; by which Conſideration ſuch Miſcarriages are frequently aggravated in Holy Scripture: So in the Prophets God complaineth of his People, for having by their ſcandalous Crimes *profaned his holy Name among the Heathen:* Ezek. 36. 21— Iſa. 52. 2. So St. *Paul* expoſtulateth with the *Jew, Thou that boaſteſt of the Law, through breaking the Law diſhonoureſt thou God?* ſo *Nathan* told *David*, that Rom. 2. 23.- God would puniſh him, *becauſe by his bad Deed he had given great occaſion* 2 Sam. 12. 14. *to the Enemies of the Lord to blaſpheme*. But.

4. We ſhould be careful of our good Behaviour in the ſight of Men, that we may thereby maintain the Dignity and Repute of our Chriſtian Profeſſion, which by our naughty or negligent Demeanour will be much diſparaged and diſgraced.

Moſt evident it is to Reaſon, that a viſible Practice, conformable to the Rules of our Religion, cannot otherwiſe than exceedingly commend and grace it; for how can the goodneſs of a Rule more ſurely obtain its due Commendation, than from its being applied to obſervable Practice and Experience.

Aſſuredly Charity, Meekneſs, Humility, Patience, Sobriety, Diſcretion, and all Chriſtian Vertues, as in themſeves they are very amiable and venerable to all Men, as they yield great Benefit and much Pleaſure to thoſe whom their Conſequences do touch; ſo they do ingratiate the Law which preſcribeth them, they bring Eſteem to the Principles, whence they are derived; Rom. 14. 18. *He* (as the *Apoſtle* ſaith) *that in theſe things ſerveth Chriſt, is* both *acceptable to God, and approved of Men*, as the Follower of a moſt excellent Rule.

We may alſo conſider, that a conſpicuous Practice, according to our Religion, is a demonſtrative Proof, that we do ſeriouſly and firmly embrace it, or that we are heartily and ſteadily perſuaded of its Truth; which is no ſmall credit to any Profeſſion, arguing that it hath a good foundation in Reaſon, apt to bottom and ſuſtain a ſolid Faith.

And as thereby we pregnantly do evidence, that we our ſelves do highly value the noble Privileges, the excellent Promiſes, the precious Rewards exhibited in the Goſpel; ſo we thereby do breed a like eſteem in others; upon whom the authority of Men apparently Vertuous and Conſcientious infallibly will have a forcible influence.

Such a Practice will have a great ſtroke toward evincing the truth and reality, the perfect excellency, the notable ſtrength and efficacy of our Religion; plainly ſhewing, that it is not a meer Name, an idle Pretence, a weak Fancy, a dry Speculation, a chimærical Dream; but a vigorous and maſculine Principle, able to produce moſt worthy Fruits of ſubſtantial Goodneſs, *profitable to Men*; conducible to our own welfare, and to the benefit of others.

As gallant Actions, becoming a noble Rank, elevated above the vulgar level, do illuſtrate and dignify Nobility it ſelf; ſo doth a worthy Converſation, beſeeming our high Station in the heavenly Kingdom, our near Alliances to God, thoſe ſplendid Titles and glorious Privileges aſſigned to every faithful Chriſtian in the Evangelical Charter, render our State admirable, and make it ſeem an excellent advantage to be a Chriſtian.

Hence in the *Apoſtolical* Writings an obſervance of the Evangelical Laws is ſo much and often enforced by this Conſideration; for upon this account we are exhorted to a careful diſcharge of our Duty, that *we may* Tit. 2. 10.
adorn the doctrine of God our Saviour in all things; We are urged *to have our* Phil. 1. 27.
Converſation worthy of the Goſpel; to *walk worthy of the Vocation, wherewith* Eph. 4. 1.
we are called, to behave our ſelves *as worthily becometh Saints* (that is, Eph. 5. 3.
Perſons inſtituted in ſo Holy a Religion, and deſigned to ſo peculiar excel- Rom. 16. 2.
lency in Vertue) to *walk as Children of the Light*, that is, of Truth and Eph. 5. 8.
Knowledge revealed from Heaven) to *walk worthy of God, who hath called* 1 Theſſ. 2. 12.
us unto his Kingdom and Glory; *worthy of the Lord, unto all well-pleaſing, be-* Col. 1. 10.
ing fruitful in every good work; the which enforcements of Duty do imply a viſible Practice, producing the viſible effects of Ornament and Credit to our Religion, recommending it to the Minds and Conſciences of Men.

Contrariwiſe, the defect of good Converſation before Men in Chriſtians, is upon divers accounts diſgraceful to our Religion. For,

It tempteth Men to judge, that we our ſelves do not heartily believe its Truth, or value its Worth; That we do not approve its Doctrine for reaſonable, or take its advantages for conſiderable; or deem the name and ſtate of a Chriſtian to be honourable; ſeeing we are not concerned to own them, or do not care to engage our reputation in avowing and abetting them in that way, which doth beſt ſignifie our Mind and Meaning: For Men certainly will judge of our ſenſe, not ſo much by what we ſay, as from what we do; not by our verbal Profeſſion or Pretence, but from our Practice, as the ſureſt indication of our Heart.

Wherefore when they hear us to confeſs our Faith, and ſee us act like Infidels, they will be forced to eſteem us either for ſubdolous Hypocrites, or for inconſiſtent Fools; who aſſume the name of Chriſtians, and pretend to great advantages thence, yet in effect do not mind, or regard them; highly commending the Rules of our Religion, but not at all obſerving them;

° Εἰ δέ τις ἐλεγχθῇ πράξας τι ἄνομον, ὁ τοιοῦτος οὐ μόνον ἑαυτὸν ἔβλαψεν, ἀλλὰ καὶ βλασφημίαν προσέτριψε τῇ ἐκκλησίᾳ. Conſt. Ap. 2. 8.

greatly admiring the Example of our Saviour, but not caring to imitate it; deſcribing Heaven for a moſt happy place, but not ſtriving to get thither, in the ſole way, which our Lord preſcribeth, of faithful and diligent obedience to his Precepts.

Seeing, I ſay, this repugnance between our Profeſſion and our Practice, will induce Men to charge us with Hypocriſie and Folly; and if the Profeſſors be taken for Counterfeits or Fools, the profeſſion it ſelf will hardly 'ſcape from being held Impoſture, or Folly.

Our Religion at leaſt will thence be expoſed to the Cenſures of being no better than a fond Device, and a barren Notion, unpracticable, ineffectual, and inſignificant to any good purpoſe.

The viſible misbehaviour, I ſay, of Chriſtians will aſſuredly derive obloquy and reproach on Chriſtianity, if not as bad, yet as vain, impotent, impertinent, and uſeleſs; eſpecially thoſe who are diſaffected to it, will hence take advantage to inſult upon it with contemptuous Scorn; to what, will they ſay, do your fine Rules ſerve? What effects do your glorious hopes produce? where are the fruits of that holy Faith, and heavenly Doctrine, which you ſo extol and magnifie?

Whereas alſo bad Converſation commonly doth not only deprive Men of the Benefits which our Religion promiſeth, but doth carry with it hurtful fruits; Men that ſee or feel them will be apt to impute them to Religion:

If a Chriſtian be unjuſt, cenſorious, factious, any-wiſe offenſive or troubleſome, although Irreligion be the cauſe of ſuch things, yet Religion muſt bear the blame, and they preſently exclaim,

Quantum religio potuit ſuadere malorum.

Whence St. *Paul* (who was a powerful Inſtructor doth impreſs Matters of Duty by the moſt proper Motives) doth often, and upon all oc-
2 Cor. 6. 3. Ἵνα μὴ μωμηθῇ. caſions urge this Conſideration; He chargeth us *to give no offence in any thing, that the Miniſtery* (or Evangelical diſpenſation) *be not blamed*, or
expoſed to the cenſure of any captious *Momus*; He biddeth us to forbear
Rom. 14. 16. harſh Judgment, and all uncharitable Dealing, that *our good be not evil*
ſpoken of? He preſſeth the diſcharge of our Duty in each Calling and Rela-
1 Tim. 6. 1. tion, that by neglect thereof the Goſpel be not defamed; *Let* (ſaith he)
as many Servants as are under the Yoke, count their own Maſters worthy of
Tit. 2. 5. *all Honour, that the Name of God, and his Doctrine be not blaſphemed*; and,
1 Tim. 5. 14. *Let Women be diſcreet, chaſte, keepers at home, good, obedient to their own Huſ-*
bands, that the word of God be not blaſphemed; and, *I will that younger Women marry, bear Children, guide the Houſe* (ſo as) *to give no occaſion to the Adverſary* (that is, to Perſons diſaffected to Chriſtianity) *to ſpeak reproachfully* (of it:) which Diſcourſe, by clear parity of Reaſon, may be applied to any other State, or Relation.

Now ſeriouſly what greater Miſchief can we do, what heavier Guilt may we contract, than by working diſhonour to God's adorable Name, than by caſting reproach on God's heavenly Truth, than by drawing a ſcandal on that holy Religion, which the Son of God came down from Heaven to eſtabliſh, for the glory of God, and ſalvation of Mankind? Surely next after directly blaſpheming God, and defying Religion with
Rom 2. 24. δι' ὑμᾶς. our own Mouths, the next Crime is to make others to do ſo, or in effect
to do it by their profane Tongues.

There remain divers Arguments of very great Moment, which the time will not ſuffer me to urge; and therefore I muſt reſerve them to another occaſion.

SER-

SERMON XXXIII.

Provide things honeſt in the ſight of all Men.

ROM. XII. 17.

Provide things honeſt in the ſight of all Men.

I Have formerly diſcourſed upon this Apoſtolical Precept; and having declared the meaning of it (briefly importing, that we ſhould have a ſpecial care of our external Behaviour, coming under the view and obſervation of Men, that it be perfectly innocent and inculpable,) I did propoſe divers Motives inducing to the obſervance of it; but divers others of great importance the time would not allow me to urge; I ſhall therefore now proceed to offer them to your Conſideration.

I did then ſhew that a regard to the reaſon and nature of things, to the ſatisfaction of our Conſcience, to the honour of God, and to the credit of our Religion, did require from us a good Converſation before Men: I now farther add, that,

I. The real intereſt of Piety and Vertue do exact ſuch a Converſation as the moſt effectual way of upholding, advancing, and propagating them among Men.

Example is a very powerful thing either way; both for attraction to Good, and ſeduction to Evil; ſuch is the nature of Men, that they are more apt to be guided by the practice of others, than by their own Reaſon, and more eaſily can write after a Copy, than by a Rule; that they are prone to imitate whatever they ſee done, be it good or bad, convenient or inconvenient, profitable or hurtful, emulating the one, and aping the other; that they love to be in the faſhion, and will go any whither in Company, preſuming of ſupport, defence and comfort therein; that they will ſatisfie their Minds, and juſtifie their doings by any authority, deeming that laudable or allowable, or at leaſt tolerable and excuſable, for which they can alledge Precedents; judging that if they are not ſingular, they are innocent, or however not very culpable; that hardly they will undertake any thing without Countenance, whereby their Modeſty is in ſome meaſure ſecured, and Partners engaged to bear a ſhare with them in the Cenſure, to which their deportment is liable. Hence a viſible good Converſation will have a great efficacy toward the promotion and propagation of goodneſs; the authority of that being adjoined to the native worth and beauty, to the rational plauſibility, to the ſenſible benefit of Vertue, will cogently draw Men to it; it will be a clear Pattern, whereby they ſhall be informed what they are obliged, and what they are able to perform; it will be a notable Spur ſmartly exciting them to mind and purſue their Duty; it will be a vigorous Incentive, inflaming their Courage, and provoking an emulation to do well.

The

The viſible ſuccour and countenance of many, eſpouſing the Cauſe of Goodneſs by their Practice, will aſſuredly bring it into requeſt and vogue, and thence into current uſe and faſhion; ſo juſt a Cauſe cannot fail to proſper, having any reaſonable Forces to maintain it; it will have great ſtrength, great boldneſs and aſſurance, when a conſiderable Party doth appear engaged on its ſide.

Yea ſometimes even the Example of a few will do it great ſervice; the rarity giving a ſpecial luſtre to their Vertue, and rendring it more notable; according to that intimation of the *Apoſtle*; when he thus doth exhort Phil. 2. 14, 15. the *Philippians* to a chearful and forward practice of Goodneſs; *Do all things* (ſaith he) *without Murmurings and Diſputings; that ye may be blameleſs and harmleſs, the Sons of God, without rebuke in the midſt of a crooked and perverſe Generation, among whom ye ſhine as Lights in the World.*

A good Converſation doth notifie good Men to one another, and draweth them together, and combineth them in a Party, for the protection of Goodneſs, heartning and aiding one another therein.

Such Advantages Goodneſs doth always need; for it ever hath in the World many Adverſaries, ſtriving by violent force to beat it down, or by treacherous Fraud to ſupplant it; who uſe their authority and intereſt to ſuppreſs it; who by their evil Example do ſeduce from it; who labour by detraction to blaſt it, by ſcorn and reproach to diſcourage it, by divers temptations and baits to entice from it; who combining their Forces with the wicked Spirits, and with the corrupt Inclinations of Men, do raiſe a mighty Party for Wickedneſs.

Wherefore to balance ſuch Oppoſitions, Goodneſs doth need Friends to maintain it; not only Friends in Heart, or ſecret Well-wiſhers; but open Friends, who frankly will avow it, and both in Word and Deed will ſtoutly abet it.

A demure, baſhful, timorous Friendſhip will rather prejudice, than help it; for nothing will more animate its Foes to aſſail and perſecute it, than obſerving its Friends to ſlink and ſneak; When good Men hide their Faces, as if they were aſham'd of their Goodneſs, then bad Men will grow more impudent, and inſolent in their outrages againſt it.

Wherefore, if we would have Goodneſs hold up its head, we muſt openly take its part; if we would not be guilty of its ruine, we muſt ſtand up to uphold it; for whoever openly complieth with Sin, or neglecteth his Duty, may well be charged with its ruine; ſince if thou ſo deſerteſt Goodneſs, another after thy Pattern may do the like, and a third may follow him; ſo the neglect of it may ſoon be propagated, until at length it may be quite abandoned, and left deſtitute of ſupport: If it doth not thus happen, it will as to thee be accidental, and no thanks to thee for its better Fortune.

The declenſion of Piety is not perhaps more to be aſcribed to any other Cauſe, than to this, than that Men who approve Goodneſs in their Hearts, are ſo backward to ſhew it in their Practice; that good Men do ſo affect Retirement, and wrapping up their Vertue in Obſcurity; that moſt Men think it enough if in the cauſe of Religion againſt Profaneneſs and Diſſoluteneſs they appear *Neuters*, and do not impugn it: For if in a time of Infection all ſound Men do ſhut up themſelves, and all ſick Men walk abroad, how neceſſarily muſt the Plague reign in the place?

II. Charity toward our Neighbour demandeth from us a great care of our Converſation before Men.

The law of Charity, which is the great law of Chriſtianity, doth oblige us earneſtly to further our Neighbour's Good of all kinds, eſpecially that, which is incomparably his beſt Good, the welfare of his Soul; which how can we better do, than by attracting him to the performance of his Duty to God, and by withdrawing him from the commiſſion of ſin? And how can we do that without an apparently good Converſation, or without plainly declaring, as occaſion ſheweth, for Vertue, both in Word and Deed? how can a ſhy reſervedneſs conduce to that end? What will inviſible Thoughts or Affections of Heart confer thereto?

'Tis a precept of Charity, that we ſhould *purſue things, wherewith one may edifie another*; and how can we perform that Duty, without imparting our Mind, and as it were transfuſing it into others; ſo as by converting them from Error and Sin, by inſtilling good Principles, by exciting good Reſolutions, to lay in them a foundation of Goodneſs, or by cheriſhing and improving the ſame to rear a ſtructure of Vertue in them? How can we mutually edifie, without mutually adviſing Vertue, exhorting to it, recommending and impreſſing it by our exemplary Behaviour?

Rom. 14. 19.
1 Cor. 14. 26.

The *Apoſtles* do injoin, that we ſhould *exhort one another, and edifie one another*; that we ſhould *conſider one another, to provoke* (or to whet and inſtigate one another) *to love, and to good works*; the which can no wiſe be performed, without expreſly declaring for Goodneſs and remarkable acting in its behalf; To commend and preſs it by Word is a part of our Duty, but not all of it, nor ſufficient to this purpoſe; eſpecially ſeeing we cannot urge that with good confidence, nor ſhall be held ſerious in pleading for it, which we do not our ſelves embrace in practice; For how can we expect, that our Reaſon ſhould convince others, when it doth not appear really to have perſuaded our ſelves; when our doings evidently do argue the weakneſs of our Diſcourſe?

Παρακαλεῖτε ἀλλήλους.
1 Theſſ. 5. 11.
Heb. 10. 24.
Εἰς παροξυσμόν.

Words hardly will ever move without Practice, although Practice ſometimes will perſuade without Words; according to that of St. *Peter*; *Ye Wives be in ſubjection to your own Husbands, that if any obey not the Word, they may without the Word be won by the Converſation of the Wives, while they behold your chaſt Converſation coupled with fear* (or due reverence to them.)

1 Pet. 3. 1.

Again, We are frequently commanded to ſhun *the giving any Offence*; or *the putting a ſtumbling-block, or an occaſion to fall in the way of our Brother*; that is, to do any thing which any-wiſe may confer to his incurring any Sin; the which Precepts are violated not only by poſitive and active influence, by propoſing erroneous Doctrine, evil Advice, fraudulent enticements to Sin, or diſcouragements from Duty; but alſo by with-holding the Means, ſerving to prevent his Tranſgreſſion; ſuch as a tacit indulgence, or connivance, when good admonition may reclaim him; the omiſſion of good Example, when it is ſeaſonable, and probably may prove efficacious; for theſe Neglects have a moral cauſality, inducing or encouraging the commiſſion of Sin; our Silence, our forbearing to Act, our declining fair opportunities to guide him into the right way will be taken for ſigns of Approbation and Conſent; and conſequently as Arguments to juſtifie or excuſe bad Practice, in proportion to the Authority and Eſteem we have; which ever will be ſome in this caſe, when they favour the Infirmity of Men.

1 Cor. 10. 32.
8. 9.
2 Cor. 6. 3.
Rom. 14. 13.

Charity doth farther oblige us, upon juſt Cauſe, and in due Seaſon, to check and reprove our Neighbour miſdemeaning himſelf; for, *Warn the diſorderly*, ſaith the *Apoſtle*; and, *Have no fellowſhip* (ſaith he) *with the unfruitful works of darkneſs, but rather reprove them*; and, *Thou ſhalt not*

1 Theſſ. 5. 14.
Eph. 5. 11.
Levit 19. 17.

(ſaith the *Law*) *hate thy Brother in thy Heart, thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer ſin upon him*; where forbearance of Reproof is implied, to ſhew not only a defect of Charity, but hatred of our Brother; and a good reaſon is intimated for it, becauſe in ſo doing, we ſuffer Sin to lie upon him; not hindring his progreſs in it, not endeavouring his converſion from it; but Reproof is an overt Act, involving ſomewhat of openneſs and plain freedom, ſuch as the *Wiſeman* doth prefer before cloſe good-will; for, *Open rebuke* (ſaith he) *is better than ſecret love.* Prov. 22. 5.

We are all thus far *the keepers of our Brethren*, and it is a charge incumbent on us, by all good means to preſerve them from the worſt of Miſchiefs.

In fine, there is plainly nothing more inconſiſtent with true Charity, than ſuch a compliance with Sin, or neglect of Duty in the ſight of our Neighbour, which is ſcandalous, or may prove contagious to him; for how can we love him, whoſe chief good, whoſe eternal welfare we do not tender? whom we do not fear to ſeduce into the way of extream Miſery, or do not at leaſt care to lead into the way of Happineſs; whom without any check we can ſuffer to forfeit the beſt Goods, and to incur the ſaddeſt Calamities?

Wherefore if the love of our ſelves, and a ſober regard to our own welfare be not ſufficient to induce us, yet a charitable diſpoſition, and a concernedneſs for our Neighbour (for our Brethren, our Relations, our Friends) ſhould move us to a good, innocent, vertuous, fruitful and exemplary Converſation; If we do not care to ſave our ſelves, yet let it pity us to damn and deſtroy others by our negligence. Rom. 14. 15.

III. But if Charity will not move us, yet Juſtice, exacting from us a care of our good Converſation before Men, ſhould conſtrain us thereto.

Exemplary and edifying Converſation is a debt which we owe to the World; a good office impoſed on us by the Laws of common Humanity.

When without our own hurt or inconvenience we can do conſiderable good to our Neighbour, he hath a title thereto (granted by the common Author of our Nature, the abſolute Lord of all we are or have) and he may juſtly demand it from us; as we in like caſe might claim it from him, and certainly would in Matters agreeable to our Humour expect it; Wherefore ſeeing good Converſation not only doth not harm or incommode us, but is moſt beneficial to our ſelves, and it exceedingly may benefit our Neighbour, it is moſt juſt that we ſhould afford it to him; it is no more than fair dealing to do it, to neglect it is a real Injury to him.

To ſet ill example before our Neighbour, or (which is in part, and in effect the ſame) to with-hold good Example from him (for not to give a good Example is a bad thing, and ſo a bad Example; this) I ſay is plainly a great Iniquity, and a wrong to him. For,

Is it not an Injury to offer a Cup of Poyſon to any Man, to invite him to drink it, to be his taſter of it, ſo drawing him to take it off without ſuſpicion, or fear of deadly Miſchief? Is it not an Injury to forbear warning him thereof, or not to deter him from it, when it ſtandeth before him, and he is ready to put it to his Mouth? Would not ſuch a Man in all conſcionable eſteem paſs for a murtherer of his Neighbour?

Is it not a great Wrong to carry any Man out of his way (out of a right, eaſie, fair, and ſafe Road) into Mazes, Thickets, and Sloughs, or into intricate, foul, dangerous bye-ways? Is it not wrongful, when he doth wander or err, not to reduce him thence, not to ſet him in the right way?

Is it not very foul dealing to bring a Man to a ſteep Precipice, and thence to leap down before him? Is it not ſo, not to ſtop him, when he is on the brink, and blindly moving forward to caſt himſelf down head-long?

If theſe be injurious dealings, then palpably it is far more ſuch to yield any Inticements or Encouragements, yea not to put Obſtructions, if we are able, to our Neighbour's incurring Sin, which to his Soul is all thoſe things; the moſt baneful Venom, the moſt woful Exorbitancy, the moſt pernicious Gulf that can be.

We *by ſinning* do not only (as the *Wiſeman* ſaith) *wrong our own Souls*, but we do alſo wrong the Souls of others; drawing them, or driving them by the efficacious impulſe of our Example into Miſchief and Miſery; for *When* (ſaith St. *Paul*) *ye ſin ſo againſt the Brethren, and wound their weak Conſcience, ye ſin againſt Chriſt*; he there ſpeaketh of bad Example; the which he not only affirmeth to be ſinful in regard of *Chriſt*, but calleth it ſinning againſt our Brethren; and ſuppoſeth that we thereby do wound, or *ſmite* their Conſcience; which to do is ſurely no leſs wrong to them, than if we ſhould aſſault, beat, and wound their Bodies; the wounds of Conſcience being of all moſt grievous, and producing moſt inſupportable Affliction; according to that of the *Wiſeman*, *The ſpirit of a Man will bear his Infirmities, but a wounded ſpirit who can bear?*

Prov. 8. 36.

1 Cor. 8. 12.

Ὁ γὰρ ἁμαρτάνων ἐπὰν ἴδῃ τινα ὅμοια αὐτῷ δρῶντα οἰκοδομηθήσεται εἰς τὸ τὰ αὐτὰ ποιεῖν. Conſt. Ap. 2. 17.

Τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν ——

Prov. 18. 14.

Indeed by thus hurting our Neighbour, we do him a wrong, not only very great in it ſelf, but ſuch as may probably be irreparable, for which hardly we can ever be able to make him any reſtitution or compenſation; for a better Example ſcarce will reach all, whom a bad Example hath touched; the beſt Example hardly will avail to undo that, which a bad Example hath done; If thereby we have engaged our Neighbour in Sin, we by no means can reſtore his loſt Innocence; or prevent his ſaying, *Wo be to me, for I have ſinned*; It will be very difficult to recover him into that ſtate (that ſound condition of Soul) from which we did move him; it will however coſt him, if not a final ruine, yet a ſore Repentance; the pangs whereof no compenſation, which we can yield, will requite: The Wounds which we thereby do inflict may rankle, and prove incurable; they aſſuredly will find no eaſie Cure; they muſt however either in conſequence, or in the correction be very painful; and they will leave an ugly Scar behind them.

Lam 5. 16.

1 Cor. 8. 11.

The injuſtice of this Practice may alſo farther appear, upon divers ſpecial Accounts.

All Men eſteem Pity a Debt, which one Man oweth to another, as liable to Grief and Miſery; (the obligation whereto is written in the Bowels of each Man) which Pity will incline to ſuccour the Object of it in danger or diſtreſs; wherefore every Man by the natural Law is bound to endeavour the prevention or the reſcue of another falling into Miſchief; according to that of St. *Jude*, *Of ſome have compaſſion, making a difference, and others ſave with fear, pulling them out of the fire*; whence to draw Men into Sin by ill Practice, or not to reſtrain them from it by good, is unjuſt, as a pitileſs hard-hearted, cruel thing.

Jude 22, 23.

1 Sam. 3. 13. (*His Sons made themſelves vile, and reſtrained them not.*)

Again, All Men hold Flattery to be a practice very abuſive, or more than ſimply wrongful: as with Injury joining Contempt and Cozenage: taking advantage of a Man's Infirmity to work Prejudice to him; it is indeed a miſchievous, a pernicious, and withal a perfidious, an inſidious, an enſnaring Practice; for, *A flattering Mouth* (ſaith the *Wiſe-man*) *worketh*

Prov. 31. 30. *Favour is deceitful.*

Prov. 26. 28. 29. 5. *worketh ruine*, and *A Man that flattereth his Neighbour*, *ſpreadeth a Net for his feet?* But Flattery is not only verbal; the worſt Flattery is not that whereby Men ſooth and gloze with their Lips, encouraging others by fictitious Commendations to perſiſt in bad Courſes; there is a tacit Flattery, when by our connivance at Sin we ſeem to approve it; there is a real Flattery when by our compliance with Sin, we recommend it to our *Comrades*; Theſe do not look ſo groſly, yet do inſinuate our Mind, and commonly do inveagle to Sin more effectually; Men being more apt to truſt our Deeds than our Words, being more pleaſed in our vouching their Actions by a participation in them, and running a common hazard with them, than in our ſtraining to commend, or to excuſe them: whence it is, that groſs Flattery hath its effect chiefly upon ſimpler Folks, but this ſubtile Flattery doth often gull and abuſe Perſons of greateſt Capacity.

Again, A good Converſation before Men is a part of that due reſpect, which we owe to them; There is a regard, and a kind of reverence to be had toward every Man; which ſhould engage us to behave our ſelves decently in his Preſence, ſignifying a Conſideration and eſteem of his Perſon, of his Opinion, of his Reſentment, of his Affection toward us: To do any foul or unhandſome thing is a contempt of him, a rudeneſs toward him, an affront put on him; whereby in effect we do ſlight, diſparage, and reproach him; implying, that we do little value his Judgment, that we care not for his Good-will; that we preſume he hath not the ſenſe to diſcern, or hath not the Spirit to diſlike, or muſt have the Patience to comport with our unſeemly and unſavoury Carriage; And if to do other unhandſome things before Men is ſuch an Indignity offered to them, then it is eſpecially ſuch to commit Sin before them, which is the moſt ugly, the moſt ſordid, the moſt loathſome behaviour that can be; there is no deformity, no turpitude in Nature comparable to Sin; nothing ſo offenſive, ſo diſtaſtful, ſo abominable to a rational ſenſe; ſo that the Prov. 14. 21. 11. 12. *Wiſe-man*'s Saying is very true, taken any-way, *He that deſpiſeth his Neighbour*, *ſinneth*; 'tis both a Sin to contemn him; and ſinning is an argument of contempt toward him; Nor can we better obſerve St. *Peter*'s Injunction, 1 Pet. 2. 17. that we *Honour all Men*, than by forbearing to ſin in their Preſence, out of reſpect to them. But farther,

IV. Let us conſider, that a good Converſation before Men is a publick Benefit, a great advantage to the World, and common ſtate of Men.

It is not only a good office of Charity to this or that Man; but it layeth a general Obligation on our Country, on our Age, on Poſterity it ſelf; upon which a fruitful Life, an exemplary Vertue may have notable influence.

As notorious Sin is a plague to the World, throwing Infection and Death about it; provoking the Wrath of Heaven, and thence deriving Vengeance on it; So notable Vertue is a general Bleſſing, producing moſt wholſome and comfortable Effects to Mankind.

For how can one more oblige the Publick, than by conferring help to uphold the Reputation, and to propagate the entertainment of thoſe things which are the main props of the World, for the ſake of which it ſtandeth, and by the means of which it is ſuſtained; than by preſerving the vertue and power of Conſcience, which is the band of all Society, the guardian of Faith and Honeſty, the beſt enſurer of Juſtice, Order, and Peace in the State; Prov. 14. 34. 20. 28. (that which *exalteth a Nation*, and *eſtabliſheth a Kingdom*) than by producing and promoting thoſe things, which certainly will procure the Favour and Bleſſing of God on any People?

How can a man better deſerve of the world, than by concurring to ſtop the contagion of ſin, and the overſpreading deluge of iniquity, together with all the lamentable miſchiefs conſequent on them; than by averting the fierce wrath, and ſevere judgments of God, which a general prevalence of wickedneſs neceſſarily will bring down?

Moſt men pretend to be concerned even for the honour of their Country; and how can we better promote that, than by checking the progreſs of *ſin*, which will not only be the bane, but *is* (as *Solomon* telleth us) *the reproach of any people?*

Prov. 14. 34.

It may poſſibly be, it hath really been, that the conſpicuous vertue of a few men (yea ſometimes of one ſingle perſon) hath leavened a Country, hath ſeaſoned an age, hath imbued poſterity with an admiration of goodneſs, and with an affection to it. (*One man*, ſaith St. *Chryſoſtome*, *enflamed with zeal, may ſuffice to reform an entire people.*) So among the *Pagans*, one Perſon did ſet up the Study of Morality, and worthily was ſtyled *the parent of* (that moſt uſeful) *Philoſophy*, whereby he did exceedingly beneſit mankind, and did confer much toward preparing men for the reception of our heavenly Philoſophy.

Ἀρχεῖ εἷς ἄνθρωπος ζήλῳ πεπυρωμένος ὁλόκληρον διορθώσασθαι δῆμον. Chryſ. Ἀνδρ. α.

Socrates *philoſophiæ parens.* Cic.

Such our *Lord* deſigned his *Apoſtles* to be; for, *Ye* (ſaith he) *are the lights of the world, ye are the ſalt of the earth*; and ſuch in effect they did prove, *God by them* (as St. *Paul* ſaith) *manifeſting the favour of his knowledge in every place*; they not onely by their heavenly doctrine, but chiefly by the luſtre and influence of their holy example, converting the world from impious errours and naughty practices, unto true religion, and vertuous converſation: They did lead men to goodneſs not only by the ears, but by the eyes, ſeeing their excellent life, and *walking as they had them for enſample.*

Matt 5. 13, 14.
2 Cor. 2. 14.
Phil. 3 17.
1 Cor. 11. 1.
1 Cor. 4. 16.

It conſequently may be, yea hath been, that the ſingular integrity of one, or of a few perſons, diſplaying it ſelf, hath appeaſed divine wrath, and hath ſtaved off imminent ruine from a people. So one *Noah* publickly maintaining, and *preaching righteouſneſs*, did preſerve the whole race of men from extirpation: So ten perſons avowing righteouſneſs would have kept *Sodom* from that ruful deſtruction: So one good man (notably owning God, and interpoſing for the concerns of piety) might have prevented that calamitous vengeance, which fell upon *Iſrael*; as *Jeremy* told before, and *Ezekiel* affirmed after it; *Run ye to and fro* (ſaith God in *Jeremy*) *through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that ſeeketh truth, and I will pardon it*; and, *I ſought for a man* (ſaith God in *Ezekiel*) *among them, that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none: therefore have I poured mine indignation upon them.* There was then a *remnant* of thoſe, who cloſely did ſerve God; and perhaps *ſeven thouſand* unknown perſons, who had not in their hearts deſerted religion; but this did not avert God's wrath, or preſerve the Nation from captivity; as a few openly profeſſing, and reſolutely practiſing goodneſs, might have done.

2 Theſſ. 3. 7, 9.
2 Pet. 2. 5.
Gen. 18. 32.
Jer. 5. 1.
Ezek. 22. 30.
Iſa. 1. 9.
1 Kings 19. 14, 18.

Now who would not be glad of being ſo publick a friend, ſo general a benefactour, in performing that, which doth otherwiſe ſo much become him, and ſo greatly behove him; yielding him the beſt ornaments, and higheſt advantages even upon his private accompt? Who would not be ambitious both to oblige his Country, and to ſave his own ſoul together, by a worthy converſation?

Aſſuredly nothing can be deviſed more conducible to the effecting a reformation and amendment of the world, (and conſequently to the proſperity and felicity of mankind here) than a conſpiracy of good men in a frank and briſk avowing of goodneſs in the face of the world.

V. A care of our converſation in the ſight of men, is needful for the preſervation of our good name, and fair repute among them.

1 Chr. 29. 12. Eccl 6. 2. (Eccl. 7. 1.) A good name in holy Scripture is repreſented as a ſpecial gift, and bleſſing of God; beſtowed in recompence of piety and vertue; and preferred before other moſt conſiderable gifts and bleſſings, concerning our external ſtate; Prov. 22. 4. (Pſ. 112. 9.) for, *By humility* (ſaith the *Wiſe-man*) *and the fear of the Lord, are riches and honour*; both are the rewards of piety; but comparing them, Prov. 22. 1. *A good name* (ſaith he) *is rather to be choſen than great riches*; It cannot therefore be a contemptible thing, nor ought it to be neglected by us; for none of God's gifts, no reward which he propoſeth, ought to be ſlighted.

Reaſon and experience alſo do concur in ſhewing that a good repute is a valuable thing, not only as a fair ornament of our perſons, and a commodious inſtrument of action toward our private welfare; as a guard of our ſafety and quiet, as ſerving to procure divers conveniences of life; Δι' οἰκονομίαν τινα. Anton. 4. §. 19. but as very advantageous, very uſeful upon moral and ſpiritual accompts; qualifying us with greater eaſe and efficacy to ſerve God, and to do good; for indeed 'tis manifeſt, that without it we ſhall be uncapable of doing God or man any conſiderable ſervice.

Wherefore in duty and wiſdom we ſhould be careful of preſerving this jewel; the which we cannot otherwiſe do, than by obſerving this *Apoſtolical* rule, of *providing things honeſt in the ſight of all men*; for a good converſation is the only guard and convoy of a good name: How can men conceive good opinion of us, otherwiſe than from a view of worthy qualities and good deeds? They may charitably hope, but they cannot confidently judge well of us otherwiſe than upon good evidence: Matt. 7. 16. 12. 33. *Ye ſhall know them by their fruits*, (that is, by apparent works, falling under humane cogniſance) is the rule, whereby our Saviour teacheth us to diſtinguiſh of men, and to build a right opinion concerning them: Honour is the ſhadow, the inſeparable attendant of conſpicuous vertue.

A good converſation will indeed command eſteem, and irreſiſtibly extort reſpect from all men.

Wiſe and good men heartily will approve it, and gladly will yield it due commendation; they cannot but honour it whenever they ſee it, as Rom. 14. 18. beſt ſuiting with their own judgment, and with their affection.

Yea, it will procure reſpect even from the worſt men; for it is a miſtake to think, that bad men really do or can deſpiſe true goodneſs; in truth, however they may pretend or make a ſhew to ſlight and ſcorn it, however in words they may flout and revile it, yet in their hearts they cannot but admire and reverence it; although their will may be ſo perverted as to ſet them againſt it, yet their reaſon cannot be ſo deſtroyed (or natural light ſo quenched in them) as to diſapprove it; they do but vilely diſſemble, and belye their conſcience, when they make as if they did condemn, or contemn it: *As* (ſaith St. *Chryſoſtome*) *they who openly do flatter ill livers, do in their mind reprove them; ſo they who envy the workers of good, in their conſcience will admire and approve them*: At leaſt they will do thus in their ſober mind; when with any ſerious application they do reflect on things;

Οἱ ἐν βασκανίᾳ τοῦτο ποιοῦντες, κατὰ τὸ συνειδὸς ὑμᾶς θαυμάσονται, καὶ ἀποδέξονται· ὥσπερ οὖν οἱ φανερῶς κολακεύοντες τοὺς ἐν πονηρίᾳ ζῶντας, κατὰ νοῦν διαβάλλουσι. Chryſ. in Matt. 5. 16.

when the eye of their ſoul is any-wiſe cleared from the miſts of luſt and paſſion: It is not to be heeded what they ſay in a fluſter or ranting mood; when they are near out of their wits, and have their judgment ſtifled by ſenſual imaginations; but what they think, when their mind is ſomewhat compoſed, and natural light doth ſhine freely in it.

Indeed ſuch wretches really do moſt deſpiſe thoſe, who conſort and comply with them in ſinful follies: As they cannot in their hearts honour themſelves, ſo they cannot eſteem thoſe whom they find like unto them; eſpecially they deſpiſe thoſe whom they obſerve to be ſo baſe and ſilly, as againſt their own judgment and conſcience, to fear their diſpleaſure, or to regard their cenſure; looking upon them as vaſſals to their humour, and renegadoes from their own conſcience.

Moreover, a good converſation certainly will engage Almighty God to protect our reputation, and to confer honour upon us. For he as Governour of the World, the Patron of goodneſs, the Diſpenſer of proper rewards to all, is in a manner bound to encourage thoſe openly, who viſibly do own him and take his part, who promote his glory and intereſt, who pay him due ſervice and obedience; who in regard to his authority, do faithfully purſue that which is right and good; He ſurely will ſee fit to repay ſuch in the ſame kind, by openly acknowledging, countenancing, and honouring them; Accordingly he hath tied himſelf to do ſo by his expreſs word and promiſe; for, *Them*, ſaith he, *that honour me, I will honour* 1 Sam. 2. 30. *; and they that deſpiſe me, ſhall be lightly eſteemed*; he ſaid it in reference to old *Eli*, who had neglected the duty of *reſtraining his ſons* from ſin; which is a caſe very much of kin to all neglect of exemplary piety. And, *Whoſoever*, ſaith our Lord, *ſhall confeſs me before men, him ſhall the* Luke 12. 8. *Son of man alſo confeſs before the Angels of God; but he that denieth me before men, ſhall be denied before the Angels of God*; the which (one moſt comfortable, the other moſt terrible) ſentences are to be underſtood, He that confeſſeth our Lord not meerly by verbal profeſſion, (for divers ſuch who *ſay*, *Lord*, *Lord*, he will not ſo much as *know* at the final judgment) Matt. 7. 22, 23. but in real practice; He that denieth him, not only by renouncing him with the tongue, but by diſobeying him in ſcandalous converſation, by working iniquity, by the Apoſtaſie of bad manners.

VI. Laſtly, The publick diſcharge of a good conſcience will yield manifold advantages, and great benefits to our ſelves; not only as good (and thence needful to our ſalvation, and our comfort) but as publick; ſome of which I ſhall touch.

Such a practice will much ſecure and ſtrengthen us in goodneſs; for he that hath the heart, with reſolution and conſtancy, to doe well, notwithſtanding any worldly diſcouragement, although he thereby doth croſs the humour of the world, and incurreth the diſpleaſure, envy, hatred, cenſure, and obloquy of men, he thus having exalted his vertue above the favour and fear of the world, hath ſet it in a ſafe place, hath rendred it impregnable.

The conſideration of having obtained ſo happy, and ſo worthy a victory over the moſt dangerous temptations, (the victory of faith over the 1 John world) will be very comfortable; And the ſufferings which (from the diſfavour, enmity, and oppoſition of men) do attend ſuch a practice, being a kind of martyrdom, will yield all the joys and comforts (together with the hopes and rewards) of an heroical patience.

It will afford great ſatisfaction of mind, to reflect on the conſequences of ſuch a practice; and to conſider, that our reſolution hath engaged or confirmed others in goodneſs, hath preſerved them from ſin, hath withdrawn them from bad courſes, and ſaved them from perdition; that we have been inſtrumental to the ſalvation and happineſs of any ſoul; that beſide our own ſins (which are a burthen too heavy for any man well to bear) we have not the ſins of others to accompt for, and ſhall not be loaded with the guilt of thoſe, whom our neglect of duty, our compliance with ſin, our ſtupid coldneſs and indifference in regard to ſpiritual affairs, our diſſimulation or connivence at the ſcandalous violation of God's honour, and tranſgreſſion of his laws, might have encouraged in ſin; that
Ezek. 13. 22. we are not liable to that reproof in the Prophet, *Ye have ſtrengthned the hands of the wicked, that he ſhould not return from his wicked way.*

We ſhall highly oblige thoſe, whom by our good endeavour or example we ſhall convert to righteouſneſs, or reclaim from iniquity, or ſhall anywiſe ſtop in their carriere to ruine; who when they ſhall recover from
2 Tim. 2. 26. their errour, and ſoberly reflect on their caſe, (when they ſhall *ἀνανήφειν*, become again ſober, getting out as it were of their drunken fit) will heartily thank us, will bleſs us, will pray for us, as having laid on them a very great obligation, and done them the greateſt kindneſs that could be; ſo that they will be ready to ſay to us, as *David* did to *Abigail*,
1 Sam. 25. 32. *Bleſſed be the Lord God of Iſrael, who ſent thee this day to meet me; and bleſſed be thy advice; and bleſſed be thou, which haſt kept me this day from ſhedding of blood:* This will be the conſequence of plain dealing in ſuch
Prov. 28. 23. caſes, and that will be fulfilled, which the *Wiſe-man* ſaith, *He that rebu-*
27. 6. 19. 25. *keth a man, afterwards ſhall find more favour, than he that flattereth with the tongue.*

We thereby ſhall eſcape the ſore complaints, and fell curſes of thoſe, whom our naughty or careleſs demeanour hath involved in ſinful practice; for when their conſcience is awakened into a ſenſe of their guilt, when they feel the ſtings of remorſe, when they perceive the extreme damage and woe which they have incurred, then will they diſcharge their reſentments of heart againſt thoſe, who have any-wiſe been acceſſory to their fall into ſuch a condition; then in their bitterneſs of ſoul, in the agony of their ſorrow and perplexity, they will be apt to exclaim, Curſed be the day that I knew ſuch an one, or that I did converſe with him, who did betray me into this plight, who did inveagle me into temptation, who did not pluck me back from that ſinful practice, by which I now ſo deeply ſuffer; Curſed be his baſe cowardice, his fond modeſty, his affected wiſdom, his treacherous negligence, his unconſcionable indifference, his impious want of zeal for God's honour, and charity for my ſoul, which did keep him from checking me in my bad courſes, and reclaiming me to my duty by wholeſom reproof, by ſeaſonable advice, by exemplary practice before me: It will ſurely be a great comfort to us, that we have not given occaſion for ſuch complaints; but in proportion may ſay with
Acts 20. 26. St. *Paul*, *I am pure from the blood of all men, for I have not ſhunned to*
Ezek. 7. 17. *declare unto you all the counſel of God.*
33. 7.

It is alſo no ſmall advantage to us, that by a good converſation we ſhall procure the particular friendſhip and affection of good men; for it is that, which diſcovereth good men to one another, which kindleth their affection toward each other, which draweth them together, and breedeth a familiarity between them, and knitteth their hearts together in a holy love; from whence they come to enjoy the faithful advice, the kind aſſiſtance, the ſeaſonable conſolations, and the hearty prayers each of other; the which great benefits are loſt by concealment of our ſelves, and reſervedneſs in doing good; for how can any man know him to deſerve love, whoſe goodneſs is not diſcernible ?

Such conſiderations may induce all perſons, of every rank and condition, to obſerve this Apoſtolical Precept, ſo far as their capacities do reach. I ſhall only adjoin, that it eſpecially doth concern perſons of quality, in proportion to their eminency in dignity, power, authority, reputation, or any peculiar advantage, whereby the beneficial efficacy of good converſation is encreaſed.

Such perſons are like *a city ſeated on a mountain, which cannot be hid*; Mat. 5. 15. the height of their ſtation, and luſtre of their quality, do expoſe them to the obſervation of all; and their authority doth recommend their practice to the imitation of obſervers.

Their example cannot fail of having a mighty influence; its light doth guide men, its weight doth ſway them; it doth ſeem to warrant and authorize practice; inferiours would be afraid or aſhamed to diſcoſt from it.

They have not the temptations, which other men have, to comply with ſin out of fear, out of complaiſance, out of deſign; they being to lead and give law, not to follow or receive it; they being the firſt movers in converſation; the faſhion being regulated by them, or indeed being meerly a conformity to their deportment.

They ſhould by their innocence qualifie themſelves to reprove others with authority and courage. *Conſt. Apoſt.* 2. 17.

They in gratitude to God, who hath beſtowed on them ſuch advantages, are obliged to employ them for his ſervice.

They particularly were deſigned and endowed with thoſe advantages, that by them they might countenance, might encourage, might reward, might by all means promote goodneſs in the world. Rom. 13. 3---6. 1 Pet. 2. 14.

They accordingly are reſponſible for the influence their converſation hath; ſo that in the final accompt moſt actions of men will lie at their door, ſo that they ſhall reſpectively be either highly rewarded for the vertues and good works, or ſeverely puniſhed for the vices and ſins of mankind: The which moſt weighty conſideration I leave by God's grace to be ſeriouſly applied by them, who are concerned therein.

SERMON XXXIV.

Provide things honeſt in the ſight of all Men.

2 COR. VIII. 21.

Providing for honeſt things not only in the ſight of the Lord, but in the ſight of Men.

IF we obſerve the world, we may eaſily therein diſcern many perſons, who being inwardly well diſpoſed, (ſtanding right both in judgment and affection to goodneſs) are yet loth to appear very good, and hardly will own Chriſtian vertue, in the conſtant diſcharge of publick duties, or in ſtrict abſtinence from ſinful practices; but commonly (againſt the dictate of their reaſon, and ſenſe of their heart) neglect the one, and comply with the other: An odd ſort of hypocrites, or diſſemblers; who ſtudiouſly conceal their better part, and counterfeit themſelves worſe than they are; who adore God in their hearts, and addreſs devotions to him in their cloſets; but ſcarce will avow him in their viſible profeſſion and practice; who have a conſcience, but are ſhy of diſcloſing it, or letting it take air, and walk in open light; confining it as a criminal to cloſe reſtraint, or obſcure retirement; who gladly would be religious and ſtaunch, if there might be no notice taken of it, but take care of being remarkable (or as it were ſcandalous) for it; who think fit to compromiſe, and compound the buſineſs between God and the world, maintaining a neutrality, and correſpondence with both, ſo as privately to court the one, and publickly to cloſe with the other.

Rom. 12.17. Ἐνώπιον Κυρίου.

Such practice is flatly repugnant to that Rule, which otherwhere in precept, and here by his own example the holy *Apoſtle* doth recommend to us; directing us not only *before God* (that is, in our heart, and in our ſecret retirements, which God alone doth behold) but alſo *before men*, that is, in our external and viſible converſation carefully to perform things good and laudable, eſchewing whatever is bad or culpable.

Our obligation to which Rule hath already been confirmed by divers other Precepts in *holy Scripture*, concurring in the injunction of it; and its obſervance urged by various poſitive conſiderations of great weight and force, (declaring how neceſſary it is for promoting God's honour and glory, how requiſite it is for maintaining the dignity of our profeſſion, and advancing the intereſts of goodneſs, how charity and juſtice toward our neighbour do exact it from us, how conducible it is to the publick benefit of mankind, and how advantageous in many reſpects to our own particular welfare) and not inſiſting farther upon thoſe conſiderations, I ſhall now only inforce it, by ſcanning the common principles, grounds, motives, pretences, or excuſes of the contrary practice, which I before touched, of openly deſerting vertue, or declining the performance of duty before men; and by ſhewing how very fooliſh and vain, how very naughty and baſe, how very miſchievous, dangerous, and pernicious they are.

They chiefly are thoſe, which I ſhall immediately touch and reflect upon.

1. Men commonly in their viſible converſation do neglect their duty, or comply with ſin out of modeſty; becauſe they are aſhamed of doing that, which may expoſe them to ſome diſgrace or cenſure; becauſe vertuous practice may raiſe diſtaſte in the company, and provoke the ſcorn of thoſe with whom they converſe; becauſe ſuch a point of duty is out of requeſt, and ſlighted in the world; they are *afraid of mens faces*; their tender forehead cannot ſuſtain deriſion, or endure to be flouted for being out of the mode, and wearing an uncouth garb of conſcience. Jer. 1. 8.

But this plainly is a perverſe, and unmanly modeſty; a fond, a vile, a ſhameful ſhame: Fie on it; ſhould any man be aſhamed of that, which is his chief beauty, his beſt ornament, his ſole dignity and glory? Should a man be aſhamed of being evidently wiſe in his conduct, of following his reaſon, of conſulting his true intereſt, of purſuing his own certain welfare and felicity? Is it fit that any man ſhould be aſhamed of paying due acknowledgment, of yielding due reverence, of rendring due gratitude, of performing due ſervice to his Creatour, Sovereign Lord, and great Benefactor; to whom he oweth all, upon whoſe will he entirely dependeth, at whoſe abſolute diſpoſal he is? Surely theſe are no ſhameful things, but ſuch rather, wherein we ought to have the greateſt confidence, which we ought to perform with the greateſt aſſurance.

If we are baſhful, let us be ſo in regard to things which are truly ſhameful; let us be aſhamed of ſin, that is, of our moſt real deformity, our turpitude, our diſgrace, our wretchedneſs; the which indeed is the onely diſhonourable and deſpicable thing; the which did firſt produce ſhame, and did introduce it into the world, (for while innocence did abide, there was no ſhame) and the which will ever carry ſhame along as its inſeparable adherent: It would indeed become us to bluſh at our horrible unworthineſs, and deteſtable ingratitude toward our bountiful Lord, and moſt gracious Redeemer; it were proper for us to be confounded at our extreme folly, and foul treachery toward our ſelves, in betraying our ſouls to guilt, to regret, to wrath and puniſhment: Who ſhould be aſhamed, who not, the holy *Pſalmiſt* hath well taught us, *Let none that wait on thee be aſhamed; let them be aſhamed which tranſgreſs without cauſe*; and, *Let the proud be aſhamed*—— but, *Let my heart be ſound in thy ſtatutes, that I be not aſhamed.* Gen. 3. 2. 2. 25. Pſal. 25. 3. Pſal. 119. 78--80.

It is true modeſty to be aſhamed of doing unworthy and unhandſom things; but to be aſhamed of doing what reaſon and duty require, is pitiful weakneſs of mind.

We do not owe ſo much regard to vicious and vain perſons, as to be daſhed out of countenance by them; we ſhould rather by our maſculine reſolution and upright confidence put them to confuſion. Tit. 2. 8.

If ſhame be an evil which we would avoid, the onely remedy thereof we may learn from thoſe words of the *Pſalmiſt*, *Then ſhall I not be aſhamed, when I have reſpect to thy teſtimonies:* But it is a fond courſe to ſhun diſgrace by doing that which alone deſerveth it. Pſal. 119. 6.

Is it not alſo a wild thing, to ſeem modeſt toward men, while we are really ſo bold with God, as preſumptuouſly to offend him, to affront him,

to

Quid quæſo rationis habet verecundari ad diem hominis, & vultum Dei non vereri? Bern. *Ep.* 108.

Iſa. 65. 3. Jer. 6. 17. 8. 12. *to provoke him* (as thoſe in the Prophet did) *to his face?* For ſo indeed every ſinner doth; and as it is the greateſt inadvertency not to conſider God always preſent with us, ſo it is the height of impudence to ſin in his preſence, or to prefer a regard to men before the reverence due to his eye.

Is it not alſo great folly, for declining a little preſent tranſient diſgrace, to do that, whereof afterward we ſhall be grievouſly and perpetually Sap. 4. 20. aſhamed; which we ſhall never remember or reflect upon without (Jer.22.22.) confuſion, (according to that of the *Apoſtle*, *What fruit had ye of thoſe* Rom. 6. 21. *things, whereof ye are now aſhamed?*) the conſequence whereof is our Dan. 12. 2. ſtanding obnoxious to *ſhame and everlaſting contempt*.

If we be thus aſhamed of God, and of our duty to him, may he not juſtly in recompence be aſhamed of us, and diſdain to own us in favour Luke 9. 26. and mercy? He will ſurely, he hath often declared ſo; *Whoſoever*, ſaith 12. 9. our *Lord*, *ſhall be aſhamed of me, and of my words, of him ſhall the Son of* 2 Tim. 2. 12. *man be aſhamed, when he ſhall come in his own glory, and in his Father's, and of the holy Angels.*

2. Another principle, near of kin to the former, diſpoſing men to commit ſin, or wave duty in their open converſation, is, fear of loſing the good-will, or getting the ill-will of men.

It muſt often happen, that whoever will be vertuous, and ſtick to his duty, will forfeit the favour of men, will incur their diſpleaſure, will provoke their indignation; by croſſing their humour and conceit, by implicitly ſlighting their opinion, and condemning their practice; this is the portion and fate of ſtrict and ſtiff piety; the friendſhip of God and the James 4. 4. world are not well conſiſtent; and St. *Paul's* rule may be converted, *If I* 1 John 2. 15. Gal. 1. 10. *ſhould pleaſe men, I ſhould not be the ſervant of Chriſt:* Hence men prizing the favour of men, with the advantages of it, and dreading their anger, hatred, diſdain, with the miſchiefs conſequent on them, are ſcared from their duty.

But in truth this is a ſilly, a baſe, a ſorry fear, arguing wretched meanneſs of ſpirit, and pitiful cowardice. For,

Doſt thou, fond wretch, fear to loſe the favour of man, whoſe favour doth avail nothing to thy main intereſts, and cannot any-wiſe conſiderably benefit thee, (for in no reſpect doſt thou depend on his will and providence) but doſt not fear being deprived of God's favour, upon which all thy good hangeth, wherein thy felicity conſiſteth, without which thou art uncapable of any proſperity, of any ſecurity, of any joy or comfort?

Doſt thou fear the diſpleaſure of man, of poor impotent man, a ſorry Job 25. 6. Iſa. 2. 22. frail *worm*, whoſe *breath is in his noſtrils*, (ready to fly away in every moment) whoſe anger can do thee no real harm, whoſe power can hardly Matt. 10. 28. touch thee, can no-wiſe reach thy ſoul, or its concerns; whilſt thou dreadeſt not to offend the Eternal Almighty God, under whoſe feet thou lieſt, ready to be cruſhed into nothing, or ſtampt down into hell at his pleaſure?

Dareſt thou not, O heartleſs daſtard, to do that, which is in thy power eaſily to do, which thou art infinitely concerned to do, which upon ſo many accompts thou art obliged to do, out of fear to croſs thine equal, yea far thine inferiour in this caſe; for he that ſtandeth to his duty, as he hath the better cauſe, ſo he hath the greater force, and aſſuredly will defeat all his oppoſers?

Art thou, O puſillanimous ſlave, in regard to any Creature, thy fellow-ſubject, and ſervant, afraid of expreſſing thy loyalty to thy Sovereign Lord, thy love to infinite Goodneſs, thy Gratitude to thy beſt Friend and kindeſt Benefactor, thy Reverence toward the Divine Majeſty, thine awe of uncontrollable Power; Is this a reaſonable, an excuſable, a tolerable fear?

Surely, if ever to be driven out of Heart is reproachful, if ever to be cowed doth argue Infirmity and Abjectneſs of Spirit, it is in this Caſe; when we have all the Reaſon and Obligation in the World to be moſt courageous and reſolute, to fear no Colours, to make our Party good againſt all oppoſition; when we have the greateſt neceſſity to engage us, and the greateſt advantage to encourage us to hold out ſtoutly; the greateſt neceſſity, ſeeing all that we have, our Life, our Salvation, our eternal Weal doth lie at ſtake; *For it is not a vain thing for you, becauſe it is your Life:* The greateſt advantage, for that if we will, we are invincible, and aſſured of an eaſie Victory, ſeeing we take part with God, and have Omnipotency on our ſide; ſo that we can ſay with *David, The Lord is my helper, I will not fear what man can do unto me? The Lord is my light, and my ſalvation, whom ſhall I fear? the Lord is the ſtrength of my life, of whom ſhall I be afraid?*

Deut. 32. 47.

Pſal. 118. 6. Heb. 13. 6.
Pſal. 56. 11. 11. 4. 27. 1, 3. 46. 2.
Jer. 1. 8. 20. 11. Iſa. 41. 10.
Gen. 26. 24. 15. 1.
Numb. 14. 9. Deut. 31. 8.
2 Chron. 20. 17.

There is not indeed to thoſe who are under God's ſpecial Protection, and confide in him, any thing in nature, really formidable or terrible; it is his peculiar Attribute to be the Mighty and Terrible One: He recommendeth himſelf to us as *our fear*, that is, the ſpecial Object of it; we therefore do ſacrilegiouſly wrong him, by fearing any other thing in ſuch Caſes of Competition, and when we are concerned to fear him; whence then we are prohibited to fear the greateſt Powers in the World; *Fear not them which kill the Body* (if God permit them) *but are not able to kill the Soul; but rather fear him who is able to deſtroy both Body and Soul in Hell.*

Jer. 5. 22. 10. 7
Rev. 15. 4.
Deut. 7. 21.
10. 17. 28. 58.
Pſ. 76. 7, 11.
99. 3.
Iſa. 8. 12.
41. 10.
Matt. 10. 26, 28.

Who (ſaith St. *Peter*) *is he that will* (or that can) *harm you, if ye be followers of that which is good?* ——wherefore *be not afraid of their Terror, neither be troubled; but ſanctifie the Lord God in your Hearts* (by a pure Confidence in him.)

Τίς ὁ κακώσων; 1 Pet. 3. 13, 14.

In ſuch caſes, we ſhould be ready to accoſt the greateſt Potentates, in Terms like thoſe of the three brave Youths in *Daniel*: *O Nebuchadnezzar, we are not careful to anſwer thee in this matter: If it be ſo, our God whom we ſerve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine Hand, O King; But* (however) *if not, be it known unto thee, O King, that we will not ſerve thy Gods, nor worſhip thy golden Image which thou haſt ſet up:* And if in imitation of ſo worthy an Example, we ſhould defie the Wrath of the greateſt Kings, demanding any ſinful Compliance from us, how poor a thing is it to fear the Diſpleaſure of ſorry Companions enticing us to the like? how much more ſhould we defie all the crew of hectorly Ruffians, and huffing Bragadochios?

Dan. 3. 16.

While wicked profane Men are ſo bold and ſtout in impugning Goodneſs; we ſhould be couragious in defence of it. *The Righteous is as bold as a Lion.*

Prov. 28. 1.

The Fear of God (the which is moſt reaſonable and prudent, and conſiſtent with the braveſt Courage) ſhould exclude the Fear of Men; the which is no leſs vain than baſe; the which indeed doth involve the wildeſt Boldneſs, and moſt raſh Fool-hardineſs in the World, puſhing us into the moſt deſperate Adventures that can be; while by ſinning we incenſe the moſt dreadful Anger, we invade the moſt formidable Power, we incur the moſt horrible Dangers, we run headlong into the Jaws of Death and Hell: ſuch a mixture there is of baſe Cowardice, and mad audacity in Practices iſſuing from that Principle.

3. Men commonly do neglect the open Practice of Vertue, out of care to decline Envy; for ill Men ſeeing others endowed with worthy Qualities, which they want; performing good Deeds, from which their Infirmity or Pravity doth hold them averſe; entitled to Commendations, Rewards and Advantages to which they cannot aſpire, and whereby they ſeem to eclipſe their Credit, or impair their Intereſt, or expoſe their Unworthineſs; cannot look on ſuch Perſons without an *evil Eye*, or without conceiving in their Heart malevolent Grudges at them, which they will be apt to vent in ſpiteful Practices, endeavouring to ſupplant or blaſt their Vertue; Men are apt to envy the Favourites of God, as they are of Princes. Nor indeed doth any thing more powerfully incite Men to hurt their Neighbour, than ſuch Malignity, being edged by that anguiſh, which their ſore Eye doth feel; to ſhun which Envy, and its miſchievous Effects Men commonly are tempted to withdraw its Cauſe, their own Vertue, that its bright Luſtre may not wound the Sight of ſuch Neighbours.

Invidiam placare paras virtute relictâ? Contemnere miſer. Hor. Serm. 2. 3.

But thus *to appeaſe Envy by deſerting Vertue* is very fond and abſurd. For,

Shall I caſt away my beſt Goods, becauſe another would not have me to enjoy them? ſhall I be terribly ſick, to cure another's diſtempered Fancy? ſhall I render my ſelf miſerable, becauſe another doth not like to ſee me happy? becauſe he doth want Charity, muſt I forego Innocence? becauſe he doth not love me, ſhall I hate my ſelf? to pleaſe him merely, without bettering him, to eaſe him of a wholſome Smart, ſhall I diſpleaſe God, and abuſe my ſelf?

Would he not be a ſilly Man, who being envied becauſe he ſeemeth a Favourite of his Prince, would to gratifie ſuch Enviers, offend his Prince? No ſurely, this is too fond a regard unto any Man's baſe Diſpoſition, this is too great a Gratification of an Enemy's Pleaſure, this is too ſlaviſh a Depreſſion of a Man's ſelf; rather let him fret, let him torment himſelf, let him inflict a juſt Puniſhment on his own uncharitable and unworthy Humour; whereby perhaps he may be reduced to diſcern his Folly, and correct his Fault.

Would any Man upon ſuch Terms part with his Eſtate, mar his Buſineſs, ſlur his Reputation, or purpoſely play the fool? would any Man become poor, infamous or contemptible, becauſe to be rich, to be proſperous, to be honourable, to be wiſe are invidious things? Much leſs ſhould a Man upon that account neglect his Duty, thereby betraying his Soul, diſcarding the Love and Favour of God, deſtroying the ſatisfaction of his Conſcience, and forfeiting his hopes of Felicity: Damages and Miſchiefs comparable to which all the Envy and ſpight in the World can no-wiſe bring upon him.

If we would avoid Envy, we ſhould not do it by incurring a worſe Evil, and rendring our ſelves contemptible for Unworthineſs; we ſhould rather damp it by Modeſty, Humility, an inoffenſive Tenour of Life.

We ſhould ſurmount it, and quaſh it by conſtant blameleſs Converſation. The which will kill the Envious, or the Envy.

An unqueſtionable Vertue will ſtop the Mouth of Detraction, and drive Envy into Corners, not daring to ſhew it ſelf againſt it.

4. A common Principle, from whence neglect of Duty, and commiſſion of Sin in viſible Converſation doth ſpring, is a fear of Infamy, and reproach, whereto the ſtrict practice of Vertue is liable: Men not enduring to bear the odious Cenſures, the foul Imputations, the ugly Characters, the ſcurvy Epithets, and opprobrious Names, wherewith the bold and ſpiteful Enemies of Goodneſs are wont to aſperſe and brand its faithful Adherents.

To be deemed weak, credulous, ſuperſtitious, formal, timorous, nice, ſqueamiſh, ſcrupulous, ſtraitlaced, conceited, affected, croſs, ſurly, moroſe, froward, ſtubborn, pertinacious, proud.

To be termed a foppiſh *Simpleton*, doting on Speculations, and enſlaved to Rules; a fantaſtical *Humoriſt*, a preciſe *Bigot*, a rigid *Stoick*, a demure *Sneaksby*, a clowniſh *Singulariſt*, a *Non-conformiſt* to ordinary uſage, a ſtiff *Opiniatre*; a Man of a pitiful narrow Spirit, pent up within a ſmall compaſs, confined by Principles, fettered by Laws, living in Bondage to his Conſcience.

Theſe and the like hard Cenſures, foul Reproaches, and abuſive Scoffs, even all which Invention quickned by Envy, Choler, rancorous Spite, and aided by the malicious Fiend, can ſuggeſt, wherewith the profane Crew of Men uſually do conſpire to daub and perſecute thoſe who refuſe to comply with their unconſcionable Extravagancies and Impieties, Men can hardly brook, and thence to ſhun them yield up all, croſs their Reaſon, proſtitute their Conſcience, violate all their Obligations; chuſing rather to be juſtly reproachable for bad Actions, than unjuſtly reproached for good.

Pſal. 57. 3, 4.

But with ſuch a Perſon, who is thus diverted from his Duty, let me expoſtulate:

Doſt thou well to regard what unbribled Tongues out of a wanton Mind and corrupt Heart do ſputter and foam? Shall thy Practice depend on their looſe Wit or licentious Talk, ſo that thou muſt do nothing which they ſhall not be in humour to commend?

Nihil eſt turpius quàm ſapientis vitam ab inſipientium ſermone pendere. Cic. *de Fin.* 2. (p. 147.)

Wilt thou renounce all Wiſdom, abandon thy beſt Intereſt, forfeit thy Happineſs to decline a Squib, or a Flurt?

Quid de te alii loquantur, ipſi videant. Scipio *apud* Cic. *in Somn.*

Would not he be a ſtark Fool who would he railed or jeered out of his Way in Travel, out of his Buſineſs in Traffick, out of his Eſtate, or real Intereſt upon any occaſion; and is he not evidently far more ſuch, who will be flouted out of his Duty, out of his Salvation, out of any ſpiritual Advantage? was not the Practice of *David* more adviſeable, who ſaid, *The proud have had me in deriſion, yet have I not declined from thy Law?*

Pſal. 119. 51.

David, a great King, a Man of ſingular Courage and Gallantry, a glorious Hero; yet even him did bold and baſe People deride. Whom will not profane Impudence aſſail? whom will not they attempt to deter from Goodneſs?

Art thou ſo blind, as not to diſcern whence it cometh, that they diſparage Vertue? that is, from their extreme Vanity and Raſhneſs, which move them to ſpeak any thing without conſideration or diſcretion; from their great naughtineſs and weakneſs, their being bewitched with Pleaſure, and beſotted with Vice, which engageth them to take part ſo furiouſly with them; from their malignity, and ſpite againſt that which croſſeth their fond Humours and exorbitant Luſts; from their Pride which ſwelleth againſt thoſe, who by contrary Practice diſſent from their Folly, and reprove their Wickedneſs, and eclipſe their Repute; from their Envy, which repineth at thy appearing better and happier than themſelves thy excelling them in true Worth, thy enjoying that ſatisfaction which they want, thy attaining that bleſſed Hope, to which they cannot aſpire; and ſeeing that their Reproaches do iſſue from ſuch Principles, wilt thou regard them?

Are their Words any Slander, who being profeſſed Enemies of Goodneſs, do naturally impugn it by the readieſt Arms they have, a virulent and petulent Tongue?

Οὐδεὶς φαῦλος τοὺς σπουδαίους ἐπαινεῖν ὑπομένει. Iſid. Peluſ. *Ep.* 2. 220.

(Οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλω. Τὸ δοκεῖν οὐδὲν πρὸς ἡμᾶς, ὥσπερ οὐδὲ ὄναρ ἀλλότριον. Greg. Naz. *Orat.—de ſede Conſt.*) Ant. 8. §. 1.——

Can their dirty Language, beſpattering good things, after their nature, or render that diſhonourable and odious, which in it ſelf is moſt excellent, moſt amiable, moſt venerable, moſt uſeful and profitable?

Malis diſplicere laudari eſt. Sen. *Excerpt.* (*p.* 690.)

Non poteſt bonus non eſſe, qui bonis placet; nec minùs validum argumentum mihi videtur, quod bonus ſit ſi malis diſpliceat. Bern *Ep.* 248.

Ἄφρονες. 1 Pet. 2. 15.

Ἄτοποι. 2 Theſſ. 3. 2.

Is it not indeed a commendation of Vertue, which ſhould encourage us the more to like it, to honour it, to embrace it, that vain, wild, diſſolute Perſons, diſtempered in their Minds, notoriouſly void of Diſcretion, of Integrity, of Sobriety, do pretend to vilifie and diſgrace it?

Ant. 3. §. 4.

As their Commendation is of no worth, ſo their Reproach is leſs conſiderable.

Quanta dementia eſt vereri nè infameris ab infamibus? Sen. *Ep.* 91.

Doſt thou not diſparage thine own Judgment by heeding theirs, or ſuffering it to be of any conſideration with thee in the conduct of thy Life?

Doſt thou take them to be ſerious in this, or to ſpeak in good earneſt, when they reproach Vertue, and ſlight the plain Dictates of Reaſon, the clear Light of natural Conſcience, the expreſs commands of God, the apparent Concerns of their own Soul? they who are ſober in nothing, how can they be ſerious in this? why ſhould they ſeem judicious in ſuch a caſe?

Moverer ſi judicio ~~hoc facer~~unt, nunc morbo faciunt. Sen. *Exc.*

Ego cùm à noſtro Catone laudabar, vel reprehendi me à cæteris facilè patiebar. Cic. *de Orat.*

Is it not evidently better to be ſlandered by giddy, lewd, ungodly Wretches, who mind not what they ſay, nor care what they do, whoſe Judgment therefore can ſignifie nothing; than really to deſerve reproof; and thence certainly to incur blame from all ſtaid, ſober, conſiderate, wiſe and vertuous Perſons, who judge adviſedly and uprightly about things?

Is it not better to undergo their ſevereſt Cenſure, and moſt biting Scoffs, than to be condemned of Folly and Baſeneſs by thy own Mind, and reviled by thy own Conſcience?

Dan. 12. 2.

Is it not infinitely better to be unjuſtly defamed by Men, than to be diſreputed by God, expoſed to moſt diſgraceful condemnation at his Bar, and thrown into that ſtate of everlaſting Ignominy?

Tu ergò plus opprobria times quàm tormenta? &c. Bern. *Ep.* 108.

Matt. 25. 41.

Is it not more tolerable to hear ſuch Language, than having violated our Duty, and broken God's Commands one Day to hear that diſmal Sentence, *Go ye curſed into everlaſting Fire?*

Æquiſſimo animo ad honeſtum conſilium per mediam infamiam tendam, &c. Sen. *Ep.* 81.

It is a glorious Infamy, which one ſuſtaineth for the ſake of Righteouſneſs.

Non vis eſſe juſtus ſine gloria? at mehercule ſæpe juſtus eſſe debebis cum infamia. Sen. *Ep.* 113.

Ant. 5. §. 3. 11. 16. 9. 18.

Even *Heathens*, with whom Glory was the *moſt ample Reward*, and ſweeteſt *fruit of Vertue*, yet do injoin that we ſhould prefer Conſcience before it; and that we ſhould rather gladly embrace Infamy, than forſake Vertue.

2 Tim. 3. 12.
Acts 14. 22.
Heb. 12. 6—

[illegible] is the Lot of all good Men (for probation, exerciſe and improvement [illegible]heir Vertue to be perſecuted) at leaſt in ſome times, as when St. *Paul* ſaid, *All that will live godly in Chriſt Jeſus muſt ſuffer Perſecution*; And ſurely he that ſincerely loveth God, would even deſire occaſion of ſuffering ſomewhat for his ſake, in teſtimony of his faithful Affection: But what more tolerable Perſecution, what more eaſie Martyrdom could we wiſh, than to be laſhed by a ſcurrilous Tongue; or rather to obſerve the Ears of others to be infeſted with the Buzzes of Detraction? what is this but a little Air ſtirred in vain, but a mere ſound or blaſt of Wind, importing nought to him that doth not mind it, or will not be affected with it?

the which ſurely to a ſound Heart and pure Conſcience cannot be very ſenſible; a Man muſt have a froward Temper, or a tender Ear, whom a little ſuch creaking, or grating noiſe doth much vex; all its force is broken, all its miſchief is remedied eaſily, by neglect or contempt.

Quid ſtultius homine verba metuente? Sen *Ep.* 91.

It is in a manner more commendable to ſuffer for being good, than for being a Chriſtian; a truer Martyrdom to ſuffer for the Temper than for the Name of *Chriſt*; for doing well, than for profeſſing Truth.

Who indeed had ever been good, in any notable degree, if ſome had minded the Opinion, or the Diſcourſe of ſuch Men, whom in all times the great Adverſary of Goodneſs and Maligner of our Welfare hath excited to deter Men from Vertue by thus abuſing it? hath it not ever been the Portion of good Men to ſuffer in this kind?

Jer. 20. 7——
Pſal. 44. 16, 17. 57. 3, 4. 119. 51. 69. 10.
Job 12. 4. Sap. 5. 3.

Was not * our *Lord* himſelf, were not his *Apoſtles*, were not all the *Prophets* of old, were not all the *Heroes* in Goodneſs of all times thus purſued with Obloquy? what vile Imputation, what Name of Reproach can be deviſed, wherewith the ſpiteful World did not beſmear them?

Ἐμπαιγμῶν ϗ μαστίγων πεῖραν ἔλαβον. Heb. 11. 36.
* Heb. 12. 3. Ἀναλογίσασθε——
2 Cor. 6. 8. Διὰ δόξης, ϗ ἀτιμίας.

Yet were they much diſturbed at it, were they any-wiſe diſcouraged or ſcared by it from their Duty? No; they rather did find Satisfaction and delight in it; it rather did heighten their mind and ſtrengthen their reſolution; it begat a gallant, and triumphant diſdain of ſuch Injuries, enlivening and animating them in their carier of Duty; they did embrace Reproach for Righteouſneſs not only with content, as their proper Lot and Portion from God's Providence, but with Joy, as their ſpecial Glory and Happineſs, from divine Goodneſs; feeling it moſt true, what our *Maſter* taught, *Bleſſed are ye, when Men ſhall revile you, and ſhall ſay all manner of Evil againſt you falſly for my ſake: Bleſſed are ye when Men—ſhall reproach you, and caſt out your name as evil for the Son of Man's ſake*; and according to St. *Peter*, ὀνειδίζεσθε, *if ye be reproached for the Name of Chriſt* (that is, for conſcionably diſcharging any Chriſtian Duty) *happy are ye, for the Spirit of Glory and of God reſteth on you; on their part he is evil ſpoken of, but on your part he is glorified.*

Ὀνειδισμοῖς ϗ θλίψεσι θεατριζόμενοι— Heb. 10. 33.
Acts 5. 41.
2 Cor. 12. 10. Εὐδοκῶ ἐν ὕβρεσιν——
Matt. 5. 11.
Luke 6. 22.
1 Pet. 4. 14.

In fine, it is all Reaſon, and it is the expreſs Command of God, that in ſuch Caſes we ſhould not regard the Cenſures, or the Reproaches of any Mortal: It is a part of Duty to deſpiſe Obloquy, to expoſe and loſe Reputation for God's ſake. For *Hearken* (ſaith he) *unto me ye that know Righteouſneſs, the people in whoſe Heart is my Law; fear ye not the Reproach of Men, neither be ye afraid of their Revilings; for the Moth ſhall eat them up like a Garment, and the Worm ſhall eat them like Wooll: but my Righteouſneſs ſhall be for ever, and my Salvation from Generation to Generation.*

Iſa. 51. 7, 8.

5. Men commonly decline the publick practice of Duty out of Affectation thereby to be deemed more honeſt and ſincere, or to decline the Suſpicion of being hypocritical.

As this is the moſt obvious and uſual Calumny wherewith diſſolute People do charge good Men; ſo to Men of generous Diſpoſition it is of all Cenſures moſt poinant, as moſt croſſing their Temper according to which as they hate to be, ſo they can hardly endure to be counted or called Diſſemblers; whence often they chuſe rather to ſeem indifferent to Goodneſs, than zealouſly affected to it: they rather wave ſome Points of Duty, than for the performance of them expoſe themſelves to that Imputation.

But this proceeding is very unreaſonable. For, What can be more abſurd, than to be really and notoriouſly bad (as whoever omitteth his Duty is) to prevent a ſurmiſe of being ſuch? or to be truly worſe than we ſhould be, that we may not be deemed worſe than we ſeem?

How can we more gratifie the Enemy of our Salvation, than by approving our ſelves in truth to be what he would falſly challenge us to be, Mockers of God, and Traitors to our own Soul?

Is it not a vain thing to regard that kind of Cenſure, which it is impoſſible for any Man to eſcape, upon other Terms than of being very naughty? for wicked Men will never fail to load thoſe with this Charge who will
1 Pet. 4. 4. not comply with their Follies, and *run with them to the ſame exceſs of Riot*,
or are any-wiſe better than themſelves; it is inevitable for a ſtaunch Man
not to be ſtigmatized for a Hypocrite by them.

2 Cor. 1. 12. We have certainly more reaſon to be ſatisfied with the ſure Conſcience
1 John 3. 21. and Senſe of our own Integrity, than to be moved with the preſumptuous
Aſſertions of any Wretch devoid of Juſtice or Charity: His Cenſure being plainly Injurious, and contrary to all Rules of Equity, which preſcribe that no Man ſhould judge of things unknown, or uncertain, is utterly deſpicable.

1 John 3. 20. The Teſtimony of God (*who is greater than our Hearts*) perfectly know-
1 Theſſ. 2. 4. ing our Sincerity, may abundantly ſupport us; it is a great wrong to
Gal. 1. 10. him for us to value the raſh Suſpicions of Men, when we are ſecure of his
Col. 3. 23. Eph. 6. 5. Knowledge, who *ſeeth all our Works*, and *trieth our Hearts*; who hath ſaid,
1 Cor. 4. 4. that *if we commit our way to him*, and *truſt in him*, he *will bring forth our*
Pſal. 37. 4— *Righteouſneſs as the Light, and our Judgment as the Noon day.*

It is certainly better to be called Hypocrite by Men for doing our Duty,
than to be treated as a Hypocrite by God for neglecting it; for all thoſe
Matt. 24. 51. who upon any account do violate God's Laws; ſhall *have their Portion*
with the Hypocrites, in that diſconſolate place, *where is weeping and gnaſhing of Teeth.* And good reaſon; for indeed by thus avoiding Hypocriſie, we really do incur it; by ſeeking to preſerve an opinion of Sincerity, we forfeit the reality of it; by the practice of diſavowing the Fear of God; and Care of Goodneſs, we do conſtitute our ſelves certain Hypocrites, and Impoſtors; diſſembling our Thoughts, ſmothering our Conſcience, deluding our Neighbours with falſe Conceits of us, feigning that Indifference which we have not, pretending to act without regret or remorſe, which we cannot do; ſeeming otherwiſe than we are, ſignifying otherwiſe than we mean, doing otherwiſe than we judge fit, or like to do; that is, if we be not ſtark Infidels, or utterly void of Conſcience.

This is Hypocriſie turned the wrong ſide outward, diſguiſing a Man in a fouler Shape, and uglier Garb, than that which is natural and true.

And if we compare the two Hypocriſies, (that of pretending Conſcience, which we want, and this of denying Conſcience, which we have; that of ſeeming better than we are, this of ſeeming worſe than we may be) this in nature may well ſeem more vile, in tendency more dangerous, in effect more miſchievous than the other.

There is in both the ſame Falſhood, the ſame Prevarication, the like Contempt and Abuſe of God; but the Hypocrite of whom we ſpeak doth worſe things, more directly wrongful to God, more prejudicial to Goodneſs more harmful to the World.

The ſpecious Hypocrite counterfeiting Goodneſs, and *having a Form of Godlineſs, without the Power* and Reality *of it*, doth yield to God ſome part (the exteriour part) of his due Honour and Reſpect; but the ſneaking Hypocrite, diſowning Goodneſs, doth apparently deſert, ſlight and affront

God; the one ſerveth God with his Face, and his Voice, though *his Heart be far from him*; the other doth not ſo much as ſacrifice a carcaſs of Obedience to him; That may bring ſome Credit and Advantage to Goodneſs, ſtrengthen its Intereſt by his Vote and Countenance; this by not avowing it doth aſſuredly weaken its Reputation and Cauſe; that Hypocriſie, as ſuch is a private and ſingle Evil, whereby a Man doth indeed prejudice himſelf, but doth not injure his Neighbour, yea may edifie him by the appearing (which in this reſpect is the ſame with the real) Goodneſs of his Example; but this Hypocriſie is a general Miſchief, a ſcandalous Evil, a contagious Peſtilence, whereby a Man not only harmeth himſelf, but wrongeth many others, ſeducing them into Diſſoluteneſs, infecting the World with baſe Indifference to Good, and eaſineſs to comply with Sin.

It is indeed a ſad thing, that God and Goodneſs ſhould be deſerted upon this accompt; that moſt Men ſhould be ſo uncharitable, ſo unjuſt, ſo imprudent as to ſuſpect all good Men of Hypocriſie; as if it were incredible that any Man ſhould heartily love or fear God; (when it is rather ſtrange that any Man ſhould do otherwiſe) that any Man in good earneſt or otherwiſe than in Pretence and for ſiniſter Reſpects ſhould embrace Vertue (when it is marvellous, that a reaſonable Man ſhould decline it) that ſo many of themſelves inclinable to Goodneſs, ſhould be ſo weak as to be deterr'd from it by ſo vain an Apprehenſion; and that the Name of Hypocriſie ſhould drive away Piety; that it ſhould become deſirable, that Hypocrites might abound in the World, leſt Religion both in truth and ſhew ſhould be diſcarded.

In fine, we may otherwiſe ſuppreſs this odious Imputation, than by deſerting Goodneſs; we may demonſtrate our ſelves ſerious and ſincere by an inflexible adherence to it, in the continual Tenour of our Practice; and eſpecially in ſome inſtances of Duty, which are hardly conſiſtent with Hypocriſie, for no Man can hold long in a ſtrained Poſture; no Man will take much Pains, or Encounter great Difficulties, or ſuſtain grievous Hardſhips and Afflictions, croſs his Appetites, forego Gains, and Honours, for that which he doth not heartily like and love; he may counterfeit in Ceremonies and Formalities, but he will hardly feign Humility, Meekneſs, Patience, Contentedneſs, Temperance, at leaſt uniformly and conſtantly. Even the patient enduring this Cenſure will confute it, and wipe off the Aſperſion of Hypocriſie.

Matt. 23. 23.

SER-

SERMON XXXV.

Provide things honeſt in the ſight of all Men.

2 COR. VIII. 21.

Providing for honeſt things not only in the ſight of the Lord, but in the ſight of Men.

6. ANother great Impediment of good Converſation before Men is a deſire of ſeeming courteous and civil; Men uſually conform to ſinful Practices, becauſe they would not be held Clowns, rude and diſtaſtful in Converſation; they would not give Offence to their Company, by claſhing with their Humour; by preferring their own Judgment, and ſeeming to be in their own Conceit wiſer and better than thoſe with whom they converſe; by provoking them to think they are held Fools or worſe by ſuch non-compliance.

This is an ordinary Snare to eaſie and ingenuous Natures; but the ground of it is very unreaſonable: For although in Matters of indifference, where Duty and Sin do not fall into conſideration, to be limber and ductile as can be (which is the Temper of the beſt Metal) to have no Humour of our own, or to reſign up all our Humour to the Will of our Company, to condeſcend unto, and comport with any thing; to raiſe no Faction or Debate, but preſently to yield to the ſwaying Vote; to *become all things to all men* in a ready Complaiſance, be Wiſdom and good Manners, doth argue good Nature, good Underſtanding, good Breeding; is a rightly gentile and obliging Quality:

Yet where Duty is concerned, where Sinning or not Sinning is the Caſe, there Courteſie hath no room; there it is vain to pretend any Engagement to Complaiſance.

For ſurely it is better to be held uncivil, than to be ungodly; it is far better Manners to offend any number of Men, than to be rude with God, to claſh with his Pleaſure, to offer Indignity and Injury to him; there can be no competition in the Caſe; no ſhadow of Reaſon, why we ſhould diſpleaſe God to pleaſe Men.

As it were more civil to offend ten thouſand Boors, (Peaſants) than to affront our King; ſo to offend ten thouſand Kings than to affront our God were in Policy more adviſeable, and in Equity more juſtifiable; ſo the
Pſal. 119. 23. Royal *Pſalmiſt* did judge; for *Princes* (ſaid he) *did ſit and ſpeak againſt*
Matt. 10. 18. *me, but thy Servant did meditate in thy Statutes*; ſo *Moſes*, ſo *Samuel*, ſo *Elias*, ſo *Jeremy*, ſo *Daniel*, ſo the three noble Children, ſo the holy Apoſtles did conceive; who being Perſons otherwiſe very courteous and gentle, yet had not that conſideration of mighty Princes, as not rather to approve their Conſciences to God, than to comply with their Pleaſure, how much

leſs ſhould we upon pretence of courteſie toward inferiour perſons, in ordinary converſation tranſgreſs our duty?

Our own intereſt in ſuch caſes is too conſiderable to be ſacrificed to the conceit or pleaſure of any men; Our ſalvation is no matter, wherein formality of reſpect ſhould intervene, or have any weight; to gain or forfeit our eternal happineſs, is no buſineſs of complement or ceremony: It were a ſilly courteſie for a man to wait on his company to Hell; a wild point of gallantry, to be damned in complaiſance.

Who would take himſelf to be obliged in good manners to hold on the round in a cup of poiſon; to leap down after thoſe, who from blind inadvertency, or wilful perverſeneſs tumble into a gulf, to gaſh or ſtab himſelf in conformity to ſome deſperate folk? Much leſs can a man be engaged out of any ſuch regard, (in compliance with the miſtake, weakneſs, or pravity of others) to incur guilt, to provoke divine wrath, to expoſe his ſoul to utter ruine, to undergo a damage, for which all the world cannot make any reparation or amends?

Is it not far better to diſguſt, than to gratifie thoſe, who have ſo little conſideration of our welfare; who indeed are very diſcourteous and heinouſly rude, in offering to tempt us unto ſin, to deſire a compliance therein with them; to expect from us, that we ſhould adventure ſo much for their vain ſatisfaction?

Indeed, to gratifie ſuch perſons, were great and noble courteſie; but really to do it, we ſhould not go this way; for this is a ſpurious courteſie, rather conſpiracy and treachery, than courteſie.

It is in truth, at the bottom, great diſcourteſie (involving much unkindneſs, real abuſe, unmerciful inhumanity and cruelty) to ſecond, to countenance, to ſupport or encourage any man in doing that which manifeſtly tendeth unto his great prejudice, to his utter bane.

It is the trueſt civility (implying real humanity, genuine charity, faithful kindneſs, and tender pity) to ſtand off in ſuch caſes, and by refuſing (in a modeſt, gentle, diſcreet manner refuſing) to concur in ſin with our friends and companions, to check them, to warn them, to endeavour their amendment and retreat from pernicious courſes; to exerciſe that *compaſſion* toward them, which S. *Jude* calleth *pulling them out of the fire.* Jud. 22,23.

In ſuch caſes to repel them, yea to reprove them, is the greateſt favour we can ſhew them; it is not only ſafe for our ſelves, but kind to them to obſerve St. *Paul's* precept, *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them*; for which deportment whenever they come to themſelves, and ſoberly reflect on things, they will thank and bleſs us; and it will happen, as the *Wiſeman* ſaith, *He that rebuketh a man, afterward ſhall find more favour than he that flattereth with his tongue.*

Eph. 5. 11,7.

Prov. 28. 23.

In fine, if we throughly ſcan the buſineſs, we ſhall find, that commonly it is not abundance of courteſie, but a defect of charity, or of conſcience, or of courage, which diſpoſeth us to reſervedneſs, or to concurrence upon ſuch occaſions, in regard to unallowable practices.

7. Another ſnare which catcheth and holdeth us in open practice of ſin, or neglect of duty, is deference to the opinion, authority, cuſtom, or example of others; to the common opinion, to the authority of great and leading perſons, to the faſhion of the world, and prevalent humour of the age.

A man (not conſulting or not confiding in his own reaſon) is apt to credit the vogue, to defer a kind of veneration to the general ſentiments of men (eſpecially of men qualified) apprehending that allowable or tolerable, which men commonly by their pactice ſeem to approve. He is prone to ſuſpect his own judgment of miſtake, when it doth thwart the opinion of ſo many; and hardly can have the heart to oppoſe his ſingle apprehenſions againſt ſo common notions.

——*illos Defendit numerus.* Juv. *Sat.* 12. 46.
Ecclus 16.17.

The commonneſs of ſin, and multitude of offenders, doth in a manner authorize and warrant it, doth at leaſt ſeem to excuſe and extenuate it. A man eaſily conceiteth himſelf ſafe enough, while he is in the herd, while he walketh in the road, when he hath the broad coverlet of general uſage to ſhrowd him from blame: He doth at leaſt fanſie conſolation in undergoing a doom with ſo many.

But upon many accompts, this is a very fallacious and dangerous ground of practice.

Ant. 9. §. 18. 11. §. 4. §. 3.
Argumentum peſſimi turba. Sen. *de vit. B.* 2.

For multitudes are no good authors of opinion, or guides of practice.

Wiſe men have ever been apt to ſuſpect that to be bad, which is moſt commonly admired and affected.

Nothing is more vulgarly noted, than the injudiciouſneſs, the blindneſs, the levity, temerity, and giddineſs of the vulgar; temper, inclination, appetite, intereſt, and the like perverting biaſſes have moſt ſway on them; any ſpecious appearance, any ſlight motive, any light rumour doth ſerve to perſuade them any thing, to drive them any whither.

Matt. 7. 13.
Luke 13. 24.
Rom. 9. 27.
Iſa. 10. 22.

All ages have deplored the paucity of wiſe and good men; the genuine diſciples of our Lord, and *ſons of wiſdom*, have ever been *puſillus grex, a ſmall flock:* Our Lord hath told us, that *wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat.*

Wherefore popular uſe is no good argument of truth or right; nor can yield any warrant, or any colour for infringing God's law: No *plebiſcitum* can be of force againſt it.

Acts 17. 30.
Luke 13. 3.
Rom. 9. 12.
Rom. 2. 9.

God never did allow the people to exempt themſelves or us from their loyalty, or obedience to his laws; they are univerſally obligatory; he hath *commanded all men to repent*; he hath threatned that otherwiſe *all ſhall periſh*; and that *tribulation and anguiſh* ſhall be *upon every ſoul of man that doeth evil.*

Exod. 23. 2.
Rom. 12. 2. *Be not conformed to this world.*
Iſa. 8. 11.
1 John 2. 15. *Love not the world* ——
Iſa 8. 10.
Prov. 1. 10.
Iſa. 1. 4.

He by expreſs prohibitions hath obviated all ſuch pretences and pleas; *Thou ſhalt not* (ſaith he) *follow a multitude to do evil*; and, *Say ye not a confederacy— neither fear ye their fear, nor be afraid*, (fear not to diſſent and diſcoſt *from the way of this people.*) And, *If ſinners entice thee*, (how many ſoever they be, though it be *a ſinful nation, a people laden with iniquity, a ſeed of evil doers) conſent thou not.*

Indeed if we conſider it, it is ſo far from excuſing ſin, that it is an aggravation thereof, that we therein conſpire with others, and the more the worſe: To oppoſe God ſingly, is not quite ſo criminal, as to join with a rout in hoſtility and rebellion againſt him; for hereby God's authority is more ſhaken, and his honour more rudely violated; hereby we do not only ſin our ſelves, but contribute to the ſin of others, encourage them to it, and uphold them in it by our patronage.

Hereby we become acceſſory to the degeneracy and general apoſtaſie of the age.

Hereby we do join our forces to pull down God's judgments on our Country, and by promoting general corruption, induce general vengeance.

The multitude of ſinners is ſo far from ſheltring any one from wrath, that it ſurely draweth it upon all; forcing the Almighty not only for the aſſertion of his own authority, and vindication of his honour; but for the good of the people, and *purgation of the* world, to pour forth remarkable vengeance.

Iſa. 1. 25. *I will purge away the droſs,*——

For example: In the time of *Noah* did *God ſpare the old world* when *all fleſh had corrupted its way upon the earth*, did that ſtave off God's wrath, or ſtop the deluge? No, it did grievouſly provoke him, it did in a manner neceſſitate him *to deſtroy man from the face of the earth*; *bringing in the flood upon the world of the ungodly.*

Gen. 6. 12. 2 Pet. 2. 5.
Gen. 6. 6. 2 Pet. 2. 5.

Did the number of ſinners in *Sodom* prevent vengeance on them? Was it not that which did *condemn them to an overthrow* ſo diſmal, pulling down fire and brimſtone on them?

2 Pet. 2. 6.

What was the reaſon of that woful captivity, into which *Iſrael* was carried? Was it not becauſe they *were all grievous revolters*, and had ſo generally conſpired in wickedneſs, that the *Prophet* could ſay, *Run ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man; if there be any that executeth judgment, that ſeeketh the truth, and I will pardon it?* Was it not this, which did wring from God that ſentence, *Shall I not viſit for theſe things? ſhall not my ſoul be avenged on ſuch a nation as this?*

Jer. 6. 28.
Jer. 5. 1.
Jer. 5. 29.

When the caſe is ſuch in any community, as it was in *Iſrael*, when God ſaid, *From the ſoal of the foot even to the head there is no ſoundneſs in it*, then judgment is neceſſary, and it muſt aſſuredly follow, *Your country is deſolate*—— Then God, his patience being tired, and his goodneſs unſupportably abuſed, will cry out, *Ah, I will eaſe me of my adverſaries, and avenge me of mine enemies.*

Iſa. 1. 6.
Iſa. 1. 7.

God, as Governour of the world, in diſcharge of his office, for clearing his honour, for aſſuring his majeſty, out of regard to publick good, for the ſafety and welfare of his ſubjects, is concerned to chaſtiſe notorious, ſcandalous, and infectious ſin: He may reſerve private ſins for the final doom, when *the hidden things of darkneſs ſhall be brought to light, and the counſels of hearts manifeſted*, and all things ſhall receive juſt award and recompence; but it is expedient to puniſh publick ſins publickly: They who *declare their ſin as Sodom*, with outrageous impudence, are like to find a puniſhment like that in a common vengeance.

1 Cor. 4. 15.
Iſa. 3. 9.

We ſhould therefore in ſuch a caſe be the more careful of our converſation, more ſhy of ſinful compliance with others, for preventing publick calamity; for that our ſingle piety and innocence (or the goodneſs of a few) may ſave our Country, together with our ſelves, from wrath and ruine; ſeeing it is the gracious method of God, in regard to a few righteous men, to ſpare the reſt; to releaſe a Nation from deſerved puniſhment; for if in *Sodom* had been found ten righteous perſons, it had eſcaped that horrible deſtruction; And *Iſrael* in *Hezekiah*'s time (although in a very great and general corruption of that age) by a few good men did avoid the like doom; according to that of the *Prophet*, *Except the Lord of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom.*

Gen. 38. 32.
Iſa. 1. 9.
Lam. 3. 22.

The righteouſneſs of one *Noah* did ſave the race of mankind from being extinct:

The zeal of one *Phinehas* did ſtop that plague, which had devoured *Iſrael*; *Phinehas* (ſaid God himſelf) *the ſon of Eleazar hath turned my wrath away from the children of Iſrael; while he was zealous for my ſake among them, that I conſumed not the children of Iſrael in my jealouſie.*

Num. 25. 11.
Pſal. 106. 30.

If there had been ſuch another publick Patron of Piety, at the time when *Iſrael* was ſo ſeverely puniſhed by deliverance into captivity, it would have obſtructed that lamentable event: God himſelf ſo teſtified; for, *I ſought* (ſaid he) *for a man among them, that would make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none; therefore have I poured out mine indignation upon them*—— and, *Run ye to and fro* —— (ſaid he again) *Seek—if ye can find a man—in Jeruſalem* —— *and I will pardon it.*

Ezek. 22. 30, 31.

Jer. 5. 1.

Wherefore beſide regard to our own welfare, a conſideration of publick good, charity toward the World, a compaſſion of our Country ſhould withhold us from conſpiring in common tranſgreſſions, or omiſſions of duty.

God will not overſee us. Eccleſ. 16. 17.

If we ſin with all, we muſt ſuffer with all; nor will the having ſo much company in ſuffering yield any true comfort to us; *Socios habuiſſe doloris* (to have companions in ſorrow) is in it ſelf a pitiful ſolace, and an unworthy one, ſavouring of inhumane malignity; for our fellows will bear no ſhare with us, or take off any thing from the burthen of our pains, which will be equally to them and us extreme.

Can it be any conſiderable ſatisfaction, that we are ſick of an epidemical diſeaſe, that ſweepeth away multitudes about us and with us?

Is it better for one part, that the whole body is overſpread with a noiſom leproſie? that its fellow-members are tortured with grievous anguiſh?

Can the ſoreſt pains of our brethren cure the akings of our heart, aſſuage the pangs of our conſcience, or ſlack the conſuming flames beneath?

What advantage can we enjoy from going down to hell in a troop? What eaſe ſhall we find there from being encompaſſed with the doleful groans, the piercing ſhrieks, and diſmal howlings of fellow-ſufferers in that infernal dungeon?

Alas! will it not rather augment our pains, to hear the ſore complaints, the fierce accuſations, the deſperate curſes of thoſe, whom our compliance hath engaged, or encouraged, or confirmed and hardned in that wicked practice, which did throw them into that diſconſolate caſe?

8. Another principle (near of kin to the former) is a diſlike of ſingularity, and ſolitude; together with the conſequences and imputations uſually cleaving thereto.

One would not be a man by himſelf; to be gazed on, to be hooted at as a kind of prodigy, to be deemed an extravagant, odd, humourous, fantaſtick perſon, conceited of his own opinion, addicted to his own way, arrogating to himſelf a liberty of croſſing and condemning, or contemning the world; therefore he runneth along with the age, complying with its ſinful cuſtoms, and naughty faſhions.

He is grievous unto us even to behold; for his life is not like other mens, his ways are of another faſhion. Sap. 2. 15, *&c.*

But this is a vain Principle; for really to be ſingular is no fault, to be held ſo is no diſgrace; it is rather in many caſes laudable and honourable; and if in any moſt reaſonable, 'tis in this.

Doth not ſingularity, or paucity, encreaſe the price and eſtimation of every valuable thing? What maketh a jewel, but rarity? What but that maketh a diamant more precious than a peble?

Do not men for ſingular eminency in any art, skill, faculty, endowment, gain credit and renown? What recommended to poſterity the names of *Apelles*, *Praxiteles*, *Phidias*, but excelling in their art beyond the ordinary rate? What gave to *Demoſthenes* and *Cicero* their eſteem, but a ſingular knack of eloquence? To what did *Alexander* and *Cæſar* owe their fame, but to an extraordinary valour? Whence got *Socrates* ſuch a name, but from his ſingular wiſdom? Whence *Fabricius*, *Ariſtides*, *Cato*, but from their ſingular integrity?

Why then ſhould it be a diſcouragement or reproach to be ſingular or extraordinary in the nobleſt of all faculties, that of living well, in the moſt excellent of all perfections, that of vertue?

In truth a man is hardly capable of a greater commendation than this, that he is ſingularly good; that he ſurpaſſeth the vulgar level, and mounteth near Heaven in the divineſt qualities; that no bad example or faſhion hath been able to ſeduce or corrupt him; this ſhould render him to be moſt highly eſteemed, and moſt dearly cheriſhed, as a choice ornament of the world, as a moſt uſeful inſtrument of good to mankind.

It were deſirable that vertue were more common in the world, but ſurely its being more rare doth render it more admirable, more illuſtrious, more glorious.

Heroical vertue is therefore ſuch, becauſe ſo few do attain, or can reach it;

—— —*pauci quos æquos amavit*
Jupiter,

A few, who by ſpecial aſſiſtance of God's Grace, and by extraordinary reſolution, do ſurmount the obſtacles which are ſet againſt it.

It was well ſaid of St. *Bernard*, *To be good among good men hath ſafety; but to be ſuch among bad men hath alſo praiſe;* (a man will be ſaved by that, but he ſhould be commended for this) *that hath as much facility as it hath ſecurity, this is of as much worth as difficulty.*

Inter bonos, bonus eſſe ſalutem habet, inter malos verò & laudem; illud tantæ facilitatis eſt, quantæ & ſecuritatis; hoc tantæ virtutis, quantæ & difficultatis. Bern. *Ep.* 25.

Indeed if we conſider the nature of things, or conſult the hiſtory of times, we ſhall find that vertue muſt be, and ever hath been liable to this imputation; it is commonly ſo hard and hazardous to be good in any notable degree, that few will take the pains, or undergo the hardſhips requiſite to attain or exerciſe it.

Hence the beſt men, (who are ſuch not according to the blind conjecture of men, but in God's ſure eſteem) are an elect, and peculiar ſort 1 Pet. 2. 9.
of people, a few choice perſons cull'd out of a great lump of thoſe, who either reject Religion, or embrace it only in verbal profeſſion, or formal ſhew.

Hence it hath been the obſervation, and complaint of all times,

Rari quippe boni. Juv. *Sat.* 13. 28.

Hence the moſt renowned men for goodneſs, and who by God's ſpecial care have been recommended to us as patterns thereof, have been very ſingular in it; and their ſingularity did much enhance the price of their goodneſs.

It is ſaid of *Enoch*, that *he walked with God*; but it ſeemeth with ſmall, Gen. 5. 22.
or no company beſide; otherwiſe it would not have been ſo particularly recorded of him.

Noah was content to be a man by himſelf, *a preacher of righteouſneſs* againſt the vogue, and a practicer thereof againſt the ſtream of his whole age; for, *thee* (ſaid God of him, that is, thee alone) *have I ſeen righte-* Gen. 7. 1.
ous before me in this generation: He was no leſs ſingular in his goodneſs, than in his ſalvation.

Abraham had no common qualities, which moved God to pick him
Gen. 12. 1. out, and ſeparate him from the reſt of mankind (to ſingle him *from his kindred and country*) to confer ſpecial graces and bleſſings on him.

2 Pet. 2. 7. *Lot* had *his righteous ſoul vexed with the filthy converſation of the wicked*, which did encloſe him; yet ſo that he did retain a ſound and clear integrity among them.

Job had this teſtimony from God, examining *Satan* concerning him,
Job 1. 8. *Haſt thou conſidered my ſervant Job, that there is none like him on the earth; a perfect and an upright man, one that feareth God, and eſcheweth evil?*

What was the reſolution of *Joſhua*? Did he value being ſole or ſingular in his practice? No, for propounding to his people whether they would chuſe God or not, he told them, that however it were, although all of them ſhould forſake God, he was reſolved to ſtick faſt to him, not re-
Joſh. 24. 15. garding their practice; *But* (ſaid he) *as for me and my houſe, we will ſerve the Lord*; that indeed was nobly reſolved; it was a reſolution worthy of ſuch an *Heroe*, to ſtand alone in ſo good and wiſe a choice againſt his whole Nation. It was a reſolution ſuitable to that his behaviour, which
Joſh. 14. 8. he expreſſed in theſe words, *My brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God*; in regard to which his camerade *Caleb*, being of the ſame ſpirit with him, is called
Num. 14. 24. a man *of another ſpirit*; different from, and above the mean ſpirit of his fellows.

What was *David*? Was he not a man by himſelf? Was he not like one, of whom the Poet ſaith,

Juv. *Sat.* 13.

> *Egregium ſanctumque virum ſi cerno, bimembri*
> *Hoc monſtrum puero, vel fœtæ comparo mulæ.*

* A Wonder. *N. Tr.* Pſal. 71. 7. 119. 51.
1 Pet. 'Εν ᾧ ξενίζ.

So he telleth us, *I* (ſaith he) *am become as it were a* * *monſter unto many, but my ſure truſt is in thee.*

Did *Elias*, to ſhun the imputation of ſingularity, or in regard to common practice, ſwerve from his faithful adherence to God's ſervice; al-
1 Kings 19. 10 though he did paſſionately reſent and bewail his caſe? No; for, *I have*, ſaid he, *been very jealous for the Lord of hoſts; for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, even I only am left, and they ſeek my life to take it away.*

Lam. 3. 14. What was the caſe of *Jeremy*? *I* (ſaith he) *was a deriſion to all my people, and their ſong all the day*; yet did he maintain his integrity, and was
Jer. 1. 18. *Murus aheneus.* *a defenced city, and an iron pillar, and a brazen wall againſt the whole land; againſt the kings of Judah, againſt the princes thereof, and againſt the people of the land.*

What was the condition of our *Lord*? Was not he σημεῖον ἀντιλεγόμενον,
Luke 2. 34. Heb. 12. 3. Acts 4. 27. Iſa. 63. 3. John 12. 37. John 16. 32. Matt. 26. 31, 56. *a prodigie ſpoken againſt* by all, againſt whom *both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together*; who *trod the wine-preſs alone, and of the people there was none with him*; who in his life was regarded by few, and at his death (when he yielded his great atteſtation to truth and righteouſneſs) was deſerted by all?

What was the *Apoſtles* condition? Were they not ſingular men? Were
Acts 28. 22. 2 Cor. 4. 9. Heb. 10. 33. 1 Cor. 1. 26. not they held *a Sect, every where ſpoken againſt*, and impugned with all violence of ſpirit and rage? Were not they *made a ſpectacle to the world*, to be gazed at with ſcorn and reproach? Did not they (a few, ſimple, poor, weak

weak folk) in doctrine and practice croſs and controll the world, confuting, reproving, condemning the generality of men, of errour, of folly, of wickedneſs?

It can therefore be no juſt blame or reaſonable diſcouragement to appear ſingular in the practice of vertue.

Such a ſingularity is no good argument of fond conceitedneſs, of wilful humour, of arrogant pride. For,

Can it be fond conceitedneſs to follow the dictates of the beſt reaſon, to obſerve the advices of the wiſeſt men in all times, to follow the direction and conduct of infinite wiſdom, to embrace that which in moſt caſes natural light, common ſenſe, and continual experience do approve? Is it not wildneſs to do otherwiſe, though all ſhould do it?

Can it be wilful humour to hold faſt our beſt intereſt, our trueſt comfort, our eternal ſalvation? Is it not rather ſo, to comply with *a perverſe generation*, in running headlong to their own ruine?

Can it be pride or arrogance, to acknowledge our Maker; to be loyal and dutiful to our heavenly Sovereign; to fear the Almighty God, to ſubmit to his will, to *tremble at his word*, to *be afraid of his judgments*, to ſhun his fierce anger and ſevere vengeance?

Is it a bad ambition to ſeek that honour and immortal glory, which God doth offer; to ſhun that everlaſting ſhame and contempt, which he doth menace?

Is it not rather monſtrous preſumption, and enormous vanity, to conſort and conſpire with rebels againſt God's law, with deſpiſers of his grace?

In fine, when the moſt men are fooliſh and vain, when the world is depraved and diſſolute, it is neceſſary that the beſt reaſon ſhould be called humour, and the wiſeſt men ſhould be deemed extravagant; that the beſt things ſhould be ſlighted, and the beſt perſons repreſented with odious characters: But hence to renounce wiſdom and goodneſs is abominably abſurd; as if we ſhould therefore put out our light, becauſe it is night about us; or in deep winter ſhould put off our clothes among the wild *Indians*.

9. Of affinity to the foregoing Principles is this moſt plauſible apology for ſmothering our conſcience, namely, a prudential apprehenſion, that we ſhall not come off well in openly avowing and abetting goodneſs, ſo as to do any good, or ſervice to it thereby; but ſhall thereby rather work prejudice and diſſervice to it.

The Age (will ſuch a wiſe man ſay) is incorrigibly degenerate; wickedneſs is not only bold and impudent, but even outragiouſly inſolent; ſo that to appear ſtrictly good, is a kind of ſcandal; to pretend conſcience for our rule of action, is to be ridiculous; to patronize duty, is to provoke ſcorn and obloquy; to mention religion, is to proſtitute and profane it; to concern God in our doing, is to expoſe his moſt ſacred and venerable Name to irriſion and foul abuſe. Job 12. 4.

Such is the poſture of things, that of all the ſects and factions which divide the world, that of *Epicurean* ſcorners and mockers is become the moſt formidable; with diſdainful pride inſulting and vapouring over the profeſſors of religion; perſecuting all ſoberneſs of mind and ſtaunchneſs of manners with a fierce rage, and a kind of Satanick zeal.

The ſtate of the world being like to that, when the holy *Pſalmiſt* cried out, *Lord, how long ſhall the wicked, how long ſhall the wicked triumph? How long ſhall they utter and ſpeak hard things, and all the workers of iniquity boaſt themſelves.* Pſal. 94. 3, 4. 52. 1. 10. 3.

Matt. 7. 6. In ſuch a caſe, is it not ſeaſonable to obſerve our *Lord*'s advice, *not to give that which is holy unto dogs, nor to caſt our pearls before ſwine*; not to expoſe good doctrine, and holy practice, to ſcurrillous and ſenſual people, who will ſnarl and bark at it, will ſcorn and trample on it, will bite and tear you for it?

Is it not then wiſdom rather fairly to retreat, withdrawing our vertue into a ſafe retirement, than by openly conteſting for it againſt overmatching forces, to hazard its being baffled and abuſed, its being trampled on, and triumphed over, by ſcornful pride and malice?

In ſuch a world to oppoſe impiety, what is it but attempting to ſtop a torrent, to allay a ſtorm, to gape againſt an oven, to blow againſt the wind, to kick againſt the pricks?

But if this caſe be rightly weighed, it rather ſtrongly may engage us to an open profeſſion and practice of the ſtricteſt vertue, than excuſe us from it.

Eph. 5. 15. Phil. 2. 5. St. *Paul* doth enjoin us *to walk accurately, not as fools, but as wiſe, redeeming the time*, for this reaſon, *becauſe the days are evil*; and *that we ſhould be blameleſs and harmleſs, the ſons of God without rebuke, in the midſt of a crooked and perverſe nation, ſhining among them as lights in the world; and * holding forth the word of life.*

* (*Or*, holding faſt, ἐπέχοντες;)

And great reaſon for it; for the worſe the world is, the more need there is of good patterns to inſtruct and guide it, to admoniſh and excite it to goodneſs.

If the days are evil, it is high time that we ſhould apply our beſt endeavours to the mending of them.

Spectа juvenis —— in ea tempora natus es, quibus formare animum expediat conſtantibus exemplis. Tac. *Ann.* 16.

If vertue be ſo near loſt, or ſo quite gone from among us, it is needful that we ſhould preſently ſeek to recover, or to retrive it.

If goodneſs be ſo hardly preſſed by oppoſition, then hath every good man the more reaſon to appear ſtrenuouſly in its defence, the more are we engaged to haſten with all our might to its relief and ſuccour from irrecoverable oppreſſion.

Every one ſhould labour to raiſe a bank againſt that inundation, which threatneth to overthrow and overwhelm all.

Shall we endure to ſee the adverſary of our welfare to carry all before him, without any oppoſition or obſtruction? Shall we ſuffer iniquity to enjoy a quiet reign, to root and ſettle it ſelf in its uſurpation, to raiſe it ſelf a title of long occupancy and preſcription againſt goodneſs?

Is it not then more generous to avow our friendſhip to vertue, and to abet it in our patronage, when it is under the hatches, and crieth for our aid? Is it not vile treachery in ſuch a caſe to deſert it?

Is it not gallant then *to reſiſt ſin*, and check wickedneſs, when it is ſo high and rampant?

Who will not be vertuous (or endeavour at leaſt to appear ſuch) when vertue is in faſhion and requeſt; when it flouriſheth in reputation, when all the world doth countenance and abet it? Who will not ſhun or diſown wickedneſs, when it is commonly odious and deſpicable? Who will *not*

Jud. 5. 23. *help the Lord againſt* weak adverſaries?

But to embrace vertue upon greateſt diſadvantages, to diſclaim vice in its triumphant proſperity, this is indeed brave and maſculine.

He is a worthy man indeed, who can keep the field among ſo many ſtout enemies, who can ſtand upright *in a crooked generation*; who can deſpiſe the ſcorn, defie the rage, bear up againſt the impudence and malignity of vain, baſe, wretched men, combining to ſupplant and extirpate goodneſs.

Nor have we reaſon in proceeding thus to deſpair of good Succeſs; we need not fear thereby to expoſe the credit, or endanger the intereſt of Goodneſs. For,

How can we fail of proſpering in the maintenance of God's Cauſe, and ſpecial Concern? Although Men may commonly deſert him, yet doth he not utterly forſake them, or give over the government of the World; he may let the Reins lie a little looſe, but he doth not put them out of his Hands; his Power cannot be abated, his Providence can never ſleep; though he is ſo patient in ſuffering wicked Men to provoke him, yet he will not be *ſlack* in aſſiſting good Men, who take his part, and undertake to maintain his Honour; Aſſuredly he will help them, who *help him againſt the mighty.*

In this ſervice *one will chaſe a thouſand, and two put ten thouſand to flight*; Deut. 32. 30.
One *David* will knock down never ſo many Philiſtines reproaching God's Joſh. 23. 10.
Name; One *Phinehaz* will repreſs the petulancy of a whole Nation; One Num. 25. 3.
Jeremy ſhall be *a brazen Wall againſt a whole Land*; God will make it good Jer. 1. 19. 15.
to ſuch an one, *They ſhall fight againſt thee, but they ſhall not prevail a-* 20. 20. 11.
gainſt thee; for I am with thee, ſaith the Lord, to deliver thee.

One ſober Man, in defence of Vertue, is able to diſcomfit all the Hectors, the huffing Blades, and boiſterous Ruffians in the World; attacking them with ſound Diſcretion, and ſteady Reſolution: For all their Bravery and Confidence, they are eaſily Mated, and being like their Sire, if you
reſiſt them, they will flee from you: A prudent, ſeaſonable, ſmart check Jam. 4. 7.
will quaſh their ſpurious Courage, and giddy Audacity. Their contempt of Goodneſs is but feigned; they cannot really for their Hearts deſpiſe it; there is ſtamped on their Souls and Conſciences ſuch a reſpect, ſuch an awe thereof, which they cannot quite race out; wherefore if you briskly repreſent it to them, and challenge their reverence to it, they cannot but ſuccumb, their own Mind and Conſcience joining to back your Reproof; ſo that if you cannot reclaim them, you ſhall however repreſs them; if you cannot
correct their Vice, you ſhall yet confound their Impudence; *For ſo* (ſaith Jer. 20. 11.
St. *Peter*) *it is the will of God, that with well doing ye may put to ſilence the* 1 Pet. 2. 15.
Ignorance of fooliſh Men; and, *Having a good Conſcience, that whereas they* 3 16. Tit. 2. 8.
ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your Converſation in Chriſt.

It is only a ſneaking, or a timorous pretence to Vertue, which they contemn, but they will admire thoſe who ſtifly adhere to it, and ſtoutly maintain it.

We ſhall therefore expoſe Vertue, not by frankly avowing it, but by faintly ſlinking from it, when occaſion requireth an open acknowledgment and exemplary practice of it.

If the World is ſo very bad, it will not be worſe for our attempt to better it; it will be ſo much at leaſt better, that one therein hath that worthy purpoſe.

It was bad, when *Noah* preached Righteouſneſs to it.

It was bad, when *Elias* was ſo zealous for the Lord of Hoſts.

It was bad, when *Jeremy* was derided for declaring God's Will, and exhorting to Repentance.

They were very bad times, when all the Prophets did ſtrive ſo earneſtly to reclaim Men from their Wickedneſs; being reproached and perſecuted for doing ſo, but not deterred from doing it; the reſentment they had of the badneſs of Times did not make them abandon the means of its recovery from it.

1 John 5. 19. *The whole World did lie in wickedneſs* when the Apoſtles did undertake the Reformation of it.

None calleth for juſtice, nor any pleadeth for truth —— Iſa. 59. 4.

In fine, if Men generally upon ſuch accompts of deſpairing Prudence neglect to own Goodneſs, what muſt the conſequence be? what, but that Piety ſhall be caſhiered, that Vertue ſhall be diſcarded, that Conſcience ſhall be quite exploded and exterminated from the World; that conſequently an horrible deluge of various Miſchiefs, a general prevalence of Lewdneſs and Luxury, of Fraud and Violence, of Faction and Tumult; a violation of all Faith and Friendſhip, a diſſolution of all Order and Peace will enſue?

And what muſt grow upon this ſtate of things? what but another flood of Judgments and woful Vengeance; when God's Patience hath been tried to the utmoſt, and his Goodneſs tired with bearing ſuch a load of Abominations, he will be forced to cry out, *Shall I not viſit for theſe things? ſhall not my Soul be avenged on ſuch a Nation as this?* Jer. 5. 29. Iſa. 1. 24. 59. 17.

Stulta caliditas, perverſè imitata prudentiam. Cic. de Offic. 3. p. 143.

10. Another Principle of diſpenſing with Conſcience in publick Duties, and Converſation before Men, is a kind of perverſe Wiſdom, or ſubtile Craft, affecting the name of Diſcretion.

Men ſee there are divers Inconveniences attending the profeſſion of reſpect to God, and conſcience in all their doings; that the World may diſlike and diſeſteem them, that divers Perſons will hate, malign, reproach and perſecute them for it; that they may chance to be croſſed in their Deſigns, and loſe Profits and Preferments thereby; therefore they deem it adviſeable to decline it in open view, making up the defect by adoring and ſerving God in private.

Thus they think to ſalve all, by maintaining a neutrality, and compounding the buſineſs, yielding an open conformity to the World, and reſerving a ſecret regard to God; ſinning publickly, and privately repenting; retaining their Credit, Quiet, Eaſe, Pleaſure with their Conſcience, and peace of Mind: affecting ſome Piety, but avoiding the ſcandal of it. Gal. 5. 11.

They would hold fair with both ſides, ſo that neither the World ſhould perſecute them for croſſing its Humour, nor God puniſh them for tranſgreſſing his Will.

They drive a ſubtile trade, hoping to gain on all hands, both the benefits of the other, and the advantages of this World; to ſave their Soul, and ſerve their worldly Intereſt together:

This they would believe a point of ſpecial Wiſdom; preſcribed by *Solomon*, *Be not righteous overmuch, neither make thy ſelf over-wiſe, for why ſhouldeſt thou deſtroy thy ſelf? Be not overmuch wicked, neither be thou fooliſh, why ſhouldeſt thou die before the time?* Eccleſ. 7. 16, 17.

But this rooking trick, to hedge thus, and ſave Stakes, to play faſt and looſe, to dodge and ſhuffle with God, God doth not like, nor will ſuffer himſelf to be gull'd with it.

1 Kings 18. 21. He will not be ſatisfied with ſuch a mongrel, partial, and *halting* Service.

He will not allow us to with-hold that half of his Service (the external, viſible part thereof) which is moſt honourable to him, and moſt beneficial to our Neighbour.

Pſal. 12. 2. Jam. 1. 8. 4. 8.
2 Chron. 12. 33.
1 Tim. 3. 8. Δίγλωσσ.
Pſal. 38. 37. *Their heart was not whole with him.* (O. Tr.)
Deut. 18. 13. Job 1. 8.
Pſal. 44. 18. 119. 51.
2 Chron. 34. 2. Job 23. 11.
Matt. 6. 24. } Δυσὶ κυρίοις.
Luke 16. 13. }

He cannot endure a double Heart, a double Face; one looking upward to Heaven, another downward to the Earth.

He exacteth from us an integrity of Heart, and perfection of Obedience; that we ſhould love him with our whole Heart, that we ſhould be *perfect with him*, that we ſhould walk uprightly, not *deflecting to the right hand or left* from our Duty.

He will not endure, that we ſhould hold amity, or correſpondence with his Enemies; particularly with the World, the friendſhip whereof he hath declared inconſiſtent with his favour; and that it is a ſpiritual adultery to impart any of our affections to it; according to that of St. *James*, *Ye Adulterers, and adultereſſes; know ye not that the friendſhip of the World is enmity with God; ſo that whoſoever will be a friend of the World, becometh the enemy of God.*

Jam. 4. 3. 1 John 2. 15.
Καθίςαται.
(John 15. 19. 17. 14.)

We may ſhift as well as we can in the World, provided that we hold Innocence, and do not conſpire with it againſt God, by violation of our duty to him. *Be wiſe as Serpents, innocent as Doves*, Matt. 10. 16. (*As Lambs*, Luke 10. 3.)

Pſal. 37. 38. *O. Tr.*
Phil. 2. 5.

Rom. 16. 19. Σοφοὺς εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν.

They reproach good Men as ſuperſtitious; who are afraid of inviſible Powers; who let go things in hand (preſent Intereſts and Pleaſures) for a reverſion and hope.

As if God's Word were not ſufficient Security: As if we may not as well rely upon things conſpicuous to Reaſon, as thoſe which are obvious to ſenſe.

If Chriſtianity be plainly falſe, they ſay well; but if it be true, very abſurdly; yea, if probable, very imprudently; yea, if poſſible, not wiſely.

Ἄτοποι.
2 Theſſ. 3. 2.

They charge conſcientious Men with timorouſneſs, faint-heartedneſs.

It is timorouſneſs or blameable fear to dread things without reaſon, things no wiſe formidable, which cannot hurt us; ſuch a timorous Man is he, that out of fear of Men, (of diſpleaſing them, of ſuffering by them, of their reproach, &c.) tranſgreſſeth his Duty.

But to fear God is Wiſdom, Soberneſs, Duty, Vertue; 'tis handſome and honourable, becoming our Nature, our Condition; the paſſion of fear was chiefly put in us for this purpoſe, as its beſt uſe.

Is it Courage, and not rather Madneſs to provoke, to reſiſt, to challenge, to cope with the Almighty? Is it Courage to throw ones ſelf down a Precipice, to leap into the infernal Lake? Is it gallantry to dare tranſgreſs all Reaſon and Sobriety? Is it brave to be wild and ſenſeleſs, &c.?

It is true courage to reſiſt and repel Sin, aſſaulting a Man with whatever advantages; to dare to do well, although vain Men deride, and ſpiteful Men hate us for it.

It is a kind of Martyrdom to be ill uſed by the World for adhering to his Duty, and he hath a ſhare in that, *Bleſſed are they who ſuffer for righteouſneſs.*

In fine, it is a vain Prudence, to be thus politick with God; whereby we ſhall loſe the whole, or that part which is invaluable, out of preſumption to ſave a ſmall inconſiderable part.

Matt. 10. 39.
Ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν.

If this be prudence, *then* (as St. *Paul* ſaith) *is the offence of the croſs ceaſed.*

Gal. 5. 11.

Then our Lord preſcribed a fooliſh Condition.

Matt. 10. 38.
16. 24.

Then were the Apoſtles very imprudent, who deſerted all, and ſuffered ſo much for their Conſcience; being content to ſecure their Spiritual Intereſt, and to obtain the eternal rewards of Piety; *chuſing the better part, which could not be taken from them.*

Phil. 3. 8.
Luke 10. 42.

What the true Wiſdom is in ſuch caſes St. *James* hath told us, *Who is a wiſe Man, and endowed with knowledge among you? let him ſhew out of a good converſation his Works, with meekneſs of Wiſdom.*

Jam. 3. 13.

SERMON XXXVI.

Of the Goodneſs of GOD.

PSALM CXLV. 9.

The Lord is good to All, and his tender Mercies are over all his Works.

THE goodneſs of God is a frequented Theme; to many perhaps it may ſeem vulgar and trite; ſo that Diſcourſe thereon, like a Story often told, may be nauſeous to their Ears: but in truth neither can we ſpeak too much upon this moſt excellent Subject, nor ought we ever to be weary in hearing about it; for 'tis a ſign that the Palate of our Mind is diſtempered, if we do not with delight and affection reliſh any mention of Divine Goodneſs. Yea, the obſervation of Mens common practice would induce us to think, that either this point is not ſo well known, or but little believed, or at leaſt not well conſidered and applied. For how could we be ſo void of love to God, of gratitude toward Him, of faith and hope in Him, were we throughly perſuaded, did we ſeriouſly conſider, that He is ſo exceedingly good toward us? how can we be ſo inſenſible of the Benefits we enjoy, ſo diſtruſtful of finding Succours and Supplies in our Need, ſo diſſatisfied and diſcontented with what befalls us, if we conceive and weigh, that all things do proceed from, are guided and governed by immenſe Goodneſs? how alſo, if Men have ſuch an opinion of God impreſſed on their Minds, comes it to paſs that they are ſo little careful to reſemble and imitate him in Kindneſs, Bounty, and Mercy to one another? How is it in fine, that the moſt powerful Argument to all manner of good Practice, and the mightieſt aggravation of Sin, if well known and pondered, hath ſo little force and efficacy upon us? from Experience therefore this Argument may ſeem ſcarce ſufficiently inculcated. We may add, that Diſcouſe upon this Attribute (which above all other Attributes doth render God peculiarly admirable, and amiable) hath this ſpecial advantage beyond other Diſcourſes, that it doth, if our Hearts conſpire therewith, approach moſt nearly to the formal exerciſe of the moſt high and heavenly parts of Devotion, Praiſe and Thankſgiving; that it more immediately conduces to the breeding, the nouriſhing, the augmenting in us the beſt and nobleſt of pious Affections, love and reverence to God? truſt and hope in him; willing reſolutions to pleaſe and ſerve him; whence is conſequent, that we cannot too much employ our Thoughts, our Words, or our attention upon this Point. Beſide ſo much reaſon, we have alſo good

—— Θεὸς, οὗ πολλῶν ὄντων, ἐφ' οἷς θαυμάζεται, οὐδὲν οὕτως ὡς τὸ πάντας εὐεργετεῖν ἰδιώτατον. Naz. *Orat.* 26.

good Example to countenance us in ſo doing : we have the precedent of the holy *Pſalmiſt* reſolving to make it his conſtant and continual employment: *I will ſing* (ſaith he) *of the Mercies of the Lord; with my mouth will* Pſal. 89. 1. *I make known thy faithfulneſs to all Generations.* And, *Every day will I bleſs* Pſal. 145. 2. *thee, and I will praiſe thy Name for ever and ever*; (that bleſſing and praiſing God, the Context ſhews to have conſiſted eſpecially in the declaration of God's great goodneſs) and, *It is a good thing* (ſaith he again) *to* Pſal. 92. 1. *give thanks unto the Lord, and to ſing praiſes unto thy Name, O thou moſt High; to ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night.* Such were his Intentions, and ſuch his Judgment about this Practice; and we find him in effect true and anſwerable to them; Every Song of his, every Meditation, every exerciſe of Devotion chiefly harping upon this String; and he earneſtly wiſhes that others would conſent and conſort with him therein: he earneſtly exhorts and excites them thereto: *O that men would praiſe the Lord for his goodneſs, and for his wonderful* Pſal. 107. 8. Pſal. 106. 1. *works to the children of men. Praiſe the Lord, O give thanks unto the Lord, for he is good, for his mercy endureth for ever.* That one Example might ſufficiently authorize this Practice; but we have innumerable others, and thoſe the higheſt that can be, to encourage and engage us thereto; even the whole Choire of Heaven, whoſe perpetual buſineſs and happy entertainment it is to contemplate with their Minds, to celebrate with their Voices the immenſe goodneſs of God; *they have* (as it is in the *Revelation*) *no reſt day or night from performing this office.* Apoc. 4. 8. Such is the ſubject of our Diſcourſe; the which our Text moſt plainly and fully expreſſes; aſſerting not only the goodneſs of God; but the univerſal and boundleſs extent thereof: *The Lord is good to all, and his tender mercies* (or *his bowels of affection and pity*) *are over all his works.* And that God indeed is ſuch, we ſhall firſt endeavour to declare, then ſhall briefly apply the conſideration thereof to practice.

That God the Lord, and Maker of all things is of himſelf, in regard to all his Creatures, eſpecially to us Men, ſuperlatively good, that is diſpoſed never without juſt or neceſſary cauſe to harm us, and inclinable to do us all poſſible and befitting good, the univerſal frame of Nature, and the conſtant courſe of Providence do afford us ſufficient reaſon to conceive, and moſt frequent, moſt expreſs Teſtimonies of holy Scripture do more fully demonſtrate. There is no argument from natural effects diſcernible by us, which proveth God's Exiſtence, (and innumerable ſuch there are, every ſort of things well ſtudied may afford ſome) the which doth not together perſuade God to be very kind and benign; careful to impart to us all befitting Good, ſuitable to our natural Capacity and Condition; and unwilling that any conſiderable Harm, any extreme Want or Pain ſhould befal us (I interpoſe ſuch limitations, for that an abſolute, or univerſal and perpetual exemption from all kinds, or all degrees of Inconvenience, an accumulation of all ſorts of appearing good upon us, doth not become, or ſute our natural ſtate of being, or our rank in perfection among Creatures; neither all things being duly ſtated, and computed, will it turn to beſt account for us.) The beſt (no leſs convincing, than obvious) Arguments, aſſerting the exiſtence of a Deity are deduced from the manifold and manifeſt footſteps of admirable Wiſdom, Skill and Deſign apparent in the general Order, and in the particular frame of Creatures; the beautiful harmony of the whole, and the artificial contrivance of each part of the World; the which 'tis hardly poſſible that any unprejudiced and undiſtempered Mind ſhould conceive to proceed from blind

chance, or as blind neceſſity. But with this Wiſdom are always complicated no leſs evident marks of Goodneſs. We cannot in all that vaſt bulk of the Creation, and numberleſs variety of things diſcover any piece of meer Pomp, or dry Curioſity; every thing ſeems to have ſome beneficial tendency; according to which it confers ſomewhat to the need, convenience, or comfort of thoſe principal Creatures, which are endued with Senſe and Capacity to enjoy them. Moſt of them have a palpable relation to the benefit (to the ſubſiſtence, or delight) of living Creatures; and eſpecially in an ultimate relation to the benefit of Man; and the reſt, although their immediate uſe be not to our dim ſight ſo diſcernible, may therefore be reaſonably preſumed in their natural deſignation to regard the ſame end. Wherefore as upon conſideration of that ample proviſion, which is made in Nature for the neceſſary ſuſtenance, defence, and relief, for the convenience, delight, and ſatisfaction of every Creature, any Man,
Pſal. 104. 24. who is not careleſs or ſtupid, may be induced to cry out with the *Pſalmiſt*:
33. 5. 119. 64. *O Lord, how manifold are thy Works, in wiſdom haſt thou made them all?* ſo
57. 10. 108. 4. may he with no leſs reaſon and ground after him pronounce and acknowledge;
Pſal. 33. 5. 119. 64. *The Earth is full of the goodneſs of the Lord: The Earth, O Lord,*
57. 10. 108. 4. *is full of thy Mercy. Thy Mercy is great unto the Heavens; thy Mercy is*
Pſal. 104. 10. &c. *great above the Heavens.* 'Tis indeed becauſe Divine Goodneſs is freely
Pſal. 65. 11. diffuſive and communicative of it ſelf; becauſe eſſential Love is active,
103. 4. and fruitful in beneficence; becauſe higheſt excellency is void of all Envy, Selfiſhneſs, and Tenacity, that the World was produced ſuch as it was; thoſe Perfections being intrinſical to God's Nature, diſpoſed him to beſtow
Pſal. 104. 28. ſo much of Being, of Beauty, of Pleaſure upon his Creatures. *He openeth his hand, they are filled with good:* 'Tis from God's open Hand, his unconfined Bounty and Liberality, that all Creatures do receive all that good which fills them, which ſatisfies their Needs, and ſatiates their Deſires. Every pleaſant Object we view, every ſweet and ſavoury Morſel we taſte, every fragrancy we ſmell, every Harmony we hear; the wholſome, the chearing, the uſeful; yea, the innocent and inoffenſive Qualities of every thing we do uſe and enjoy, are ſo many perſpicuous Arguments of Divine Goodneſs; we may not only by our reaſon collect it, but we even touch and feel it with all our Senſes.

The like concluſion may be inferr'd from the obſervation of Divine Providence. Every Signification, or Experiment, whence we may reaſonably infer that Divine Power and Wiſdom do concur in upholding, managing, and directing the general State of Things, or the particular Affairs of Men, being well examined and weighed, would afford reaſon apt to perſuade, that the Governour of the World is graciouſly affected toward his Creatures and Subjects. The general preſervation of things in their natural Conſtitution and Order; the diſpenſing conſtant viciſſitudes of Seaſon, ſo as may ſerve for the ſupply of our Needs; the maintaining ſuch a courſe of things in the World, that notwithſtanding the great irregularity of Will, and violence of Paſſion in ſo many Perſons, yet Men do ordinarily ſhift ſo as to live tolerably upon Earth in Peace and Safety, and enjoyment of competent accommodations for Life; with the Aids and Conſolations ariſing from mutual Society; the ſupports, encouragement, and rewards of Vertue many times in a ſtrange manner adminiſtred; the Reſtraints, Diſappointments, and ſeaſonable Chaſtiſements of Wickedneſs, eſpecially when it grows exorbitant and outrageous, unexpectedly intervening, with the
Pſal. 28. 5. like paſſages of Providence, will, to him that ſhall *regard the works of the*
Iſa. 5. 12. *Lord, and the operation of his hands*, ſufficiently declare as the other glorious Attributes (Wiſdom, Power, and Juſtice) ſo eſpecially the goodneſs
of

of him, who preſides over the World; aſſuring that he is a friend to the welfare, and diſlikes the Miſery of Mankind. He that ſhall well obſerve, and conſider how among ſo many fierce and hard-hearted, ſo many crafty and ſpiteful, ſo many domineering and devouring Spirits, the poor and weak, the ſimple and harmleſs ſort of People do however ſubſiſt, and enjoy ſomewhat, cannot but ſuſpect that an undiſcernible hand, full of Pity and Bounty, doth often convey the neceſſary ſupports of Life to them, doth often divert imminent Miſchiefs from them; cannot but acknowledge it credible, what the holy *Scripture* teacheth, that God is the Friend, and Patron, and Protector of thoſe needy and helpleſs People, *redeeming* Pſal. 14. 6. *tot.* 10. 14. 72. 12. *their Soul from deceit and violence*, (as the *Pſalmiſt* ſpeaks) that he is (as the *Prophet* expreſſeth it) *a ſtrength to the Poor, a ſtrength to the Needy in* Iſa. 25. 4. *his diſtreſs, a refuge from the Storm, a ſhadow from the Heat, when the blaſt of the terrible ones is as a Storm againſt the Wall.* He that ſhall remark, how frequently in an unaccountable way, ſuccour and relief do ſpring up to juſt and innocent Perſons; ſo that in a whole Age (as the *Pſalmiſt* obſerved) Pſal. 37. 25. ſuch Perſons do not appear deſtitute or forſaken; how alſo Iniquity is commonly ſtop'd in his full cariere, and then eaſily receives a check, when its violence ſeem'd uncontrollable; how likewiſe many times the World is reſcued from Confuſions and Diſtractions unextricable by any viſible wit or force; with other like occurrences in humane Affairs, muſt admit it for a reaſonable *hypotheſis* (fit to render a cauſe of ſuch appearances) that a tranſcendent Goodneſs doth ſecretly interpoſe, furthering the production of ſuch effects; he muſt upon ſuch obſervation be ready to verifie that of the *Pſalmiſt*: *Verily there is a reward for the righteous, verily* Pſal. 58. *ult.* *there is a God that judgeth the Earth.* St. *Paul* inſtructs us, that in paſt-times (that is, in all Generations from the beginning of things) *God did* Acts 14. 17. *atteſt himſelf* to be the Governour of the World: how? ἀγαθοποιῶν, by his beneficence; *giving to Men ſhowers from Heaven, and fruitful Seaſons, filling their Hearts with food and gladneſs*: competent evidences it ſeems theſe were of his Providence, and withall (ſuppoſing that) certain demonſtrations of his Goodneſs: Although ſome have abuſed this kind of Teſtimony, or argumentation ſo valid in it ſelf, unto a contrary purpoſe alledging, that if God ruled the World, ſo much Wickedneſs and Impiety would not be tolerated therein, that ingrateful and evil Men could not ſo thrive and flouriſh; that more ſpeedy and more ſevere Vengeance would be executed; that Benefits would not be ſcattered among the crowd of Men, with ſo promiſcuous and undiſtinguiſhing a freeneſs: But ſuch Diſcourſes, upon a juſt and true account, do only infer the great Patience and Clemency, the unconfined Mercy and Bounty of our Lord; that he is in Diſpoſition very different from pettiſh and impatient Man, who ſhould he have the Reins put into his hands, and in his adminiſtration of things ſhould be ſo often neglected, croſſed, abuſed, would ſoon overturn all things; and being himſelf diſcompoſed with Paſſion, would precipitate the World into confuſion and ruine. Things would not have ſubſiſted hitherto, and continued in their orderly courſe, but by the moderation of an immenſe Goodneſs; by that

—— *magni cuſtos clementia mundi.* Claud.

'Tis *by the Lord's Mercies that we* (we the whole body of ſinful Men, Lam. 3. 32. ſo guilty of heinous Provocations, and Rebellions againſt our Maker) *are not conſumed.* And what again God in the *Prophet* ſpeaks concerning *Iſrael*, he might have applied to the whole Nation of Men: *How ſhall I* Acts 17. 26. *give*

give thee up, Ephraim; how ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? I will not execute the fierceneſs of my Anger, I will not return to deſtroy Ephraim; for I am God, and not Man: the reaſon (for I am God, and not Man) is obſervable; implying (upon parity of Reaſon in the Caſes, concerning that one Nation, and concerning the Body of Men) that it is an Indulgenee, and forbearance above, if not contrary to the Temper of Man, and even beyond humane Conceit, whereby the ſtate of things here doth ſubſiſt, and is preſerved from Ruine.

Thus Nature, and thus Providence do bear witneſs concerning the diſpoſition of God. As for holy *Scripture*, there is nothing either in way of poſitive aſſertion more frequently inculcated, or by more illuſtrious Exam- Exod. 34. 6. ples ſet forth and made palpable, than this Attribute of God. When God would impart a Portraicture, or deſcription of himſelf to his deareſt Friend, and Favourite *Moſes*; the firſt and chief Lineaments thereof are ſeveral ſorts, or ſeveral Inſtances of Goodneſs; he expreſſes himſelf *Merciful and* אלן רחום *gracious, long-ſuffering, and abundant in goodneſs:* (*Merciful: El rachum*;) a *God of pitying*, or ſtrong in pity; that is, moſt apt to commiſerate and to ſuccour thoſe who are in Need or Diſtreſs. *Gracious*, that is, ready both freely to forgive Wrongs, and to diſpence Favours. *Long-ſuffering*, or *longus irarum*, that is, not ſoon moved, or apt eaſily to conceive diſpleaſure; not haſty in execution of Vengeance, or venting his Anger in hurtful effects. *Abundant in goodneſs*, that is, not ſparing as to quantity or quality, either in the multitude or magnitude of his Favours, but in all reſpects exceedingly liberal; conferring willingly both very many, and ve- Pſal. 86. 5. 103. 8, &c. ry great Benefits. Such did God repreſent himſelf to *Moſes*, when he deſired a fuller Knowledge, and nearer acquaintance with him, than ordinary means afford. The ſame character in ſubſtance we have often repeated; and ſometimes with advantage of emphatical Expreſſion, well deſerving Joel 2. 13. our obſervation and regard; as when the Prophet *Joel* ſaith, that God *is* Mich. 7. 18. *penitent, or ſorry for evil inflicted*; and *Micah*, that *he delighteth in Mercy*; Neh. 9. 17. and when *Nehemiah* calleth him *a God of Pardons*; and when *Eſay* repre- Iſa. 30. 18. ſents him as *waiting* (or ſeeking occaſions) *to be gracious:* and all this in the *Old Teſtament*, where God ſeems to look upon Man with a leſs ſerene, and debonair Aſpect: Indeed as that diſpenſation (ſutably to the nature and condition of things under it) doth ſet out God's Mercy and Goodneſs with eſpecial relation to this preſent World, or temporal Eſtate; ſo the *New* one more abundantly diſplays his more excellent care and love of our Souls; his great tenderneſs of our ſpiritual and eternal welfare. It is all of Rom 2. 4. it in its nature and deſign but as it were one entire declaration of the τὸ χρηστὸν τοῦ Θεοῦ (the beneficial diſpoſition, the benignity, or bountifulneſs of God, as St. *Paul* telleth us) 'tis a rare project of divine *philanthropy*; an illuſtrious *affidavit* of God's wonderful propenſity to bleſs and ſave Mankind; manifeſted by the higheſt expreſſions and inſtances of Love and Goodneſs that were poſſible. (For his not ſparing his own Son, *the expreſs Image of his ſubſtance*, the deareſt object of his infinite Love, the partaker of his eternal Nature and Glory, but delivering him up a Sacrifice for our Offences; his moſt earneſt woing our baſeneſs and unworthineſs to reconciliation with him, and admiſſion or acceptance of his favour; his tendering upon ſo fair and eaſie terms an endleſs Life in perfect joy and bliſs; his furniſhing us with ſo plentiful Means and powerful Aids for attaining that Rom 5. 33. happy State; how pregnant demonſtrations are theſe, of unſpeakable good- 13. 5. 2 Cor. 13. 11. neſs toward us, whence) The ordinary titles in this diſpenſation attribu- 1. 3 ted unto him are, *the God of love and peace, of hope, of patience; of all grace,* *of all Conſolation*; *the Father of Pities*, *rich in Mercy*, *full of Bowels*; *Love and Goodneſs it ſelf.* Thus doth the *Scripture* poſitively aſſert God's Goodneſs; thus it directly repreſents and deſcribes his gracious Diſpoſition toward us. And as for Examples (which muſt ſerve as to illuſtrate and explain, ſo alſo to verifie, and aſſure Matters of this Nature) if we carefully attend to God's ordinary Proceedings with Men there recorded, we ſhall find this Diſpoſition very conſpicuous in them. Who can recount the number, or ſet out the value of thoſe Inſtances, wherein God's Goodneſs is expreſſed toward ſuch as lov'd him? of his admirable Condeſcenſion in drawing them to him; of the Affectionate Tenderneſs, with which he conſtantly embraced them; of his merciful Indulgence toward them, when provoked by their untowardly Behaviour; of his kind Acceptance, and munificent recompencing their Endeavours to pleaſe him; of his deep compaſſionating their Sufferings; of his vigilant Carefulneſs over them, and over all their Concernments? Methinks the higheſt Expreſſions that Language, aſſiſted with all its Helps of Metaphor and Reſemblance can afford, are very languid and faint in compariſon of what they ſtrain to repreſent, when the Goodneſs of God toward them who love him, comes to be expreſſed: *As the Heaven is high above the Earth, ſo great is his Mercy toward them that fear him. Like as a Father pitieth his Children, ſo the Lord pitieth them that fear him*; So *David* ſtrives to utter it, but with Similitudes far ſhort of the Truth. If any will come near to reach it, 'tis that in *Moſes* and *Zachary*, when they are compared to *the Apple of God's Eye*, that is, to the moſt dear and tender part, as it were, about him.

Eph. 2. 4.
Jam. 5. 11.
1 John 4. 8.

Luke 6. 35. *For he is kind unto the unthankful, and to the evil.*

Pſal. 36. 6.
Pſal. 103. 11, 13.

Deut. 32. 10
Zach. 2. 8.

We find them often ſtyled, and ever treated as Friends, and as Children; and that in a Senſe tranſcending the vulgar ſignification of thoſe Words; for, what Friendſhip could endure, could paſs over, could forget, could admit an entire Reconciliation, and Re-eſtabliſhment in Affection after ſuch heinous Indignities, ſuch Infidelities, ſuch Undutifulneſs as were thoſe of *Adam*, of *Noah*, of *David*, of *Peter*: who would have received into Favour and Familiarity a *Manaſſes*, a *Magdalen*, a *Paul*? who would ſo far extend his regard upon the Poſterity (upon ſuch a Poſterity, ſo untoward, ſo unworthy) of his Friend, as God did upon that of *Abraham*, in reſpect unto him? what great Prince would employ his principal Courtiers to guard and ſerve a poor Attendant, a mean Subject of his? Yet; *The Angel of the Lord encampeth round about them that fear him, and delivereth them*; And many Inſtances we have of thoſe glorious Inhabitants of Heaven by God's Appointment ſtooping down to wait upon, and to perform Service to the Sons of Men. But upon Examples of this Nature, being numberleſs, and compoſing indeed the main Body of the *Sacred Hiſtory* (it being chiefly deſigned to repreſent them) I ſhall not inſiſt; I ſhall only obſerve for preventing or ſatisfying Objections (yea indeed for turning them to the advantage and confirmation of that which we aſſert) that even in thoſe Caſes, wherein God's higheſt Severity hath been exerciſed, when God hath purpoſed to exhibit moſt dreadful Inſtances of his Juſtice upon the moſt provocative Occaſions; we may diſcern his Goodneſs eminently ſhewing it ſelf: That even in the greateſt Extremity of his Diſpleaſure, in his Acts of higheſt Vengeance, *Mercy* doth κατακαυχᾶσθαι τῆς κρίσεως (as St. *James* ſpeaketh) *boaſt it ſelf, and triumph over Juſtice*: that God, as the Sun (to uſe

John 15. 14.
2 Chron. 20. 7.

Pſal. 34. 7.

Γίνεται φιλανθρωπία ἡ τιμωρία· οὕτω γὰρ ἐγὼ πείθομαι κολάζειν τὸν θεόν. Naz. *Orat.* 38.

Ἐγὼ τοσαύτην περιουσίαν εἶναί φημι τῆς τοῦ θεοῦ κηδεμονίας, ὡς μὴ μόνον ἀφ᾽ ὧν ἐτίμησεν, ἀλλὰ καὶ ἀφ᾽ ὧν ἐκόλασεν ὁμοίως ἡμᾶς δύνασθαι τὴν ἀγαθότητα αὐτοῦ δεικνύναι, καὶ τὴν φιλανθρωπίαν. Chryſ. ἀνδρ. ζ´.

Ὁ θεὸς ἀπαθὴς ὢν κἂν εὐεργετῇ, κἂν κολάζῃ, ὁμοίως ἐστὶν ἀγαθός. Ibid.

Jam. 2. 13.

Tunc maximè eſt optimus, cùm tibi non bonus; ſicut Sol tibi etiam quando non putas, optimus & utilis, &c. Tertull. *in* Marc. II. 2.

Tertullian's Similitude) when he ſeems moſt to infeſt and ſcorch us, doth even then diſpenſe uſeful and healthful Influences upon us. Even I ſay in the moſt terrible and amazing Examples of Divine Juſtice (ſuch as were the ejecting and excluding Mankind from Paradiſe; the general Deſtruction in the Deluge; the exſcinding and extirpation of the *Amorites* together with other Inhabitants of *Canaan*; the delivering *Iſrael* and *Judah* into the *Aſſyrian* Thraldom, the final deſtruction of *Jeruſalem*, together with the diſperſion of the *Jewiſh* Nation over the World, and its ſad Conſequences) we may (not hardly) obſerve Particulars, more than ſavouring of great Mercy and Goodneſs.

Vide Chryſ. *Tom. 6. Or. 8. p. 63. optimé.*

1. That (in moſt of theſe Caſes, in all according to ſome Account) God was not moved to the Diſpleaſure productive of thoſe Effects but upon very great Conſiderations. That he did not ſeek Advantages, nor embrace all Occaſions; but was incenſed by ſuperlative Degrees of Iniquity and Impurity (ſuch in their own Nature, and much aggravated by their Circumſtances) ſuch as rendred common Life inconvenient and inſupportable to Men; made the Earth to ſtink with their Filth and Corruption; to groan under the burthen and weight of them; to pant and labour for a riddance from them.

2. That God did not upon the firſt Glimpſes of Provocation proceed to the execution and diſcharge of his Wrath, but did with wonderful Patience expect a change in the Offenders, *waiting to be gracious*, as the Prophet ſpeaketh; affording more than competent time, and means more than ſufficient of appeaſing him by Repentance; vouchſafing frequent Admonitions, Solicitations, Threatnings, moderate Corrections, and other ſuch proper Methods conducing to their Amendment, and to their Preſervation.

Eſa. 30. 18.

3. That their Inflictions themſelves, how grievous ſoever in appearance, were not really extreme in meaſure; not accompanied with ſo acute Torments, nor with ſo lingring Pains, nor with ſo utter a Ruin as might have been inflicted; but that (as *Ezra*, in reſpect to one of thoſe Caſes, confeſſeth) they *were leſs than their Iniquities deſerved.* That (as it is in the *Pſalm*) *He did not ſtir up all his Wrath*; which would have immediately conſumed them, or infinitely tormented them.

Ez. 9. 13.
Pſal. 78. 38.

4. That (conſequently upon ſome of thoſe Premiſſes) the Afflictions brought upon them were in a ſort rather neceſſary than voluntary in reſpect of him; rather a natural Fruit of their Diſpoſitions and Dealings than a free Reſult of his Will; however contrary to his primary Intentions and Deſires. Whence he no leſs truly, than earneſtly diſclaims having any Pleaſure in their Death, that he *afflicted willingly*, *or grieved the Children of Men*; and charged their Diſaſters upon themſelves, as the ſole Cauſes of them.

Ezek. 18. 23, 32. 33. 11.
Lam. 3 33.
Hoſ. 13. 9.

5. That farther, the Chaſtiſements inflicted were wholſome and profitable, both in their own Nature, and according to his Deſign; both in reſpect to the generality of Men (who by them were warned, and by ſuch Examples deterr'd from incurring the like Miſchiefs; were kept from the Inconveniences, ſecured from the Temptations, the Violences, the Allurements, the Contagions of the preſent evil State? according to that Reaſon alledged for Puniſhments of this kind: *All the people ſhall hear, and fear, and do no more preſumptuouſly*) and in regard to the Sufferers themſelves, who thereby were prevented from proceeding farther in their wicked Courſes; accumulating

Chryſ. Ἀνδρ. ζʹ.
Ὁμοῦ καὶ δικαστὴς καὶ ἰατρὸς καὶ διδάσκαλός ἐστιν ὁ Θεός. Ibid.
Deut. 17. 13.
Ἐπιτίθησι τιμωρίαν, οὐ τῶν ἀπελθόντων ἀπαιτῶν δίκην, ἀλλὰ τὰ μέλλοντα διορθούμενος. Chryſ. *Tom.* 8. *p.* 99

lating (or, *treaſuring up*, as the *Apoſtle* ſpeaketh) farther degrees of *Wrath*, Rom. 2. 5.
as obdurate and incorrigible People will ſurely do. (*Why*, ſaith the *Pro-
phet, ſhould ye be ſtricken any more?* (to what purpoſe is moderate Cor- Iſa. 1. 5. 26. 10.
rection?) *ye will revolt more and more.* That he did with a kind of Vio- —
lence to his own Inclinations, and Reluctancy inflict Puniſhments on them.
O Ephraim, how ſhall I give thee up, O Ephraim. Yea farther, Hoſ. 6. 4.

6. That during their Sufferances God did bear Compaſſion toward them,
who underwent it. *His Bowels*, as we are told, *ſounded and were troubled*; Iſa. 63. 9, 15.
his *Heart was turned within him*; his *Repentings were kindled together*; *in all* Hoſ. 11. 8.
their Afflictions himſelf was afflicted; *he remember'd and conſider'd they were* Jer. 31. 20. Gen. 6. 3.
but Duſt; that they *were but Fleſh* (that they were but of a weak and frail 8. 21.
Temper; that they were naturally prone to Corruption and Evil) and did Pſal. 103. 14. 78. 39.
therefore pity their Infirmity, and their Miſery.

7. That God *in his Wrath remembred Mercy* (as the Prophet *Habakkuk* Hab. 3. 2.
ſpeaks) mixing gracious Intentions of future Refreſhment and Reparation
with the preſent Executions of Juſtice. *I know* (ſaith he in the Prophet *Je-* Gen. 6. 3.
remy) *the Thoughts that I think toward you*; *Thoughts of Peace, and not of* 8. 21.
Evil, to give you an expected End. Behold, I will bring Health and Cure, I will Jer. 29. 11.
cure them, and will reveal unto them abundance of Peace and Truth. And, *For* 33. 6.
a ſmall Moment (ſaith he again in *Eſay*) *have I forſaken thee, but with great* Iſa. 54. 7.
Mercies will I gather thee. And, *Ye ſhall be comforted concerning the Evil that
I have brought upon Jeruſalem.* ——and *ye ſhall know, that I have not done* Ezek. 14. 21.
without cauſe all that I have done in it; ſaith the Lord (he ſaith ſo in *Eze-
kiel*) *without cauſe*, that is, without a beneficial Deſign toward them.

8. Laſtly, that he always ſignified a readineſs to turn from his Anger,
and to forgive them; and upon very equal and eaſie Terms to be fully re-
conciled to them; according to that in the *Pſalmiſt*, *He doth not always* Pſal. 103. 9.
chide, neither will he keep his Anger for ever; but upon any reaſonable
Overtures of Humiliation, Confeſſion and Converſion to him, was ready to Pſal. 99. 8.
abate, yea, to remove the Effects of his Diſpleaſure; *Thou waſt a God that
forgaveſt them, though thou tookeſt vengeance of their Inventions.*

Theſe Particulars, if we attentively ſurvey thoſe dreadful Examples of Divine Severity forementioned (the greateſt which Hiſtory acquaints us with, or which have been ſhewed on this Theater of Humane Affairs) we may obſerve moſt of them in all, all of them in ſome, either plainly expreſſed, or ſufficiently inſinuated by the Circumſtances obſervable in the Hiſtorical Narrations concerning them; ſo that even the harſheſt Inſtances of God's wrathful dealing with ſome Men, may well ſerve to the illuſtration of his Mercy and Goodneſs toward all Men; may evince it true, what
our Lord affirms, that God is, χρηστὸς ἐπὶ ἀχαρίστους, καὶ πονηρούς, *kind and be-* Luke 6. 35.
neficent even to the moſt ingrateful and unworthy Perſons. To make which Obſervation good, and conſequently to aſſert the verity of our Text (That *God is good unto all, and merciful over all his Works*)) againſt the moſt plauſible Exceptions; I ſhall examine the Particulars in the following Diſcourſe.

SERMON XXXVII.

Of the Goodneſs of GOD.

PSALM CXLV. 9.

The Lord is good to All, and his tender Mercies are over all his Works.

I Shall now more particularly conſider the ſeveral Inſtances beforementioned.

I. The Puniſhment inflicted on Mankind for the firſt Tranſgreſſion containeth in it much of Depth and Myſtery, ſurpaſſing perhaps all Capacity of Man to reach; its full Comprehenſion being by Divine Wiſdom (I conceive) purpoſely concealed from us; ſo that I cannot pretend thoroughly to explain it; and ſhall not therefore ſpeak much about it.

This indeed is clear, that God did in his Proceedings occaſion'd thereby intend remarkably to evidence his grievous Reſentment and Indignation againſt wilful Diſobedience; yet in the management thereof we may obſerve; that,

Vid. Chryſ. 'Ανδρ. ζ'. Οὐ γὰρ εἶπε, καθάπερ εἰκὸς ἦν ὑβρισμένον εἰπεῖν, ὦ μιαρὲ καὶ παμμίαρε, &c. Ibid.

1. After that Provocation (in it ſelf ſo high, and liable to ſo great Aggravations) God did expreſs his Reſentment in ſo calm and gentle a manner that *Adam*, though abaſhed upon the Conſcience of his Fault, was not yet by the vehemency of the Reproof utterly diſmayed or dejected.

2. God uſed great Moderation in the infliction of this Puniſhment; mitigating the extremity of the Sentence juſtly decreed and plainly declared to *Adam* (that in caſe of his offending againſt the Law preſcribed him, he ſhould immediately die) for notwithſtanding his Forfeiture that very day of Life, God reprieved him, and allowed him a long Life, almoſt of a Thouſand Years after. Gen. 2. 17.

3. God did not quite reject Man thereupon, nor did withdraw his fatherly Care and Providence from him, but openly continued them; inſomuch that immediately after the Curſe pronounced upon our firſt Parents, the next Paſſage we meet with is, that unto *Adam* and his *Wiſe* did the Lord God make Coats, and cloathed them. Gen. 3. 21.

4. Although indeed Man was by his Fault a great Loſer, and became deprived of high Advantages; yet the Mercy of God did leave him in no very deplorable Eſtate, ſimply conſidered, as to his Life here; the Relicks of

his firſt Eſtate, and the Benefits continued to him being very conſiderable; ſo that we the Inheritors of that great Diſaſter do commonly find the Enjoyment of Life, with the Conveniences attending it, to be ſweet and deſirable.

5. The Event manifeſts, that while God in appearance ſo ſeverely puniſhed Mankind, he did in his Mind reſerve Thoughts of higheſt Kindneſs toward us; even then deſigning not only to reſtore us to our former Degree, but to raiſe us to a Capacity of obtaining a far more high Pitch of Happineſs. While he excluded us from a Terreſtrial Paradiſe here, he provided a far better Celeſtial one, into which, if we pleaſe, by Obedience to his Holy Laws we may certainly enter. So that in this of all moſt heavy inſtance of Vengeance God's exceeding Goodneſs and Clemency do, upon ſeveral Conſiderations moſt clearly ſhine.

II. The Calamity, which by the general Deluge did overflow the World, was not (we may conſider) brought upon Men but in regard to the moſt enormous Offences long continued in, and after amendment was become deſperate. Not till after much forbearance, and till Men were grown to a ſuperlative pitch of wickedneſs by no fit means (by no friendly warning, no ſharp reprehenſion, no moderate chaſtiſement) corrigible. Not until the Earth was become (eſpecially for Perſons of any Innocence or Integrity) no tolerable Habitation, but a Theater of lamentable Tragedies, a Seat of horrid Iniquity, a Sink of loathſome Impurity. So that in Reaſon it was to be eſteemed rather a Favour to Mankind to reſcue it from ſo unhappy a State, than to ſuffer it to perſiſt therein. To ſnatch Men away out of ſo uncomfortable a Place, from ſo wretched a Condition, was a Mercy; it had been a Judgment to have left them annoying, rifling and harraſing; biting, tearing and devouring; yea defiling and debauching each other; and ſo heaping upon themſelves Loads of Guilt, and deeper Obligations to Vengeance. *The Earth* (ſaith the Text) *was corrupt before God; and the Earth was fill'd with Violence. God looked upon the Earth, and behold it was corrupt; for all Fleſh had corrupted its way upon the Earth;* which univerſal and extreme Corruption had not in probability ſprung up in a ſmall time (for, Gen. 6. 11.

Nemo repente fuit turpiſſimus,

is true not only of ſingle Men, but of Communities; no People, no Age doth ſuddenly degenerate into extreme Degrees of Wickedneſs) ſo that the Divine Patience had long endured and attended upon Men, before the Reſolution of thus puniſhing them was taken up; the which alſo was not at firſt peremptory and irreverſible, but in God's Deſign and Deſire it was revocable; for the World had a long Reprieve after the Sentence paſs'd; Execution was deferr'd till *Noah*'s long preaching of Righteouſneſs, and denouncing of Judgment in a manner ſo notorious and ſignal (not by verbal Declarations only, but by the viſible Structure of the Ark) could prevail nothing toward their amendment, but was either diſtruſted or diſregarded, and perhaps derided by them. For, as St. *Peter* tells us, *They were diſobedient, when once the Long-ſuffering of God waited in the days of Noah, while the Ark was preparing;* that is (as is collected by ſeveral Interpreteas from the * Text of the Story) during no leſs than 120 Years; a competent time for their recollecting themſelves, and endeavouring by amendment of Life to prevent the Ruin threatned to come upon them. Yet notwithſtanding that, this obſtinate and incorrigible Diſobedience did ſo much diſpleaſe God

1 Pet. 3. 20.
2 Pet. 2. 5.
* Gen. 6. 3.

Gen. 6. 6. God, as that in conſideration thereof God is ſaid to have *repented that he made Man on the Earth*, and to have been thereby grieved at the Heart: Yet did he ſo temper his Anger as not utterly to deſtroy Mankind, but provided againſt its total ruin, by preſerving one Family as a Seminary thereof; preſerving the Father thereof (queſtionleſs by a ſpecial Grace) from the ſpreading Contagion, inſpiring him with Faith, and qualifying him for the Favour, which by him he deſigned to communicate unto the World; the reparation thereof, and reſtoring the Generations of Men. So that alſo through this Paſſage of Providence, how diſmal and dreadful ſoever at firſt ſight, much Goodneſs will be tranſparent to him that looks upon attentively.

III. In the next place, as to that extermination and exciſion of the *Canaanites*, which carries ſo horrible an appearance of Severity, we may find it qualifiable, if we conſider, that for the nature of the Treſpaſſes, which procured it, they were inſufferably heinous and abominable: Moſt ſottiſh, barbarous, and baſe Superſtitions (Cruelty and Impurity being eſſential Ingredients into their Performances of Religion, and it being Piety with them to be exceedingly wicked) and in their other Practice moſt beaſtly laſciviouſneſſes, moſt bloody Violences, Oppreſſions and Rapines generally abounding. So that for thoſe Men themſelves, who were by turns, as it hapned, the Authors and the Objects of theſe Dealings, it could not be deſirable to continue in a State of living ſo wretched and uncomfortable. Impunity had been no Mercy to ſuch People, but rather a Cruelty; cutting them off muſt needs be the greateſt Favour they were capable of; it being only removing them from a Hell here, and preventing their deſerving many worſe Hells hereafter. Even to themſelves it was a Favour and a greater one to their Poſterity, whom they might have brought forth to ſucceed in their Courſes, and to the Conſequences of them; whom they would have engaged into their wicked Cuſtoms, and their woful Miſchiefs. They were not ſo deſtroyed from the Land, until it grew uninhabitable in any tolerable manner, and it ſelf could not, as it were, endure them any longer, but (as the Text doth moſt ſignificantly expreſs Levit. 18. 28. it) *did ſpue them out*; being like a Stomach ſurcharg'd with foul, or poiſonous Matter, which it loaths, and is pained with, and therefore naturally labours to expel. Neither was this ſad Doom executed upon them till after 400 Years of forbearance: for even in *Abraham*'s time God took notice of their Iniquity, then born and growing; and gave account of his ſuſpending their Puniſhment; *becauſe* (ſaid he) *the Iniquity of the Amorites* Gen. 15. 16. was not yet full (that is, was not yet arrived to a pitch of deſperate Obſtinacy and Incorrigibility:) While there was the leaſt glimpſe of Hope, the leaſt Relicks of any Reaſon, any Regret, any Shame in them, the leaſt poſſibility of Recovery, God ſtopped his avenging Hand; but when all ground of Hope was removed; the whole Stock of natural Light and Strength was imbezill'd; all Fear, all Remorſe, all Modeſty were quite baniſhed away; all Means of Cure had proved ineffectual; the Gangreen of Vice had ſeized on every part, Iniquity was grown mature and mellow; then was the Stroke of Juſtice indeed not more ſeaſonable than neceſſary; then was the fatal Sword the only proper Remedy; then ſo with one Stroke to cut off them, and their Sins and their Miſchiefs, and their Miſeries together, was an Argument no leſs ſtrong and clear of God's merciful Goodneſs, than of his juſt Anger toward them.

Levit. 18.

IV. The like Account we may render of God's Judgments upon the People of *Iſrael*. If we conſult the *Prophets*, who declare the ſtate of things, the Facts, the Diſpoſitions, the Guilts, that brought them down from Heaven, we ſhall ſee, that they came upon account of an univerſal Apoſtaſie from both the Faith and Practice of true Religion; *a deep corruption* (*like that in the days of Gibeah*, as the Prophet *Hoſea* ſpeaketh) in Mind and Manners; an utter perverting of all Truth and Right; an obſtinate compliance with, or emulation of the moſt abominable Practices of the Heathen Nations about them; an Univerſal Apoſtaſie, I ſay, from God and all Goodneſs; a thorough Prevalence of all Iniquity. Hear the *Prophets* expreſſing it, and deſcribing them. *Jeremy*; *Run ye to and fro through the Streets of Hieruſalem; ſee now, and know, and ſeek in the broad places thereof; if ye can find a Man; if there be any that executeth Judgment, that ſeeketh the Truth, and I will pardon it. Eſay*; *The Earth is defiled under the Inhabitants thereof; becauſe they have tranſgreſſed the Laws, changed the Ordinances, broken the everlaſting Covenant: Ah ſinful Nation, a people laden with Iniquities, a Seed of Evil Doers, Children that are Corrupters; they have forſaken the Lord, they have provoked the Holy One of Iſrael unto Anger; they are gone away backward*, &c. Thus do theſe and other Prophets in a like ſtrain deſcribe in the groſs the ſtate of things preceding thoſe Judgments. And in *Ezekiel* (in divers places, particularly in the 8*th*, but eſpecially in the 22*d*. Chapter) we have their Offences in retail, and by parts (their groſs Impieties, their grievous Cruelties, Extortions and Oppreſſions) ſet out copiouſly, and in moſt lively Colours. And as the Quality of their Provocations was ſo bad, and the Extenſion of them ſo large, ſo was their Condition deſperate; there were no means of Remedy left, no hopes of Amendment; ſo was their Forehead covered with Impudence, their Heart hardned with Obſtinacy, their Minds deeply tinctured with habitual Pravity and Perverſeneſs: *Can the Ethiopian change his Skin, or the Leopard his Spots, then may ye alſo do good that are accuſtomed to do evil*, ſaith *Jeremy* concerning them. All Methods of reclaiming them had proved fruitleſs; no favourable Dealings, no gentle Admonition, or kind Inſtruction would avail any thing; for 'tis of them the Prophet *Eſay* ſaith; *Let Favour be ſhewed to the Wicked, yet will he not learn Righteouſneſs*. No Advices, no Reproofs (how frequent, how vehement, how urgent ſoever) had any Effect upon them. Almighty God declares often that he had ſpoken unto them riſing up early, but they would not hear nor regard his Speech; did not only neglect, and refuſe, but *deſpiſe*, *loath*, *mock*, and *reproach* it (*turning their Back upon him, pulling away their Shoulder, ſtiffning their Neck, and ſtopping their Ears, that they ſhould not hear*) *that he had ſpread out his Hands all the day long to a rebellious and gainſaying People*; *to a People that* (with extreme Inſolence and Immodeſty) *provoked him to Anger continually to his Face*. Nor could any Tenders of Mercy allure or move them: *I ſaid* (God ſaid it in *Jeremy*) *after all theſe things, turn unto me, but ſhe returned not. Amend your Ways and your Doings, and obey the Voice of the Lord your God, and the Lord will repent him of the Evil, that he hath pronounced againſt you. Repent, and turn your ſelves from all your Tranſgreſſions, ſo Iniquity ſhall not be your Ruin*; and innumerable the like Overtures we have of Grace and Mercy to them; all which they proudly and perverſely rejected, perſiſting in their wicked Courſes: they even repelled and ſilenced, they rudely treated and perſecuted the Prophets ſent unto them with Meſſages of kind Warning, and Overtures of Grace; ſo obſtructing all acceſs of Mercy to themſelves: *They ſay to the Seers, ſee not; and to the Prophets, propheſie not unto us right things*: ſo *Eſay* reports their pro-

Hoſ. 9. 9.
Je. 5. 1.
Eſ. 24. 5. 1. 4.
Ezek. 22.
Jer. 13. 23.
Iſa. 26. 10.
Jer. 25. 4.
32. 33. 6. 10.
Zech. 7. 11.
Neh. 9. 29, 30.
Eſ. 65. 2.
2 Chr. 36. 16.
Jer. 3. 7. 7. 3.
4. 1, 14. 18.
11. 26. 13.
Jer. 11. 21.
32. 30.
Eſa. 30. 10.
Matt. 23. 37.
Ezek. 18.
Eſa. 30. 10.

Acts 7. 51. ceeding; *which of the Prophets did not your Fathers perſecute:* ſo St. *Stephen*
expoſtulates with them. Neither were gentler Chaſtiſements deſigned for
their Correction and Cure any-wiſe available; they made no Impreſſion on
Iſa. 1. 16, 17, &c. them, they produced no change in them: *In vain* (ſaith God) *I have*
(Neh. 9. 29.) *ſmitten your Children, they have received no Correction.* And, *Thou haſt ſmitten*
Jer. 2. 30. 5. 3. *them, but they have not grieved; thou haſt conſumed them, but they have*
refuſed to receive Correction; they have made their Faces harder than a Rock,
Iſa. 9. 13. *they have refuſed to return;* and, *The People turneth not to him that ſmiteth*
Rom. 9. 22. *them, neither do they ſeek the Lord of Hoſts.* Unto this καταρτισμὸς εἰς ἀπώλειαν,
this perfect Fitneſs (as St. *Paul* ſpeaketh) this maturity of deſperate
and irrecoverable Impiety, had that People grown, not at once, and
on a ſudden, but by continual ſteps of Provocation, through a long courſe
of time, during that divine Patience ſparing them, and by various Expedients
ſtriving to recover them. This Conſideration is frequently inſiſted
Jer. 32. 30. upon, eſpecially in the Prophet *Jeremy*, *The Children of Iſrael, and the Children*
7. 25. 16. 12. 11. 7. *of Judah have only done evil before me from their youth; ſince the day*
Ezr. 9. 7. *that your Fathers came forth out of the Land of Egypt unto this day, I have*
even ſent unto you all my Servants the Prophets, daily riſing up early, and
ſending them; Yet they hearkned not unto me, &c. Well then, after ſo many
hundred Years of abuſed Patience, and unſucceſsful Labour to reclaim them,
it was needful that Juſtice ſhould have her Courſe upon them: Yet how
then did God inflict it, with what Mildneſs and Moderation, with what
Neh. 9. 31. Pity and Relenting? *Nevertheleſs* (ſay they in *Nehemiah*) *for thy great Mercies*
ſake thou didſt not utterly conſume them, nor forſake them, for thou art a
gracious and merciful God. And, *Thou haſt puniſhed us leſs than our Iniquities*
Ezr 9. 13. *deſerve,* doth *Ezra* confeſs. *I will not execute the fierceneſs of my Anger;*
Hoſ. 11. 19. doth God himſelf reſolve and declare in *Hoſea.* So mild he was as
to the meaſure of his puniſhing; and what Compaſſion accompanied it,
Jer. 31. 20. thoſe pathetical Expreſſions declare: *My Heart is turned within me, my Repentings*
are kindled together. Is Ephraim my dear Son, is he a pleaſant Child?
for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my
Iſa. 63. 9. *Bowels are troubled for him. In all their Afflictions he was afflicted,* &c. We
may add; that notwithſtanding all theſe Provocations of his Wrath, and
Abuſings of his Patience, which thus neceſſitated God to execute his Vengeance,
yet even during the execution thereof, and while his Hand was
ſo ſtretched forth againſt them, he did retain Thoughts of Favour and Intentions
of doing good even toward this ſo ingrateful, ſo inſenſible, ſo incorrigible
Iſa. 54. 7. a People: *For a ſmall time* (ſaith God) *have I forſaken thee,*
Jer. 29. 11. *but with great Mercies will I gather thee: I know the Thoughts that I think*
33. 6, 7. *toward you, ſaith the Lord, Thoughts of Peace, and not of Evil, to give you*
an expected End. Now theſe things being ſeriouſly laid together, have we
not occaſion and ground ſufficient even in this Inſtance no leſs to admire
and adore the wonderful Benignity, Mercy, and Patience of God, than to
dread and tremble at his Juſtice?

V. As for the laſt ſo calamitous and piteous Deſtruction of *Hieruſalem*, with the grievous Conſequences thereof, as we might apply thereto the former Conſiderations, ſo we ſhall only obſerve what was peculiar in that Caſe; that God diſpenſed ſuch Means to prevent it; (to remove the meritorious Cauſes thereof, obſtinate Impenitency and Incredulity; reſiſting the Truth by him ſent from Heaven with ſo clear a Revelation and powerful Confirmation; deſpiſing the Spirit of God, and the Dictates of their own Conſcience; baſely miſuſing divers ways, and at laſt cruelly murthering the Son of God) ſuch Means, I ſay, God did employ for the removing thoſe Provocatives of Vengeance, which (as our Lord himſelf ſaith) faith) were ſufficient to have converted *Tyre* and *Sidon*; yea, to have preſerved *Sodom* it ſelf; Matt. 11.21. ſo that our *Saviour* could with a compaſſionate grief deplore the unſucceſsfulneſs of his tender affection, and ſolicitous care for their welfare, in theſe paſſionate terms; *How often would I have gathered thy children as a hen gathers her chickens under her wing, but ye would not?* 23. 37. That St. *John* the *Baptiſt* his ſharp reproofs, his powerful exhortations, his downright and clear forewarnings of what would follow (*Even now*, ſaid he, *the axe is laid to the root of the tree*) 3. 10. attended with ſo remarkable circumſtances of his perſon, and his carriage (which induced all the World about him to regard him as no ordinary man, but a ſpecial inſtrument of God, and meſſenger from Heaven) did yet find no effect conſiderable; the *Phariſees* and *Lawyers*, thoſe corrupt guides, whoſe authority managed the blind multitude, Luke 7. 30. *defeating the counſel of God toward themſelves*, Matt. 11. 18. as St. *Luke* ſpeaketh; (that is, defeating his gracious purpoſe of reclaiming them from diſobedience, and conſequently of with-holding the judgments imminent) they reviled the perſon of that venerable *Prophet*, *He hath a devil*, ſaid they; they ſlighted his premonitions, and rejected his advices, by obſerving which, thoſe dreadful miſchiefs, which fell upon their rebellious heads, might have been averted. We may add, that even thoſe fearful judgments were tempered with mixtures of favourable deſign, not only to the community of mankind (which by ſo remarkable a vengeance upon the perſecutors of our *Lord* and the ſcorners of his doctrine was converted unto, or confirmed in the Chriſtian Faith) but even toward that people whom it ſerved to convince of their errors and crimes; to induce them to repentance, to provoke them unto the acknowledgment and embracing of God's truth, ſo palpably vindicated by him. So that I might here apply that paſſage of St. *Paul* (if not directly and adequately according to his ſenſe, yet with no incongruous alluſion at leaſt) *Have they ſtumbled, that they ſhould fall* (or, was there no other deſign of Rom. 11. 11. God's judgments upon them, but their utter ruine?) μὴ γένοιτο· *No ſuch matter*; *but through their fall ſalvation came to the Gentiles, for to provoke them to jealouſie* (or emulation.) And, in effect, as our *Lord* in the midſt of his ſufferings did affectionately pray for God's mercy upon them, as the *Apoſtles* did offer reconciliation unto them all indifferently, who would repent, and were willing to embrace it; ſo were ſuch of them as were diſpoſed to comply with thoſe invitations, received to grace, how deeply ſoever involved in the continued guilt of thoſe enormous perſecutions, injuries and blaſphemies; as particularly Saint *Paul*, that illuſtrious example 1 Tim. 1. 16. of God's patience, and mercy in this caſe. So that neither by this inſtance is any attribute of God more ſignalized, than his tranſcendent goodneſs, in like manner as by the former inſtances, and in analogy to them by all others, that may be aſſigned. By all of them it will appear that God is primarily and of himſelf diſpoſed to do all fitting and poſſible good to men, not to inflict evil more than is fit and neceſſary; that God is indeed *Optimus ex naturæ proprietate* (*moſt good according to property of nature*) although *juſtus ex cauſæ neceſſitate* (*ſevere from the neceſſity of the caſe*) as *Tertullian* ſpeaketh. *De reſurr. Carnis*, c. 14. To afflict men (either ſome men ſingly, or whole ſocieties of men) may be ſometimes expedient upon ſeveral accompts; for vindicating the eſteem, and ſupporting the intereſt of goodneſs, which may by impunity be diſgraced, endamaged, endangered; for the diſcrimination of good and evil men, in an obſervable manner; for the encouragement and comfort of the good; the reduction and amendment of the bad; for preventing the contagion, and ſtopping the progreſs of iniquity, whereupon greater guilts, and worſe miſchiefs would enſue; it may be

Baſil. *Orat. Quòd Deus non eſt cauſa mali, elegantèr & pulchrè de hac re.*

as neceſſary as ſharp Phyſick to cure publick or private diſtempers; as an inſtrument of rowſing us out of our ſinful lethargies; as that which may cauſe us better to underſtand our ſelves, and more to remember God; as a ground of fearing God, and an inducement to believe his providence. For thoſe and many ſuch purpoſes to bring upon men things diſtaſtful to ſenſe, may be very requiſite; nor doth the doing it any wiſe prejudice the truth of divine goodneſs, but rather confirms it, commends it, and advances its juſt eſteem. It would be a fond indulgence, not a wiſe Kindneſs; a cruel, rather than a loving pity to deal otherwiſe. In fine, we are to conſider, that all the miſchiefs we undergo, God doth not ſo much bring them on us, as we do pull them on our ſelves. They are αὐθαίρετα πήματα, *affected*, or *ſelf-choſen miſchiefs*; they are κακὰ βλαστήματα προαιρέσεως, *bad ſprouts of our free choice* (as a *Father* calls them) they are (as another *Father* ſaith) ἑκουσίων κακῶν ἀκούσια ἔκγονα (*the unwilling off-ſprings of wilful evils*) they are the certain reſults of our own will, or the natural fruits of our actions; actions, which (however God deſire, adviſe, command; perſuade, entreat, excite) we do will, we are reſolved to perform. *We in a manner* (as *Salvian* ſaith) *do force God to do whatever he doeth in this kind; violently plucking down vengeance on our own heads; compelling the kind and merciful Lord, againſt his nature and will, to afflict us; not ſo much as giving him leave to ſpare us.* God vehemently diſclaims himſelf to be the original cauſe; to deſign (according to abſolute or primary intention) to deſire to delight in our grief, or our ruine. *As I live, ſaith the Lord,* (and ſurely when God ſwears, we may believe that he is very ſerious) *I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live. I call heaven to record this day againſt you, that I have ſet life and death before you, therefore chuſe life. He doth not afflict willingly, nor grieve the children of men. He would have all men to be ſaved, and to come to the knowledge of the truth. He would not have any periſh, but that all ſhould come to repentance. He made not death, nor hath he pleaſure in the deſtruction of the living.* God then, if we may believe him, is not the firſt authour of our calamities: who then? He tells us himſelf: *O Iſrael, thou haſt deſtroyed thy ſelf: thou haſt fallen by thy own iniquity. Your ſins have with-holden good things from you. Our iniquities like the wind have taken us away. How often would I have gathered you, but ye would not?* The deſigns, and the endeavours of God do tend to our welfare and ſalvation; 'tis our will and our actions which only procure our ruine: *'Tis we*, that (as the *Wiſe-man* ſaith) *ſeek death in the errour of our life; and pull upon our own ſelves deſtruction.* So that, to conclude this part of our diſcourſe, Even thoſe paſſages of providence, which at firſt glimpſe appear moſt oppoſite, or diſadvantageous to the goodneſs of God (or to our opinion and belief concerning it) do, being well ſifted, no wiſe prejudice it, but rather ſerve to corroborate and magnifie it.

Wiſd. 1. 12.
Carm. Pythag.
Cyril. Hier.
Damaſc.

Πάντα κινεῖ καὶ πραγματεύεται ὁ Θεὸς, ὥστε ἡμᾶς ἀπαλλάξαι κολάσεως, καὶ τιμωρίας. Chryſ. *Tom.* 8. *p.* 100.

Nos vim Deo facimus iniquitatibus noſtris; nos nolentem ulciſci cogimus. Deus enim pius & miſericors eſt, & qui neminem velit perire, vel lædere, &c. Salv. *lib.* 5. & 8.

Miſeros nos ſi nec juranti Deo credimus. Hier.
Ezek. 18. 30.
33. 11.
Deut. 30. 19.
Lam. 3. 32.
Wiſd. 1. 13.

Hoſ. 13. 9.
14. 1.
Jer. 5. 25.
Iſa. 64. 6.
Matt. 23. 37.

Sap. 1. 5.

St. *Chriſoſtome* in divers places doth inſiſt upon the goodneſs of God in making and threatning Hell it ſelf.

Τῆς βασιλείας οὐκ ἔλαττον, ἡ τῆς γεέννης ἀπειλὴ δείκνυσιν, αὐτοῦ τὴν ἀγαθότητα, &c. Ἀνδρ. ζ'.

I ſhall only farther briefly touch (or rather but mention) the uſes and effects, to the producing which, the conſideration of God's goodneſs, in ſo manifold ways declared, ſhould be applied.

1. It ſhould beget in us hearty love and reverence toward God, in regard to this attribute ſo excellent and amiable in it ſelf, ſo beneficial and advantageous to us. What can we eſteem, what can we love, if ſo admirable goodneſs doth not affect us? how prodigiouſly cold and hard

is that heart, which cannot be warm'd and ſoftned into affection by ſo
melting a conſideration?

2. It ſhould produce as grateful ſenſe in our hearts, ſo real endeavours
of thankful obedience in our lives. It ſhould make us *walk worthy of God,* Col. 1. 20.
to all well-pleaſing, bringing forth fruit in every good work; taking heed of doing,
as did *Hezekiah*, of whom it is ſaid; that *he rendred not according to* 2 Chro. 32. 35.
the benefit done unto him, for his heart was lifted up; *therefore was wrath upon*
him; that we may not have that expoſtulation juſtly applied unto us: *Do* Deut. 2. 3.
ye thus requite the Lord; *O fooliſh people and unwiſe?*

3. It ſhould engage us the more to fear God; complying with the *Prophet*'s
admonition; *Fear the Lord and his goodneſs.* Conſidering that inti- Hoſ. 3. 5.
mation of the *Pſalmiſt*; *There is forgiveneſs with thee, that thou mayſt be* Pſal. 130. 4.
feared; obſerving that advice of *Samuel, Only fear the Lord, and ſerve him,* 1 Sam. 12. 24.
for conſider what great things he hath done for you. For that indeed nothing is
more terrible, than goodneſs ſlighted, and patience abuſed.

4. It ſhould humble, aſhame and grieve us, for having croſſed and offended
ſuch exceeding goodneſs and mercy. It ſhould cauſe us greatly to
deteſt our ſins, which lie under ſo heinous an aggravation, to be deeply
diſpleaſed with our ſelves, who have ſo unworthily committed them.

5. It ſhould therefore render us wary and vigilant againſt the commiſſion
of any ſin; that is, of incurring the guilt of ſo enormous ingratitude
and baſeneſs; making us cautious of doing like thoſe, of whom 'tis confeſſed
in *Nehemiah*; *They did eat, and were filled and delighted themſelves in thy* Neh. 9. 25, 26.
great goodneſs; *nevertheleſs they were diſobedient, and rebelled againſt thee, and*
caſt thy laws behind their back.

6. It ſhould alſo breed and nouriſh in us faith, and hope in God. For
what reaſon can we have to diſtruſt of ſo great goodneſs; that he will refuſe
to help us in our need; that he will fail in accompliſhment of his promiſe;
that he will with-hold what is convenient for us? It ſhould pre- *Vid.* Chryſ. *ad*
ſerve us from deſpair. What temptation can we have to deſpair of mer- Theod. 2.
cy, if we heartily repent of our miſdoings, and ſincerely endeavour to *Tom. 6. p. 63. optimè & fuſè.*
pleaſe him?

7. It ſhould upon the ſame account excite us to a free and conſtant exerciſe
of all devotions. For why ſhould we be ſhy or fearfull of entring Matt. 7. 11.
into ſo friendly and favourable a preſence; why ſhould we be backward
from having (upon any occaſion or need) a recourſe to him, who is ſo
willing, ſo deſirous, ſo ready to do us good? what ſhould hinder us from
delighting in oblations of bleſſing, and praiſe unto him?

8. It ought to render us ſubmiſſive, patient and contented under God's
hand, of correction, or trial: as knowing, that it cannot be without very
juſt cauſe, that ſuch goodneſs ſeemeth diſpleaſed with us; that we are
the chief cauſes of our ſuffering, or our want; ſo that we can have no
good cauſe to repine, or complain: for, *Wherefore doth the living man com-* Lam. 3. 39, 8.
plain? ſince, a man (ſuffers) *for the puniſhment of his ſins*; ſince it is *our* Jer. 5. 25.
ſins, that withhold good things from us. Since alſo, we conſidering this attribute
may be aſſured, that all God's diſpenſations do aim and tend to
our good.

9. It ſhould alſo in gratitude toward God, and imitation of him, engage
us to be good; kind and bountifull, peaceable, and apt to forgive;
meek and gentle, pitifull and affectionate toward our brethren. *To be* Luke 6. 35, 36.
good and mercifull, as our heavenly Father is mercifull and benign even toward 1 John 3. 16.
the wicked and ungratefull; to be *kind unto one another, full of bowels, for-* Coloſſ. 3. 13.
giving one another, as God for Chriſt's ſake hath forgiven us. Eph. 4. 32.

Jude 4. 10. Laſtly, We ought to have an eſpecial care of perverting this excellent truth by miſtakes and vain preſumptions; that we *do not turn the grace of God into wantonneſs*, or occaſion of licentious practice. Becauſe God is very good and mercifull, we muſt not conceive him to be fond, or ſlack, or careleſs; that he is apt to indulge us in ſin, or to connive at our preſumptuous tranſgreſſion of his laws. No; ἕπεται τῷ ἀγαθῷ, ᾗ ἀγαθὸν, ἡ μισοπονηρία (*the hatred of wickedneſs is conſequent upon goodneſs even as ſuch*, as *Clemens Alex.* ſaith) God even as he is good, cannot but deteſt that which is oppoſite and prejudicial to goodneſs; he cannot but maintain the honour and intereſt thereof; he cannot, he will not endure us to diſhonour him, to wrong our neighbour, to ſpoil our ſelves. As he is a ſure friend to us, as his creatures, ſo he is an implacable enemy to us as impe-
Pſal. 11. 5. nitent rebels and apoſtates from our duty. *The wicked, and him that loveth violence his ſoul hateth.* As he is infinitely benign, ſo he is alſo perfectly
Hab. 1. 13. *holy, and of purer eyes than to behold iniquity. He is not a God that hath plea-*
Pſal. 5. 4. *ſure in wickedneſs, neither ſhall evil dwell with him. The fooliſh ſhall not ſtand*
Pſal. 34. 16. *in his ſight, he hateth all workers of iniquity. His face is againſt them that do evil.* Finally, as God is gratious to all ſuch as are capable of his love, and qualified for his mercy; ſo he is an impartial and upright judge, who will deal with men according to their deſerts, according to the tenour of his laws and ordinances; according to his immutable decree and word; ſo that as we have great reaſon to truſt, and hope in him, ſo we have no true ground to preſume upon him; vainly to trifle, or inſolently to dally with him.

But I leave this point to be farther improved by your meditations.

Grant we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

Sermon XXXVIII.

No Reſpect of Perſons with GOD.

Rom. II. 11.

For, There is no reſpect of perſons with God.

IT is an ordinary conceit, grounded on a ſuperficial view of things, that Almighty God diſpenſeth his gifts with great inequality, and dealeth very partially with men; being laviſh in his bounty to ſome, but ſparing therein to others; ſlack and indulgent in calling ſome to accompt, but rigorous and ſevere in judgment toward others.

Which imagination often hath influence upon the affections and the actions of men; ſo that hence ſome men do highly preſume, others are much diſcouraged; ſome are apt to boaſt themſelves ſpecial darlings and favourites of heaven; others are tempted to complain of their being quite deſerted, or neglected thereby. Pſal. 73. 6.

But whoever more carefully will obſerve things, and weigh them with good conſideration, ſhall find this to be a great miſtake; and that in truth God diſtributeth his favours with very equal meaſures, he poiſeth the ſcales of juſtice with a moſt even hand; ſo that reaſonably no man ſhould be exalted, no man ſhould be dejected in mind, upon accompt of any conſiderable difference in God's regard towards him, and other perſons; the which is clearly diſcovered by God, or merely dependeth on his will and providence. Job 31. 6.

The advantages, which one man hath above another, being eſtimated morally, in reference to ſolid felicity and content, are indeed none; or are not abſolutely made by God, but framed by men unto themſelves. For

God is indifferently affected toward perſons as ſuch nakedly and privately conſidered; or as deveſted of moral conditions, qualifications and actions; He in his dealing, whether as benefactour or judge, purely conſidereth the reaſon and exigency of things, the intrinſick worth of perſons, the real merits of each cauſe; He maketh no arbitrary or groundleſs diſcriminations; he neither loveth and favoureth, nor loatheth and diſcountenanceth any perſon unaccomptably: He doth utterly diſclaim partiality, or reſpect of perſons, as a calumnious aſperſion on him, and a ſcandal to his providence.

Such in holy Scriptures he repreſenteth himſelf, upon various occaſions; declaring his perfect impartiality, and that nothing beſide the right and reaſon of caſes doth ſway with him; all other conſiderations being impertinent and inſignificant to him. For inſtance,

It is declared, that he hath no partial reſpect to nations; for the piety of *Job* an *Edomite*, of *Melchiſedeck* a *Canaanite*, of *Jethro* a *Madianite* were very pleaſing to him; he favourably did hear the prayers, and accept the alms of *Cornelius* a *Roman* Souldier; whereupon St. *Peter* made this general reflexion, *Of a truth I perceive, that God is no reſpecter of perſons; But in every nation he that feareth him, and worketh righteouſneſs, is accepted with him.* (Rom. 10. 12. 3. 29.) Acts 10. 31.

He is declared not to regard the external profeſſion of true Religion, but real practice according to it; *He rendreth* (ſaith St. *Paul*) *to every man according to his deeds--- tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile;* for (addeth the Apoſtle, aſſigning the reaſon of this proceeding) *there is no reſpect of perſons with God.* (Gal. 5. 6. 6. 15. 3. 28.) Col. 3. 11, Rom. 2. 6,-- 9, 10. (10. 12. 3. 29.)

He is ſaid not *to reſpect faces*, or any exteriour appearances, however ſpecious in the eye of the world; according to that ſaying of God to *Samuel*, at the choice of *David* before his brethren; *Look not on his countenance, or on the heighth of his ſtature, becauſe I have refuſed him; for the Lord ſeeth not as man ſeeth; for man looketh on the outward appearance; but the Lord looketh on the heart.* 1 Sam. 16. 7.

It is expreſſed, that he hath no reſpect to the outward eſtate, or worldly rank and dignity of men; but that Princes and Peaſants, Maſters and Servants, the honourable or wealthy, and the mean or poor are of equal conſideration with him; *He* (ſaith *Job*) *accepteth not the perſons of Princes, nor regardeth the rich more than the poor; for they are all the work of his hands;* Job 34. 19. Sap. 6. 7.

and St. *Paul* biddeth Maſters to deal fairly with their Servants, *knowing* (ſaith he) *that your Maſter is alſo in heaven; neither is there reſpect of perſons with him.*

Epheſ. 6. 9. Coloſſ. 3. 25. 4. 1.

We are taught, that He doth not regard even the moſt ſacred offices, or more worthy accompliſhments of men, in prejudice to the verity of things, or equity of the caſe; for hence St. *Paul* maintaineth his reſolute behaviour toward thoſe great pillars of Religion, St. *Peter* and St. *James*; *Of theſe who ſeemed to be ſomewhat, whatſoever they were, it maketh no matter to me, God accepteth no man's perſon.*

Gal. 2. 6.

It is frequently inculcated, that he hath no conſideration of any gifts, of ſacrifices, of ſervices preſented to him with ſiniſter intent, to compound for ſin, or excuſe from duty, to pervert juſtice, or palliate wrong; according to that [declaration of *Moſes, The Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, which regardeth not perſons, nor taketh reward*; and that] charge of King *Jehoſhaphat* to his Judges, *Let the fear of the Lord be upon you; take heed, and do it; for there is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.* And, *Do not think* (ſaith the *Hebrew* Wiſe-man) *to corrupt* (him) *with gifts; for ſuch he will not receive; and truſt not to unrighteous ſacrifices; for the Lord is Judge, and with him is no reſpect of perſons.*

Deut. 10. 17.

2 Chron. 19. 7.

Ecclus. 35. 12. (Iſa. 1. 3. 61. 8. 66. 3. Prov. 15. 8. 21. 27. Amos 5. 21, 22. Jer. 6. 20. Mic. 6. 7, 8. Hoſ. 6. 6.

In fine, it is often generally declared, that God impartially diſpenſeth recompences, in juſt proportion, according to the deeds of men: *He* (ſaith St. *Paul*) *that doeth wrong, ſhall receive for the wrong which he hath done, and there is no reſpect of perſons; And if* (ſaith St. *Peter*) *ye call upon the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear.*

Rom. 2. 11. Col. 3. 25. 1 Pet. 1. 17.

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Matt. 16. 27. Rom. 2. 6. Apoc. 2. 23. 20. 12. 2 Cor. 5. 10. 1 Cor. 3. 8. (Jer. 17. 10. 32. 19. Pſal. 62. 13.) 1 Cor. 4. 5. Apoc. 22. 12. Ἀποδοῦναι ἑκάστῳ.

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Epheſ. 6. 9. Coloſſ. 3. 25. 4. 1. and St. *Paul* biddeth Maſters to deal fairly with their Servants, *knowing* (ſaith he) *that your Maſter is alſo in heaven; neither is there reſpect of perſons with him.*

We are taught, that He doth not regard even the moſt ſacred offices, or more worthy accompliſhments of men, in prejudice to the verity of things, or equity of the caſe; for hence St. *Paul* maintaineth his reſolute behaviour Gal. 2. 6. toward thoſe great pillars of Religion, St. *Peter* and St. *James*; *Of theſe who ſeemed to be ſomewhat, whatſoever they were, it maketh no matter to me, God accepteth no man's perſon.*

It is frequently inculcated, that he hath no conſideration of any gifts, of ſacrifices, of ſervices preſented to him with ſiniſter intent, to compound for ſin, or excuſe from duty, to pervert juſtice, or palliate wrong; according to that [declaration of *Moſes*, Deut. 10. 17. *The Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, which regardeth not perſons, nor taketh reward*; and that] charge of King *Jehoſhaphat* to his Judges, 2 Chron. 19. 7. *Let the fear of the Lord be upon you; take heed, and do it; for there is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.* And, *Do not think* (ſaith the *Hebrew* Wiſe-man) *to corrupt* (him) *with gifts; for ſuch he will not receive; and truſt not to unrighteous ſacrifices; for the Lord is Judge, and with him is no reſpect of perſons.* Ecclus. 35. 12. (Iſa. 1. 3. 61. 8. 66. 3. Prov. 15. 8. 21. 27. Amos 5. 21, 22. Jer. 6. 20. Mic. 6. 7, 8. Hoſ. 6. 6.

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Pſal. 145.9,16. general and unconfined, according to that of the Pſalmiſt, *The Lord is good*
Luke 6. 35. *to all, and his mercies are over all his works*; and thoſe ſayings in the Goſpel,
Matt. 5. 45. *He is kind unto the unthankfull, and to the evil; He maketh his ſun to riſe on*
the evil, and on the good; and ſendeth rain on the juſt, and on the unjuſt;
The ſecond is grounded on ſpecial reaſons of the caſe, and adapted to the
Rom. 10. 12. rules of juſtice, demanding it; according whereto *The Lord is rich* (in
Pſal. 145. 18. mercy) *toward all that call upon him. He will fulfill the deſire of them that*
Pſal. 34. 15. *fear him*, and *preſerveth all them that love him.*
Pſal. 145. 19, 20. 34. 9. In the firſt there is no difference; in the ſecond the difference is made
33. 18. by our ſelves; being founded in our voluntary demeanour.

5. God is impartial toward all perſons, becauſe he hath the ſame (natural and original) relations toward all.

1. He is the maker and father of all; according to that of the Prophet,
Mal. 2. 10. *Have we not all one Father? hath not one God created us?* and that of the
Epheſ. 4. 6. Apoſtle, There is *One God and Father of all, who is above all, and through*
all, and in you all; He therefore hath the ſame parental kindneſs toward all,
the ſame tenderneſs for the good of each; He is not capable of that imperfection,
which is obſervable in ſome parents, to be fond and indulgent to
ſome children above others; but in his affection *The rich and poor* (as the
Prov. 22. 2. Wiſe-man ſaith) *do meet together, the Lord is the maker of them all.*

Hence *Job* did collect that *God accepteth not the perſons of Princes, nor re-*
Job 34. 19. *gardeth the rich more than the poor*; *for* (ſaith he) *they are all the work of his*
hands.

Job 31. 13, 14, 15. Hence the ſame holy Man did infer, that he was obliged to deal fairly
with his own ſervants, for that God in judgment would conſider their caſe
Job 31. 15. no leſs than his, upon this accompt, for *Did not he that made me in the*
womb, make him; and did not one faſhion us in the womb?

Hence the Wiſe-man, who imitated *Solomon*, did argue an equality of
Sap. 6. 7. gratious providence toward all, *He hath made the ſmall and the great, and*
careth for all alike.

2. God is the common Lord of all; and therefore is concerned to protect all with the like care, to govern all with the ſame equity.

Hence St. *Paul* gathereth that God is indifferently willing to ſhew mercy,
and diſpence bleſſings to all people; to confer the means of ſalvation,
Rom. 3. 29. and to accept pious endeavours, without diſtinction of *Jew* or *Gentile*; *Is*
(ſaith he) *he the God of the Jews onely? is he not alſo of the Gentiles?* and,
Rom. 10. 12. *There is therefore no difference between the Jew and the Greek; for the ſame Lord*
over all is rich unto all that call upon him.

Hence the ſame Apoſtle doth urge Maſters to be juſt and kind to their
ſervants; for that God as the common Maſter hath an equal reſpect to
Epheſ. 6. 9. both; *knowing that your Maſter alſo is in heaven, and there is no reſpect of per-*
1 Tim. 4. 10. *ſons with him.*

2. 3. 3. God is *the Saviour of all*; deſiring and deſigning that *all men ſhould*
1 Tim. 2. 4. *be ſaved, and come to the knowledge of the truth*; being *willing that no man*
2 Pet. 3. 9. *ſhould periſh, but that all ſhould come to repentance.*

Tit. 3. 11. 2. 11. 1 John 4. 14. Luke 9. 56. John 3. 17. 12. 47. 2 Cor. 5. 19. 1 Tim. 2. 6. Heb. 2. 9. Wherefore out of philanthropy and love to mankind he ſent his Son to be *the Saviour of the world*; to *give himſelf a ranſome for all men*, to *taſte death for every man.*

And what greater inſtance could there be of perfect impartiality?

So by reaſons from the principal attributes and relations of God his impartiality may be deduced: The ſame alſo may be declared from his proceedings and dealings with men. For

1. God hath propoſed to all men indifferently the ſame terms and conditions Clem. *Pæd.l.*4. of obtaining his love and favour, of enjoying his bounty and mercy, of obtaining rewards and felicity from him.

The ſame laws and rules of life are preſcribed to all perſons, as men, and as Chriſtians.

The natural dictates of reaſon, the precepts of holy Scripture, the great moral duties of Religion, by obſervance whereof God's favour is retained, and ſalvation aſſured, are of general concern and common obligation to all without exception.

God hath not framed one Law, or one Goſpel for Princes and great Men, another for Peſants and mean Artiſans; He hath not chalked out one way toward heaven for the rich, another for the poor to walk in; But all, *high and low, rich and poor one with another*, are tied to obſerve the Pſal. 49. 2. precepts of piety, of charity, of juſtice, of temperance, ſobriety and chaſtity, of modeſty, humility and patience; none (great or ſmall) can otherwiſe than by proceeding in the common road of vertuous practice, arrive to happineſs. *He that doeth the will of my Father that is in heaven, ſhall enter* Matt. 7. 21. *into the kingdom of heaven.*

If thou wilt enter into life, keep the commandments: Enter in through the Matt. 19. 17. *ſtrait gate; Bleſſed are they that do his commandments, that they may have* Matt. 7. 13. Luke 13. 24. *right to the tree of life; To them, who by patient continuance in well-doing ſeek* Pſal. 34. 12. *glory and honour and immortality, eternal life* will be conferred; Theſe are the Apoc. 22. 14. Rom. 2. 7. grand infallible maxims, the fixt irreverſible decrees, expreſſing the general duty and doom of mankind, according to the eternal reaſon of things, and the declared will of God Almighty, our Sovereign Governour and Judge.

Whoever it is, that will pleaſe God, that will have his love, that will John 15. 14. be happy by his grace, muſt humbly ſubmit to God's will, muſt faithfully obey God's laws, muſt carefully walk in God's way; from this courſe there can be no exemption, no diſpenſation, no ſpecial privilege for any perſon whatever.

As all men naturally, by indiſſoluble bands of obligation, are the ſubjects and ſervants of God; ſo God indiſpenſably and inexcuſably doth require the ſame loyalty and fidelity, the ſame diligence, the ſame reverence from all.

Great men ſometimes may live, as if they conceited themſelves free from the obligations, which bind other men; as if they had not ſouls (as we poor mortals have) to be ſaved, or were to be ſaved in ſome other way; as if obedience to the divine laws doth not touch them, but onely doth belong to the commonalty; as if they had ſpecial indulgence to live in pride, luxury and ſloth, might warrantably practiſe injuſtice, oppreſſion, revenge; might *cum privilegio* be lewd and laſcivious, with-hold their debts, take God's name in vain, neglect devotion and the ſervice of God; but in thus doing they much abuſe themſelves; for they no leſs than others are obnoxious to guilt, and to puniſhment for ſuch miſdemeanours againſt the divine laws. In truth, if there be any difference in the caſe, it is onely this that they in all equity, ingenuity and gratitude are obliged to a more ſtrict, more faithfull, more diligent obſervance of God's laws; they being more indebted to God for his ſpecial bounty to them; they having larger talents and advantages committed to their truſt, their deportment being of higher conſequence, and moſt influential on the world, they being liable to render an accompt according to that juſt rule, *Unto whom much is given, of him much ſhall be required*; whence their eminency Luke 12. 48. of condition doth not excuſe them from common duties, but doth advance their obligation, will aggravate their neglect, will enflame their reckoning, will plunge them deeper into wofull puniſhment; according Sap. 6. 5,6. to that of the Wiſe-man *A ſharp judgment ſhall be to them that are in high places; for mercy will ſoon pardon the meaneſt, but mighty men ſhall be mightily tormented.*

2. All perſons have the ſame means, the ſame aids, the ſame ſupports afforded to them, for ability to perform their duty, and attain their happineſs.

The word of God, as the light of heaven, doth indifferently ſhine to all men, for inſtructing their minds, for directing their practice, for *guiding their feet in the way of peace.*

The divine grace is ever at hand ready to aſſiſt all thoſe, who ſincerely and ſeriouſly do apply themſelves to ſerve God.

Seaſonable comforts are never wanting to ſupport thoſe who need them, Pſal. 147. 3. (146. 7--) and who in their diſtreſs ſeek them from God, who *healeth the broken in heart, and bindeth up their wounds*; ſo that when *The poor man crieth, the* Pſal. 34. 16-- *Lord heareth him, and ſaveth him out of his troubles.*

The univerſal good Spirit of God (the fountain of light and wiſedom, 1 Cor. 12. 7. of ſpiritual power and ſtrength, of conſolation and joy) is communicated according to the needs of men, and exigencies of occaſion; preventing them by direction to the right way, by reclaiming them from ill courſes, by exciting in them good thoughts, and good deſires; quickning their good reſolutions, and aſſiſting in the purſuit of them; enabling them to reſiſt temptations, and to combat with their ſpiritual adverſaries; to ſuch beſt purpoſes the holy Spirit is given to all in needfull ſeaſons and meaſures; Luke 11. 13. eſpecially to thoſe who do earneſtly ſeek it, do faithfully uſe it, do treat it well.

3. God hath provided, and doth propoſe to all men the ſame encouragements for obedience, the ſame puniſhments for tranſgreſſion; the which being the ſame in kind do onely differ in degree, proportionably to the good deeds, or bad demerits of perſons.

God hath appointed one heaven for all pious and vertuous perſons; of what nation, of what rank, of what condition ſoever they are; He hath Col. 3. 11. 1 Cor. 2. 9. *prepared thoſe things, which eye hath not ſeen, nor ear heard, nor heart of man conceived for all that love him.* For *all* that have *fought the good fight,* and 2 Tim. 4. 7. *kept the faith,* and *love his appearance, the Lord, the righteous judge, hath laid up a crown of righteouſneſs.*

Immortality of life, an unfading crown of glory, a Kingdom that cannot be ſhaken, unſpeakable joys, endleſs bliſs God hath covenanted, and Luke 22. 26. promiſed to all his faithfull ſervants; to all who in his way pleaſe to accept Apoc. 22. 17. and embrace them, ὁ ϑέλων, *He that willeth, let him take of the water of life, freely*; And what greater rewards could there be aſſigned? what room is there for partiality, where all are capable of the ſame equally great, be- Matt. 8. 11. cauſe in a manner immenſe felicity? *Many* (ſaith our Saviour) *ſhall come* Luke 13. 29. *from the Eaſt and from the Weſt, and from the North, and from the South, and ſhall ſit down with Abraham and with Iſaac and with Jacob in the Kingdom of heaven.*

Lazarus the poor beggar, ſhall reſt with the illuſtrious *Moſes,* and the noble *Daniel,* with *David,* and *Hezekiah,* and *Joſiah,* and all pious Princes in the boſome of *Abraham.* The poor Fiſhermen, the painfull Tentmakers, the ſorry Publicans ſhall reign together with *Conſtantine,* and *Theodoſius,* and all thoſe good Princes, who have faithfully ſerved God, and promo- 1 Tim. 6. 19. ted his glory. The rich, well uſing their wealth, may obtain that ſtate, Luke 12. 33. 16. 9. *treaſuring up to themſelves a good foundation againſt the time to come, that they* *may lay hold on eternal life*; The poor, contentedly bearing their condition, have a good title thereto, expreſſed in thoſe words, *Bleſſed be ye poor, for yours is the Kingdom of God.*

Luke 6. 20.

On the other hand the ſame diſmal puniſhments are threatned to all preſumptuous, contumacious, and impenitent tranſgreſſours of God's law, however dignified or diſtinguiſhed; be they Princes, or Subjects, noble or baſe, wealthy or indigent; the ſame unquenchable fire, the ſame gnawing worm, the ſame weeping, and wailing, and gnaſhing of teeth; the ſame utter darkneſs; the ſame burning lake of brimſtone; the ſame extreme diſconſolate anguiſh is reſerved for them all: *Depart from me, Go ye curſed into everlaſting fire*, will be the doom pronounced on *all the workers of iniquity*; *Indignation and wrath, tribulation and angniſh will be upon every ſoul that doeth evil.*

Matt. 7. 23. 25. 41. Luke 13. 27. Rom. 2. 8, 9.

No regard will be had to the quality of men in this world; for *the rich man*, who *was cloathed in purple and fine linnen, and fared ſumptuouſly every day*, was not excuſed from *hell*, and *torment*; there is a *Tophet ordained of old, even for Kings*; *mighty men ſhall be mightily tormented*, if they have mightily ſinned.

Luk. 16. 19. 23. Jam. 5. 1. Luke 6. 24. Iſa. 30. 33. Sap. 6. 6.

Even preſent encouragements of vertue in this life, The joys and comforts of God's holy Spirit, the ſweet elapſes of ſpiritual conſolation in devotion, *the peace of God*, and delicious ſenſe of his love, the cheerfull ſatisfaction of a good conſcience, the *joy in believing* God's truth, and hoping for accompliſhment of his promiſes, the delight in obeying God's commandments, the bleſſing of God upon good undertakings and happy ſucceſs therein, the *co-operation of all things for good to them who love God*, the ſupply of all wants, and ſatisfaction of all deſires, the experimental aſſurance of God's conſtant protection and gratious providence over thoſe who fear him, and truſt in him, (according to numberleſs declarations and promiſes in holy Scripture) are indifferently diſpenſed to all, who ſhall uſe the means to attain them, in way of conſcientious practice.

Pſal. 37. 5. 1. 3. Rom. 8. 28. Pſal. 145. 19. 37. 4. 34. 10.

As correſpondently the temporal diſcouragements from ſin (croſſes, diſappointments, vexations, miſeries) are without exception allotted to all tranſgreſſours of God's law, according to many denunciations therein.

Pſal. 11. 6. 73. 19. 32. 10. Iſa. 48. 22. 57. 20. 54. 17.

4. The impartiality of God doth appear from his univerſal providence, carefully watching over all and every perſon, diſpenſing good things to each, according to his need, without diſtinction.

Bonus omnipotens ita curat univerſos tanquam ſingulos, ita ſingulos tanquam ſolos. Aug. *Conf.*

Is any man in extreme want, his liberal hand preſently doth reach forth a ſupply; for *He ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs*; *He openeth his hand, and ſatisfieth the deſire of every living thing.*

Pſal. 107. 9. Pſal. 145. 16.

Is any man in diſtreſs? the Lord is ready to afford relief; according to that repeated burthen of the 107*th* Pſalm, *Then they cry unto the Lord in their trouble, and he ſaveth them out of their diſtreſſes?*

Pſal. 107. 9, 13, 19, 28.

Is any man engaged in ſin and guilt? He is patient and long-ſuffering; not powring forth his anger, not with-holding his mercies; letting his Sun ariſe, and his ſhoures deſcend upon the moſt unworthy and ingratefull; this he doth ſo generally, that commonly by apparent events it is not eaſily diſcernible, to whom God beareth ſpecial favour; according to that obſervation of the Preacher, *No man knoweth either love or hatred by all that is before them*; *all things* coming *alike to all.* How then can any man complain of partiality in him, who exerciſeth ſo unconfined bounty, clemency and patience?

Pſal. 34. 6. 146. 7— 147. 6— Pſal. 103. 8— 106. 8, 44. 78. 38. Eccles. 9. 1, 2.

If there be any conſiderable difference, it is onely this, that God hath a peculiar care of the poor, the afflicted, the oppreſſed, the helpleſs and

Pſal. 146. 147. 10. 14. 9. 9. 34. 18.

Iſa. 25. 4. diſconſolate, who do moſt need (and thence are moſt induced to ſeek) his ſuccour and comfort; being alſo commonly better qualified to receive them; as is frequently declared in Scripture.

It is true, that God hath his particular friends, his favourites, his privados, whom he doth ſpecially regard and countenance; upon whom he conferreth extraordinary boons and graces; namely thoſe who do love, who do fear, who do truſt in, who do honour him, who do obey him;
Rom. 8. 28. concerning whom it is ſaid, *We know that all things work together for good*
Pſal. 145. 20. 31. 23. *to them that love God*; and *The Lord preſerveth all thoſe that love him*;
Pſal. 34. 9. *There is no want to them that fear him*; *He will fulfill the deſire of them that*
Pſal. 145. 19. *fear him, he alſo will hear their cry, and will ſave them*: *The Lord redeem-*
Pſal. 34. 22. *eth the ſoul of his ſervants, and none of them that truſt in him, ſhall be deſo-*
1 Sam. 2. 30. *late*: *Them that honour me, I will honour*: *The Lord loveth the righteous*;
Pſal. 146. 8. Pſal. 34. 15. *The Eyes of the Lord are upon the righteous, and his ears are open unto their*
John 15. 14. *cry*; *Ye are my friends, if ye do whatſoever I command you*:

But evidently there is no partiality in this; for he doth not favour them irreſpectively as perſons, but as in juſtice ſpecially qualified for favour; friendſhip, dutifulneſs, reverence toward him being the higheſt vertues, and arguing a mind endewed with diſpoſitions (with equity, with ingenuity, with gratitude, with ſober wiſdom, with love of truth and goodneſs) which demand a correſpondence of love and reſpect from God himſelf. And as we do not hold a man partial, who beareth a ſpecial affection and regard to thoſe, who expreſs good-will, who deal kindly and fairly with them, who ſerve them faithfully, and pay them due reſpect; ſo neither is God partial, if he doth ſpecially bleſs good men upon the like accounts.

Eſpecially conſidering, that God doth not ſo favour mere pretenders, who profeſs to love and honour him, but do not love true goodneſs;
Matt. 7. 22. Luke 6. 46. fond, ſuperſtitious, hypocritical people, who *call Lord, Lord*, but pra-
Tit. 1. 16. Matt. 15. 9. ctiſe iniquity; who think to pleaſe him by affected ſervices; who court
Col. 2. 22. and flatter him with their lips; who would bribe him with their gifts and
Matt. 15. 8. ſacrifices.

5. All Chriſtians, without diſtinction, have the ſame illuſtrious relations, and honourable privileges, the moſt great and glorious that can be imagined.

(Col. 3. 11.) Of what greater honour is a man capable, than to be adopted into the
1 Cor. 12. 13. bloud-royal of heaven, *to be called*, to be the Sons of God? *Ye are all the*
Gal. 3. 28. 3. 26. *Sons of God, by faith in Chriſt Jeſus. God ſent forth his Son, born of a*
4. 5. *woman, that he might redeem us*——and, *that we might receive the adoption*
Rom. 8. 16. *of Sons.*

Ἴδετε ποταπὴν ἀγάπην· *Behold* (ſaith St. *John*) *what love the Father*
1 John 3. 1. *hath given us, that we ſhould be called the Sons of God.* This is a *privilege*,
John 1. 12. Gal. 4. which God hath given, which *Chriſt* hath purchaſed for us all. And *whoſoever received him*, he gave *them* ἐξουσίαν ταύτην, (this power, this privilege, this advantage) *that they ſhould become the Sons of God.*

To what higher dignity can any one pretend, than to be heir of a Kingdom? by the moſt infallible aſſurance that can be; by covenant, by pro-
Rom. 8. 17. miſe of God; ſuch are all good Chriſtians, God's children; for *if ſons, then*
Gal. 4. 7. *heirs* (ſaith the *Apoſtle*) *heirs of God, co-heirs with Chriſt*: Heirs of God's
Tit. 3. 7. Heb. 1. 14. Kingdom; for, *Hearken* (ſaith St. *James*) my beloved brethren, *Hath not*
Jam. 2. 5. *God choſen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promiſed to them that love him.*

Matt. 25. 34. *Inherit the Kingdom prepared for you.*

Luke 12. 32. *Fear not, little flock, it is your Father's good pleaſure to give you a Kingdom.*

I appoint unto you a Kingdom, as my Father hath appointed unto me. 22. 29.
To what higher pitch can the moſt ambitious ſoul aſpire, than to be a King?

Such St. *John* ſaith, that our Lord hath conſtituted every good Chriſtian; Rev. 1. 6. 5. 10. 1. 9.
partakers, not of a carnal, an earthly, a temporal Kingdom (which is unſtable, is ſubject to various chances and croſſes, cannot endure long, or laſt any conſiderable time) but of a ſpiritual, a celeſtial, an eternal Kingdom, 2 Tim. 4. 18. ἐπουράνιος, 2 Pet. 1. 11. αἰώνιος.
which cannot be ſhaken; which hath continual reſt, peace, joy. Heb. 12. 28. ἀσάλευτος.

We are by God *called unto* his Kingdom and glory. 1 Theſſ. 2. 12.

—*tranſlated into the Kingdom of his own dear Son.* Col. 1. 13.

To be the brethren of *Chriſt*; who is the Sovereign *Lord of Glory, King of Kings, and Lord of Lords,*

Is it not a conſiderable honour to be the friends of our Lord? ſo is every poor ſoul, which hath the conſcience to ſerve him faithfully; for, *Ye are my friends if ye do whatſoever I command you.* John 15. 14.

All are Citizens, free denizens, of the heavenly Commonwealth; *συμπολίται τῶν ἁγίων*—— Phil. 3. 20. Heb. 13. 20. 12. 22. Eph. 2. 19.

6. All men are liable to the ſame judgment, at the ſame tribunal, before that one impartial, inflexible Judge, who cannot be corrupted with gifts, or dazled with ſhews, or moved by any ſiniſter regards. Deut. 10. 7. (Col. 3. 25.)

All perſons muſt ſtand before that Bar upon equal ground; without any advantage; according to that repreſentation of St. *John*; *I ſaw the dead, ſmall and great, ſtand before God, and the books were opened ---- and the dead were judged out of thoſe things which were written in the books, according to their works.* Apoc. 20. 12.

The greateſt Monarchs, the mightieſt Potentates, the moſt redoubtable Warriours, and ſucceſsfull Conquerours (the *man, who made the earth to tremble, that did ſhake Kingdoms,*;) *that made the world as a wilderneſs, and deſtroyed the cities thereof*; who affected *to aſcend into heaven, and to exalt his throne above the ſtars of God, to aſcend above the heights of the clouds, and to be like the moſt high.* Iſ. 14. 16, 17. v. 13, 14. (v. 11.)

There ſhall they ſtand bare and deveſted of all their phantaſtry; their ſplendid pomp, their numerous retinue, their guards, their paraſites.

No conſideration there will be had of their windy titles, of their gay attire, and glittering pomp.

No reſpect will be had to the dread of their name, to the fame of their prowess; to that ſpurious glory, for which they unſetled mankind, and overturned the world; their Actions will be ſtrictly ſcann'd, according to the rules of God's law, and common equity.

They will be put to anſwer for all the violences and outrages, for all the ſpoils and rapines, for all the bloud and ſlaughters, for all the ruines, devaſtations and deſolations their cruel ambition hath cauſed; for all the ſins they have committed, and all the miſchiefs they have done.

They who now have ſo many flatterers and adorers, will not then find one advocate to plead for them.

Thus it may appear that God is impartial.

But there are divers obvious exceptions againſt this doctrine. As,

Obj. 1. Is it not apparent that the gifts of God are diſtributed with great inequality?

Doth not one ſwim in wealth and plenty, while another coucheth under the burthen of extreme want and penury?

Are not ſome perched aloft in high dignity, while others crawl upon the ground, and grovel in deſpicable meanneſs?

Luke 16, 19, 20, Are not ſome *clothed with purple and fine linen, and fare deliciouſly every day*; while others ſcarce find rags to cover them, and *lie at the door* begging for relief?

Do not ſome thrive and proſper in their affairs, while others are diſappointed and croſſed in their undertakings?

Pſal. 17. 10— 73. 7. Job 21. 7— 12. 6. Was it not truly obſerved of ſome perſons (and thoſe leaſt deſerving good fortune) *They are incloſed in their own fat*--. *Their eyes ſtand out with fatneſs, they have more than heart could wiſh?*

Jer. 12. 1. Hab. 1: 16. 1 Cor. 4. 7: And whence doth this difference come, but from God's hand; *who* (as the *Apoſtle* asketh) *maketh thee to differ* from another, but God, the diſpoſer of all things?

To this exception I anſwer:

Rom. 8. 18. Λογίζομαι γὰρ ὅτι οὐκ ἄξια--- 2 Cor. 4. 17. 1. That temporal things are ſo inconſiderable, that they ſcarce deſerve to come into the balance, or to be computed; for they have but the ſame proportion to ſpiritual things, as time hath to eternity; or a finite to an infinite; which is none at all.

Luke 6. 24. 16. 25. Pſal. 17. 14. What partiality therefore is there, if God in mercy and patience beſtow on bad men a farthing in the temporal *conſolations* of this life (if the univerſal Father give a ſmall *portion in this life* to untoward children) while he reſerveth infinite millions for his obedient children?

2. The goods of fortune commonly are diſpenſed not by a ſpecial hand of God, but according to the general courſe of providence: And what partiality is he guilty of, who ſcattereth money into a crowd of poor people; although in ſcrambling ſome get more than other; and often the worſt (being moſt bold and fierce) do get moſt?

Eccleſ. 9. 1, 2. 3. Indeed the receiving thoſe gifts, is no ſign of God's ſpecial regard; as the *Preacher* well obſerved; *No man knoweth either love or hatred by all that is before them; All things come alike to all, there is one event to the righteous and to the wicked.*

4. God (as St. *Auſtin* ſaith) purpoſely doth ſparingly deal theſe things to good men, and freely beſtoweth them on bad men, to ſhew how little we ought to value them; how much inferiour they are to ſpiritual goods. For ſurely he would give the beſt things to his friends, and the worſt to his enemies.

5. Even temporal gifts are diſpenſed with a very even hand; for, if barring injudicious fancie and vulgar opinion, we rightly prize things, we compare the conveniences and inconveniences of each ſtate, it will be hard to judge which hath the advantage.

Wealth hath more advantages for pleaſure; but it hath alſo more cares, more fears, more croſſes, more dangers, more troubles, more temptations.

It hath more plenty, but withall it hath leſs ſafety, leſs eaſe, leſs liberty, leſs quiet, leſs real enjoyment.

Set the diſtraction of the rich man's mind againſt the toil of the pooreſt man's body; the nauſeous ſurfeits of one againſt the griping hunger of the other.

That which really doth conſtitute a ſtate happy, content, may be common to both, or wanting to either, as the perſon is diſpoſed.

6. The goods of fortune are not purely gifts, but talents depoſited in truſt for God's ſervice, for which a proportionable return is expected; ſo that he that hath leſs of them, hath a leſs burthen to bear, and an eaſier account to render.

7. Many gifts are not diſpenſed with perſonal regard, but for publick good; and therefore all have an intereſt in them.

The wealth, the power, the reputation, the proſperity of a Prince, of a Nobleman, of a Gentleman are not his, but his neighbours; for governing, for protecting, for encouraging, for aſſiſting whom they are conferred; the world not being able to ſubſiſt in order and peace without ſubordinate ranks, and without anſwerable means to maintain them.

Obj. 2. It is apparent, that God diſpenſeth his grace, the light of knowledge, and means of ſalvation very unequally; ſome Nations living in the clear ſunſhine of the Goſpel, while others *ſit in darkneſs and the ſhadow of death*; whole Nations being detained in barbarous and brutiſh ignorance. Luke 1. 69. Matt. 4. 16. Eph. 4. 18. 2. 1— Tit. 3. 3. 1 Pet. 4. 3.

To anſwer this exception fully, would require much diſcourſe; it being a dark and difficult point; but briefly we may ſay:

1. That God diſpenſeth meaſures of grace, according to a juſt yet inſcrutable wiſedom, knowing what uſe will we made thereof, and what *fruit* men will *bear*: It may therefore be a favour not to diſpenſe light to them, who are not prepared to embrace and improve it well.
2. No man can tell what God doeth in preparation, and what obſtructions are made by men to his grace.
3. As lower means of grace are conferred, ſo proportionably leſs returns are expected.
4. How hard ſoever it may be to deſcry the reaſon of God's proceedings in this caſe, yet aſſuredly it is juſt, and our ignorance of it, ſhould not prejudice the belief of thoſe general truths, which are ſo plainly declared, concerning the univerſal benignity, and impartial equity of God.

Obj. 3. Is it not in holy Scripture ſometimes aſſerted, that God doth act arbitrariouſly, and abſolutely; diſpenſing his bounty and mercy, without regard to any quality in men, or deed committed by them, either in whole, or in proportion. ---God ſaith, *I will have mercy on whom I will have mercy*--- Rom. 9. 15. and, *Is it not lawfull for me to do what I will with mine own?* Matt. 20. 15.

Is not a plain inſtance of this dealing alledged by St. *Paul* concerning *Jacob* and *Eſau*, that *before the children were born, or had done either good or evil*, God ſaid, *the elder ſhall ſerve the younger*; and in regard thereto (in the *Prophet*) *Jacob have I loved, but Eſau have I hated.* Rom. 9. 13.

We anſwer briefly, that

Such expreſſions do import, not that God acteth abſolutely in the thing it ſelf, but *quoad nos*; not that he acteth without reaſon, but upon reaſons (tranſcending our capacity, or our means to know it) incomprehenſible or undiſcernible to us; not that he can give no account, but is not obliged to render any to us: that the methods of his providence commonly are inſcrutable; that his proceedings are not ſubject to our examination and cenſure; that his acting doth ſufficiently authorize and juſtifie it ſelf; that is high preſumption and arrogance for us to ſcan, ſift, or conteſt, or cavil at the equity or wiſdom of God's acting. Rom. 11. 33. Rom. 9. 20.

That God doth not act according to neceſſity, but is free in diſpenſing his mercy, and applying it to any perſon, ſo that they have nothing to challenge upon account of their own deſerts or works; but muſt refer all to his mere bounty.

However there can be nothing in theſe myſteries of predeſtination and providence, which really doth ſubvert an aſſertion ſo often clearly expreſſed, and ſo well grounded in reaſon, or the conſideration of God's nature, attributes, ordinary way of acting, *&c.*

Whatever expreſſions are repugnant thereto in ſound, whatever inſtances (depending on occult cauſes) in appearance do croſs it; it yet muſt ſtand, that God is impartially mercifull, benign, juſt, *&c.*

Obj.

(Iſa. 49. 1, 5.) Jer. 1. 5. Luke 1. 15. Gal. 1. 5.

Obj. 4. Had not *Jeremy*, St. *John Baptiſt*, St. *Paul* abſolute favours and graces conferred on them, who were *ſanctified*, and ſeparated from the womb to be Prophets and Apoſtles?

Jer. 1. 10. Luke 1. 16. Acts 9. 15. 26. 16—

Reſp. Theſe favours were in deſign not ſo much particular, and perſonal, as general and publick; thoſe perſons being raiſed up by God upon occaſions as needfull inſtruments (*elect veſſels*) of his providence, to inſtruct men, and to reduce them to God; ſo that God in raiſing up ſuch extraordinary perſons, did expreſs his common goodneſs to mankind.

Χαῖρε κεχαριτωμένη. Luke 1. 28.

The like may be ſaid of that ſpecial favour which was vouchſafed to the holy Virgin, who was κεχαριτωμένη and *bleſſed among women*, for the general good of mankind.

The conſideration of this Point is very uſefull, and may diſpoſe us to many ſorts of good practice.

1. No man ſhould preſume upon God's dealing with him more favourably than with others; as if he were a darling, or favourite; that God will indulge him in the commiſſion of any thing prohibited, or in omiſſion of any duty.

No man ſhould indulge himſelf in any thing, upon a conceit that God will indulge him; or overſee ---- and that in this ſenſe, *He ſeeth not iniquity in Jacob.*

No man ſhould be puffed up with conceit, that God hath a ſingular regard to him. For all ſuch conceits are groundleſs and vain; in them men do miſerably delude themſelves.

1 Joh. 3. 19. 21.

No man can otherwiſe found any aſſurance of God's ſpecial love to him, than upon a good conſcience; teſtifying, that he doth ſincerely love God, and endeavour faithfully to obey his commandments.

3. No man ſhould deſpair of God's favour; ſeeing God hath no particular averſation from any; but every perſon hath the ſame grounds of hope.

If we can buckle our hearts to obſerve our duty, we may be ſure to be accepted.

Gen. 4. 7.

If thou doeſt well, ſhalt thou not be accepted?

4. No man ſhould be diſcouraged for his condition, or fortune. Since in allotting it to him God had no diſfavour, nor did intend him ill.

God hath no leſs regard to him, than to perſons of the moſt high, wealthy, proſperous ſtate.

5. No man ſhould repine, murmur or complain of God's dealing, as if he were unkindly uſed, more than others. For there is no ſuch thing. God dealeth alike kindly with all.

6. No man, upon accompt of his rank, wealth, or worldly advantages ſhould boaſt or pride himſelf; ſeeing thence he partaketh no more, than his meaneſt, and pooreſt neighbour, of the principal advantage, God's favour.

Jam. 1. 9. Ὁ ταπεινὸς. Prov. 11. 12. 14. 21. Job 36. 5. (Jam. 2. 6.)

7. No man, upon ſuch accompts, ſhould deſpiſe his neighbour, *the brother of low degree*: for upon theſe accompts it appeareth, that the *Wiſeman* ſaith truly, that *He is void of wiſedom, who deſpiſeth his neighbour*; ſeeing no man can be deſpicable, whom God regardeth; ſeeing *God* (as *Elihu* ſaith) *is mighty, and deſpiſeth not any*; ſeeing the meaneſt perſon ſtandeth on equal terms with the greateſt in the eye of God.

Quorum fatis cælum omne vacavit. Luc. *lib.* 7.

8. Great men ſhould not take themſelves for another ſort of creatures, or another race of men than their poor neighbours; that the world is theirs, and all things are for them; that they may do what they pleaſe; that they are exempted from laws, which oblige others; for in moral and ſpiritual accompts they are upon a level with others.

They are but fellow-ſubjects, and fellow-ſervants with others; all accomptable to the ſame Maſter.

9. Superiours hence ſhould be moved to deal fairly, gently, and courteouſly with inferiours; ſeeing theſe are their fellow-ſervants; equally conſiderable as themſelves with the great Maſter of the Family.

This is the uſe to which St. *Paul* applieth the conſideration;

Maſters give unto your ſervants that which is juſt and equal, knowing that ye have a Maſter in Heaven---- Ye Maſters do the ſame things unto them, (that is, be conſcientiouſly good to them, as they faithfull to you) *forbearing threatning; knowing that your Maſter alſo is in heaven, neither is there reſpect of perſons with him.* Col. 4. 1. 3. *ult.* Eph. 6. 9.

10. This conſideration ſhould preſerve us from ſuperſtition, or thinking to pleaſe or ſatisfie God, win his favour, or appeaſe his diſpleaſure, by uncouth ways, which he hath not preſcribed to all men; to corrupt him by our ſacrifices and oblations; our flatteries, glozings, collogueings with him; ſo that he will indulge us in any bad thing, or excuſe us from our true duty, in regard to thoſe affected ſervices.

We do herein but abuſe our ſelves; for he will not approve or accept us upon any other accompt, than of diſcharging our duty, being truly righteous and good. Coloſſ. 2.— Mic. 6. 7, 8.

11. It is matter of comfort and ſatisfaction to a man, who is conſcious of his ſincerity, that (whatever his condition and circumſtances be) that God will have a fair regard thereto, and will not reject him.

It was ſo to *Job*; *Doth not God ſee my ways, and count all my ſteps-- Let me be weighed in an even balance, that God may know my integrity.* Job 31. 4---6.

12. The conſideration of this Point ſhould keep us from partial reſpects of men. Jam. 2. 1, 9. Prov. 28. 21.

Not to admire the ſtate of great men, nor to yield them undue deferences (in prejudice to meaner perſons, making greater difference than there is ground for) not to flatter, or humour them in an immoderate meaſure, or unbeſeeming manner.

This is that which St. *James* doth urge in his 2d *Chapter*; as a very unequal thing. Οὐ μέλει σοὶ περὶ οὐδενός.

We ſhould imitate God; we ſhould conſider that our opinions and affections ſhould reſemble his. Matt. 22. 16. Θαυμάζειν πρόσωπα.

As in exteriour judgment no reſpect is to be had to the rich above the poor; ſo neither in the interiour judgment or eſteem of our mind; to which St. *James* ſeemeth to apply the law; *If ye have reſpect to perſons, ye commit ſin, and are convinced of the law as tranſgreſſours.* Jude. Levit. 19. 15. Deut. 1. 17. 16. 19. Prov. 24. 23.

13. This ſhould keep us from envying at thoſe who have more worldly advantages. 16. 5. 28. 21. Jam. 2. 9.

14. It ſhould keep us from being offended, or ſcandalized, or perverted into falſe notions of God, upon occaſion of any myſterious points, or hard expreſſions importing abſolute and arbitrary proceedings of God, in predeſtination or providence. For however they are to be underſtood, they cannot derogate from the impartial goodneſs and juſtice of God.

15. This conſideration ſhould engage us readily to pay due reſpect and reverence to Princes, to Magiſtrates, to all our Superiours.

For hence we ſee, that the reaſon why we are commanded to honour and fear them is, not their worldly grandeur of wealth or power, (things of ſmall conſideration with God) but it ſtandeth on a more ſolid ground, their ſacred relations to God, as his repreſentatives and officers; who in his name and behalf do adminiſter Juſtice, and protect right and innocence, encourage vertue, maintain order and peace in the world.

Though God doth not favour their perſons as rich and mighty; yet he regardeth his own character imprinted on them, he regardeth his honour and intereſt concerned in their reſpect, he regardeth the publick good of mankind, which they are conſtituted to promote. He conſiders them as the *Miniſters of his Kingdom*, and inſtruments of conveying his benefits to mankind.

Whence he *giveth ſalvation to Kings*, he by his law, and by his providence doth guard and ſecure them from violence, from contempt, from diſreſpect.

In honouring them, we honour the authority of God; and the character of Divinity ſtamped on them; we ſerve our ſelves, for whoſe ſake they are conſtituted, for whoſe good they watch.

Rom. 14. 4. Εἰς ἀγαθόν.

It may alſo engage us the more gladly and fully to yield them their due reſpect, to conſider, that their condition is not invidious; or their caſe better than other mens; ſeeing they are accomptable to God for the advantages of it; ſeeing that God hath no regard to them upon accompt of that greatneſs which dazleth our eyes: ſeeing that for all the burthens they ſuſtain, for all the cares they take, for all the pains they endure, for our good and publick ſervice, they can receive ſo inconſiderable a recompence from us.

Finally,

It ſhould engage us to be very carefull of our ways, and diligent in our obedience; ſeeing there is no other way poſſible of pleaſing God, of gaining his favour and friendſhip, of appeaſing his diſpleaſure, of ſtanding upright, and coming off well in his judgment; this is St. *Peter*'s inference, with which I conclude.

1 Pet. 1. 17. *If ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear.*

Sermon XXXIX.

The Doctrine of Univerſal Redemption aſſerted and explain'd.

1 Tim. IV. 10.

——*The living God; who is the Saviour of all men, eſpecially of thoſe that believe.*

Θεοῦ γὰρ πολλῶν ὄντων, ἐφ' ὧν θαυμάζεται, οὐδὲν οὕτως ὡς τὸ πάντων εὐεργετεῖν ἰδιώτατον. Naz. Orat. 26.

THERE are two Points of Doctrine here plainly aſſerted by Saint *Paul*, which I ſhall endeavour to explain, and to apply: *One*, that God is the Saviour of all men; *another*, that he is peculiarly the Saviour of the faithfull. For the *firſt*, *God* in many reſpects may truly be conceived and called *the Saviour of all men*; for the word *ſave* doth in a large acception denote the conferring any kind of good: as implying a removal of need, or indigence. Whence God *is the Saviour of all men* as the univerſal preſerver and upholder of all things in their being and natural ſtate, as it is in the *Pſalm*: *Thou, Lord, ſaveſt man and beaſt*, or, as the general benefactour, who *is good to all, and whoſe mercies are over all his works*; who *maketh his Sun to riſe upon the good and bad, rains upon the juſt and unjuſt, is kind* and benign even *to the ingratefull and evil*: or, as the common aſſiſtent, protectour, and deliverer of all men who in need or diſtreſs have recourſe unto him for ſuccour and relief, according to what is ſaid in the *Pſalms*; *The Lord is a refuge for the oppreſſed, a refuge in times of trouble*: *The Lord is nigh unto all them that call upon him. They cried unto the Lord in their trouble, and he ſaved them out of their diſtreſſes.*

Pſal. 36. 6. Old Tranſl. and the LXX. σώσεις, or σώζεις.
Pſal. 145. 9.
Matt. 5. 46.
Luke 6. 5.
Pſal. 9. 9.
145. 18.
146. 7, &c.
107. 13, &c.
68. 19, 20.

In theſe kinds of ſenſes eſpecially reſpecting natural and temporal good, it is manifeſt that *God is the Saviour of all men.* But that he is in this place termed ſuch in a higher ſenſe, with regard to mercies and bleſſings of a more excellent kind, and greater conſequence (to mercies and bleſſings of a ſpiritual nature, and relating to the eternal ſtate of men) may from ſeveral conſiderations appear.

1. For that according to *Apoſtolical* uſe the word *Saviour*, *ſave*, *ſalvation*, are wont to bear an *Evangelical* ſenſe, relating to the benefits by our Lord *Jeſus Chriſt* procured, purchaſed, and diſpenſed, concerning the future ſtate of men.

2. For that queſtionleſs St. *Paul* doth here intend God to be *Saviour* of the faithfull in this higher ſenſe, and conſequently he means him in the ſame ſenſe (although not in the ſame degree and meaſure, or not altogether to the ſame effects and purpoſes) a *Saviour of all men.*

3. Becauſe 'tis plain that in other places of *Scripture*, like and parallel to this, ſuch a ſenſe is deſigned. As, where in this very *Epiſtle*, we are enjoyned *to pray for all men*, for this reaſon; *For* (ſaith St. *Paul*) *this is good and acceptable before God our Saviour, who would have all men to be ſaved, and to come to the knowledge* (or acknowledgment) *of the truth*; where σωτὴρ ἡμῶν, *the Saviour of us*, ſeems to denote the Saviour of *us* as *men* (that interpretation beſt ſuting with the argument St. *Paul* uſeth) however it is expreſſed that God is, according to deſire or intention, the Saviour of all men, in reference to their ſpiritual and eternal advantage; as willing that all men ſhould embrace the Goſpel; which is farther moſt evidently confirmed by the words immediately following; *For there is one God, and one Mediatour between God and man, the man Chriſt Jeſus.*

1 Tim. 2. 4.

4. Becauſe according to the tenour of Scripture, and the analogy of Chriſtian doctrine, St. *Paul*'s aſſertion thus interpreted is true, as our ſubſequent diſcourſe may declare.

5. I might add, that *the living God* in our *Text* may very well be underſtood and expounded to be our Lord *Jeſus* himſelf; not onely as partaking of the divine nature, but as exhibited in the Goſpel, the word incarnate, who as ſuch may ſeem commonly by St. *Paul* to be ſtyled, *God our Saviour*; *God manifeſted in the fleſh*; *God, that purchaſed the Church with his own bloud*; *Chriſt, who is God over all, bleſſed for evermore.* However it from the premiſſes is ſufficiently apparent, that God's being *the Saviour of all men* doth relate unto our *Saviour Jeſus* his undertakings and performances for the ſalvation of all men; ſince God in a ſenſe Evangelical is no otherwiſe ſaid to ſave, than in concurrence with what *Jeſus* did undertake and perform; than as deſigning, ordering, accepting, proſecuting, and

1 Tim. 1. 1.
2. 4.
2 Tim. 1. 9.
Tit. 2. 10, 13.
2. 4. 1. 3.
1 Tim. 3. 16.
Acts 20. 28.
Rom. 9. 5.

and accompliſhing our Lord's performances; *Jeſus* being the conduit
through which all Evangelical Mercies and Bleſſings are from God convey'd
and diſpens'd to Mankind. So that God being *the Saviour of Mankind*, is
either directly and immediately, or by equivalence and in conſequence the
Epheſ. 1. 3, 6. ſame with *Jeſus* being *the Saviour of all men.*

That our Lord *Jeſus* is *the Saviour of all men*; or that the moſt ſignal of his ſaving performances do in their nature and their deſign reſpect all men, as meant for, as conducing and tending to all mens Salvation, yea and as in their own nature (ſuppoſing mens due and poſſible concurrence with them) effectually productive of their Salvation; that I ſay this ancient *Catholick* point of Doctrine (the which we profeſs to believe, when with the Church we ſay in the *Nicene Creed----Who for us men, and for our ſalvation came down from heaven*, and the which particularly our Church in it's Catechiſm, in the miniſtration of Baptiſm, and in the Communion, doth moſt evidently and expreſly declare it ſelf to embrace) is very true, many full and clear teſtimonies of Scripture do ſhew, many reaſons grounded on Scripture do prove; the which we ſhall firſt touch, and then farther both illuſtrate and enforce the truth, by declaring upon what accompts, or in what reſpects our Lord is the Saviour of all men; as alſo by an application to practice, declarative of its uſefulneſs and ſubſerviency to the purpoſes of piety. For immediate teſtimonies:

1. *Jeſus* is called the *Saviour* of the World; who was ſent and came
into the World to ſave the World; whoſe chief performances were de-
ſigned and directed to the Salvation of the World; *We have heard and known*
(ſaid the men of *Samaria) that this is truly the Saviour of the World, the*
John 4. 42. *Chriſt. We have ſeen and teſtified* (ſaith St. *John) that the father ſent the Son*
1 John 4. 14. *to be the Saviour of the World* (that *World*, of which it is ſaid: *He was in*
John 1. 10. *the World, and the World was made by him, and the World knew him not.)* And;
John 3. 17. 12. 47. *God ſent his Son into the World, not to judge* (or *not to condemn) the World,*
John 5. 22. *but that the World by him ſhould be ſaved* (that *World*, whereof a great
Acts 10. 42. part he in effect would both judge and condemn for unbelief and diſobe-
17. 31. Rom. 14. 10. dience, he did come primarily upon intent to ſave.) And, *The bread which*
2 Cor. 5. 10. *I ſhall give, is* (ſaith he) *my fleſh, which I will give for the life of the World:*
John 6. 52. John 1. 29. And, *Behold* (ſaid the *Baptiſt) the Lamb of God, which taketh away the ſins of*
2 Cor. 5. 19. *the World.* And, *God was in Chriſt reconciling the World unto himſelf, not*
Coloſſ. 1. 20. *imputing their offences* (ſaith St. *Paul) to the World*, which otherwiſe he ex-
1 John 2. 2. preſſeth by τὰ πάντα, *by him to reconcile all things unto himſelf:)* And, *He*
1 John 5. 19. *is a propitiation not onely for our ſins, but for the ſins of the whole World, (the*
whole World, in contradiction from *all Chriſtians*, to whom S. *John* ſpeak-
eth in that place of his Catholick *Epiſtle*; that κόσμος ὅλος, of which he
ſaith in that ſame *Epiſtle*, κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται, *the whole World lieth*
in wickedneſs.) In all which places that the *World* according to its ordi-
nary acception, (and as every Man would take it at firſt hearing) doth
ſignifie the whole community of Mankind, comprehending men of all
ſorts and qualities, good and bad, Believers and Infidels, (not in a new,
unuſual ſenſe, any ſpecial reſtrained World of ſome perſons particularly
regarded, or qualified) will, I ſuppoſe, eaſily appear to him, who ſhall with-
out prejudice or partiality, attend to the common uſe thereof in *Scripture*,
eſpecially in St. *John*, who moſt frequently applieth it as to this, ſo to
other caſes, or matters.

2. The object of our Saviour's undertakings and intentions is deſcribed
by qualities and circumſtances agreeing unto all men. All the Sons of
Adam are by diſobedience in a loſt condition (loſt in errour and ſin, loſt
Matt. 18. 11. in guilt and condemnation, loſt in trouble and miſery) and, *The Son of*

man (ſaith *He* himſelf) *came to ſave*, τὸ ἀπολωλὸς, *that which was loſt* (or
whatever was loſt.) *All men have ſinned*, (ſaith St. *Paul) and are fallen ſhort* Rom. 3. 23.
of the glory of God; and, *'Tis a faithful ſaying* (ſaith the ſame Apoſtle) *and* 1 Tim. 1. 15.
worthy of all acceptation, that Chriſt Jeſus came into the World to ſave ſinners. God commended his love to us, that we being yet ſinners Chriſt died for Rom. 5. 8.
us. All men naturally are weak, and wicked; are in a ſtate of alienation Epheſ. 2. 1, &c.
and enmity toward God: And, *Even when we were without ſtrength, in* Rom. 5. 6, 10.
due time Chriſt died for the ungodly: When we were enemies were reconciled to God by the death of his Son: Chriſt once ſuffered for ſins, the righ- 1 Pet. 3. 18.
teous for the unrighteous. All Men have ſouls and lives expos'd to miſery
and ruine: And, *The Son of man* (ſo he aſſures us) *came not to deſtroy, but to* Luke 9. 56.
ſave the ſouls (or *lives) of men.* Thoſe propoſitions in form reſpecting an indefinite object are according to vulgar uſe equipollent to thoſe, wherein the object is expreſſed univerſally. However,

3. They are interpreted by others, expreſſed in terms as general, and
comprehenſive as can be; ſuch as theſe Texts contain: *The living God, who* 1 Tim. 4. 10.
is the Saviour of all men, eſpecially of the faithful (of all men univerſally, not
onely of the faithful, though chiefly of them.) *God our Saviour would have* 1 Tim. 2. 4, 5.
all men to be ſaved; He is the mediatour of God and Men, who gave himſelf Rom. 11. 32.
a ranſom for all men; God hath ſhut up all men under ſin, that he might have
mercy upon all. The love of Chriſt conſtraineth us, judging this, that if one 2 Cor. 5. 15.
died for all, then are all dead; and he died for all, that they who live may not
live to themſelves, but to him that died for them, and roſe again. The ſaving Tit. 2. 11.
grace of God hath appeared to all men (or the grace of God, which is ſaving Heb. 2. 9, 10.
to all men, hath appeared, ἐπεφάνη ἡ χάρις Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις.) John 1. 9.
He taſted death ὑπὲρ παντὸς, *for every man. He is the true light, that enlightneth every man coming into the World.* Which propoſitions do ſufficiently determine the extent of our Saviour's ſaving performances.

4. Farther yet, to exclude any limitation or diminution of theſe ſo general terms (at leaſt to exclude any limitation in regard to all the members of the viſible Church, which are or have been incorporated thereinto) it is
expreſſed, that our *Saviour*'s undertakings did reſpect even thoſe, who *Væ illis, qui*
(by their own default) might loſe the benefit of them, and who in effect *auctorem pro-*
ſhould not be ſaved. For, of thoſe falſe teachers, who introduc'd *pernicious* *priæ ſalutis negaverunt.*
hereſies, 'tis ſaid, that *they denied the Lord, who bought them.* And St. *Paul* Ambr. Pſa. 39.
implies, that by a ſcandalous example *a weak brother, for whom Chriſt died,* 2 Pet. 2. 1.
being induced to ſin, might be *deſtroyed. And by thy knowledge ſhall the weak* 1 Cor. 8. 11.
brother periſh, for whom Chriſt died. And, *Do not* (ſaith *He* again) *by thy eat-* Rom. 14. 15.
ing deſtroy him, for whom Chriſt died. And, the Apoſtle to the *Hebrews* ſig- Heb. 10. 29.
nifies concerning *Apoſtates*, that they do *trample upon the Son of God*, and *pollute the Bloud of Chriſt, by which they are ſanctified.*

5. The ſuppoſition thereof is the ground of Duty, and an aggravation of ſin.

Thus doth the *Holy Scripture* in terms very direct and expreſs declare this truth, indeed ſo clearly and fully, that ſcarce any other point of Chriſtian Doctrine can alledge more ample or plain Teſtimony of Scripture for it; whence it is wonderful that any pretending reverence to Scripture, ſhould dare (upon conſequences of their own deviſing) to queſtion it; and many reaſons confirming the ſame, may be deduced thence.

1. The impulſive cauſe, which moved God to
deſign the ſending our Lord for to undertake what
he did, is expreſſed to be *philanthropy*; or love to
Mankind: *But* (ſaith St. *Paul) when the kindneſs and love of God our Sa-* Tit. 3. 4.
viour unto man appeared —— according to his mercy he ſaved us. So God Ἡ φιλανθρωπία τοῦ σωτῆρος ἡμῶν θεοῦ.
loved

——Greg. Naz. *ſaith of* Julian, διὰ τοῦτο μισήσας Χριστὸν, ὅτι δι᾽ αὐτοῦ σέσωσο Athan. *Orat.* 32.

John 3. 16. *loved the World, that he gave his onely begotten Son.* Rom. 5. 8. *God hereby commends his love unto us, that we as yet being ſinners, Chriſt died for us.* Epheſ. 2. 4. It was not a particular fondneſs of affection (ſuch whereof no particular ground can be aſſigned or imagined) but an univerſal (infinitely rich and abundant) goodneſs, mercy and pity toward this eminent part of his Creation ſunk into diſtreſs and lamentable wretchedneſs, which induced God to ſend his Son for the Redemption of Mankind.

2. God declares himſelf impartial (moſt particularly) in this caſe; that as all men in regard to him ſtand alike related, and are in the ſame condition, ſo he proceeds with indifferent affection, and upon the ſame terms with all. He is equally the Lord and maker of all men; and all Men are equally involved in guilt, and expoſed to ruine; upon which grounds St. *Paul* inferreth, that as to God's regard of Man's ſalvation, there is no difference between *Jews* and *Greeks*; and by parity of reaſon there can be none between any other ſorts of perſons, antecedently to God's merciful Rom. 2. 11. intentions. *There is* (ſaith *He*) *no reſpect of perſons with God* (as to preparing the capacities and means, to propounding the terms and conditions of ſalvation, for about theſe he diſcourſes) for, *Is he* (ſaith the Apoſtle, Rom. 3. 29. aſſigning the reaſon of that aſſertion) *the God of the Jews onely, and not of* Rom. 10. 12. *the Gentiles? No: there is no difference* (ſaith He) *of Jew and Greek, for there is the ſame Lord of all, being rich* (rich in mercy and bounty) *unto all that call upon him*; that is by conſequence ſimply unto all; for St. *Paul* implies, that God therefore provided that all Men ſhould have the means of calling upon him imparted to them; for that, *how ſhould they call upon him without faith*; and *how ſhould they believe without Preachers, and how ſhould there be Preachers, if they were not ſent?* whence he infers (againſt the ſenſe of thoſe *Jews*, with whom he diſputes) that it was neceſſary that Rom. 3. 22. the Apoſtles ſhould have a Commiſſion to preach unto all. And, *The righteouſneſs of God by the faith of Chriſt is manifeſted unto all, and over all that believe, for there is no difference; for all have ſinned, and come ſhort of the glory of God:* The relation of God is the ſame to all Men; (He *is the God and Lord of all)* the ſtate and need of all Men are the ſame; there is therefore no difference, excepting that conſequent one, which compliance or non-compliance with the conditions offered unto all doth induce. Sap. 6. 7. 'Tis true in this reſpect, what the *Wiſe-man* ſaith, ὁ πάντων δεσπότης ὁμοίως προνοεῖ περὶ πάντων· *He*, that is Lord of all, *careth* (or provideth) *for all alike*; and what *Clemens Alexandrinus* ſays, as to this particular, *All things lie equally for all from God; ſo that no man can complain of him*; as partial to ſome, and deficient to others.

Πᾶσι πάντα ἴσα κεῖται παρὰ τοῦ θεοῦ, καὶ ἐστὶν αὐτὸς ἀμεμφής. Clem. Alexand. *Strom. VII. p.* 301.

3. We may obſerve, That the undertakings and performances of *our Lord* are for nature and extent compared with thoſe of *Adam*, (who was Rom. 5. 14. τύπος τοῦ μέλλοντος, *a type of him that was to come*;) As *Adam*, being a repreſentative of Mankind, did by his tranſgreſſion involve all Men in guilt, and ſubject them to condemnation; provoked God's wrath, and drew the effects thereof upon us; brought all Men under the ſlavery of ſin, and neceſſity of death; ſo was *our Lord* the *Proxy* of Mankind, and by his performances in our behalf did undoe for our advantage, what the former did to our prejudice; by his entire obedience expiating the common guilt, ſuſpending the fatal ſentence, pacifying God's wrath, reducing righteouſneſs, and reſtoring life to all that would embrace them; ſo doth Rom. 5. 18. St. *Paul* at large (in the 5th Chapter of his Epiſtle to the *Romans*) propound and proſecute the compariſon; cloſing his diſcourſe thus: *Therefore as by the offence of one man upon all men to condemnation*, ſo by the righ-

teouſneſs of one upon all Men to juſtification of life. As guilt, wrath and death forementioned were the fruits of what *Adam* did, falling upon all; ſo pardon, grace and life were (in deſign) the effects of what *our Saviour* performed relating unto all. Yea, The ſame compariſon S. *Paul* ſeems to intimate in his 2d Epiſtle to the *Corinthians*, where he ſaith, that if one died for all, then are all Men dead; that is, *Chriſt*'s dying for all Men, implies all Men in a ſtate of condemnation and ſubjection to death; and that inference ſuppoſes the performances of the *firſt* and *ſecond Adam* to be in their nature and primary effects co-extended and commenſurate. The ſame St. *Paul* ſeemeth in expreſs terms to ſay, *All men have ſinned, and are fallen ſhort* (or *are deſtitute) of the glory of God; being juſtified freely by his grace* (or *favour) by the redemption that is in Chriſt Jeſus.* (All men are juſtified, that is according to God's favourable intention and deſign.) Yea, the very reaſon, why God permitted ſin and death to prevail ſo univerſally is intimated to be his deſign of extending a capacity of righteouſneſs and life unto all; ſo St. *Paul* tells us: God hath ſhut up all men under ſin, that he might have mercy upon all. And particularly, that by virtue of *Chriſt*'s performances, death is aboliſhed, and immortality is conferred upon all men, St. *Paul* moſt expreſly teacheth us; *For* (ſaith he) *as in Adam all die, ſo in Chriſt ſhall all men be made alive.*

2 Cor. 5. 15.
Rom. 3. 23.
Rom. 11.32.
1 Cor. 15. 22.
2 Tim. 1. 10.
Rom. 6. 23.

I obſerve that *Proſper* (an eager diſputant about points allied to this) ſeveral times confeſſeth that *Chriſt* may be moſt rightly affirmed to have been crucified for the redemption of the whole world, eſpecially upon two accounts, for his true ſuſception of humane nature, and for the common perdition of all men in the firſt man; we have touchd the latter, let us add, That

Cùm itaque rectiſſimè dicatur Salvator pro totius mundi redemptione crucifixus, propter veram naturæ humanæ ſuſceptionem, & propter communem in primo homine omnium perditionem, &c. Proſ. *ad* Gall. *c.* 9.

4. Our *Saviour* aſſuming our nature, and partaking of our Fleſh, *being made in the likeneſs of men, and found in faſhion as a man*; yea endued with the paſſions and infirmities of man's nature, expoſed to the tribulations and inconveniences of man's life) did thereby allye himſelf, and put on a fraternal relation unto all men. *Foraſmuch* ſaith the Apoſtle to the *Hebrews*, *as children*, (the children he means of the ſame father, or brethren; as the tenour of his diſcourſe makes evident) are *partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame*; that is, graciouſly deſigning to become a brother to the children of men, he aſſumed all that was proper to man's nature. *God*, ſaith St. *Paul*, made πᾶν ἔθνος ἀνθρώπων, *the whole nation or race of men, dwelling upon the face of of the earth, of one blood*; and of that one blood our Saviour was pleaſed to take part, entitling us thereby to a conſanguinity with him; and it was a *Title* of his, which he ſeemed to affect and delight in, *the Son of man.* He being ſuch did ſanctifie our nature, by the cloſeſt conjunction thereof to the divine nature, and rendring it more than a temple of the divinity; he dignified it, and (as that Apoſtle intimateth) advanced it above the angelical nature by an alliance to God himſelf; he thereby not only became qualified to mediate between God and man, and capable to tranſact that great buſineſs of man's ſalvation, but was engaged, and in a manner obliged to do it; for as he was *a man*, he ſurely was endued with the beſt of humane affections, univerſal charity and compaſſion, which would excite him to promote the welfare of all; as he was *a man*, he was ſubject to the common law of humanity, which obliges to endeavour the common benefit of men. As he was *a brother* in relation, ſo he could not, he would not be otherwiſe in affection; he

Phil. 2. 7.
Heb. 4. 15. 2. 17. 5. 2.
Gal. 4. 4.
Heb 2. 14, 11, 12, 16.
Acts 17. 26.

Ἡ πρόσληψις τῆς σαρκὸς οὐκ ἐδούλου τὸν λόγον φύσει Κύριον ὄντα, ἀλλὰ μᾶλλον ἐλευθέρωσις ἦν ἡ γινομένη παρὰ τοῦ λόγου πάσης ἀνθρωπότητος, &c. Athan. *c.* Arr. *Orat.* 3. *p.* 385.

Heb. 2. 11.
Heb. 2. 7, 16.
1 Tim. 2. 5.

he is not to be conceived deficient in performance of the offices ſutable
Matt. 5. 44. to that condition. That good-will which he requires us to bear toward
Gal. 6. 10. all men indifferently, good and bad, friends and enemies, he queſtion-
Acts 10. 38. leſs did bear himſelf in the higheſt degree, and to the utmoſt extent;
the general beneficence, which in his converſation and practice he did ex-
preſs, doth ſignifie how large his deſires and intentions were in regard to
the welfare of men; ſo that we may thence well aver with St. *Ambroſe*:
Ambr. *de pa-rad.* 8. *Incarnationis Dei myſterium eſt univerſæ ſalus creaturæ*; *The myſtery of God's
Incarnation doth reſpect the ſalvation of all mankind*, according to his deſire
and deſign.

Ἄνθρωπον αὐτὸν ποιήσας ὁ πατὴρ οὐχ ἁπλῶς ἐποίησεν ἄνθρωπον, ἀλλ' εἰς τὸ κυριεῦσαι πάντων αὐτὸν, καὶ ἁγιάζειν πάντας διὰ τοῦ χρίσματος πεποίηκεν. Ath. *Orat.* 3. *in* Art. 385.

Apoc. 17. 14. Acts 10. 36.
1 Cor. 11. 3. Matt. 28. 18.
Matt. 11. 27.
John 3. 35. 13. 3.
Heb. 2. 8. 1. 2.
John 17. 2. 5. 22.
Phil. 2. 9. Pſal. 110. 7.

5. We are taught that *our Lord*, hath by his *ſaving* performances acquired a rightful propriety in, and a title of dominion over all men living; to him is committed the governance and protection of all mankind, as the reward of what he did and ſuffered for its ſake. *He is* called *the Lord of all men*; *and the head of every man.* It is ſaid *that all things by his Father are given into his hand*, and *put under his feet*; that *power is given him over all fleſh*; that *All authority is given him in heaven and earth*; *all judgment is committed to him.* Which priviledges, rights, digni-
ties are declared to have been procured by the virtue of his ſaving perfor-
Rom. 14. 9. mances, and purchaſed by the price of his bloud. *For*, *To this end*, ſaith
St. *Paul*, *Chriſt both died and roſe again, and revived, that he might be the
Lord both of the dead and living*; (or might exerciſe Lordſhip over both
1 Cor. 6. 20. the dead and living, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ) and, *We are not our own*
Heb. 2. 9. (ſaith *He* again) *we are bought with a price*: And, *we ſee Jeſus, for the ſuf-
fering of death, crowned with glory and honour, that by the grace of God he
might taſte death for every man*, (or, for the ſuffering of death, that by God's
grace he might taſte death for every man, crowned with glory and ho-
Phil. 2. 8, 9. nour; for there ſeems to be ſuch a trajection in the words;) And *he was
Apoc. 5. 9, 12. obedient unto death, even to the death of the croſs*; *therefore hath God exalted
him, and given him a name above every name.* Subjection then and re-
demption, as they have one ground, ſo they are implied to have the ſame
extent; as every one muſt call *Chriſt Lord*, ſo he may call him *Saviour*;
therefore his *Lord*, becauſe his *Saviour*. And ſince *Chriſt* hath got an au-
thority over all men, a propriety in every man; ſince he hath undertaken
to govern and protect the world, he queſtionleſs as a Prince of incom-
parable benignity and clemency, doth ſeriouſly intend and deſire the beſt
welfare of all his People; it ſurely cannot be a ſmall benefit to the com-
munity of men, that they are his ſubjects; the objects of his Princely care,
Clem. *Strom.* 7. and of his mercy. ——κήδεται τῶν συμπάντων· ὅπερ καὶ καθήκει καὶ κυρίῳ πάντων
p. 505. γενομένῳ· σωτὴρ γάρ ἐστιν, οὐχὶ τῶν μὲν, τῶν δ' οὔ. *He taketh care of all which doth be-
come him that is Lord of all*; *for that he is indifferently the Saviour of all*, ſaith
Clem. Alexand.

1 Tim. 2. 1, 4. 6. We are commanded to *pray*, *intercede* and *give thanks* (indifferently) *for all men*, even for Heathens and Perſecutours; as for the objects of God's benevolent affection; whom *he would have to be ſaved, and to come to the knowledge of his truth*; expreſſing our charity in conformity to the unconfined goodneſs of God. Very good reaſon (argues St. *Chryſoſtome*) there is why we ſhould pray for all men; for if God doth will the ſalvation of all men, we in imitation of him, ſhould will the ſame; and if we deſire it, we ſhould pray

Μιμοῦ τὸν Θεόν —— εἰ πάντας θέλει σωθῆναι, εἰκότως ὑπὲρ πάντων δεῖ εὔχεσθαι, εἰ πάντας αὐτὸς ἠθέλησε σωθῆναι, θέλε καὶ σύ· εἰ δὲ θέλεις, εὔχου. Chriſoſt.

for it. Upon which ſcore the *Catholick Church* hath conſtantly and carefully obſerved this precept; ſo the learned Writer *de vocatione Gentium* aſſures us: *Which law of ſupplication*, ſaith he, *the devotion of all prieſts, and all the faithful people doth ſo obſerve, that there is no part of the World, in which ſuch prayers are not ſolemnized by the Chriſtian people. The Church of God doth therefore ſupplicate not only for the Saints, and the regenerate in Chriſt, but alſo for all infidels, and enemies of the Croſs of Chriſt; for all Idolators, all Perſecutors, all Jews, Hereticks and Schiſmaticks.* And *Proſper* himſelf: *Setting aſide*, ſaith he, *that diſtinction, which the divine knowledge contains within the ſecret of his Juſtice, it is moſt ſincerely to be believed and profeſſed, that God wills that all men ſhall be ſaved; ſince the Apoſtle, whoſe ſentence that is, doth moſt ſolicitouſly injoyn, that which is in all the Churches moſt piouſly obſerved that God ſhould be implored for all men.* So doth *he* atteſt the common practice, and declare the ground thereof.

Quam legem ſupplicationis ità omnium ſacerdotum, & omnium fidelium devotio, concorditur tenet, ut nulla pars mundi ſit, in qua hujuſmodi orationes non celebrentur à populis Chriſtianis. Supplicat ergò ubique Eccleſia Dei non ſolùm pro Sanctis & in Chriſto jam regeneratis, ſed etiam pro omnibus infidelibus, & inimicis crucis Chriſti, &c.

Remotâ ergò diſcretione, quam divina ſcientia intra ſecretum juſtitiæ ſuæ continet, ſinceriſſimè credendum atque profitendum eſt Deum velle, ut omnes homines ſalvi fiant; ſiquidem Apoſtolus, cujus iſta ſententia eſt, ſolicitiſſimè præcipit quod in omnibus Eccleſiis piiſſimè cuſtoditur, ut Deo pro omnibus hominibus ſupplicetur. Proſ. *ad obj. Vincent.* 2.

7. For which practice, and for the confirmation of its ground (God's ſerious willingneſs and deſire that men ſhould be ſaved) we have the pattern of our *Lord* himſelf praying to his *Father* for the pardon of the worſt of men, his murtherers; which as it demonſtrated his Charity toward them, ſo it argues that he was their *Saviour*, for that otherwiſe he knew they could not be in any capacity of having pardon. His praying for them implies the poſſibility of their receiving forgiveneſs; and ſuch a poſſibility doth preſuppoſe a diſpoſition in God to grant it, and conſequently a ſatisfaction provided, ſuch as God requires and accepts, and which ſhall avail to their benefit, if toward the application thereof they perform their parts.

8. Indeed it is not eaſie to conceive how we can heartily pray for pardon, or for any other bleſſing either for our ſelves or for others, without ſuppoſing *Chriſt* to be *our* Saviour and *theirs*; without ſuppoſing God placable and well affected towards us and them in *Chriſt*, upon the accompt of his performances and ſufferings in our and their behalf. We are to offer up all our devotions in the name of *Chriſt*, and for his ſake muſt implore all mercies and bleſſings from God, which how can we do ſeriouſly and with faith, if we may reaſonably queſtion whether *Chriſt*'s merits do reſpect us, and conſequently whether they can be available in our behalf? I will, ſaith St. *Paul*, that men ſhould pray in every place, lifting up pure hands without wrath or doubting; which precept how can any Man obſerve; how can any Man pray with calmneſs and confidence of mind, who is not aſſured that *Chriſt* is his Saviour, or that God for *Chriſt*'s ſake is diſpoſed to grant his requeſts? but this point we may be obliged to proſecute ſomewhat farther in the application. 1 Tim. 2. 8.

9. Either our Saviour's performances do reſpect all men, or ſome men (the far greateſt part of men) do ſtand upon no other terms, than thoſe of the firſt creation, or rather of the ſubſequent lapſe and condemnation; being ſubject to an extremely rigorous Law, and an infallibly certain guilt; and conſequently to inevitable puniſhment; being utterly ſecluded from all capacity of mercy, and having no place of repentance left unto them (the place of repentance being a moſt ſignal part of *Chriſt*'s purchaſe) ſo that if any ſuch man ſhould, according to the proportion of his light and ability, perform what is agreeable to God's law, doing Acts 5. 31. Luke 24. 47

what is poſſible to him (this may be ſuppoſed, for what is poſſible to a
man he may do, what is poſſible is poſſible) in order to his ſalvation,
he notwithſtanding ſhould be incapable of any mercy, favour or accep-
Rom. 11. 32. tance. But, beſide that it is expreſly ſaid, that *God* did *ſhut up all men un-
der ſin, that he might have mercy upon all*; and that we are plainly enough
informed, that our Lord did reverſe the firſt fatal ſentence, and hath as
the mediatour between God and Man evacuated all former covenants
Heb. 8. 7. by eſtabliſhing a new one (for if any former *covenant had been good, there
had been no place ſought for a new one*, as the *Apoſtle* to the *Hebrews* diſ-
courſeth) beſides theſe conſiderations, I ſay, and beſide that ſuch ſuppo-
ſitions do not well ſute to the nature of God, and do not well conſiſt
with the tenour of his providence; God poſitively aud vehemently diſ-
Acts 17. 30. claimeth this rigour of proceeding; he both under *Law* and *Goſpel* de-
Ezek. 18. clares himſelf ready to admit any man's repentance; yea earneſtly in-
vites all men thereto; yea grievouſly explains and expoſtulates with men
Ezek. 33. 11. for not repenting, yea not only ſays it, but ſwears it by his own life,
Iſa. 55. 3. 7. that he deſires any wicked man ſhould do it; He ſtrongly aſſerts, he
Mic. 7. 8.
Rom. 2. 4. earneſtly inculcates, he loudly proclaims to all his readineſs to pardon,
and his delight in ſhewing mercy; the riches of his goodneſs and for-
2 Cor. 8. 12. bearance, and long-ſuffering. He declares, that he will exact an ac-
Mat. 25. 25. compt of men, according to proportion, anſwerable to their willingneſs
to do what they could; and to the improvements of thoſe talents
(thoſe meaſures of light and ſtrength) which they had, or might have
Luke 19. 17. had; that whoever is ἐν ἐλαχίστῳ πιστὸς, faithful in uſing the ſmalleſt
16. 10. power, ſhall be accepted and rewarded. He repreſents himſelf impartial
Acts 10. 34. in his judgment and acceptance of mens perſons and performances;
1 Pet. 1. 17. any man, in any nation, his ſincere, though imperfect, piety and righ-
teouſneſs being acceptable to him; The final ruine of men is not im-
puted to any antecedent defect lying in man's ſtate, or God's will, to no
obſtacle on God's part, nor incapacity on the part of man, but wholly
to man's blameable neglect, or wilful abuſe of the means conducible to
his ſalvation: No want of mercy in God, or virtue in the paſſion of our
Lord are to be mentioned or thought of; infidelity (formal or inter-
pretative) and obſtinate impenitency diſappointing God's merciful in-
tentions, and fruſtrating our Lord's ſaving performances, and endea-
John 3. 19. vours, are the ſole banes of mankind; *Here* (ſaith our *Lord) is the
condemnation, that light is come into the world, and men loved darkneſs ra-
John 5. 34, 40. ther than light, becauſe their deeds are evil.* And, *I ſpeak theſe things,
Mat. 23. 17. that ye might be ſaved; but ye will not come to me, that ye might have
Luke 7. 30. life.* And, *How often have I willed to gather thy children, as a hen ga-
thers her chickens under her wings, but ye would not ?* Of the *Phariſees*
and *Lawyers* our *Saviour* ſaid, that *they defeated the counſel of God to-
ward themſelves* (ἠθέτησαν τὴν βουλὴν θεοῦ εἰς ἑαυτοὺς) the counſel of God,
who deſigned to bring them to repentance by the inſtruction and ex-
hortation of St. *John* the *Baptiſt*. Our *Saviour* invited many to the
Eſa. 25. 6. participation of the *Goſpel (that great Feaſt of fat things to all people*, as
Matt. 22. 3, 5. the Prophet *Eſay* calleth it) but they would not come, ſaith the Text;
he iterated his meſſage, but they careleſly neglecting it (ἀμελήσαντες)
*went away, one to his farm, another to his merchandize, and the reſt took his
Matt. 13. 19, ſervants, and intreated them ſpitefully, and ſlew them.* The *Sower* (our
38. *Lord)* did ſow in the *field* (*the world*) the good ſeed of heavenly truth,
but ſome would not admit into their heads or hearts; from others
John 7. 46. 15. temptation bare it away; in others woldly cares and deſires choaked it;
22. 15. 24. 9. Our *Lord* ſpake the moſt convincing words, ſuch as no man ever ſpake,
32.
ſuch

ſuch as drew *Publicans* and *Harlots* into the Kingdom of heaven; he performed moſt aſtoniſhing works ſuch as never the like were done, which were ſufficient to convert *Tyre* and *Sydon*, yea to have preſerved *Sodom*, but without effect, ſuch were the invincible obſtinacy, the groſs ſtupidity, the corrupt prejudices, and perverſe affections of his auditors and ſpectators, upon which cauſe our *Lord* chargeth the inefficacy and unſucceſsfulneſs of his endeavours for their ſalvation. So doth St. *Stephen* call the *Jews*, unto whom the *Goſpel* was offered, *hard-necked, uncircumciſed in heart and ears*; ſuch as *did always reſiſt the holy Spirit*. St. *Paul* gives the ſame character of them, and aſſigns the ſame cauſe of their rejecting the *Goſpel*. And of the *Jews* of *Antioch* 'tis ſaid, that they did *thruſt away the word of ſalvation, judging themſelves unworthy of everlaſting life* (that is, diſdaining to embrace the overture of everlaſting life made unto them.) And, *deſpiſeſt thou the riches of God's goodneſs, and forbearance, and long-ſuffering, being ignorant, that the goodneſs of God leadeth thee to repentance?* ſo St. *Paul* expoſtulates with the incredulous *Jew*. And, *How*, ſaith the *Apoſtle* to the *Hebrews*, *ſhall we eſcape, if we neglect ſo great ſalvation?* ſo do our *Lord* and his *Apoſtles* ſtate the reaſon of mens miſcarrying in this great affair; ſignifying all requiſite care and proviſion to be made on God's part for their ſalvation; and imputing the obſtruction ſolely to their voluntary default of compliance with God in his conduct and management thereof.

Matt. 21. 31. John 7. 31. John 5. 44. 12. 43. Luke 16. 14. Matt. 13. 13. 23. 14. Acts 7. 51. Acts 28. 26. Acts 13. 46. Rom. 2. 3. Heb. 2. 3.

Neither are the dealings and declarations of God toward thoſe who lived under the *Law* and *Prophets*, impertinent to this purpoſe; they are applicable upon conſideration of party in reaſon, or likeneſs in caſe.

What remonſtrances concerning the gentleneſs, kindneſs, and equity of his dealings, what exprobrations of their ſtubbornneſs and ſtupidity God did anciently make to *Iſrael* under that particular diſpenſation, (which yet in tendency and in repreſentation may be deemed general) the ſame he might now uſe toward all mankind, under this *univerſal œconomy*, wherein God hath given to his *Son*, *the heathen for his inheritance, and the utmoſt parts of the earth for his poſſeſſion*; whereby *all the Kingdoms of the world are become the Kingdoms of the Lord, and his Chriſt*; which hath erected an unconfined Kingdom of grace; to which all men in deſign and of right are ſubject; in reſpect to which every nation is in obligation and duty become the people of God. *What* (ſaid *God* to them) *could I have done more to my Vineyard than I have done, wherefore when I looked for grapes did it bring forth wild grapes! O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thy help. I have ſpread out my hands all the day-long to a rebellious and gainſaying Poople. I ſpake unto you riſing up early and ſpeaking, but ye heard not; I called, but ye anſwered not; I have called, and ye have refuſed; I have ſtretched out my hand, and no man regarded. But ye have ſet at nought all my counſel, and would none of my reproof. When I called, ye did not anſwer; when I ſpake, ye did not hear; but did evil before mine eyes, and did chuſe that, wherein I delighted not.* And, *Behold their ear is uncircumciſed, and they cannot hearken; behold the word of the Lord is unto them a reproach, they have no delight in it. They refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear; yea they made their hearts as an adamant ſtone, leſt they ſhould hear the Law, which the Lord of hoſts hath ſent in his Spirit.* Which paſſages, in many others of the like importance that occurr, do imply the large extent of God's merciful intentions; and the competency of the means, which God affords for the ſalvation of men; that he wants no affection or inclination to ſave them,

Pſal. 2. 8. Apoc. 11. 15. Iſa. 5. 4. Hoſ. 13. 9. Iſa. 65. 2. Rom. 10. 21. Jer. 7. 31. Prov. 1. 24, 29. Iſa. 65. 12. 66. 4. 1. 18. Ezek. 12. 2. Jer. 6. 10. Zech. 7. 11, 12.

them, that he neglects no means proper for effecting it; that he draws them into the way leading thither by ſerious and earneſt invitation, directs them by needful light and inſtruction, excites them by powerful arguments and perſuaſions; and as St. *Ambroſe* ſpeaketh, *Quod in Deo fuit, oſtendit omnibus, quod omnes voluit liberare: God ſhewed to all, that what was in him, he did will to deliver* (or ſave) *all men.* Whence he may truly and properly be called the Benefactor and *Saviour*, even of thoſe, who by their wilful malice or neglect do not obtain ſalvation. For in reſpect to the ſame favours, which are exhibited and tendered to them, He is the Saviour of thoſe, who by hearkning to God's call, and complying with God's deſign; by well uſing the means vouchſafed, and performing the conditions required, do finally attain ſalvation.

De parad. 8.

—ἀπολογούμενος μετὰ ἀποδείξεως ὅτι πάντα τὰ εἰς αὐτὸν ἥκοντα ἐπὶ σωτηρείᾳ τῶν κρινομένων πεποίηκεν—(Baſ. *in* Pſ. 7.)

If it be ſaid, that theſe tranſactions do refer only to God's own people or to thoſe only, unto whom God pleaſed to diſpenſe eſpecial revelations of truth and overtures of mercy; that we therefore cannot thence infer any thing concerning the general extent of God's deſign, or the vertue of *Chriſt*'s performances in reſpect to all mankind; we may to this ſuggeſtion rejoyn, that by obſerving the manner of God's proceedings toward them, unto whom he openly declareth his mind and will, we may reaſonably collect how he ſtandeth affected toward others, and by what rules, or upon what accompts he dealeth with them; taking in the analogy of reaſon, and parity or diſparity of the caſe. As to God's affection, it is the ſame every-where, agreeable to that nature, which inclineth him to be *good to all*, and *merciful over all his creatures* (as the *Pſalmiſt* tells us) unto which diſpoſition his providence yields atteſtation; for ὐκ ἀμάρτυρον ἀφῆκεν ἑαυτὸν ἀγαθοποιῶν, *he did not leave himſelf without teſtimony, doing good to all*, as St. *Paul* tells us; although he doth not diſpenſe his favours in the ſame method, or diſcover his meaning by the ſame light, or call all men to him with the ſame voice and language.

Pſal. 135. 9.

Acts 14. 17.

Neither was mankind ever left deſtitute of that *divine grace*, which (as the good *Writer de vocatione Gentium* ſaith) *never denied it ſelf to any ages, with the ſame virtue, in different meaſure, with an unchangeable counſel, and multiform operation.* So in one place; and in another, *There was always* (ſaith he) *diſpenſed to all men a certain meaſure of inſtruction from above, which although it came from a more occult and ſparing grace, did yet ſuffice to ſome for remedy, to all for teſtimony.*

Gratia Dei nullis ſeculis ſe negavit, virtute unâ, quantitate diverſâ, concilio incommutabili, opere multiformi. II. 5.

Adhibita eſt ſemper univerſis hominibus quædem ſupernæ menſura doctrinæ, quæ etſi occultioris parcioriſque gratiæ fuit, ſuffecit tamen quibuſdam ad remedium, omnibus ad teſtimonium. II. 15.

Comparing the different ſtates of men, we may ſubſtitute with St. *Paul*, for the *law of revelation* engraved upon *tables*, the *law of nature* written in mens *hearts*; for *prophetical inſtructions* the *dictates of reaſon*; for *audible* admonitions and reproofs, *ſecret* whiſpers of grace, and checks of conſcience; for *extraordinary* inſtances of divine power, the *ordinary* works of the creation (*by which God's eternal divinity and power are diſcernable*) for the *ſpecial* and occaſional influences of providence, the *common* and continual expreſſions of divine beneficence; then allowing for the diſparity (as to meaſure of evidence and efficacy) in theſe things; and as to the reſt, the caſe is the ſame. If one part hath means more clear and forcible, yet thoſe which are granted to the other are not void of uſe or virtue; by them all men in all places *may ſeek God, if*

Rom. 2. 14. 15.

—*nulli nationi hominum bonitatis ſuæ, dona ſubtraxit, ut propheticas voces & præcepta legalia convincerentur in elementorum obſequiis, & teſtimoniis accepiſſe. De Voc. G. I.* 5. Rom 1. 19,

Acts 14. 17.

Acts 17. 27.

if haply they may feel him and find him; ye may (as St. *Paul* implieth) Rom. 1. 18,20. be able to know God, and induced to ſerve him; to thank him and to Rom. 2. 15,26. glorifie him in ſome meaſure; in a meaſure anſwerable to ſuch light and Rom. 1. 21. ſtrength; no more doth God require, for no more will he reckon with them. If their helps be deemed more low and ſcanty, their duty in proportion is leſs high, and their accompt will be more eaſie. Enough certainly they have to excuſe God from miſpriſion of not having provi- Rom. 1. 20. ded competently for them, to render them, if they do not well uſe and improve it, inexcuſable; and what they have is an effect of God's mercy procured and purchaſed by their Saviour. But of this *Point* we may have occaſion afterward to ſay more; I ſhall now only add; that this ſuggeſtion, well conſidered, may afford another argument to confirm our doctrine; which is this:

10. If *our Lord* be the *Saviour* of all thoſe to whom God's truth is declared; and his mercy offered; or, if he be the *Saviour* of all the members of the viſible Church; particularly if he be the *Saviour* of thoſe, who among theſe, rejecting the overtures and means of grace, or by diſobedience abuſing them, ſhall in the event fail of being ſaved, then is he the *Saviour* of all men. But *Our Lord* is the *Saviour* of thoſe perſons; and therefore he is *the Saviour of all men.* The *aſſumption* we aſſayed to ſhew in the laſt argument; and many expreſs teſtimonies of *Scripture* before-mentioned eſtabliſh it; the common ſtyle of Scripture doth imply it, when in the *Apoſtolical* Writings to all the viſibly faithful indifferently the relation to *Chriſt* as their Saviour is aſſigned, an intereſt in all his ſaving performances is ſuppoſed, the title of σωζόμενοι and σεσωσμένοι (with others equivolent, of *juſtified*, *ſanctified*, *regenerated*, *quickned*, &c.) are attributed. And in our Text God is ſaid to be *the Saviour* chiefly τῶν πιστῶν, *of the faithful*; which word in its common acception denotes all viſible members of the Chriſtian communion. And for its confirmation we adjoin: The *Apoſtles* at firſt, and the *Church* ever ſince after them (except ſome heterodox people of late) have profeſſed readily to confer holy *Baptiſm*, and therein to diſpenſe remiſſion of ſins, together with other Evangelical graces and privileges, to every man profeſſing his faith in *Chriſt*, and reſolution to obſerve *Chriſt*'s law, upon this ſuppoſition, that *Chriſt* is the *Saviour* of all ſuch perſons, and by his ſalutary paſſion hath purchaſed that remiſſion for them; although the diſpenſers of theſe graces could not diſcern what decrees God in his ſecret providence had paſſed upon them, or what the event ſhould be as to their final ſtate; yea although according to the Judgment of Prudence they could not but conceive, that all ſuch ſhould not be ſaved, but that many of them ſhould be of thoſe, who (as the *Apoſtle* to the *Hebrews* ſpeaketh) *would draw back unto perdition*, who (as St. *Peter* implies Heb. 10. 39. ſome might and would do) would forget the purgation, which they 2 Pet. 1. 9. had received of their ſins. That in thus doing the Church proceeds upon a perſuaſion that *Chriſt* is truly the Saviour of all its viſible members, duly admitted and incorporated thereinto, the thing it ſelf plainly ſignifies; the tenour of its practice makes palpable; the forms of ſpeech uſed in its holy adminiſtrations (of prayers, of ſacraments, of exhortations) do ſuppoſe, or expreſs. For how can each member ſingly be aſſerted in holy Baptiſm to be waſhed from his ſins, and ſanctified to God, and made regenerate or adopted into the number of God's children, and made partaker of *Chriſt*'s death? how can thankſgiving in the common name, in moſt general terms, be offered up for *Chriſt*'s ſaving performances? or the holy bread and cup be imparted to each communicant

as ſymbols and pledges of *Chriſt*'s charity and mercy towards him? how can every Chriſtian be inſtigated to obedience in gratitude to *Chriſt*, and thoſe who tranſgreſs *Chriſt*'s laws, upbraided for their ingratitude toward him; their rejecting, or renouncing, deſpiſing, or abuſing him and his ſalvation? how can ſuch things be ſaid and done with any truth or conſiſtency; yea without forgery and mockery, if every baptized Chriſtian hath not an intereſt in our Lord's performances; if *Chriſt* be the Saviour only of an uncertain and unknown part in the Church? This conſideration of the Churches practice hath made even the moſt vehement aſſertours of St. *Auſtin*'s doctrine (ſtrained to the higheſt pitch) in the more antient and modeſt times, fully to acknowledge this poſition; that *Chriſt* is the redeemer of every member of the viſible Church, as appears by this remarkable decree of the Council of *Valentia* in *France* (conſiſting of the Biſhops of three Provinces, favourers of *Godſcalous* his opinions.) *We alſo do believe it moſt firmly to be held, that all the multitude of the faithful, being regenerated by water and the Holy Spirit, and hereby truly incorporated into the Church, and according to the Apoſtolical doctrine baptized into the death of Chriſt, is by his blood waſhed from their ſins.* Becauſe there could be no true regeneration, unleſs there were made alſo a true redemption; ſince in the Sacraments of the Church there is nothing empty (or vain) nothing ludificatory; but all thoroughly true, and ſupported by its own very truth and ſincerity. Yet that out of the very company of believers and the redeemed, ſome are eternally ſaved, becauſe by God's grace they faithfully abide in their redemption, bearing the Lord's ſpeech in their hearts, *He that perſeveres to the end ſhall be ſaved*; and that others, becauſe they would not abide in the ſalvation of the Faith, which they at firſt received, and did rather chuſe to fruſtrate the grace of redemption by evil doctrine or life, than to keep it, do no-wiſe arrive to the plenitude of ſalvation, and to the perception of eternal beatitude. 'Tis then a Catholick and true doctrine, that at leaſt *Chriſt* is a Saviour of all appearing Chriſtians; and ſuppoſing the truth thereof, I ſay that by conſequence he is alſo the Saviour of all men. For it appeareth thence, that the deſign of our Saviour's Performances did not flow from, or was not grounded upon any ſpecial love, or any abſolute decree concerning thoſe Perſons, who in event ſhall be ſaved; ſince according to that ſuppoſition it extendeth to many others; wherefore it proceeded from God's natural goodneſs and common kind affection toward mankind; from the compaſſion of a gracious Creatour toward his miſerable creature, whence all men are concerned and intereſted therein. Why God's merciful intentions were not explicitly declared and propounded to *Socrates* and *Epictetus*, as they were to *Judas Iſcariot* and *Simon Magus*, is another queſtion, which we may afterward in ſome manner aſſoil; at preſent, it ſuffices to ſay, that the overture of mercy made to ſuch wretches doth argue God's kind diſpoſition and good intention toward all men; ſo it did in St. *Ambroſe* his opinion; who ſays, that our Lord ought not to paſs by the man who ſhould betray him, that all men might take notice, that in the choice even of his traytour, he did hold forth a pledge or mark of all mens being to be ſaved.

Anno 855.

Item firmiſſimè tenendum credimus, &c. ſuprà.

Et ideò nec proditurum debuit præterire ut adverterent omnes, quòd in electione etiam proditoris ſui ſervandorum omnium inſigne prætendit. Ambr. *de parad.* 8.

But the truth of this doctrine will farther appear by the declaration and ſurveyal of thoſe reſpects according to which *Chriſt* is repreſented the Saviour of men, as alſo by conſidering how uſeful and conducible to piety this doctrine is, as miniſtring grounds and obligations, encouragements and motives to the practice of moſt conſiderable duties required from all men. But theſe things muſt be reſerved to another occaſion.

Sermon XL.

The Doctrine of Univerſal Redemption aſſerted and explain'd.

1 Tim. IV. 10.

----*The living God; who is the Saviour of all men, eſpecially of thoſe that believe.*

THAT our Lord *Jeſus* is the Saviour of all men, we have before from plain teſtimonies of holy *Scripture*, and from ſome arguments grounded there, aſſayed to ſhew. The ſame will be made farther apparent by conſidering the reſpects according to which he is ſuch; and thoſe we may firſt conſider generally and in the groſs, then ſurvey them more particularly and diſtinctly.

In general we may ſay, that our Lord is the Saviour of all men, for that he hath rendred all men *ſalvabiles*, capable of ſalvation; and *ſalvandos*, deſigned to ſalvation. For that he hath rmeoved all obſtacles peremptorily debarring men from acceſs to ſalvation, and hath procured competent furtherances to their attainment of it. For that he hath reſcued mankind out of that dead and deſperate condition, wherein it lay involved; being *the bread of God*, who *hath deſcended from heaven, that he might give life to the world*, as he ſaith of himſelf. John 6. 33. For that he hath performed whatever on his part is neceſſary or fit in order to ſalvation, antecedently to the acceptance and compliance with thoſe reaſonable conditions, which by God's wiſdom are required toward the inſtating men into a full and immediate right to ſalvation, or to a complete and actual fruition thereof. He made the way to happineſs plain and paſſable: levelling the inſuperable cliffs, and filling up the *chaſmes*, and rectifying the obliquities, and ſmoothing the aſperities thereof, as the *Prophet* foretold; Luke 3. 5. ſo that all men, who would, might conveniently walk therein. He ſet the doors of *Paradiſe* wide open, ſo that who pleaſed might enter in; all the bonds and reſtraints under which men lay, he ſo far looſed, that any man might be free, who would concur to his own liberty and enlargement. All the protection, and encouragement which was needful toward obtaining ſalvation, he afforded and exhibited to every one, that would embrace and make uſe of them.

Ἡ γῆ ἀντὶ κατάρας εὐλόγηται, ὁ παράδεισος ἠνοίγη, &c. Athan. *in paſſ.*
Luke 4. 18. Αἰχμαλώτοις ἄνεσιν —

In reſpect to which performances he might be juſtly eſteemed and truly called a *Saviour*, altho all men do not in effect become ſaved. For the eſtimation and denomination of performances are to be grounded upon their own nature and deſign, not upon events depending upon the contingent and arbitrary behaviour of men. As he that freely offers a rich boon is no leſs to be accompted a benefactor and liberal, altho his gift be refuſed, than if it were accepted; as he that opens the priſon is to be ſtyled a deliverer, although the captive will not go forth; as he that miniſters an effectual remedy, although the Patient will not uſe it, deſerves the honour and thanks due to a Phyſician; ſo is *our Lord* in regard to what he hath performed for men, and offered to them (being ſufficient to prevent their miſery, and promote their happineſs) to be worthily deemed, and thankfully acknowledged their *Saviour*, although not all men, yea although not one man ſhould receive the deſigned benefit. Accordingly

Acts 16. 17. Καταγγέλλουσιν ὁδὸν σωτηρίας.— we may obſerve, that in the Scripture ſtyle, thoſe perſons are ſaid to be ſaved, who are only in a way toward ſalvation, although they do not arrive thither; and the means conducing to ſalvation are ſaid to ſave, although their effect may be defeated; 1 Cor. 1. 18. σωζόμενοι and σεσωσμένοι are terms applied to all Chriſtians, and Acts 2. 47. *Chriſt* is ὁ σώσας, *he that hath ſaved them*; and Apoc. 21. 29. Eph. 2. 5. *Faith* is ſaid to have *ſaved them*, although ſome of them εἰκῆ ἐπίστευσαν, 2 Tim. 1. 9. have *believed in vain*, or to no effect, forſaking and renouncing their faith; 1. Cor. 15. 2. Tit. 3. 8. and *Baptiſm* ſave them, who partakes it, although being waſhed, they 1 Pet. 3. 21. return to their wallowing in the mire. And as our *Lord* is ſo termed a 2 Pet. 2. 22. *Saviour* in reſpect to them, who are by faith and admiſſion into the Church Rom. 13. 11. put into a more near capacity of ſalvation, as St. *Paul* ſpeaketh: ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅταν ἐπιστεύσαμεν (*Now is our ſalvation nearer than when we believed*;) ſo is he in reſpect of all thoſe, who are in any capacity thereof, although a more remote one.

But let us now view more nearly and diſtinctly the reſpects in which he is *a Saviour of all men*, or the particular benefits and advantages Clem. Alex. *Pædag.* 11. conducing to ſalvation, which by his performances accrue to mankind; for πάμπολυ τὴν σωτηρίαν ἁπάσῃ χαρίζεται τῇ ἀνθρωπότητι, *In very many ways he beſtoweth ſalvation upon all mankind*, as *Clemens Alexandrinus* ſpeaks.

1. Our *Lord* is *the Saviour of all men*, as having effected that Almighty God (who upon great provocations was juſtly diſpleaſed and angry with man, who had averted his face, and withdrawn his favour from mankind, whom our apoſtaſie and rebellion had rendred a ſtranger and an enemy to us) hath depoſed his wrath toward mankind, hath conceived a kind affection to it, doth caſt a favourable aſpect upon it; being throughly reconciled and made a friend thereto by our Saviour's media- Matt. 3. 17. tion. *This is my beloved ſon*, ἐν ᾧ εὐδόκησα, *in whom I have been well plea-* 12. 18. *ſed*, was the atteſtation given from God to our Lord; the meaning whereof in regard to men the holy choir of Angels did interpret, when Luke 2. 10, 14. after the gladſome report of his birth (that *great joy, which ſhould be to all people*) they ſang, *Glory be to God on high, on earth peace, good-will* Col. 1. 20. Eph. 1. 10. *toward men*. Which St. *Paul* farther declareth, when he ſaith, that by him εὐδόκησε, God pleaſed to reconcile unto himſelf all things, upon 2 Cor. 5. 29. earth, and in heaven; and when he ſaith, *That God was in Chriſt reconci-* Rom. 5. *ling the world unto himſelf, not imputing their ſins*. And, *When we were enemies* (ſaith he again) *we were reconciled to God by the death of his ſon: When we were enemies*, that implies God antecedently to any man's converſion to have been appeaſed, and become favourably diſpoſed toward all men, or toward thoſe, whom St. *Paul* ſpeaketh unto, as men; ſo the reaſon of the caſe doth import, and ſo the analogy which St. *Paul* immedi-

ately after propounds between the reſults of *Adam*'s tranſgreſſion and our *Saviour*'s obedience (as to provocation and reconciliation, to condemnation and abſolution, to the intents of bringing death and life upon all men) doth enforce. Whence it is, that God declareth himſelf now to bear an univerſal good-will to mankind, that he doth earneſtly deſire the welfare of all men, and is diſpleaſed with the ruine of any man; that he *would have all men to be ſaved, and to come to the knowledge of the truth*, becauſe *there is one mediatour between God and man*; *that he would not have any periſh, but that all ſhould come to repentance*; this he affirms, yea (for the confirmation of our faith and our conſolation therein) he in the *Evangelical Prophet* ſwears it, *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live.* So far toward our ſalvation is done, God meets us half way; he is reconciled unto us, it remains only that we be reconciled to him; that we hearken to the Embaſſie from him: *Be reconciled to God.*

1 Tim. 2. 4.
2 Pet. 3. 9.
Heb. 6. 16,18.
Ezek. 33. 11.
2 Cor. 5.

2. *Jeſus* is *the Saviour of all men*, by ſatisfying the divine juſtice, and repairing God's honour in their behalf. The diſloyal and ingratefull behaviour of man had ſo wrong'd, ſo endamaged, ſo diſhonour'd God (had ſo abuſed the goodneſs, diſparaged the wiſdom, ſlighted the power, impeached and ſlurr'd the authority of his Creator, had ſo prejudiced all the rights and intereſts of God) that by the divine wiſdom it was thought fit, that he ſhould not be reſtored into a capacity of mercy and favour, without a ſignal compenſation made, and an exemplary puniſhment undergone, whereby the right of God ſhould conſpicuouſly be aſſerted, his love of goodneſs and diſlike of wickedneſs ſhould be remarkably demonſtrated, and every creature in heaven and earth ſhould be ſolemnly admoniſhed of its duty; of the reverence and obedience it owes to the great Creator, of the heynous guilt and horrible miſchief it incurs by offending him. Such a compenſation man was no-wiſe able to make, or fit to undergo ſuch a puniſhment: Our *Saviour* therefore, out of infinite pity and charity, did undertake both; by a voluntary condeſcenſion putting himſelf into the low and weak ſtate of man; ſubjecting himſelf unto that Law which man was obliged unto, and ſuffering the pains which man had deſerved. This he was pleaſed to do in man's behalf, and in our ſtead; and God was pleaſed to accept it as ſo done. His incarnation (or exinanition of himſelf, as St. *Paul* calleth it) was an act of that high duty and goodneſs, that it in virtue ſurpaſſed all the obedience, which all creatures were able to render; that it yielded God more ſatisfaction and more honour than the joynt endeavours of all the world could confer. His with ſo intenſe charity and chearfulneſs fulfilling all righteouſneſs did far more pleaſe God, than all our moſt exact obedience could have done; his enduring bitter pains aad diſgraces (conſidering the infinite dignity of his perſon, his near relation and dearneſs to God, his perfect innocence and rectitude, yea his immenſe charity, contentedneſs and patience) more than countervailed the puniſhment due to the ſins of all men. Such a payment was more than ſerved to diſcharge all our debts, (it ſerv'd to purchaſe an *overplus* of graces and bleſſings) ſo rich a price was more than ſufficient to ranſome all the world from captivity; ſo goodly, ſo pure, ſo ſweet, ſo precious a Sacrifice might worthily expiate and attone all the guilts of men.

Λοιπὸν δὲ οἱ ἄνθρωποι οὐκέτι κατὰ τὰ ἴδια πάθη μένουσιν, ἁμαρτωλοὶ καὶ νεκροί· ἀλλὰ κατὰ τὴν τοῦ λόγου δύναμιν ἀναστάντες ἀθάνατοι καὶ ἄφθαρτοι ἀεὶ διαμένουσιν. Athan. *in* Arian. *Orat.* 4. 485.

Τότε γὰρ καὶ θάνατος, καὶ κατάρα ἐλύετο, καὶ δαίμονες κατεσχύνοντο καὶ ἐδειγματίζοντο θριαμβευόμενοι, καὶ τὸ χειρόγραφον τῶν ἁμαρτιῶν τῷ σταυρῷ προσηλοῦτο, &c. Chyriſ. *in* John 1. 14.
Phil. 2. 7.

Ἡ ἔνσαρκος παρουσία τοῦ σωτῆρος θανάτου λύτρον καὶ κτίσεως πάσης σωτηρία γέγονεν. Athan. *ad Adelph. Ep.*

Vide Cyrill. *in Eph. Conc. p.* 133. *Δικαιώσῃ τὴν ἀνθρώπου φύσιν,* &c.

Eph. 5. 2.
Heb. 10. 10.
9. 12.
1 Pet. 1. 19.

Aug. *in* Pſal. 95.

Μὴ θαυμάζῃς εἰ κόσμος ὅλος ἐλυτρώθη· οὐ γὰρ ἦν ἄνθρωπος ψιλὸς, ἀλλ᾽ υἱὸς θεοῦ μονογενὴς, ὁ ὑπεραποθνήσκων, &c. Cyrill. *Cat.* 13.

Now if we enquire what our Saviour did redeem, the conſideration of what he paid may (as St. *Auſtin* tells) help to inform us; *Quæritis quid emerit? videte quid dederit, & invenite quid emerit.* *Do ye ſee* (ſaith he) *what he bought? ſee what he gave, and find what he bought.* However, that as the value and ſufficiency of our Lord's performances, ſo the deſign and effect thereof did reach ſo far in regard to man; that his charity was no leſs extenſive than his performance was complete, for our good, the holy *Scripture* teaches us. For, *He is the lamb of God that taketh away the ſins of the world*, (ſaith the *Baptiſt*.) And, *The bread* (ſaith *he*) *which I gave is my fleſh, which I will give for the life of the world.* And, *He is a propitiation* (ſaith St. *John*) *for our ſins; and not onely for our ſins, but for the ſins of the whole world.* And, *He is the Mediatour of God and man, who gave himſelf* ἀντίλυτρον ὑπὲρ πάντων, *a ranſome*, in the ſtead, and *for all men* (ſaith St. *Paul*.) And, *He taſted death for every one* (ſaith the *Author* to the *Hebrews*.) And, He was *that one man*, who, as it was *expedient*, did *dye for the whole nation* of men. And, *God was in him reconciling the world to himſelf, not imputing their ſins.* And, *He came into the world, not to condemn the world, but that the world might by him be ſaved* (or freed from condemnation.) And, *As by the offence of one man judgment came upon all men to condemnation, ſo by the righteouſneſs of one mercy came upon all to juſtification of life.* The end we ſee of our Saviour's performances was, that he might *wipe* off the guilt of ſin from all mankind, that he might reverſe the condemnation paſſed thereupon, and that he might remove the puniſhment due thereto; or, that abſolving the firſt man's ſin, he might take it away from the whole race (as St. *Athenatius* ſpeaks.)

John 1. 29. 6. 51. 1 John 2. 2. 1 Tim. 2. 5. Heb. 2. 9. John 11. 50. 18. 14. 3. 17. 2 Cor. 5. 29. Rom. 5. 17.

Ἵνα ἐκείνου λύων τὴν ἁμαρτίαν, ἀπὸ παντὸς αὐτὴν ἄρῃ τοῦ γένους. Athan. *in paſſ.*

All men have ſinned, and come ſhort, (or are deſtitute) *of the glory of God, being juſtified freely by his grace, by the redemption that is in Chriſt Jeſus. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us. He was born under the law, that he might redeem thoſe which were under the law. He that knew no ſin, was made ſin* (was puniſhed and dealt with as a ſinner) *that we might be made the righteouſneſs of God in him*; (that we might be capable of being eſteemed and dealt with as righteous by God upon this accompt.) So that the reſult is, Divine juſtice being fully ſatisfied, and the honour of God fully repaired (in regard to all ſins paſt and future) the mouth of vengeance being ſtopped, the claims of death and hell being evacuated, that general ſentence of condemnation (paſs'd upon all the ſons of *Adam*) is ſuſpended, death ceaſes to reign by any juſt power, or inevitable neceſſity; (it is, as St. *Paul* ſaith, aboliſhed or abrogated as to any lawful right, or neceſſary force it hath) the rigour and ſeverity of that law, which upon pain of death exacteth moſt punctual obedience (and which conſequently doth expoſe all men to unavoidable condemnation is tempered and abated, a foundation is laid for the ſhewing mercy, and granting pardon. In reſpect whereto,

Rom. 4. 23. Gal. 3. 13. 5. 5. 2 Cor. 5. 21. 2 Tim. 1. 10. Gal. 3. 10, 12. Rom. 10. 5.

3. Our *Lord* is *the Saviour of all men*, as having in the behalf of mankind tranſacted and ratified a new covenant, very neceſſary for, and very conducible to the ſalvation of mankind; whereby ſalvation is made attainable, and is really tendred unto all, upon feaſible and equal conditions. According to the purport whereof upon any man (however ſtained or loaded with the guilt of moſt heinous tranſgreſſions) his embracing the overtures thereof, conſenting to, and complying with the terms propounded therein, that is, ſincerely believing, and ſeriouſly repenting; returning to God with hearty deſires and earneſt reſolutions to ſerve him; God is ready to diſpenſe mercy and pardon, and immediately receiveth the perſon

ſon into grace and favour with him ; yea, the man continuing to perform
a faithfull (though imperfect) obedience, an obedience ſutable to man's
natural infirmity and frailty, and proportionable to the aſſiſtances afforded
him; God farther promiſeth to beſtow ineſtimable bleſſings and rewards
of joy and happineſs. That covenant which the *Prophets* implied of old,
when (beſide, and beyond what the *Jewiſh law* did import) they Preached
thus, ----*Waſh you, make you clean, put away the evil of your doings, ceaſe to* Eſa. 1. 16.
do evil ---- *though your ſins be as ſcarlet, they ſhall be as white as*
ſnow, though they be red as crimſon, they ſhall be as wool. And, *Let the* Iſa. 55. 7.
wicked man forſake his way, and the unrighteous man his thoughts, and let him
return unto the Lord, and he will have mercy upon him, and to our God, for he
will abundantly pardon; And, *If the wicked man will turn from all his ſins, that* Ezek. 18. 21
he hath committed, and keep all my ſtatutes, and do that which is lawfull and
right, he ſhall ſurely live, he *ſhall not die* (ſo God in *Eſay* and *Ezekiel* declareth
his intention to proceed with men, avowing that way of his to
be moſt equal and fair.) This is *that Covenant* which our Lord commanded
his Apoſtles to declare and propound to all mankind; *Go ye* (ſaid Mark. 16. 25.
he to them) *into the whole world, preach the doctrine to every creature*;
that Goſpel, according to which, as it is expreſſed in St. *Lukes repentance* Luke 24. 47.
and remiſſion ought to be preached in his name to all nations, beginning at
Jeruſalem; in reſpect to which St. *Peter* ſays, that *God hath exalted* our Acts 5. 31.
Lord *to be a Prince and a Saviour, to grant repentance to Iſrael, and remiſſion
of ſins*; (*to grant repentance*, that is, (as the *Apoſtle* to the *Hebrews*
and *Clemens Romanus* ſpeak) μετανοίας τόπον, room for repentance,
or capacity to receive pardon upon repentance) concerning which *Covenant*
that *Clemens* (the fellow-labourer of St. *Paul*, and whom *Clemens* Phil. 4. 3.
Alexandrinus calleth an *Apoſtle*) in that excellent, admirable and almoſt Θαυμασία. Euſeb.
Canonical *Epiſtle* to the *Corinthians*, which (as *Euſebius* and *Hierome* Ἐν πλείσταις
tell us) was anciently publickly read in moſt Churches, hath theſe remarkably ἐκκλησίαις. Euſeb.
full and clear expreſſions; *Let us* (ſaith
he) *look ſtedfaſtly upon the blood of Chriſt, and let
us ſee how pretious to God his blood is, which being
ſhed for our ſalvation, did bring the grace of repentance
to the whole world. Let us attentively regard
all ages, and obſerve that in every generation the Lord
granted place of repentance to them, who would turn
unto him.* This is that *new* and *better Covenant, eſtabliſhed
upon better promiſes* (cancelling all former, exceptionable,
imperfect and ineffectual compacts, referring to man's intereſt
and duty) about which the *Apoſtle* to the *Hebrews* diſcourſeth, and Heb. 8. 6. 9. 15. 12. 24. 7. 22.
whereof he calleth *our Lord* the *Mediator* and *Sponſor* ; in regard to which 2 Cor. 3. 6.
St. *Paul* calleth him the *Mediator between God and man*; plainly declaring
all men to have a concernment and intereſt therein; for this ſuppoſition
he uſeth as an argument proving God's univerſal deſire of man's converſion
and ſalvation: *Who would have all men to be ſaved, and to come to the* 1 Tim. 2. 5.
*knowledge of the truth. For there is one God and one Mediator between God and
man, the man Chriſt Jeſus.* By virtue of which *Covenant* it is, that any ſuch
degrees of love or fear toward God (ſuch as men
are capable of) are available, any righteous performances,
ſuch as our weakneſs can produce, are acceptable,
any honeſt endeavours do receive countenance
and encouragement; and that (as St. *Peter* obſerved) *in every nation* Acts 10. 34.
he that feareth God, and worketh righteouſneſs, is accepted by him; although
his fear of God be not ſo intenſe, or pure; his righteouſneſs not ſo

Ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, καὶ ἴδωμεν ὡς ἔστι τίμιον τῷ Θεῷ αἷμα αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν, παντὶ τῷ κόσμῳ μετανοίας χάριν ἐπήνεγκεν. Ἀτενίσωμεν εἰς γενεὰς πάσας, καὶ καταμάθωμεν ὅτι ἐν γενεᾷ καὶ γενεᾷ μετανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν. Clem. *ad* Corinth.

Quo dicto oſtenditur nullum hominem ſecundum naturam eſſe pollutum, ſed æqualiter omnes ad Chriſti Evangelium provocari. Hier. *ad* Aug. *Epiſt. XI.*

exact and unblameable, as according to extremity of law and duty, they ſhould be. From which *Covenant* ſo far as is any man, according to God's intention and deſire, from being excluded, that all men are ſeriouſly invited, vehemently exhorted, earneſtly intreated to enter into it, and to partake the benefits exhibited thereby. Every man that feeleth himſelf to want thoſe benefits, and is deſirous of mercy and eaſe from the guilt and burthen of his ſins, may come and welcome. *Hoe every one that thirſteth, come ye to the waters*; So the *Evangelical Prophet* proclaims; and, *If any man thirſteth, let him come to me and drink*, crieth *our Lord*; and, *Come to me all ye that are weary and heavy laden, and I will give you reſt.* (Δεῦτε πάντες, *Come all to me*: All men therefore (ſaith *Origen*) who from the nature of ſin do labour and are burthened, are called to that reſt; which is with the word of God.) And, *in Chriſt's name* (ſaith St. *Paul*) *we are Embaſſadours, as that God by us intreateth, we pray for Chriſt be reconciled to God*; the purport of which Embaſſy, together with its extent, he otherwhere thus expreſſeth, τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν, *He now proclaimeth to all men every where that they ſhould repent*; he conſequently holds forth to all the benefits annexed to repentance. But of this we ſpake formerly.

Iſa. 55. 1. John. 7. 37. Mat. 11. 28.

Πάντες ἂν οἱ ἄνθρωποι διὰ τὴν τῆς ἁμαρτίας φύσιν κοπιῶντες καὶ πεφορτισμένοι καλοῦνται ἐπὶ τὴν παρὰ τῷ λόγῳ τοῦ θεοῦ ἀνάπαυσιν. Orig. *in* Celſ. 3

2 Cor. 5. 20. Acts 17. 30.

4. Our *Lord Jeſus is the Saviour of all men* as having purchaſed and procured for them competent aids, whereby they are enabled to perform the conditions required of them in order to their ſalvation; to acquire a ſufficient knowledge of their duty, to ſubdue their bad inclinations and luſts, to withſtand temptations; or briefly, whereby they are enabled ſincerely to repent of their ſins, and acceptably to perform their due obedience. The truth of this point, taking in the conſideration of man's natural ſtate, may by good conſequence be inferr'd from the truth of the Points foregoing. If men are naturally ſo dead in treſpaſſes and ſins, ſo enſlaved and ſold under ſin; ſo very prone to evil, and averſe to good; ſo dark and blind that they cannot well diſcern what they ſhould do, ſo corrupt and weak that they cannot perform what they know and confeſs to be good (as St. *Paul* affirmeth men to be) and conſequently are of themſelves indiſpoſed to perform the duties acceptable to God, and requiſite by his appointment toward their ſalvation, than either our Lord hath provided for them a communication of grace ſufficient to countervail or ſurmount that natural impotency, or all his deſigns for their good are imperfect or inconſiſtent (aiming at an end, without proving requiſite means, or removing neceſſary obſtructions) and his performances, whereby the forementioned benefits were procured, do prove ineffectual and fruitleſs. For God being appeaſed, and become well-affected to man's ſalvation, divine juſtice being ſatisfied, the rigour of law being mitigated, repentance being made available, and an obedience, agreeable to man's frailty, becoming acceptable, with all other the immediate reſults of our Saviour's tranſactions for man, would ſignifie nothing in regard to him, who ſtill lieth under a neceſſity of ſinning, or an inability of performing that, which is indiſpenſably exacted from him toward a complete enjoyment of thoſe benefits and favours. In vain is the debt paid, and the bond cancelled, and the priſon ſet open, and liberty proclaimed, and the priſoner called forth, if he be not himſelf able to knock off the fetters, which detain him, and there is no help afforded, by which he may do it. But our Lord hath ſurely laid his deſigns more adviſedly, and

Eph. 2. 1.
Coloſ. 2. 13.
Rom. 7. 14, 15.
Eph. 5. 8.
2 Cor. 4 6.
2 Pet. 1. 19.
&c.

Ὁ ἐπὶ τὰ αἰσχρὰ ὄλισθος αὐτοφυοῦς ἀσθενείας ἔργον. Max. Tir. *diſ.* 22.

Si Deus non operatur in nobis nullius poſſumus eſſe participes virtutis; ſine hoc quippe bono nihil eſt bonum, ſine hac luce nihil eſt lucidum, ſine hac ſapientia nihil ſanum; ſine hac juſtitia nihil rectum. De Voc. Gent. I. 8.

and hath proſecuted his work more perfectly. Wherefore we may ſuppoſe that a competency of grace and ſpiritual aſſiſtence is by virtue of our Saviour's performances really imparted to every man, qualifying him to do what God requires, and is ready to accept from him in order to his welfare; that our Saviour hath ſent abroad his holy Spirit (that fountain of all true goodneſs, of all ſpiritual light, ſtrength and comfort) like the Sun, to ſhine, to warm, to diſpence benign influences over the world; although it ſhineth not ſo brightly and vigorouſly; and its preſence is not ſo viſible and ſenſible in one place, as another; which holy Spirit, as it is in its eſſence omnipreſent, ſo it is likewiſe in its energy, inceſſantly working (in reaſonable meaſure, right manner, and fit ſeaſon, as wiſdom ordereth) upon the minds and affections of men, infuſing good thoughts and motions, impreſſing arguments and motives to good practice, cheriſhing and promoting good purpoſes; checking bad deſigns, reſtraining and reclaiming from bad courſes. Our reaſon, however aided by exteriour inſtruction and excitement, being unable to deal with thoſe mighty temptations, oppoſitions and diſcouragements we are to encounter with, he hath given us a wiſe and powerful ſpirit, to guide and adviſe us, to excite and encourage us, to relieve and ſuccour us in all our religious practice and ſpiritual warfare. So that all deliverance from the prevalency of temptation and ſin we owe to his grace and aſſiſtance. That to theſe purpoſes the holy Spirit is plentifully conferred upon all the viſible members of the Chriſtian Church we have plainly declared in Scripture; It was a promiſe concerning the Evangelical times that God would pour forth his ſpirit upon all fleſh; The collation thereof is a main part of the Evangelical Covenant (into a participation of which every Chriſtian is admitted) it being the finger of God whereby God's law is impreſſed upon their inward parts, and engraven in their hearts (as the Prophets deſcribe the effects of this Covenant.) And the end of our Saviour's paſſion is by St. *Paul* declared to be, *that the bleſſing of Abraham might come unto the Gentiles, through Jeſus Chriſt, that we might receive the promiſe of the Spirit by faith*; that is, that becoming Chriſtians we might partake thereof. And the Apoſtolical Miniſtery (that is, preaching the Goſpel, and diſpenſing the privileges thereof) is therefore ſtyled, διακονία πνεύματος, *the miniſtery of the Spirit.* And the *taſting of the heavenly gift, and partaking the Holy Ghoſt* is (according to the *Apoſtle* to the *Hebrews*) part of the character of a viſible Chriſtian (ſuch a Chriſtian, who might παραπεσεῖν, *fall away,* as he ſuppoſeth, and *re-crucifie the Lord, and expoſe him to ſhame*;) and St. *Peter* makes reception of the *Holy Ghoſt* to be a concomitant or conſequent of *Baptiſm*; *Repent*, ſaith he, *and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt*; *for the promiſe* (or that promiſe of the Spirit, which is called, *the ſpirit of promiſe*, peculiar to the Goſpel) *is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.* (That is, the *Holy Spirit* is promiſed to all, how far diſtant ſoever in time or place, who ſhall be invited unto, and ſhall embrace Chriſtianity;) and accordingly St. *Paul* ſaith of *Chriſtians*, that *God according to his mercy hath ſaved us by the laver of regeneration and renewing of the Holy Ghoſt*, And, *Know ye not* (ſaith he to the *Corinthians*) *that ye are the temple of God; and that the ſpirit of God dwelleth in you?* (that is, Do ye not underſtand this to be a common property and privilege of *Chriſtians*, ſuch as ye profeſs your ſelves to be?) And the union of all Chriſtians into *one body*, doth, according to St. *Paul*, reſult from this *one Spirit*, as a common ſoul imparted to them all, inanimating and actuating the whole body, and every

Τοῖς εὖ βιοῦν ἐπαγγελλομένοις ἰσχὺν πρὸς τὴν λοιπὴν σωτηρίαν ἐμπνεῖ. Clem. Alex. *Strom. VII.* p 523.

Joel 2. 28.
Acts 2. 28.
Jer. 31. 33.
Ezek. 11. 19.
Heb. 8. 11.
2 Cor. 3. 3.
Gal. 3. 14.
1 Cor. 3. 8.
1 Theſſ. 2. 3.
Heb. 6. 4, 5.
Acts. 2. 38.
Eph. 1. 13.
Tit. 3. 4.
1 Cor. 3. 16.
1 Cor. 12. 13.

every member thereof. For *by one Spirit we are all baptized into one body, whether Jews or Gentiles, whether bond or free, and have been all made to drink of one ſpirit.* And it hath been the doctrine conſtantly with general conſent delivered in and by the Catholick Church, that to all perſons, by the holy myſtery of *Baptiſm* duly initiated into *Chriſtianity*, and admitted into the communion of *Chriſt*'s body, the grace of the *Holy Spirit* is communicated, enabling them to perform the conditions of piety and virtue, which they undertake; and continually watching over them for accompliſhment of thoſe purpoſes; which Spirit they are admoniſhed not to reſiſt, to abuſe, to grieve, to quench; but to uſe it well, and improve its grace to the working out their ſalvation. Thus much concerning the reſult of our Saviour's performances, in this kind, in reſpect to the community of Chriſtians, we learn from the holy *Scripture* and *Eccleſiaſtical Tradition* interpreting it; whence we may diſcern, that the communications of grace do not always flow from any ſpecial love or abſolute decree concerning men, but do commonly proceed from the general kindneſs and mercy of God; by our Lord procured for mankind; and conſequently we may thence collect, that ſomewhat of this nature is to the ſame purpoſe, from the ſame ſource, and upon the ſame accompt, alſo granted and diſpenſed to others. Unto *Chriſtians* indeed this great benefit (for the reward, the encouragement, the ſupport of their faith; and for promoting their obedience, who are in a nearer capacity and more immediate tendency to ſalvation) is in a more plentiful meaſure, and a more conſpicuous manner diſpenſed; but that beſides that diſpenſation, there have been other (not ſo plainly ſignified, or expreſly promiſed, yet really imparted) communications of grace, in virtue of our *Saviour*'s merits, there are (beſide the main reaſon alledged, inferring it from our Lord's being the Saviour of all men) divers good inducements to believe. For even thoſe *Chriſtians*, to whom upon their faith the Holy Spirit is promiſed and beſtowed, are by previous operations of God's grace (opening their minds, inclining their heart, and tempering their affections) induced to embrace *Chriſtianity*, faith it ſelf being a gift of God, and a fruit of the Holy Spirit. And before our Saviour's coming all good men have thereby been inſtructed and enabled to do well. And before any ſpecial revelation made, or any particular covenant enacted (before the encloſure of a particular People or Church, the confinement of God's extraordinary preſence and providence to one place) divine grace appears diffuſed over ſeveral Nations, being watchful in guiding and moving men to good, and withdrawing them from evil; neither is their reaſon why ſuch an appropriation of ſpecial graces and bleſſings (upon ſpecial reaſons) unto ſome ſhould be conceived to limit or contract God's general favour, or to withdraw his ordinary graces from others. God ſurely (*who is,* πλούσιος ἐν ἐλέει, *rich in mercy*; yea, hath ὑπερβάλλοντα πλοῦτον χάριτος, (an *exceſſive riches of grace,*) is not ſo poor or parſimonious, that being liberal to ſome ſhould render him ſparing toward others; his grace is not like the Sea, which if it overflow upon one ſhore, muſt therefore retire from another; if it grow deep in one place, muſt become ſhallower in another. *Is the Spirit of the Lord ſtraitned?* it is a queſtion in * *Micha*; and, *Is my hand ſhortned at all, that it cannot redeem?* is another queſtion in *Eſay*: *No*; *The Lord's hand is not ſhortned that it cannot ſave, nor his ear heavy, that it cannot hear*; at any time, in

Eph. 4. 30.
1 Cor. 12. 7.
Phil. 2. 13.

Eph. 2. 8.
Gal. 5. 22.
Luke 24. 45.
Matt. 16. 17.
John 16, 12.
1 Cor. 12. 3.

Ex quo perſpicuum fit naturâ omnibus ineſſe Dei notitiam, nec quenquam ſine Chriſto naſci, & non habere ſemina in ſe ſapientiæ, juſtitiæ, reliquarúmque virtutum. Unde multi abſque fide, & Evangelio Chriſti vel ſapienter faciunt aliqua vel ſanctè, &c. Hieron *in* Galat. 1.

Eph. 2. 4.
2. 7.

Secundum Scripturam credimus & piiſſimè confitemur, quod nunquam univerſitati hominum divinæ providentiæ cura defuerit.—Quem licèt exceptum ſibi populum ſpecialibus ad pietatem direxerit inſtitutis, nulli tamen nationi hominum bonitatis ſuæ dona ſubtraxit, &c. De Vocat. Gen. I. 5.

* Mic. 2. 7. Iſa. 50. 2. 59. 1.

in any place; he is no leſs able, no leſs ready than he ever was to afford help to his poor creatures, where-ever it is needful or opportune. As there was of old an *Abimilech* among the *Philiſtines*, whom God by ſpecial warning deterr'd from commiſſion of ſin; a divine *Melchiſedeck* among the *Cananites*; a diſcreet and honeſt *Jetro* in *Madian*; a very religious and vertuous *Job* in *Arabia*; who by complying with God's grace did evidence the communication thereof in in ſeveral Nations; ſo it is not unreaſonable to ſuppoſe the like cauſe now, although we cannot by like atteſtation certifie concerning the particular effects thereof. We may at leaſt diſcern and ſhew very conſpicuous footſteps of divine grace, working in part, and producing no deſpicable fruits of moral virtue, of juſtice and honeſty, temperance and ſobriety, benignity and bounty, courage and conſtancy in worthy enterpriſes, meekneſs, patience, modeſty; prudence and diſcretion; yea, of piety and devotion in ſome manner) even among *Pagans*, which if we do not allow to have been in all reſpects ſo complete, as to inſtate the perſons endewed with them, or practiſers of them in God's favour, or to bring them to ſalvation; yet thoſe qualities and actions (in degree, or in matter at leaſt, ſo good, and ſo conformable to God's law) we can hardly deny to have been the gifts of God, and the effects of divine grace; they at leaſt themſelves acknowledged ſo much; (for, *Nulla ſine Deo mens bona eſt*, *No mind is good without God*, ſaid *Seneca*; and, θείᾳ μοίρᾳ φαίνεται παραγιγνομένη ἡ ἀρετὴ, οἷς παραγίνεται, *Virtue appears to proceed from a divine diſpenſation to them who partake of it*, ſaid *Socrates*) and, αἱ ἄρισται φύσεις, ἀμφισβητήσιμοι ἐν μεταιχμίῳ τῆς ἄκρας ἀρετῆς πρὸς τὴν ἐσχάτην μοχθηρίαν καθωρμισμέναι, δέονται ξυναγωνιστοῦ θεοῦ καὶ ξυλλήπτορος τῆς ἐπὶ τὰ θάτερα τὰ κρείττω ῥοπῆς καὶ χειραγωγίας. *The beſt-natured ſouls being conſtituted in the middle between the higheſt virtue and extreme wickedneſs, do need God to be their ſuccourer and aſſiſtant in the inclining and leading them to the better ſide*; ſaith *Max. Tyr.* XXII. St. *Auſtin* himſelf, who ſeems the leaſt favourable in his judgment concerning their actions and ſtate, who calls their virtues but images and ſhadows of virtue (*non veras, ſed veriſimiles*) ſplendid ſins; acknowledges thoſe virtuous diſpoſitions and deeds to be the gifts of God, to be laudable, to procure ſome reward, to avail ſo far, that they, becauſe of them, ſhall receive a more tolerable and mild treatment from divine juſtice; which things conſidered, ſuch perſons do at leaſt by virtue of grace imparted to them obtain ſome part of ſalvation, or an imperfect kind of ſalvation, which they owe to our Lord, and in regard whereto he may be called in a ſort their *Saviour*.

Gen. 20. 3.
26. 8.

Exod. 18.

Καθ' ἑαυτὴν ἐδικαίου ποτὲ καὶ ἡ φιλοσοφία τοὺς Ἕλληνας. Clem. Alex.

Mortalem vitam honeſtare poſſunt, æternam conferre non poſſunt. Proſper *in Collat. cap.* 26.

(*Prodeſſe ad ſalutem* Aug. Proſper, Fulgent, *&c.*)

Nemo vir magnus ſine aliquo afflatu divino unquam fuit. Cic. *de Nat. deorum II. ſub fin.*

Sen. *Epiſt.* 73.

—*Quæ ſecundum juſtitiæ regulam non ſolùm vituperare non poſſumus, ſed etiam meritò rectéque laudamus.* Plat. Menon. *fine.*

Aug. *deſp. &c. lit* 27.

— *Dei dona.* *Epiſt.* 130. Aug.

But although the torrent of natural pravity hath prevailed ſo far, as that we cannot aſſign, or nominate any (among thoſe, who have lived out of the pale) who certainly or probably have obtained ſalvation, yet doth it not follow thence that a ſufficient grace was wanting to them. The moſt univerſal practice contrary to the intents of grace doth not evince a defect of graces. For we ſee that the ſame cauſe hath in a manner univerſally overborn and defeated other means and methods deſigned and diſpenſed by God for the inſtruction and emendation of Mankind.

Tolerabilius puniuntur. Minùs Fabricius quàm Catilina punitur, &c. — *non veras virtutes habendo, ſed à veris virtutibus non plurimùm deviando.* Aug.

God's

Gen. 6. 3. God's Spirit did long ſtrive with the Inhabitants of the *old World*; yet
1 Pet. 3. 20. no more than one Family was bettered, or ſaved thereby. God by his
Neh. 9. 20. good Spirit inſtructed the *Iſraelites* in the Wilderneſs (as *Nehemiah* ſaith)
yet no more than two perſons did get into *Canaan*: That people afterward
had afforded to them great advantages of knowledge and excitements
to piety; (ſo that God intimates, that he could not have done more
Iſa. 5. 4. for them, in that regard, than he had done.) Yet, *There is none that underſtandeth,*
Pſal. 14. *or ſeeketh after God*, was a complaint in the beſt times. The
Rom. 1. 21. *Pagans* had the means of knowing God, as St. *Paul* affirmeth, yet generally
they grew vain in their imaginations, and their fooliſh heart was darkned;
from which like caſes and examples we may infer, that divine grace
might be really imparted, although no effect correſpondent to its main deſign
were produced. Neither, becauſe we cannot alledge any evident inſtances
of perſons converted or ſaved by virtue of this grace (this *parcior
occultiorque gratia, more ſparing and ſecret grace*, as the good Writer *de Vocatione
Gentium* calls it) are we forced to grant there were none ſuch; but
1 Kings 19. as in *Iſrael* when *Elias* ſaid, the children of *Iſrael* have *forſaken God's Covenant,*
14, 18. *thrown down his Altars, and ſlain his Prophets with the ſword; And
I, I only am left*; there were yet in *Iſrael*, living cloſely, *ſeven thouſand
knees, who had not bowed to Baal*: ſo among the generations of men, commonly
overgrown with ignorance and impiety, there might (for all that we
can know) be divers perſons indiſcernible to common view, who by complying
with the influences of God's grace have obtained competently to
know God, and to reverence him; ſincerely to love goodneſs, and hate
wickedneſs; with an honeſt heart, to obſerve the laws of reaſon and righteouſneſs;
in ſuch a manner and degree, which God might accept; ſo that
the grace afforded might not only *ſufficere omnibus in teſtimonium (ſuffice
to convince all men)* but *quibuſdam in remedium (to correct and cure ſome)*
as that Writer *de Voc. Gent.* ſpeaks. The conſideration of God's nature and
providence doth ſerve farther to perſuade the truth of this aſſertion. If
Pſal. 145. 9. God be *rich in mercy* and bounty toward all his creatures, as ſuch (and ſuch
he frequently aſſerts himſelf to be) if he be all-preſent, and all-provident,
as he certainly is, how can we conceive him to ſtand as an unconcerned
ſpectator of what men do, in affairs of this conſequence? that he ſhould
be preſent beholding men to run precipitantly into deſperate miſchiefs and
miſcarriages, without offering to ſtay or obſtruct them; ſtruggling with
their vices and follies, without affording them any relief or furtherance;
aſſaulted by ſtrong temptations, without yielding any ſupport or ſuccour;
panting after reſt and eaſe, without vouchſafing ſome guidance and aſſiſtance
toward the obtaining them? how can he ſee men invincibly erring
and inevitably ſinning, without making good what the *Pſalmiſt* ſays
Pſal. 25. 8. of him: *Good and upright is the Lord, therefore will he teach ſinners in the
way*; to withhold his grace in ſuch caſes ſeemeth inconſiſtent with the
kind and compaſſionate nature of God, eſpecially ſuch as now it ſtands,
being reconciled to mankind, by the *Mediator of God and men, Chriſt Jeſus*.
He alſo, that is ſo bountifull and indulgent toward all men in regard
to their bodies and temporal eſtate; *who preſerveth their life from deſtruction,*
Pſal. 103. 4. who protecteth them continually from danger and miſchief; *who
145. 16. openeth his hand, and ſatisfieth the deſires of every living thing, who ſatisfieth
107. 9. the longing ſoul, and filleth the hungry ſoul with goodneſs.* Who (as
Acts 14. 17. St. *Paul* ſpeaketh) *filleth mens hearts with food and gladneſs*, is it likely
that he ſhould altogether neglect their ſpiritual welfare; and leave their
ſouls utterly deſtitute of all ſuſtenance or comfort; that he ſhould ſuffer
them to lie fatally expoſed to eternal death and ruine; without offering

any means of redreſs or recovery? to conceive ſo of God, ſeemed very unreaſonable even to a *Pagan* Philoſopher: ***Do you think*** (ſaith *Max. Tyrius*) *that divination, poetry, and ſuch like things, are by divine inſpiration inſinuated into mens ſouls, and that vertue* (ſo much better, and ſo much rarer a thing) *is the work of moral art? you have forſooth a worthy conceit of God, who take him to be liberal in beſtowing mean things, and ſparing of better things. He that* (as St. *Paul* ſaith) *giveth to all men life, breath, and all things*, will he withhold from any that beſt of gifts, and moſt worthy of him to give, that grace, whereby he may be able to ſerve him, to praiſe him, to glorify him, yea, to pleaſe and gratify him; to ſave a creature and ſubject of his; the thing wherein he ſo much delighteth? From hence alſo, that God hath vouchſafed general teſtimonies of his goodneſs, inducements to ſeek him, footſteps whereby he may be diſcovered and known, a light of reaſon and law of nature written upon mens hearts; attended with ſatisfactions, and checks of conſcience; ſo many diſpoſitions to knowledge and obedience (as St. *Paul* teacheth us) we may collect that he is not deficient in communicating interiour aſſiſtances, promoting the good uſe and improvement of thoſe talents; for that otherwiſe the beſtowing them is fruſtraneous and uſeleſs; being able to produce no good effect; yea, it rather is an argument of unkindneſs, being apt onely to produce an ill effect in thoſe, upon whom it is conferr'd; an aggravation of ſin, an accumulation of guilt and wrath upon them.

Max. Tyr. *Diſſ.* XXII.

Ἦ πολλοῦ ἄξιον νομίζεις τὸ θεῖον, πρὸς μὲν τὰ φαῦλα καλῶς καὶ ἀφθόνως παρεσκευασμένον, πρὸς δὲ τὰ κρείττω ἄπορον.

Acts 17. 25.

Acts 14. 17.
17. 27.
Rom. 1. 19.
2. 15.

If it be ſaid, that having ſuch grace is inconſiſtent with the want of an explicit knowledge of *Chriſt*, and of faith in him; why may not we ſay, that as probably (ſo St. *Chryſoſtome*, *vid. Mont. App. I.*) moſt good people before our Lord's coming received grace without any ſuch knowledge or faith; that as to Idiots and Infants our Saviour's meritorious performances are applied (in a manner unknowable by us) without ſo much as a capacity to know or believe any thing; that ſo we (to whom God's judgments are inſcrutable, and his ways uninveſtigable) know not how grace may be communicated unto, and *Chriſt*'s merits may avail for other ignorant perſons? in reſpect to whom we may apply that of Saint *John*; *The light ſhineth in darkneſs, and the darkneſs comprehended it not.* However that ſuch perſons may have a grace capacifying them to arrive to that knowledge and faith, to which fuller communications of grace are promiſed; ſo that in reaſonable eſteem (as we ſhall preſently ſhew) the revelation of Evangelical Truth and the gift of faith may be ſuppoſed to be conferred upon all men---- ſo that we may apply to them that in the *Revelation*; *Behold, I ſtand at the door and knock; if any man will hear my voice, and open the door, I will come in unto him, and ſup with him; and he with me* (that is, Behold, I allure every man to the knowledge and embracing of Chriſtianity; if any man will open his mind and heart; ſo as to comply with my ſolicitations, I am ready to beſtow upon him the participation of Evangelical mercies and Bleſſings) and to ſuch perſons thoſe promiſes and rules in the *Goſpel*, may appertain; *He that asketh receiveth, He that ſeeketh findeth; to him that knocketh it ſhall be opened: The heavenly Father will give the Holy Spirit to them that ask him. He that is* ἐν ἐλαχίστῳ πιστὸς, *(faithful in the uſe of the leaſt grace)* ſhall be rewarded. And, *to him that hath* (or that diligently keepeth and huſbandeth what he hath) *ſhall more be given.*

Rom. 11. 33.

John. 1. 5.

Apoc. 3. 20.

Εἰ τυφλοὶ ἦτε οὐκ ἂν εἴχετε ἁμαρτίαν.

Joh. 9. 41.
15. 22.

Luke 11. 10, 13.

Luke 19. 17.
19. 26.

And how God ſometimes dealeth with ſuch perſons the eminent inſtances of St. *Paul* any *Cornelius* do ſhew. But concerning this point I ſpake ſomewhat before, and have perhaps been too large now; I ſhall only add that ſaying of the wiſe Writer *de Voc. Gen. A pious mind* (ſaith he) *ſhould not, I think, be troubled at that queſtion, which is made concerning the converſion of all, or not all men; if we will not obſcure thoſe things which are clear, by thoſe things which are ſecret; and while we wantonly inſiſt upon things ſhut up, we be not excluded from thoſe which are open and plain:* which in effect is the ſame with this; that ſince we are plainly taught, that our Lord is the Saviour of all men; and it is conſequent thence that he hath procured grace ſufficiently capacifying all men to obtain ſalvation; we need not perplex the buſineſs, or obſcure ſo apparent a truth by debating how that grace is imparted; or by labouring overmuch in reconciling the diſpenſation thereof with other diſpenſations of providence.

Puto quod pius ſenſus non debeat in ea quæſtione turbari, quam de omnium & non omnium hominum converſione generatur; ſi ea quæ clara ſunt non de his quæ occulta ſunt obſcuremus, & dum procaciter inſiſtimus clauſis excludamur ab apertis, &c. Lib. 1. cap. 8.

Sermon XLI.

The Doctrine of Univerſal Redemption aſſerted and explain'd.

1 Tim. IV. 10.

——*The living God; who is the Saviour of all men, eſpecially of thoſe that believe.*

5. JESUS is *the Saviour of all men*, as the conducter of all men into and through the way of ſalvation. It is a very proper title, and moſt due to thoſe brave Captains, who by their wiſdom and valour have freed their Countrey from ſtraits and oppreſſions. So were thoſe *Judges* and *Princes*, who anciently delivered *Iſrael* from their enemies, commonly ſtyled: *In the time of their trouble* (ſay the *Levites* in *Nehemiah*) *when they cried unto thee thou heardſt them from heaven, and according to thy manifold mercies thou gaveſt them Saviours, who ſaved them out of the hand of the enemy*; ſo are *Othniel* and *Ehud* particularly called; and *Moſes* ſignally: *The ſame* (ſaith St. *Stephen* of him) *did God ſend to be* ἄρχοντα ϗ λυτρωτὴν, *a Commander and a Saviour* (or *Redeemer*) *to the children of Iſrael*; for that he by a worthy and happy conduct did free them from the *Egyptian* ſlavery. And thus was *Demetrius* by the *Athenians* (for his delivering them from the *Macedonian* ſubjection, and reſtoring their liberty to them) entitled εὐεργέτης ϗ σωτὴρ, *a Benefactour and Saviour.* Thus with greateſt reaſon is *Jeſus* ſo called, as being ἀρχηγὸς τῆς σωτηρίας, *the Captain of Salvation* (ſo he is called by the *Apoſtle* to the *Hebrews*) ἀρχηγὸς ζωῆς (*the Captain of Life*, as St. *Peter* names him, the chief leader unto eternal life) ἀρχηγὸς πίστεως (*the Captain of our faith*; he that hath revealed

Neh. 9. 27.
Judg. 3. 9, 15.
Acts 7. 35.
Heb. 2. 10.
Acts 7. 35.
Heb. 12. 2.
Rom. 1. 16.

vealed that ſaving doctrine, which is the power of God to ſalvation) and
theſe titles we have conjoyned by St. *Peter* in the *Acts* ; *Him hath God* Acts 5. 31.
*exalted ἀρχηγὸν ϗ σωτῆρα, as a Captain and a Saviour, to give repentance
unto Iſrael and remiſſion of ſins.* This he is to us ſeveral ways, by direction
both inſtructive, and exemplary; by his protection and governance ; by
his mating and quelling the enemies of man's ſalvation ; which things
more ſpecially and compleatly he hath perform'd in reſpect to faithful
Chriſtians, yet in a manner alſo he hath truly done them for and toward
all men; as we ſhall diſtinctly conſider.

6. *Jeſus* is *the Saviour of all men* (we ſay) as having perfectly diſcovered
and demonſtrated the way and means of ſalvation ; the gracious purpoſes
of God concerning it ; the duties required by God in order to it :
the great helps and encouragements to ſeek it ; the mighty determents
from neglecting it ; the whole will of God, and concernment of man in
relation thereto ; briefly, all ſaving truths he hath revealed unto all men ;
myſteries of truth, which *were hidden from ages and generations*, which no Col. 1. 26.
fancy of man could invent, no underſtanding could reach, no reaſon could Rom 16. 25.
by diſcuſſion clear (concerning the nature, providence, will and purpoſe
of God ; the nature, original and ſtate of man ; concerning the
laws and rules of practice, the helps thereto, the reward thereof, whatever
is important for us to know in order to happineſs) he did plainly diſcover,
and bring to light ; he did with valid ſorts of demonſtration aſſert
and confirm. The doing which (as having ſo much efficacy toward ſalvation,
and being ordinarily ſo neceſſary thereto) is often called *ſaving* ; as Jam. 5. 20.
particularly by St. *James* ; when he ſaith, *He that turns a ſinner from the
errour of his way ſhall ſave a ſoul from death.* And by St. *Paul* ; *Take heed* 1 Tim. 4. 16.
to thy word and doctrine, for ſo doing thou ſhall ſave thy ſelf, and thy hearers
That our *Lord* hath thus (according to his deſign, and according to reaſonable
eſteem) *ſaved all men*, we are authorized by the *holy Scripturs* to 1 Cor. 9. 22.
ſay ; for he is there repreſented to be *the light of the world* ; *the true light* Rom. 11. 14.
that enlighteneth every man coming into the world ; *the day-ſpring from on* 2 Tim. 3. 15. σοφίσαι εἰς
high, which hath viſited us, to give light to them that ſit in darkneſs and the σωτηρίαν.
ſhadow of death, and to guide our feet in the way of peace. By him *the ſaving* John 8. 12.
grace of God hath appeared unto all men. By him (as *Eſay* propheſied, 1. 9. Luke 1. 79.
and St. *John* the *Baptiſt* applied it) *all fleſh did ſee the ſalvation of* Tit. 2. 11.
God. Of him it was alſo foretold (as St. *Paul* teacheth us) *I have ſet* 3. 4.
thee for the light of the Nations, that thou ſhouldeſt be for ſalvation unto the 2 Tim. 1. 10. Luke 3. 6.
ends of the earth. Coming he preached peace τοῖς μακρὰν ϗ τοῖς ἐγγύς (longè Acts 13. 47.
latèque) to them that were far, aad them that were near, that is, *to all* Eph. 2. 17.
men every where. While I am in the World, ſaid he, *I am the light of the* John 9. 5.
world ; *ſhining, like the Sun*, indifferently unto all ; and when he withdrew
his corporal preſence, he farther virtually diffuſed his light, for he ſent
his meſſengers with a general commiſſion and command to teach all men
concerning the benefits procured for them, and the duties required from
them ; *Going into the world, make all nations diſciples, teaching them to obſerve* Mat. 28. 19.
all that I commanded you. Going into the world, preach the Goſpel unto 20. Mark 16. 15.
to every creature (or *to the whole creation* :) *So it ought to be, that in his* Luke 24. 47.
name ſhould be preached repentance and remiſſion of ſins unto all Nations. And,
ſuch was the tenour of the *Apoſtolical* commiſſion ; *Thou ſhalt be witneſs* Acts 22. 15.
for him toward all men ; ſaid *Ananias* to St. *Paul*. Accordingly, in compliance 26. 17.
with thoſe orders, did the *Apoſtles*, in God's name, inſtruct and admoniſh
all men, plainly teaching, ſeriouſly inviting to, ſtrongly perſuading
and earneſtly entreating all men to embrace the truth, and enjoy the
benefits of the Goſpel, and conſequently to be ſaved : *The times of ignorance* Acts 17. 30.

hence (ſaith St. *Paul*) *God having winked at, doth now invite all men every-*
2 Cor. 5. 20. *where to repent*; And, *We are Embaſſadours for Chriſt, as though God did beſeech you by us, We pray you in Chriſt's ſtead, be reconciled to God --- we pray you*, you as members of that world, which God was in *Chriſt* reconci-
Coloſ. 1. 28. ling to himſelf; And, *We preach Chriſt --- Warning every man, and teaching*
Acts 2. 40. *every man in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus*; (or *render every man a good Chriſtian.*) Thus was the Goſpel according to our Saviour's intent and order preached (as St. *Paul* ſaith of
Col. 1. 23. it) ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τ̃ οὐρανὸν, *in the whole creation under heaven*; thus did God ſhew, that he would *have all men to be ſaved, and to come*
1 Tim. 2. 4. *to the knowledge of the truth*; whence our *Lord* (in regard to the nature and deſign of his performance in this kind) is the common Saviour, as the common Maſter of truth, and Enlightner of the world, and Proclaimer
John. 1. 18. of God's will to mankind.

If now it be required or objected; why then is not the Goſpel revealed unto men? how comes it to paſs that no ſouud of this ſaving word, no glimpſe of this heavenly light doth arive to many Nations? how can ſo general and large intention conſiſt with ſo particular and ſparing execution? what benefit can we imagin them capable to receive from this performance of our Saviour, who ſtill do ſit in total ignorance of the
Luke 1. 74. *Goſpel*, in darkneſs, and the ſhadow of death? *How can they call upon him,*
Mat. 4. 16. *in whom they believe not? and how can they believe in him, of whom they*
Rom. 10. 14. *have not heard?*

To this ſuggeſtion I anſwer,

1. That God's intentions are not to be interpreted, nor his performances eſtimated by events, depending on the contingency of humane actions, but by his own declarations and precepts, together with the ordinary proviſion of competent means, in their own nature ſufficient to produce thoſe effects, which he declares himſelf to intend, or to perform. What he reveals himſelf to deſign he doth really deſign it, what he ſays, that he performeth, he (according to moral eſteem, that is ſo far as to ground duties of gratitude and honour, proceedings of juſtice and reward) doth perform, although the thing npon other accompts be not effected.

Thus for inſtance, God would have all men to live together here in peace, in order, in health, conveniently, comfortably, chearfully; according to reaſon, with vertue and juſtice; and in the beſt ſtate toward happineſs; for theſe purpoſes he hath endewed them with reaſonable faculties, he hath engraven on their minds a natural law, he hath furniſhed them with all ſorts of inſtruments and helps conducible to thoſe ends, he promoteth them by diſpenſations of providence, and (probably) by internal influences of grace; yet often all thoſe means (by the perverſeneſs and ſtupidity of men) do prove ineffectual, ſo that wars, diſorders, diſeaſes, vices, iniquities and opreſſions, troubles and miſeries do commonly abound in the world. Likewiſe God deſires, that in his Church knowledge and piety, peace and charity, and good order ſhould grow and flouriſh; to which purpoſes he hath appointed Teachers to inſtruct, and Governours to watch over his People; he hath obliged each man to adviſe and admoniſh his brother; he hath declared holy precepts and rules of practice; he hath propounded vaſt encouragements and rewards, and threatned dreadfull puniſhments; he hath promiſed and doth afford requiſite aſſiſtances; being himſelf always preſent and ready to promote thoſe ends by his grace; yet notwithſtanding by the voluntary neglect or abuſe of theſe means (the guides being blind, negligent, unfaithfull; or the people being indocil, ſluggiſh, refractary; or both perverted with bad affections) often ignorance, errour and impiety prevail, love is cool and dead, ſchiſms and factions are rife in the Church. Which events are not to be conceived derogatory to God's good-will and good intentions, or to his kind and carefull providence toward men; but we are notwithſtanding to eſteem and acknowledge him the author and donour of thoſe good things; in reſpect to them no leſs bleſſing and praiſing him, than if they were really accompliſhed by man's concurrence and compliance; he having done his part in that due meaſure and manner, which wiſdom prompts; having indeed done the ſame, as when they are affected. So God having expreſly declared that he would have all men to know and embrace the Goſpel, having made a univerſal promulgation thereof, having ſent forth *Apoſtles* to diſſeminate it every-where, having obliged every man to confer his beſt endeavour toward the propagation thereof; if by the want of fidelity, zeal, or induſtry in them, to whom this care is intruſted, or upon whom this duty is incumbent; or if by the careleſneſs and ſtupidity of thoſe, who do not regard what is done in the world; or if by mens voluntary ſhutting their eyes, or ſtopping their ears (as the *Jews* did of old to the Prophetical inſtructions and admonitions) God's heavenly truth becometh not univerſally known; 'tis not reaſonable to impute this defailance to God, or to conceive him therefore not univerſally to deſire and deſign mens inſtruction and ſalvation conſequent thereon. Let me (for the illuſtration of this matter) put a caſe, or propound a ſimilitude. Suppoſe a great Kingdom conſiſting of ſeveral Provinces ſhould have revolted from their Sovereign; diſclaiming his authority, neglecting and diſobeying his laws; That the good Prince, out of his goodneſs and pity toward them (and upon other good conſiderations moving him thereto, ſuppoſe the mediation of his own Son) inſtead of proſecuting them with deſerved vengeance, ſhould grant a general pardon and amneſty, in theſe terms, or upon theſe conditions, that whoever of thoſe rebels willingly ſhould come in, acknowledge his fault, and promiſe future loyalty, or obedience to his laws declared to them, ſhould be received into favour, have impunity, enjoy protection, and obtain rewards from him. Farther, for the effectuating this gracious intent, ſuppoſe that he ſhould appoint and commiſſionate Meſſengers, impowering and charging them to divulge the purport of this act of grace to all the People of that Kingdom. Admit now, that theſe Meſſengers ſhould go forth, and ſeat themſelves only in ſome Provinces of that Kingdom, proclaiming this univerſal pardon (univerſal as to the deſign, and as to the tenour thereof) only in thoſe, neglecting others; or that, ſtriving to Propogate it farther, they ſhould be rejected and repelled; or that from any the like cauſe the knowledge thereof ſhould not reach to ſome remoter Provinces; it is plain, that indeed the effect of that pardon would be obſtructed by ſuch a carriage of the affair; but the tenour of that act would not thereby be altered; nor would the failure in execution (conſequent upon the Miniſters or the peoples miſbehaviour) detract from the real amplitude of the Prince's intent; no more, than the willful incredulity, refuſal, or non-compliance of ſome perſons where the buſineſs is promulged and notified, would prejudice the ſame. 'Tis plain the Prince meant favourably toward all, and provided carefully for them; although by accident (not imputable to him) the deſigned favours and benefits do not reach all. The caſe ſo plainly ſutes our purpoſe, that I need not make any application. The *holy Fathers* do by ſeveral like ſimilitudes endeavour to illuſtrate this matter, and ſomewhat to aſſoil the difficulty. They compare our Saviour to the Sun, who ſhines indifferently to all the world, although there be ſome private corners and ſecret caves, to which his light doth not come; although ſome ſhut their windows or their eyes and exclude it; although ſome are blind and do not ſee it. That myſtical Sun of righteouſneſs (ſaith St. *Ambroſe*) is riſen to all, came to all, did ſuffer and roſe again for all ----, but if any one doth not believe in *Chriſt*, he defrauds himſelf of the general benefit. As if one ſhutting the windows ſhould exclude the beams of the Sun, the Sun is not therefore not riſen to all. They compare our Lord to a Phyſician, who profeſſes to relieve and cure all, that ſhall have recourſe to his help; but doth cure only thoſe, who ſeek for remedy, and are willing to take the medicine; becauſe all (ſaith * St. *Ambroſe* again) do not deſire cure, but moſt do ſhun it, leſt the ulcer ſhould ſmart by medicaments, therefore *volentes curat, non aſtringit invitos*; he cures only the willing, doth not compel thoſe that are unwilling; they onely receive health, who deſire medicine. Evangelical grace (ſay they) is like a fountain ſtanding openly, to which all men have free acceſs; at which all men may quench their thirſt; if they will enquire after it, and go thereto. *The fountain of life* (ſaith *Arnobius*) *is open to all; nor is any man hindred or driven from the right of drinking it.* The covenant of grace is (ſay they) a door ſtanding open to all, whereinto all have liberty to enter ---- *when an entrance* (ſaith St. *Chryſoſtom*) *being opened to all, and there being nothing that hinders, ſome being wilfully naught abide without, they have no other but their own wickedneſs to impute their deſtruction unto.*

And again he puts the queſtion, *If Chriſt enlighteneth every man that crmeth itno the world, how is it that ſo many remain unenlighten'd*, &c. To which he anſwers, that *if ſome, wilfully ſhutting the eyes of their minds, will not receive the beams of this light, it is not from the nature of light that thoſe remain ſtill in darkneſs, but from the wickedneſs of thoſe who wilfully deprive themſelves of the gift of it*, &c.

Ἀκούσατε οὖν οἱ μακρὰν· ἀκούσατε οἱ ἐγγύς· οὐκ ἀπεκρύβη τινὰς ὁ λόγος· φῶς ἐστὶ κοινόν, ἐπιλάμπει πᾶσιν ἀνθρώποις· οὐδεὶς Κιμμέριος ἐν λόγῳ. Clem. Alex. *Protrep.*

Hear ye that are far: hear ye that are near: the word is not hid to any: 'tis a common light; it ſhineth to all men; there is no Cimmerian to the word.

Nunquid non medicus idcirco proponit in publico, ut omnes ſe oſtendat velle ſalvare ſi velint. Ambr. *1.* Tim. 2.

* *Venit —— ut vulnera noſtra curaret, ſed quia non omnes medicinam expetunt, ſed plerique refugiunt, ne medicamentis compungatur vis ulceris, ideo volentes, &c.* Ambr. *de* David. 3. 11.

Patet omnibus fons vitæ, neque ab jure potandi quiſquam prohibetur, ut pellitur. Arnob. *lib.* 2.

Ὅταν τῆς εἰσόδου πᾶσιν ἀνεωγμένης, καὶ μηδενὸς τοῦ κωλύοντος ὄντος, ἐθελοκακήσαντες τινες ἔξω μένωσι, παρ' οὐδένα ἕτερον, ἀλλ' ἢ παρὰ τὴν οἰκείαν πονηρίαν ἀπόλλυνται. Chryſ. *in* 1 Joh. *homil.* 7.

Εἰ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, πῶς ἀφώτιστοι μεμενήκασι τοσοῦτοι· οὐ γὰρ δὴ πάντες ἐπέγνωσαν τοῦ Χριστοῦ τὸ σέβας· πῶς οὖν φωτίζει πάντα ἄνθρωπον; τόγε εἰς αὐτὸν ἧκον· εἰ δέ τινες ἑκόντες τοὺς τῆς διανοίας ὀφθαλμοὺς μύσαντες οὐκ ἠθέλησαν παραδέξασθαι τοῦ φωτὸς τούτου τὰς ἀκτῖνας, οὐ παρὰ τὴν τοῦ φωτὸς φύσιν ἡ σκότωσις ἐκείνοις, ἀλλὰ παρὰ τὴν κακουργίαν τῶν ἑκόντι ἀποστερούντων ἑαυτοὺς τῆς δωρεᾶς· ἡ μὲν γὰρ χάρις εἰς πάντας ἐκκέχυται —— πάντας ὁμοίως προσκαλουμένη, καὶ μετὰ τῆς ἴσης καλοῦσα τιμῆς· οἱ δὲ μὴ θέλοντες ἀπολαῦσαι τῆς δωρεᾶς ταύτης, ἑαυτοῖς δίκαιοι ταύτην ἂν εἶεν λογίσασθαι τὴν πήρωσιν. Chryſ. *in* Joh. 1. *homil.* 7.

Myſticus Sol ille juſtitiæ omnibus ortus eſt, omnibus venit, omnibus paſſus eſt & omnibus reſurrexit —— ſi quis autem non credit in Chriſtum, generali beneficio ſe fraudat, ut ſi quis clauſis feneſtris radios ſolis excludat, non ideo Sol non ortus eſt omnibus, &c. Amb. *in* Pſal. 118. *Ser.* 8.

Si dies omnibus æqualiter naſcitur, & ſi Sol ſuper omnes pari & æquali luce diffunditur, quanto magis Chriſtus Sol & dies verus, in Eccleſia ſua lumen vitæ æternæ pari æqualitate largitur? Cypr. *Ep.* 76.

St. *Gregory Nazianzen* reſembles the grace of Baptiſm (as to its community and freedom of uſe) to the breathing of the air, to the ſpreading of light, to the viciſſitude of ſeaſons, to the aſpect of the creation; things moſt obvious and common to all.

—— ὡς ἀέρος πνεῦσιν, ὡς φωτὸς χύσιν, καὶ ὡρῶν ἀλλαγάς, καὶ κτίσεως θέαν —— Naz. *Orat.* 40.

If this anſwer do not fully ſatisfie, I adjoyn farther,

2. That God beſide that ordinary proviſion is ready to interpoſe extraordinarily in diſcloſing his truth to them who are worthy of ſuch favour and fit to receive it: and that God's general deſire and deſign of revealing his truth to all men is very well conſiſtent with his providential (not only

onely negative and permiſſive, but even poſitive and active) withholding the diſcovery thereof from ſome perſons, yea ſome Nations; for that neither his wiſdom, goodneſs, or juſtice might permit him, that he ſhould impart that revelation to ſuch perſons whom he ſeeth altogether indiſpoſed to comply therewith, and unfit to profit thereby; who have extremely abuſed the leſſer graces and not improved or miſ-improved the leſſer talents afforded them; detained inferiour truths in unrighteouſneſs, and *have not liked to retain God in their knowledge*, have therefore juſtly Rom. 1. 18.
been delivered up to a reprobate ſenſe; who have ſo depraved their 28.
minds with wicked prejudices and affections, that the truth being offered to them, they would certainly either ſtupidly neglect it, or ſcornfully reject it, (or if admitting it in ſhew) would unworthily abuſe it; ſo that from the imparting the means of knowing it, no glory to God, no benefit to man would accrue, but rather contempt of God, and prejudice to men would enſue upon it: there are ſome perſons of that wicked and *Gi-* Eſa. 30. 10.
gantick diſpoſition (contracted by evil practice) that ſhould one offer to inſtruct them in truth, or move them to piety, would be ready to ſay with *Polyphemus* in *Homer*:

Νήπιός εἶ ὦ ξεῖν, ἢ τηλόθεν εἰλήλουθας, Odyſſ. 1.
Ὅς με θεοὺς κέλεαι ἢ δειδίμεν, ἢ ἀλέασθαι.
Friend, you are a fool, or a great ſtranger to me,
who adviſeſt me to fear or regard the Deity.

Or (which is the ſame) with *Pharaoh*: *Who is the Lord, that I ſhould obey* Exod. 5. 2.
his voice? I know not the Lord, neither will I let Iſrael go, (or neither will I doe as you in God's name admoniſh me) who like that unhappy Prince, Prov. 1. 24.
by no efficacy of arguments, no wonders of power are to be convinced of their folly, or converted from their wickedneſs: ſome, like thoſe of *Chorazin* and *Bethſaida*, whom not all the powerfull diſcourſes ſpoken to them, all the mighty works done in them, ſufficient to have brought *Tyre* Luke 11. 33.
and *Sidon* to repentance) can induce to mind or obey the truth: unto which ſort of people (except upon ſome particular occaſions, and for ſpecial reaſons) it is not expedient that divine truth ſhould be expoſed. We may alſo obſerve how our Lord being asked by St. *Jude* a queſtion like to ours; *Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not to* Joh. 14. 22.
the world? thus reſolves it; *If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him*: implying the ordinary reaſon of God's making a difference in the diſcoveries of himſelf to be the previous diſpoſition and behaviours of men toward God; and interpretatively toward our Lord himſelf.

That God doth commonly obſerve this method (plainly ſuitable to divine juſtice, wiſdom and goodneſs) to diſpenſe the revelation of his truth according to mens diſpoſition to receive it, and aptneſs to make a fruitfull and worthy uſe of it, *to bring forth fruits worthy of repentance*, as Matt. 3. 8.
Saint *John Baptiſt* ſpake; and to withhold it from thoſe who are indiſpo- 1 Cor. 12. 7.
ſed to admit it, or unfit to profit by it: we may from divers expreſs paſſages and notable inſtances (beſide many probable intimations) of *Scripture* learn. We may on the one hand obſerve, that thoſe whom our Saviour did chuſe to call, were perſons diſpoſed eaſily upon his call to comply: to forſake their Fathers, and their nets; to leave their receipts of cuſtome; Matt. 4. 18.
to relinquiſh all (relations, occupations, eſtates) and to follow him; faith- Joh. 1. 24, 37.
full *Iſraelites*, without guile, like *Nathanael* (that is, as is probably con- Matt. 19. 27.
jectured St. *Bartholomew*) men honeſtly devout, and charitable, like *Za-* Luke 19. 8, 9. John 1. 47.
cheus; that he choſe to converſe with publicans and ſinners, men apt to Luke 19. 8, 9.
be convinced of their errours, and touched with the ſenſe of their ſins; Matt. 21. 31. Luke 5. 31.

apt to ſee their need of mercy and grace, and therefore ready to entertain
the overtures of them: that he bleſſes God for revealing his myſteries to
babes (to innocent and well-meaning, imprejudicate and uncorrupted
perſons) ſuch as if men were not, they could in no-wiſe enter into the
Matt. 18. 3. Kingdom of heaven, or become Chriſtians; thoſe *poor in ſpirit*, *of whom is*
19. 14. *the Kingdom of heaven*; thoſe *fooliſh things* which God chuſes as moſt fit
5. 3. 1 Cor. 1. 27. objects of his mercy and grace; that he enjoyn'd his Diſciples, in their
travels for the promulgation and propagation of the Goſpel, to inquire
concerning the worthineſs or fitneſs of perſons, and accordingly to make
Matt. 10. 11. more cloſe applications to them: (*Into what City or Village ye enter, en-*
quire who therein is worthy; and entring in abide there) of this procee-
ding we have a notable inſtance in *Cornelius*, who for his honeſt piety
(correſpondent to the proportion of knowledge vouchſafed him) was ſo
acceptable to God, that in regard thereto he obtained from him the reve-
lation of truth in a peculiar and extraordinary manner. And St. *Paul* was
another moſt remarkable example thereof; who for the like reaſon was ſo
wonderfully called, as himſelf intimates, deſcribing himſelf to have been
Acts 22. 3. ζηλωτὴς Θεοῦ, *zealouſly affected toward God*; *according to the righteouſneſs in the*
23. 1. *law, blameleſs*; one that had *continually* * *behaved himſelf with all good*
Phil. 3. 6. * Πεπολίτευμαι. *conſcience toward God*; who even in the perſecution of God's truth did pro-
ceed with an honeſt meaning and according to his conſcience, for which
Acts 26 9. cauſe he ſaith, that God had mercy on him; foreſeeing how willingly he
Gal. 1. 14. Acts 26. would embrace the truth, and how earneſtly promote it: we may alſo ob-
1 Tim. 1. 3. ſerve, how in the *Acts* of the *Apoſtles*, *the Holy Spirit* commonly direc-
ted the *Apoſtles* to ſuch places, where a competent number of people were
Luke 9. 62. well diſpoſed to receive the truth; who were εὔθετοι εἰς τὴν βασιλείαν τοῦ Θεοῦ,
Acts 13. 48. *well-diſpoſed to the Kingdom of heaven*, and conſequently by God's fore-
17. 11. ſight, (τεταγμένοι εἰς ζωὴν αἰώνιον) *ordained to have the word of eternal*
28. 28. life (the τὸ σωτήριον Θεοῦ, as it is in a parallel place called) diſcovered to
them; ſuch people as the *Beræans*, men *ingenuous* and tractable; who
conſequently entertained the word, μετὰ πάσης προθυμίας, with all prompti-
Acts 18. 9. tude and alacrity, To ſuch perſons God ſometimes by extraordinary re-
velation directed the *Apoſtles* to preach; as to the *Corinthians*, in re-
ſpect to whom, the Lord ſpake to St. *Paul* in a viſion, ſaying, *Fear not,*
but ſpeak and be not ſilent, for I am with thee, becauſe----- πολὺς ἐστι μοι λαὸς,
there is for me much people in this City; *much people* whom I ſee diſpoſed
to comply with my truth. So in behalf of the *Macedonians*, ἀνήρ τις Μακεδὼν,
Acts 16. 10. *a certain man of Macedonia* was in a viſion ſeen to St. *Paul*, *exhorting him*
and ſaying, Paſſing into Macedonia help us: thus on that hand doth God
take ſpecial care that his truth be manifeſted to ſuch, as are fitly qualifi-
ed to embrace it and uſe it well: thus is God ready to make good that
anſwer of *Pothinus* (Biſhop of *Lions*, and immediate ſucceſſour to St. *Ire-*
Euſeb. V. 1. *næus*) to the *Prefect*, who asking him *who was the Chriſtians God*, was an-
ſwered, ἐὰν ῇς ἄξιος γνώσῃ, *If thou be worthy, thou ſhalt know*; thus (as the
Wiſe-man divinely ſaith) the divine wiſdom, ἀξίους αὐτῆς περιέρχεται ζητοῦσα,
Sap. 6. 16. *Goeth about ſeeking ſuch as are worthy of her*; *ſheweth her ſelf favourable unto*
them in their ways, and meeteth them in every thought.

And on the other hand, that God with-holds the ſpecial diſcoveries
of his truth, upon account of mens indiſpoſitions and demerits, may like-
wiſe very plainly appear. We may ſuppoſe our Lord to have obſerved
himſelf, what he ordered to his Diſciples; *Not to give that which is holy to*
Matt. 7. 6. *dogs*, nor to caſt their pearls before ſwine (not to expoſe the holy and pre-
tious truth to very lewd and fierce People, who would ſnarl at it and
trample upon it) we may allow God in his diſpenſation of his truth and

grace to do, what ye bids the Apoſtles to do: before he enters into any
houſe, or applies himſelf to any perſon, to * examine whether the houſe or * Ἐξετάζετε.
perſon be worthy; that is willing to receive him, and apt to treat him
well; if not, to decline them. Our Lord we ſee did leave even his own Mat. 6. 5.
Country, ſeeing men there were not diſpoſed to uſe him with due honour
and ragard; ſeeing they were poſſeſſed with vain prejudices, apt to
obſtruct the efficacy of his divine inſtructions nnd miraculous performances;
ſo that he was not likely (according to the ordinary way of divine
providence) to produce any conſiderable effect towards their converſion.
He could not (it is ſaid) *do many miracles there, becauſe of their unbelief*;
he could not, that is (according to the moſt juſt and wiſe rules he did
obſerve, he would not do them; becauſe he perceived the doing them
would not conduce to any good purpoſe; that they were not apt to look
upon thoſe works as the effects of divine power and goodneſs, performed
for their benefit (for inducing them to faith and repentance) but rather
that the doing them would expoſe God's mercy to contempt or reproach,
at leaſt to neglect or diſregard. Hence our *Saviour* declined converſing
with perſons indiſpoſed to (thoſe ψυχικοὶ, who cannot δέχεσθαι τὰ τοῦ πνεύματος) 1 Cor. 2. 14.
receive benefit by his inſtruction and example; to grow wiſer or better
by his converſation; as the *Phariſees* and *Scribes*; men prepoſſeſſed with Mat. 21. 31.
corrupt opinions and vitious affections, obſtructive to the belief of his
doctrine, and obſervance of his laws; and worldly perſons; proud and
ſelf-conceited, craſy and deceitful, covetous, ambitious and worldly men,
incorrigibly tinctured with that φρόνημα τῆς σαρκὸς, *carnal wiſdom and affection*; Rom. 8. 7.
which *is enmity to God*; *ſo that it is not ſubject to the Law of God,*
nor can be; inextricably engaged in the friendſhip of the World, which is James 4. 4.
enmity to God: To ſuch men the Goſpel would certainly be a ſcandal or 1 John 2. 15.
a folly: they would never be able to reliſh or digeſt the doctrine of purity, 1 Cor. 1. 23.
ſelf-denial, patience, and the like doctrines oppoſite to carnal ſenſe
and conceit which it teacheth. From ſuch wiſe and prudent men (conceited Mat. 11. 25.
of their little wiſdoms, and doting upon their own fancies) God
did conceal thoſe heavenly myſteries; which they would have deſpiſed 1 Cor. 1. 26.
and derided: Thoſe *many wiſe according to the fleſh, many powerful; many* James 2. 5.
noble, God did not chuſe to call into his Church: accordingly we may
obſerve in the hiſtory of the Apoſtles, that God's Spirit did prohibit the
Apoſtles paſſing through ſome places, it diſcerning how unſucceſsful (at
thoſe ſeaſons in thoſe circumſtances, according to thoſe diſpoſitions of
men) their preaching would be: *Paſſing through Phrygia and Galatia, being* Acts 16. 6.
hindred by the Spirit to ſpeak the word in Aſia; coming to Myſia, they
aſſayed to go into Bithynia, but the Spirit ſuffered them not. Moreover there
is plainly the like reaſon, why God ſhould with-hold his ſaving truth from
ſome people, as why he ſhould withdraw it from others; when it is
abuſed or proves fruitleſs: but of ſuch withdrawing we have many plain
inſtances, attended with the declaration of the reaſons of them, *Our Lord* Mat. 21. 43.
propheſied thus concerning the *Jews*; *I ſay unto you, that the Kingdom of*
God ſhall be taken from you and ſhall be given to a nation doing the fruits
thereof; they when our Saviour would have gathered them under his
wings wilfully refuſing. *Our Lord* charged his Diſciples, when by any Mat. 10. 14.
they were repulſed or neglected in their preaching, to leave thoſe perſons
and places *ſhaking off the duſt from their feet*, in token of an utter
(εἰς μαρτύριον ἐπ' αὐτοὺς) deteſtation and deſertion of them: and accordingly
we ſee them practiſing in their Acts; when they perceived men perverſely Luke 9. 5. Acts 13. 52.
contradictious, or deſperately ſenſeleſs and ſtupid, ſo that they clamoured Acts 18. 6.
againſt the Goſpel, and thruſt it from them, they abſtained from farther

dealing with them, turning their endeavours other-where, toward perſons of a more docile and ingenuous temper; thence more ſuſceptive of Faith and repentance: *To you* (ſay *Paul and Barnabas* to the contradicting and reproachful *Jews*) *it was neceſſary that the word of God ſhould firſt have been ſpoken, but ſeeing you put it from you* (*or thruſt it away from you*, ἀπωθεῖσθε αὐτὸν) *and judge your ſelves unworthy of everlaſting life, we turn to the Gentiles.* So when the Church of *Epheſus* was grown cold in charity, and deficient in good works, God threatens to remove her Candleſtick; or to withdraw from her that light of truth, which ſhone with ſo little beneficial influence. It ſeems evident that God for the like reaſons may withhold the diſcovery of his truth, or forbear to interpoſe his providence; ſo as to tranſmit light thither, where mens deeds are ſo evil, that they will love darkneſs rather than light, where their eyes are ſo dim and weak, that the light will but offend and by the having it hurt them; where they by the having it declared to them will only incur farther miſchief and miſery; it would prove to them but ὀσμὴ θανάτου, a *deadly ſcent*, as the moſt comfortable perfumes are offenſive ſometimes and noxious to diſtempered bodies. Wherefore as where the light doth ſhine moſt clearly, it is mens voluntary pravity, that by it many are not effectually brought to ſalvation; ſo it is mens voluntary depraving and corrupting themſelves, (miſuſing their natural light, choaking the ſeeds of natural ingenuity, thwarting God's ſecret whiſpers and motions, complying with the ſuggeſtions of the wicked one) ſo as to be rendred unmeet for the ſuſception of God's heavenly truth and grace, which hinders God (who proceedeth ordinarily with men, in ſweet and reaſonable methods, not in way of impetuous violence and coaction) from diſpenſing them: we may ſay of ſuch in the words of the Prophet, *They have choſen their own ways, and their ſoul delighteth in their abominations: Your iniquities have turned away theſe things, and your ſins have with-holden good things from you.* Τῇ ἑαυτοῦ ἀγαθότητι πᾶσιν ὁ κύριος ἐγγίζει· μακρύνομεν δὲ ἑαυτοὺς ἡμεῖς διὰ τὴν ἁμαρτίαν, *God doth by his goodneſs approach to all, but we ſet our ſelves at diſtance by ſin*, ſaith St. *Baſil*; and, ὅπου αὐτοπροαίρετος πονηρία, ἐκεῖ ϗ ἀποχὴ τῆς χάριτος, *where there is ſelf-choſen, or affected wickedneſs, there is a with-holding of grace*, ſaith another *Father* (*apud* Cyrill. Hier.) The *Goſpel, if it be hidden*, 'tis (as St. *Paul* ſays) (*hidden* ἐν τοῖς ἀπολλυμένοις, *in viris perditis, among loſt men* (that is men deſperately gone in wickedneſs, incorrigible, unreclaimable people) *in whom the God of this world* (that is as St. *Chryſoſtome* expounds it, not the Devil, but the good God himſelf) *hath blinded minds of them which believe not, ſo that the light of the glorious Goſpel hath not ſhined to them* (πῶς οὖν ἐτύφλωσεν; how then did God blind them? ſaith St. *Cryſoſtome*) οὐκ ἐνεργήσας εἰς τοῦτο, ἄπαγε· *not by any efficacy of his upon them toward that; fy on that:* ἀλλ' ἀφεὶς ϗ συγχωρήσας, *but by permiſſion and conceſſion*; for ſo the *Scripture* is wont to ſpeak: Ἐπειδὰν γὰρ αὐτοὶ ἠπίστησαν πρῶτοι, ϗ ἀναξίους ἑαυτοὺς κατεσκεύασαν τοῦ ἰδεῖν τὰ μυστήρια, ϗ αὐτὸς λοιπὸν εἴασεν· ἀλλὰ τί ἔδει ποιῆσαι; πρὸς βίαν ἕλκειν, ϗ ἐκκαλύπτειν μὴ βουλομένοις ἰδεῖν; ἀλλὰ μᾶλλον ἂν κατεφρόνησαν, ϗ οὐκ ἂν εἶδον· *Seeing* (ſaith he) *they disbelieved firſt, and conſtituted themſelves unworthy to ſee the myſteries, even God at laſt let them alone for what ſhould he have done? ſhould he have drawn them violently, and diſcovered it to them being unwilling to ſee? they would then have more deſpiſed it and not have ſeen it.* God is ever willing and ready to diſpenſe his mercies and favours, but he is not wont to do it extraordinarily (or beſide the courſe of his ordinary proviſion) but in a proper and fit ſeaſon; (in that καιρὸς εὐπρόσδεκτος, *acceptable time and day of ſalvation*, when he ſeeth men capable of receiving them

Act. 13. 46.
28. 26.
Apoc. 2. 5.
Καὶ γὰρ τὰς ὗς (φασὶ) τὸ μῦρον πνίγει. Chryſ.
John 3. 19.
2 Cor. 2. 16.
Iſa. 66. 3.
Jer. 5. 25.
Baſ. *in* Pſ. 33.
2 Cor. 4. 3.
Εἰς τὸ μὴ αὐγάσαι αὐτοῖς. Chryſ. *in* 2 Cor. 4. 4.
Luke 19. 44.
2 Cor. 6. 2.
Rom. 13. 11.

them) which ſeaſon commonly dependeth upon man's will and choice, or the reſults of them. Καθόλου γὰρ ὁ Θεὸς οἶδεν τούς τε ἀξίους τῶν ἀγαθῶν, καὶ μὴ ὅθεν τὰ προσήκοντα ἑκάστοις δίδωσιν. Σωτὴρ γάρ ἐστιν οὐχὶ τῶν μὲν τῶν δ' οὔ· πρὸς δὲ ὅσον ἐπιτηδειότητος ἕκαστος εἶχεν, τὴν ἑαυτοῦ διένειμεν εὐεργεσίαν· for (ſaith *Clemens Alex.* in his 7th of the *Stromata*, where he clearly and fully affirms our preſent doctrine) *Our Lord is not the Saviour of ſome, and not of others: but according as men are fitly diſpoſed, he hath diſtributed his beneficence to all.* St. *Auguſtine* himſelf ſomewhere ſpeaketh no leſs; or rather more: *Præcedit aliquid in peccatoribus* (ſaith he) *quo quamvis nondum ſint juſtificati, digni efficiantur juſtificatione: & idem præcedit in aliis peccatoribus quo digni ſint obtuſione.* But, Clem. *Strom. VII p.* 105. *Quæſt.* 68, è *Quæſt.* 83. *Tom. IV. Part.* I. *Venit de occultiſſimis meritis, &c.* Ibid.

3. If all theſe conſiderations do not throughly ſatisfie us concerning the reaſon of God's proceedings in this caſe, we may conſider that God's providence is inſcrutable and impenetrable to us; that (according to the *Pſalmiſt*) as *God's mercy is in the Heavens, and his faithfulneſs reacheth to the clouds*; ſo *his righteouſneſs is like the great mountains* (too high for our reaſon to climb) *and his judgments*, πολλὴ ἄβυσσος, a great abyſs, too deep for our feeble underſtanding to fathom; that his ways are more ſubtile and ſpiritual than to be traced by our dim and groſs ſight. So upon contemplation of a like caſe, although as it ſeems, hardly ſo obſcure or unaccomptable as this, the cauſe concerning God's conditional rejection of that people, whom he in a ſpecial manner had ſo much and ſo long favoured) St. *Paul* himſelf doth profeſs. That therefore although we cannot fully reſolve the difficulty, we notwithſtanding without diſtruſt ſhould adhere to thoſe poſitive and plain declarations, whereby God repreſenteth himſelf ſeriouſly deſigning and earneſtly deſiring, *that all men ſhould come to the knowledge of the truth*; *that none ſhould periſh, but that all ſhould come to repentance*; not doubting but his declared mind, and his ſecret providence, although we cannot throughly diſcern or explain their conſiſtency, do yet really and fully conſpire. But no farther at this time. Pſal. 36. 6. Rom. 11. 33. 2 Pet. 3. 9.

Sermon XLII.

The Doctrine of Univerſal Redemption aſſerted and explain'd.

1 Tim. IV. 10.

----- *The living God; who is the Saviour of all men, eſpecially of thoſe that believe.*

8. As our *Saviour* was ſuch to all men by his doctrine, or the general diſcovery of all ſaving truth; ſo may he be eſteemed ſuch in regard to his exemplary practice; whereby upon the open ſtage of the world and in the common view of all that would attend unto him He did repreſent a living pattern of all goodneſs; by imitating which, we may certainly attain Salvation. He that will conſider his practice ſhall find it admirably fitted for general inſtruction and imitation; calculated for all places and all ſorts of people; ſuted to the complexions, to the capacities, to the degrees, to the callings of all men; ſo that every ſort of men may from it draw profitable direction, may in it find a Coppy even of his particular behaviour: for He was a great Prince, illuſtrious in birth, excellent in glory, and abounding in all wealth, yet was born in obſcurity, lived without pomp, and ſeemed to poſſeſs nothing; ſo teaching men of high rank to be ſober, mild and humble, not to reſt in, not to regard much, not to hug and cling to the accommodations and ſhews of worldly ſtate; teaching thoſe of mean degree to be patient, content and chearful in their ſtation. He was exceedingly wiſe and knowing, without bound or meaſure; yet made no oſtentation of extraordinary knowledge; of ſharp wit, of deep ſubtilty; did not vent high, dark or intricate notions; had in his practice no reaches and windings of craft or policy; but was in his doctrine very plain and intelligible, in his practice very open and clear; ſo that what he commonly ſaid or did, not only Philoſophers and Stateſmen, but almoſt the ſimpleſt idiots might eaſily comprehend; ſo that thoſe might thence learn not to be conceited of their ſuperfluous wiſdom; theſe not to be diſcouraged in their harmleſs ignorance, both having thence an equally ſufficient inſtruction in all true righteouſneſs, a complete direction in the paths to happineſs, being thereby σοφιζόμενοι εἰς σωτηρίαν, made wiſe and learned to ſalvation. He did
2 Tim. 3. 15. not immerſe himſelf in the cares, nor engage himſelf into the buſineſſes of this World; yet did not withdraw himſelf from the company and converſation of men: he retired often from the crowd, that he might converſe with God and heavenly things; he put himſelf into it, that he might impart good to men, and benefit the World, declining no ſort of ſo-

ſociety; but indifferently converſing with all; diſputing with the Doctors and eating with the *Publicans*; whence thereby both men of contemplative and quiet diſpoſition or vocations, and men of buſie ſpirits, or of active lives may be guided reſpectively; thoſe not to be moroſe, ſupercilious, rigid, contemptuous toward other men; theſe not to be ſo poſſeſſed or intangled with the World, as not to reſerve ſome leiſure for the culture of their minds, not to employ ſome care upon the duty of piety and devotion; both may learn whether in private retirement or in publick converſation and employment eſpecially to regard the ſervice of God and the benefit of men; thus was the example of our accommodated for all men; eſpecially conducting them in the hardeſt and rougheſt parts of the way leading to bliſs, the acclivities and aſperities of duty; ſelf-denial, or neglect of worldly glory and fleſhly pleaſure, patience, humility, general charity; ſhewing us the poſſibility of performing ſuch duties, and encouraging us thereto. Through theſe difficult and dangerous paſſages (as a reſolute Chieftain of liſe) he undauntedly marched before us, charging, beating back, and breaking through all oppoſite forces; all enemies, all temptations, all obſtacles; enduring painfully the moſt furious aſſaults of the World; boldly withſtanding and happily conquering the moſt malitious rage of Hell; ſo that victory and ſalvation we ſhall be certain of if we purſue his ſteps, and do not baſely (out of faintneſs or falſhood) deſert ſo good a leader; we ſhall not fail of the unfading Crown, if *with patience we run the race that is ſet before us, looking unto the Captain and Perfectour of our faith, Jeſus who for the joy propoſed unto him, endured the croſs, deſpiſed the ſhame, and hath ſet down at the right hand of the throne of God.* Would it not raiſe and enflame any courage to ſee his Commander to adventure ſo boldly upon all hazards, to endure ſo willingly all hardſhips; whom would not the ſight of ſuch a * forerunner animate and quicken in his courſe; who by running in the ſtreight way of righteouſneſs, with alacrity and conſtancy, hath obtained himſelf a moſt glorious Crown, and holdeth forth another like thereto, for the reward of thoſe, who follow him. Now as our Lord's doctrine, ſo did his example, in the nature and deſign therof, reſpect and appertain to all men, it being alſo like the light of Heaven, a common ſpectacle, a publick guide (*to guide our ſteps in the way of peace*) if it do not appear ſo, if it do not effectually direct all; it is by accident and beſide God's intention; 'tis by the fault of them who ſhould propound it, or of them who have not eyes fit, or worthy to behold it; briefly, what was ſaid concerning the univerſal revelation of Chriſtian doctrine may be applied to Chriſt's practice,

Ἀρχηγὸς ζωῆς. Acts 3. 15.

1 Pet. 2. 21.
Heb. 12. 2.
1 Pet. 5. 4.
Ἀμαράντινον τ̃ δόξης στέφανον.

— στέφανος ζωῆς.
Apoc. 2. 10.
Jac. 1. 12.

* Πρόδρομος. Heb. 6. 20.

9. *Jeſus* is the *Saviour of all men* as having combated and vanquiſhed all the enemies of man's welfare and happineſs; *diſpoſſeſſing* them of all their pretences and uſurpations over man, diſarming them of all their power and force againſt him; enabling us to withſtand and overcome them: Man's ſalvation hath many adverſaries of different nature and kind; ſome directly oppugning it, ſome formally prejudicing it, ſome accidentally hindring it; ſome alluring, ſome forcing, ſome diſcouraging from it, or from the means conducing to it; the chief of them we may from the Scripture (with conſent of experience) reckon to be the *Devil* with all his envy and malice, his uſurpations, his deluſions and his temptations to ſin; the *World* with its ſnares and baits, its violences, perſecutions, and menaces; the fleſh or natural concupiſcence, with its bad inclinations and propenſities to evil, its luſts and pleaſures; *Sin*, with its guilt, and miſchievous conſequences; the *Law* with its rigorous exactions,

actions, hard meaſure and harſh boding; *Conſcience* with its accuſations and complaints, its terrours and anguiſhes; *Divine anger* with its effects *Death* and *Hell*: all thoſe *our Lord* hath in ſeveral and ſuitable ways defeated; as to their malignity, contrariety, or enmity in reſpect of man's ſalvation; he hath (as *Zachary* propheſieth, in his *Benedictus*) *Saved us from our enemies, and from the hands of all that hate us: So that being delivered out of the hands of our enemies, we might* (ἀφόβως) *ſafely and ſecurely, without danger or fear ſerve him, in holineſs and righteouſneſs before him all the days of our life.*

—ὁ Χριστὸς ἐστὶν ὁ ἰδίῳ πειράσμασι προσκαλέλοιπε τῷ ἄρχοντι τοῦ κόσμου τούτου. Athan. *contra* Apoll. *p.* 628.

Luke 1. 71, 74.

The *Devil* (that *enemy*, that *adverſary*, that *accuſer*, that *ſlanderer*, that *murtherer*, that *greedy Lion*, that *crafty Serpent*; the *ſtrong one*, the *miſchievous one*, the *deſtroyer*) who uſurped an authority and exerciſed a domination over mankind, as *the Prince of this world*; who made priſe of them, *captivated them at his pleaſure*; who detained them under the power (or authority) of darkneſs and wickedneſs; who had the power of death; him our Saviour hath deſtroyed or defeated (κατήργησεν, as the *Apoſtle* to the *Hebrews* ſpeaketh; that is, aboliſhed him as to any farther pretence of empire or power over us) him he hath dejected from Heaven (*I ſaw Satan like lightning falling down from Heaven*) him *he hath caſt out*: *Now is the Judgment of this world, now ſhall the Prince of this world be caſt out*; all *his works he hath diſſolved*; *For this cauſe* (ſaith St. *John*) *the Son of God did appear, that he might diſſolve the works of the Devil.* He combated *this ſtrong one* (this mighty and dreadful foe of ours) and baffled him, and bound him, and diſarmed him (taking away πανοπλίαν αὐτοῦ, *the whole armour* in which he truſted) and *ſpoiled him* (τὰ σκεύη διήρπασε, *rifled all his baggage*, bare away all his inſtruments of miſchief) and plundered all his houſe; leaving him unable (without our fault, our baſeneſs, our negligence) to do us miſchief; (as is intimated in the 12th of St. *Mattew*, and 11th of St. *Luke*) yea *he triumphed over* all thoſe infernal principalities and powers, and expoſed them (as St. *Paul* ſaith:) he imparted to his Diſciples ability to *trample upon all his power*, by him all his followers are ſo fortified as *to conquer the wicked one* (as St. *John* ſays) he affordeth light to diſcover *all his wiles, and ſnares*; ſtrength and courage *to withſtand all his aſſaults, to repel all his fiery darts, to put him to flight.*

Matt. 12. 28. Luke 11. 19. 1 Pet. 5. 8. *Dragon*, Apoc 12. 3. *&c.* Acts 10. 38. 1 John 2. 14. Apoc. 12 9. John 12. 31. 16. 11. 14. 30. Epheſ. 2. 2. 6. 12. 2 Cor. 4. 4. Coloſſ. 1. 13. Acts 26. 18. Acts 10 38. 2 Tim 2. 26.

Heb. 2. 14.

Luke 10. 18.
John 12. 31.
16. 11.

1 John 3. 8.

Mat. 12. 29.
Luke 11. 21.

Coloſ. 2 15.

ἐθριάμβευσεν,
Luke 10. 19.
1 John 2. 14.
Eph. 6. 11.
2 Cor. 2 11.
Eph. 6 16.
1 Pet. 5 9.
Eph. 4. 27.
Jam. 4. 7.

The *World* alſo (that is, the wicked principles, the bad cuſtoms, the naughty converſation and example which commonly prevail here among men; alluring to evil and deterring from good; the cares alſo, the riches, the pleaſures, the glories of the world, which poſſeſs or diſtract the minds, ſatiate and cloy the deſires, employ all the affections and endeavours; take up the time of men; all in the world which faſteneth our hearts to earth, and to thoſe low tranſitory things; or which ſink them down toward hell; and which detain them from ſoaring toward heaven) is an enemy; an irreconcileable enemy to our ſalvation; the friendſhip thereof being inconſiſtent with a friendſhip in us toward the God of our ſalvation; or in him toward us: for *the friendſhip of the world is enmity with God*; and, *If any man love the world, the friendſhip of the father is not in him.* And this enemy our Lord hath vanquiſhed, and enabled us to overcome. *Being of courage* (ſaith he) *I have overcome the world*; *he*, by a conſtant ſelf-denial and temperance, defeated the bewitching pleaſures, and flattering glories of it; *he*, by an immovable patience,

Jam. 4. 4.
1 John 2. 15.

John 16. 33.

patience, baffled the terrible frowns, and outrageous violences of it; *he*, by a reſolute and invincible maintenance of truth, in great meaſure routed and diſſipated the errours and oppoſitions thereof; *he*, by a general and intenſe charity, ſurmounted the provocations, envies and enmities thereof: *he* did it himſelf for us, and *he* alſo enabled us to do it; furniſhing us with ſufficient ſtrength, and fit weapons whereby we may combat and conquer it; may ſuſtain and repel its force; may ſhun and elude its baits; for, *every one that* (by faith in him) *is born of God doth overcome the world: and this is the victory that overcomes the world, our faith: Who is he that overcomes the world, but he who believes that Jeſus is the Son of God?* In all theſe things (that is in whatever concerns the world and its enmity; *tribulation*, or *diſtreſs*, or *perſecution*, or *famine*, or *nakedneſs*, or *peril*, or *ſword*) *we are* (ſaith St. Paul) *more than conquerors through him that loves us*; *thanks be to God, which always cauſeth us to triumph in Christ:* Our Lord hath procured for us hopes that will raiſe our minds and affections above the world; objects employing our care and endeavour far beyond it; ſatisfactions that will chear our hearts, and ſatiate our deſires without it; comforts, that will ſupport and ſuſtain our ſpirits againſt all the terrours, all the aſſaults, all the evils thereof; by his means it is, that we have no reaſon either to love it; or to fear it, or to value it, or to be concerned about it; but to contemn it as a thing unworthy of us and below us.

1 John 5. 4.
Rom. 8. 38.
2 Cor. 2. 14.
Phil. 1. 28.

The *Fleſh* alſo (that is, all that within us of bodily temper, or natural conſtitution, which inclineth and ſwayeth us to vitious exceſs in ſenſual enjoyments; which diſpoſeth us to the inordinate love of our ſelves and of other creatures; which *luſts againſt the ſpirit*, and is adverſary thereto: which blindeth and darkneth our minds in the apprehenſion of our judgment concerning divine things; which perverteth and diſableth (enfeebleth) our wills in the choice and proſecution of what is good; which diſcompoſeth and diſordereth the affections and paſſions of our ſoul; which continually enticeth and ſeduceth us to ſin) is alſo an enemy; a very powerful, very treacherous, very dangerous and very miſchievous enemy to us and our welfare; rendring us enemies to God (for *the carnal mind is enmity againſt God; for it is not ſubject to the law of God, neither indeed can be,*) being *another law in our members, warring againſt the law of our mind, and captivating us to the law of ſin*; engendring and foſtering thoſe *fleſhly luſts, which war againſt the ſoul*; whoſe works and fruits are all ſorts of intemperance, impurity, pride, envy, contentiouſneſs; this capital enemy of ours *our Lord* did in his own perſon firſt ſubdue, rejecting all the ſuggeſtions and thwarting the impulſes thereof; entirely ſubmitting to and performing the will of God; even in willingly drinking that cup, which was ſo diſtaſtful, ſo grievous to natural will and fleſhly deſire. He ſo conquered the fleſh in himſelf for us; he alſo conquers it in us, by the guidance and aſſiſtance of his grace enabling us to withſtand it, and to overcome it. *The law of the ſpirit of life in Christ Jeſus* (ſaith St. *Paul*) *hath freed me from the law of ſin and death.* He infuſes a light diſcuſſing thoſe foggs which ſteam from carnal ſenſe and appetite; ſo that we may clearly diſcern divine truths, the will of God, the way to happineſs; he inſerteth principles of ſpiritual life and ſtrength counterpoiſing and overſwaying corporeal and ſenſual propenſions; ſo that we can reſtrain ſenſual deſires, and compoſe irregular paſſions; and ſubmit readily to God's will; and obſerve chearfully God's law; and freely comply with the dictates of the Spirit or of right reaſon; he ſo continually aideth, en-

Gal. 5. 24.
1 Cor. 2. 14.
Matt. 26. 41.
Gal. 5. 17.
Rom. 7. 18, 19.
Jam. 1. 14.
Rom. 8. 7.
Rom. 7. 23.
1 Pet. 2. 11.
Gal. 5. 19.
1 Cor. 3. 3.
Col. 3. 5.
Luke 22. 42.
Matt. 26. 39.
John 17. 19.
Heb. 2. 10.
Rom 8. 2.
2 Cor. 4. 6.
1 Cor. 2. 15.
1 John 2. 27.
Eph. 5. 8.
Rom. 12. 2.
1 John 5. 3.
Phil. 2. 13.
Phil. 4. 13.
2 Cor. 3. 5.

Heb. 13. 21.
Gal. 5. 24.
Coloſſ. 3. 5. 2. 11.
Eph. 4. 22.
Rom. 6. 6, 12.
Rom. 8. 13.
Heb. 12. 1.
Eph. 4. 23. 2. 10.
Coloſſ. 3. 10.

encourageth and upholds us, that we *can do all things through Chriſt that ſtrengtheneth* us; ſo that by his power and help *the fleſh with its affections and luſts are crucified*; the *earthly members are mortified*; *the old man (which was corrupted according to deceitful luſts) is put off*; *the body of ſin is ſo deſtroyed, that henceforth we ſhould not ſerve ſin*; *ſin doth not reign in our mortal bodies, ſo that we* (muſt) *obey it in the luſts thereof*; *we are renewed in the ſpirit of our minds*; and *do put on the new man, which is created according to God in righteouſneſs and true holineſs.*

Heb. 12. 4. Πρὸς ἁμαρτίαν ἀνταγωνιζόμενοι.
Matt. 1. 21.

Ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ κύριος ἡμῶν τῷ γένει τῶν ἀνθρώπων διὰ τοῦ ἰδίου πάθους πληρεστάτην ἀπέδωκε τὴν σωτηρίαν, ἵνα ὅλον τὸν ἄνθρωπον τῶν ἁμαρτίαις ἐνεχόμενον πάσης ἁμαρτίας ἐλευθερώσῃ. Damaſus *Epiſt. apud* Theod. 5. 9. 1 Tim. 1. 15.

Our *Sins* alſo are very grievous enemies of ours, loading us with heavy guilt, ſtinging us with bitter remorſe, and anxious fear, keeping us under miſerable bondage, expoſing us to extreme miſchief and miſery; them our Lord hath alſo routed and vanquiſhed: in regard to this performance was the name *Jeſus* aſſigned to him; as the *Angel* told *Joſeph*: *She ſhall bear a Son, and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins*: [*From their ſins*; taking in all the cauſes and the conſequences of them; from all thoſe ſpiritual enemies, which draw us, or drive us into them; from the guilt and obnoxiouſneſs to puniſhment; the terrour and anguiſh of conſcience; the wrath and diſpleaſure of God following upon them; the ſlavery under their dominion; the final condemnation and ſufferance of grievous pains for them;] the guilt of ſin he particularly freed us from; for *he loved us, and waſhed us from our ſins in his own blood.* Chriſt died for ſinners (for us then being ſinners) that is, that he might deliver us from our ſins, with all their cauſes, adjuncts and conſequences. *He bare our ſins on his own body on the tree*; *the blood of Chriſt cleanſeth us from all ſin: he is the propitiation for our ſins, and for the ſins of the whole world*; *he was manifeſted to take away our ſins*; *once in the end of the world hath he appeared to put away ſin* (εἰς ἀθέτησιν ἁμαρτίας, *to the abolition of ſin*) *by the ſacrifice of himſelf*; we are *juſtified freely by God's grace, through the redemption that is in Chriſt Jeſus*; *by his obedience many are conſtituted righteous* (or free from the guilt and imputation of ſin) he *juſtifies the ungodly*; *covering their ſins* and *not imputing them unto them.* So doth he wipe away the guilt of ſin; and he voids the condemnation paſſed for them; for *there is no condemnation to them that are in Chriſt Jeſus*; *who is there that can condemn, ſince Chriſt hath died, or rather hath riſen again?*

Rev. 1. 5.
1 Pet. 1. 19.
1 Pet. 2. 24. 3. 18.
1 John 1. 7. 2. 2. 3. 5. 4. 10.
Heb. 1. 3. 9. 26, 28.
Rom. 3. 24.
Rom. 5. 19.
Rom. 4. 5, 6, 7.
Rom. 8. 1.
Rom. 8. 34.

He hath alſo appeaſed God's wrath for ſin, and removed the effects of it, (the puniſhment and vengeance due to ſin and threatned for it.) So that *being enemies, we were reconciled to God by the death of his Son*; *being juſtified by faith we have peace with God, through our Lord Jeſus Chriſt*: *Jeſus* is the ὁ ῥυόμενος, *who delivers us from the wrath to come*; *being juſtified by his blood, we ſhall be ſaved by him from wrath.*

Rom. 5. 10. 1.
1 Theſ. 1. 10.
Rom. 5. 7.

The ſtrength and dominion of ſin he hath alſo broken; by the grace afforded us, whereby we are able to reſiſt and avoid it; ſo that *ſin henceforth ſhall not domineer over us, or reign in our mortal body*: *Being freed from ſin we are enſlaved to righteouſneſs and made ſervants to God.* *The body of ſin is deſtroyed ſo that we no longer ſerve ſin*------ Whence conſequently he hath ſubdued, utterly weakned, or quite deſtroyed (as to any force or miſchievous influence upon us) thoſe other adverſaries, which depend upon ſin, and by its power oppoſe and afflict us,

Rom. 6. 14.
Rom. 6. 12.
Rom. 6. 18, 22.
Rom. 6. 6.

Our *Conſcience* is ſuch an enemy accuſing us, condemning us, vexing us with the memory and ſenſe of ſin; ſuggeſting to us the depth of our guilt and the danger of our ſtate, terrifying us with the expectation of puniſhment and vengeance: but *our Lord* (by ſecuring us of mercy and favour upon repentance and ſincere obedience) hath ſilenced and ſtilled this *adverſary*; hath *by his blood* (as the *Apoſtle* to the *Hebrews* ſays) *purged our conſcience from dead works*; *hath delivered them, who through fear of death were all their life-time ſubject to bondage*; ſo that thence we obtain a ſteady peace of mind, a joyſul ſatisfaction in the ſervice of God, a comfortable hope of future bliſs: *peace, comfort* and *joy* are the adjuncts of that ſtate he ſhall put us into, and the fruits of that Spirit he beſtoweth on us.

Heb. 9. 14. 2. 15.
Rom. 15. 13.
Rom. 14. 17.
Gal. 5. 22.

The *Law* alſo (in its rigour, as requiring exact obedience, and as denouncing vengeance to them who in any point violate it;) is, by reaſon of our weakneſs and inability ſo perfectly to obſerve it, an enemy to us; juſtifying no man, perfecting no man, cauſing, encreaſing, aggravating, *quickening*, *declaring* ſin; *yielding occaſion to ſin of killing us, working wrath, miniſtring death and condemnation, ſubjecting us to a curſe* (as St. *Paul* teacheth us) but our Lord by mitigating and abating the extreme rigour thereof, by procuring an acceptance of ſincere (though not accurate) obedience, by purchaſing and diſpenſing pardon for tranſgreſſion thereof upon repentance, by conferring competent ſtrength and ability to perform it in an acceptable degree, hath brought under this adverſary; hath *redeemed us from the curſe of the law*; hath *juſtifyed and imputed righteouſneſs to us without the works of the law* (without ſuch punctual performances, as the Law exacts) we are *delivered from the law* (as to thoſe effects of it; the condemning, diſcouraging, enſlaving us) we ceaſe to be under the law (in thoſe reſpects) being under grace, being led by the Spirit (as St. *Paul* tells us.) The Law indeed is ſtill our rule, our guide, our governour; we are obliged to follow and obey it; but it ceaſes to be a tyrant over us, a tormentor of us.

Gal. 2. 16. 3. 11.
Heb. 7. 19.
Rom. 10. 5.
Rom. 8. 3.
Rom. 3. 20.
Gal. 3. 12. 5. 3.
Rom. 7. 13.
Rom. 4. 15. 3. 20. 5. 20. 7. 7, 8, 10, 11.
1 Cor. 15. 56.
2 Cor. 3. 7, 9.
Gal. 3. 12.
Gal. 3. 13.
Rom. 3. 21. 28.
Rom. 4. 6.
Rom. 7. 6, 4.
Rom. 6. 14.
Gal. 5. 18.

Death is alſo an enemy (*the laſt enemy*, ſaith St. *Paul*, *which ſhall be deſtroyed, is death*;) the enemy, which naturally we moſt fear and abominate; that which would utterly deſtroy us.

1 Cor. 15. 26.
Acts 2. 34.

This enemy our Lord hath vanquiſhed and deſtroyed: by his death and reſurrection he opened the way to a happy immortality; *he aboliſhed death, and brought life and immortality to light by the Goſpel*: *He* by his *death defeated him that had the power of death*; *and delivered them, who by fear of death were through their whole life ſubject to bondage*; he pulled out ſin, which is the ſting of death, and reverſed the ſentence of condemnation, to which we all ſtood obnoxious. *The wages of ſin* (that which we had deſerved, and was by law due to us for it) *was death*; *but the gift of God is everlaſting life, by Jeſus Chriſt our Lord.*

1 Cor. 15. 20
Acts 26. 23.
Col. 1. 18.
Apoc. 1. 5.
Acts 3. 15.
'Αρχηγὸς ζωῆς.
2 Tim. 1. 10.
Heb. 2. 14.
Rom. 6. 23.

Laſtly *Hell*, (that is *utter darkneſs*, extreme diſcomfort, intolerable and endleſs miſery) the moſt diſmal of all enemies, our Lord hath, by the virtue of his merits, and the power of his grace, put us into a capacity of avoiding; *he hath* (as St. *Paul* before tells us) *delivered us from the wrath to come. O Hell, where is thy victory? Death and Hell ſhall be caſt into the lake of fire.*

1 Theſſ. 1. 10.
1 Cor. 15. 55.
Apoc. 20. 14.

Thus hath *our Lord* in our behalf vanquiſhed and defeated every thing that is oppoſite, or prejudicial to our ſalvation and welfare. Many indeed of theſe things do in a more immediate, more peculiar, and more ſignal manner concern the faithful members of the *Chriſtian Church*, and are directly applied to them, yet all of them in ſome ſort, according to God's deſign, and in reſpect to a remote capacity, may be referred to *all men*. They are benefits which God intended for *all men*, and which *all men* (if they be not faulty and wanting to themſelves) may obtain.

How they more eſpecially appertain to the faithful we may ſhew afterward.

Application.

1. Hence ariſeth great matter and cauſe of glorifying God; both from the thing it ſelf, and its extent: for the magnitude of beneficence is to be eſtimated not only according to the degree of quality, but according to its amplitude of object; to redeem any doth ſignify goodneſs, to redeem many doth encreaſe it, to redeem all doth advance it to the higheſt pitch; the more are obliged, the greater is the glory due to the benefactour.

Hence the *earth being full of the goodneſs of the Lord, the Lord being gratious unto all, and his mercy being over all his works,* all creatures partaking of God's bounty is ſo often inſiſted upon in thoſe divine hymns, as a ground of praiſe to God.

Some do indeed ſpeak of glorifying God for his diſcriminating grace; as if grace the narrower it were, the better it were: but is not ſelfiſhneſs and envy at the bottom of this? Is not this the diſpoſition of thoſe in the *Goſpel,* who *murmured ---- is thine eye evil, becauſe mine is good?*

It is dangerous to reſtrain God's benevolence and beneficence within bounds narrower than they really are; thereby diminiſhing his glory.

2. Hereby is diſcovered the general obligation of men to love God; to praiſe him, to ſerve him in ſenſe of his goodneſs, in regard to his beneficence, out of gratitude toward him. If God hath been ſo kindly affected toward men, and ſo careful of their welfare, as for procuring and promoting their ſalvation to provide a *Saviour* for them, to deſign his own beloved ſon to that performance, in proſecution thereof depreſſing him into ſo low a ſtate, expoſing him to ſuch inconveniences and indignities, ſuch croſſes and afflictions, how much are then all men obliged to love him, as their gratious friend and Benefactor; to praiſe and celebrate him for his favour and mercy, to render all bleſſings and thanks unto him? this certainly is the duty of all, if the redemption in God's deſign reach to all; otherwiſe in reality it lieth on few, in practice it could ſcarce touch any. They cannot be obliged to thank God for their redemption, who are not obliged to him for the thing it ſelf; they cannot heartily reſent the kindneſs, who are not aſſured that it extends to them: And to ſuch aſſurance (according to the doctrine of particular redemption) it is certain that very few men, eſpecially of the beſt men, can arrive; it is a queſtion whether any men arrive thereto.

Apoc. 5. 9. Eph. 1. 6. Col. 1. 12.

According to the ſenſe of all men it is alſo no eaſie thing to know certainly, whether a man at preſent be in the ſtate of grace: and he that doth not know that, cannot (except upon the ſcore of general redemption) be aſſured that he is redeemed; and therefore cannot thank God.

It hath been the common doctrine of *Chriſtendom* for 15 hundred years together, that no man (without a ſpecial revelation) can in this life be aſſured of his perſeverance, and conſequently not of his ſalvation; and conſequently not of his election or redemption, in caſe only they who are ſaved are in the deſign of God redeemed: no man therefore without that ſpecial revelation, can thank God heartily for his redemption, as being uncertain thereof, it being a ſecret reſerved in God's breaſt.

It is yet a farther difficulty, ſuppoſing a man to have a good aſſurance of his preſent ſtate, to be aſſured of his final perſeverance in it: which he that hath not, cannot (except upon the ſaid ſcore) thank God for it.

The beſt men eſpecially, who out of modeſty and humility are apt to doubt of their preſent ſtate; who ſtudying their hearts and diſcovering many imperfections in themſelves, who reflecting on their lives, and obſerving in them many defects, are apt to queſtion whether they are qualified for God's favour, or fitted for the future accompt and enjoyment of heaven, who conſidering the treachery of their hearts, the feebleneſs of their reaſon, that unſteadineſs of their reſolution, will be apt to fear they may fall away, will be rendred hence uncapable to render God thanks for their redemption: only the bold and blind Bayards (who uſually out of ſelf-conceit are ſo exceedingly confident of their election and ſalvation) will be able to praiſe God for it.

Hence the aſſurance of ſalvation hapning to few, and of them to much fewer upon good grounds; it being neceſſary to none, it being perhaps (yet far more probably, according to the general ſenſe of *Chriſtendom*) groundleſs to any; few or none are capable to render God praiſe and thanks for it: ſo ſhall he loſe in effect all thanks for the greateſt benefit he did ever confer on mankind.

It is therefore a dangerous opinion, which checketh their gratitude, which ſtoppeth their mouths from praiſing God; which ſo depriveth God of his due praiſe. It is much more ſafe to praiſe God for the benefits we conceive we have, but have not, than to neglect to praiſe him, for that we have.

3. This doctrine doth afford great matter of comfort: if a man reflecting on his own heart and ways (obſerving in them many blemiſhes and defects) is apt to be diſcouraged, yet it will raiſe him to conſider that he is not thereby excluded from a poſſibility of ſalvation, ſeeing he is aſſured of God's favourable inclination, and who hath expreſſed ſo much good-will and favour toward him in his redemption, ſeeing he is perſuaded that he hath a Saviour ſo kindly and pitifully affected toward him; who wiſheth him well; who is concerned in his ſalvation, that he might not be croſſed or defeated in his deſigns, that he might not loſe the effects of his endeavours, the price of his blood. But he that ſeeth himſelf in ſo doubtful a condition, as to his own qualifications, and withal hath no aſſurance that God was ever gratiouſly diſpoſed toward him, cannot but thereby be much diſcouraged.

This doctrine therefore is ſafe and uſeful, it can do no man harm, it may do him great good by giving him hopes of being aſſiſted and accepted of his Redeemer. But the other is dangerous, as tending to diſcourage and deject men.

4. This doctrine is a great incitement to the performanc of duty; both as working upon mens ingenuity, and diſpoſing them in gratitude to ſerve God, from the reſentment of their obligation for ſo great a favour; and as aſſuring them of acceptance in caſe of endeavour to obey. How can he but be moved willingly to ſerve God, who hath an apprehenſion of God's ſuch merciful deſign to ſave him? of his having done ſo much in order thereto?

But how can he be moved to ſerve God in conſideration of ſuch a benefit, who is ignorant of its being intended him? how can any man apply himſelf chearfully to ſerve that maſter, whoſe favourable inclination toward him, whoſe readineſs to accept his ſervice he doubteth of.

The *Apoſtles* propound it as a ground of gratitude, and an obligation to the performance of duty, that they are redeemed by Chriſt; which ſuppoſeth they do all know and believe it. 1 Cor. 6. 20. 1 Pet. 1. 17.

Suppoſing Chriſt is not the redeemer of all but of thoſe only, who ſhall be finally ſaved, theſe grounds of thankfulneſs and enforcements of duty cannot properly or pertinently reſpect all Chriſtians, and indeed only thoſe who are ſure of their ſalvation.

My thanking Chriſt for his redeeming me, my diligently ſerving him as my redeemer, ſuppoſeth my opinion, and is grounded upon the truth of his being really ſo: ------ I cannot heartily, confidently or comfortably do it, except I know it, and am aſſured thereof: which I cannot do except Chriſt died for all men, or that I am aſſured of my particular election.

So that either Chriſt is an univerſal Saviour, or the greateſt part of Chriſtians are diſobliged and incapacitated reaſonably to thank him, to praiſe him, to ſerve him, as they are enjoined to do.

5. It is a great aggravation of Infidelity, of Apoſtaſie, of all diſobedience, that we are guilty of them, do fruſtrate the deſigns and undertakings of Chriſt, do reject the overtures of his grace, do abuſe the goodneſs and mercy of their redeemer; it conſequently deterreth from thoſe things.

The Phariſees and Lawyers rejected the counſel of God toward them, (God
Luke 7. 30. therefore deſigned their good.)

Heb. 2. 3. *How ſhall we eſcape, that neglect ſo great ſalvation?* a ſalvation which they were capable of, which was deſigned for them, which was offered to them; otherwiſe there would have been no danger in neglecting it, no fault in doing it.

Acts 13. 26, It is ſaid of the *Jews* at *Antioch* in *Piſidia*, that *they did*, ἀπωθεῖσθαι,
46. *thruſt away the Goſpel* (*the word of ſalvation*, that was ſent them) *judging themſelves unworthy of eternal life:* God did think fit out of goodneſs ſeriouſly to offer it to them, but they did not think fit to embrace it.

2 Pet. 3 9. *Deſpiſeſt thou the riches of God's goodneſs?* how can any man deſpiſe that,
Rom. 2. 23. which doth not concern him, which never was offered him, which at leaſt he hath no ground of confidence, that it extendeth to him?

Theſe things I ſpeak that ye may be ſaved: ſo our Lord ſaith to thoſe
John 5. 34. 38. ---*who did not believe in him.*

Mat. 23. 37. *How often have I willed*, &c.

2 Pet. 2. 1. *Denying the Lord that bought them.*

6. It is a great encouragement and excitement to devotion. Who can be backward of having recourſe to his Redeemer; or of uſing his mediation? whom will not ſuch an experiment of goodneſs invite and encourage?

But the contrary apprehenſion muſt needs damp devotion, and diſcourage from it. He can apply himſelf to God but faintly, and diſtruſtfully, who diſtruſteth whether he hath any Redeemer or Mediatour or no. Who muſt thus conceive and ſay to himſelf: perhaps God hath loved me, and perhaps he never had nor will have any regard to my welfare. Perhaps *Chriſt* died with intention do do me good, perhaps he never did mean any ſuch thing: perhaps thoſe expreſſions of kindneſs ſounding ſo generally do not include me, perhaps I am excluded, and only deluded by them. When a man cannot ſay to *Chriſt*, O my Saviour--O my Mediatour, *&c.* nor uſe his interceſſion with God for the procurement of faith, of grace, of any good thing.

7. It is a ground and motive of charity; there ariſing thence a more conſiderable relation between all men; being all the objects of *Chriſt's* love and mercy, ſhould endear men to one another; it rendereth every man valuable in our eyes, as dear and pretious in God's ſight. It ſhould make his ſalvation deſireable to us.

Pray for all men, ſaith St. *Paul*.

The contrary opinion removeth this ground of charity; and ſo cooleth it.

8. It ſhould conſequently render us careful to promote the ſalvation of others, and fearful to hinder it by ill example, by ill doctrine, by any miſbehaviour. So doth St. *Paul* argue, when he ſaith, *Deſtroyeſt thou him for whom Chriſt died?*

9. It is a piece of juſtice to acknowledge the right and intereſt of every man in his Saviour.

A wrong to exclude any; to confine and appropriate this great bleſſing; to engroſs, to encloſe a Common; to reſtrain that by forging diſtinctions, which is ſo unlimitedly expreſſed.

The undertakings and performances of our Saviour did reſpect all men as the common works of nature do; as the air we breath in, as the Sun which ſhineth on us; the which are not given to any man particularly, but to all generally; not as a proper Incloſure, but as a Common---they are indeed mine, but not otherwiſe than as they do belong to all men.

A gift they are to all equally, though they do not prove to all a bleſſing; there being no common gift, which by the refuſal, neglect, or ill uſe of it may not prove a curſe---- *a ſavour of death.*

Sermon XLIII.

The Nativity of our Lord tidings of great Joy.

LUKE II. 10.

And the Angel ſaid unto them, Fear not, for Behold, I bring you tidings of great joy, which ſhall be to all people.

Ἰδοὺ γὰρ εὐαγγελίζομαι χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ.

THE proper buſineſs of a *Feſtival* is ſpiritual joy, conceived in our hearts, by reflexion on ſome notable bleſſing conferred on us; accompanied with a grateful ſenſe and expreſſion, anſwerable to the ſpecial bounty and mercy of God, in due proportion to the nature and degree of that bleſſing.

Such

1 Theſſ. 5. 16. Rom. 12. 12. Phil. 4. 4. Such joy is a duty, or a part of religious devotion, required by God, and very acceptable to him; for as God would have his ſervants perpetually content, well ſatisfied, and chearful in all ſtates, and upon all occurrences; ſo he doth eſpecially demand from us, that we ſhould entertain his favours with delight and complacence; it being proper, it being ſeemly, it being juſt ſo to do; for ſince joy is a natural reſult of our obtaining wha ever we do apprehend good, or eſteem and affect; the conception of it is^t a plain argument, that we do well underſtand, do rightly prize, do cordially like, do thankfully embrace God's favours; as on the contrary a defect of it doth imply, that we do not mind them, or take them to be little worth, that we do not ſenſibly reliſh them, or accept them kindly. And if ever we are obliged, if ever we are concerned ſo to rejoyce, then ſurely it is now; when the faireſt occaſion, and higheſt cauſe of joy, that ever was, is preſented to us; when certain news from heaven, and the beſt that ever came from thence, of the moſt admirable, the moſt glorious, the moſt beneficial event, that ever happened in the world, is in a manner ſutably rare conveyed to us; for *Behold*, ſaith the *Angel*, *I bring you tidings of great joy, which ſhall be to all people.*

Upon which *Words* (each whereof is emphatical, and pregnant with matter obſervable) we ſhall firſt make a brief deſcant or paraphraſe, ſupplying the room of a curious *Analyſis*; then we ſhall urge the main duty couched in them.

'Ιδȣ̀, *Behold*: this is a word denoting *admiration*, exciting *attention*, intimating aſſurance: *Behold* and *admire*; it is no mean, no ordinary matter, that I report, but a moſt remarkable, a very marvellous event: *Behold*, and *attend*; it is a buſineſs not to be paſſed over with ſmall regard, but moſt worthy your conſideration, of high moment, and concernment, to you. *Behold*, and *ſee*; 'tis no uncertain, no obſcure thing; but that whereof you may be fully aſſured, as if it were moſt evident to your ſenſe, and which by conſpicuous proofs ſhall be demonſtrated; in the mean while you have no ſlight authority for it; for

Εὐαγγελίζομαι, *I bring good tidings*; *I*, an *Angel*, a ſpecial Meſſenger of God purpoſely ſent on this errand, that by the ſtrangeneſs of my apparition I may excite you to regard it, by the weight of my teſtimony I may incline you to believe it; by the dignity of my nature I may declare the importance of it: *I*, a faithful ſervant of God, and a kind friend to men, very willing at his command to perform good offices to them, do bring a meſſage, well becoming an Angel's mouth, worth my deſcent from heaven, and putting on this viſible ſhape; for *I bring*

Εὐαγγ' χαρὰν μεγάλην, *good tydings of great joy*: I bring *tidings*, that may gratifie the curioſity of any man, the mind of man naturally being greedy of news; *good tidings*, thoſe are welcome to all men, and apt to yield more pleaſure, than any knowledge we had before: tidings *of joy*; ſuch as may not only miniſter a dry ſatisfaction to your reaſon, but ſenſibly touch your affections, by the comfortable nature, and beneficial tendency of them: tidings of *great joy*; as not touching any indifferent or petty buſineſs, but affairs of neareſt concernment, and higheſt conſequence to you: (ſuch indeed, as you ſhall underſtand, which do concern not the poor intereſts of this world, not the ſorry pleaſures of ſenſe, not any ſlender advantage of your preſent life, and temporal ſtate; but your ſpiritual welfare, your everlaſting condition, the future joy and happineſs of your ſouls) *tidings* indeed the moſt gladſome, that ever ſounded upon earth, that ever entred into mortal ear; theſe *I bring*

'Υμῖν,

Ὑμῖν, *to you:* to you *ſhepherds*; perſons of mean condition, and ſimple capacity, leading this innocent and humble ſort of life, employed in your honeſt vocation, undergoing toilſome labour, and ſore hardſhip; witneſs the open field, witneſs the cold ſeaſon, witneſs the dark night in which I find you watching, and guarding your ſheep; to you, who could expect no very welcome tidings; who are little concerned in any great tranſactions; and can have ſmall ambition or hope of bettering your condition by any changes here; even to you (not in the firſt place to the mighty *Princes*, to the crafty *Stateſman*, to the ſage *Philoſophers*, or learned *Rabbies*, to the wealthy *Merchants*, or fine *Citizens*, who now are warm in their houſes, enjoying their eaſe and pleaſure; repoſing on their beds, or ſitting by their fires, or revelling at their banquets and ſports; but to you) poor, harmleſs, ſilly, induſtrious ſouls; who well may repreſent the greater and better part of mankind, in this ſurpriſing and abſolute free way, the gratious Lord of heaven by me his ſpecial miniſter doth vouchſafe to ſend from thence *tidings of great joy*; which ſhali be

Pauperibus atque vigilantibus, &c. Bern. *de Nat. Serm.* 5.
Luke 2. 8.

Παντὶ τῷ λαῷ, *to all people*; or rather to all *the people*; that is to God's ancient and peculiar people, in regard to which it is ſaid, *I was not ſent but to the loſt ſheep of the houſe of Iſrael*; to *that* people I ſay eſpecially, primarily, and more immediately this joy did appertain; it by a cloſer relation to God, and ſpecial intereſt in his promiſes having plaineſt title thereto; it from anticipations of knowledge, faith and hope being more capable to admit ſuch an overture; it indeed being the repreſentative of all the ſpiritual *Iſrael*, or faithful ſeed of *Abraham*, for whom the benefits which theſe tidings import were deſigned; to it firſt indeed, but mediately and conſequentially to all people diſperſed on the face of the earth: The expreſſion ſeemeth adapted to the preſent conceits of that Nation, which apprehended nothing about God's favourable intentions to the community of men; but in effect it is to be underſtood extenſively in reference to all people: for the *Saviour*, the *Chriſt*, the *Lord*, of whom this good news did report, was not only to be the Redeemer, and Governour of that ſmall people, but of the World, of every Nation, of all mankind: Here indeed we have παντὶ τῷ λαῷ, *to all the people*; but in the *nunc dimmittis* of old *Simeon*, we have πάντων τῶν λαῶν, *of all the peoples*; *Mine eyes* (ſaid he) *have ſeen thy ſalvation, which thou haſt prepared before the face of all the peoples*: As he was *the glory of his people Iſrael*; as in him *God did viſit and redeem that his people*; ſo he was *made a light to lighten the Gentiles, and to be for ſalvation to the uttermoſt ends of the earth*; He was *the expectation of Iſrael*; but he was likewiſe *the deſire of all nations*; He was deſtin'd *to rule in Sion*; but *the Heathen* alſo *were given for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*; He was *the root of Jeſſe, which ſhould ſtand for an enſign of the people, to which the Gentiles ſhould ſeek*; He was that *Royal perſon*, of whom the *Pſalmiſt* did ſing, *Men ſhall be bleſſed in him, all nations ſhall call him bleſſed.*

Matt. 15. 24.
10. 6.
Rom. 9. 4.
Luke 24. 47.
Acts 13. 46.
Iſa. 2. 3.
Zech. 9. 9.
Rom. 9. 4.
Luke 2. 31.
Luke 2. 32.
1. 68.
Acts 13. 47.
Iſa. 49. 6. 42. 6.
Luke 2. 38.
Hag. 2. 7.
Pſal. 2. 8.
Mic. 5. 2.
Iſa. 11. 10.
Pſal. 72. 17.

He was to be born by Nation a *Jew*, but a man by nature; *the Son of man*, was a ſtyle which he commonly did own, and affect no leſs, than the *Son of Abraham*, or of *David*; he was *born* indeed *under the law*, but *of a woman*; and therefore brother to us all, as *partaker of the ſame fleſh and blood*; Hence was he endued with an humane compaſſion, and with a fraternal affection toward all men; hence was he diſpoſed to extend the benefit of his charitable and gratious performances unto them all.

Gal. 4. 4.
Heb. 2. 14.

Rom. 15. 10.
Deut. 32. 43.

Pſal. 97. 1. 96. 1.
Τὴν περὶ ἔργων τῦ σωτῆρος ἐπιφάνειαν προλέγει
Totum ad Christum revocemus, ſi volumus iter rectæ intelligentiæ tenere. Aug. in Pſ. 96. 7.
Iſa. 54. 1. 35. 1. 42. 10.

Judæa therefore muſt not engroſs this angelical Goſpel; it is of importance moſt univerſal and unlimited, reaching through all ſucceſſions of time, and all extenſions of place; filling all ages and regions of the world, with matter, and with obligation of joy: Hence even by *Moſes* antiently (according to St. *Paul's* interpretation) were all nations upon this account invited to a common joy; *Rejoyce*, ſaid he, *O ye nations with his people.* Hence, in foreſight of this event, the Holy *Pſalmiſt* (as the *Fathers* expound him) did ſing, *The Lord reigneth, let the earth rejoyce, let the multitude of Iſles be glad thereof*: Hence *Sing, O thou barren, thou that didſt not bear, break forth into ſinging and cry aloud, thou that didſt not travel with child---The wilderneſs and the ſolitary place ſhall be glad, the deſart ſhall rejoyce and bloſſom as the roſe------Sing unto the Lord a new ſong, and his praiſe from the end of the earth*, ſaid the *Evangelical Prophet* in regard to this diſpenſation; In fine, this *Angel* himſelf did interpret his own words, when in conſort with the heavenly *Choir* he ſang that *Antheme*, *Glory be to God in the higheſt*; *on earth peace, and good-will toward men*; whence we may collect that a piece diffuſed over the earth, and a good-will extended toward all men were implied in theſe *tidings of great joy to all people.*

Luke 2. 14.

We then are all concerned in theſe *tidings*, and we may look on them as by this heavenly *Evangeliſt* imparted to us; whence our duty muſt be to liſten with reverent attention unto them, ſeriouſly to weigh the purport of them, diligently to contemplate the reaſons of that great joy, which effectually ſhould be produced in us by them, as their proper and due reſult; to further which practice, let us take ſome proſpect of this *Goſpel*, whereby it may appear pleaſant, and apt to kindle a ſprightly joy in our hearts. The matter of it, is the *Nativity* of our *ever bleſſed Lord*, and *Saviour Jeſus Chriſt*; for, *To you*, ſaith our *Angel*, *is born this day a Saviour, who is Chriſt the Lord*, an occurrence fraught with all the greateſt cauſes of joy imaginable; as importing innumerable, unexpreſſibly and unconceivably vaſt advantages thence ſpringing to us.

It doth miniſter occaſion of rejoycing for all the bleſſings which did flow from each of his ſalutary undertakings and performances; for all the mercies purchaſed by the merits of his obedience, and by the price of his blood; for all the graces iſſuing from his diſpenſation of the *Holy Spirit*; for all the benefits conſequent on his illuſtrious reſurrection, aſcention and glorification; as being a good entrance to them, yea, a great progreſs in them, and a certain pledge of their full accompliſhment; for all the work of our redemption was in a manner atchieved, when our Saviour did appear; his incarnation was the great ſtep toward it; as being an act of the humbleſt obedience, and of the higheſt merit, that could any-wiſe be performed, for ſatisfying the juſtice of God, and winning his favour toward us: His *taking up life* may well ſeem more meritorious, than his *laying it down*, and the chief paſſion which he could ever undergo; His death was a paſſion, great as death could be; His life alſo was a continual paſſion, or exerciſe of huge patience; but his birth ſeemeth to be the greateſt and ſtrangeſt paſſion of all; involving the loweſt ſubmiſſion, and the deepeſt ſuffering: What nobler ſacrifice could there be, than God's offering himſelf up to mortality, to infirmity, to ſlavery? What obedience can be thought of comparable to that which he did expreſs when he ſaid, *Lo I come to do thy will, O God: I came down, not that I might do my own will, but the will of him that ſent me?* for him to deſcend from heaven, the

Heb. 10. 7.
John 6. 38.

region of light and bliſs, into this gloomy and ſad world, for him in a manner to deveſt himſelf of celeſtial Majeſty, and to aſſume the ſorm of a ſervant; for him to be encloſed in a womb, and to come out wailing thence, to ſuck at a breaſt for life, to be carried in arms, and laid in a manger; to enter on a ſtage of *Being* ſo very low and homely; for him, I ſay, *the Lord of Glory*, thus *to empty*, and *abaſe* himſelf, may not this reaſonably be deemed more, than after his becoming man to ſuſtain all the grievances incident to our nature and ſtate? whence *the very aſſumption of fleſh was* (ſaith St. *Athanaſius*) *the redemption of all mankind*: He was at leaſt thence engaged in the way of acting and ſuffering what-ever was needful for our recovery; and having gone ſo far, aſſuredly he never would flinch or recoil, but would go through with all; being come he would ſhew himſelf come to purpoſe, leaving no part unfiniſhed of his grand deſign.

Phil. 2. 7, 8.
Ἑαυτὸν ἐκένωσεν, ἑαυτὸν ἐταπείνωσεν.

Ἡ πρόσληψις τῆς σαρκὸς ἐλευθέρωσις ἦν πάσης τῆς ἀνθρωπότητος. Ath. *Or.* 3. c. Arr. p. 385. *vid.* p. 618.

Λύχνον ἧπτε τὴν ἑαυτοῦ σάρκα, &c. Greg. Naz. *Or.* 38.

Creatoris ad creaturam deſcenſio credentium eſt ad æterna provectio. Leo M. de *Nat. Serm.* 5.

So that as they, who celebrate the birth of a Prince, do mean thereby to expreſs their joy for all the good which they do hopefully preſume to enjoy from his protection and conduct afterward in all his life; and as they who welcome the Sun-riſing, do imply their ſatisfaction in the conveniences of his light through the whole enſuing day; ſo may the *Nativity* of our *Lord* afford matter of rejoycing for all the train of mighty bleſſings which do ſucceed it. We may therefore now well conſider him born to inſtruct us by his excellent doctrine, and to guide us by his perfect example; born to merit God's mercy and favour toward us by an entire ſubmiſſion to God's pleaſure; in the whole conduct of his life, and in the final reſignation of it: born to renew and ſanctifie our nature, to ſupport and ſtrengthen us in obedience to God's commandments, to ſuccour us in temptations, to comfort us in diſtreſſes by his grace; born to rear himſelf from the grave for confirming our faith, and enſuring our hopes of ſalvation; born to aſcend up above all the heavens to God's right hand, there effectually to intercede for us, thence liberally to diſpenſe all heavenly bleſſings to us: Well may we now rejoyce, as ſeeing him come to diſcloſe the way of happineſs, to eſtabliſh the covenant of Grace, to void all the obſtructions, and ſubdue all the enemies to our welfare: well may we celebrate this *birth*, as by its virtue bleſſing the *Patriarchs*, enlightning the *Prophets*, inſpiring *Martyrs* with faith and courage, endewing all the *Saints*, that e'er have been, with grace, and crowning them with glory; ſo that in this *Day* we have the *Paſſion*, the *Paſch*, the *Aſcenſion*, the *Pentecoſt*, the *Memorials* of every *Saint* ſuggeſted to us; the joys of all our *Feſtivals* do conſpire or commence in this; which is the head and ſpring, which is the fruitful ſeed, which is the hopeful morning of them all. Πάντα ταῦτα τῆς παρούσης ἡμέρας χάρις ἐστίν· αὕτη γὰρ ἦρξεν τῶν ἐφεξῆς ἀγαθῶν. *All theſe things* (ſaith St. *Gregory Nyſſene*) *are the grace of this preſent day, for it began the goods, which did in order ſucceed.*

Οὐκοῦν καὶ τὰ τοῦ Πάσχα καλὰ τῶν περὶ τὴν γέννησιν εὐφημιῶν μέρος ἐστί. Greg. Nyſſ.

Greg. Nyſſ. *Tom.* 2. p. 784.

But waving the numberleſs benefits ſo conſequent on the *Nativity*, we ſhall only touch ſome of thoſe which have a more formal and cloſe relation thereto.

I paſs over the contemplation of that ſweet harmony between the old, and the new World; in which, to our comfortable ſatisfaction, the ſweeteſt attributes of God (his goodneſs, his wiſdom, his fidelity and conſtancy) do illuſtrate themſelves, by completion of the ancient promiſes, prefigurations and predictions touching this event.

I forbear alſo to reflect on the happy alteration and amendment of the World, which our Lord's coming did induce, by comparing the ſtate of things before it, with that which followed it; the conſideration of which caſe is very pleaſant, and productive of joy. *Firſt* then,

Sapientia & benignitas Dei ac ſalutiferi operis mora capaciores nos ſuæ vocationis effecit, ut quod multis ſignis, multis vocibus, multiſque myſteriis per tot fuerat ſecula pronunciatum, in his diebus Evangelii non eſſet ambiguum, &c. Leo *P. de Nat. Serm.* 3.

1. Let us conſider, that the *Nativity* doth import the completion of many ancient promiſes, predictions and prefigurations concerning it; that whereas all former diſpenſations of favour and mercy were as preludes or preambles to this; the *Old Law* did aim to repreſent it in its myſterious pomps; the chief of providential occurrences did intimate it; the Prophets often in their myſtical raptures did allude to it, and often in clear terms did expreſs it; the gracious deſigns of God, and the longing expectations of mankind being ſo variouſly implied in regard thereto; now all is come to be fulfilled, and perfected in moſt clear, moſt effectual, moſt ſubſtantial accompliſhment:
Now is ſprung up that *ſeed of the woman*, which according to the firſt *Go-*
Gen. 3. 15. *ſpel* preached to *Abraham*, ſhould *bruiſe the ſerpent's head*; Now is the myſti-
22. 18. cal *Iſaac*, the miraculous *Son of promiſe* born; Now is that grant to *Abra-*
Gal. 3. 8, 16. *ham*, *In thy ſeed ſhall all nations of the earth be bleſſed*, made good; Now is
Gen. 49. 10. *Shiloh come*, of whom *Jacob* foreboded, *unto him the gatherings of the people*
Deut. 18. 15. *ſhall be*; Now is that *Oracle* of *Moſes* more than verified, *A Prophet ſhall*
Acts 3. 22. *the Lord your God raiſe up unto you of your brethren, like to me, him ſhall ye*
7. 37. Num. 24. 16. *hear*; Now *the ſtar is come out of Jacob*, The viſion whereof dazled *Bala-*
am, and ſtopped him from curſing that people, in which it ſhould ariſe;
Pſal. 132. 11. Now is that oath diſcharged, to *David*, *Of the fruit of thy body will I ſet*
Luke 1. 33. *upon thy throne*; Now thoſe illuſtrious predictions of *Iſay*, *There ſhall come*
Iſ. 11. 1. 7. 14. *forth a rod out of the ſtem of Jeſſe-----A Virgin ſhall conceive and bear a ſon;*
9. 6. 59. 20. Rom. 11. 26. *to us a child is born, to us a ſon is given, and the government ſhall be on his*
Jer. 22. 5. *ſhoulders*; *There ſhall come out of Sion the deliverer, and ſhall turn ungodli-*
33. 15. Zech. 3. 8. *neſs from Jacob*, are fully accompliſhed: *Now the righteous branch* (of
6. 12. which *Jeremy* and *Zachary* ſpake) is ſprouted forth; And *Ezekiel's One*
Ezek. 34. 23. *Shepherd*, *Daniel's Son of man, coming with the clouds of heaven*; *Micah's*
37. 25. Dan. 7. 13. *Ruler in Iſrael, whoſe goings forth have been from old*; *Haggay's Deſire of all*
Mic. 5. 2. *Nations*; *Malachy's Angel of the Covenant*, and *Son of Righteouſneſs* have
Matt. 2. 6. Hag. 2. 7. all in truth appeared: Now is that glorious *King* and *Captain* arrived,
Mal. 3. 1. 4. 2. whom the *holy Oracles* do ſo magnificently deſcribe; whom *Moſes* and
Joſhua, whom *David* and *Solomon* in ſo many pat circumſtances did fore-
Pſ. 2. 6. 45. 6. ſhadow; whom God would *ſet upon his holy hill of Sion*; *The ſcepter of*
72. 11. *whoſe Kingdom is a mighty ſcepter*; who ſhould *raiſe the tabernacle of David*
Acts 15. 16. *that is fallen*; *before whom all Kings ſhould fall down, and whom all nations*
Am. 9. 11. Luke 1. 13. *ſhould ſerve*; who *ſhould reign over the houſe of Jacob for ever, and of whoſe*
Dan. 7. 13. *Kingdom there ſhall be no end.*

Mic. 4. 7. Aug. *in* Pſ 96. Now what can be more delightful, or ſatisfactory to our mind, than to reflect on this ſweet harmony of things, this goodly correſpondence between the old, and new World; wherein ſo pregnant evidences of God's chief attributes (of his goodneſs, of his wiſdom, of his fidelity and conſtancy) all conſpiring to our benefit do ſhine? Is it not pleaſant to contemplate how provident God hath ever been for our welfare? what trains from the world's beginning, or ever ſince our unhappy fall he hath been laying to repair and reſtore us? how wiſely he hath ordered all diſpenſations with a convenient reference and tendency to this maſterpiece of grace? how ſteady he hath been in proſecuting his deſigns, and how faithful in accompliſhing his promiſes concerning it?

Non itaque novo conſilio Deus rebus humanis, nec ſerâ miſeratione conſuluit, ſed à conſtitutione mundi unam eandémque omnibus cauſam ſalutis inſtituit. Leo *P. de Nat. Serm.* 3.

If the *holy Patriarchs did ſee this day, aud were glad*; if a glimpſe there- Jo. 8. 56.
of did cauſe their hearts * *to leap* with them; if its
very dawn had on the Spirits of the *Prophets* ſo vigo-
rous an influence; what comfort and complacence
ſhould we feel in this its real preſence, and bright aſ-
pect on us? how ſenſibly ſhould we be affected with
this our happy advantage above them; the which our Lord himſelf then
did teach us to eſtimate duly, when he ſaid, *Bleſſed are your eyes, for they* Mat. 13. 16.
ſee; and your ears, for they hear; for verily I ſay unto you, that many Pro- 17.
phets and righteous men have deſired to ſee thoſe things which ye ſee, and have
not ſeen them; and to hear thoſe things which ye hear, and have not heard
them.

* Ἠγαλλιάσατο.
Magnam enim jocunditatem tunc carpebant ipſi Sancti Prophetæ, cùm ea videbant in Spiritu, non jam impleta, ſed adhuc futura —Aug. *in* Pſ. 96.

2. Let us conſider what alteration our Lord's coming did induce, by com-
paring the ſtate of things before it to that which followed it. The old Eph. 2. 14.
World then conſiſting of two parts, ſevered by a ſtrong wall of partition,
made up of difference in opinion, in practice, in affection, together with Acts 10. 28.
a ſtrict prohibition to one of holding entercourſe with the other.

Of one, and that far the greater part, St. *Paul* hath given us theſe deſcri-
ptions and characters; *They were aliens from the Commonwealth of Iſrael,* Eph. 2. 12.
and ſtrangers from the covenant, having no hope, and being without God in
the world; They were *by nature the children of wrath, and of diſobedience*; 2. 3.
They were *dead in treſpaſſes and ſins, walking according to the courſe of this* 2. 1.
world, according to the Prince of the power of the air, the Spirit that
worketh in the children of diſobedience; They did *walk in the vanity of their* Eph. 4. 17—
mind, having their underſtanding darkned, being alienated from the life of
God, through the ignorance that was in them, becauſe of the blindneſs of their
heart; and being paſt feeling, did give themſelves over unto laſciviouſneſs, to
work all uncleanneſs with greedineſs; They *had their converſation in the luſts*
of the fleſh, fulfilling the deſires of the fleſh, and of the mind; being *foooliſh,* 2. 3.
diſobedient, deceived, ſerving divers luſts and plea-
ſures, living in malice and envy, hateful, and hating
one another: Such was the caſe (the diſmally wretch-
ed caſe) of the *Gentile* world; ſuch were our foreſa-
thers (ſuch after them of courſe, by fatal conſequence,
ſhould we have been) They were in their minds blinded with groſs igno-
rance, and deluded with foul errours; they were in their wills and affecti-
ons corrupted with great diſorder, perverſneſs, ſenſuality, malice; they did
in their converſation practice all ſorts of impiety, iniquity and impurity;
their conceptions of God were very unworthy, and their worſhip anſwera-
bly ſuch (full of ſottiſh, ſavage, beaſtly ſuperſtitions) their principles were
vain, and their life conformably diſſolute; in ſhort, they lived under the do-
mination and influence of wicked Spirits; who thence
are ſtyled *Lords* and *Princes of this world, of this air, of*
this ſecular darkneſs: Even of the wiſeſt among them
(the number of whom, notwithſtanding the clatter
their writings made, was very ſmall and inconſi-
derable) of thoſe who by the conduct of natural light ſtrove to diſengage
themſelves from vulgar miſtakes and miſcarriages, the caſe was little better;
for even their minds after all their ſtudious diſquiſitions and debates) pro-
ved dark and giddy; full of ignorance, of errour, of doubt in regard to
the main points of religion, and of morality; ſome of them flatly deny-
ing the exiſtence, or (which in effect is the ſame) the providence of God;
the natural diſtinction between good and evil, the ſpiritual nature and fu-
ture ſubſiſtence of our ſouls, the diſpenſation of rewards and puniſhments
after

Tit. 3. 3. Col. 3. 7.
(Eph. 5. 8. Col. 2. 13.
1 Cor. 6. 11. 2 Cor. 4. 4.
1 Theſſ. 4. 5. 1 Pet. 4. 3.
Gal. 4. 8. Rom. 1. 29.)

Eph. 6. 12. 2. 2.
(John 12. 31. 14. 30. 16. 11.
2 Cor. 4. 4. 2 Tim. 2. 16.
Col. 1. 13. 2. 15. Acts 26. 18.)

Διαλογισμοῖς.
Rom. 1. 21—28.

after this life; others wavering in doubt, or having but faint perſuaſions about theſe matters; few or none having clear notions, or ſteady opinions about any ſuch things; whence their practice, in correſpondence to their rules, muſt needs have been very looſe, or very lame; ſo that well might our *Apoſtle* ſay of them, *They became vain in their reaſonings, and their fooliſh heart was darkned; profeſſing themſelves wiſe, they became fools; And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient.*

Col. 2. 17.
Heb. 8. 5. 10. 1.
Rom. 8. 3.
Gal. 3. 21.
Heb. 7. 18, 19.

As for the other part, or little parcel of men, the condition of that was alſo very low; if the reſt of the world did lie in dark night, they did live but in a dusky twilight; their Religion was much wrapt up in ſhadow and myſtery; they had but dilute *Idea's* of God's nature, and ſcant diſcoveries of his will; their law or rule of practice, in divers reſpects was defective and infirm; they were lock'd under the diſcipline of childiſh rudiments, ſuting their raw capacities, and under the bondage of ſlaviſh yokes befitting their ſtubborn diſpoſitions; which defailances in notion their practice commonly did out-ſtrip; being fond, corrupt, hypocritical, void of interiour, ſubſtantial and genuine righteouſneſs; as the old *Prophets* did often complain, and as our Lord, with his *Apoſtles*, did urge.

Gal. 3. 22.
Rom. 11. 32.
3. 9, 19.
Iſa. 9. 1.
Mat. 4. 15.
Rom. 8. 22.
Iſa. 60. 1.
Pſal. 98. 2.

Such was the ſtate of the World in its parts, and joyntly of the whole it may be ſaid, that it was *ſhut up under ſin* and guilt; under darkneſs and weakneſs, under death and corruption, under ſorrow and woe: that no full declaration of God's pleaſure, no clear overture of mercy, no expreſs grant of ſpiritual aid, no certain redemption from the filth, or the force of ſin, from the ſtroak of death, from due puniſhment hereafter; no encouragements ſutable to high devotion, or ſtrict virtue, were any-wiſe in a ſolemn way exhibited or diſpenſed before our *Lord's* appearance: ſo that well might all men be then repreſented as *Cimmerians, ſitting in darkneſs, in the region and ſhadow of death*; well may we ſuppoſe all ages foregoing to have teemed with hope, and deſire of this happy day; or that (as St. *Paul* ſaith) *the whole creation* (that is, all mankind) *groneth together, and travelleth together until now*; as labouring with pangs of implicit deſire, or under a painful ſenſe of needing a *Saviour*; well might *Eſay* thus proclaim his coming; *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee; for behold darkneſs ſhall cover the land, and groſs darkneſs the people; but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee, and the Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing*: for, Now *the Lord hath made known his ſalvation, his righteouſneſs hath he openly ſhewed in the ſight of the heathen; The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth do ſee the ſalvation of our God.*

1 Theſſ. 5. 5.
(2 Cor. 3. 18. 4. 6.)
Heb. 8. 11.
Jer. 31. 33.

Now *we are all children of the light, and of the day*; all *do know God from the leaſt to the greateſt*; the rareſt, the deepeſt notions are grown common and obvious; every Child is inſtructed in the higheſt truths, every Peaſant is become a great Philoſopher, (beyond *Ariſtotle*, or *Plato*, or *Epictetus*) skilful of the beſt knowledge, able to direct his life in the beſt way, capable of obtaining the beſt good.

Acts 2. 17.
Joel. 2. 16.
Tit. 2. 11.
Luke 24. 47.

Now the Spirit of God (the ſpirit of direction, of ſuccour, of comfort ſpiritual) is poured upon all fleſh. *Now the grace of God, that bringeth ſalvation, hath appeared to all men*; fully inſtructing them in their duty, and ſtrongly enabling them to perform it, freely offering them mercy, mightily encouraging them with hopes of moſt bleſſed rewards.

Now *Jew* and *Gentile* are re-united and compacted in one body; walking in the ſame light, and under obligation to the ſame laws; ſharing in a common redemption and inheritance; being inſeparably linked together with the bands of faith, of charity, of ſpiritual fraternity; thus *old things are paſſed away, behold all things are become new*, in virtue and conſequence of our Lord's appearance: In contemplation of which ſo great, ſo general, ſo happy a change, how can we forbear to rejoyce?

Eph. 3 6.
2. 15.
2 Cor. 5. 17.
Διόρθωσις.
Heb. 9. 10.

But farther, that we may yet more nearly touch the point:

3. Let us conſider that the Nativity of our Lord is a grand inſtance, a pregnant evidence, a *rich* earneſt of Almighty God's very great affection and benignity toward mankind: for, *In this* (ſaith St. *John*) *the love of God was manifeſted, that God ſent his only begotten ſon into the world*; and *Through the tender mercies of our God* (ſang old *Zachary*) *the day ſpring from on high did viſit us*: This indeed is the peculiar experiment, wherein that moſt divine attribute did ſhew and ſignalize it ſelf. The power of God doth brightly ſhine in the creation, the wiſdom of God may clearly be diſcerned in the government of things; but the incarnation of God is that work, is that diſpenſation of grace, wherein the divine goodneſs doth moſt conſpicuouſly diſplay it ſelf: How indeed poſſibly could God have demonſtrated a greater exceſs of kindneſs toward us, than by thus for our ſake and good ſending his deareſt Son out of his boſom into this ſordid and ſervile eſtate, ſubjecting him to all the infirmities of our frail nature, expoſing him to the worſt inconveniences of our low condition? what expreſſions can ſignifie, what compariſons can ſet out the ſtupendious vaſtneſs of this kindneſs? If we ſhould imagine, that a great prince ſhould put his only ſon (a ſon moſt lovely, and worthily moſt beloved) into rags, ſhould diſmiſs him from his Court, ſhould yield him up into the hardeſt ſlavery, merely to the intent, that he thereby might redeem from captivity the meaneſt and baſeſt of his ſubjects, how faint a reſemblance would this be of that immenſe goodneſs, of that incomparable mercy, which in this inſtance the King of all the World hath declared toward us his poor vaſſals, his indeed unworthy rebels?

1 John 4. 9.
Joh. 3. 16, 17.
Eph. 2. 4.
Luke 1. 78.

Apparuerat antè potentia in rerum creation, apparebat ſapientia in earum gubernatione, ſed benignitas miſericordiæ nunc maximè apparuit in humanitate. Bern. de *Nat. Serm.* 1.

Semper quidem diverſis modis, multiſque menſuris humano generi bonitas divina conſuluit, & plurima providentiæ ſuæ munera omnibus retrò ſeculis clementer impartiit; ſed in noviſſimis temporibus omnem abundantiam ſolitæ benignitatis exceſſit; quando in Chriſto ipſa ad peccatores miſericordia, ipſa ad errantes veritas, ipſa ad mortuos vita deſcendit, &c. P. Leo *M.* de *Nat. Serm.* 4.

(Pſal 36. 6.
108. 4.)

And what greater reaſon of joy can there be, than ſuch an aſſurance of his love, on whoſe love all our good dependeth, in whoſe love all our felicity conſiſteth? what can be more delightful than to view the face of our Almighty Lord ſo graciouſly ſmiling upon us?

Should we not be extremely glad, ſhould we not be proud, if our earthly prince by any ſingular mark would expreſs himſelf kindly affected to us? how much more ſhould we reſent ſuch a teſtimony of God's favour; how worthily may our ſouls be tranſported with a ſenſe of ſuch affection?

4. We may conſider our Lord's nativity, as not only expreſſing ſimple good-will, but implying a perfect reconciliation, a firm peace, a ſteady friendſhip eſtabliſhed between God and us: or that it did not only proceed from love, but did alſo produce love to us. We did ſtand at a great diſtance, in eſtrangement, yea in enmity toward God; our firſt parents had by preſumptuous diſobedience revolted from him; and we inſiſting on the footſteps of their Apoſtaſie continued in *defiance of him*; *all men had ſinned, and fallen ſhort of the glory of God*; *There was not a righteous man upon earth, that did good, and ſinned not*; whence unavoidably the wrath of the moſt holy God was incenſed, the juſtice of the moſt righteous Lord was engaged againſt us; thence did iſſue a ſad doom, thence a juſt ſentence of capital puniſhment was denounced on us; no pretence of favour, no over-

Rom. 3. 24.
9. 23.
Gal. 3. 22.
Eccl. 7. 20.
Leo *de Nat. Serm.* 2.

Ἀδύνατον γέγονε τῇ φύσει λογικῇ οὔσῃ, καὶ ἑκουσίως ἁμαρτησάσῃ, καὶ ὑπὸ καταδίκην θανάτου γενομένῃ ἑαυτὴν ἀνακαλέσασθαι εἰς ἐλευθερίαν. Ath. *p.* 638.

Ἀδύνατον ἑτέρως τὰ καθαρὸν καὶ ἀναμάρτητον ἐπ' ἀνθρωπίνης φύσεως παραδειχθῆναι, εἰ μὴ Θεὸς ἐν σαρκὶ πιστεύοιτο εἶναι, ὁ τὴν ἀναμάρτητον δικαιοσύνην εἰς κόσμον εἰσαγαγών, &c. Ath. *de Incarn. Verbi.*

Eph. 2. 15, 16,

Rom. 8. 3. 2 Cor. 5. 19.

Τὸ τοῦ Ἀδὰμ σύμπτωμα εἰς ἀσύγκειτον ἀνάστημα χειρὸς ἀνεστήσατο, ἐν ὁμοιώματι σαρκὸς ἁμαρτίας ἀφθεὶς, καὶ κατακρίνας τὴν ἁμαρτίαν ἐν τῇ σαρκί. Ath. *p.* 620.

Εἰ γὰρ μὴ ἐν τῇ ἁμαρτησάσῃ φύσει ἡ ἀναμαρτησία ὤφθη, πῶς κατεκρίθη ἡ ἁμαρτία ἐν τῇ σαρκί. *Id. p.* 368.

(1 Pet. 1. 19. Heb. 7. 26.)
John. 14. 30.——ἐν ἐμοὶ οὐκ ἔχει οὐδέν.
John 19. 6. ——οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.
Matt. 3. 17. 1 Tim. 3. 16.
Jer. 23. 6. 33. 16.

overture of peace, no hope of redreſs did then appear; we no-wiſe being able to expunge our guilt, to repair our offences, to recover out of that corruption in the mind and will, which did ſeal us up to ruine, indiſpoſing us either to find, or to entertain mercy; But our Lord's coming did appeaſe that anger, did mollify that juſtice, did ſuſpend that condemnation, did cloſe the breach, and *ſlay the enmity*; *God* (as the Apoſtle ſpeaketh) *ſending his Son in the likeneſs of ſinful fleſh, and for ſin, did condemn ſin in the fleſh*: for, how can God now avert his face from us, whom his only dear Son hath vouchſafed to make and own for his brethren? how can he look with an eye of diſpleaſure on that nature, wherewith that Son of his love ſtandeth clothed before him? how can he abide offended with our race, in which pure innocence and perfect obedience are found; he now appearing with us, and for us, in whom not the ſtricteſt juſtice, no the ſhrewdeſt malice can deſcry any fault or blemiſh; *in whom* therefore *God is* throughly *well-pleaſed*? Since we have *Emanuel, God with us,---God manifeſted in our fleſh. The Lord our righteouſneſs* partaker of our infirmity, interceſſour and advocate for his own fleſh and blood, ready to do and ſuffer whatever God pleaſeth to require on our behalf, how can God be againſt us? Shall God and man perſiſt at diſtance or diſaffection, who are ſo cloſely related, who are indeed ſo intimately united in one perſon? ſhall heaven and earth retain enmity, which have ſo kindly embraced, and kiſ-
Pſal. 85. 11. ſed each other; ſince *truth hath ſprouted from the earth, and righteouſneſs hath looked down from heaven*? ſhall the war go on, when the great Medi-
Iſa. 9. 6. atour and Umpire of peace is *come*; *preaching peace to them that are afar off*
Acts 10. 36.
Eph. 2. 17. *and to them that are near*? Can death any longer reign over us, or our diſ-
1 Cor. 2. 8. grace and miſery continue, now that *the Prince of life, the Lord of glory, the Captain of ſalvation* doth appear for our relief?

Now then what can be more worthy of joy, than ſuch a bleſſed turn of affairs? how can we otherwiſe than with exceeding gladneſs ſolemnize ſuch a peace? a peace accorded with him, who in forces ſo infinitely doth overmatch us; who at his pleaſure can utterly quell us; who with the greateſt eaſe, with leſs than a word of his mouth, can daſh us to nothing, or hurl us down into an abyſs of remedileſs woe? how can we avoid being extremely ſatisfied at the recovery of his favour and friendſhip, which alone can be the foundation of our ſafety and welfare, which is the ſole fountain of all good, of all comfort, of all felicity?

5. Our Lord's nativity doth infer a great honour, and a high preferment to us: no-wiſe indeed could mankind be ſo dignified, or our na-
Eph. 3. 10, 17. ture ſo advanced as hereby: No wiſdom can deviſe a way beyond this, whereby God ſhould honour his moſt ſpecial favourites, or promote them
(Ἡνωμένος πατρὶ κατὰ πνεῦμα, ἡμῖν δὲ κατὰ σάρκα. Ath *p.* 612.) to a nearneſs unto himſelf. For hence we become allied to God, in a moſt ſtrait affinity, his eternal Son being made our brother; hence as touching the blood-royal of heaven we do in dignity o'er-top all the creation; ſo that what the *Pſalmiſt* uttered concerning man, is verified in the
Pſal. 8. 5. moſt comprehenſive ſence, *Thou haſt crowned him with glory and honour,*
Heb. 2. 7. *and haſt ſet him over the works of thy hands*; *thou haſt put all things in ſub-*
Col. 2. 10.
Eph. 2. 22. *jection under his feet*: for now the Son of Man, being alſo the Son of

God, is *the Head of all principality and power*, is *the Lord of all things*, is the Sovereign Prince of all the world; is placed *far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come.* That is a peculiar honour, to which the higheſt Angels cannot pretend; for, *he took not the nature of Angels, but he took the ſeed of Abraham*; whence thoſe noble creatures are become in a manner inferiour to poor us; and according to juſt obligation, willingly to adore our nature; for, *when God brought his firſt begotten Son into the world, he ſaid, Let all the Angels of God worſhip him:* Is not indeed our fleſh become adorable, as the true *Shechinah*, as the everlaſting place of the ſupreme Majeſty, *wherein the fulneſs of the God-head dwelleth bodily*; as the moſt holy ſhrine of the divinity; as the Orb of *inacceſſible light*; as more than all this, if more could be expreſſed, or if we could expound that text, *the word was made fleſh, and dwelt in us?* May not our ſoul worthily claim the higheſt reſpect, all whoſe faculties (being endewed with unmeaſurable participations of the Holy Spirit) have been turned to a perfect harmony with the all-wiſe underſtanding, and the moſt pure will of God? yea, which hath been admitted into the neareſt conſortſhip, into the ſtricteſt union with the eternal Word; hath become an ingredient of him, who is *the wiſedom, and the power of God?* It was a great dignity that man ſhould be made according to the image of God, but it is a more ſublime glory, that God ſhould be made after the image of man, κατὰ πάντα ὁμοιωθεὶς, *being made like to us in all things*, bating only ſin, whch is no part of us, but an unnatural excreſcence, or a deflection from our nature: How could we be ſo raiſed up to God as by his thus ſtooping down to us? what can be imagined more honourable to us, than that God ſhould deem us worthy of ſuch condeſcenſion? this, this indeed is our exaltation, that God for us ſhould expreſs not only ſo vaſt charity, but ſo prodigious humility.

Acts 10. 36.
Eph. 1 21.
Phil. 2. 9.
1 Pet. 3. 22.
Heb. 2. 17.
Heb. 1. 6.
Ἡ σὰρξ ἐθεολογήθη. Ath. *p.* 597.
Col. 2. 9.
Totum corpus implet tota divinitas. Leo *de Nat. Ser.* 10.
John 1. 14.
3. 34.
1 Cor. 1. 24.
Qui cùm origini humanæ multum dederit, quod nos ad imaginem ſuam fecit, reparationi noſtræ longè amplius tribuit, cùm ſervili formæ ipſe ſe Dominus coaptavit. Leo *de Nat. Serm.* 4.
Heb. 2. 17.
Exultent ergo in laudem Dei corda credentium, & mirabilia ejus confiteantur filii hominum, quoniam, in hoc præcipuè Dei opere humilitas noſtra cognoſcit, quanti eam ſuus conditor æſtimârit. Leo *Serm.* 4.

And is it not good matter of joy to be thus highly graced? when are men better pleaſed, than when they are preferred; then eſpecially, when from the meaneſt ſtate, *from the dunghil*, or *from the duſt*, they *are raiſed to be ſet among Princes*, and *made to inherit the throne of glory?* wherefore this being our caſe, that we ſons of earth, *children of corruption*, and *brethren of worms* (in *Job*'s ſtyle) we exiles of paradiſe, we heirs of death and miſery; we, that by our nature are the loweſt of all intelligent creatures, that by our merits were debaſed *beneath the Beaſts that periſh*, that we are aſſumed to ſuch relations, that we are ennobled to ſuch a pitch, that our nature hath mounted ſo high above all creatures, with what enlargement of heart ſhould we entertain a diſpenſation ſo wonderful; how welcome ſhould that day be, which doth introduce it?

Pſal. 113. 7, 8.
1 Sam. 2. 8.
Job 17. 14.
Pſal. 39. 12.
Hic infirmitatis noſtræ ſuſpiciens conditionem, propter quos ad inferna deſcendit eoſdem in cœleſtibus collocavit. Leo *de Nat.* 5.

6. Finally, if we ſurvey all principal cauſes of joy, and ſpecial exultation, we ſhall find them all concurring in this event.

Is a meſſenger of good news embraced with joy? Behold the great Evangeliſt is come, with his mouth full of news, moſt admirable, moſt acceptable: He, who doth acquaint us, that God is well pleaſed, that man is reſtored, that *the adverſary is caſt down*, that paradiſe is ſet open, and immortality retrieved; that truth and righteouſneſs, peace and joy, ſalvation and happineſs are deſcended, and come to dwell on earth; He of whom the Prophet told, *How beautiful upon the Mountains are the feet of him,*

Apoc. 12. 10.
John 14. 30.
Luke 10. 18.
Iſa. 52. 7.

Nah. 1. 15. *him that bringeth good tidings*; *that publiſheth peace, that bringeth good ti-*
Rom. 10. 15. *dings of good, that publiſheth ſalvation, that ſaith unto Sion, Thy God reign-*
eth; He who doth himſelf thus declare the drift and purport of his meſſage;
Iſa. 61. 1, 2. *The Spirit of the Lord God is upon me, to preach good tidings unto the meek*;
Luke 4. 18. *he hath ſent me to bind up the broken hearted*; *to proclaim liberty to the cap-*
tives, and opening of the priſon to them that are bound; *to proclaim the accep-*
table year of the Lord, to comfort all that mourn.

Is the birth of a Prince by honeſt ſubjects to be commemorated with
Iſa. 11. 2. joyous feſtivity? Behold a Prince born to all the world; a Prince under-
Pſal. 45. & 72. taking to rule mankind with ſweeteſt clemency, and exact juſtice; a Prince
Jer. 23. 6. bringing with him all peace and proſperity; *in whoſe days Judah ſhall be*
ſaved, and Iſrael ſhall dwell ſafely; who ſhall protect us in aſſured reſt and
ſafety; ſhall ſecure us from all danger and miſchief; ſhall atchieve moſt
gallant and glorious exploits in our behalf; ſhall vanquiſh all the enemies
of our welfare, ſhall reſcue us from the worſt ſlaveries and miſchiefs;
Luke 1. 71, 74. ſhall ſettle us in a moſt free and happy ſtate: He *who bringeth ſalvation*
from our enemies, and from the hands of all that hate us, that *being delivered*
from the hands of our enemies, we might ſerve him without fear, in holineſs
and righteouſneſs before him, all the days of our life: Now therefore it is
Apoc. 19. 6. ſeaſonable to cry out, *Allelujah, for the Lord God omnipotent reigneth, let us*
11. 15. *be glad and rejoyce, and give honour to him.*

Iſa. 9. 3. May victory worthily beget exultation? See the invincible warriour
Apoc. 6. 2. doth iſſue forth into the field *conquering and to conquer:* He that ſhall baffle
Luke 11. 22. and rifle *the ſtrong one,* our formidable adverſary; that ſhall rout all the
Col. 2. 15. forces of hell, and *triumph over* the powers of darkneſs; that utterly ſhall
(John 6. 33.) defeat ſin, and ſlay death it ſelf; and ſhall ſubdue the world, and lay all
things proſtrate at his feet; behold the *Captain of our ſalvation*; arrayed
with glorious humility, and armed with a mighty patience; See, the great
1 John 3. 8. blow it ſtruck, at which the infernal powers do ſtagger; the Devil's pride
Rom. 16. 20. and envy are abaſed; all the enemies are amazed, are daunted, are con-
founded at his preſence; they cannot ſtand, they break, they ſcatter, they
flee before him.

Is a proclamation of peace, after rueful wars, to be ſolemnized with ala-
crity? Behold then everlaſting peace between heaven and earth, a general
Eph. 2. 17. peace among men, a ſound peace between each good man and himſelf are
(Iſa. 57. 2.) ſettled and publiſhed; the illuſtrious herald, the noble hoſtage of them is
Acts 10. 36. arrived; *the prince of peace* himſelf doth bring all peace unto us.
Iſa. 9. 6.

Is ſatisfaction of deſire, and hope very pleaſant? Behold the *deſire of all nations, the expectation of Iſrael,* he for whom the whole creation groaned, is come.

Is recovery of liberty delectable to poor ſlaves and captives? Behold, the
Redeemer is come out of Sion; the pretious ranſome, ſufficient to purchaſe
the freedom of many worlds, is laid down; unblemiſhed innocence, purity
(Gal. 3. 22.) and perfection appearing in humane nature have procured a releaſment
for us; have unlocked the priſon of ſin detaining us, have knocked off the
ſhackles of guilt ſorely pinching and galling our conſciences; have wreſted
us from the hands of thoſe proud Maſters, who claimed a right, who exerciſed a moſt tyrannous power over us; He is come, that *proclaimeth liberty to the captives, and opening of the priſon to them that are bound*; The time is come of which the Prophet foretold -----*The ranſomed of the Lord ſhall return, and come to Sion with ſongs, and everlaſting joy upon their heads*; *they ſhall obtain joy and gladneſs*; *and ſorrow and ſighing ſhall flee away.*

Nam ſuperbia hoſtis antiqui non immeritò ſibi in omnes homines jus tyrannicum vindicabat nec indebito dominatu premebat, quos à mandato Dei ſpontaneos in obſequium ſuæ voluntatis allecerat. Leo de Nativ. *Serm.* 2.

Luke 4. 18. Iſa. 35. 10.

Is an overture of health acceptable to ſick and languiſhing perſons? Behold the great Phyſician, endewed with admirable skill, and furniſhed with infallible remedies, is come, to cure us of our maladies, and eaſe us of our pains; to bind up our wounds, and to pour in balm (the moſt ſovereign balm of his own blood) into them; to free us not only from all mortiferous diſeaſes, but from mortality it ſelf: He, who was *ſent to bind up and heal the broken-hearted*; He, who *himſelf took our infirmities, and bare our ſickneſſes*; He, of whom the Prophet (in relation to corporal, and much more to ſpiritual infirmities) did foretel; ---- *God will come and ſave you; then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped; then ſhall the lame man leap as a hart, and the tongue of the dumb ſhall ſing*; He whoſe art no diſeaſe can reſiſt, who is able to cure our moſt deſperate, our moſt inveterate diſtempers; to heal the corruption and impotency of our nature, to avoid the ignorances and errours of our underſtanding, to correct the ſtupidity of our hearts, the perverſeneſs of our wills, the diſorder of our affections; to mitigate our anguiſh of conſcience, and cleanſe our ſores of guilt; by various efficacious medicines, by the wholeſome inſtructions of his doctrine, by the powerful inſpirations of his grace, by the refreſhing comforts of his Spirit, by the ſalutary vertue of his merits and ſufferings.

Luke 10. 33.
Matt. 9. 12.
1 Pet. 2. 24.
Iſa. 61. 1.
Luke 4. 18.
Iſa. 53. 4.
Mat. 8. 17.
Iſa. 35. 5.
Mat. 11. 5.
Luke. 5. 17.
(John 12. 40.
Acts 10. 38.
Luke 10 34.)
(Ezek. 36. 26.
Eph. 2. 10.)

Is mirth ſeaſonable on the day of marriage? Behold the greateſt wedding that ever was, is this day ſolemnized: heaven and earth are contracted; divinity is eſpouſed to humanity; a ſacred, an indiſſoluble knot is tyed between God and man, *The bridegroom is come forth out of his chamber* (*Verbum Dei de utero Virginali*) clad in his nuptial garment of fleſh, and ready to wed the Church his beloved Spouſe; *Let us therefore be glad and rejoyce; for the marriage of the lamb is come, and his wife hath made her ſelf ready.*

In natali Domini quaſi in nuptiis ſpiritalibus ſponſæ ſuæ Eccleſiæ Chriſtus adjunctus eſt ———— *tunc proceſſit ſponſus de thalamo ſuo, hoc eſt, Dei de utero virginali.* Aug. *de temp. Serm.* 2.

Ἡ παστὰς ἐν ᾗ ὁ λόγος ἐνυμφεύσατο τὴν σάρκα. Procl. *in* Eph. *p.* 1.

Joel 2. 16.

Apoc. 19. 7.

Is the acceſs of a good friend to be received with chearful gratulation? Behold the deareſt and beſt friend of all mankind (moſt able, moſt willing, moſt ready to perform all good offices; to impart wholeſome advice, needful aid, ſweet converſe, and ſeaſonable conſolation) is arrived to viſit us, to ſojourn with us, to dwell with us for ever.

Is opportune relief grateful to perſons in a forlorn condition, pinched with extreme want, or plunged in any hard diſtreſs? Behold, a merciful, a bountiful, a mighty ſaviour and ſuccourer, undertaking *to comfort all that mourn*; inviting all ſuch to receive from him a plentiful ſupply for their needs, a comfortable eaſe in their preſſures, a happy riddance from their calamities; who *crieth* aloud, *If any one thirſteth, let him come to me and drink*; *Come to me all ye that labour and are heavy laden, and I will give you reſt.*

*Ἐκέκραξε.
John 7. 37.
Iſa. 55. 1.
44. 3.
Mat. 11. 28.

Is the Sun-riſing comfortable, after a tedious, darkſome and cold night? See, *the Sun of righteouſneſs is riſen with healing in his wings*, diſpenſing all about his pleaſant rays, and kindly influences: *The day-ſpring from on high hath viſited us*; diffuſing an univerſal light upon the ſouls of men, whereby the night of ignorance is diſpelled, the ſpectres of errour are vaniſhed, the miſts of doubt are ſcattered; whereby we clearly and aſſuredly diſcern all truths of importance to us, and worthy of our knowledge; concerning the nature and attributes, the works and providence, the will and pleaſure of God; concerning our ſelves, our natural and original, our duty and intereſt, our future ſtate, and final doom: *Our light is come, and the glory of the Lord is riſen upon us*; *the light of the world, the true light, enlightning every man*;

Mal. 4. 2.
Luke 1. 78, 79.
Iſa. 60. 1.
John 8. 12.
9. 5. 1. 9.

Luke 1.79. *man*; by whoſe luſtre *all fleſh may ſee the ſalvation of God*, and *which guideth our feet in the way of peace*, doth viſibly ſhine forth upon us.

Never indeed did heaven with ſo fair and ſerene a countenance ſmile upon earth, as then it did, when this (ἀςὴρ λαμπρὸς ϗ ὀρθρινὸς,) *bright and morning-ſtar* did ſpring up above our horizon, bringing this goodly day; and with it ſhedding life and chear among us. Apoc. 22. 16.

From this auſpicious day did commence the revocation of that fatal curſe, by which we were expelled from paradiſe, adjudged to death, and committed to hell; from thence we became re-inſtated in a condition of hope, and in a fair capacity of happineſs; from thence is to be dated a return of joy into this Region of diſconſolateneſs. In this nativity mankind was born, or did revive from manifold deaths; from a legal, a moral, a natural, an eternal death; from lying dead in irreparable guilt, and under an inſuperable power of ſin; from having our bodies irrecoverably diſſolved by corruption, and our ſouls immerſed into that *ſecond* more ghaſtly *death*, of perpetual incurable anguiſh.

It is the birth-day of the Church.

Generatio enim Chriſti origo eſt populi Chriſtiani, & natalis capitis natalis eſt corporis. P. Leo *de Nat. Serm.* 6.

Sicut cum Chriſto in paſſione crucifixi, in reſurrectione reſuſcitati, in aſcenſione ad dextram Patris collocati ità cum ipſo ſumus in hac nativitate congeniti. Ibid.

It is in effect therefore the birth-day of the world; the beginning of a new, better, eternal life to men, (offered to all, and effectually beſtowed on thoſe, who will embrace it) which we now do celebrate; all reaſon therefore we have to rejoyce moſt heartily, and moſt abundantly; As the goods thence accruing to us are in multitude innumerable, in quality ineſtimable, in duration immenſe; ſo in ſome correſpondence ſhould our Joy be very intenſe, very effuſe, very ſtable; The contemplation of them ſhould infuſe ſomewhat of that *unſpeakable joy*, whereof St. *Peter* ſpeaketh; we ſhould *be filled* (according to St. *Paul*'s expreſſion) *with all joy and peace in believing* them; we ſhould *hold faſt* (as the Apoſtle to the *Hebrews* adviſeth.) *the confidence and rejoycing of hope*, grounded on them, *firm to the end*.

Χαρᾷ ἀνεκλαλήτῳ. 1 Pet. 1. 8.
Rom. 15. 13.
Phil. 1. 25.
Heb. 3. 6.
Rom. 12. 12.

Having ſo many, ſo great cauſes of joy, are we not very ſtupid, are we not ſtrangely croſs and perverſe if we neglect ſo pleaſant a duty?

To conclude, Of all the days that riſe upon us this undoubtedly is the Queen, crowned by God's own hand with ſovereign bleſſings; God hath avowed it to be the day of his peculiar making, and therefore of our ſpecial rejoycing; for thus of old the inſpired *Pſalmiſt* did teach and exhort us to keep *Chriſtmas*; *This is the day, which the Lord hath made, let us rejoyce and be glad therein.*

Pſal. 118. 24.
Mat. 21. 42.
21. 9.
Acts 4. 11.
1 Pet. 2. 7.

SER-

Sermon XLIV.

The Sufferings of Christ foretold in the Old Testament.

ACTS III. 18.

But thoſe things, which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

MANY good arguments there are, different in kind, which conſpire to perſuade the truth of our religion; ſuch as are the intrinſick reaſonableneſs, excellency and perfection of its doctrine; the miraculous works performed in atteſtation thereto; the ſpecial favour of providence declared in the ſupport and propagation thereof; but upon no other ground do the Scriptures ſo much build its truth, and our obligation to embrace it, as upon the exact correſpondence and conformity thereof to all the ancient Scriptures, which did foreſhew or foretell its revelation and introduction into the World; to thoſe eſpecially which deſcribed the perſonal characters, circumſtances and performances of our Lord: to this *our Lord* in his diſcourſes, and diſputes with incredulous people, referred them; *Search the Scriptures,* (ſaid he) *becauſe in them ye expect to have eternal life* (that is, to find the true way of ſaving truth leading thereto) *and thoſe are they which teſtify of me*; by this he inſtructed and convicted his Diſciples; *beginning from Moſes and from all the Prophets he expounded unto them in all the Scriptures the things concerning himſelf:* and, *Theſe* (ſaid he to them preſently before his departure) *are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the Law of Moſes, and in the Prophets, and in the Pſalms concerning me:* This the *Apoſtles* in all their preaching (whereby they taught, proved and perſuaded, the Chriſtian doctrine) did chiefly inſiſt upon; *Moſes* (ſaith St. *Peter*) *truly ſaid unto the Fathers, yea, and all the Prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days*; and, *To him* (ſaith he again) *give all the Prophets witneſs, that through his name whoſoever believeth in him ſhall receive remiſſion of ſins.* And, of St. *Paul* 'tis ſaid, that *he mightily convinced the Jews------ſhewing by the Scriptures, that Jeſus was the Chriſt*; and ---- *he expounded, and teſtified the Kingdom of God, perſuading them concerning Jeſus, both out of the law of Moſes, and out of the Prophets*; thus the chief *Apoſtles* and founders of our religion in their publick diſcourſes; and in their *Epiſtles,* they obſerve the ſame method; as particularly aſſerting Chriſtian doctrines and duties by the teſtimonies of prophetical Scriptures, ſo generally affirming our religion to be chiefly grounded on them; *of which Salvation* (ſaith St. *Peter,* concerning the ſalvation exhibited by the Go-

Joh. 5. 39.

Luke 24. 27.
22. 37.
1. 70.
24. 44.

Acts 3. 22, 24.

Acts 10. 43.
13. 27. 15. 15.
24. 14.
John 1. 45.
Acts 18. 28.
28. 23.

1 Pet. 1. 10.

Goſpel) *the Prophets did inquire, and ſearch diligently, who propheſied of the grace to come unto you*; and (in regard to the conviction of others) he ſeems to prefer the atteſtation of this kind before the ſpiritual revelation immediately made to the *Apoſtles*; for having ſpoken of it, he ſubjoyns, 2 Pet. 1. 19. καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον. *We have alſo a more ſure word of prophecy, whereunto ye do well, that ye do take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts.* And, St. *Paul* ſaith, that *the myſtery which was kept ſecret ſince the world bagan,* Rom. 16. 26, 26. 1. 2. *was then made manifeſt, and by the prophetical ſcriptures, according to the commandment of the everlaſting God, made known to all nations, to the obedience of faith*; and, *The Holy Writings* (he telleth *Timothy*) *were able* 1 Tim. 3. 15. *to make him wiſe to the ſalvation*, which is, *by the faith of Jeſus Chriſt*; that is, they were able to ſhew, and perſuade to him the truth of Chriſtianity, which promiſeth ſalvation to all that heartily embrace it, and obſerve its Laws.

Such a ſtreſs was laid upon this probation by the *founders* of our Religion; and no wonder; for that is not only extremely forcible in it ſelf, but hath ſome particular uſes, and ſome peculiar advantages beyond others. The fore-knowledge of future contingent events (ſuch as were many of thoſe concerning our Saviour, depending upon the freeſt acts of humane will) as it is for the manner of attaining it moſt incomprehenſible to us, ſo it is moſt proper to God, and by all men ſo acknowledged ; future contingencies being ſecrets, which no man, no angel, no creature can dive into, they being not diſcernible in their cauſes, which are indeterminate; nor in themſelves, who are finite.) The prediction therefore of ſuch events could not otherwiſe than proceed from his pleaſure; neither could he yield it in way of favour and approbation to that, which was not perfectly true, and good : This way therefore doth abſolutely confirm the truth and goodneſs of Chriſtian doctrine; it withal manifeſts the great worth and weight thereof, as implying the particular regard and care God had of it, deſigning it ſo anciently, laying trains of providence toward it, and preparing ſuch evidences for the confirmation thereof; it together into the bargain maintaineth the truth of the *Jewiſh* diſpenſation, the ſincerity of the ancient Patriarchs and Prophets, and the vigilant care the divine goodneſs hath always had over the ſtate of Religion; and toward the welfare of mankind; never leaving it deſtitute of ſome immediate revelations from himſelf. It had a peculiar aptitude to convert the *Jews*, who were poſſeſſed with a full perſuaſion concerning the veracity and ſanctity of their ancient Prophets; and could not therefore doubt concerning the truth of that, which appeared conformable to that, which they had foretold ſhould be declared, and diſpenſed for their benefit. This probation alſo hath this advantage, that it ſingly taken doth ſuffice to convince ; whereas others can hardly do it otherwiſe than in conjunction with one another, and eſpecially with its aid: for the goodneſs of the doctrine may be conteſted in ſome points, and however good it ſeem, it may be imputed to humane invention: ſtrange effects may be deemed producible by other cauſes beſide divine power; and they may be ſuffered to be done for other ends than for confirmation of truth; they are alſo commonly tranſcient, and thence moſt liable to doubt: Providence alſo is in many caſes ſo myſterious, and unſearchable, that the incredulous will never allow any inferences to be drawn from it : But the plain correſpondence of events to the ſtanding records of ancient Prophecies (obvious, and conſpicuous to every one, that will conſult and compare them) concerning a perſon to be ſent by God, who ſhould have ſuch circumſtances, and be ſo qualified; who ſhould in God's name preach ſuch doctrines, and perform ſuch works, is a proof which alone may aſſure any man, that ſuch a perſon doth come from God, and is in what he declareth or doth approve by him; no counterfeiting can here find place; no evaſion can be deviſed from the force of this proof.

This way therefore of diſcourſe our *Lord* and his *Apoſtles* (whoſe buſineſs it was by the moſt proper and effectual methods to ſubdue the reaſons of men to the *obedience of faith*, and entertainment of Chriſtian truth) did eſpecially uſe; as generally in reſpect to all things concerning our *Lord*, ſo particularly in regard to his paſſion: declaring it to happen punctually according to what had been foreſeen by God, and thence foreſhewed by his Prophets, rightly underſtood; *He took the twelve* (ſaith St. *Luke* of Luke 18. 31. our *Lord*) *and ſaid unto them; behold, we go up to Jeruſalem, and all things that are written by the Prophets concerning the Son of man ſhall be accompliſhed; for he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on; and they ſhall ſcourge him, and put him to death*, And again, after his reſurrection, he thus reproves his Diſciples; *O fools, and ſlow of heart to believe all that the Prophets have ſpoken; ought* Luke 24. 25, 26. 46. *not Chriſt to have ſuffered theſe things, and to enter into his glory?* they did not then (partly being blinded with prejudice, partly not having uſed due induſtry, and perhaps not excelling in natural capacity, however not yet being ſufficiently enlightned by divine grace) apprehend, or diſcern, that according to the prophetical inſtructions our Lord was to ſuffer; but afterward, when he had *opened their underſtanding, that they might under-* Luke 24. 45. *ſtand the Scriptures*, they did ſee, and ſpecially urge this point: then Saint 1 Pet. 1. 11. *Peter* declared, that *the Spirit of Chriſt, which was in the Prophets did teſtifie beforehand the ſufferings of Chriſt, and the glory that ſhould follow*; then it was their manner to *reaſon* (as is ſaid of St. *Paul*) *out of the Scriptures,* Acts 17. 2. *opening, and alledging, that Chriſt muſt needs have ſuffered; ſaying none other* 26. 22. *things, than thoſe, which the Prophets and Moſes did ſay ſhould come, that* 1 Cor. 15. 3. *Chriſt ſhould ſuffer; delivering firſt of all, that Chriſt died for our ſins, according to the Scriptures*: this is that which in my Text St. *Peter* doth inſiſt upon, affirming about the paſſion of *Chriſt*, that it not only had been predicted by one, or more, but foreſhewed by an univerſal conſent of all the *Prophets*; to illuſtrate and confirm which aſſertion of his is the ſcope of our preſent diſcourſe; to perform which, after having briefly touched the ſtate of the matter in hand, we ſhall apply our ſelves.

That the *Meſſias* was to come in an humble and homely manner (without appearance of worldly ſplendour, or grandeur) that he was to converſe among men in a ſtate of external poverty, and meanneſs; that he was to cauſe offences, and find oppoſitions in his proceedings; that he was to be repulſed and rejected, to be hated and ſcorned, to be diſgracefully and harſhly treated, to be grievouſly perſecuted and afflicted; yea that at laſt he was to be proſecuted, condemned and executed as a malefactor, is a truth indeed, which the *Jews* (although they firmly believed, and earneſtly expected the coming a *Meſſias*) did not, and indeed were hardly capable to entertain. It was a Point repugnant to the whole frame of their conceits; yea, inconſiſtent with the nature and drift of their Religion, as they did underſtand it; for their Religion in its ſurface (deeper than which their groſs fancy could not penetrate) did repreſent earthly wealth, dignity and proſperity, as things moſt highly valuable; did propound them as very proper, if not as the ſole rewards of piety and obedience; did imply conſequently the poſſeſſion of them to be certain arguments of the divine good will, and regard: they could not therefore but eſteem poverty, affliction and diſgrace as curſes from heaven, and plain indications of God's diſ-

favour toward thoſe on whom they fell: they particularly are ſaid to have
conceited, that to be rich was a needful qualification for a Prophet (no
leſs needful, than to be of a good complexion; of a good capacity, of a
good converſation and life) *Spiritus Dei non requieſcit ſuper pauperem, The
Spirit of God doth not reſt upon a poor man*; (that is, no ſpecial communications
of grace, or of wiſdom and goodneſs, are by God ever afforded to
perſons of a low and afflicted condition) being a *maxim* which they had
framed, and which currently paſſed among them: that he therefore, who
was deſigned to be ſo notable a Prophet; who was to have the honour of being
ſo ſpecial an inſtrument of promoting God's ſervice and glory; who
therefore ſhould be ſo highly favoured by God, that he ſhould appear deſpicable,
and undergo great afflictions, was a notion that could not but
ſeem very abſurd; that could not otherwiſe than be very abominable to them.
They had farther (in congruity to theſe prejudices, abated by that extreme
ſelf-love, and ſelf-flattery, which were peculiar to that Nation) raiſed in
themſelves a ſtrong opinion, that the *Meſſias* was to come in a great viſible
ſtate and power; to atchieve deeds of mighty prowess and renown; to
bring the Nations of the world into ſubjection under him; and ſo to reign
among them in huge majeſty and proſperity; when *Jeſus* therefore (however
otherwiſe anſwerable in his circumſtances, qualifications and performances,
Matt. 16. 20. to the prophetical characters of the *Meſſias*) did firſt appear ſuch as
he did, with ſome pretences, or intimations rather, that he was the *Meſſias*)
their ſtomach preſently roſe at it; they were exceedingly ſcandalized at
Matt. 13. 57. him; they deemed him not only *a mad-man* (one poſſeſſed or diſtracted) and
26. 65. *an impoſtour*; but *a blaſphemer*; for no leſs than blaſphemy they took it to
be for ſo mean and pitiful a wretch (as to their eyes he ſeemed) to aſſume
unto himſelf ſo high a dignity, and ſo near a relation unto God, as being
the *Meſſias* did import: we even ſee the Diſciples themſelves of our Lord
ſo deeply imbued with this national prejudice, that, even after they had
avowed him for the *Chriſt*, they could ſcarce with patience hear him foretelling
Matt. 16. 22. what grievous things ſhould befall him: St. *Peter* himſelf, upon
17. 2. that occaſion, even juſt after he ſeriouſly confeſſed him to be the *Chriſt*,
John 16. 12. *did*, as it is expreſſed, *take him, and began to rebuke him, ſaying, Be it far
Matt. 20. 21, 25. from thee, Lord*: yea, preſently after that our Lord moſt plainly had deſcribed
his ſufferings to them, they could not forbear dreaming of a Kingdom,
and of being *Grandees* therein; yea farther, even after our Lord's
paſſion and reſurrection, this fancy ſtill poſſeſſed them; for even then they
demanded of him, whether he would *at that time reſtore the Kingdom unto
Acts 1. 6. Iſrael*; meaning ſuch an external viſible Kingdom.

Hence of all things, notifying the *Meſſias*, this ſeemeth to be the only
particular, which in general the *Jews* did not, or would not ſee, and acknowledge;
and this cauſed them to overſee all other glorious marks, how
clearly ſoever ſhining in, and about the perſon of *Jeſus*: this cloud hindred
them from diſcerning the excellency of his doctrine, from regarding the
ſanctity of his life, from being duly affected with the wonderfulneſs of his
works; from minding, or from crediting all the teſtimonies from heaven
1 Cor. 1. 23. miniſtred unto him; this, as St. *Paul* telleth us, was the main *ſcandal* which
Acts 13. 27. 3. 17. obſtructed their embracing the Goſpel. As it was their ignorance or errour
John 15. 21. in this point, which diſpoſed them to perſecute our Lord (*niſi enim igno-*
Tert. *in* Marc. 3. 6. *ratus nihil pati poſſet*, as *Tertullian* ſaith; *if they had known, they would not
2 Cor. 2. 8. have crucified the Lord of glory*, ſaith St. *Paul*) ſo it was that, which maintained
their obſtinate hatred of his name and memory; although graced
with ſo illuſtrious teſtimonies of divine power and providence.

We cannot therefore here, as in other particulars concerning our Lord, alledge the general conſent of God's people in expounding the Prophets according to our ſenſe, this being one of thoſe points, in reſpect to which the Prophets themſelves did foreſee, and foretel their perverſe ſtupidity, and incredulity; that *they ſhould look, and not ſee*; *hear, and not underſtand*; yielding herein ſpecial occaſion to that complaint, *Who hath believed our report?* Yet notwithſtanding their affected, and culpable blindneſs, there is no particular concerning the *Meſſias* in the ancient *Scriptures*, either more frequently in way of myſtical inſinuation and adumbration, glanced at, or more clearly, in direct and plain language expreſſed; or which alſo by reaſonable deduction thence may be more ſtrongly inferred than this.

Vid. Tert. *ibid.*
Iſa. 6. 9.
Matt. 13. 13.
Ezek. 12. 2.
Acts 28. 26.
Iſa. 53. 1.

1. I ſay, *firſt*, it is frequently glanced at by myſtical inſinuations; for explaining the intent of which aſſertion, we ſhall premiſe ſomewhat, which may ſerve to declare the pertinency of many citations produced out of the *ancient Scripture* in the *New Teſtament*; the which, together with others connected with them, or bearing juſt analogy to them, we alſo, being aſſured of their deſign by the authority of our *Lord* and his *Apoſtles*, may ſafely preſume after them to apply to the ſame purpoſes.

We may then conſider, that the All-wiſe God, (who *worketh all things after the counſel of his own will*, and *to whom all things are preſent*) having *before eternal times* (as St. *Paul* ſpeaketh) determined in due time to ſend the *Meſſias*, for accompliſhing the greateſt deſign that ever was to be managed in this World (that which ſhould bring the higheſt glory to himſelf, and procure the richeſt benefits to the principal of his Creatures here) did by his incomprehenſible providence ſo order things, that all the ſpecial diſpenſations preceding it ſhould have a fit tendency, and an advantageous reference thereto; ſo that, when it came upon the ſtage, it might appear that the main of the plot conſiſted therein; and that whatever was acted before, had principally a reſpect thereto: As therefore from the beginning of things God did in a gradual method make real preparations towards it, by ſeveral ſteps imparting diſcoveries of his mind about it, or in order thereto, (ſomewhat to *Adam* himſelf, more to *Abraham* and the *Patriarchs*, ſomewhat farther to *Moſes*, much more yet to divers of the *Prophets*, among his choſen people, who not only foretold largely concerning it, but delivered divers kinds of inſtruction conformable to it, and conducible to the promoting and entertainment thereof) ſo he did alſo take eſpecial care by many oppoſite repreſentations (νοητὰ θεωρήματα, *intelligible Spectacles*, or objects of mental ſpeculation, *Euſebius* calleth them) handſomely inſerted into all his diſpenſations, to ſet it out, and to inſinuate his meaning about it; that ſo it might at length ſhew it ſelf with more ſolemnity, and leſs ſurpriſe: the moſt eminent perſons therefore, whom he raiſed up, and employed in his affairs, tending to that end, as they did reſemble the *Meſſias*, in being inſtruments of God's particular grace and providence (being indeed inferiour *Chriſts*, and Mediatours, partial Saviours, and Redeemers of his people, as they are ſometimes called) ſo they were ordered in ſeveral circumſtances of their perſons, in divers actions they performed, in the principal accidents befalling them to repreſent him (becoming εἰκονικοὶ χριστοὶ, *Chriſts in image*, as *Euſebius* again ſtyleth them:) the rites alſo and ſervices of Religion inſtituted by them in God's name were adapted to the ſame purpoſe; they and all things about them, by God's eſpecial direction and wiſe care, being fitted ſo as to be congruous emblems and ſhadows prefiguring *Chriſt*, and whatever appertained to him: thus was *Adam* (as St. *Paul* calleth him) *a type of Chriſt*; and *Abel*, *Melchiſedec*,

Eph. 1. 11.
2 Tim. 1. 9.
Tit. 1. 2.
1 Cor. 2. 7.
Eph. 1. 3.
3. 9.
Rom. 16. 25.
Col. 1. 26.
Euſeb. *Hiſt.* 1. 3.
Pſal. 105. 15.
Iſa. 45. 1.
Heb. 8. 6.
Gal. 3. 19.
Nah. 9. 27.
Acts 7. 35.
Euſeb. *Hiſt.* 1. 14.
Heb. 8. 5.
Exod. 25. 40.
Rom. 5. 14.
Vid. Euſeb. *ib.*

chiſedec, *Iſaac*, *Moſes*, *Joſhua*, *David*, *Solomon*, *Zorobabel* are intimated to have been ſuch; the moſt ſignal things done by them or befalling them, having been ſuted to anſwer ſomewhat remarkable concerning him; ſo that we may ſay of them all, as the *Apoſtle* to the
Heb 8. 5. Οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων.
Hebrews did of the *Jewiſh* Prieſts, *they ſerved to the ſubindication, and ſhewing of heavenly things.* In *David* particularly this relation is ſo plain, that becauſe thereof, in the Prophets *Jeremy*, *Ezekiel* and *Hoſea*,
Jer. 30. 9. Hoſ. 3. 5. Ezek. 34. 23, 24. 37. 24. 25.
the *Meſſias* is called by his name; as if he were revived in the *Meſſias*. It indeed well ſuted the dignity of this great perſonage, and the importance of his buſineſs, that he ſhould
(Heb. 5. 8. 10. 1. 9. 23. Gal. 4. 24. Col. 2. 17.)
have appointed ſo notable heralds and harbingers to *go before his face*; furniſhed with conſpicuous enſigns and badges denoting their relation to him. It was proper, that God ſhould appear to have had always an expreſs regard toward him: It conſequently doth ſerve to our edification; for that we duly comparing things, and eſpying this admirable correſpondency, may be inſtructed thereby, and eſtabliſhed in our faith; may be excited to the admiration of God's wiſdom, ſo harmoniouſly connecting things, and of his goodneſs, ſo provident for our welfare; may alſo be induced thereby the more highly to adore the *Meſſias*, and to eſteem his deſign: ſuch uſes St. *Paul* ſignifieth, when having compared divers things
1Cor. 10. 11, 6. 1 Pet. 1. 12.
concerning *Moſes* to things concerning *Chriſt*, he ſaith; *All theſe things happened as types, and they were written for our admonition, on whom the ends of the world are come.*

It is alſo (both for illuſtration, and proof of theſe things) to be obſerved, that becauſe thoſe eminent Servants of God were Repreſentatives of *Chriſt*, many things are ſpoken of them, as ſuch; many things are aſcribed to them; which only, or chiefly were intended of him; their names are uſed as veils to cover divers things concerning him, which it ſeemed to divine wiſdom not ſo convenient in a more open and clear manner to diſcloſe promiſcuouſly to all men. That this obſervation is true; that, I ſay, under the names of perſons repreſenting *Chriſt*, (or of things, we may add, adumbrating his things) many things are intimated principally concerning him, and his diſpenſations, may be collected, and confirmed from hence, that many things are attributed to perſons (and to things alſo) which do not agree to them; many things were promiſed, which appear never accompliſhed, except after an improper and hyperbolical manner of expreſſion, or according to an enormous wideneſs of interpretation; ſuch as do not well ſeem to ſute the nature of true hiſtories, and ſerious promiſes: thus, for inſtance, many things are foretold concerning the large extent, and proſperous ſtate of
Iſa. 25. 8.
the *Jewiſh* Church; which hiſtory and experience do teſtify never (according to ſtrictneſs of literal acception, yea not in any tolerable degree, near the height of what the words import) to have come to paſs: thus
Heb. 10. 4.
alſo (as the *Apoſtle* to the *Hebrews* argueth) effects are attributed to the *Jewiſh* rites and ſacrifices, which according to the nature of things cannot belong to them, otherwiſe than as ſubſtitutes, and ſhadows of things more high in ſubſtance, and efficacy: thus alſo what is with ſolemn oath promiſed to *Solomon* (concerning the vaſt extent, and endleſs
Pſal. 45. 72, 83, &c.
duration of his empire in righteouſneſs, peace and proſperity; together with his mighty acts, and ſucceſsful atchievements (doth not appear directly in any competent meaſure to have been accompliſhed: thus alſo
Acts 2. 29.
David (as St. *Peter* in the 2*d* of the *Acts* obſerveth, and groundeth his argumentation on it) ſpeaketh divers things of himſelf; which cannot be con-

conceived properly and literally agreeable to him: ſuch things therefore (having ſome truth under them) are reaſonably ſuppoſed to be intimations of ſomewhat appertaining to the future more perfect ſtate of things under the *Meſſias*; to concern him (who was to be *the end of the law*) and his diſpenſation, which was to be the accompliſhment of all things predicted and preſignified: that is that, which St. *Auſtin* ſignifieth, when he ſaith of *Chriſt*, that, *Him all the promiſes of the Jewiſh Nation, all their prophecies, prieſthoods, ſacrifices, their temple, and all their ſacraments whatever did reſound*, or expreſs.

Rom. 10. 4. 2 Cor. 13. 13.
Luke 22. 37. 1 Pet. 1. 10, *&c.*

Quem Chriſtum —— omnia gentis illius promiſſa, omnes prophetiæ, ſacerdotia ſacrificia, templum, & cuncta omninò ſacramenta ſonuerunt. Aug. *ad* Voluſ. *Ep.* 3.

Neither are theſe things only ſaid according to ſuppoſitions aſſumed in the *New Teſtament*; but they agree (as to their general importance) to that ſenſe of the ancient *Jews*, who did conceive ſuch myſterious references often to lie couched under the letter of the Scriptures: they did ſuppoſe every where a *Midraſh*, or myſtical ſenſe; which they very ſtudiouſly (even to an exceſs of curioſity and diligence) ſearched after: it was a conſtant and confident opinion of their Doctours, that all things in *Moſes* his Law were typical, and capable of allegorical expoſition; and *Philo*'s writings (compoſed immediately after our Saviour's times) do ſhew that opinion then to have been paſſable. We have alſo ſeveral inſtances and intimations thereof in the *New Teſtament*: neither is it probable that our Lord and the *Apoſtles* would in their diſcourſes and diſputations with the *Jews* have uſed this way of alledging and interpreting paſſages of Scripture, if they in general had not admitted and approved it.

Vid. Capell. *in Exerc. ad* Zohar.

Why God ſhould chuſe to expreſs matters of this nature in ſuch a manner, we need not to determine; it might be perhaps for reaſons only known to himſelf, above our ken, or cogniſance; yet divers probable reaſons may be aſſigned for it, yea ſome more than probable, ſeeing they are expreſſed, or hinted in Scripture: It might be for a decent, and harmonious diſcrimination of times, of diſpenſations, of perſons; it might be from the depth of things to conciliate reverence to them, and to raiſe the price of knowing them, by the difficulty of attaining thereto; it might be by exerciſe to improve the underſtandings of men, to inflame their deſire, to excite their induſtry, to provoke their devotion, to render them modeſt and humble; it might be for occaſion to reward an honeſt, and diligent ſtudy of God's word; and to convey ſpecial gifts of interpretation; it might be to conceal ſome things from ſome perſons unworthy, or unfit to know them; eſpecially from haughty and ſelf-conceited perſons; it might be to uſe the ignorance of ſome as a means to produce ſome great events; ſuch as was the miſuſing and perſecuting our Lord: for ſuch reaſons it might be, and there is no good reaſon againſt it; for it cannot be ſuppoſed neceſſary, that all things ſhould be plainly diſcovered at all times, and to all perſons; it is evident that ſome things are couched in parabolical, and myſterious expreſſion; it is particularly the manner of prophetical inſtruction frequently to involve things, the full and clear knowledge of which is not congruous to every ſeaſon, nor ſuitable to every capacity; but reſerved for times, and perſons, for which the divine wiſdom only knows them moſt proper.

Vid. Chryſ. *Tom.* 6. *p.* 649, *&c.* 658. *&c.*

Apoc. 2. 7.
13. 18. 17. 9.
Mat. 13. 9.
24. 15.
Dan. 9. 1.
John 5. 39.
Luke 24. 45.
1 Cor. 12. 10.
14. 26.
Eph. 1. 9, 10.
Matt. 13. 13.
11. 25. 7. 6.
1 Cor. 2 8.
Acts 3. 17.

Gal. 4. 4.
Eph. 1. 10.
1 Tim. 2. 6.

Theſe things being thus premiſed, we come to our particular caſe, and ſay, that (according to what our *Lord*, and his *Apoſtles* teach) the *Meſſias* his being to ſuffer was in divers paſſages of the ancient Scripture prefigured: ſuppoſing the thing it ſelf determined to be, there are peculiar reaſons, why it rather ſo, than in a more open manner, ſhould be re-

Utique ſacramentum paſſionis ipſius figurari in prædicationibus oportuerat quantóque incredibile, tanto magìs ſcandalum futurum, quantóque magnificum, tanto magìs adumbrandum; ut difficultatas intellectûs gratiam Dei quæreret. Tert. *in* Jud. 10.

repreſented, contained in thoſe words of *Tertullian: The Sacrament indeed* (ſaith he) *of Chriſt's paſſion ought to have been figured in the* (ancient) *predications; for as much as that the more incredible it was (if it ſhould have been preached nakedly) the more offenſive it would have been; and the more magnificent it was, the more it was to be overſhadowed, that the difficulty of underſtanding it might be cauſe of ſeeking of God's grace.* Suppoſing it alſo that it ſhould be, it is plain that the paſſages about *Abel, Iſaac, Joſias, Jeremy,* and the like may congruouſly be applied thereto; that the elevation of the *Brazen Serpent,* and the ſlaying the *Paſchal* Lamb may appoſitely repreſent it; the *Jewiſh Prieſts,* with all their Sacrifices, may alſo with reaſon be brought in, and accommodated thereto: theſe things indeed by themſelves ſolitarily are not apt peremptorily to evince, that it ſhould be; yet do they handſomly ſute it, and adorn the ſuppoſition thereof; according to the notion premiſed about the figurative relation between the matters of the *Old* World before the *Meſſias,* and the *New* one after him. But with a clearer evidence, and ſtronger force we may affirm, that the *Meſſias* his ſufferings were implied in the afflictions, aſcribed to his repreſentative King *David,* ſuch as he in ſeveral *Pſalms* (in the 35, 69, 109, 118, and eſpecially in the 22 *Pſalm)* deſcribeth them; wherein divers paſſages, expreſſing the extreme ſadneſs; and forlornneſs of his condition, occur, which by the hiſtory of his life do not ſo well according to the literal ſignification of words, appear congruous to his perſon; which therefore there is a neceſſity, or at leaſt much reaſon, that they ſhould be applied to the *Meſſias,* whom that *Holy King* did repreſent.

Which being admitted, comparing the paſſages we find there to that which beſel *Jeſus,* we may obſerve an admirable harmony; there being ſcarce any part of his affliction in his life, or at any circumſtance thereof at his death, which is not in expreſs and emphatical terms there ſet out: there we have expreſſed his low, and deſpicable ſtate *(I am a worm,*
Pſal. 22. 9. *and no man; the reproach of men, and deſpiſed of the people)* the cauſeleſs hatred and enmity of the populacy, and of the great ones toward him *(They that hate me without a cauſe are more than the hairs of my head;*
Pſal. 69. 4. 35. 7. 109. 3. *they that would deſtroy me, being mine enemies wrongfully, are mighty; they compaſſed me about with words of hatred, and fought againſt me without a cauſe)* the ingrateful requital for all the good intended, and perfor-
Pſal. 35. 12. 109. 5. med by him; *(They rewarded me evil for good, and hatred for my love)* their rejecting him *(The ſtone which the builders refuſed is become the head-*
Pſal. 118. 22. *ſtone in the corner.)* Their inſidious, and calumnious proceeding againſt
Pſal. 35. 7. 11. 109. 2. him, *(without cauſe have they hid for me their net, in a pit, which without cauſe they have digged for my ſoul.* And, *Falſe witneſſes did riſe up; they laid to my charge things that I knew not;* and, *The mouth of the wicked, and the mouth of the deceitful are opened againſt me; they have ſpoken againſt me with a lying tongue.)* Their bitter inſulting over him in his
Pſa. 35. 15. 69. 26. affliction; *(But in mine adverſity they rejoyced, and gathered themſelves together; yea the abjects gathered themſelves together againſt me:) They perſecute him, whom thou haſt ſmitten, and they talk to the grief of thoſe, whom thou haſt wounded:* καὶ ἐπὶ τὸ ἄλγος τῶν τραυμάτων μου προσέθηκαν, *and to the ſmart of my wounds they have added;* ſay the LXXII.) Their ſcorn-
Pſal. 109. 25. 35. 22. 16. 22. 6, 7. ful, reviling, flouting, and mocking him; *(All they that ſee me, laugh me to ſcorn; they ſhoot the lip, they ſhake the head; ſaying, He truſted in the Lord, that he ſhould deliver him, let him deliver him, ſeeing he delighteth*

in him. And, *I became a reproach unto them; when they looked upon me,*
they ſhaked their heads; they opened their mouth wide againſt me, and ſaid,
Aha, aha, our eye hath ſeen it. Ἐπείρασάν με, ἐξεμυκτήρισάν μυκτηρισμόν, ἔβρυξαν
ἐπ' ἐμὲ τοὺς ὀδόντας αὐτῶν· *they tempted me, they extremely mocked me, they*
gnaſhed their teeth upon me.) Their cruel and contemptuous uſage of
him; *(Dogs have compaſſed me; the aſſembly of the wicked have encloſed* Pſal. 22. 16.
me; they pierced my hands, and my feet; I may tell all my bones; they
look, and ſtare upon me.) Their abuſive dealing with him, when he
in his diſtreſs called for ſome refreſhment; *(They gave me gall for my* Pſal. 69. 21.
meat, and in my thirſt they gave me vinegar to drink.) Their diſpoſal
of his garments upon his ſuffering, *(They part my garments among them,* Pſal. 22. 18.
and caſt lots upon my veſture.) His being deſerted of his friends and follow-
ers; and thence deſtitute of all conſolation; *(I am become a ſtranger to my* Pſal. 69. 9. 20.
brethren, and an alien unto my mother's children; ----- I am full of heavineſs,
and I looked for ſome to take pity, but there was none; and for comforters,
but I found none.) The ſenſe of God's with-holding his favour, and help;
(My God, my God, why haſt thou forſaken me? why art thou ſo far from help- Pſal. 22. 1.
ing me?) His charitable diſpoſition and demeanour toward his enemies 69. 17.
and perſecutours; *(But as for me, when they were ſick* (when they did Ἐν τῷ αὐτοὺς
trouble me, ſay the *LXX.*) *my cloathing was ſackcloath, I humbled my ſelf* παρενοχλεῖν
with faſting, and my prayer returned into my own boſome; I behaved my ſelf μοι. Pſal. 35. 13,
as though it had been my friend, or brother, I bowed down heavily, as one &c.
that mourneth for his mother.) Which paſſages, and the like, how patly,
and punctually they do ſquare to reſpective paſſages in the *Goſpels*, I
need not to ſhew; we do, I preſume, all of us well enough remember
that both moſt doleful and comfortable hiſtory, to be able our ſelves to
make the application.

But there farther are not only ſuch oblique intimations, of ſignifications of this matter ſhrowded under the coverture of other perſons, and names; but very direct, and immediate predictions, concerning the *Meſſias* his being to ſuffer, moſt clearly expreſſed: that whole famous *Chapter*
(the 53d) of *Eſay*, doth moſt evidently and fully declare it, wherein the Eſ. 53.
kind, manner, cauſes, ends, and conſequences of his ſufferings, together
with his behaviour under them, are graphically repreſented: his appear-
ing meanneſs *(He hath no form, or comelineſs; and when we ſhall ſee him,*
there is no beauty, that we ſhould deſire him:) the diſgrace, contempt, v. 2.
repulſes, and rejection he underwent *(He is diſpiſed and rejected of men* v. 3.
---- we hid our faces from him; he was deſpiſed, and we eſteemed him not,) v. 3, 4.
His afflicted ſtate *(He is a man of ſorrows, and acquainted with grief; we*
did eſteem him ſtricken, ſmitten of God, and afflicted,) the bitter, and pain-
ful manner of his affliction (He *was ſtricken*; he *bare ſtripes*; he *was* v. 5, 8.
wounded and bruiſed) his being accuſed, adjudged and condemned as a
malefactour *(He was taken from priſon, and from judgment ---- he was num-* v. 8, 12.
bred among the tranſgreſſours) his death conſequent *(He poured out his*
ſoul unto death; he was cut out of the Land of the living) the deſign and
end of his ſufferings; they were appointed, and inflicted by divine provi-
dence for our ſake, and in our ſtead; for the expiation of our ſins; and our
ſalvation. *(It pleaſed the Lord to bruiſe him; he hath put him to grief --* v. 10, 5, 4, 8, 6. 12.
when thou ſhalt make his ſoul an offering for ſin ------ he was wounded for our
tranſgreſſions, he was bruiſed for our iniquities ---- the chaſtiſement of our peace
was upon him, and with his ſtripes we are healed -- -- ſurely he hath born our
griefs, and carried our ſorrows ------ for the tranſgreſſion of my people he was
ſmitten ------ the Lord hath laid on him the iniquities of us all) his ſuſtaining
all this with a willing, quiet, humble patience, and perfect meekneſs *(He*

v. 7. *was oppreſſed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the ſlaughter, and as a ſheep before the ſhearer is dumb, ſo he opened not his mouth)* his charitable praying for his perſecutors, and deſigning their welfare v. 12. *(He made interceſſion for the Tranſgreſſours)* the bleſſed conſequences, and happy ſucceſs of his ſufferings, in the converſion, and juſtification of men ; in performing God's will and work ; in being v. 10, 11, 12. ſatisfied, rewarded, and exalted himſelf *(He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand ; he ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied ; by his knowledge ſhall my righteous ſervant juſtify many ; -----I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong)* which paſſages as they do moſt exactly ſuit unto *Jeſus*, and might in a ſort conſtitute a true hiſtorical narration of what he did endure ; together with the doctrines delivered in the Goſpel concerning the intents, and effects of his ſufferings ; ſo that they did according to the intention of the divine ſpirit, relate to the *Meſſias* may from ſeveral conſiderations be made apparent ; the context, and coherence of all this paſſage with the matters precedent and ſubſequent, Iſa. 27. 5, 13. the which plainly do reſpect the *Meſſias*, and his times, do argue it : *How beautiful upon the mountains are the feet of him, that bringeth good tidings* ; and, *Behold my ſervant ſhall deal prudently*, &c. are paſſages immediately going before ; to which this *Chapter* is knit in way of continuation ; and Iſa. 54. 1, &c. immediately after it doth follow : *Sing, O barren, thou, that didſt not bear*, &c. being a no leſs perſpicuous, than elegant deſcription of the Church, enlarged by acceſſion of the *Gentiles*, which was to be brought to paſs by the *Meſſias*. The general ſcope of this whole prophecy enforceth the ſame concluſion ; and the incongruity of this particular prediction to any other perſon imaginable beſide the *Meſſias* doth farther evince it ; ſo high are the things aſcribed to the ſuffering perſon ; as that he ſhould *bear the ſins of all God's people, and heal them* ; that he ſhould *by his knowledge juſtify many* (or the multitude) that *the pleaſure of the Lord ſhould proſper in his hand* to theſe grand purpoſes ; that God would *divide him a portion with the great, and that he ſhould divide the ſpoil with the ſtrong* ; the magnificency and importance of which ſayings (rightly underſtood and weighed) do well agree to the *Meſſias*, but not to any other perſon, or ſimple man: whence if the ancient *Jews* had reaſon to believe a *Meſſias* was to come (as they with general conſent did ſuppoſe they had) they had as much reaſon to apply this place, as any other, to him, and thence to acknowledge that he was deſigned to be an eminent ſufferer. And indeed divers of the ancient *Targumiſts*, and moſt learned *Rabbins* did expound this place of the one *Meſſias*, which was to come ; as the *Pugio fidei*, and other learned *Writers* do by ſeveral expreſs teſtimonies declare. This place alſo diſcovereth the vanity of that figment, deviſed by ſome later *Jews* ; who to evade it, and to oppoſe *Jeſus*, have affirmed there was to be a double *Meſſias* ; one, who ſhould be much afflicted ; another, who ſhould greatly proſper ; ſince we may obſerve, that here both great afflictions and glorious performances concurrently are aſcribed to the ſame Perſon.

The ſame things are by parts alſo clearly foretold in other places of this Prophet, and in other prophetical Scriptures : By *Eſay* again in the Iſa. 52. 13, 14. *Chapter* immediately preceeding ; *Behold* (ſaith God there) *my ſervant ſhall deal prudently, he ſhall be exalted, and extolled, and be very high* ; there is God's ſervant (he, who in way of excellency is ſuch, that is, in the ſtyle of this *Prophet*, the *Meſſias*) in his real glorious capacity ; it followeth concerning his external appearance ; *His viſage was ſo marred more than any mans, and his form more than the ſons of men* : and again, in

the 49th *Chapter*; *Thus ſaith the Lord, the redeemer of Iſrael, and his* Iſa. 49. 7.
Holy one; to him, whom man deſpiſeth, to him whom the nation abhorreth,
to a ſervant of rulers, Kings ſhall ſee, and ariſe, Princes alſo ſhall worſhip:
what can be more expreſs and clear, than that it is ſignified here, that the
Meſſias, who ſhould ſubject the World, with its ſovereign powers, to the
acknowledgment and veneration of himſelf, was to be deſpiſed by men,
to be deteſted by the *Jewiſh* people, to appear in a ſervile, and baſe condition?
the ſame *Prophet* doth again in the 50th *Chapter* bring him in
ſpeaking thus: *I give my back to the ſmiters, and my cheeks to them that* Iſa. 50. 6.
plucked off the hair; I hid not my face from ſhame, and ſpitting: his offending
the *Jews*, ſo as thereby to aggravate their ſins, and accelerate their
puniſhments, is alſo thus expreſſed by the ſame *Prophet: And he he ſhall be* Iſa. 8. 14.
for a ſanctuary, but for a ſtone of ſtumbling, and for a rock of offence to both the (Pſal. 2. 2.)
houſes of Iſrael; for a gin, and for a ſnare to the inhabitants of Jeruſalem.

The Prophet *Zachary* doth alſo in ſeveral places very roundly expreſs
his ſufferings; his low condition in thoſe words; *Behold thy King cometh* Zech. 9. 9.
unto thee lowly, and riding upon an Aſs; (that is, *pauper*, mean and ſorry
to appearance.) His manner of death in thoſe words: *Awake, O ſword,* Zech. 13. 7.
againſt my Shepherd, and againſt the man, that is my fellow, ſaith the Lord
of hoſts; ſmite the Shepherd, and the ſheep ſhall be ſcattered; and again;
I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem Zech. 12. 10.
the ſpirit of grace, and of ſupplications, and they ſhall look upon me, whom
they have pierced, and they ſhall mourn, &c. The *Prophet Daniel* alſo in
that place, from which probably the name *Meſſias* was taken, and which
moſt expreſly mentioneth him, ſaith, that *after 62 weeks the Meſſias ſhall* Dan. 9. 25.
be cut off, but not for himſelf------Now from all theſe paſſages of *Scripture*
(beſide divers others to the ſame purpoſe, obſervable by thoſe, whoſe induſtry
is aſſiſted by divine illumination) we may well conclude with
our Lord, Ὅτι ȣ̃τω γέγραπται, ϗ ȣ̃τως ἔδει παθεῖν τ̃ χριϛὸν· *that thus it was written,* Luke 24. 46.
and thus (according to the Prophet's foreſhewing) *it was to happen,*
that Chriſt ſhould ſuffer; ſuffer in a life of penury, and diſgrace, in a death
of ſorrow and ſhame.

That it was to fall out thus, might alſo be well inferred, by reaſons
grounded upon the qualities of the *Meſſias* his perſon, and upon the nature
of his performances, ſuch as they are deſcribed in Prophetical *Scripture*:
He was to be really, and plainly to appear a perſon of moſt admirable
virtue, and goodneſs; but never (as even *Pagan* Philoſophers are obſerved) Plato, Seneca,
was, or can there be any ſuch without undergoing the trial of &c.
great affliction. He was to be an univerſal pattern to men of all ſorts
(eſpecially to the greateſt part of men, that is, to the poor, and afflicted)
of *all righteouſneſs*; to exemplify particularly the moſt difficult pieces of
duty; (*Humility, Patience, Meekneſs, Charity, Self-denial, entire reſignation*
to God's will) this he ſhould not have had opportunity, or advantage
of doing, ſhould he have been high, wealthy, ſplendid, and proſperous
in ſecular matters, he was to exerciſe great pity, and ſympathy toward
all mankind; toward the doing what it was requiſite that he ſhould
himſelf taſte and feel the inconveniences, troubles, pains and ſorrows incident
to us. He was to advance the repute of ſpiritual goods, and eternal *Vide* Theodoti,
bleſſings, depreſſing the value of thoſe corporeal and temporal things, *Orat. in* Eph. 1. *Concil. p.* 997.
which men do ſo fondly admire, and dote on: the moſt compendious, and
effectual way of doing which, was by an exemplary neglect, or rejection
of worldly glories, and enjoyments; refuſing the honours, profits and
pleaſures here, adjoyned to a high ſtate. He was by the moſt kindly, gentle
and peaceable means to erect a Spiritual Kingdom; by pure force of

reaſon to ſubdue the hearts and conſciences of men to the love, and obedience of God; by wiſe inſtruction to raiſe in us the hopes of future recompences in Heaven; to the accompliſhment of which purpoſes temporal glory (working on the carnal apprehenſions and affections of men) had rather been prejudicial, than conducible. He was to accompliſh and manage his great deſigns by means ſupernatural, and divine, the which would ſurely become more conſpicuous by the viſible meanneſs, and impotency of his ſtate. He was alſo moſt highly to merit from God, for himſelf, and for us (to merit God's high approbation of what he did, God's favour and grace to us) this he could not perform ſo well, as by willingly enduring for God's ſake, and in our behalf the moſt hard and grievous things. He was in fine deſigned *perfectly to ſave us*; and conſequently to appeaſe God's wrath, to ſatisfy divine juſtice, to expiate our ſins; whereto it was requiſite, that he ſhould undergo what he had deſerved, being puniſhed and afflicted for us.

Now that *Jeſus*, our *Lord*, did moſt thoroughly correſpond to whatever is in this kind declared by the *Prophets* concerning the *Meſſias*, we need not by minutely relating the known hiſtory of his life, and death make out any farther, ſince the whole matter is palpably notorious, and no adverſary can deny it; I ſhall therefore conclude, that it is a clear, and certain truth, which St. *Peter* in our text affirmeth, that, *Thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.*

Apoc. 1. 5. Now, *unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us Kings, and Prieſts unto God, and his Father; to him be glory, and dominion for ever and ever.* Amen.

Bleſſing, and honour, and glory, and power be unto him, that ſitteth upon the Throne, and unto the Lamb for ever and ever. Amen.

Sermon XLV.

A Whit-Sunday Sermon of the Gift of the Holy Ghoſt.

ACTS II. 38.

---*And ye ſhall receive the gift of the Holy Ghoſt.*

AMong the divers reaſonable grounds and ends of the obſerving *Feſtival* Solemnities (ſuch as are comforting the poor by hoſpitable relief, refreſhing the weary labourer by ceſſation from ordinary toil, maintaining good-will among neighbours by chearful and free converſation, quickning our ſpirits and raiſing our fancies by extraordinary repreſentations and divertiſements, infuſing and preſerving good humour in people; ſuch as are alſo the decent conſpiring in publick expreſſions of ſpecial reverence to God, withdrawing our minds from ſecular cares, and engaging them to ſpiritual meditations) the two principal deſigns of them ſeem to be theſe.

Θεοὶ δὲ οἰκτείραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος, ἀναπαύλας τε αὐτοῖς τῶν πόνων ἐτάξατο, τῶν ἑορτῶν ἀμοιβὰς τοῖς θεοῖς. Plato 2. *de Leg.*

Legum conditores feſtos inſtituerunt dies, ut ad hilaritatem homines publicè congerentur, tanquam neceſſarium laboribus interponentes temperamentum. Sen. *de Tranq. an.* 15.

1. The affording occaſion (or rather impoſing a conſtraint upon us) with a competent frequency to attend unto, to conſider upon, to inſtruct our ſelves and others in the myſterious doctrines and inſtitutions of our Religion.

2. The engaging us ſeaſonably to practice that great duty of thankfully remembring and praiſing God for thoſe eminent mercies, and favours, which by his great grace and goodneſs have been vouchſafed to us.

For theſe purpoſes chiefly did God himſelf appoint the *Jewiſh* Feſtivals; for inſtance the *Paſſover*, the reaſon of which being inſtituted is thus expreſſed; *that thou mayſt remember the day, when thou cameſt forth out of the land of Egypt all the days of thy life*; (Deut. 16. 3.) which words imply that the obſervation of that Solemnity did ſerve to preſerve the memory, yea the continual remembrance of that ſo notable a bleſſing, which otherwiſe might have been totally forgotten, or ſeldom conſidered; the ſame did alſo ſuggeſt occaſion of inquiry concerning the reaſons of its appointment, procuring conſequently needful information in that material point of their religion; as doth appear by thoſe words of God. *And it ſhall come to paſs,* Exod. 12. 26. *when your children ſhall ſay unto you, what mean ye by this ſervice? that ye ſhall ſay, it is the Sacrifice of the Lord's Paſſover*;----

In compliance with which prudent deſigns, the *Chriſtian* Church, from her firſt infancy, hath embraced the opportunity of recommending to (Aug. *de Civ. D.* 10. 4.) her children the obſervation of her chief holy *Feſtivals*, continuing the time, and retaining the name, although changing or improving, the matter and reaſon of thoſe ancient ones; the divine providence concurring to further ſuch proceeding, by ſo ordering the events of things, that the ſeaſons of diſpenſing the *Evangelical* bleſſings ſhould fall in with thoſe, wherein the *Legal* benefits moſt reſembling and repreſenting them were commemorated; that ſo there might be as well a happy co-incidence of time, as correſpondence in matter between the ancient and new Solemnities; whence as the exhibitation of *Evangelical* doctrines and myſteries did meet with minds more ſutably prepared to entertain them, and as leſs innovation from former uſage did appear (a thing obſervable to be reſpected in moſt, or all the *poſitive* inſtitutions of our religion) ſo withall *Chriſtians* were engaged, while they conſidered the greater mercies by God vouchſafed to them, to reflect alſo upon the favours, from the ſame ſtock of goodneſs, indulged by him to his ancient people; that as thoſe ſhould chiefly be remembered, ſo theſe ſhould not wholly be forgotten: thus did god diſpoſe, that our *Saviour* ſhould then ſuffer, when the *Paſchal Lamb* was to be offered; or that the redemption of the world from ſin and miſery ſhould then be celebrated by us, when the deliverance from the *Egyptian* ſlavery was commemorated by them: and ſo (that we may approach to our purpoſe) at the time of *Pentecoſt*, (Deut. 16.) when the *Jews* were obliged to *rejoyce before the Lord*, rendring thanks unto him for the harveſt newly gathered in, and the earths good fruits (the main ſupports and comforts of this life) were by God's bleſſing be-

beſtowed on them, then did God bountifully impart the *firſt fruits* of his *Holy Spirit*, the food of our ſouls and refreſhment of our hearts; then did he cauſe his labourers to put their ſickle into the ſpiritual harveſt; converting ſouls and gathering them as mature fruits into the garners of the Church.

At the very ſeaſon (which is remarkable) that the *Law* was delivered to the *Jews*, and the *ancient Covenant* eſtabliſhed which did happen at *Pentecoſt*, as may be probably collected from the *Text*, and is commonly ſuppo-
Exod. 19. 1. ſed by the *Jewiſh* Doctours, who therefore call this *Feaſt* שמכה חירח, *the joy* (or joyful Feaſt) *of the law*, in ſignification of their joy, uſing then to crown their heads with garlands, and ſtrew their houſes with green herbs) at that very time was the *Chriſtian* Law moſt ſignally promulged, and the *new Covenant*'s ratification moſt ſolemnly declared by the miraculous effuſion of the divine Spirit.

Πεντηκοστὴν ἑορτάζομεν, καὶ πνεύματος ἐπιδημίαν, καὶ προθεσμίαν ἐπαγγελίας, καὶ ἐλπίδος συμπλήρωσιν, &c. Naz. *Orat.* 44.

The benefit therefore and bleſſing, which at this time we are bound eſpecially to conſider and commemorate, is in effect the publication and eſtabliſhment of the Covenant *Evangelical*, the foundation of all our hopes, and all our claims to happineſs; but more immediately and directly the donation of the *Holy Spirit* to the *Chriſtian* Church, and to all its members; for the better underſtanding, and more truly valuing of which moſt excellent benefit, let us briefly declare the nature, and deſign thereof.

Almighty God, ſeeing the generality of mankind alienated from himſelf by groſs ignorance of its duty toward him, and by habitual inclinations to violate his holy laws (originally implanted by him in our nature, or anciently revealed to our firſt parents) immerſed in errour, enſlaved to vice, and obnoxious to the woful conſequences of them, ſevere puniſhment, and extreme miſery; was pleaſed in his immenſe goodneſs and pity to deſign its reſcue from that ſad condition; and in purſuance of that gracious deſign did reſolve upon expedients the moſt admirable, and moſt efficacious that could be: for to redeem men from the tyranny of ſin and hell, to reconcile them to himſelf, to recover them into a happy ſtate, he ſent his own only beloved Son out of his boſome into this world, clothed with our nature; by him, as by a *plenipotentiary Commiſſioner* from himſelf, inviting all men to return unto him; declaring himſelf by the meritorious obedience, the expiatory paſſion, the effectual interceſſion of his dear Son abundantly ſatisfied for, and ready to grant a full pardon of all offences committed againſt him in their ſtate of errour and eſtrangement; to admit them into a ſtate of preſent indempnity and peace, yea to ſettle them in perpetual alliance and friendſhip with himſelf: upon moſt fair and gentle terms; namely, that renouncing their erroneous principles, and reforming their vitious courſe of life, they chearfully would embrace his merciful overtures, and thereafter conform their lives to his righteous laws; the which, together with all his good intentions concerning them, he, by the ſame bleſſed Agent, clearly diſcovered to them; fully by him inſtructing them in their duty, and ſtrongly encouraging them to the performance thereof by the promiſe of moſt bountiful rewards; his certain love and favour attended with end-
Tit. 2. 11. leſs joy and bliſs: thus *did*, as St. *Paul* expreſſeth it, *the ſaving grace of God appear unto all men, teaching us, that, denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, expecting that bleſſed hope.*

But to render this wonderfully gracious deſign ſucceſsful, in a way of wiſdom, and reaſonable proceeding, accommodated to the capacities of humane nature, it was requiſite, that there ſhould be provided convincing arguments to perſuade men of the truth and reality of theſe things (that indeed ſuch an extraordinary *Agent*, with ſuch a meſſage was come from heaven) effectual means of admoniſhing and exciting men to a heedful advertency towards them, competent motives to a cordial acceptance of them; a power alſo ſufficient, notwithſtanding their natural impotency and inſtability, to continue them in the belief, to uphold them in the practice of the duties preſcribed, in the performance of the conditions required.

For if it were not very credible, that God had truly thoſe intentions towards us, or if we did not much regard the overture of them, or if we did not conceive the buſineſs highly to concern us; or if reſolving to comply with the *Goſpel*, we yet were unable to diſcharge the conditions thereof, the deſign would totally be fruſtrated, and of it ſelf come to nothing: to prevent which diſappointment of his merciful intentions, Almighty God did abundantly provide, in a manner and meaſure ſuitable to the glorious importance of them; for to the miniſtery of his eternal wiſdom he adjoyned the efficacy of his eternal love, and bleſſed Spirit; the which not only conducted *God our Saviour* into his fleſhly tabernacle, and with *unmeaſurable communications* of himſelf did continually reſide John 3. 34.
within him, but alſo did attend him in the conſpicuous performance of numberleſs miraculous works, implying divine power and goodneſs, as exceeding not only any natural, but all created power (ſuch as were by mere word and will healing the ſick, and reſtoring the maimed; ejecting evil ſpirits, diſcerning the ſecret thoughts of men, foretelling contingent events, reviving the dead, raiſing himſelf from the grave) which works, (ſome expreſly, others by parity of reaſon) are aſcribed to the Holy Spirit; for, *If* (ſaith our *Lord*) *I by the ſpirit of God caſt out De-* Matt. 12. 28.
vils----, and, *God* (ſaith St. *Peter*) *anointed him with the Holy Ghoſt, and* Acts 10. 38.
with power; *who went about doing good, and healing all that were oppreſſed by the Devil*: and, *Who* (ſaith St. *Paul*) *was declared to be the Son of God, according to the Holy Spirit, by the reſurrection from the dead*: So did God Rom. 1. 4.
afford the moſt evident atteſtation that could be to the truth of our Saviour's quality, commiſſion and doctrine; by ſo clear, and rouſing ſignifications did God invite men to take notice of theſe things.

But farther to induce them heartily to comply with theſe gracious overtures, and to render them thoroughly available to the purpoſe deſigned, the ſalvation of men, according to the terms preſcribed of faith in God, and obedience to his commandments, God was pleaſed farther to reſolve, and he faithfully did promiſe that he would impart the ſame *Bleſſed Spirit*, as a continual guide and aſſiſtance to all thoſe, who ſeriouſly would entertain thoſe tenders of mercy, ſincerely reſolving the performance of the conditions.

Now although the natural and ordinary manner of this divine Spirit's operation (like that of all Spirits, and more ſubtile ſubſtances) is not by violent and ſenſible impreſſions, but rather in way of imperceptible penetration, or gentle inſinuating of it ſelf into the ſubject upon which it worketh, hardly diſcovering it ſelf otherwiſe than by the notable effects reſulting from it; and altho likewiſe the proper and principal effects thereof, according to divine deſignation, do relate to the furthering our performance of

Καὶ γὰρ σὺ θείας ἀπέλαυσας χάριτος βαπτιζόμενος, καὶ πνεύματος μετέσχες, εἰ καὶ μὴ πρὸς τὸ σημεῖα ποιεῖν, ἀλλ' ὅσον ἀρκεῖ πρὸς τὸ πολιτείαν ὀρθὴν, καὶ ἠκριβωμένην λαβεῖν. Chryſ. *Tom.* 6. *Orat.* 12. *ad* Demet.

the ſaid conditions requiſite toward our ſalvation, that is, to the cheriſhing our faith, and quickning our obedience; diſpoſing men to perform vertuous actions, rather than to atchieve wondrous exploits; yet more fully to ſatisfie the doubtful, to convince the incredulous, (to confound the obſtinate) world about the truth of his intentions, more illuſtriouſly to manifeſt the completion of his promiſe, more ſurely to fortifie the faithful againſt the ſcandals and temptations, which their profeſſion would incur, God was pleaſed after our *Lord*'s aſcenſion, and when the *Apoſtolical* promulgation of the *Chriſtian Doctrine* did commence, to diſpence both to the Teachers and the Diſciples thereof more liberal communications of that *Holy Spirit*, attended with notorious, ſtrange and wonderful effects, apt to provoke the admiration of men, to perſuade their judgments, to prevail upon their affections, to produce within them ſtrong deſires of partaking ſo high a privilege, and excellent endowment.

Τῶν γὰρ χαρισμάτων τῶν πνευματικῶν τὰ μὲν ἀόρατά ἐστιν καὶ πίστει καταλαμβάνεται μόνῃ, τὰ δὲ καὶ αἰσθητὸν ἐνδείκνυται σημεῖον πρὸς τὴν τῶν ἀπίστων πληροφορίαν. Chryſ. *T.* 5. *Orat.* 88.

Acts 2. 12, 43. 4. 14. 9. 11, 16.
1 Cor. 14. 25.

The memorial therefore of that moſt gracious and glorious diſpenſation, the *Chriſtian* Church wiſely and piouſly hath continually preſerved, obliging us at this time peculiarly to bleſs God for that incomparable and ineſtimable gift, conferred then moſt viſibly upon the Church, and ſtill really beſtowed upon every particular member, duly incorporated thereinto.

I ſay beſtowed upon every particular member of the Church; for the *Evangelical* Covenant doth extend to every Chriſtian; and a principal ingredient thereof is the collation of this Spirit; which is the *finger of God*, whereby (according to the Prophet *Jeremy*'s deſcription of that Covenant) *God's law is put into their inward parts, and written in their hearts*; *inſcribed* (as St. *Paul* alluſively ſpeaketh) *not with ink, but by the Spirit of the living God*; *not in tables of ſtone, but in the fleſhly tables of the heart*; not only as the *Jewiſh* Law repreſented from without to the ſenſes, but impreſſed within upon the mind and affections; whence God's Spirit is called *the Spirit of promiſe*, the donation thereof being the peculiar promiſe of the Goſpel; and the end of our *Saviour*'s undertaking is by St. *Paul* declared, *that we might receive the promiſe of the Spirit by faith*, that is by embracing Chriſtianity might partake thereof, according to God's promiſes; and the Apoſtolical miniſtery or exhibition of the Goſpel is ſtyled *the miniſtration of the Spirit*, and *taſting of the heavenly gift, and participation of the Holy Ghoſt* is part of a Chriſtian's Charter; and the ſuſception of Chriſtianity is thus deſcribed by St. *Paul*; *But we are bound to give thanks always to God for you, brethren beloved of the Lord, becauſe God hath choſen you from the beginning to ſalvation, through ſanctification of the Spirit and belief of the truth*; and our *Saviour* inſtructed *Nicodemus*, that *No man can enter into the Kingdom of God* (that is become a Chriſtian or ſubject of God's ſpiritual Kingdom) *without being regenerated by Water, and by the Spirit*, that is without *Baptiſm*, and the ſpiritual grace attending it; according as St. *Peter* doth in the words adjoyning to our *Text* imply, that the reception of the Holy Spirit is annexed to Holy Baptiſm; *Repent* (ſaith he) *and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt*; *for the promiſe* (that great promiſe of the Holy Ghoſt) *is unto you, and to your Children, and to all that are afar off, even to as many as the Lord our God ſhall call*; that is, the *Holy Spirit* is promiſed to all, how far ſoever diſtant in place or time, whoever ſhall be invited unto, and ſhall embrace the Chriſtian profeſſion. St. *John* alſo

Luke 11. 20.
Jer. 31. 33.
Heb. 8. 10.
Ezek. 11. 19.
John 6. 45.
2 Cor. 3. 3.
Πνεῦμα τῆς ἐπαγγελίας. Eph. 1. 13.
Gal. 3. 14.
Διακονία τοῦ πνεύματος. 2 Cor. 3. 8.
Heb. 6. 4.
2 Theſſ. 2. 13.
John 3. 5.
Acts 2. 38.

maketh it to be the diſtinctive mark of thoſe, in whom Chriſt abideth, and who dwell in Chriſt, that is of all true Chriſtians, to have this Spirit; *Hereby* (ſaith he) *we know that he abideth in us, by the Spirit which he hath given us*; and *Hereby we know that we dwell in him and he in us, becauſe he hath given us of his Spirit*; and, St. *Paul* denieth him to be a good Chriſtian who is deſtitute thereof; *Now* (ſaith *he*) *if any man have not the Spirit of Chriſt, he is none of his*; and, *Know ye not*, ſaith *he* to the *Corinthians, that ye are the temple of God, and that the Spirit of God dwelleth in you*? that is, do ye not underſtand this to be a common privilege of all Chriſtians, ſuch as ye profeſs your ſelves to be? and the converſion of men to Chriſtianity *he* thus expreſſeth; *After the kindneſs and love of God our Saviour toward man appeared; not by any righteous works which we had done, but according to his mercy he ſaved us by the laver of regeneration, and renewing of the Holy Ghoſt*; And all pious diſpoſitions qualifying us for entrance into heaven and happineſs (faith, charity, devotion, every grace, every vertue) are repreſented to be *fruits of the Holy Spirit*: and, the union of all Chriſtians into one body; the *Catholick* Society of all truly faithful people, doth, according to St. *Paul*, reſult from this one Spirit, as a common ſoul animating and actuating them: *for* (ſaith *he*) *by one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have all been made to drink of one Spirit.*

1 John 3. 24.
1 John 4. 13.
Rom. 8. 9.
1 Cor. 3. 16.
Tit. 3. 4.
Gal. 5. 22.
Eph. 5. 9.
Rom. 4. 5.
1 Cor. 12. 13.

In fine, whatever ſome few perſons, or ſome petty *Sects* (as the *Pelagians* of old, the *Socinians* now) may have deemed, it hath been the doctrine conſtantly, and with very general conſent delivered in the *Catholick* Church, that to all perſons by the holy myſtery of *Baptiſm* duly initiated to Chriſtianity, or admitted into the communion of Chriſt's body, the grace of God's Holy Spirit certainly is beſtowed, enabling them to perform the conditions of piety and vertue then undertaken by them; enlightning their minds, rectifying their wills, purifying their affections, directing and aſſiſting them in their practice; the which holy gift (if not abuſed, ill treated, driven away, or quenched by their ill behaviour) will perpetually be continued, improved and encreaſed to them; it is therefore by *Tertullian* (in his *preſcriptions againſt Hereticks*) reckoned as part of that fundamental rule, which was grounded upon the general tradition, and conſent of the Chriſtian Church, that *Chriſt had ſent the vertue of the Holy Ghoſt, in his room, which doth act believers*; to which that *Article* doth anſwer of the *Apoſtolical Creed*, in which we profeſs to *believe the Holy Ghoſt*; meaning I ſuppoſe, thereby not only the bare exiſtence of the *Holy Ghoſt*, but alſo its gracious communication and energy.

Tert. *de præſc.* 13 —*miſiſſe, vicariam vim Spiritus Sancti, qui credentes agat.*

Since therefore the collation of this eminent gift and favour ſo nearly doth concern us all; ſeeing it is our preſent duty more eſpecially to praiſe and bleſs God for it; ſeeing alſo we are wont to commenſurate our gratitude to our eſtimation of the benefit, unto which it relateth, let us a little conſider the worth and excellency of this divine gift conferred on us.

That it is tranſcendently valuable we may in general hence collect, that even in our Lord's eſteem it did not only countervail, but in a manner ſurmount the benefit of his preſence; Συμφέρει, *It is* (ſaid *he*) *expedient* (or profitable) *for you that I go away*; God having deſigned, that my abſence ſhall be ſupplied by the *Comforter*'s more beneficial preſence: and wonderfully beneficial ſurely muſt that preſence be, which could not only compenſate, but render advantageous the loſs of that moſt benign and ſweet converſation, that tender and watchful inſpection, that wholſome and powerful advice, that clear and lively pat-

John 16. 7.

tern of all goodneſs ſhining forth in our Saviour's life upon his diſciples: could there be a more indulgent Maſter, a more diſcreet guide, a more delightful companion, a more faithful friend, a mightier protectour, a ſurer aſſiſtant, a ſweeter comforter than he? Yes, it ſeemeth that our Saviour did apprehend, that upon ſome accompts thoſe benefits with greater advantage might accrue to them by the gift of his Spirit, than by his own immediate preſence; that it by internal operation could more clearly inform the mind, more ſtrongly incline the will, more vigorouſly affect the heart, than any exteriour word or example could do: neither could our *Saviour*, according to the condition of his humanity, limited to particularities of time and place, ſo perfectly correſpond to the various exigencies of mankind; as that omnipotent Spirit, intimately preſent to, uniformly diffuſed through all things: him therefore did our Saviour leave the guardian of his otherwiſe *Orphan* diſciples; him did he ſubſtitute to undergo the care and tuition of them; to conduct them in the right way, to preſerve them from dangers, to comfort them in diſtreſſes, to manage all their concernments, to be their counſellour, monitour, advocate and patron; by him he meant fully to make good his word, *that he would be with them till the end of this world.*

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς. John 14. 18.

Ἕως τῆς συντελείας τοῦ αἰῶνος. Matt. 28. 20.

But more diſtinctly to ſurvey the many benefits and advantages proceeding from this excellent gift unto us, we may obſerve, that on it the foundation, the improvement, the completion of all our good and happineſs do depend; that to the *Holy Spirit* in truth and juſtice are to be aſcribed, 1. Our better ſtate and being. 2. Our ſpiritual powers and abilities. 3. Our good and acceptable performances; whatever we are, whatever we can do, whatever we actually do perform as Chriſtians.

1. We owe to the Holy Spirit our ſpiritual ſtate and being; our ſpiritual life, our freedom, our honourable condition.

It is by virtue of this *quickning Spirit* that from death and corruption we are raiſed to an immortal and indefectible ſtate of life; that (as St. *Paul* ſaith) we that were *dead in treſpaſſes and ſins are quickned together with Chriſt*; we by this *incorruptible ſeed are born again*, not as formerly to a life of vanity and miſery, or to the enjoyment of a few tranſitory delights, tempered with many vexatious inconveniences, pains and troubles; but to ſure capacities of moſt ſolid and durable contentment, *to a living hope of an incorruptible inheritance reſerved in heaven for us.*

Πνεῦμα ζωοποιοῦν. 1 Cor. 15. 45. John 6. 63. 2 Cor. 3. 36. Eph. 2. 1, 5. 1 Pet. 1. 23.

1 Pet. 1. 3, 4.

It is thereby we are free-men, enjoying a true and perfect liberty; being enfranchiſed from divers intolerable ſlaveries, to which we naturally are ſubjected, and from which otherwiſe we could not be exempted; from the dominion of a rigorous law, which preſcribeth hard duties, but doth not afford ſtrength to perform them; apt to condemn us, but not able to convert us; from the clamorous accuſations of a guilty conſcience, with anxious fears of puniſhment, that *ſpirit of bondage unto fear*, of which St. *Paul* ſpeaketh; from the tyranny of a moſt crafty, ſpiteful and cruel enemy, that wicked one who did *captivate us at his pleaſure*, and detained us under his power; from the no leſs unjuſt, no leſs miſchievous domination of our own fleſh, or natural concupiſcence, impoſing grievous tasks and deſtructive neceſſities upon us; *It is* (ſaith St. *Paul*) *the law of the Spirit of life in Chriſt Jeſus, which ſetteth us free from theſe laws of ſin and of death*; ſo that, *where the Spirit of the Lord is, there is freedom.*

Gal. 4. 24. *Lex os omnium potuit obſtruere, non potuit mentem convertere.* Ambr. Rom. 8. 15. 2 Tim. 2. 26. Eph. 2. 2.

Rom. 8. 2. 2 Cor. 3. 17.

From ſuch baſe thraldoms we thereby are redeemed, and not only ſo, but are advanc'd to an honourable condition, are ennobled with illuſtrious relations, are entitled to glorious privileges: all the benefits and immunities contained in the charter of the *new Jeruſalem*, all the advantages and privileges appropriated to God's Court and Family thereby appertain unto us; for *we have* (ſaith St. *Paul*) *acceſs by one Spirit unto the Father* and Eph. 2. 18, 19. Rev. 1. 6. are thence *no more ſtrangers and foreigners, but fellow-citizens of the Saints, and of the houſhold of God*: 1 Pet. 2. 9. by this *holy unction* we are conſecrated *Kings and Prieſts unto God*; by participation of this *immortal ſeed*, we are engrafted into alliance with the heavenly King, become children of God, brethren of Chriſt, heirs of paradiſe (an infinitely better paradiſe than that, from which we formerly were excluded;) for this is that πνεῦμα Rom. 8. 15. υἱοθεσίας, John 1. 13. that Spirit, which conſtituteth us the Sons of God, qualifying us to be ſo by diſpoſitions reſembling God, and filial affections toward him; certifying us that we are ſo, and cauſing us by a free inſtinct *to cry Abba Father*, Gal 4. 6. running into his boſome of love, and flying under the wings of his mercy in all our needs and diſtreſſes; whence *as many as are* Rom. 8. 14. *led by the Spirit, they* (ſaith St. *Paul*) *are the Sons of God*; and, *the Spi-* Rom. 8. 16. *rit it ſelf beareth witneſs with our ſpirit that we are the children of God*; yea, which may ſeem yet a farther pitch of dignity, we, by intervention of this Spirit, are united and incorporated into *Chriſt* himſelf, being made living members of his body, partaking a common life and ſenſe with him; by it we are compacted into the ſame ſpiritual edifice, dedicated to the worſhip and inhabitation of God; our bodies and ſouls are made temples of his divinity, thrones of his majeſty, orbs of his celeſti- Eph. 2. 26. al light, paradiſes of his bliſsful preſence; for, *In whom* (ſaith St. *Paul*) 1 Cor. 3. 16. *ye are built together for an inhabitation of God through the Spirit*; and, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

By the *Holy Spirit* we are enſtated in theſe unconceivably glorious privileges, and by it onely we are aſſured of them, to our comfort; the gift of it as it is a great part of them, and the chief cauſe, ſo it is a ſure Eph. 1. 13. confirmation and pledge; *Ye*, ſaith St. *Paul*, *were ſealed by the Holy Spirit* Rom. 8. 9, 11. *of promiſe, which is the earneſt of our inheritance*; and *It is God who did* 2 Cor. 1. 21. *eſtabliſh us with you in Chriſt, and anointed us, and alſo ſealed us, and gave the earneſt of the Spirit in our hearts*; all which phraſes do import the ſame thing, that is, a comfortable aſſurance concerning the reality of the benefits by divine grace exhibited and promiſed to us.

2. Neither only relatively and extrinſecally is our ſtate bettered and exalted from death to life, from ſlavery to freedom, from baſeneſs to dignity; but our ſelves anſwerably are changed, and amended by the ſame *Holy Spirit*, with a real and intrinſecal alteration, transforming us 2 Cor. 5. 17. into other things, much different from what we were in our former natural ſtate; by that *renovation of the Holy Ghoſt*, of which St. *Paul* ſpeak- Tit. 3. 5. eth, we are (ſaith *he*) *renewed in the Spirit of our mind*; ſo that not Eph. 4. 23. onely the decayed frame of our ſoul is thereby repaired, and reformed, but its powers are much improved and inlarged; we are thence endowed with new and better faculties, as it were; with quicker apprehenſions, with ſincerer judgments, with righter inclinations, with nobler paſſions, than we had before (yea than we could have had in our original ſtate;) Eph. 4. 24. 2 Cor. 5. 17. ſo that in the language of *Holy Scripture* we thence become *new men*, and Col. 3. 10. *new creatures, created according to God in righteouſneſs and true holineſs*; Eph. 4. 23. 2. 10. according to God, that is in conformity to the divine perfections of rectitude in mind and will, ſo as to reſemble God in a higher degree, and Col. 3. 10. more worthy reſpects than formerly. Our Father *Adam* was made εἰς 1 Cor. 15. 45. ψυχὴν ζῶσαν, a creature endowed with life and ſenſe, furniſhed with powers and appetites diſpoſing to acquire, preſerve and enjoy the conveniences 1 Cor. 2. 14. agreeable to that frame; and we naturally are ψυχικοὶ ἄνθρωποι, *animal*,

mal men ; ſuch as naturally do apprehend, do affect, do purſue things concerning this preſent life; the pleaſures of ſenſe, and the ſatisfactions of fancy; freedom from want and pain, ſecurity from danger and diſturbance, together with the means we ſuppoſe conducible to thoſe, wealth, honour Θελήματα σαρκὸς καὶ τῶν διανοιῶν. Eph. 2. 3. and power; theſe are thoſe *deſires of the fleſh and of the mind*, the things which according to our natural temper and frame we like and approve; which moſt men therefore do highly value, paſſionately love, and earneſtly ſeek: Nor doth nature only incline us to a complacence in theſe things, but cuſtomary fruition greatly endeareth them to us; ſo that we continually improve our acquaintance, and contract a firmer alliance with them; Τὰ τοῦ πνεύματος τοῦ Θεοῦ. 1 Cor. 2. 14. *Δέχεσθαι. but ſpiritual and divine things (*the things of the Spirit of God*, as St. *Paul* calleth them) we cannot * *receive*, that is, ſimply of our ſelves, without aid of another interiour principle, we have no capacity to apprehend them, no diſpoſition to entertain them, no ſtrength to purſue them; they (as the *Apoſtle* ſaith) *are fooliſhneſs to us*, that is, incongruous to our prejudicate notions, and inſipid to our corrupt palates.

Such doctrines as theſe; that our felicity conſiſteth not in affluence of temporal enjoyments, but in diſpoſitions of ſoul croſſing our humours, curbing our appetites, and quelling our paſſions; in conformity of practice to rules diſtaſtful to our ſenſe; in the love and favour of an inviſible Being: in reverſion of an eſtate not to be poſſeſſed until after our death in another world; that none of theſe preſent things do well deſerve our ſerious regard, affection or care, and that it is blamable to be ſollicitous about them; that naked goodneſs (how low, weak and poor ſoever) is to be choſen before all the ſpecious pomps and glories of this world; that the ſecret teſtimony of conſcience is to be preferred before all the approbation and applauſe of men; that the hope of future joy ſhould overſway the deſire of preſent moſt certain and ſenſible delights; that the loſs of all things may ſometime be deemed our greateſt gain, being contemned our higheſt honour, enduring afflictions our moſt deſirable condition, death our ſureſt welfare, a croſs preferrible to a crown; that accordingly it is often advantageous and expedient for us, and a duty incumbent on us willingly to diſcard our deareſt contents of life, to ſacrifice our moſt valued intereſts, to forſake our neareſt relations, to refuſe what we moſt affect, to undertake what we moſt diſtaſt, to undergo without reluctancy or regret the moſt bitter accidents that can befall us; that we John 12. 25. Luke 14. 26. 2. 13. Luke 14. 33. Matt. 16. 24. 5. 29. Col. 3. 5. Gal. 5. 24. 6. 14. Rom. 6. 6. Phil. 3. 7, 8. muſt (to uſe the *holy ſtyle*) *hate our own ſouls, deny our ſelves, and take up our croſs, quit houſes and lands, deſert kindred and friends* ; ἀποτάσσεσθαι πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσι· *to renounce* (or bid farewel) *to all that he hath*, or owneth; *cut off our right hands, and pluck out our right eyes* ; *circumciſe our hearts, mortifie our members*; *crucify our fleſh with its affections and luſts* ; *be crucified to the world* ; to *accompt all* worldly *things damage*, droſs, and *dung* in compariſon to ſpiritual goods. That we muſt ſo far remit and reſtrain our ſelf-love, as to love all men, not excluding our greateſt enemies, as our ſelves; ſo as not only to part freely with our particular accommodations, but upon occaſion, in imitation of our Saviour, to *lay down our lives for them*; ſo as not only to comport with their infirmities, but to requite their extremeſt injuries with good will and good turns; ſo Matt. 6. 44. as to do all good to all men, to return no evil to any; *to bleſs them that curſe us, to do good to them that hate us, to pray for them which deſpitefully uſe us, and perſecute us.*

John 6. 60. Theſe, and ſuch like dictates of the Spirit are *hard*, and harſh ſayings, abſurd to our natural conceit, and abominable to our carnal humour; we cannot readily ſwallow them, we cannot eaſily digeſt them; in reſpect to them we as mere men are ἐχθροὶ τῇ διανοίᾳ, *enemies in our mind*, or reaſon; our diſcourſe preſently doth contradict and oppoſe them: Our reaſon is ſhut up, and barr'd with various appetites, humours and paſſions againſt ſuch truths, nor can we admit them into our hearts, except God by his Spirit do *ſet open our mind*, and work a free paſſage for them into us; it is *he who commanded the light to ſhine out of darkneſs*, muſt as St. *Paul* ſpeaketh) *illuſtrate our hearts with the knowledge* of theſe things; an *Unction from the holy one*, clearing our eyes, ſoftning our hearts, healing our diſtempered faculties muſt (as St. *John* informeth us) *teach* and perſuade us this ſort of truths; a hearty faith of theſe ſeemingly incredible propoſitions muſt indeed be, as St. *Paul* calleth it, *the gift of God*, proceeding from that *Spirit of faith*, whereof the ſame *Apoſtle* ſpeaketh; ſuch faith is not (as St. *Baſil* ſaith) *engendred by Geometrical neceſſities, but by the effectual operations of the Holy Ghoſt*: *Fleſh and bloud will not reveal unto us, nor can any man* with clear confidence *ſay, that Jeſus* (the Authour, Maſter and Exemplifier of theſe doctrines) *is the Lord*, (the *Meſſias*, the infallible Prophet, the univerſal Law-giver, the Son of the living God) *but by the Holy Ghoſt*: *Every Spirit, which* ſincerely *confeſſeth him to be the Chriſt*, who hath enjoyned theſe Precepts, we may with St. *John* ſafely conclude to *be of God*; for of our ſelves *we are not ſufficient* (as the *Apoſtle* ſaith) λογίζεσθαί τι, *to reaſon out*, or collect any of theſe things; we never of our own accord, without divine attraction ſhould *come unto Chriſt*, that is ſhould effectually conſent unto, and embrace his inſtitution, conſiſting of ſuch unplauſible Propoſitions, and Precepts; hardly would his own Diſciples, who had ſo long enjoyed the light of his inſtruction and converſation, have admitted it, if he had not granted to them that *Spirit of truth*, whoſe work it was ὁδηγεῖν, to lead them in this unknown and uncouth way, ἀναγγέλλειν, to tell them again and again, that is, to inſtill and inculcate theſe crabbid truths upon them, ὑπομιμνήσκειν, to admoniſh, excite and urge them to the marking and minding them; hardly, I ſay, without the guidance of this Spirit would our Lord's Diſciples have admitted divers Evangelical truths, as our Lord himſelf told them; *I have* (ſaid he) *many things beſide to ſay to you, but ye cannot as yet bear them; but when he, the Spirit of truth ſhall come, he ſhall conduct you into all truth.*

Col. 1. 21.

Διανοίγειν τὸν νοῦν.

Luke 24. 45. Acts 16. 14. 2 Cor. 4. 6.

1 John 2. 27.

Eph. 2. 8. Phil. 1. 29. 1 Cor. 12. 9.

Πνεῦμα τῆς πίστεως.

2 Cor. 4. 13. 1 Cor. 12. 9.

Πίστις οὐκ ἐν γεωμετρικαῖς ἀνάγκαις, ἀλλ' ἐν ταῖς τοῦ πνεύματος ἐνεργείαις ἐγγινομένη. Baſ. in Pſ. 115.

Matt. 16. 17. 1 Cor. 12. 3.

1 John 4. 2. 2 Cor. 3. 5.

John 6. 44. John 16. 13. 14. 26.

John 16. 12.

As for the mighty *Sages* of the world, the learned *Scribes*, the ſubtile *diſputers*, the deep politicians, the *wiſe men according to the fleſh*, the men of moſt refined judgment, and improved reaſon in the world's eye, they were more ready to deride, than to regard, to impugn, than to admit theſe doctrines; to the *Greeks who ſought wiſdom*, the preaching of them did ſeem *fooliſhneſs*.

1 Cor. 1. 20. &c.

It is true ſome few ſparks or flaſhes of this divine knowledge may poſſibly be driven out by rational conſideration; *Philoſophy* may yield ſome twilight glimmerings thereof; common reaſon may dictate a faint conſent unto, may produce a cold tendency after ſome of theſe things; but a clear perception, and a reſolute perſuaſion of mind, that *full aſſurance of faith*, and *inflexible confeſſion of hope*: which the Apoſtle to the *Hebrews* ſpeaketh of; that *all riches of the full aſſurance of underſtanding*, that *abundant knowledge of the divine will in all ſpiritual wiſdom and underſtanding*, with which St. *Paul* did pray that his *Coloſſians* might *be repleniſhed*; theſe ſo perfect illuſtrations

Πληροφορία τῆς πίστεως. Heb. 10. 22. Ὁμολογία τῆς ἐλπίδος ἀκλινής. Heb. 10. 23.

Πᾶς πλοῦτος τῆς πληροφορίας τῆς συνέσεως. Col. 2. 2. Col. 1. 9.

ons of the mind, ſo powerful convictions of the heart do argue immediate influences from the fountain of life and wiſdom, the divine Spirit: no external inſtruction could infuſe, no interiour diſcourſe could excite them; could penetrate thoſe opacities of ignorance, and diſſipate thoſe thick miſts of prejudice, wherein nature and cuſtom do involve us; could ſo thoroughly awaken the lethargick ſtupidity of our ſouls; could ſupple the refractary ſtiffneſs of our wills, could mollify the ſtony hardneſs of our hearts, could void our natural averſation to ſuch things, and quell that
Rom. 8. 7. φρόνημα τ̃ σαρκὸς, *that carnal mind*, the which St. *Paul* ſaith *is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be*;
2Cor. 10. 4, 5. could depreſs thoſe ὑψώματα, thoſe *lofty towers* of ſelf-conceit, *reared againſt the knowledge of God*, and *demoliſh* thoſe ὀχυρώματα, thoſe *bulwarks* of ſelf-will and perverſe ſtomach oppoſed againſt the impreſſions of divine truth; and *captivate* πᾶν νόημα, *every conceit* and device of ours *to the obedience of Chriſt*, and his diſcipline: Well therefore did St. *Paul* pray in
Eph. 1. 17. behalf of his *Epheſians*, that *God would beſtow on them that Spirit of wiſdom and revelation in the acknowledgment of him, and that the eyes of their mind*
Τῆς διανοίας. (or reaſon) *might be enlightned, ſo as to know the hope of their calling*; that is, to underſtand and believe the doctrines of Chriſtianity, which upon condition of obedience did promiſe felicity to them.

So is the light of ſpiritual knowledge, together with a temper of mind diſpoſing to receive it, communicated to us; but farther alſo by the ſame divine power and ſpirit are our vital heat and vigour, our active ſtrength and courage imparted. For as mere men we are not only blind to diſcern, dull to conceive, backward to undertake the neceſſary duties of vertue and piety, but we are alſo dead, heartleſs and unwieldy, lame and impotent, indiſpoſed and uncapable to perform them: though we ſhould competently apprehend our duty, and our *ſpirit* thence ſhould be
Matt. 26. 41. *willing*, yet *our fleſh*, or natural power, *is weak*; we may (as St. *Paul* inſtructeth us) in our judgment conſent that *the law*
Rom. 7. 12, 16. Σύμφημι τῷ νόμῳ ὅτι καλός. *is holy, juſt and good*; and conſequently *to will may be preſent to us*; that is, we may be deſirous, and in
Rom. 7. 18. ſome meaſure reſolved to obey it; yea we may *have*
Συνήδομαι τῷ νόμῳ κτ̄ τ̃ ἔσω ἄνθρωπον. Rom. 7. 22. *ſome interiour rational complacence therein*; and yet not have ability to act according to theſe dictates and deſires; for *to will is preſent to me* (ſaith he in the perſon of a man
Rom. 7. 18. Τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐκ εὑρίσκω. endewed only with natural ſtrength, abſtracting from the ſubſidiary vertue and operation of the divine Spirit,) *but to perform that which is good, I find not*; I perceive not any means, or way of affecting it; knowledge therefore and willingneſs to do good doth not ſuffice; we need a prevalent force to ſtir and raiſe this unweildy bulk; to overpoiſe our natural propenſions, to ſubdue the reluctancies, and check the importunities of ſence, to correct bad nature, and reclaim from bad cuſtom: The natural might and policy of our ſingle reaſon, being very feeble and ſhallow, is not fitly matched to encounter that potent confederacy of enemies, which continually with open violence doth invade and aſſail us; or which by clandeſtine wiles doth watch to circumvent and ſupplant us: Is it eaſie for us not to dread the frowns, nor to be charmed by the flatteries; to ſlight both the hatred and favour; to abide the perſecutions, and to avoid the allurements of this world; this wicked, violent, deceitful world, which is ever ready to deter from good, and entice us to evil? Is it eaſie to reſtrain and repreſs thoſe *fleſhly luſts, which* (as St. *Peter* ſaith)
1 Pet. 2. 11. James 4. 1. *do war againſt our ſouls*, combating them with their own forces; uſing their own faculties and members as weapons againſt them? Is it eaſie to

reſcue our ſelves from that *other law in our members, that warreth againſt* Rom. 7. 23.
the law of our underſtanding, and captivateth us to the law of ſin? Is it a
ſmall matter to ſet upon, to grapple with, to knock down that Gigantick-
Philiſtine, inordinate ſelf-love (the root of injuſtice, pride, envy, malice,
ambition and avarice within us) which naturally is ſo tall and ſtout;
which, if not checked in its progreſs, will daily grow in ſtature and
ſtrength? Is it a ſlight buſineſs to detect, to counterplot, to decline or
defeat thoſe μεθοδείαι, thoſe *devices*, or *ſubtile trains*, and ſleights of the Eph. 6. 11.
Tempter; *to wreſtle with principalities, with powers, with the rulers of this* Ἡμῖν ἡ πάλη. Eph. 6. 12.
darkſome world, with the ſpiritualities of wickedneſs, ſurrounding us? may
we not reaſonably in compariſon to theſe mighty *Anakim* be (as the chil-
dren of *Iſrael* anciently were) *in our own ſight as Graſhoppers*, quite deſpair- Num. 13. 33.
ing by our own ſtrength to vanquiſh, to reſiſt them?

In our ſpiritual conflict with ſuch dangerous and dreadful adverſaries,
we do need an ἐπιχορηγία τοῦ πνεύματος, (as St. *Paul* ſpeaketh, that is) Phil. 1. 19.
a large ſupply of the Spirit, a collation of auxiliary forces, an habitual ſup-
port derived from that invincible and infallible ſpirit, which only is
ſtronger, and wiſer than they; we need to be armed with that δύναμις ἐξ ὕψους, Luke 24. 49.
that *power from on high*, or heavenly might, whereby the *Apoſtles* were (Eſa. 59. 19.)
enabled to fight their noble battles, and to atchieve their glorious con-
queſts, ſubduing the rebellious world, and baffling the powers of dark-
neſs; we need δυνάμει κραταιωθῆναι, *to be ſtrengthened with might by* Eph. 3. 16.
Chriſt's ſpirit in the inward man, as St. *Paul* expreſſeth it; whereby, as he, Col. 1. 11.
we may πάντα ἰσχύειν, be *able to do all things*, or to accompliſh the moſt Phil. 4. 13.
difficult parts of our duty; without which *we can do nothing*, that is, can- John 15. 5.
not diſcharge the moſt eaſie things required of us;
all our ſufficiency is of God; it is he, who *out of his
goodneſs doth effect in us both to will and to perform*;
his ſpirit *taking part with our infirmities*, and there-
by giving us advantage over all oppoſition and diffi-
culty. The chief reaſon why we *do not ſin*, or perſiſt in a courſe of diſobe- 1 John 3. 9.
dience to the Laws of God, is, as St. *John* telleth us, *becauſe the divine ſeed* 1 Pet. 1. 23.
abideth in us, that root of divine life, and vital acti-
vity implanted in us by the Holy Spirit; that *divine
nature* (as St. *Peter* ſtyleth it) that principle and
ſpring of ſpiritual motion by him inſerted in us;
from which only *ſeed* or *nature* do ſprout all heavenly graces and ver-
tues.

2 Cor. 3. 5. Phil. 2. 13.
Col. 1. 12.
Τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν——Rom. 8. 26.

1 Pet. 2. 4. Θεία φύσις.
Vis divinæ gratiæ, potentior utique natura. Tertull.

Οὐ γάρ ἐστιν ἁμαρτημάτων ἀπαλλαγῆναι ἄνευ τῆς τοῦ πνεύματος ἐνεργείας. Chryſ.
Ῥίζα, καὶ πηγὴ, καὶ μήτηρ ἁ πάντων τῶν ἀγαθῶν. Chryſ.
Rom. 5. 5. Eph. 5. 9.

The principal and original virtue, charity (*the
root, the fountain, the mother of all goodneſs*, as Saint
Chryſoſtome calleth it) even that *ſhed abroad in our
hearts by the Holy Spirit given unto us*, as St. *Paul*
telleth us; and *the fruit* (ſaith he) *of the Spirit is in
all goodneſs, righteouſneſs and truth*; and, *Love, peace,
long-ſuffering, benignity, goodneſs, faith, meekneſs, temperance* are by the ſame Gal. 5. 22.
divine *Apoſtle* reckoned ſtreams from the ſame ſource, fruits of the ſame
rich and goodly ſtock: to it generally are attributed all purification of
our hearts, mortification of our luſts, ſanctification of our lives, and con-
ſequently ſalvation of our ſouls: *Ye* (ſaith St. *Paul*) *are waſhed, ye are* 1 Cor. 6. 11.
*ſanctified, ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of
our God*; and, *God hath choſen us from the beginning to ſalvation by ſancti-* 2 Theſ. 2. 13.
fication of the Spirit, and belief of the truth; and, *Having* (ſaith St. *Pe-
ter*) *purified our ſouls in obedience to the truth, by the Spirit, unto charity* 1 Pet. 1. 22.
unfeigned; and, *If* (ſaith St. *Paul* again) *by the Spirit ye mortify the deeds* Rom. 8. 13.
of the Fleſh, ye ſhall live; Thus doth our ſpiritual being and ſtate, toge-

ther with our life and active powers depend upon the *Holy Spirit*; and not only ſo, but

3. The continued ſubſtance and preſervation, the actual uſe and exerciſe of them, all our diſcreet conduct, all our good practice do rely
Pſal. 104. 29. upon him: It is true of our ſpiritual no leſs than of our natural life. *If he doth avert his face, we are troubled; if he doth ſubſtract his influence, we die and return unto our duſt:* upon all occaſions we do need his direction, aid
Jer. 10. 23. and comfort; for *the way of man* (as the *Prophet* ſaith) *is not in himſelf,*
Pſal. 37. 23. *it is not in man that walketh to direct his ſteps*; *It is the Lord* (as the *Pſalmiſt* ſaith) *that ordereth the ſteps of a good man, and upholdeth him with*
Pſal. 143. 8. *his hand*; we have all need to pray with that good man; *Cauſe me to know*
10. *the way, wherein I ſhould walk; teach me to do thy will, for thou art my God; thy ſpirit is good, lead me into the Land of uprightneſs.*

We are vain and uncertain in our opinions, fickle and irreſolute in our purpoſes, ſlow and heavy in our proceedings; apt to faint and faulter, to ſtumble and ſlip in all our practice; we do need therefore this ſure Oracle to conſult in our doubts and darkneſſes; this faithful friend to direct and adviſe us in our affairs; this conſtant Monitor to rouſe, and quicken us in our undertakings; this powerful Guardian to ſupport and eſtabliſh us in our ways; It is, in reſpect to good men, this ſteady hand that holdeth the helm, and gently ſteereth their courſe through the blind tracts of religious practice; withdrawing them from thoſe dangerous ſhelves of errour and temptation, upon which they are apt to ſplit; it is this heavenly gale, that filleth their ſails with conſtant reſolution, and fairly driveth them forward in their voyage toward eternal bliſs. He ſoftly doth whiſper and inſinuate good thoughts into us; doth kindle pious deſires, doth cheriſh virtuous intentions, doth promote honeſt endeavours; he ſeaſonably checketh and reſtraineth us from ſin; he faithfully reproveth and upbraideth us for committing it; he raiſeth wholſome remorſe, ſhame and diſpleaſure for our unworthineſs and folly; He ſweetly warmeth our cold affections, inflaming our hearts with devotion toward God; he qualifieth us, and encourageth us to approach the throne of grace, breeding in us faith and humble confidence, prompting us fit matter of requeſt, becoming our advocate and interceſſour for the good ſucceſs of our prayers;
Eph. 2. 18. *Through Chriſt Jeſus* (ſaith St. *Paul*) *we have acceſs by one ſpirit unto the*
Rom. 8. 26. *Father*; and, *The ſpirit helpeth our infirmities*; *for we know not what we ſhould ask for as we ought, but the ſpirit it ſelf intercedeth for us.*

He guardeth us, he ſtandeth us, he ſuſtaineth by us in all trials, and
2 Cor. 12. 2. temptations, affording *grace ſufficient* to eſcape or to endure them; *not ſuf-*
1 Cor. 10. 13. *fering us to be tempted above what we are able.*

He ſupporteth and comforteth us in our afflictions and diſtreſſes of all kinds, of our inward and outward eſtate: this *David* knew when in his
Pſal. 51. 12. penitential agonies he prayed, *Caſt me not away from thy preſence, and take not thy holy Spirit from me*; *reſtore unto me the joy of thy ſalvation, and up-*
Act. 13. 14. *hold me with thy free ſpirit*; this thoſe *firſt Chriſtians* felt, who under per-
9. 31, &c. ſecutions and all outward diſcouragements were yet *filled with joy,* and *did walk in the comfort of the Holy Ghoſt*; whence that teſtimony of St. *Paul*
1 Theſ. 1. 6. concerning the *Theſſalonians*; *Ye were followers of me, and of the Lord, receiving the word in much affliction with joy of the Holy Ghoſt*; by it the bleſſed *Saints, Martyrs* and *Confeſſors* being inſpired did not only with admirable patience, but incredible alacrity undergo the extremeſt loſſes, ignominies and tortures which the ſpite of hell, and rage of the world could inflict on them.

It is in fine, this Holy Spirt, which is the ſole Author and ſpring of all true delight, of all real content within us; of that *unſpeakable joy in believing*, that *gayety of hope*, that ſatisfaction in well doing; the partaking of his ſociety, influence and conſolation is indeed the moſt delicious repaſt, and richeſt cordial of our ſoul; the neareſt reſemblance, the ſweeteſt foretaſt of Paradiſe.

1 Pet. 1. 8.
Rom. 15. 13.
Heb. 3. 6.

So many, ſo great; yea far more, far greater than, ſhould the time give me leave, I could enumerate or expreſs, are the benefits accruing to us from this moſt excellent gift of God, by him graciouſly conferred upon all good Chriſtians; for which we ſhould correſpondently endeavour with all our hearts to praiſe, and thank him; in all our lives to make grateful and worthy returns for it; eſpecially by well uſing it to the greateſt purpoſes, for which it was beſtowed, of enabling us to ſerve God, of preſerving us from ſin, of conducting us to eternal ſalvation.

Let us earneſtly invite this Holy gueſt unto us, by our Prayers unto him, who hath promiſed to beſtow his Spirit upon thoſe, which ask it; to impart *this living* ſtream to every one, which *thirſteth* after it; let us willingly receive him into our hearts, let us treat him with all kind uſage, with all humble obſervance. Let us not exclude him by ſupine neglect, or rude *reſiſtance*; let us not *grieve* him by our perverſe and froward behaviour toward him: let us not *tempt him* by our fond preſumptions, or baſe treacheries; let us not *quench* his heavenly light and heat by our foul luſts and paſſions: But let us admit gladly his gentle illapſes; let us hearken to his faithful ſuggeſtions; let us comply with his kindly motions; let us demean our ſelves modeſtly, conſiſtently, and officiouſly toward him; that we may ſo do, God of his infinite mercy grant unto us, through *Jeſus Chriſt our Lord*; to whom with the ſame *Holy Spirit* for ever be all glory, and praiſe. *Amen.*

Luke 11. 13.
John 7. 37, 38, 39.
Acts 7. 51.
Eph. 4. 30.
Iſa. 63. 10.
Acts 5. 9.
1 Theſ. 5. 19.

O God the ſtrength of all them, that put their truſt in thee, mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may pleaſe thee both in will and deed, through Jeſus Chriſt *our Lord.* Amen.

SER-

UMI

A
DEFENCE
OF THE
B. TRINITY.

Trinity Sunday, 1663.

Φύσει μὲν ἅπας λόγος σαθρὸς καὶ εὐκίνητος, καὶ διὰ τὸν ἀντιμαχόμενον λόγον ἐλευθερίαν οὐκ ἔχων· ὁ δὲ περὶ Θεοῦ τοσούτῳ μᾶλλον, ὅσῳ μεῖζον τὸ ὑποκείμενον, καὶ ὁ ζῆλος πλείων, καὶ ὁ κίνδυνος χαλεπώτερος· καὶ γὰρ νοῆσαι χαλεπὸν, καὶ ἑρμηνεῦσαι ἀμήχανον, καὶ ἀκοῆς κεκαθαρμένης ἐπιτυχεῖν ἐργωδέστερον. Greg. Naz. *Orat.* 26.

COL. III. 2.

Set your Affections on things above.

Φρονεῖτε τὰ ἄνω.

FOR underſtanding this Apoſtolical Precept, two Particulars muſt be conſidered; firſt the Act, φρονεῖν (which is rendred to *ſet our Affections*) then the Object, τὰ ἄνω, *things above*; theſe we briefly ſhall explain.

The word φρονεῖν doth primarily, and alſo according to common uſe, denote an advertency, or intent application of the mind upon any Object: Of the mind, that is, of a man's Soul, eſpecially of its rational part; ſo as to include the powers of Underſtanding, Will, Affection, Activity; whence it may imply direction of our Underſtanding to know; of our Will to chuſe and embrace; of our Affection to love, deſire, reliſh; of our Activity to purſue any good (real or apparent) which is propoſed: according to which moſt comprehenſive ſenſe (ſuting the nature of the thing) I do take the word, ſuppoſing that St. *Paul* doth enjoin us to employ all our mental Faculties in ſtudy, choice, paſſion, endeavour upon ſupernal things.

The τὰ ἄνω (things above) may be ſo taken, as to import all things relating to our ſpiritual Life here, or our future ſtate hereafter; the which do either actually ſubſiſt above in Heaven, or have a final reference thither: ſo they may comprize, 1. The ſubſtantial Beings, to whom we ſtand related, owe reſpect, perform duty. 2. The ſtate and condition of our ſpiritual Life here, or hereafter, as we are Servants and Subjects of God, Citizens of Heaven, Candidates of Immortal Happineſs. 3. Rules to be obſerved, Qualities to be acquired, Actions to be performed, Means to be uſed by us in regard to the ſuperior Place and State.

Of theſe things the incomparably Principal and Supream, the τὸ ὑπερέχον, is the ever moſt Glorious and Bleſſed Trinity; to the minding of which this Day is peculiarly dedicated, and the which indeed is always the moſt excellent, moſt beneficial, moſt comfortable Object of our Contemplation and Affection; wherefore upon it I ſhall now immediately fix my Diſcourſe.

The Sacred Trinity may be conſidered, either as it is in it ſelf wrapt up in unexplicable folds of Myſtery; or as it hath diſcovered it ſelf operating in wonderful methods of Grace towards us.

As it is in it ſelf, 'tis an Object too bright and dazling for our weak Eye to faſten upon, an Abyſs too deep for our ſhort Reaſon to fathom; I can only ſay, That we are ſo bound to mind it, as to exerciſe our Faith, and expreſs our Humility, in willingly believing, in ſubmiſſively adoring thoſe high Myſteries which are revealed in the Holy Oracles concerning it, by that Spirit it ſelf, *which ſearcheth the Depths of God*, and by that only Son of God, who reſiding in his Father's Boſom, hath
Ἐκεῖνος ἐξηγήσατο. Joh. 1. 18. thence brought them forth, and *expounded them* to us, ſo far as was fit for our capacity and uſe: And the Lectures ſo read by the Eternal *Wiſdom of God*, the Propoſitions uttered by the Mouth of *Truth it ſelf*, we are obliged with a docile Ear, and a credulous Heart, to entertain.

That there is one Divine Nature or Eſſence, common unto Three Perſons incomprehenſibly united, and ineffably diſtinguiſhed; united in Eſſential Attributes, diſtinguiſhed by peculiar Idioms and Relations; all equally infinite in every Divine Perfection, each different
Joh. 10. 38. from other in order and manner of ſubſiſtence; that there is a mutual
14. 10. inexiſtence of one in all, and all in one; a communication without any
17. 21. deprivation or diminution in the Communicant; an Eternal Generation, and an Eternal Proceſſion, without precedence or ſucceſſion, without proper cauſality or dependence; a Father imparting his own, and the Son receiving his Father's Life, and a Spirit iſſuing from both, without any diviſion, or multiplication of Eſſence: theſe are Notions which may well puzzle our Reaſon in conceiving how they agree, but ſhould not ſtagger our Faith in aſſenting that they are true; upon which we ſhould meditate, not with hope to comprehend, but with diſpoſition to admire, veiling our Faces in the preſence, and proſtrating our Reaſon at the feet of Wiſdom ſo far tranſcending us.

There be thoſe, who, becauſe they cannot untie, dare to cut in ſunder theſe ſacred Knots; who, becauſe they cannot fully conceive it, dare flatly to deny them; who, inſtead of confeſſing their own infirmity, do charge the plain Doctrins and Aſſertions of Holy Scripture with impoſſibility. Others ſeem to think they can demonſtrate theſe Myſteries by Arguments grounded upon Principles of natural Light; and expreſs it by Similitudes derived from common Experience. To repreſs the Preſumption of the former, and to reſtrain the Curioſity of the latter, the following Conſiderations (improved by your Thoughts) may perhaps ſomewhat conduce.

1. We may conſider, that our Reaſon is no competent or capable Judg concerning Propoſitions of this nature: *Our Breaſt* (as *Minutius* ſpeaketh) *is a narrow Veſſel, that will not hold much Underſtanding*; 'tis not ſufficient, nor was ever deſigned to ſound ſuch depths, to deſcry the radical Principles of all Being, to reach the extreme poſſibilities of things. Such an intellectual Capacity is vouchſafed to us as doth ſute to our degree (the loweſt Rank of Intelligent Creatures) as becometh our Station in this inferiour part of the World, as may qualify us to diſcharge the petty Buſineſſes committed to our management, and the facile Duties incumbent on us: but to know what God is, how he ſubſiſteth, what he can, what he ſhould do, by our natural perſpicacity, or by any means we can uſe, farther than he pleaſeth to reveal, doth not ſute to the meanneſs of our Condition, or the narrowneſs of our Capacity; theſe really are the moſt elevated Sublimities, and the abſtruſeſt Subtilties that are, or can be in the nature of things; he that can penetrate them, may erect his Tribunal any where in the World, and pretend juſtly that nothing in Heaven or Earth is exempted from his Judgment; But in truth, how unfit our Reaſon is to exerciſe ſuch univerſal Juriſdiction, we may diſcern by comparing it to our Senſe; it is obvious that many Beaſts do (by advantage of a finer Senſe) ſee, hear, ſmell things imperceptible to us; and were it not very unreaſonable to conclude that ſuch things do not exiſt, or are in themſelves altogether inſenſible, becauſe they do not at all appear to us? Is it not evident, that we ought to impute their imperceptibility (reſpecting us) to the defect of our Senſe, to its dulneſs and groſſneſs, in regard to the ſubtilty of thoſe Objects? Even ſo may Propoſitions in themſelves, and in regard to the capacity of higher Underſtandings (for there are gradual differences in Underſtanding, as well as in Senſe) be true and very intelligible, which to our inferior Reaſon ſeem unintelligible, or repugnant to the Prenotions with which our Soul is imbued; and our not diſcerning thoſe Truths, may argue the blindneſs and weakneſs of our Underſtanding, not any fault or inconſiſtency in the things themſelves; nor ſhould it cauſe us any wiſe to diſtruſt them, if they come recommended to our belief by competent Authority.

Nobis ad intellectum pectus anguſtum eſt, &c. Min. F. Τὸν μὲν οὖν ποιητὴν, καὶ πατέρα τοῦδε τοῦ παντὸς εὑρεῖν τε ἔργον, καὶ εὑρόντα εἰς πάντας ἀδύνατον λέγειν. Plato *in* Tim.

To ſuch purpoſes indeed the Holy Scripture frequently doth vilify our Reaſon and Knowledg: *Every man* (ſaith *Jeremiah*) *is brutiſh in* Jer. 10. 14.
knowledg. The Lord (ſaith the *Pſalmiſt*) *knoweth the thoughts of men* Pſal. 103.14.
(of wiſe men, as St. *Paul* quoteth it) *that they are vanity. Vain man* 1 Cor. 3. 10.
(ſaith he in *Job*) *would be wiſe, tho man be born like a wild Aſſes Colt*; Job 11. 12.
(that is, however we affect to ſeem wiſe, yet to be dull as an Aſs, to be wild as a Colt, is natural to us.) *My thoughts* (ſaith God in the Pro- Iſa. 55. 8.
phet) *are not your thoughts, nor are your ways my ways: for as the heavens are higher than the earth, ſo are my ways than your ways, and my thoughts than your thoughts.* God's Wiſdom is as the Heavens, the higheſt and top of all Wiſdom; Man's as the Earth, beneath which there is no degree, but that of Hell and Darkneſs: We therefore in this reſpect are unfit to determine concerning things ſo exceedingly ſublime and ſubtile.

2. We may conſider, that not only the imperfection of our Reaſon it ſelf, but the manner of uſing it doth incapacitate us to judg about theſe matters. Had we competent skill to ſail in this deep Ocean, yet we do want a Gale to drive us, and a Compaſs to ſteer our Courſe by therein; we have not any firm grounds to build our Judgment on, or certain Rules to ſquare it by. We cannot effectually diſcourſe or de-

termine upon any Subject, without having Principles homogeneous and pertinent thereto (that are ἐν τῇ αὐτῇ συγγενείᾳ, cognate and congruous to the Subject-matter, as the Philoſopher ſpeaketh) upon which to found our Argumentation. Now all the Principles we can have, are either originally innate to our Minds; or afterward immediately infuſed by God, or by external Inſtruction from him diſcloſed to us; or acquired by our Experience, and obſervation of things incurring our Senſe; or framed by our Reaſon, comparing thoſe means; of which the three former ſorts are moſt arbitrarily communicated, and both for number and kind depend upon the free pleaſure of him, who diſtributeth them according *to a meaſure* ſutable to each man's occaſions, eſtimated by himſelf: how many thoſe are, and how far they may qualify us to judg, or diſcourſe about thoſe tranſcendent Matters, is hard to define; but moſt certainly they never can claſh with one another; no Light in any manner imparted by God can obſcure the Doctrine declared by him, no Doctrine can thwart Principles inſtilled by him. The latter ſorts appertain only to material and ſenſible Objects; which therefore can only enable us to deduce, or to examine Concluſions relating to them; and being applied to things of another kind, are abuſed, ſo as to become apt to produce great miſtakes: As for inſtance, moſt Antient Philoſophers obſerving, that the Changes and Viciſſitudes in Nature were generally, by the ſame Matters, undergoing ſeveral Alterations, or putting on different Shapes; and that Bodies once being in reſt, did uſually conſiſt in that ſtate, until by impulſe of other Bodies they were put into motion, did thence frame ſuch Axioms, or Principles of Diſcourſe, *Ex nihilo nihil fit*; and *Quicquid movetur, ab alio movetur:* which Propoſitions, ſuppoſing them true in relation to the preſent Conditions and Powers of ſenſible things, yet were it unlawful to ſtretch them unto Beings of another kind and nature (to Beings immaterial and inſenſible,) or to infer thence generally, that in the utmoſt poſſibility of things there is not any creative, or any ſelf-motive Power: Even as from the like Premiſes it would be vain to conclude, that there be no other Beings ſubſiſtent beſide thoſe which ſtrike our Senſes, or diſcover themſelves by ſenſible Effects. In like manner, it cannot be reaſonable out of Principles drawn from ordinary Experience, about theſe moſt low and imperfect things, to collect, that there can be no other kind of Unions, of Diſtinctions, of Generations, of Proceſſions, than ſuch as our own groſs Senſe doth repreſent to us: Reaſon it ſelf more forcibly doth oblige us to think that to ſublimer Beings there do pertain modes of Exiſtence and Action, Unions and Diſtinctions, Influences and Emanations of a more high and perfect kind, ſuch as our coarſe Apprehenſion cannot adequate, nor our rude Language expreſs; which we, perhaps, have no Faculty ſubtile enough to conceive diſtinctly, nor can attain any congruous Principles, from which to diſcourſe ſolidly about them: to judg of theſe things, if we will not againſt the Philoſopher's Rule, μεταβαίνειν εἰς ἄλλο γένος, *ſhift kinds*, or uſe improper and impertinent Arguments, we muſt *compare ſpiritual things with ſpiritual*, ſo as to draw Concluſions about Spirituals only from Principles revealed by God's Spirit, the ſole Maſter of Spiritual Science; ſo alſo as to expreſs them not ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ***in terms deviſed by human Wiſdom***, but in ſuch as the Holy Spirit hath ſuggeſt-

Annal. I. 7.

Ὡς ἑκάστῳ Θεὸς ἐμέρισε μέτρον. Rom. 12. 3.

Id quod Deus eſt, ſecundum id quod eſt nec humano ſermone edici, nec humanis auribus percipi, nec humanis ſenſibus colligi poteſt. Novat. *de Trin.* cap. 7.

Ὠνομάσαμεν γοῦν, ὡς ἡμῖν ἐφικτὸν, ἐκ τῶν ἡμετέρων τὰ τοῦ Θεοῦ. Naz. *Or.* 37. *de Sp. S.*

Cùm quæritur quid tres, magnâ inopiâ humanum laborat eloquium; dictum eſt tamen tres perſonæ, non ut illud diceretur, ſed nè taceretur. Aug. *de Trin.* 5. 9.

Κύριον ὄνομα τῶν νοητῶν καὶ ἀσωμάτων οὐδέν. Naz. *Orat.* 45. (*ad* Evagr.)

1 Cor. 2. 13.
Πνευματικὰ πνευματικοῖς συγκρίνειν.

ſuggeſted; for ψυχικὸς ἄνθρωπος, a man endowed merely with common Senſe (or natural Reaſon) cannot δέχεσθαι, *apprehend*, or perceive thoſe *things of God, which only the Spirit of God doth know.* To improve and preſs which Conſideration farther,

3. We may conſider the weakneſs and ſhortneſs of our Reaſon, even about things moſt familiar and eaſy to us; the little or nothing we by our utmoſt diligence can attain to know concerning their intrinſick Eſſences, their Properties, their Cauſes and manners of production. What do we more commonly hear, than earneſt Complaints from the moſt induſtrious Searchers of natural Knowledg concerning the great obſcurity of Nature, the difficulty of finding Truth, the blindneſs of our Mind, and impotency of our Reaſon? And ſhould they be ſilent, yet Experience plainly would ſpeak how difficult, if not impoſſible, it is to arrive unto any clear and ſure knowledg of theſe common Objects; ſeeing the moſt ſedulous Inquiries, undertaken by the choiceſt Wits for above two thouſand Years, have ſcarce perhaps exhibited one unqueſtionable Theorem in Natural Philoſophy, one unexceptionable Maxim of Ethical Prudence or Policy; all things being ſtill expoſed to doubt and diſpute, as they were of old, when firſt Admiration and Curioſity did prompt men to hunt after the Cauſes of things; the moſt however that after all our care and toil we can perceive doth not exceed ſome faint Colours, ſome ſuperficial Figures, ſome groſs effects of things, while their radical Properties, and their immediate Cauſes remain inveloped, and debarred from our ſight in unacceſſable Darkneſs. Shall we then, who cannot pierce into the nature of a Peble, that cannot apprehend how a Muſhroom doth grow, that are baffled in our Philoſophy about a Gnat, or a Worm, debate and decide (beyond what is taught us from above) concerning the preciſe manner of Divine Eſſence, Subſiſtence, or Generation? *I do* (ſaith St. *Chryſoſtom*) *eat Meats, but how they are divided into Flegm, into Blood, into Juice, into Choler, I am ignorant; theſe things which every day we ſee and taſte, we do not know; and are we curious about the Eſſence of God?* We are (as * *Ariſtotle* himſelf, no Dunce, no Idiot, doth confeſs) but *Owl-eyed*, πρὸς τὰ τῇ φύσει φανερώτατα πάντων, *in regard to things naturally moſt evident*, and palpable; and can we be ſuch *Lynceus*'s, as to ſee through the fartheſt Receſſes of Infinity? *Hardly* (ſaith the *Wiſdom* of *Solomon*) *do we gueſs aright of things upon the earth, and with labour do we find the things that are before us; but the things that are in heaven, who hath ſearched out?* Yea, and the genuine *Solomon* himſelf, *I ſaid I will be wiſe, but it was far from me; that which is far off, and exceeding deep, who can find it out?* What is more remote, what more profound, than God's Nature, who then can find it out? ſooner with our hands may we touch the extreme ſurface of the Skies, ſooner with our Eyes may we pierce to the Center of the Earth: So it is expreſly told to us in *Job*; *Canſt thou by ſearching find out God? canſt thou find out the Almighty to perfection? it is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know?*

Κενούσθω σοι τὸ φιλότιμον ἐν ἀκινδύνοις. Greg. Naz. *Or.* 26.

Βρώματα ἐσθίω, τὸ δὲ πῶς μερίζονται εἰς φλέγμα, εἰς αἷμα, εἰς χυμὸν, εἰς χολὴν, ἀγνοῶ· ταῦτα ἃ περιβλέπομεν καθ᾽ ἑκάστην ἡμέραν ἐσθίοντες ἀγνοοῦμεν, καὶ τὴν οὐσίαν τοῦ Θεοῦ πολυπραγμονοῦμεν; Chryſ. Περὶ ἀκαταλήπτου. α.

* Ariſt. *Met.* 2. 1.

Sap. 9. 13.

Eccleſ. 7. 23

Job 11. 7.

4. It may be conſidered, that we daily ſee and obſerve things, which, did not manifeſt Experience convince us of their being, we ſhould be apt to disbelieve their poſſibility; Senſe no leſs than Faith doth preſent

us with Objects, to bare Reaſon improbable and unconceivable; ſo that ſhould we attend to the Scruples injected thereby, we ſhould hardly take things for poſſible, which we behold exiſtent; we ſhould diſtruſt the greateſt Evidence of Senſe, and by our Logick put out our Eyes. Who would believe, that, did he not every day ſee it; who can conceive how, altho he ſeeth it, from a little, dry, illſavoured, inſipid Seed thrown into the Earth, there ſhortly would riſe ſo goodly a Plant, endewed with ſo exact figure, ſo fragrant ſmell, ſo delicate taſte, ſo lively colour; by what Engines it attracteth, by what Diſcretion it culleth out, by what Hands it mouldeth its proper aliment; by what Artifice it doth elaborate the ſame ſo curiouſly, and incorporate it with it ſelf? What Virtue could we imagine in Nature able to digeſt an earthy Juice into the pellucid clearneſs of Chryſtal, into the invincible firmneſs of a Diamond? Who would not be an Infidel, did not his ſight aſſure him of the Miracles atchieved by that blind plaſtick force, which without Eye or Hand doth frame ſuch varieties of exquiſite Workmanſhip, unimitable, and far ſurpaſſing the skill of the greateſt Artiſt? That a little Star, from ſo vaſt a diſtance, in a moment, ſhould make impreſſion on our Eyes, repleniſhing with its Light or Image ſo ſpacious a Region all about it, were we blind we ſhould hardly believe, we ſcarce could fancy: How, without knowing the Organs of Speech, or the manner of applying them, without any care or pain imployed by us, we ſo conform our Voice, as to expreſs what Word, what Accent we pleaſe; how we do this, or that we can do it, as it will confound our Thought to imagine, ſo it would ſtagger our Faith to believe, did not our Conſcience perſuade us that we can, and do ſpeak. It is upon occaſion very commonly ſaid, I ſhould never have believed it, had I not ſeen it; and that men ſpeak ſo in earneſt, many ſuch Inſtances declare. Now if we can give credit to our Senſe againſt the ſuffrage or ſcruple of our Reaſon in things not ſo diſcoſted from our capacity of Knowledg, ſhall we not much more yield our Belief unto God's expreſs Word in things ſo infinitely diſtant from it? If common Experience can ſubdue our Judgments, and compel us to a belief of things incredible, ſhall our Reaſon demur at ſubmitting to Divine Authority? If the dictate of our Conſcience doth convince us, 1 John 3. 20. ſhall not we much more ſurrender to the Teſtimony of *God,* who *is greater than our Conſcience, and knoweth all things?* If we do believe, becauſe we ſeem to know by ſeeing our ſelves; we ſhould rather believe, becauſe we ſurely know by hearing from God: for Senſe may deceive us, and often needeth correction from Reaſon; God cannot deceive, and Reaſon often is by him corrected: which leadeth me to a farther Conſideration, that

5. The Propoſitions clearly delivered unto us by God himſelf, are upon many accounts more unqueſtionably true, more credible than the Experiments of any Senſe, or Principles of any Science: whence if there happen to ariſe any ſeeming Conteſt between theſe, a precedence is due to the former, in derogation to the latter; it is fit that we rather give our Eyes and our Ears, our Fancies and our Reaſons the lie, than any wiſe, by diffidence to his Word, put an affront on God; (for to 1 Joh. 5. 10. disbelieve him, is, as St. *John* telleth us, to give him the lie.) 1 Cor. 1. 25. Τὸ *μωρὸν τοῦ Θεοῦ*, *the folly of God* (as St. *Paul* ſpeaketh; that is, the Points of Faith declared by God, which ſeem moſt irrational, and croſs to the Decrees of Humane Wiſdom) is σοφώτερον τῶν ἀνθρώπων, *wiſer*

wiſer than men, that is, more aſſuredly conſonant to real Truth, than our moſt undoubted Theorems of Science, and moſt current Maxims of Policy. God is the *Father of all Lights*, both of that which immediately ſhineth from Heaven, and of that which glimmereth here below; he is the Fountain of all Truth, whether natural or ſupernatural: but his Light and his Truth he conveyeth into us by manners different; ſome Light ſtreameth directly from him, other cometh obliquely, being refracted through divers *mediums*, or reflected from ſeveral Objects upon us; the firſt ſort muſt needs be more bright, and more pure, ſhould be more powerful and efficacious upon our Minds: the latter is often blended with material Tinctures, is weakned by the interruptions it meeteth with, loſeth of its purity and its force by the many Conduits it paſſeth through, by the many Shades it mixeth with. Obſervations of Senſe do often prove fallacious, and their not ever doing ſo, dependeth upon divers Conditions, a right temper of the Organ, a fit diſpoſition of the *Medium*, a juſt diſtance of the Object; ſo that Concluſions derived from them cannot be ſo abſolutely certain, nor conſequently the Principles grounded on them: but Divine Revelation is not obnoxious to ſuch Conditions; as the Doctrines revealed are in themſelves ſimply true, according to the higheſt pitch of neceſſity, becauſe Supreme Wiſdom doth conceive them, and Truth it ſelf doth vent them; ſo the manner of declaring them muſt be competent, becauſe God himſelf doth chuſe, and uſe it; there plainly needeth no more, than yielding an attentive Ear, and skill in the Language wherein they are expreſſed, to ſecure us from Error, and uncertainty about them: So that well might St. *Auſtin* ſay, that *in other things our Conjecture is exerciſed; but Faith alone doth aſſure our Mind.*

Ad cætera exercemur per fortaſſe; at cùm de rebus fidei agitur, ibi eſt certè ſine fortè. Aug.

There have been thoſe, you know, who have not only advanced Doubts concerning Propoſitions atteſted to by cleareſt Senſe, and inferr'd by ſtrongeſt Diſcourſe; but have by their argute Cavillations bid fair to ſhake the Foundations of all Humane Science: but I never heard of any, who believed a God to be, that di[illegible]nteſt the infallible Truth of his Oracles: *Socrates* we may be ſure (his excellent Scholar aſſuring us) who was ſo incredulous, as to diſclaim all pretence to Wiſdom or Science, being Author of the famous Saying, *Hoc tantùm ſcio*; yet greatly did rely upon Divine Significations, and Teſtimonies, ſo deemed by him, and ſuch as he could come at; alledging, that who followeth the Conduct of his own Reaſon, inſtead of God's Direction, chuſeth a blind and ignorant Guide, before one that beſt ſeeth, and knoweth the way: *He*, ſaith the * Hiſtorian, *deſpiſed all Humane Conceits in reſpect of God's Advice.*

'Απομν. α.

* 'Αὐτὸς δὲ πάντ' ἀνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν ξυμβουλίαν.

He that formeth the eye (ſaith the *Pſalmiſt*) *ſhall not he ſee? he that planted the ear, ſhall not he hear? he that teacheth man knowledg, ſhall not he know?* He that indued us with all our knowing Faculties, and preſideth over us in the management of them, ſhall not he ſupereminently know all that we can? muſt not they in reaſon continue ſubordinate to his Direction? Should they not always diſcern and judg under correction by him, with an appeal and ſubmiſſion reſerved to his better Judgment?

Pſal. 94. 9.

I might adjoin, that the Object and the End (as well as the Author and the Manner) of Divine Revelation, doth argue it to ſurpaſs all Reaſon, and all Senſe, in certainty and credibility; for Senſe and Reaſon converſe wholly, or chiefly about Objects material and mutable; Revelation about immaterial and immutable things: They direct us in

Affairs concerning this Tranſitory Life. This leadeth us toward Eternal Felicity; to miſtake about thoſe Objects, to miſcarry in thoſe Affairs, is in it ſelf of little, in compariſon of no importance: but to judg rightly about theſe things, to tread ſafely in theſe paths, is of infinitely vaſt concernment; a ſmaller competency therefore of Light and certainty might well ſuffice to the purpoſes of Reaſon and Senſe, but to Faith the greateſt degree of aſſurance is worthily due, and ſeemeth requiſite. But farther,

6. Not only the conſideration of this Myſtery, but of all the Divine Attributes, will in like manner extort from our feeble Reaſon the Queſtion of *Nicodemus, How can theſe things be?* (John 3. 9.) they will all of them equally puzzle our ſhallow Imagination, and baffle our ſlender Underſtanding: For who can imagine, or underſtand, how God's Immenſity doth conſiſt with his perfect Simplicity; or that without any parts he doth coexiſt to all poſſible extenſion of Matter; being all here, and wholly there, and immenſely every where? Who can apprehend his Indiviſible Eternity, or how all ſucceſſions of Time are ever preſent to him, and ſubject to his view; ſo that he is not older now than he was when the World began, nor younger than he will be after innumerable Ages are paſt; ſo that he foreſeeth the moſt contingent Events, depending upon Cauſes in their nature arbitrary and indeterminate? Who can fancy, how out of mere Nothing, or out of extreme Confuſion and Indiſpoſedneſs the World could be created, and framed into ſo goodly order, by a mere act of Will, or by the bare ſpeaking of a word? How without any diſtraction of thought he governeth Affairs, attending to the infinite varieties of Thoughts, Words, and Actions occurring here; (Confeſſ. 3. 11.) and *ità curans univerſos tanquam ſingulos, ità ſingulos tanquam ſolos,* as St. *Auſtin* ſpeaketh? How he is truly ſaid to reſolve and to reverſe, to love and hate, to be pleaſed and grieved, all without any real change, or *ſhadow of alteration?* how he ſuffereth many things to happen, which extremely diſpleaſe him, and which he can eaſily hinder; and doth not effect many things, which are much deſired by him, and very feaſible to his Power? why to equal Men he diſtributeth his Gifts ſo unequally; affording to divers abundant means of becoming happy, leaving others deſtitute of them? What Wit of man can reconcile his infinite Benignity with his moſt ſevere Decrees; or compoſe the ſeeming differences between his Mercy and his Juſtice? Many ſuch Perfections and Diſpenſations of God we muſt ſtedfaſtly believe, becauſe they are plainly taught in Scripture; to diſtruſt them being to renounce Chriſtianity; to deny them being to raſe up the very foundations of our Religion: yet he that ſhall with his utmoſt attention of mind endeavour to conceive how they can be, or how they conſiſt together, according to our ordinary notions of things, and the vulgar meaning of words, applied by us to theſe inferior matters, ſhall find himſelf gravelled with innumerable ſemblances of contradiction, plung'd in depths inſcrutable, involved in Labyrinths inextricable.

What in practice the Croſs of Chriſt was, *a ſcandal to Jews* (men dull, but obſtinate, and invincibly poſſeſſed by vain Prejudices) and *folly to Greeks* (men of wit and ſubtilty, but overweeningly conceited of them) that in Speculation may a great part of Divine Truths be,

apt

Πλέον ἐςὶ τοῦ περὶ Μουσικῶν ἀμούσους, καὶ πολεμικῶν ἀστρατεύτους διαλέγεσθαι, τὸ τὰ θεῖα καὶ δαιμόνια πράγματα διασκοπεῖν ἀνθρώπους ὄντας, οἷον ἀτέχνους τεχνιτῶν διάνοιαν ἀπὸ δόξης καὶ διανοίας κατὰ τὸ εἰκὸς μετιόντας. Plut. *de ſera num. Vind.*

apt to ſtumble froward and arrogant Men; but as there, ſo here, *bleſſed are they who are not ſcandalized*; whom no fond Scruple, or haughty Conceit can pervert from readily embracing all neceſſary Verities; ſuch are thoſe we pointed at, which if without extreme folly and impiety we cannot reject, or be diffident of, altho ſurmounting our Conceit, and dazling our Reaſon; then upon the ſame account, with like facility, we muſt ſubmit our Faith to the Doctrines concerning the B. Trinity, ſtanding upon the ſame Authority.

7. Laſtly, We may conſider and meditate upon the total Incomprehenſibility of God in all things belonging to him; in his Nature, his Attributes, his Decrees, his Works and Ways; which all are full of depth, myſtery, and wonder. God *inhabiteth*, φῶς ἀπρόσιτον, *a light inacceſſible* to the dim and weak ſight of mortal Eyes; which *no man hath ſeen, or can ſee*: *No man* (as he told his Servant *Moſes*) *can ſee his face* (the very exteriour appearance of him) *and live*: He is *a conſuming fire*, that will ſcorch, and devour ſuch as by raſh Inquiries approach too near him; *the ſight* ('tis ſaid) *of the glory of the Lord, was like devouring fire in the ſight of the children of Iſrael.* Even thoſe ſpiritual Eagles, the quick and ſtrong-ſighted Seraphims, are obliged to *cover their faces*, as not daring to look upon, nor able to ſuſtain the fulgour of his immediate preſence, the flaſhes of Glory and Majeſty iſſuing from his Throne: And the moſt illuminate Secretaries of Heaven, unto whom Secrets were diſcloſed, into which *Angels themſelves were ambitious to pry*, were ſometimes nonpluſt in contemplation of God's Attributes and Actions; being in their aſtoniſhment forced to cry out, ὦ βάθος· *O the depth of the riches of the wiſdom and knowledg of God!* Even his Methods of exterior Providence are inſcrutably Myſterious; *his judgments are* ἀνεξερεύνητα, like inexhauſtible Mines, to the bottom whereof we cannot any wiſe dig by our inquiry; *his paths are* ἀνεξιχνίαστοι, ſo obſcure as not to be traced by any footſteps of our Diſcourſe; *his gifts are* ἀνεκδιήγητοι, not to be interpreted, or expreſſed by our Language. And if all concerning God be thus incomprehenſible, why ſhould any thing ſeem incredible? why out of ſo many unconceivable Myſteries do we chuſe ſome, reprobate others? wherefore do we ſtretch our Judgment beyond its limits to things ſo infinitely exceeding it? Why do we ſuffer our Reaſon to be pragmatical, unjuſtly invading the Office not belonging thereto; *intruding into things which it hath not ſeen*, nor can comprehend; thoſe *ſecret things which belong to the Lord our God*, and the comprehenſion whereof he hath reſerved unto himſelf?

These Conſiderations may ſuffice in ſome manner to ſhew, that S. * *Chryſoſtom* had reaſon to exclaim ſo much againſt *the madneſs*, as he ſtileth it, of thoſe, who do πολυπραγμονεῖν τὴν οὐσίαν τοῦ Θεοῦ, *are buſily curious in ſpeculation about the Eſſence of God*; daring, τοῖς οἰκείοις ὑποβάλλειν λογισμοῖς, *to ſubject Divine Myſteries to their own Ratiocinations*: that S. *Baſil*'s Advice was wholeſom, μὴ περιεργάζεσθαι τὰ σιωπώμενα, *not to be meddleſom about things, about which Holy Scripture is ſilent*: That another Antient Writer did ſay no leſs truly, than † prettily,

Εἰ γὰρ αἱ οἰκονομίαι ἀκατάληπτοι, πολλῷ μᾶλλον αὐτός. Chryſ. ἀκατ. α.

1 Tim. 6. 16.

Exod. 33. 20.

Deut. 4. 24.

Exod. 24. 17.

Scrutator majeſtatis opprimetur à gloria. Aug.

Iſa. 6. 2.

1 Pet. 1. 12.

Rom. 11. 33.

Τὶ πρὸς οὐρανὸν ἀνίπτασαι πεζὸς ὤν; τί καὶ σὺ μετρεῖς τῇ χειρὶ τὸ ὕδωρ, καὶ τὸν οὐρανὸν σπιθαμῇ, καὶ πᾶσαν τὴν γῆν δρακί; Greg. Naz. *Or.* 26.

2 Cor. 9. 15.

Δόξῃ ἐστὶν ἀχώρητος, μεγέθει ἀκατάληπτος, ὕψει ἀπερινόητος, σοφίᾳ ἀσυμβίβαστος, ἀγαθωσύνῃ ἀμίμητος, καλοποιΐᾳ ἀνεκδιήγητος. Theoph. *ad Autol.*

Col. 2. 18.

Deut. 29. 29.

* Μανίαν γὰρ ἔγωγε εἶναι ἐσχάτην φημὶ φιλονεικεῖν εἰδέναι τί τὴν οὐσίαν ἐστὶν ὁ Θεός. Chryſ. περὶ ἀκαταλ. α.

Cogitemus ſi valemus, ſi non valemus credamus. Aug. *Serm.* 5. *de Temp.*

Τίς ἡ τοιαύτη ὑμῶν φιλονεικία τῶν ἐφθορέστεων ὥστε ἀνθρωπίνῃ φρονήσει ὑπὲρ τὴν ἀνθρωπίνην νόησιν ὁρίζεσθαι; Athan. *T.* 1. 625.

† Zeno Veronenſ.

prettily, that in theſe matters *curioſitas reum facit, non peritum*; we
may eaſilier incur blame, than attain skill by nice inquiry into them:
that many of the Fathers do with great wiſdom diſlike and diſſuade
the ſearching τὸ πῶς, the manner of things being true,
Σαφὴς ἔλεγχος ἀπιστίας τὸ πῶς περὶ Θεοῦ λέγειν. Expoſ. fid. apud *Juſt. M.* or poſſible, as a ſuſpicious Mark, or a dangerous Motive of Infidelity: that St. *Paul*'s Rules, φρονεῖν εἰς τὸ
Rom. 12. 3. σωφρονεῖν, *to be wiſe ſo as withal to be ſober*, and modeſt;
1 Cor. 4. 6. and μὴ φρονεῖν ὑπὲρ ὃ γέγραπται, *not to conceit any
thing without warrant of Scripture*; are in this Caſe
moſt eſpecially to be heeded: that, according to St. *Peter*'s Admonition,
1 Pet. 2. 2. Ἐπιποθεῖν. we ſhould, *as new born babes* (unprepoſſeſſed with any Notions
or Fancies of our own) *long for, and greedily ſuck in the ſincere milk
of the word*; not diluting it with baſer Liquors of Humane Device:
that where God doth interpoſe his definitive Sentence, our Reaſon hath
nothing to do but to attend and ſubmit; no right to vote, no licence to
debate the matter; its Duty is to liſten and approve whatever God
ſpeaketh, to read and ſubſcribe to whatever he writeth; at leaſt in any
Job 40. 4. caſe it ſhould be mute, or ready to follow *Job*, ſaying, *Behold, I am
vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.* In
fine, The Teſtimony of God, with a ſufficient clearneſs repreſented to
the Capacity of an honeſt and docile Mind (void of all partial reſpects,
and clear from all ſorts of prejudice; loving Truth, and forward to
entertain it; abhorring to wreſt or wrack things, to uſe any fraud or
violence upon any Principle, or ground of Truth) the Teſtimony of
God, I ſay, ſo revealed, whatever exception our ſhallow Reaſon can
thruſt in, ſhould abſolutely convince our Judgments, and conſtrain
our Faith. If the Holy Scripture teacheth us plainly, and frequently
doth inculcate upon us (that which alſo the uniform courſe of Nature, and the peaceable government of the World doth alſo ſpeak)
that there is but One True God; if it as manifeſtly doth aſcribe to the
Three Perſons of the Bleſſed Trinity the ſame Auguſt Names, the
ſame Peculiar Characters, the ſame Divine Attributes (eſſential to the
Deity) the ſame ſuperlatively admirable Operations of Creation and
Providence; if it alſo doth preſcribe to them the ſame ſupreme Honours, Services, Praiſes and Acknowledgments to be paid unto them
all; this may be abundantly enough to ſatisfy our Minds, to ſtop our
Mouths, to ſmother all Doubt and Diſpute about this High and Holy
Myſtery. It was exceeding Goodneſs in God, that he would condeſcend ſo far to inſtruct us, to diſcloſe ſo noble a Truth unto us, to enrich our Minds with that τὸ ὑπερέχον τῆς γνώσεως, that *moſt excellent
knowledg of himſelf*; and it would be no ſmall Ingratitude and Unworthineſs in us any-wiſe to ſuſpect his Word, or pervert his meaning;
any-wiſe to ſubject his Venerable Oracles to our rude Canvaſes and
Cavils. In fine, The proper employment of our Mind about theſe
Myſteries, is not to ſearch and ſpeculate about them, to diſcourſe flippantly and boldly about them; but with a pious Credulity to embrace
them, with all humble Reſpect to adore them.

I have thus endeavoured in ſome meaſure to defend the Outworks of the Orthodox Doctrine concerning the Bleſſed Trinity; it was beſide my intent to inſiſt ſo long thereon, but the Matter did ἐφέλκεσθαι, was ſo attractive, that I could not wave ſhewing my Reſpect thereto.

I proceed now to that which I principally deſigned, the propoſing briefly ſome practical Conſiderations, apt to excite us to the exerciſing our Underſtanding and Affections upon thoſe wonderful Diſpenſations of Grace and Mercy, vouchſafed to us by the Holy Trinity, either conjunctly, or (as they κατ' οἰκονομίαν are expreſſed) ſeparately.

We firſt ſhould carefully ſtudy, and duly be affected with that gracious Conſent, and (as it were) Confederacy of the Glorious Three in deſigning and proſecuting our good; their unanimons agreement in uttering thoſe three mighty words of favour to Mankind, *Faciamus, Redimamus, Salvemus*, Let us make Man out of nothing, let us recover him from Sin and Perdition, let us crown him with Joy and Salvation; we ſhould, with grateful Reſentments, obſerve them conſpiring to employ their Wiſdom in contriving fit Means and Methods to exert their Power in effectual accompliſhment of what was requiſite to the promoting of our Welfare, the reſcue of us from all Miſery, the advancing us to the higheſt degree of Dignity, and inſtating us in the moſt perfect Condition of Happineſs of which our Nature is capable; in proſecution of that gracious Deſign, which their joint Goodneſs had projected for us. More diſtinctly,

1. We ſhould ſet our Mind on God the Father, before the Foundation of the World from all Eternity, pleaſing to forecaſt with himſelf the Creation of us, and communication of his own Image to us; endowing us with moſt excellent Faculties of Body and Soul; ſubjecting the viſible World to our uſe and governance; placing us in a ſtate of great accommodation and delight; permitting us to fall, that he might raiſe us to a higher and better Condition, reſolving to ſend his own dear Son from his Boſom to procure and purchaſe the Redemption of Mankind; preparing and diſpoſing the World for the reception of ſo great a Mercy, by a general teſtification of his Patience and Beneficence (*giving ſhowers, and fruitful ſeaſons*, and *filling the hearts of men with* Act. 14. 17.
food and gladneſs) but more eſpecially by prophetical Promiſes, Predictions, and Prefigurations; alſo ſuffering the generality of Mankind ſo *to proceed in its ways*, as might render it ſenſible of its Error and Unhappineſs, of the need and benefit of a Deliverance; then *in the ful-* Gal. 4. 4.
neſs of time, when *the creature did earneſtly groan, and long for its re-* Rom. 8. 22.
covery from vanity and ſlavery, actually ſending his only Son, and clothing him with Humane Fleſh, that converſing with us, he might diſcover to us his gracious Intentions toward us, might confirm the truth thereof by Miraculous Works, might inſtruct us by his Heavenly Doctrine and Holy Life in our Duty, and the Terms of our Salvation; then freely delivering him over unto Death, and accepting his Paſſion as a Sacrifice expiating our Sins, and meriting his Favour toward us: Then raiſing him as *the firſt fruits* from the Dead, ſetting him at his right Hand, inveſting him with Authority to govern and ſave thoſe who ſincerely would believe in him, and faithfully obey him; alſo ſending and beſtowing his Holy Spirit to dwell in them, to conduct, confirm, and comfort them in the ways of Truth and Righteouſneſs. Theſe, with manifold other intercurrent Paſſages of gracious Providence, aſcribed to God the Father, we ſhould ſeriouſly mind, and ſo reſent, as to be raviſhed with admiration of his Mercy; to be enflamed with love of his Goodneſs; to be poſſeſſed with gratitude toward him; to become thorowly devoted to his Service.

2. We ſhould likewiſe mind the Bleſſed Son of God concurring with his Father in all his purpoſes of Love and Mercy toward us, in *making all things*, and *ſuſtaining them by the word of his power*; but eſpecially in his (toward the freeing us from the deſperate Miſeries, Corruptions, and Slaveries, into which we were plunged) aſſuming Humane Nature, leading therein a troubleſom and toilſom Life, for our benefit and inſtruction; undergoing a bitter and ſhameful Death, for the atonement of our Sins, and reconciliation of us to Divine Favour; purchaſing great and precious Promiſes, procuring high and glorious Privileges for us; aſcending into Heaven to prepare us Manſions of Bliſs; interceding for us with God, and pouring from above manifold Bleſſings upon us: the aſtoniſhing Miracles of Goodneſs, of Wiſdom, of Condeſcenſion and Patience, diſplayed in the management of which Undertakings for us, what Heart can well conceive, what Tongue can utter? What amazement ſhould it produce in us to conſider the brighteſt efflux of Divine Glory eclipſing and ſhrowding it ſelf under ſo dark a Cloud of Mortal Frailty; the moſt High ſtooping into the quality of ſo mean a Creature; the Firſt-born, and Heir Apparent of Heaven deſcending from his Throne of Eternal Majeſty, and voluntarily degrading himſelf into the *form of a ſervant*, clad in Rags, worn with labour and travel, expoſed to contempt and diſgrace? To reflect upon the great Creator and Sovereign Lord of all the World, who reared the Heavens, and founded the Earth, who poſſeſſeth and upholdeth all things, needing himſelf a Shelter, pinched with Want, taking Alms from his Slaves, and paying Tribute to his Subjects; to contemplate the Son of God willingly ſtiling himſelf the *Son of Man*, really ſubjecting himſelf to the Duties, the Neceſſities, the Infirmities of Humane Nature; ſuffering the coarſeſt Hardſhips, and extremeſt Diſaſters thereof; all this upon freeſt Choice, with full Contentment, and perfect Submiſſion to ſo mean and ſo diſtaſtful a Condition.

We may obſerve with how admirable Goodneſs he did vouchſafe to converſe with a froward Generation of Men, to inſtruct a ſtupid and indocile ſort of People, with all ſorts of Beneficence to oblige an Incredulous, Inſenſible, and Ingrateful Crew; with how invincible a Meekneſs and Patience he *endured the contradiction of ſinners*; the ſcornful Reproaches, the wrongful Calumnies, the ſpiteful and cruel Uſages of the envious and malicious World; being to the higheſt extremity deſpiſed, hated, maligned, and abuſed by thoſe whom he had moſt highly honoured, moſt affectionately loved, and conferred the greateſt Favours upon. We may with aſtoniſhment contemplate that ſtrange Conteſt between Divine Patience, and Humane Wickedneſs, ſtriving which of them ſhould excel; when we do peruſe and weigh thoſe enigmatical Paſſages, God accuſed by Man of Blaſphemy, the Eternal Wiſdom aſperſed with Folly, Truth it ſelf impleaded of Impoſture, eſſential Love made guilty of Miſchief, and ſupreme Goodneſs ſtiled a Malefactor; Infinite Power beat down, and trampled upon by Impotent Malice; the Judg of all the World, the Fountain of all Authority and Right, Arraigned, Condemned, and Executed for Injuſtice; the *deſire of all Nations* rejected by his own Country and Kindred; the Joy of Paradiſe (whoſe lightſom Countenance doth cheer Heaven it ſelf) almoſt overwhelmed with Grief, uttering lamentable Groans, tortured with grievous Agonies; the very Heart of God bleeding, and the ſole Author of Life expiring.

We may farther ſtudy Jeſus with a hearty Compaſſion, and Tears guſhing from his inmoſt Bowels, pitying not theſe his own Sufferings, but for the Vengeance for them due and decreed unto his Perſecutors; we ſhould mark him excuſing their Fault, and praying for their Pardon; dying willingly for their Good, when he died violently by their Hand; paſſionately deſiring their Salvation, when they maliciouſly procured his Deſtruction.

We ſhould mind all the Actions of the Son of God, our Saviour, with the moſt wiſe Grounds, endearing Circumſtances, and precious Fruits of them; his Birth, Life, Death, Reſurrection, Aſcenſion, Interceſſion; as containing Inſtances of the greateſt Charity and Humility poſſible ſhewed unto us, as Arguments of the greateſt Love and Gratitude due from us: Mind them we ſhould moſt ſeriouſly, ſo as to be heartily affected with them, ſo as to eſteem worthily the tranſcendent Honour done us by God aſſuming our Nature, and exalting us to a conjunction with the Divine Nature; ſo as to be deeply ſenſible of our Obligation to ſo immenſe a Charity, that could do and ſuffer ſo much for us, without any Deſert of ours, yea notwithſtanding our exceedingly bad Deſerts, our Rebellions and Enmities againſt him; ſo as to deteſt the heinouſneſs of our Sins, that needed ſo mighty an Expiation, that cauſed ſo horrid a Tragedy; ſo as not to neglect ſo great Salvation ſo frankly offered, ſo dearly purchaſed for us; not to fruſtrate the Deſigns of ſo unconceivable Love and Goodneſs, ſo as to obey readily ſo gracious a Maſter, to follow carefully ſo admirable an Example; ſo as in imitation of him, and for his ſake, to be meek, and humble in heart, and in deed, ſeeing he did ſo infinitely condeſcend and abaſe himſelf for us; to be patient and ſubmiſſive to his Will, who ſtooped ſo low, and ſuffered ſo much for us; ſo as to bear a general affection to Mankind, grounded like his, not upon any particular Intereſts, nor limited by any partial Reſpects, but extended freely, in real deſire and intention, toward all; liberally to impart the good things we poſſeſs, and patiently to brook the Croſſes we meet with, and heartily to forgive the Offences done to us; for that he freely did part with the greateſt Glories of Eternity, with the higheſt Dignities, and the richeſt Treaſures of Heaven for our ſake; when we were *enemies in our minds by wicked works, dead in treſpaſſes and ſins*, guilty of numberleſs grievous Offences againſt him, by his Blood redeeming us from Wrath, reconciling us to the Mercy and Favour of God.

3. We ſhould alſo meditate upon the Bleſſed Spirit of God, with equal Goodneſs conſpiring, and co-operating with all the Purpoſes, to all the Effects of Grace, which conduce to our everlaſting Happineſs; more eſpecially as the Repairer of our decayed Frames, the Enlivener of our dead Souls, the Infuſer of ſpiritual Light into our dark Minds, the Kindler of ſpiritual Warmth into our cold Hearts; the Raiſer of ſpiritual Appetite to Righteouſneſs, and the Reliſh of Goodneſs in our ſtupid Senſes; the Imparter of ſpiritual Strength and Vigour to our feeble Powers; the Author of all Liberty, looſing us from Captivity under the Tyranny of Satan, from Vaſſalage unto our own Carnal Luſts and Paſſions; from ſubjection to a hard and imperious Law, from bondage to the Terrors of a guilty Conſcience: As him, that enableth us to perform the Duties, and accompliſh the Conditions required of us in order to our Salvation, that qualifieth us to be the Sons of God by his effectual Grace, and aſſureth us that we are ſo by his comfortable

Teſtimony; as our ſure Guide in the ways of Truth and Virtue; our faithful Counſellor in all Doubts and Darkneſſes; our mighty Support and Succour in all Needs, in all Diſtreſſes; our ready Guard againſt all Aſſaults and Temptations; our ſweet Comforter in all Sadneſſes and Afflictions: Who doth inſinuate good Thoughts, doth kindle holy Deſires, doth cheriſh pious Reſolutions, doth further honeſt Endeavours in us: Who only doth inflame our Hearts with Devotion toward God; doth encourage, doth inable us to approach unto him; doth prompt us with fit matter of requeſt, and becometh Advocate for the good ſucceſs of our Prayers.

We ſhould mind him as the Root of all good Fruits growing in us, or ſprouting from us; the Producer of all good Habits formed in us, the Aſſiſter of all good Works performed by us; the Spring of all true Content that we enjoy; to whom our embracing the Faith, our continuing in Hope, our working in Charity, the purification of our Hearts, the mortification of our Luſts, the ſanctification of our Lives, the Salvation of our Souls are principally due, are moſt juſtly aſcribed: As the Author and Preſerver of ſo ineſtimable Benefits unto us, let us mind him; and withal let us conſider him as condeſcending to be a loving Friend and conſtant Gueſt to ſo mean and unworthy Creatures; vouchſafing to attend over us, to converſe with us, to dwell in us, rendring our Souls holy Temples of his Divinity, Royal Thrones of his Majeſty, bright Orbs of his heavenly Light, pleaſant Paradiſes of his bliſful Preſence; our Souls, which naturally are profane Receptacles of wicked and impure Affections, dark Cells of falſe and fond Imaginations, cloſe Priſons of black and ſad Thoughts: As graciouſly *ſtriving with us*, ſtriving to open and enter into our Hearts, barr'd againſt him by vain Conceits, and vicious Inclinations; ſtriving to reclaim us from the Sins and Errors into which we are wont heedleſly or wilfully to precipitate our ſelves; ſtriving to make us, what in all duty and wiſdom we ſhould be, capable of Divine Favour, and fit for Everlaſting Happineſs: As enduring patiently manifold Diſpleaſures and Diſreſpects from us; our rude Oppoſitions againſt him, our frequent neglects of his kind Admonitions; our many perverſe Humours, wanton Freaks, wilful Miſcarriages, and unworthy Dealings toward him.

We ſhould thus mind the Bleſſed Spirit of God, and be ſutably affected toward him; ſo as to be duly ſenſible and thankful for thoſe unexpreſſible Gifts and Bleſſings indulged to us by him, ſo as to render all Love and Reverence, all Praiſe and Glory, all Obedience and Service to him, eſpecially ſo as to admit him cheerfully into our Hearts; yea, invite him thither by our earneſt Prayers; to make fit preparations for his Reception and Entertainment (by cleanſing our Hearts from all loathſom Impurities) to make him welcom, and treat him kindly, with all civil reſpect, with all humble obſervance; not *grieving* and vexing him by our diſtaſtful Croſneſs and Peeviſhneſs, not tempting him by our fond Preſumption, or baſe Treachery; not extinguiſhing his heavenly Light, and holy Fire by our foul Luſts, our damp Stupidities, our cold Neglects, our Neglects to foment and nouriſh them by the food of devout Meditations and zealous Deſires: So let us mind him, as to admit gladly his gentle Illapſes, to delight in his moſt pleaſant Society, to hearken to his faithful Suggeſtions, to comply with all his kindly Motions, to behave our ſelves modeſtly, conſiſtently, and officiouſly toward him.

Thus ſhould we employ our Mind, all the Faculties of our Soul, our Underſtanding, our Will, our Affections upon the Bleſſed Trinity, the Supreme of all things above, the Founder of that Celeſtial Society, into which as Chriſtians we are inſerted; the Sovereign of that heavenly Kingdom to which we are Subjects; the Fountain of all the Good and Happineſs we can hope for in that ſuperior State. To the performance of which Duty there be Arguments and Inducements innumerable; 'tis the moſt proper and connatural Object of our Mind, that for which it is fitteſt, and for which it was deſigned; the beſt Intelligible, and infinitely moſt Amiable of all things. 'Tis the moſt worthy and noble Object, the contemplation of which, and affection whereto, will moſt elevate, moſt enrich, moſt adorn, moſt enlarge the Capacities, and moſt ſatisfy the Appetites of our Souls: 'Tis the moſt ſweet and pleaſant Object, wherein all Light, all Beauty, all Perfection do ſhine; the ſight and love of which do conſtitute Paradiſe, and beatify Heaven it ſelf. 'Tis the moſt uſeful and beneficial Object of our Mind, which will beſt inſtruct us in what it concerneth us to know, will moſt incite us to thoſe Duties which we are obliged to perform, will be moſt efficacious to the begetting in us thoſe Diſpoſitions, which are indiſpenſably requiſite for the attainment, and for the injoyment of that Everlaſting Bliſs; unto which that one Bleſſed Unity, and Glorious Trinity in its infinite Mercy bring us all: To whom be all Glory, Honour, and Praiſe for ever. *Amen.*

FINIS.

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THE END.

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